

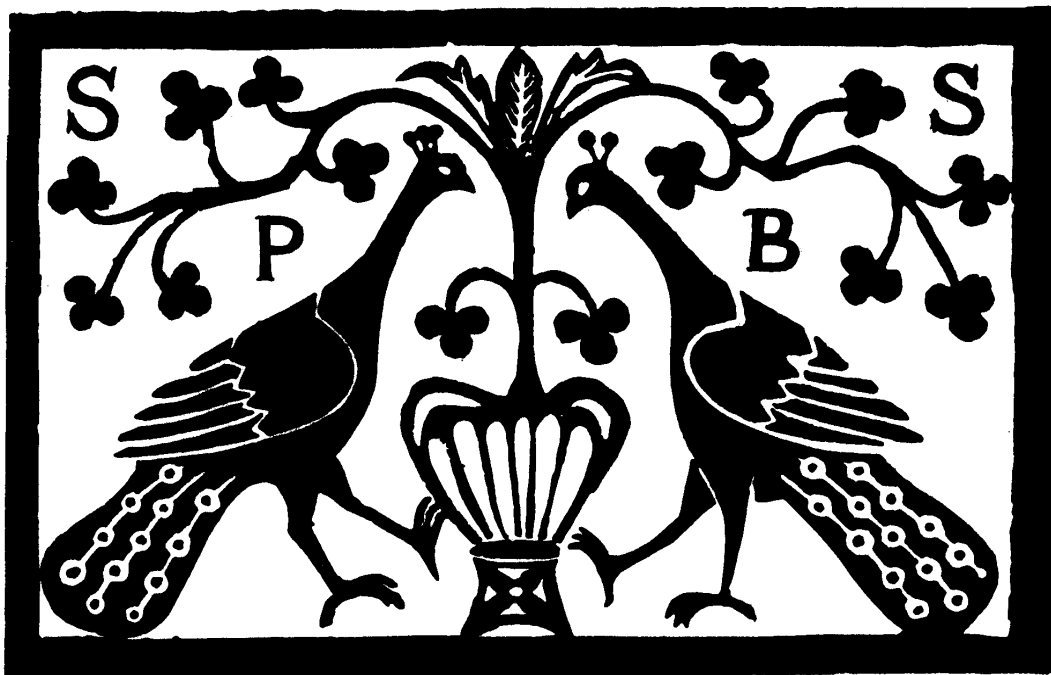


BULLETIN OF BRITISH BYZANTINE STUDIES

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The Secretary of the British Academy, Mr Peter Brown

PUBLICATIONS

2. PUBLICATIONS AND WORK IN PROGRESS

Dr. Bente Bjornholt, Sussex

Forthcoming: 'The Spectacles of Physical Punishment', in M. Mullett, ed., *Performing Byzantium* (Ashgate, Aldershot 2007); with John Burke, 'Narrative, Word and Image', in Liz James, ed., *Companion to Byzantium* (Blackwell, Oxford).

Dr. Sebastian Brock, Oxford

'Judah Benzion Segal', *Proceedings of the British Academy* 130, *Biographical Memoirs of Fellows*, IV (2005) 210-12; 'The Instructions of Anton, Plato's Physician', in *Studia Semitica (Journal of Semitic Studies Supplement* 16, 2005) 129-38; 'The imagery of the spiritual mirror in Syriac literature', *Journal of the Canadian Society for Syriac Studies* 5 (2005) 3-17; 'The use of Hijra dating in Syriac manuscripts: a preliminary investigation', in J.J. van Ginkel, H.L. Murre-van den Berg, and T.M. van Lint, eds., *Redefining Christian Identity. Cultural Interaction in the Middle East since the Rise of Islam* (Orientalia Lovaniensia Analecta 134; Leuven 2005) 275-290; 'Mor Julius Yesu Çiçek (1942-2005): Syrian Orthodox Metropolitan of Middle Europe', *Sobornost/ECR* 27:2 (2005) 57-62; 'H.E. Mor Julius Yesu Çiçek: an appreciation', *Qolo Suryoyo* 147 (2005) 41-45; 'The ecumenical role played by monastic literature: the case of St Isaac the Syrian', *One in Christ* 40:4 (2005) 53-58; 'An unknown Syriac version of Isaiah 1:1-2:21', in W.Th. van Peursen and R.B. Ter Haar Romeny, eds., *Text, Translation, and Tradition. Studies on the Peshitta and its Use in the Syriac Tradition Presented to Konrad D. Jenner on the Occasion of his Sixty-Fifth Birthday* (MPIL 14, 2006) 11-23; 'A fragment of the Harklean version of St Matthew's Gospel in the Monastery of Mar Musa', *Collectanea Christiana Orientalia* 3 (2006) 337-342; 'St Aninas/Mar Hanina and his monastery', *Analecta Bollandiana* 124 (2006) 5-10; 'A concordance to Bedjan's Breviarium Chaldaicum and Darmo's Hudra', *The Harp* 19 (2006) [Festschrift J. Madey] 117-136; 'The Dialogue between the Two Thieves (Luke 23:39-41)', *The Harp* 20 (2006) [Festschrift J. Thekeparampil] 151-170; 'The origins of the *qanona* 'Holy God, holy Mighty, holy Immortal' according to Gabriel of Qatar (early 7th century)', *The Harp* 21 (2006) [Festschrift E. Thelly] 173-185; 'The Lives of the Prophets in Syriac: some soundings', in C. Hempel and J.M. Lieu, eds., *Biblical Traditions in Transmission. Essays in Honour of M.A. Knibb* (JSJ Suppl. 111; Leiden 2006) 21-37; 'Syriac literature: a crossroads of cultures', *Parole de l'Orient* 31 (2006) 17-35; 'Manuscripts liturgiques en syriaque', in F. Cassingena-Trevédy and I. Jurasz, eds., *Les liturgies*

PUBLICATIONS

syriaques (Études syriaques 3; Paris 2006) 267-83; 'Syriac sources and resources for Byzantinists', in *Proceedings of the 21st International Congress of Byzantine Studies, London* (Ashgate, Aldershot 2006) 193-210.

Professor Anthony Bryer, Birmingham

'People get the Heroes and Martyrs they deserve', in Pamela Armstrong, ed., *Ritual and Art. Byzantine Essays for Christopher Walter* (London 2006) 122-28; 'James Cochran Stevenson Runciman (1903-2000)', in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilization: in honour of Sir Steven Runciman* (Cambridge 2006), xxxix-lv.

Forthcoming: 'Dawkins and the crypto-Christians', in P. Kitromilides and M. Llewellyn-Smith, eds., *Scholars, Travels, Archives* (Athens 2007); 'Final Thoughts', in G. Erkut and S. Mitchell, eds., *The Black Sea Region: Past, Present and Future* (Oxford 2007); 'Byzantium and the Orthodox World, 1395-1492', in J. Shepard, ed., *The Cambridge History of the Byzantine Empire* (Cambridge 2007), chap.24; 'Ta mesa tes agrotikes paragoges: myaka dynamia kai ergaleia', in *The Economic History of Byzantium* (Athens 2007) I.181-202; 'Chronology and Dating' and 'Feasting and Food' in *The Oxford Handbook to Byzantium* (Oxford 2007).

Work in Progress. Baladan, *enfin*.

Dame Averil Cameron, Oxford

The Byzantines (Blackwells, Oxford 2006); 'Constantine and the peace of the church', in Margaret Mitchell and Frances Young, eds., *Cambridge History of Christianity I* (Cambridge 2006) 538-51; 'Constantius and Constantine: an exercise in publicity', in Elizabeth Hartley, Jane Hawkes and Martin Henig, eds., *Constantine the Great. York's Roman Emperor* (Aldershot 2006) 18-30; 'Constantine and Christianity', *ibid.*, 96-103; 'Art and the Christian Imagination', *Eastern Christian Art* 2 (2005) 1-8; 'New themes and styles in later Greek literature – a title revisited', in Scott Fitzgerald Johnson, ed., *Greek Literature in Late Antiquity. Dynamism, Didacticism, Classicism* (Aldershot 2006) 11-28.

Forthcoming: 'Byzantium between East and West', in J.-M. Spieser, ed., *Présence de Byzance* (Lausanne 2006); 'The violence of orthodoxy', in Holger Zellentin and Edward Iricinschi, eds., *Heresy and Identity in Late Antiquity* (Tübingen 2006); 'Enforcing Orthodoxy in Byzantium', in Kate Cooper and Jeremy Gregory, eds., *Discipline and Diversity, Studies in Church History* 43 (Woodbridge).

PUBLICATIONS

Dr. Mary Cunningham-Corran, Birmingham

'The letter and the spirit: some problems in transmitting patristic texts to a modern audience', in M. Mullett, ed., *Metaphrastes, or, Gained in Translation. Essays and Translations in Honour of Robert H. Jordan*, BBTT9 (Belfast 2004) 28-38; 'The meeting of old and new: the typology of Mary the Theotokos in Byzantine homilies and hymns', in R.N. Swanson, ed., *The Church and Mary*, Studies in Church History 39 (Woodbridge, Suffolk, and Rochester, NY 2004) 52-62; "'All-holy infant": Byzantine and Western views on the conception of the Virgin Mary', *St Vladimir's Theological Quarterly* 50, nos. 1-2 (2006) 127-48. Forthcoming: (with Leslie Brubaker): 'The Christian book in Medieval Byzantium', in J. Smith and T. Noble, eds., *The Cambridge History of Christianity*, vol. 3: *Early Medieval Christianity, ca. 600- ca. 1100* (Cambridge University Press); 'Divine banquet: the Theotokos as a source of spiritual nourishment', in L. Brubaker, ed., *Food and Drink in Byzantium* (Ashgate 2007); '*Wider Than Heaven*': *Eighth-Century Homilies on the Mother of God* (Crestwood, NY: St Vladimir's Seminary Press 2007?).

Dr. Ken Dark, Reading

Archaeology and the Origins of Insular Monasticism = *Kathleen Hughes Memorial Lecture* 5, for 2004 (Cambridge 2006) (28 page pamphlet publishing lecture); 'The eastern harbours of Early Byzantine Constantinople', *Byzantion* 75 (2005) 152-163.

Dr. Charalambos Dendrinos, London

Co-editor (with J. Chrysostomides), "*Sweet Land ...*": *Lectures on the History and Culture of Cyprus* (Porphyrogenitus: Camberley 2006); co-editor (with C. Brown and J. Chrysostomides), *The Greek Manuscript Collection of Lambeth Palace Library: An exhibition held on the occasion of the 21st International Byzantine Congress, London, 22-23 August 2006* (Lambeth Palace Library, London 2006).

In preparation: Co-operation and friendship among Byzantine scholars in the circle of Manuel II Palaeologus, as reflected in their autograph manuscripts.

Dr. Archie Dunn, Birmingham

'The rise and fall of towns, ports, and silk-production in western Boeotia : the problem of Thisvi-Kastorion', in Elizabeth Jeffreys, ed., *Byzantine Style*,

PUBLICATIONS

Religion and Civilization: in honour of Sir Steven Runicman (Cambridge 2006) 38-71.

In Press: with Kh. Koilakou and Ch. Mavromatis, 'The Anglo-Greek collaborative survey of Thisve-Kastorion and its natural harbours (2005)', *Αρχαιολογικόν Δελτίον. Χρονικά* 52 (2005); with Kh. Koilakou, Ph. Kondyli, and Ch. Mavromatis, 'The Anglo-Greek collaborative survey of Thisve-Kastorion and its natural harbours', *Αρχαιολογικόν Δελτίον. Χρονικά* 53 (2006); 'From officialdom to provincial elite: the evidence of the inscribed seals of Corinth (8th – 12th cc.)', in William Caraher *et al.* eds., *Methods and meanings in medieval and post-medieval Greece, a tribute to Timothy E. Gregory* (Ashgate)

Dr Antony Eastmond, London

Ed. with Robin Cormack and P. Stewart, *The Road to Byzantium: Luxury Arts of Antiquity* (Fontanka, London 2006). Catalogue of an exhibition in the Hermitage Rooms, Somerset House, 30 March – 3 September 2006.

Dr Niels Gaul, Oxford

Thomas Magistros und die spätbyzantinische Sophistik (Mainzer Veröffentlichungen zur Byzantinistik, 9, 2007); 'The Partridge's Purple Stockings - Observations on the historical, literary and manuscript context of Pseudo-Kodinos' Handbook on Court Ceremonial', in M. Grünbart, ed., *Theatron. Rhetorische Kultur in Spätantike und Mittelalter* (2007) 69-102; 'The Twitching Shroud - Collective Construction of Late Byzantine *Paideia* in the Circle of Thomas Magistros', in *Segno e testo* (2007).

Zaga Gavrilović, Birmingham

'Women in Serbian politics, diplomacy and art at the beginning of Ottoman rule', in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilization: in honour of Sir Steven Runicman* (Cambridge 2006) 72-90. Forthcoming: 'New observations on the miniature of the vision of St. Gregory of Nazianzus in Paris gr.510', *ZRVI* 44 (Belgrade); 'Markov Manastir revisited', *Papers of the Symposium in memory of V. J. Djuric held in October 2006, Belgrade*.

Dr. Fiona Haarer, London

Anastasius I: Politics and Empire in the Late Roman World (Francis Cairns, Cambridge 2006).

PUBLICATIONS

Forthcoming: 'Writing Histories of Byzantium: the Historiography of Byzantine History', in L. James, ed., *The Blackwell Companion to the Byzantine World* (Blackwell, Oxford); 'Justinian I: the troparion monogenes', in J.R. Watson, ed., *The Canterbury Dictionary of Hymnology* (Canterbury Press); Review: Scott Fitzgerald Johnson, ed., *Greek literature in late antiquity: dynamism, didacticism, classicism* (Ashgate, Aldershot 2006) in *The Journal of Hellenic Studies* 2007.

Dr. Jonathan Harris, London

'Cardinal Bessarion and the ideal state', in Evangelos Konstantinou, ed., *Der Beitrag der byzantinischen Gelehrten zur abendländischen Renaissance des 14. und 15. Jahrhunderts*, Philhellenische Studien 12 (Peter Lang, Frankfurt am Main 2006) 91-7; 'Greek sources', 'Manuel II', 'John V', 'Bessarion', 'Paul II', and 'Innocent VIII', in Alan Murray, ed., *Encyclopedia of the Crusades*, 4 vols. (ABC Clio, Santa Barbara 2006); 'Introduction', in Timothy Venning, ed., *A Chronology of the Byzantine Empire* (Palgrave/Macmillan, Basingstoke 2006) xiii-xxv.

Forthcoming: *Constantinople* (Continuum, London, to appear during 2007); 'Collusion with the infidel as a pretext for military action against Byzantium', in Sarah Lambert and Liz James, eds., *Clash of Cultures: the Languages of Love and Hate* (Brepols, Turnhout); 'More Malmsey, your grace? The export of Greek wine to England in the Later Middle Ages', in L. Brubaker, ed., *Eat, Drink and be Merry: Proceedings of the 37th Byzantine Symposium, Birmingham, 2003* (Ashgate, Aldershot); (with Heleni Porphyriou), 'The Greek diaspora: Italian port cities and London, c.1400-1700', in Donatella Calabi and Stephen Turk Christensen, eds., *The Place of Exchange: Cities and Cultural Transfer in Europe: 1400-1700* (Cambridge University Press).

Work in progress: The last 150 years before the fall of Constantinople.

Professor Judith Herrin, London

Judith Herrin opened the 21st International Congress of Byzantine Studies held in London in August 2006 with the inaugural lecture 'Byzantine Studies on Display', published in *Proceedings of the 21st International Congress of Byzantine Studies*, eds., Elizabeth Jeffreys et al. (Ashgate, Aldershot 2006), vol. 1.

'The icon corner in medieval Byzantium', in A. Mulder-Bakker and J. Wogen-Browne, eds., *Household, Women and Christianities* (Brepols, Turnhout 2005) 71-90; 'Changing functions of Monasteries for Women during Byzantine Iconoclasm', in Lynda Garland, ed., *Byzantine Women: Varieties of Experience ca. 800-1200* (Ashgate, Aldershot 2006) 1-15;

PUBLICATIONS

“*Femina byzantina*’: Social and Political Practices in the Byzantine Empire”, in Kari Elisabeth Borresen and Sara Cabibbo, eds., *Gender, Religion, Human Rights in Europe* (Herder, Rome 2006), 225-35; Reviews: *Turks. A Journey of a Thousand Years, 600-1600*, exhibition held at the Royal Academy, London 2005, in *History Workshop Journal* 61 (2006) 238-42; Paul Fouracre, ed., *The New Cambridge Medieval History ca.500-ca.700*, vol 1 (2005) in *The Times Higher Educational Supplement* (October 2006).

Mr. Michael Heslop, London

Forthcoming: ‘The Search for the Defensive System of the Knights in Southern Rhodes’ in Judi Upton-Ward, ed., *The Military Orders on Land and Sea, the Fourth International Conference of the London Centre for the Study of the Crusades, the Military Religious Orders and the Latin East* (Ashgate 2007); ‘The Search for the Byzantine Defensive System in Southern Rhodes’, in *Byzantinos Domos* 16 (2007). This will be a volume dedicated to the memory of Alexandra Stefanidou.

Dr Paul Hetherington, London

‘The image of Edessa: some notes on its later fortunes’, in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilization: in honour of Sir Steven Runciman* (Cambridge 2006) 192-205; (with David Buckton) “O Saviour, save me, your servant”, an unknown Masterpiece of Byzantine enamel’, in *Apollo* (August 2006) 28-33.

Dr. Catherine Holmes, Oxford

‘Constantinople in the reign of Basil II’, in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilization: in honour of Sir Steven Runciman* (Cambridge 2006); ‘Byzantine Historians at the Periphery’, 21st International Congress of Byzantine Studies, 2006

(http://www.byzantinecongress.org.uk/paper/V/V.1_Holmes.pdf)

Forthcoming: ‘Treaties between Byzantium and the Islamic World’, in P. de Souza and J. France, eds., *War and Peace in Ancient and Medieval History* (Cambridge 2007).

Professor Lucy-Anne Hunt, Manchester

‘Byzantium-Venice-Manchester: an early thirteenth-century carved marble basin and British Byzantinism at the turn of the twentieth century’, in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and*

PUBLICATIONS

Civilisation: in honour of Sir Stephen Runciman (Cambridge 2006) chapter 5, 91-134; 'Melisende Psalter' and 'Art of Outremer and Cyprus', entries in A.V. Murray, ed., *The Crusades: an Encyclopedia* (Sta Barbara, CA 2006); 'Orientalische Christen: Kunst und Kultur zur Zeit Kreuzfahrer', in A. Wieczorek, M. Fansa and H. Meller, eds., *Saladin und die Kreuzfahrer (Catalogue of the Exhibition held at the Landmuseum für Vorgeschichte, Halle (21/10/05-12/2/06); Landmuseum für Natur und Mensch, Oldenburg (5/3/06-2/7/06) and the Reiss-Engelhorn Museum, Mannheim (23/7/06-5/11/06)*, 191-203 (Phillip von Zabern, Mainz); 'For the salvation of a Woman's Soul: An Icon of St. Michael described within a medieval Coptic context', in A. Eastmond and L. James, eds., *Icon and Word: The Power of Images in Byzantium. Studies presented to Robin Cormack* (Ashgate, Aldershot and Burlington VT, USA 2004) 205-232; 'Art in the Wadi Natrun: an assessment of the earliest wallpaintings in the Church of Abu Makar, Dayr Abu Makar', *Proceedings of the Wadi Natrun Symposium (February 2002)*, *Coptica* 3 (2004) 69-103.

Forthcoming: 'Artistic Interchange in Old Cairo in the Thirteenth-early Fourteenth Century: the role of painted and carved icons', in C. Hourihane, ed., *Interactions: Artistic Exchange between the Eastern and Western Worlds in the Medieval Period, Proceedings of the Conference, Index of Christian Art, Princeton University, 8-9 April 2005* (Penn State University Press, in press, to appear 2007); 'Illustrating the Gospels in Arabic: Byzantine and Arab Christian Miniatures in Two Manuscripts of the early Mamluk Period in Cambridge', in D. Thomas, ed., *The Bible in Arab Christianity, Proceedings of the 5th Woodbrooke-Mingana Symposium on Arab Christianity and Islam 14-17 Sept. 2005* (Brill, Leiden, forthcoming 2006 or 2007); 'Eastern Christian Art and Culture in the Thirteenth Century: Cultural Convergence between Jerusalem, Greater Syria and Egypt', in S. Auld and R. Hillenbrand, eds., *Ayyubid Jerusalem: The Holy City 1187-1250* (Altajir World of Islam Festival Trust, London 2007). Delivered as a paper at the conference *Cultural Convergencies in the Medieval Mediterranean*, History of Art Department, University of Michigan, September 11, 2004 and subsequently at the Universities of Cardiff (Cardiff Centre for the Crusades, 21 February 2006) and Manchester (Middle East Studies seminar, 29 March 2006); 'Oriental Orthodox Iconographical and Architectural Traditions', in K. Parry, ed., *The Companion to Eastern Christianity* (Blackwell, Oxford 2007).

Books in Progress: *Christian Painting in Egypt of the 12th-14th Centuries: a study in cultural interaction; Catalogue of the Illustrated Manuscripts in the Coptic Museum, Old Cairo.*

PUBLICATIONS

Dr. Liz James, Sussex

‘Byzantine glass mosaic tesserae: some material considerations’,
Byzantine and Modern Greek Studies 30.1 (2006)

Forthcoming Ed. *Art and Text in Byzantium* (Cambridge University Press 2007).

Professor Elizabeth Jeffreys, Oxford

The Age of the Dromon: the Byzantine navy ca 600-1204 (with J.H. Pryor; Leiden 2006); Edited book: *Byzantine Style, Civilization and Religion: in honour of Sir Steven Runciman* (Cambridge 2006); Edited Conference Proceedings: *Approaches to Texts in Early Modern Greek* (= NeoGraeca Medii Aevi V; with M. Jeffreys; Oxford 2005); *Proceedings of the 21st International Congress of Byzantine Studies, 21-26 August, London 2006*, 3 vols (Aldershot 2006); Articles: ‘The Oxford manuscripts Auct. T. 5. 20-25’, in D. Holton and others, eds., *Copyists, Collectors, Redactors and Editors* (Iraklio, Crete 2005) 151-60; ‘Writers and audiences in the early sixth century’, in Scott Fitzgerald Johnson, ed., *Greek Literature in Late Antiquity. Dynamism, Didacticism, Classicism* (Aldershot 2006) 127-40; ‘Rhetoric in Byzantium’, in I. Worthington, ed., *A Companion to Greek Rhetoric* (Oxford 2006) 166-84.

Dr. Robert Jordan, Belfast

Work in Progress: Indexes to *The Synaxarion of the monastery of the Theotokos Evergetis*, vols. 1 & 2 (Publication expected summer 2007); with Dr Rosemary Morris, *Commentary on the Hypotyposis of Timothy for the monastery of the Theotokos Evergetis* (publication expected summer 2007); ‘Greek Monastic Charity: “...to one of the least of these my brothers...” in D. Stathakopoulos, ed., *The Kindness of Strangers: Charity in the Pre-modern Mediterranean, Papers of the Annual Byzantine Colloquium, London, 2 May 2006*; English translation of the *Synagoge* of Paul of Evergetis, Book 1 (currently being revised, but slowly owing to 1 and 2 above).

Dr. Dirk Krausmuller, Belfast

‘The triumph of hesychasm’, in M. Angold, ed., *The Cambridge History of Christianity*, V, *Eastern Christianity* (Cambridge, 2006) 101-126; ‘Divine Self-Invention. Leontius of Jerusalem’s Reinterpretation of the Patristic Model of the Christian God’, *Journal of Theological Studies* 57 (2006) 526-545; ‘Strategies of Equivocation and the Construction of

PUBLICATIONS

Multiple Meanings in Middle Byzantine Texts', *Jahrbuch der Österreichischen Byzantinistik* 56 (2006) 1-11

Forthcoming: 'Patriarch Methodius, the First Hagiographer of Theodore of Stoudios', *Symbolae Osloenses* 81 (2006); 'Abbots and monks in eleventh-century Stoudios: An analysis of rituals of installation and their depictions in illuminated manuscripts', *Revue des Études Byzantines* 65 (2007); 'The Identity, the Cult and the Hagiographical Dossier of Andrew "in Crisi"', *Rivista di Studi Bizantini e Neoellenici* 44 (2007/8); 'The Constantinopolitan Abbot Dios: His Life, Cult and Hagiographical Dossier', *Byzantine and Modern Greek Studies* 31 (2007); 'Moral Rectitude vs Ascetic Prowess: the Anonymous Treatise On Asceticism (Edition, Translation and Dating)', *Byzantinische Zeitschrift* 100 (2007); 'Do we need to be stupid in order to be saved? Knowledge and ignorance in Gregory Palamas', in V. Twomey and D. Krausmüller, eds., *Salvation. The Sixth Maynooth Patristic Conference, 19-21 July 2005* (2007); 'Denying Mary's agency in miracles effected through her apparitions and icons: divine impersonation in the tenth-century Life of Constantine the Ex-Jew', in M. Cunningham, ed., *The Mother of God in Byzantium: Relics, Icons and Texts* (2007); 'Borrowings from Methodius' Life of Theophanes in the Life of Phantinus the Younger', *Analecta Bollandiana* 126 (2008); 'Religious instruction for laypeople in Byzantium: Stephen of Nicomedia, Nicephorus Ouranos, and the Pseudo-Athanasian Syntagma ad quendam politicum', *Byzantion* 77 (2007).

Work in Progress: Revision of doctoral thesis for publication under the title: *Saints' Lives, Typika, and Monastic Reform: the Monastery of Panagiotou in the Eleventh Century*.

Professor Nicholas de Lange, Cambridge

'Research on Byzantine Jewry: the state of the question', in András Kovács & Michael L. Miller, eds, *Jewish Studies at the Central European University IV, 2003–2005* (CEU, Budapest 2006) 41–51; 'The Orthodox Churches in dialogue with Judaism', in James K. Aitken and Edward Kessler, eds, *Challenges in Jewish–Christian relations* (Paulist Press, New York/Mahwah, NJ 2006) 51–62; 'Can we speak of Jewish Orthodoxy in Byzantium?', in Andrew Louth and Augustine Casiday, eds, *Byzantine Orthodoxies. Papers from the Thirty-sixth Spring symposium of Byzantine Studies, University of Durham, 23–25 March 2002* (Publications of the Society for the Promotion of Byzantine Studies, 12) (Ashgate, Aldershot 2006) 167–78; 'Jewish use of Greek in the Middle Ages: evidence from Passover *Haggadoth* from the Cairo Genizah', *Jewish Quarterly Review* 96 (2006) 490–497.

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Forthcoming: 'Jewish Sources for Byzantine Prosopography 1025–1204', in Mary Whitby, ed., *Byzantines and Crusaders in non-Greek sources, 1025-1204* (Proceedings of the British Academy, 132) (Oxford 2006) 363–71; 'Jewish and Christian messianic hopes in pre-Islamic Byzantium', in a *Festschrift*; (with Natalie Tchernetska and Judith Olszowy-Schlanger) 'An early Hebrew–Greek biblical glossary from the Cairo Genizah', *Revue des Études Juives* 2007.

Dr Doug Lee, Nottingham

'Traditional Religions', in N. Lenski, ed., *The Cambridge Companion to the Age of Constantine* (Cambridge) 159-179.

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Work in Progress: 'The eastern frontier in late antiquity. Roman warfare with Sasanian Persia', in B. Campbell and L.A. Tritle, eds., *The Oxford Handbook of War and Warfare in the Classical World; From Rome to Byzantium AD 363-565: The Transformation of Ancient Rome* (Edinburgh History of Ancient Rome, vol. 8).

Christopher Lillington-Martin, Glasgow

'Prokopios and battlefield archaeology for Dara', *Proceedings: 21st International Congress of Byzantine Studies, London, August 2006*, Ashgate (Volume III).

Forthcoming: 'The Archaeological and Literary Evidence for a Battle near Dara, July AD 530', *Congress Proceedings: Late Roman Army in the East, University of Basilicata, May 2005, British Archaeological Reports International Series*, Oxford; with T. Pollard, 'Ancient and Modern: Combining eyewitness and other accounts with satellite imaging and field reconnaissance to locate the battle of Dara AD 530', *Journal of Conflict Archaeology* 3 (2007).

Work in progress: Analysing topography with satellite imagery to seek unrecorded temporary and permanent battle related late-antique fortifications.

Dr Angeliki Lymberopoulou, Open University

Forthcoming: *The Church of the Archangel Michael at Kavalariana: Art and Society on Fourteenth-Century Venetian-Dominated Crete* (Pindar Press, London, February 2007); 'The painter Angelos and post-Byzantine Art', in C.M. Richardson, ed., *Locating Renaissance Art* (New Haven and London, February 2007); 'Audiences and Markets for Cretan Icons', in C.M. Richardson, K.W. Woods, A. Lymberopoulou, eds., *Viewing*

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Renaissance Art (New Haven and London, Spring 2007); ‘“*Pro anima mea*’ but do not touch my icons: Provisions for private icons in wills from Venetian-dominated Crete’ in D. Stathakopoulos, ed., *The Kindness of Strangers: Charity in the Pre-Modern Mediterranean, Papers of the Annual Byzantine Colloquium, London, 2 May 2006* (late spring 2007); ‘Fish on a Dish and its Table Companions in Fourteenth-Century Wall Painting on Venetian-Dominated Crete’, in L. Brubaker, ed., *Eat, drink and be merry (Luke 12:19). The production, consumption and celebration of food and wine in Byzantium, Papers from the Thirty-seventh Spring Symposium of Byzantine Studies, Birmingham, March 2003* (Ashgate, Aldershot 2007); Review of Antony Eastmond and Liz James, eds., *Icon and Word. The Power of Images in Byzantium. Studies presented to Robin Cormack* (Ashgate, Aldershot 2003), *Jahrbuch der Österreichischen Byzantinistik* 56 (2006) 363-368; Catalogue entry in C. Campbell and A. Chong, *Bellini and the East*, National Gallery Company, London 2005, exh. cat. (entry no. 13, p. 63, fig. on p. 65).
Work in Progress: *Representations of Hell in fourteenth and fifteenth-century Cretan mural decorations*, in collaboration with Dr Vasiliki Tsamalda

Professor Henry Maguire, Baltimore, MN

With Eunice Dauterman Maguire, *Other Icons: Art and Power in Byzantine Secular Culture* (Princeton University Press 2006); ‘“A Fruit Store and an Aviary”: Images of Food in House, Palace, and Church’, in *Food and Cooking in Byzantium* (Athens 2005) 133-45.

Forthcoming: With Ann Terry, *Dynamic Splendor: the Wall Mosaics in the Cathedral of Eufrasius at Porec* (Pennsylvania State University Press 2007); *Image and Imagination in Byzantine Art* (Variorum collected studies series, no 866, Aldershot 2007).

Work in Progress: Byzantine sculpture in Venice

Dr. Anne McCabe, London

Forthcoming: *A Byzantine Encyclopaedia of Horse Medicine: the Sources, Compilation, and Transmission of the Hippiatrica* (Oxford February 2007)

Professor Rosemary Morris, York

‘The origins of Mount Athos’, in A.A.M. Bryer and M. Cunningham, eds., *Mount Athos and Byzantine Monasticism* (Variorum, Aldershot 1996) 37-46; ‘Emancipation in Byzantium: Roman Law in a Medieval

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Society', in M.L. Bush, ed., *Serfdom and Slavery. Studies in Legal Bondage* (Longman, London 1996) 130-43; 'Idéaux et préjugés: la femme dans l'imagination culturelle byzantine des XI-XII siècles', in S. Lebecqz, A. Dierkens, R. Le Jan and J-M Sansterre, eds., *Femmes et pouvoirs des femmes en occident et en orient, Xe-XII siècles* (Centre de Recherche sur l'histoire de Europe du Nord-Ouest, Université Charles de Gaulle-Lille 3, 1999) 133-47; 'The Athonites and their neighbours', in R. Scott, ed., *Byzantine Macedonia* (University of Melbourne 2001) 157-67; 'Beyond the *de ceremoniis*; the sources for Byzantine ceremonial', in C. Cubitt, ed., *Early Medieval Court Culture* (Brepols, Turnhout 2003) 223-42; 'Curses and clauses: the language of exclusion in Byzantium', in *Toleration and Repression in the Middle Ages* (Centre for Byzantine Studies, National Hellenic Research Foundation, Athens 2002) 313-26; 'The spread of the cult of St. Nikon' in *Heroes of the Orthodox Church: the new saints, 8th-16th c* (Centre for Byzantine Studies, National Hellenic Research Foundation, Athens 2004) 433-58; 'What did the *epi ton deeseon* actually do?' in D. Feissel and J. Gascou, eds., *La petition à Byzance* (Centre de recherche d'Histoire et Civilisation de Byzance, Monographies, 14, Paris 2004) 125-40; 'The *epoptes* Thomas at work', in E. Kermeli and O. Özel eds., *The Ottoman Empire: Myths, Realities and 'Black Holes'. Contributions in Honours of Colin Imber* (Isis Press, Istanbul 2006) 23-37.

Forthcoming: 'Where did the early Athonite monks come from?' in R. Gothoni, ed., *Mount Athos and European monasticism* (Finnish Academy of Science and Letters, Folklore Fellows Communications Series, Helsinki); 'Symeon the Sanctified and the Re-foundation of Xenophon', in M. Mullett and R.H. Jordan, eds., *Founders and Re-founders in Byzantine monasticism* (Belfast Byzantine Texts and Studies, 6.3, Belfast 2007); 'The archives of Mount Athos', in E. Jeffreys *et al.*, *Handbook of Byzantine Studies* (Oxford Studies in Byzantium, Oxford); 'The problems of property', in J.M.H. Smith and T.F.X. Noble, eds., *Cambridge History of Christianity* (CUP, Cambridge 2007?).

Dr. J.A. Munitiz, Birmingham

Ed. with Marcel Richard (†) *Anastasioi Sinaitae Quaestiones et Responsiones* (Corpus Christianorum Series Graeca 59, Turnhout/Leuven 2006); 'An Exhortation by Manuel Philes to Pay Attention', ed., Pamela Armstrong, *Ritual and Art: Byzantine Essays for Christopher Walter*, (Pindar Press, London 2006) 28-43; Review: *Theodori Dexii opera omnia*, ed., Ioannis D. Polemis (Corpus Christianorum Series Graeca 55, Turnhout/Leuven 2003), *Jahrbuch der Österreichischen Byzantinistik* 55 (2005) 319-322.

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Work in Progress: with R. Macrides and D. Angelov, *Ps-Kodinos, Traité des Offices*, simplified text, translation and commentary; *Anastasius of Sinai, Questions and Answers*, translation and commentary.

Dr. Jennifer Nimmo Smith, Edinburgh

‘The River Alpheus in Greek, Christian and Byzantine Thought’, *Byzantion* LXXIV (2004), Fasc. 2, pp.416-432; ‘Magic at the Crossroads in the Sixth Century’, in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilisation: in honour of Sir Stephen Runciman* (Cambridge 2006) 224-237.

Work in Progress: An article on the *Scholia Oxoniensia* for a forthcoming *Studia Nazianzenica*, Brepols, Louvain-la-Neuve, Belgium

A short communication ‘From Gorgias to Gregory of Nazianzus: a Platonic formula revisited’ to be presented at the Oxford Patristic Conference in August 2007.

Dr. Anthousa Papagiannaki, Oxford

Work in progress: ‘Contemporary elements in the depiction of performers on the medieval Byzantine ivory and bone caskets’ (working title); ‘Twelfth century ivory and bone casket production in Byzantium?’ (working title); ‘Cheetahs in medieval Byzantine life and art’ (working title).

Dr. Peter Pattenden, Cambridge

Work in progress: A critical edition of the *Pratum* of John Moschus, translation and commentary.

Dr. Christos Simelidis, Washington D.C.

Work in Progress: A critical edition of the *Carmina* of St. Gregory of Nazianzus for the *Corpus Christianorum* series.

Dionysios Stathakopoulos, London

‘Crime and Punishment: The Plague in the Byzantine Empire 541–749’, in L.K. Little, ed., *Plague and the End of Antiquity; The Pandemic of 541 – 750* (Cambridge 2007) 99-118; ‘Discovering a military Order of the Crusades: the Hospital of St. Sampson of Constantinople,’ *Viator* 37 (2006) 255-273; ‘La peste de Justinien (541-750): questions médicales et

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la réponse sociale', in A.-M.. Flambard Héricher, Y. Marec, eds., *Médecine et Société de l'Antiquité à nos jours* (Rouen 2005) 31-48.

Forthcoming: Critical Study: The Late Byzantine Aristocracy, *BMGS*; 'The Plague of Justinian' and 'Plagues in the Roman Empire' in J. Byrne, ed., *Encyclopedia of Plague, Pestilence and Pandemic* (Greenwood Press 2008); 'To Have and To Have Not. Supply and Shortage in the Late Antique World', in M. Grünbart, E. Kislinger, A. Muthesius, D. Stathakopoulos, eds., *Material Culture and Well-Being in Byzantium, Papers given at a Conference in Cambridge, 2001* (Vienna, Austrian Academy of Sciences, in press); 'Population, Demography and Disease', in E. Jeffreys, R. Cormack and J. Haldon, eds., *Oxford Handbook of Byzantine Studies* (Oxford University Press); 'Medicine and Society before the Fall' (in Greek) (Ιατρική και κοινωνία πριν την Άλωση), in *Acts of the Conference 'Constantinopla, 550 anos desde su caída'*, Granada, December, 4-6, 2003.

Work in Progress: *The Kindness of Strangers: Charity in the Pre-modern Mediterranean, Papers of the Annual Byzantine Colloquium, London, 2 May 2006*; Medical and Paramedical Professionals in the Palaiologan period; 'Put a Price on Human Flesh' Cannibalism and Popular Myths in Late Antiquity.

Dr. Shaun Tougher, Cardiff

"'The angelic life': monasteries for eunuchs", in Elizabeth Jeffreys, ed., *Byzantine Style, Religion and Civilization: in honour of Sir Steven Runciman* (Cambridge 2006) 238-252.

Forthcoming: 'Julian the Apostate'; 'The Eunuch in Byzantine History and Society'; 'Byzantium after Iconoclasm: c. 850 – c. 886', in J. Shepard, ed., *The Cambridge History of the Byzantine Empire, 500-1492*; 'Eyeing up eunuchs: western perceptions of Byzantine cultural difference', in Liz James and Sarah Lambert, eds., *Clash of Cultures: the Languages of Love and Hate* (Brepols, Turnhout).

Work in Progress: 'Having fun in Byzantium?'; 'The imperial family: the case of the Macedonians'; entries on 'Ammianus Marcellinus', 'Cassius Dio', 'Classical Historical Writing', 'Eusebius of Caesarea', 'Jerome of Strido' and 'Panodorus' for the *Encyclopedia of the Medieval Chronicle*.

Dr. Mary Whitby, Oxford

'The St Polyuktos epigram (AP 1.10): a literary perspective', in Scott Fitzgerald Johnson, ed., *Greek Literature in Late Antiquity: dynamism, didacticism, classicism* (Aldershot 2006) 159-87; Review of Gianfranco

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Agosti, ed., *Nonno di Panopoli, Parafrasi del Vangelo di San Giovanni, Canto Quinto* (Florence 2003), *Eikasmos* 17 (2006) 553-61.

Forthcoming: (Ed.) *Byzantines and Crusaders in non-Greek Sources, 1025-1204*, Proceedings of the British Academy vol. 132 (Oxford 2007). This collection of 14 essays, each by a specialist and accompanied by a detailed analytical bibliography, surveys the range of historical sources in Latin, northern vernaculars, Arabic, Hebrew, Slavonic, Georgian, Armenian and Syriac for the peoples who collided with the Byzantine empire during this period of dramatic upheaval.

'The *Cynegetica* attributed to Oppian', in Simon Swain, Stephen Harrison, Jas' Elsner, eds., *Severan Culture* (Cambridge 2007); 'The Bible Hellenized: Nonnus' *Paraphrase* of St John's Gospel and "Eudocia's" Homeric centos', in David Scourfield, ed., *Texts and Culture in Late Antiquity: inheritance, authority and change* (Classical Press of Wales).

In press: 'The biblical past in John Malalas and the *Paschal Chronicle*' (Brill).

Work in progress: 'The Anacreontic poetry of John of Gaza' (paper presented at the 2006 International Colloquium of Byzantine Studies); 'Rhetorical questions', in Liz James, ed., *Blackwell's Companion to Byzantium* (Blackwell, Oxford).

Professor J.M. Wagstaff, Southampton

'Interactions between Italy and the Peloponnese: The geographical basis', in X. Kalliga kai A. Malliaris, eds., *Peloponnisos: Poleis kai Epikoinosies sti Mesogeio kai ti Mauri Thalassa* (Athina: Estias 2006) 169-176.

Dr. Monica White, Cambridge

'Byzantine Visual Propaganda and the Inverted Heart Motif', *Byzantion* (October 2006).

Forthcoming: 'The Rise of the Dragon in Middle Byzantine Hagiography', *Byzantine and Modern Greek Studies*; Entry on 'Military Saints' for M. E. Sharpe, ed., *The Encyclopedia of Religion and Violence*.

Mr. Nigel Wilson, Oxford

'L'archetipo tardoantico di Faust', in *Eudocia Augusta, Storia di San Cipriano*, a cura di Claudio Bevegni (Milan: Adelphi 2006) 173-207.

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Mr. David Winfield, Isle of Mull

‘Byzantine and Crusader Art. Sir Stephen was right’, in Elizabeth Jeffreys, ed., *Byzantine Style, Civilization and Religion: in honour of Sir Steven Runciman* (Cambridge 2006) 159-173.

MEMBERS RESIDENT OUTSIDE THE U.K.:

Professor Panagiotis Agapitos, Nicosia, Cyprus

‘Writing, reading and reciting (in) Byzantine erotic fiction’, in B. Mondrain, ed., *Lire et écrire à Byzance* (Centre de Recherche d’Histoire et Civilisation de Byzance, Monographies, 19, Paris 2006) 126-175; *The Tale of Livistros and Rhodamne: Critical Edition of Redaction “alpha” with Introduction and Glossary* (Byzantine kai Neoellenike Bibliotheke 9, Athens (MIET) 2006) [540 pp., in Greek]; in collaboration with Martin Hinterberger and Efterpi Mitsi, *Image and Word: Six Byzantine Descriptions of Works of Art* (Agra Publications, Athens 2006) [198 pp., in Greek].

Forthcoming: ‘Plots of fate, fantastic tales and figments: fiction in Byzantium’, in L.B. Mortensen and P.A. Agapitos, eds., *Narratives between History and Fiction in the “Periphery” of Medieval Europe*, Copenhagen (Museum Tusculanum Press); P.Odorico and P.A. Agapitos eds., *L’écriture de la memoire: la littérature de l’historiographie. HERMENEIA. Actes du troisième colloque international sur la littérature byzantine*, Dossiers Byzantins 7, Paris.

Non-scholarly publications: Last summer Panagiotis’ second Byzantine mystery novel was published: *O Chalkinos Ofthalmos* (Agra Publications, Athens 2006). The story is set in Thessaloniki in late January of 833. The protospatharios Leo, while canvassing the iconophile attitudes in the city, investigates the peculiar murder of the city’s temporary governor, only to find himself confronted with the nun and poetess Kassia. Comments on all aspects the book, as well as pointers to possible historical errors are most welcome (p.a.agapitos@ucy.ac.cy).

Work in Progress: In collaboration with Ioannis D. Polemis (Athens) critical edition of Michael Psellos’ nineteen funeral orations for the “Psellos Project” of the *Bibliotheca Teubneriana* (Sauer); a monograph on the rhetoric of death in Byzantine literature, primarily of the 11th and 12th centuries; Greek translation with introduction and notes of Michael Psellos’ eight “essays” on Ancient Greek and Christian literature (Agra Publications).

PUBLICATIONS

Mr Christos Argyrou, Larnaca, Cyprus

With Diomedes Myrianthefs, *The Church of the Holy Cross of Ayiasmati* (Guides to the Byzantine Monuments of Cyprus Series), (Bank of Cyprus Cultural Foundation and Holy Bishopric of Morphou, Nicosia) 2004 (in Greek) 2006 (in English and German); Icon 19, *Theotokos – Madonna* in St. G. Casu, Chr. Hadjichristodoulou and Y. Toumazis, eds., *Catalogue of the exhibition “Theotokos–Madonna”* (Pierides Foundation, Nicosia 2005) 74-75 (in Greek and English); ‘Mosaics through teaching History and Art in Secondary Education of Cyprus. Realities and Perspectives’, in Ch. Bakirtzis, K. Raptis and P. Mastora, eds., *Proceedings of the VIIIth Conference of the International Committee for the Conservation of Mosaics (ICCM), (Thessaloniki 29 October - 3 November 2002)* (European Center of Byzantine and Post-Byzantine Monuments and Ephoreia of Byzantine Antiquities of Thessaloniki, 2005) 137-144; *Odoiporiko sta Christianika Mnimeia tis Mitropolitikis Periphereias Kyreneias*, ed., Chr. Hadjichristodoulou, Nicosia (Holy Bishopric of Kyrenia, 2006) 64-71, 234-237, 254-265, 272-294, 431, 478-481 (in Greek).

Petr Balcárek, Olomouc, Czech Republic

‘Slavibor Breuer and his Influence on Society of the First Half of the XX century’ (in Czech with English Summary), in Pavel Marek a Jiří Hanuš, eds., *Osobnost v církvi a politice. Čeští a slovenští křesťané ve 20. století* (Centrum pro studium demokracie a kultury, Brno 2006) 56-66. This is an article about a less known Czech Byzantologist - Slavibor Breuer (monk Sáva of Chilandar); ‘A Pendant Cross from Sady - Contribution to its Interpretation’ (in Czech, with English summary), *Byzantinoslovaca I* (2006) 40-52.

Public Lectures: *Eastern Christian Art in the Czech Lands* (in Czech), at the Museum of Fine Arts, Olomouc, Czech Republic, unpublished; *Florian Zapletal, Joseph Strzygowski and the Vienna School of Art History* (in Czech), at the Museum in Přerov, Czech Republic, publication in preparation.

Professor Hans Buchwald, Stuttgart

‘Directions of Research in Byzantine architecture’, *JÖB* (2006)

Forthcoming: *The Churches of Sardis, Churches E, EA, and M* (Harvard University press, Cambridge Mass., 2007?); Byzantine town Planning – Does It Exist?, in Anna Muthesius, ed., *Material Culture and Well-being in Byzantium* (Vienna 2007)

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Dr. Stavroula Constantinou, Nicosia, Cyprus

‘Generic Hybrids: The ‘Life’ of Synkletike and the ‘Life’ of Theodora of Arta’, *JÖB* 56 (2006) 113-133; Book Review: Thomas Pratsch, *Der hagiographische Topos: Griechische Heiligenviten in mittelbyzantinischer Zeit* (Millennium-Studien 6, Berlin 2005, pp. 475), *Le Muséon* 119: 3 (2006) 476-481.

Forthcoming: ‘Women Teachers in Early Byzantine Hagiography’, in J. Ruys, ed., *Didactic Literature in the Medieval and Early Modern Periods*; ‘Performing Gender in the Lives of Lay Saints’, in M. Mullett, ed., *Performing Byzantium*; ‘Performing the ‘Male Woman’: Roles of Female Sainthood in Byzantine Lives of Holy women’, in D. Smythe, ed., *Byzantine Masculinities. Papers from the Spring Symposium of Byzantine Studies, University of Sussex, Brighton, May 2002* (Ashgate, Aldershot); ‘The Rewriting of Youth in Female Martyr Legends’, in M. Gray, ed., *Rewriting holiness: rémaniement, réécriture and the reconfiguration of cults*.

Work in Progress: Preparation of a monograph on collections of miracle-stories.

Professor Maria Constantoudaki, Athens

‘The new *Baptism* is an authentic El Greco: The painting of the Municipality of Irakleio fits into the artistic production of the painter on the basis of stylistic criteria’, *I Kathimerini-Arts and Letters* (Athens, 6 February 2005) 5 (in Greek); ‘Works by Michael Damaskinos in the sanctuary of the church of Saint George in Venice: Expenses and remuneration (unpublished documents, 1577-1579)’, *Deltion tis Christianikis Archaialogikis Etaireias*, 4th period, vol. 27 (2006) 505-510 (in Greek with a summary in English); ‘Alexios and Anghelos Apokafkos, Constantinopolitan painters in Crete (1399-1421). Documents from the State Archives in Venice’, electronic publication, internet site of the 21st International Congress of Byzantine Studies:

(www.byzantinecongress.org.uk/communications); ‘St. Jerome as a Church father and as a hermit in works of Cretan art. Iconography and iconology’, *10th International Cretological Congress. Khania, 1-8 October 2006, Abstracts*, 165 (in Greek); ‘Cretan painting of the 15th and 16th centuries in the European context of the period’, *10th International Cretological Congress. Khania, 1-8 October 2006, Abstracts*, 165-166 (in Greek); ‘Nikolaos Kalbos, prete: *San Nicola e scene della sua vita*’, in Michele Bacci, ed., *San Nicola. Splendori d’arte d’Oriente e d’Occidente*, Exhibition catalogue, Bari, Castello Svevo, 7 December 2006 - 6 May 2007, 293, no. V.11.

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In press: 'Atlantes, Masks, Lions: Sculptures of the Venetian period in the Monastery of Angarathos, Crete', *Sculpture in the Latin Orient. Proceedings of a Symposium (Rethymno 2002)*, Rethymno (in Greek with a summary in English).

Professor Malgorzata Dąbrowska, University of Lodz, Poland & Visiting Professor at Rice University, Houston TX

'The Power of Virtue. The case of the last Palaiologoi', in *Cesarstwo Bizantynskie. Dzieje religia kultura. Prace ofiarowane Profesorowi Waldemarowi Ceranowi na 70 lecie urodzin* (Byzantine empire. History, Religion, Culture. Papers offered to Professor Waldemar Ceran on the occasion of his Seventieth Birthday) (Lodz 2006) 12-24

Forthcoming: 'Ought One to Marry? Manuel II Palaiologos' Point of View', *Byzantine and Modern Greek Studies* 2007; 'Could Poland have reacted to the desperate submission of Byzantium to the Turks in 1372-1373', in E. Chrysos, ed., *Papers devoted to the memory of Professor Polemis* (Athens 2007?)

Professor Claudine Dauphin, Sophia Antipolis/Nice and Paris

'Sainte-Anne de Jérusalem: le projet Béthesda', *Proche-Orient Chrétien* 55, Fasc. 3-4 (2005) 254-262; 'The Bethesda Project at St. Anne's in the Old City of Jerusalem', *Proche-Orient Chrétien* 55, Fasc. 3-4 (2005) 263-269; 'Land and Nation: Archaeology, the Rabbis and Zionism. Identity-building from the Myth of the Promised Land to the Reality of the Wall of Infamy (second part)', *Dialogue* 15 (October 2006) 20-26; 'Ste-Marie de la Probatique à Jérusalem (territoire français): mosaïques de pavement, stratigraphie architecturale et histoire événementielle' in H. Morlier, ed., *La mosaïque gréco-romaine IX* (Collection de l'Ecole française de Rome 352, Ecole française de Rome, 2005) vol.1, 247-261; *La Paléodémographie: Mémoire d'os, mémoire d'hommes. Actes des huitièmes journées anthropologiques de Valbonne (5-7 juin 2003)*, 340 pp. (Editions APDCA, Antibes 2006): Co-editing and Foreword (pp.7-8) with L. Buchet and I. Séguy. Also translation into English of all French summaries and vice-versa, as well as of a Russian article into English; 'Introduction' to Part 1 ('Les Questions de subsistance') in L. Buchet, C. Dauphin and I. Séguy, eds., *La Paléodémographie: Mémoire d'os, mémoire d'hommes. Actes des huitièmes journées anthropologiques de Valbonne (5-7 juin 2003)* (Editions APDCA, Antibes 2006) 19-21; 'L'Alimentation monastique en Egypte byzantine', in L. Buchet, C. Dauphin and I. Séguy, eds., *La Paléodémographie: Mémoire d'os, mémoire d'hommes. Actes des huitièmes journées anthropologiques de*

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Valbonne (5-7 juin 2003) (Editions APDCA, Antibes 2006) 29-48; 'Fièvres et Tremblements: la Palestine byzantine à l'épreuve de la malaria', in L. Buchet, C. Dauphin and I. Séguy, eds., *La Paléodémographie: Mémoire d'os, mémoire d'hommes. Actes des huitièmes journées anthropologiques de Valbonne (5-7 juin 2003)* (Editions APDCA, Antibes 2006) 101-118.

Forthcoming: 'Land and Nation: Archaeology, the Rabbis and Zionism, in H. Humphries, ed., *Palestine and the Legacy of Balfour. Acts of the International Colloquium of the Scottish Friends of Palestine, The Town House, Haddington, 12-13 November 2005*.

Dr. Stavros Georgiou, Nicosia, Cyprus

'The metropolitan region of Kyrenia from the beginning of the Christianity in Cyprus until today', in Chr. Hadjichristodoulou, ed., *Odoiporiko sta christianika mnemeia tes metropolitikes periferias Kyreneias. Atlantias mnemeion* (Nicosia 2006) 23-45 (in Greek); 'About the founder of the monastery of Virgin Mary of Asinou Nikephoros Ischyrios', *Epeterida Kentrou Meleton Ieras Mones Kykkou* 7 (2006) 191-197 (in Greek); 'The Seizure of Power in Cyprus by Isaac Doukas Komnenos (1184-1191)', *Epeterida tou Kentrou Epistemonikon Erevnon* 32 (2006) 67-78 (in Greek with a summary in English).

Forthcoming: 'The Anonymous Kamytzes of Pentekontakephalon of Saint Neophytos the Recluse', *Kypriakai Spoudai* 69 (2005) (in Greek with a summary in English); *The Honorific Titles of the Comnenian Era (1081-1185)*, PhD Thesis, Aristotle University of Thessaloniki 2005, forthcoming in "Byzantina Keimena kai Meletai" (Byzantine Texts and Studies) of the Byzantine Research Centre in Thessaloniki (in Greek); Book-reviews in: *Byzantiaka* 25 (2005), *Kypriakai Spoudai* 69 (2005).

Professor Geoffrey Greatrex, Ottawa

'Urbicius' Epitedeuma: an edition, translation and commentary', (with Hugh Elton and Richard Burgess) *Byzantinische Zeitschrift* 98 (2005) 35-74; Review of C. Kelly, *Ruling the Later Roman Empire* (Cambridge 2004), *Phoenix* 60 (2006) 178-81; 'Pseudo-Zacharie de Mytilène et l'historiographie du VI^e siècle': summary in *Proceedings of the 21st International Congress of Byzantine Studies* (London 2006) III.160-1; full text at

<http://www.byzantinecongress.org.uk/comms/Greatrex/index.html>

'Pseudo-Zachariah of Mytilene: the context and nature of his work', *Journal of the Canadian Society for Syriac Studies* 6 (2006) 39-52; 'El

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paganismo en el siglo VI (translated into Spanish), *Debats* 90 (autumn 2005) 79-85.

Forthcoming: 'Dukes of the eastern frontier', in J.F. Drinkwater and B. Salway, eds., *Lupi Passus. Festschrift W. Liebeschuetz* (Institute of Classical Studies, London, forthcoming January 2007); 'Moines et militaires et la défense de la frontière orientale', to be published in the *Proceedings of the conference on the Army and the Late Roman East held in Matera and Potenza, Italy (May 2005)*, edited by Ariel Lewin et al.; 'Political history, c.250-518', in E. Jeffreys, J. Haldon and R. Cormack, eds, *The Oxford Handbook of Byzantine Studies* (Oxford); Review of N. Lenski, ed., *The Cambridge Companion to the Age of Constantine* (Cambridge 2006) (in German), *Historische Zeitschrift*.

Work in Progress: ongoing translation and commentary of Pseudo-Zachariah of Mytilene's Ecclesiastical History, in collaboration with Dr Cornelia Horn and Dr Robert Phenix (St Louis, Missouri). The first half of 2006 was spent on sabbatical in Munich, Germany, where both my stay and my research were much assisted by Professor Albrecht Berger. I was able to complete in draft my commentary on the final six books of Pseudo-Zachariah's work while there.

Professor John Haldon, Princeton

'Civilizations, states and empires. Some comments on Igor M. Diakonoff, *The paths of history*', *Historical materialism* 16 (2005) 169-201; 'Trouble with the *Opsikion*: some issues concerning the first *themata*', in F. Evangelatou-Notara, ed., *In Memoriam Nikos Oikonomidès. Essays in honour of Nikos Oikonomidès* (Athens 2006) 111-136; 'Roads and communications in Byzantine Asia Minor: wagons, horses, supplies', in J. Pryor, ed., *The logistics of the Crusades* (Sydney 2006) 1-23; '“Greek fire” revisited: recent and current research', in Elizabeth Jeffreys, ed., *Byzantine style, religion and civilization: in honour of Sir Steven Runciman* (Cambridge 2006) 290-325; 'Social transformation in the 6th-9th c east', in W. Bowden, A. Gutteridge and C. Machado, eds., *Social and political life in Late Antiquity* (Late Antique Archaeology 3.1, Leiden 2006) 603-647; "“Cappadocia will be given over to ruin and become a desert”. Environmental evidence for historically-attested events in the 7th-10th centuries', in *Mediterranea. Festschrift Johannes Koder* (Vienna 2007)

Forthcoming: *Byzantium in Transition, 680-850* (Cambridge University Press: Cambridge 2007) (with L. Brubaker, Bham/UK); (Ed.) *The social history of Byzantium. Problems and perspectives* (Blackwell, Oxford 2007); (Ed.) *International library of essays in*

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military history: Byzantine warfare (*Ashgate, Aldershot/London 2007*); 'Introduction: Ancient states, empires and exploitation: problems and perspectives', in I. Morris, W. Scheidel, eds., *Empires and exploitation. States and social power in the ancient world (Stanford 2007) (with Jack Goldstone, George Mason University)*; 'Empires and exploitation: the case of Byzantium', in I. Morris, W. Scheidel, eds., *Empires and exploitation. States and social power in the ancient world (Stanford 2007)*; 'The resources of late antiquity', in C. Robinsoned., *New Cambridge History of Islam (Cambridge 200?)*, chapter 1, vol. I; 'Introduction: towards a social history of Byzantium', in J. F. Haldon, ed., *Blackwell social history of Byzantium (Oxford 2007)*, chapter 1; 'Social élites, wealth and power', J. F. Haldon, ed., *Blackwell social history of Byzantium (Oxford 2007)*, chapter 9; 'The Laudatio Therapontis. A neglected source of the later seventh or early eighth century', in H. Amirav and B. ter h. Romeney, eds., *Essays in honour of Averil Cameron (Leiden 2006)*; 'Contribution to the symposium on Alex Callinicos' Making history. Agency, structure, and change in social theory', in *Historical materialism 15 (2007)*

In preparation:

The Taktika of Leo the Wise: critical commentary (Dumbarton Oaks Studies, Washington DC).

Hiroyuki Hashikawa, Kyoto

'The Armenian Element in Early Byzantium: A prosopographical perspective', in Tetsuro Nakatsukasa, ed., *Humaniora Kiotoensia: On the centenary of Kyoto Humanities* (Graduate School of Letters, Kyoto University 2006) 181-213; Japanese translations of R.J. Macrides, 'Killing, Asylum, and the Law in Byzantium', *Speculum* 63 (1988) 509-38 [Yoshihisa Hattori, ed., *Conflict and Conflict-Resolution in Medieval Europe* (Kyoto 2006) 216-57] and Giles Constable, 'Mary and Martha in the Middle Ages', a lecture given at Kyoto University on October 23, 2003 [*Seiyo Bijutsu Kenkyu / Studies in Western Art*, 12 (2006) 195-212].

Forthcoming: 'Patriarch Athanasios I of Constantinople and Two Abbots of the Great Lavra: On the appointments of Iakobos and Malachias as metropolitan of Thessaloniki (in Japanese)', *Seiyoshigaku / Studies in Western History*, 232; 'The Wanderjahre of Patriarch Athanasios I of Constantinople', *Orient* (in Japanese).

Work in Progress: 'The Autograph Manuscripts of Patriarch Athanasios I of Constantinople, are they extant?'; 'Patriarch Athanasios I of Constantinople and the *Hesychia* of Mount Athos'; 'Theology and Politics in Thirteenth-century Byzantium: On the resurgence of the

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Filioque controversy'; 'A Peace Endangering the soul: Byzantine Orthodox faith and the Union of Lyons'.

Professor Michel Kaplan, Paris

Monastères, Images, Pouvoirs et Société à Byzance : Nouvelles approches du monachisme byzantin (XX^e Congrès international des Études Byzantines, Paris 2001); *Le second iconoclasme et ses suites* (Byzantina Sorbonensia 23, Paris); 'L'économie des monastères à travers les Vies de saint byzantines des XI^e-XIII^e siècles', in M. Kaplan, éd., *Monastères, images, pouvoirs et société à Byzance* (Byzantina Sorbonensia 23, Paris 2006) 27-42; 'L'évêque à l'époque du second iconoclasme', in M. Kaplan, éd., *Monastères, images, pouvoirs et société à Byzance* (Byzantina Sorbonensia 23, Paris 2006) 183-206; 'Les saints en pèlerinage à l'époque protobyzantine', in B. Caseau, J.-Cl. Cheynet, V. Déroche, éd., *Pèlerinages et lieux saints dans l'Antiquité et le Moyen Âge. Mélanges offerts à Pierre Maraval* (Centre de recherches d'Histoire et Civilisation de Byzance, Monographies, 23, Paris 2006) 249-262; 'Constantinople et l'économie urbaine', *Le monde byzantin*, t. 2, *L'Empire byzantin (641-1204)*, dir. J.-Cl. Cheynet, (Nouvelle Clio, Paris 2006) 249-287; *Byzance. Villes et campagnes* (Picard – Les médiévistes français 7, Paris 2006).

Forthcoming: *Byzance*, Les Belles Lettres – Guides de civilisation; 'Les contrats de location agraire à Byzance du VI^e au XIV^e siècle', *Contratti agrari e rapporti di lavori nell'Europa medievale. Convegno Internazionale di Studi Storico* (Montaclino, 20-22 septembre 2001); 'La viticulture byzantine (VII^e-XI^e siècles)', *Olio e Vino nell'alto Medioevo*, 54^a Settimana di studio, Spolète 2006.

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

Dr. Olga Karagiorgou, Athens

'Die sigillographische Sammlung des Benaki Museums in Athen', in J.-Claude Cheynet and Claudia Sode, eds., *Studies in Byzantine Sigillography* 9, 33-47; Review of the book by A.-K. Wassiliou and Werner Seibt, *Die byzantinischen Bleisiegel in Österreich. 2. Teil: Zentral- und Provinzialverwaltung*, Vienna 2004, in *Byzantinische Zeitschrift* 99/2 (2006) 694-702; Translated from English into Greek: Cyril Mango, ed., *Ιστορία του Βυζαντίου* (Athens (Nefeli) 2006); “καὶ Ἀτρακίς ὀππόσα (μάρμαρα) λευρῶν χθῶν πεδίοις ἐλόχευσε...”: The Quarry at Omorphochori near Larisa (Thessaly) and its Contribution to

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Byzantine Art', in the volume *Archaeological evidence on manufacturing installations during the Byzantine period (5th-15th c.)* [= *Proceedings of the 22nd Symposium of Byzantine and Postbyzantine Archaeology and Art, Athens*], (Athens 2004) 183-219 & 385-386 (in Greek with Greek and English summaries); 'The Late Roman 2 amphora: a container for the military *annona* on the Danubian border?', in Sean Kingsley and Michael Decker eds., *Economy and Exchange in the East Mediterranean during Late Antiquity* (Oxbow, Oxford 2001) 129-166; 'Demetrias and Thebes: the fortunes and misfortunes of two Thessalian port-cities in Late Antiquity', in Luke Lavan, ed., *Recent Research in Late-Antique Urbanism, Journal of Roman Archaeology* (Supplementary Series No. 42, 2001) 182-215; with Chris Lightfoot, 'Byzantine Amorion: a provincial capital in Asia Minor', *Αρχαιολογία* 69 (December 1998) 92-96 and repr. *Αρχαιολογία* 70 (March 1999) 87-88 (in Greek with English summary).

Forthcoming: 'Mapping trade by the amphora: potentialities, restrictions, possible future directions', in *Byzantine Trade (4th-12th c.): Recent Archaeological Work, Proceedings of the 38th Spring Symposium of Byzantine Studies (Oxford University: 27-29 March 2004)*; 'Byzantine themes and sigillography: I. The sigillographic corpora of the themes of Hellas, Opsikion and Armeniakon', in *Byzantine and Modern Greek Studies*; 'Marble fragments from the Bathhouse', in C. S. Lightfoot, O. Karagiorgou, O. Koçyigit, H. Yaman, P. Linscheid and J. Foley, 'The Amorium Project: Excavation and Research in 2003', in *Dumbarton Oaks Papers* 61.

Work in Progress: 'The Architecture and Sculptural Decoration of the Byzantine basilica of Kalambaka in Thessaly'; The Byzantine lead seals discovered at Amorion; with Alexandra-Kyriaki Wassiliou, *The Byzantine lead seals of the Benaki Museum, Athens*.

Professor Bente Küllerick, Bergen

'Antiquus et modernus: Spolia in Medieval Art - Western, Byzantine and Islamic', in A.C. Quintavalle, ed., *Medioevo: il tempo degli antichi* (Milan 2006) 135-145; 'Making Sense of the Spolia in the Little Metropolis in Athens', *Arte Medievale* n.s. IV (2005:2).

Forthcoming: 'What is Ugly? Art and Taste in Late Antiquity'; 'Picturing Ideal Beauty: The Saints in the Rotunda at Thessaloniki'; 'The Aesthetics of Marble and Coloured Stone'.

Professor W. Eugene Kleinbauer, Bloomington

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‘Antioch, Jerusalem, Rome: The Patronage of the Emperor Constantius II and Architectural Invention’, *Gesta: International Center of Medieval Art* XLV/2 (2006) 125-145.

Jacek Maj, Heidelberg

Forthcoming: ‘Kazimierz Chledowski and Byzantine Culture’, in Jerzy Miziolek and Jacek Maj, eds., *Kazimierz Chledowski (1843-1920)*; ‘Jozef Kremer’s Byzantium’, in Jacek Maj, ed., *Jozef Kremer (1806-1875)* (Krakow 2007).

Professor Ljubomir Maksimović, Belgrade

Sima M. Ćirković, *Srbi među evropskim narodima (The Serbs among the European Nations)* (Equilibrium, Beograd 2005, XXV+337, 40 pictures, 16 maps) and review in: *Istorijski časopis* 52 (2006) 383-387; *Istorijski atlas (Historical Atlas)*, Beograd 2006 (with a group of authors); ‘Sučeljavanje i prožimanje dvaju svetova’ (‘Confrontation and Coalescence of Two Worlds’), *ZRVI* 43 (2006) 11-23; ‘Βυζάντιο και Βαλκάνια’, in *Ημερίδα στη μνήμη Διονυσίου Α. Ζακυθηνού (13 Μαΐου 2005)* (Αθήνα 2006) 51-59; ‘Challenging the idea of world empire: the case of Serbia’, in *Rival Empires, Proceedings of the 21st International Congress of Byzantine Studies* (London 2006) II.3-4; ‘Makedonija u politici srednjovekovne Srbije’ (‘La Macédoine dans la politique de la Serbie médiévale’), *Glas SANU* 404 (2006) 29-50; ‘Aspects of the everyday life in Byzantium – The Congress in London’, *Politika* 16.9.2006 (Culture-art-science 12); ‘Τρεις διαφορετικές βυζαντινές σφραγίδες’, in *Κλητόριον εις μνήμην Νίκου Οικονομίδη, Αθήνα-Θεσσαλονίκη 2005* (ed. 2006) 347-352

Forthcoming: King Milutin and His Time; Karl Krumbachers serbische Schüler; Prokops Schrift *De aedificiis* als toponomastische Quelle

Professor Triantafyllitsa Maniati-Kokkini, Athens

“Γυναίκα και ‘ανδρικά’ οικονομικά προνόμια” / “Women and ‘male’ economic privileges”, in Fl. Evangelatou-Notara and Tr. Maniati-Kokkini, eds., *Κλητόριον in memory of Nikos Oikonomides* (Athens-Thessaloniki) 403-470.

Forthcoming: *Κρατική πολιτική και προσωπικά προνόμια στο Ύστερο Βυζάντιο: Ο θεσμός της ‘προνοίας’ / State Policy and Personal Privileges in Late Byzantium: The Institution of ‘Pronoia’*, (Society for Byzantine Research, Thessaloniki, pp. ca. 440 and Indices, Glossary, English

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Summary); ‘Η άλωση του 1204 στις σύγχρονες βυζαντινές πηγές’ / ‘The capture of Constantinople in 1204 seen by the Byzantine historians’, in *The Fourth Crusade* (The National Hellenic Research Foundation / Institute for Byzantine Research, Athens) pp. ca 24.

Work in Progress:

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

Byzantium and West, 11th-15th c. (in cooperation with colleagues): social-economical elements in Byzantine sources.

Taxation and tax-exemptions in the 13th-15th centuries - The project is co-funded by the European Social Fund and National Resources (EPEAEK II) PYTHAGORAS II.

Dr. Mihailo Popović, Vienna

Review: Ruth Macrides, ed., *Travel in the Byzantine World. Papers from the Thirty-fourth Spring Symposium of Byzantine Studies, Birmingham, April 2000* (Society for the Promotion of Byzantine Studies, Publications 10, Ashgate/Variorum, Aldershot 2002, pp.302), in *Jahrbuch der Österreichischen Byzantinistik* 56 (2006) 316-317.

Forthcoming): ‘Die Gesandtschaften des byzantinischen Kaisers Basileios I. zu den Serben’ (‘The embassies of the Byzantine emperor Basil I to the Serbs’), to be published in the proceedings of the conference *Byzantium and new countries – New peoples on the frontier of Byzantino-Slavonic area (IX-XV centuries)* (Cracow, 6.-8. April 2006); ‘Eirēnē – Gefangene und Geliebte Sultan Mehmeds II. nach dem Fall Konstantinopels’ (‘Eirēnē – Prisoner and love of the Sultan Mehmed II after the capture of Constantinople’), *Jahrbuch der Österreichischen Byzantinistik* 57 (2007); Review: G. Aibalē, E. Zachariadu, A. Xanthynakēs, *To χρονικό των ογγροτουρκικών πολέμων (1443-1444)* (Ērakleio, Πανεπιστημιακές Εκδόσεις Κρήτης 2005, pp.245), *Jahrbuch der Österreichischen Byzantinistik* 57 (2007).

Work in progress: In March 2006 I started to work on a volume of the *Tabula Imperii Byzantini* (TIB 16) on ‘Macedonia, northern part’ (‘Makedonien, nördlicher Teil’) comprising FYROM and parts of Bulgaria (Kjustendil, Blagoevgrad) under the supervision of Prof. Dr. Johannes Koder at the Institute of Byzantine Studies (Austrian Academy of Sciences); cf. <http://www.oeaw.ac.at/byzanz/tib014.htm>

Dr Hilary Richardson, Dublin

‘John Scottus Eriugena and Irish High Crosses’, in Marion Meek, ed., *The Modern Traveller to our Past. Festschrift in honour of Ann Hamlin* (2006) 78-83.

PUBLICATIONS

Forthcoming Entries for *The Dictionary of Irish Biography* (Royal Irish Academy) on Françoise Henry; R.A.S. Macalister; “Hands On” Dvin: Reflections – The Dvin Capital’, for a Festschrift.

Dr. Alice-Mary Talbot, Washington DC

(with Stamatina McGrath) ‘Monastic Onomastics’, in M. Kaplan, ed., *Monastères, images, pouvoirs et société à Byzance* (Paris 2006) 89-118; (with Sharon Gerstel), ‘Nuns in the Byzantine Countryside’, in *Δελτίον της Χριστιανικής Αρχαιολογικής Ηεταρείας* 27 (2006) 481-490; ‘The Devotional Life of Laywomen’, in D. Krueger, ed., *Byzantine Christianity* (Minneapolis 2006) 201-220, 237-240; (with Sharon Gerstel) ‘The culture of lay piety in medieval Byzantium 1054-1453’, in M. Angold, ed., *The Cambridge History of Christianity*, V, *Eastern Christianity* (Cambridge 2006) 79-100; ‘Byzantine Studies at the Beginning of the 21st Century’ in *The State of Medieval Studies* [= *Journal of English and Germanic Philology*] (January 2006) 25-43.

Forthcoming: ‘Mealtime in Monasteries: The Culture of the Byzantine Refectory’, in L. Brubaker, ed., *Eat, Drink and be Merry: Proceedings of the 37th Byzantine Symposium, Birmingham, 2003* (Ashgate, Aldershot); ‘Hagiography’ in R. Cormack, J. Haldon and E. Jeffreys, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2007?); ‘Hagiography in Late Byzantium (1204-1453)’, in S. Efthymiades, ed., *Byzantine Hagiography: A Handbook* (Aldershot 200?).

Professor Hjalmar Torp, Bergen

‘Un paliotto d'altare norvegese con scene del furto e della restituzione della Vera Croce. Ipotesi sull'origine bizantina della iconografia occidentale dell'imperatore Eraclio’, in A.C. Quintavalle, ed., *Medioevo: il tempo degli antichi* (Milano 2006) 275-300; *Il Tempietto Longobardo. La cappella palatina di Cividale* (Cividale 2006) (text in Italian and English).

In press: ‘The *Laura* of Apa Apollo at Bawit. Considerations on the Founder’s Monastic Ideals and the South Church’, *Arte Medievale* n.s. V (2006:1).

Dr. Vasiliki Tsamakda, Heidelberg

‘Representations of St. Sophia in the churches of Ioannes Pagomenos in Crete’, *Proceedings of the 21st International Congress of Byzantine Studies 2006, London 21-26 August 2006*, vol. III, Abstracts of Communications, 305-306; ‘Die Fresken der Heiligen Paraskeve - Kirche

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in Trachiniakos, Kreta', *Mitteilungen zur Spätantiken Archaologie und Byzantinischen Kunstgeschichte* 5 (2006).

Forthcoming: 'Die Darstellungen der Hl. Sophia bzw. der Weisheit Gottes in der kretischen Wandmalerei', *Byzantinische Zeitschrift*; Review: Massimo Bernabo, *Le miniature per i manoscritti greci del libro di Giobbe* (Millennio Medievale 45, Strumenti e studi n. s. 6, Florenz 2004), *JÖB*; 'Pitture sconosciute della catacomba di Domitilla' (together with Norbert Zimmermann), *Rivista di Archeologia Cristiana*; 'Das START-Projekt "Domitilla". Arbeitsbericht über die Dokumentation und Erforschung einer römischen Katakomba unter Einsatz des 3D-Laserscanners' (together with Norbert Zimmermann), *Mitteilungen zur christlichen Archaologie* (Vienna).

Dr. David Woods, Cork

'An 'Earthquake' in Britain in 664', *Peritia* 19 (2005) 256-62; 'Flavius Felix and the *Signum* of the *Numerus Divitiensium*', *ZPE* 156 (2006) 242-44; 'Adomnán, Arculf, and the True Cross: Overlooked Evidence for the Visit of the Emperor Heraclius to Jerusalem c.630?', *ARAM Periodical* 18-19 (2006-07) 403-13; 'Sopater of Apamea: A Convert at the Court of Constantine I?', *Studia Patristica* 39 (2006) 139-44; 'On the Health of the Emperor Heraclius c.638-41', *Byzantinoslavica* 64 (2006) 99-110.

Forthcoming: 'The Origin of the Cult of St. George at Diospolis', *Proceedings of the Fifth Maynooth Patristics Conference 2003*; 'The Cross in the Public Square: The Column-Mounted Cross c.AD450-750', *Proceedings of the Sixth Maynooth Patristics Conference 2005*; 'Adomnán, Arculf, and Aldfrith', *Proceedings of the Iona Conference 2004*; 'Libanius, Bemarchius, and the Mausoleum of Constantine I', in C. Deroux, ed., *Studies in Latin Literature and Roman History XIII* (Brussels); 'Valentinian I, Severa, Marina, and Justina', *Classica et Mediaevalia* 57 (2006); 'On the Alleged Reburial of Julian the Apostate at Constantinople', *Byzantion*; 'Late Antique Historiography: A Brief History of Time', in P. Rousseau, ed., *The Blackwell Companion to Late Antiquity* (Oxford 2007); 'Jews, Rats, and the Reason for the Byzantine Defeat at the Battle of Yarmuk', in A. Lewin, ed., *The Late Roman Army in the Near East. From Diocletian until the Arab Conquest*; 'Bede, Ninian, and the *Candida Casa*', *The Innes Review*; 'Gildas, Aetius, and Patrick', *Journal of Celtic Studies*; 'Pompey, Geiseric, and 'The Treasures of Solomon'', *Journal of Jewish Studies*.

Work in Progress: Papers currently under review by various journals include 'Lactantius, Valerian, and Halophilic Bacteria', 'On the Alleged Letters of Honorius to the Cities of Britain in AD410', and 'Pope Zacharias (746-52) and the Head of St. George'. I am also completing a

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monograph provisionally entitled *The Seventh Century Revisited: A Lost Christian Source on Early Islam*.

Dr. Nada Zečević, Budapest

‘Prvi brak despota Leonarda III Toko’ (The first marriage of Despot Leonardo III Tocco), *Zbornik radova vizantološkog instituta* 43 (2006) 155-173; ‘The Genoese Citizenship of Carlo I Tocco of December 2, 1389 (II)’, *Zbornik radova vizantološkog instituta* 42 (2005) 61-75; ‘Bračni ugovor Leonarda III Toko I Milice Branković, I. maj 1463’ (The marriage contract between Leonardo III Tocco and Milica Branković), *Stari srpski arhiv* 4 (2005) 209-237; ‘The Genoese Citizenship of Carlo I Tocco of December 2, 1389 (I),’ *Zbornik radova vizantološkog instituta* 41 (2004) 361-376; ‘Brotherly Love and Brotherly Service: on the relationship between Carlo and Leonardo Tocco’, in Miriam Müller, Isabel Davis and Sarah Rees Jones, eds., *Love, Marriage and Family Ties in the Middle Ages: Selected Papers presented at the International Medieval Congress, Leeds 2001* (Brepols, Turnhout 2003) 143-156; ‘The Italian Kin of the Tocco Despot: Some Notes about the Relatives of Carlo I Tocco’, *Zbornik radova vizantološkog instituta* 39 (2002) 237-247; : ‘λέξις γλυκεῖα : The importance of the Spoken Word in the Public Affairs of Carlo Tocco (from the Anonymous Chronaca dei Tocco di Cefalonia)’, in Gerhard Jaritz and Michael Richter, eds., *Oral History of the Middle Ages: The Spoken Word in Context (Medium Aevum Quotidianum 12 = CEU Medievalia 3, Krems – Budapest 2001)* 108-116; ‘Searching for Acceptance: a fifteenth-century Refugee’s History’, *Annual of Medieval Studies at CEU* 6 (2000) 129-143.

Work in Progress: *The Tocco of the Greek Realm (14th-15th centuries)*. Monograph in preparation; working title.

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3. FIELDWORK

Greece

Dr. Archie Dunn: The Survey of Thisve-Kastorion (the Urban Site: 2006)

The second season of the archaeological survey of Thisve (Byzantine Kastorion) and its natural harbours lasted from September 1st to 23rd, 2006. It continues as a collaboration between the 9th Ephoreia of Prehistoric and Classical Antiquities, the 1st Ephoreia of Byzantine Antiquities, and a team from the University of Birmingham. The withdrawal of the Ephoreia of Underwater Antiquities from the approved and fully funded survey of the floor of the great natural harbour, the Ormos Dhomvrainas, last year, entails a more circumscribed approach to the archaeology of Thisve-Kastorion's loci of maritime traffic. But our aim continues to be the integration of the study of the ancient and Byzantine town with that of its harbour and of the small plain which links them. Meanwhile the team has concentrated entirely in 2006 upon (1) the topographical survey, (2) the architectural survey, and (3) the geophysical survey, of the urban site and of its *suburbium*. The present phase of the project is concerned with the visible remains of ancient Thisve and medieval Kastorion, but also records examples of post-medieval or early modern structures which may illuminate either the discussion of Byzantine urban topography or of pre-industrial agricultural production in and around the plain.

1. For the urban topographical survey (the responsibility of Mr Christopher Mavromatis) all of Thisve-Kastorion's *in situ* visible archaeological remains have been first registered using a Global Positioning System (whose readings typically erred up to three metres either side of the true). Readings were then entered into the Greek military maps at a scale of 1:50,000, which the project has digitised and has geo-referenced so that "GPS" readings can be added. The corners or "footprints" of archaeological features selected for detailed study were then fixed using an Electronic Distance Measurer in relation to several re-identifiable points, including points identifiable on the Greek military maps at a scale of 1:5,000. The project has also digitised and geo-referenced this series so that "GPS" readings can be added. However, at this scale GPS-based readings of the footprints of features selected for detailed study (for which see **2a and 2b**) should eventually be obtained using a high-resolution ("Differential") GPS.

In 2006 the team completed, for present purposes, the search for *in situ* visible archaeological remains within the study area defined by the

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Permit issued in 2005. In the process twenty-seven more features or associations of features were registered (LOCI 51 to 77). These additional features are: fragments of the eastern and western curtain walls which linked the twin acropolises, including substantial remains of an externally projecting tower on each of these walls (one of which is hidden inside a modern shed, but was probably described by the Classicist and translator of Pausanias, J.G.Frazer, in 1895); an important fragment of the Lower Acropolis (Neokastro) not recorded on the German Archaeological Institute's sketch-plans of 1956-58; large manmade dumps (ancient or Byzantine) of the *murex purpurea* group of molluscs recorded by the British ambassador Sir Thomas Wyse *ca.*1858; the position of the church of the *Panagia (Koimêsis tês Theotokou)* on the village square, as the site of a demolished medieval church which was described in the 1870s by Archduke Ludwig Salvator von Habsburg ; a probable *parekklêsion* of the ruined Middle Byzantine church of "Agios Loukas"; the single-aisled post-Byzantine chapel of "Prophêtês Êlias", which is associated with several massive ashlar orthostates of the kind always found in the masonry of Thisve's Byzantine churches and chapels; the *spolia*-built *ekklêsaki* of Agios Konstantinos; five monumental wine fermentation-vats with exterior stone-framed niches (making a running total, probably incomplete, of seven around the village); eleven cobbled threshing floors (certainly an incomplete running total); and substantial fragments of a lime mortar-bonded phase, or phases, of fortifications extending all around the hill of "Palaiokastro" (the Upper Acropolis), perhaps Justinianic, which are clearly to be connected with the single large fragment of a curtain wall recorded there in the German Archaeological Institute's sketch-plans. Palaiokastro's fortifications, of which there are at least four phases (in contrast to Neokastro's two apparent phases) are unstable and are collapsing.

2a. The identification, registration, and mapping of visible *in situ* features of the urban site therefore continued throughout the season. Meanwhile the recording of the architecture and masonry of selected churches and secular monuments registered in 2005 proceeded. Eight churches (seven Byzantine, including Byzantino-Frankish, and one post-Byzantine), a tower with Hellenistic and medieval (probably Frankish) phases, and one of the monumental wine-fermentation vats, were recorded using a CYRAX High-Definition Three-Dimensional Laser-Scanner. Meanwhile top-plans of the Hellenistic fortifications of the Lower Acropolis (Neokastro), and of substantial walls of post-Roman type which were revealed by removal of vegetation in the geophysical survey area, were made by Mr Christopher Mavromatis using an electronic distance measurer. See **2b** for further details.

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3a. Geophysical survey took place in a part of the wider defined and demarcated study area, 160 metres N/S by 80 metres E/W, where three substantial lime mortar-bonded walls are visible at ground level (in one of which Greco-Roman *disjecta membra* predominate). All walls are of typical post-Roman types. The area chosen is the nearest to the Hellenistic city walls in which geophysical survey is practical: immediately to the south of “Neokastro”. The area is, like the twin acropolises, associated with a relatively high density of rubble, constructional terra cotta, and pre-modern sherds, including Late Roman and medieval. Geophysical survey is completely impractical within the original walled town, which is occupied by the modern village, and on Neokastro, whose surface, whilst artefact-rich, consists of bedrock and manmade stone features founded upon bedrock. The area chosen for geophysical survey offers therefore a unique opportunity to explore non-destructively a relatively large section of the urban settlement (technically the *suburbium*) other than the visible fortifications and churches.

2b. THE ARCHITECTURAL SURVEY

The Byzantine Ephoreia concentrated upon the cleaning of monuments that were selected for detailed architectural survey, and focused also upon a search, in the archives of the Christian Archaeological Society and the Byzantine Museum (Athens), the Archaeological Museums of Thebes and of Thespiiai, and at the Makariotissa Monastery (Dhomvraina), for elements of the architectural sculpture of Thisve’s Byzantine churches. A Middle Byzantine capital with the motif of an eagle carved in low relief on its four faces (very worn) was reported to the British team, by whom it was recorded. The architectural survey of ten monuments (by Mr Michael Lobb, assisted by Mr Kevin Colls) was effected using the laser-scanner, which, on the basis of a single recording operation, can generate ground-plans, top-plans, sections, elevations, stone-plans, and architectural models viewed from any angle. The following structures were recorded over the course of six days:

Locus 1: remains of a Middle Byzantine church which would have had a central dome carried on four piers, and which reveals traces of a minor secondary phase.

Locus 2: Agios Vlasios, a single-aisled chapel, possible post-Byzantine, in which both lime mortar and mud bonding appear to have been used in a single building phase.

Locus 3: Agios Loukas, remains of a Middle Byzantine church with two important phases which affect the naos and narthex, and sub-phases which affect the narthex and the northern side (**Locus 74**). In both major

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phases there would have been a central dome over the naos carried on piers. Its southern façade and other probably Byzantine structures were this year identified in the road which currently defines the south and east sides of the monument, but could not be recorded.

Locus 4: Agia Triada, remains of a Middle Byzantine church of whose interior spaces there is no visible trace at the surface today. Its dimensions suggest that it would have been domed.

Locus 9: single-aisled building on an east-west orientation, within Neokastro, probably originally a chapel (Byzantine or Frankish), of the same construction as **74** (See below).

Locus 16: Agios Konstantinos, a single-aisled chapel whose masonry of *opus incertum*, and of spolia deployed as jambs and quoins, is Middle Byzantine or later. The apse is excavated into the cliff-face of Neokastro.

Locus 18: Agioi Taxiarkhai, single-aisled chapel, post-Byzantine, in one corner of a walled yard which contains architectural elements possibly derived from a Byzantine church. The Hellenistic city wall may cross the yard (topographically recorded).

Locus 21: one of seven recorded wine-fermenting vats; encased within freestanding or partially engaged stone structures which have niches in one of their four sides. This planned example has three such niches instead of the usual pair, which could have contained inscribed plaques and religious objects.

Locus 25: a tower of the Hellenistic lower acropolis (Neokastro), restored as a freestanding tower in Byzantine or later medieval times (freestanding to the extent that it was no longer entered directly from the Hellenistic battlements, although the precise means of access to its masonry platform remains unclear). It is the only part of the lower acropolis's defences to show evidence of medieval restoration. The exposed floor above its internal vault could not be recorded this year.

Locus 74: annexe (a *pareklêsion*?) attached to the north side of Agios Loukas, whose relationship to the identifiable phases of the naos and narthex is not established. Its masonry, as preserved, is the same as that of the chapel on Neokastro (**Locus 9**).

3b. THE GEOPHYSICAL SURVEY

This was carried out by Ms Photeini Kondyli (assisted by Mr Kevin Colls) who reports that the three visible post-Roman walls reported above fit coherently inside linear anomalies, probably representing walls, which enclose or cross the eastern half of the 160-by-80 metre targeted area. The western half of the targeted area meanwhile is devoid of detectable features (in terms of the magnetic readings). Given the quality of the readings, which were taken every 100 centimetres using a GEOSCAN Fluxgate Gradiometer,

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Kondyli's report advocates that Resistivity be applied to the anomaly-rich area while the axis of the transects be shifted through 90 degrees. By doing this, and by collecting artefacts within the geophysical survey's 20-by-20-metre quadrats, in next year's proposed programme, we suggest (a) that this year's results (obtained by Magnetometry) can be usefully tested, (b) that the Ohio State University's Thisve Basin Survey can be usefully complemented, and (c) that a unique description of the remains of a colonnade or colonnades at this spot, which was made in 1895, can be better evaluated (J.G.Frazer, *Pausanias's description of Greece translated with a commentary*, London, 1913, vol.5, p.162).

Fieldwork planned for 2007:

The team from Birmingham University's responsibilities are: completion of the topographical survey of the monuments of Thisve-Kastorion; completion of the architectural survey of the pre-Classical, Hellenistic, Late Roman, Byzantine, and Frankish monuments; re-survey using Resistivity of the post-Roman extramural complex surveyed by means of Magnetometry in 2006; completion of the vegetational survey of the Thisve Basin effected in 2004-5. The team from the American School of Classical Studies (Athens)'s responsibilities are: re-analysis of the pottery of the "Thisbe Basin Survey" and "Corinthian Gulf Islands Project" [Bay of Thisve-Dhomvraina] in collaboration with Dr Ioanita Vroom; re-evaluation of the Thisve Basin Survey's topographic data; merging of the British and American teams' topographic data within GIS. The Greek Archaeological Service's responsibilities are: preparation of the urban monuments for further architectural and topographical survey; the search in museums and other offsite locations for the sculptural furniture of the Byzantine churches; analysis of samples from the *murex purpurea* middens.

Dr. Anne McCabe, American School of Classical Studies at Athens

Excavation of a new area at the NW corner of the Athenian Agora (Section BH) carried out this June to August by the American School of Classical Studies at Athens produced domestic architecture of the 10th century: modest rooms defined by rubble wall foundations, with two wells and numerous storage vessels. At the bottom of one of these vessels appeared part of the foundations of the Painted Stoa. See our website: www.agathe.gr

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Israel

Ken Dark: Nazareth Landscape Archaeology Project

The project that began in 2004 under the direction of Ken Dark (Research Centre for Late Antique and Byzantine Studies, University of Reading) continued in 2006 with work at the Sisters of Nazareth Convent, adjacent to the Church of the Annunciation in the centre of modern Nazareth. This involved completing a detailed measured and photographic survey of the many archaeological features visible in the cellars of the convent, and compiling a preliminary catalogue and photographic record of the artefacts from the site. Earlier excavation records were also copied for future analysis.

This is the first time that the Sisters of Nazareth site and its finds have been examined in full by professional archaeologists since its discovery in the 1880s and after almost a hundred years of unscientific excavations, none of which have been either properly published or analysed using current archaeological methods. Together, these records allow a reinterpretation of the date and sequence of the excavated features.

The earliest phase of activity on the site may comprise a series of rectilinear rock-cut walls cut into a natural north-south slope and spatially associated with, probably early Roman-period, limestone vessels and Roman-period cooking-pot sherds. This evidence may suggest a low-status domestic structure dating to the early Roman period, analogous to the rock-cut structures identified during our work in the countryside outside Nazareth in 2005. If so, this is the first surface-built domestic structure to have been identified from early Roman-period Nazareth.

When the rock-cut structure was disused, a kokhim-tomb, also probably of early Roman date, was cut into the steep slope to its south probably before the construction of a large apsidally-ended, at least partly artificial, cave with at least two associated rock-cut cisterns and ancillary rooms along its flank. The large cave was decorated with polychrome Byzantine mosaics and may be associated with a large quantity of Byzantine finds, including pottery and sculptured architectural stonework and possible liturgical fittings. On this basis, the artificial cave may be interpreted as an elaborately decorated cave-church with associated water-related features.

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While some of the sculpted stonework seems to have been employed in the cave itself, some appears to derive from a large church, perhaps Byzantine in date, built above the features already described – three apses of which were planned in detail in the unpublished, and hitherto unknown, records of earlier investigators. The earlier Roman features seem to have been incorporated into this ecclesiastical building. Provisionally, this might be interpreted as a major church complex in the centre of Byzantine Nazareth.

The cave-church was used in the Crusader period, as evidenced by Crusader-period stonework, much Crusader-period pottery, and an elaborate array of vaults, stairways and a flagstone floor constructed to incorporate and give access to the earlier features from the level of the church above them. A chapel was constructed next to the earlier tomb. A thick burning deposit, perhaps dating to the late twelfth or early thirteenth century, covered all of these, and the flagstone floor was discoloured by fire, before the site was disused.

It is hoped to undertake further fieldwork in 2007 to investigate the rock-cut features in the survey area discovered in 2005 and at the Sisters of Nazareth Convent, if permission is given.

Acknowledgements:

The 2006 survey was only possible through the kind permission and help of the Israel Antiquities Authority and the Sisters of Nazareth Convent in Nazareth. The assistance provided by Dr Eliya Ribak, and by Sister Margherita of the Sisters of Nazareth Convent, was invaluable. Questions or enquiries about the possibility of volunteering to participate in the project's 2007 season should be sent to K.R.Dark@reading.ac.uk.

Turkey

Professor Michel Kaplan

(with M.-F. Auzépy, H. Çentinkaya, O. Delouis, J.-P. Grémois) survey of monasteries of Bithynia known by the text but not precisely localised ; started in 2004 ; continued in 2005 and 2006 ; due to go on 2006 and 2007. Some interesting finds already. Published every year in *Anatolia Antiqua*, since 2006. 2004 report found in 'À propos des monastères de Médikion et de Sakkoudion', *Revue des Études Byzantines* 63 (2005) 183-194.

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Professor John Haldon: The Avkat Survey Project

The Avkat Survey (jointly managed by members of Princeton University and of the University of Birmingham/UK), for which planning and fundraising began in 2005, is now established. A successful workshop/colloquium was held at Princeton in May 2006 to discuss and work out strategic issues; and the first season's survey work, in August 2007, is now planned and budgeted. Project funding is managed by an oversight committee of colleagues from several departments at Princeton. The project is conducted in co-operation with the HPVista Spatial and Visualisation Centre of the University of Birmingham/UK. The project is part of the British Institute at Ankara strategic research initiative *Settlement history of Anatolia*. Co-operation with the *Tabula Imperii Byzantini* of the Austrian Academy of Sciences, the University of Fribourg (Switzerland) and Koç University, Istanbul, is in place.

In July and August 2006 two separate reconnaissance visits were made, and the results more than fulfilled expectations. The intention was to scout the site and survey area and liaise with local officials with a view to establishing more permanent relationships in the course of the year 2006-2007. In the event, we were able to complete all preliminary negotiations ahead of schedule and received good support from senior, middle and junior officials at local and regional levels as well as at government level in Ankara. The site includes a prominent hill jutting out from the Avkat Dağ where a (medieval) wall circuit, corner tower, probable gateway and proteichisma were clearly visible. Substantial amounts of surface ceramics, both pottery and roof tile, were visible, as well as worked stone, and also small quantities of Bronze Age material. A good deal of ancient stonework was visible in the village, including large column fragments, a water channel block, some pavers from a road, substantial amounts of ceramic pipework. Two relatively crude inscriptions in Greek, as yet unrecorded, as well as epigraphic material in Armenian and Ottoman script, were also noted.

The survey area is located in the province of Çorum, sub-district Mecitözü. The central focus is on the village of Beyözü, formerly Avkat (Euchaita) and its hinterland (westwards towards Alveren, east towards Sülüklü, northwards onto the Avkat Dağı, and south along the local roads towards the D180), including the communications network, hydrology and settlement pattern of the region. Given the nature of the project, aimed at investigating the topographical interfaces between the ancient settlement and the later history of its district, the total survey area will

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eventually extend across a broader region, to take account of the wider geographical and land-use context, and will include the area framed by the settlements of Elmalı to the west and Kalecik in the east, with the Duvenci Ovası in the north and the Kirlar Dağı to the south – essentially, the northern part of the river plain of the Efennik/Tanözü Ç.

For our provisional webpages, see

http://history.princeton.edu/programs/e157/the_euchaita-avkat_p.html



Beyözü, July 2006

The ancient site of Euchaita, mod. Beyözü, has been occupied since prehistoric, and certainly since Hittite times – the modern village, which partially occupies the Roman lower city, is dominated by two hills, a bronze age site and what is currently taken to be the location of a Byzantine/Seljuk fortress. This project is about bringing a traditional rural community into contact with its own past, both recent and more distant, by involving local people in historical and archaeological research and educational programs, and by helping them develop tourism which is sensitive to the cultural and social needs of the community and to the historical and natural environment. It also aims to open up

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opportunities for local economic development and enhancement of local resources, especially water resources.

The project thus has three distinct foci: an archaeological-historical dimension; a social-cultural dimension, which will concern itself with the community's recent past, family history, and development; and, connecting with both of these, an economic and cultural development dimension concentrating on the enhancement of local resources, know-how and amenities for the community as a whole.

Why Beyözü? The answer is simple: Beyözü (Avkat until the 1930s), is the site of ancient and medieval Euchaita, located on the northern edge of the central Anatolian plateau. Historical information about such sites in the medieval period especially is extremely sparse, and the site at Beyözü gives historians and archaeologists a wonderful opportunity to fill a huge gap in our knowledge, while at the same time offering cultural and economic support and development opportunities to a typical small Anatolian rural community in an environmentally- and community-friendly way. During the Roman period it was a fairly unimportant settlement. But from the third or fourth century it began to gain a reputation as the centre of the cult of St Theodore Tiro ('the Recruit'), was walled in the early 6th century, and raised to the status of a bishopric by the Roman emperor Anastasius before 518. From the seventh century, with the Arab Islamic conquest of the eastern Roman provinces and the retreat of the Roman – now Byzantine – frontier into Anatolia, Euchaita became a military base behind the frontier. It remained a provincial centre until its conquest at the time of the Seljuk occupation of eastern Asia Minor in the later 11th century. Thereafter its importance dwindled and though most of the Ottoman period was a small village below the acropolis or fortress. Yet the district itself remained economically important and the history of the several villages in the region can be traced through the Ottoman archival documents right up to the later nineteenth century.

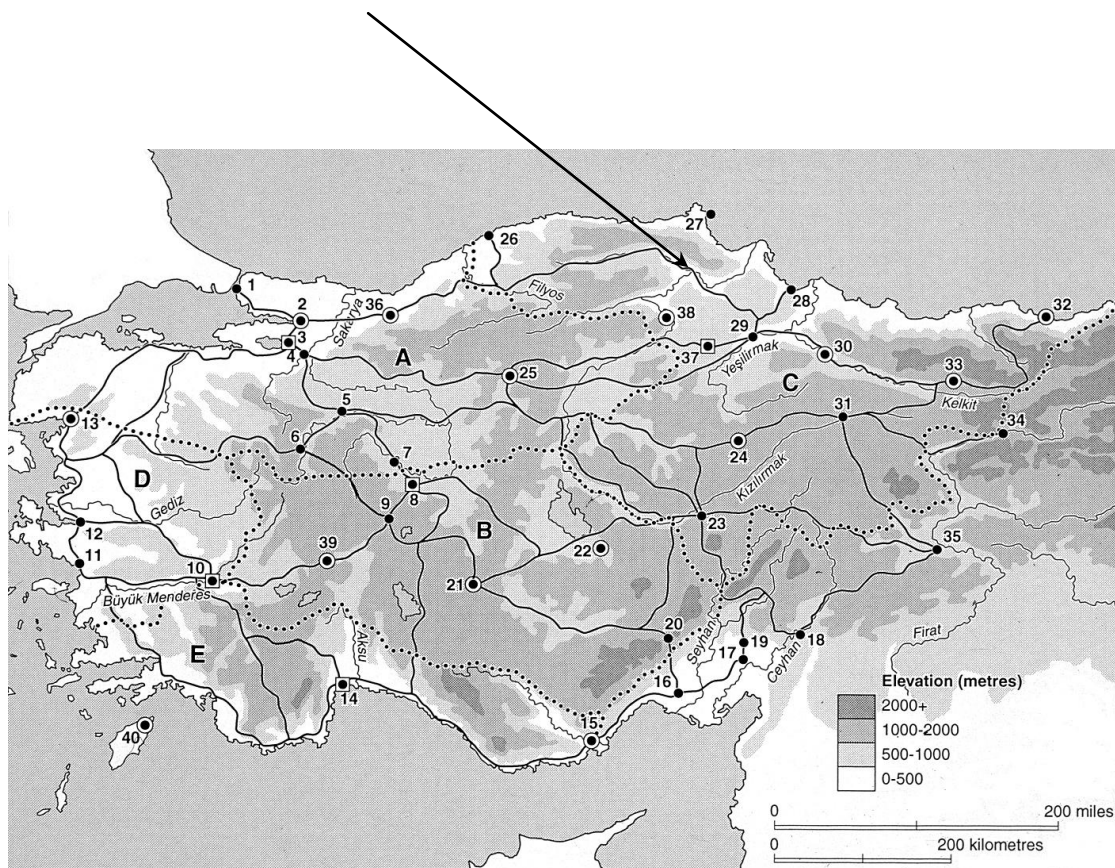
From a historical perspective, therefore, the project offers the opportunity to trace the history of a single region across a period of more than two millennia, to elucidate its role in the ancient, medieval and modern political contexts, and to show the effects of human activity in transforming the landscape, tracking shifting settlement and demographic patterns, and explaining transformations in land-use, agricultural and pastoral farming and urban-rural relationships.

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View from the 'fortress hill' across the plain towards the main west-east road (Ankara – Amasya)

Location of Euchaita (= no. 37)



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The importance of the site lies in four areas. First, unlike nearly all excavated or surveyed urban or fortified centres of the Hellenistic, Roman and Byzantine periods – 6th – 11th centuries – Euchaita was never a major metropolis, cultural centre or extensive urban site. In contrast, it was a small, if at times strategically significant, provincial town, something of a backwater for much of its history. In this respect, therefore, it is much more typical of the ‘average’ urban or fortified centre of Asia Minor, yet we know almost nothing about such sites because none has yet been excavated with a view to following such long-term changes. Archaeologists have concentrated, for a range of reasons, on major ports and cities whose history is relatively well-known at least in their broad outlines – Ephesos, Amastris, Pergamon, Ankara, Amorion – whereas sites such as Euchaita, which are no longer occupied and thus offer superb possibilities for excavation, have been ignored. A full survey of the site and its wider environs is possible, therefore, with minimal disturbance to local populations and minimal complications from later settlement. It offers a unique opportunity to research the history of a late Roman town from its foundation as such under Anastasius between 515 and 518 CE, along with the small fortress which grew up on the hill behind it after the middle of the seventh century. It was a typical fortified semi-urban site, which formed an important element in the network of urban centres of the middle Byzantine world, a significant part of the defences along the eastern frontier of the Byzantine empire in the medieval period, one which represented the ‘norm’ of provincial fortified sites; as well as a typical rural province within the Ottoman empire right up to the 20th century. It also offers an outstanding opportunity to establish an environmental and landscape history of the region and relate this directly to the pattern of human activity across several millennia. The development of computer technologies that permit the manipulation and visualisation of complex, spatially referenced geographic and mathematical data in complex situations makes a much more detailed and functionally-useful account of the survey area possible. GISs, virtual reality modelling and a variety of visual technologies are at the forefront of this development, and make the complex modelling of the effects of human behaviour on landscapes and the environment an attainable target.

Second, its history is not undocumented. Casual references in ancient texts, and potentially some Hittite administrative documents of the early 1st millennium BCE, provide evidence of its status in pre-Hellenistic times; a collection of medieval miracles of the later seventh century CE offers important information about life in such a fortress at that time; the

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letters of its bishop, John Mauropous, who held the see in the eleventh century, describe many aspects of life in the town; while Ottoman documents provide information about the local population, their tax-status and occupations, from the 16th century onwards. There is in addition a good deal of incidental material in chronicles of both Byzantine and Islamic origin, as well as epigraphic and sigillographic material, especially with regard to its ecclesiastical history. Travellers of the Ottoman period, and European visitors, have also left reports or comments on the site or its district.

Third, its role as a military base, situated as it was near an important military road in Byzantine times, together with the opportunity to conduct a detailed paleoenvironmental survey of the region around it, to reconstruct its medieval landscape, and to relate the archaeological and palynological (pollen analysis) evidence for land-use and food-production during the ancient, medieval and early modern periods, makes it a perfect focus for the detailed surveys of specific catchment areas required by the Medieval Logistics Project.

Finally, Avkat in the Ottoman period was a small village typical of the Asia Minor hinterland of the empire, and in comparison with many larger and more substantial centres, both commercially as well as in terms of local industry, offers a useful opportunity to study such a rural settlement in its larger historical context.

This project offers opportunities for an interdisciplinary research project of international importance, which will advance very considerably our knowledge and understanding of the history of the site and the area around it, of the society and economy of the ancient, medieval Byzantine and Seljuk/Ottoman periods – in other words, from ca. 500 BCE – 1900 CE - and also permit the application of modern survey, mapping and digital modelling techniques on a large scale, in ways which will benefit archaeological and historical research as well as the earth and geographical sciences.

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Christopher Lillington-Martin:
Dara Battlefield Revisited, May 2006



The AD 530 battlefield. The view is taken from the roof of the church at Ambar looking east during the cereal crop harvest, May 2006. The position is about 3km south of Dara. The north - south road from Dara is a grey line just beyond the foreground buildings. There is a track running east-west in the mid-ground beyond the washing line. The low hills are in the background. I was assured by local farmers that they find 6 cm arrowheads in this area which, fortunately, they drop back onto the ground.

Planned Fieldwork for 2007: Preliminary pilot survey of Marathon and Plataia Battlefields

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4. THESES

Theses in progress / started 2006/7:

Aleks Dubaïc, *A comparison of Byzantine-Arab diplomatic relations in the seventh and ninth centuries*, MPhilB, Birmingham. Supervisors: Professor Leslie Brubaker and Dr. Ruth Macrides

A. Aser Eger, *Settlement, Interaction, and Land Use on the Byzantine-Islamic Frontier in the Early Islamic Period*, University of Chicago. Supervisor: Donald Whitcomb.

Philip Emmott, *Bulgaria in Byzantine literature*, Birmingham. Supervisor: Dr. Ruth Macrides

Raul Estangüi, *Les activités économiques des monastères athonites (1354-1464)*, Paris. Supervisor: Professor Michel Kaplan

Ioanna Koukounis, *Byzantine and medieval settlement, economy, and society, in northern Chios*, Ph.D., Birmingham. Supervisor: Dr Archie Dunn

Charalambos Machairas, *Art and Patronage in the late thirteenth century: the Church of Porta Panagia in Pyli Trikkalon and the sebastokrator of Thessaly, John I Angelos Komnenos Doukas*, MPhilB Birmingham. Supervisor: Professor Leslie Brubaker

Matthew dal Santo, *Orthodoxy, asceticism and the cult saints as aspects of the Byzantine Latinism in the writings of Pope Gregory the Great (590-603)*, Jesus College, Cambridge. Supervisor: Dr. Peter Sarris

Michal Zytka, *Baths and Bathing in Late Antiquity*, Cardiff. Supervisor: Dr. Shaun Tougher

Theses completed in 2005

Stavros G. Georgiou, *The Honorific Titles of the Comnenian Era (1081-1185)*, Aristotle University of Thessaloniki, Faculty of Philosophy, School of History and Archaeology. Supervisor: Professor Alkmene Stavridou-Zafraka

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The subject of this thesis is the honorific titles of the Comnenian Era (1081-1185), one of the most important innovation of Alexios I Komnenos (1081-1118). The aim of the study is the description of the new hierarchy of honorific titles and the verification of the relation between the new system of titles and the new perceptions introduced by the Comneni into Administration. Many other issues are also discussed and examined (vestments, insignia etc).

Cedomila Marinkovic, *Imagery of a completed building: the representation of churches on donor portraits in Serbian medieval monumental art and their Byzantine parallels*, MA, University of Belgrade. Supervisor: Dr. M. Suput

The text deals with modes of representation of church buildings in donor portraits in Serbian medieval and Byzantine art. Previous research on the topic has left many open questions and has not succeeded in giving a comprehensive insight into this complex subject. Results of recent research on Byzantine art and architecture in general have shown that in the study of this topic, which is a border area between medieval architecture and painting, comparative and interdisciplinary methods should be used.

Serbian medieval monuments in which the representation of a church appears within a donor's portrait provided the core of research material. The material from each church which contained such a composition was treated monographically in order to make a complete, chronologically represented repertoire of monuments. On the other hand, an investigation of Byzantine monuments, as material for comparative study, made it possible to gain a more comprehensive idea of the basic material set against the background of Orthodox Christian Art as a whole. The first step in the investigation was to establish the relationship between the representation of a church building and its wider context – an iconographic motif. The next step necessary to define the problem of the representation of a church building was to establish a precise and clear terminology, since the commonly used idiom 'donor's (ktetor's) model' has often proved confusing and misleading. In the central part of the study, the relationship between the actual building and its image is discussed. Were maquettes in use and could they have been used as models for the painted architecture in donor portraits? Is the representation in the donor's hand an image of a built church or its maquette made as a project model? The analysis of the research material leads us to the conclusion that maquettes could not have been used as

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models for the representations of buildings in donor portraits. Moreover, this particular type of architectural imagery had a completed building for a model and it conformed to a set of principles regarding the representation of architecture.

Available evidence in favour of this hypothesis is indirect and has been deduced from the technical, legal and symbolic aspects of such representations. Evidence of the use of architectural models in the Byzantine, as well as Serbian medieval tradition is scarce, but this fact by no means proves that such models did not exist. Donor portraits with a representation of a church building also have a legal function, being a statement of the donor's right expressed by visual means i.e. a visual counterpart of a written charter. Belief that motivates the construction and endowment of a church is eschatological in nature. The donor stands before the Lord's throne hoping for mercy at the Day of Judgement, carrying his church – not its maquette. Hence, we can state it is with a high degree of probability that the project models, even if they were in use, could not have acted as models for the painted images in donor portraits, but, rather, that this kind of architectural imagery was made according to the completed buildings.

Matthew dal Santo, *The narrative function of the Dialogues of Pope Gregory the Great and their evidence for cultural exchange between East and West in the late sixth-century Mediterranean*, MPhil, Jesus College, University of Cambridge (completed August 2005). Consult in Seeley Historical Library, Faculty of History.

The *Dialogues* of Gregory the Great are analysed on the three major levels of their literary composition (symbol, question, and narrative) and considered in the context of late antique hagiographical and monastic literature. A particular comparison is made between the hagiological ideas expressed in the second dialogue (*Life of Benedict*) and the arguments presented in Eustratius Presbyter's near-contemporary *Refutation*. The thesis contends that the *Dialogues* represent a defence of the cult of saints and other aspects of Christian doctrine and practice against detractors and sceptics. The particular vision of the cult of saints which the *Dialogues* present can be explained in the context of a broader debate about the place of the saints in the Church across the early Byzantine world.

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Chris Wright, *The Gattalusi of Lesbos: Diplomacy and Lordship in the Late Medieval Aegean*, Royal Holloway, University of London (November 2005). Supervisor: Dr. Jonathan Harris

Theses completed in 2006:

Teodora Burnand: *The church "St. Virgin" in Dolna Kamenitsa (XIV c.)*, Institute of Art Studies, B. A. S., Sofia, Bulgaria. Supervisor: Prof. Elka Bakalova. Reviewers: Prof. Luben Prashkov and Dr. Georgi Gerov

The Bulgarian medieval church "St. Virgin" in the village of Dolna Kamenitsa (XIV c.) is situated in northeast Serbia. It was founded by an unknown boyar from the Vidin kingdom. The partially preserved inscription "Despot Michael, the son of tsar Michael" is found next to the portrait of the nobleman who ruled the area. There are not historical sources about Despot Michael but it is generally considered that he is the son of the Bulgarian tsar Michael Shishman. The dating of the church should be placed in the period 1323-1352/56. The church is very small, with a cross-shaped plan of the nave, a dome and a two-storey narthex with two steeples which characterizes certain Western influences.

The majority of the mural paintings are preserved. Certain aspects of the iconographic programme point to the funeral purpose of the church. The scenes of the Passion cycle dominate the nave. A very dramatic Lamentation is depicted along the whole length of the north wall opposite to that of the Last Supper. The Marian cycle, the Life of St. Nicholas and the Life of St. Paraskevi are painted in the narthex. The Mother of God, St. Nicholas and St. Paraskevi appear as great intercessors and protectors of people in the face of various illnesses and afflictions. What is more, they intercede for people on the Day of Judgment. Representations of Virgin Eleusa and scenes of Nicholas cycle are very often found in conjunction either with actual burials or with painted portraits of noble donors, whose tombs though lost, we may presume to have been located nearby. The name of St. Paraskevi is associated with a particular day of the week – Friday – and the fast which is held on that day in memory of the Sufferings of Our Lord. The selection of saints in Dolna Kamenitsa includes Holy Warriors and Holy Healers who are directly connected with life and death. One of the Holy Monks, St. Stephen the Younger, holds a diptych showing the lamenting Virgin and the Man of Sorrow. Such icons were placed on the chest of the dead during funerals. The scene of the communion of St. Mary of Egypt by St. Zosimas also has substantial funeral connotations.

Evangelia Daphi, *Thera and the Southern Aegean from Late Antiquity to Early Byzantium: pottery, production and routes of exchange*, Birmingham. Supervisor: Dr. Archie Dunn

During Late Antiquity, the Aegean Sea had an advanced network of maritime routes, which remained in use in the Byzantine period. Coastal sites were used as stations, while even small settlements were of relative importance, by the fact that they were located on the course of standardised interregional itineraries. In the Southern Aegean, coastal sites were flourishing in Late Antiquity, presenting evidence for production and trade functions. Recent excavations at the coastal hamlet of Perissa on the island of Thera have revealed a Late Antique to Early Byzantine coastal settlement, which includes a large Christian basilica, residential and possibly public buildings and an extensive cemetery. The coarse and fine pottery finds indicate connections with various sites, from the 1st to at least the 8th century AD. Certain individual characteristics of the island are suggested by pottery, in combination with inscriptions from the site. The continuity of types and the predominance of Cretan and other Aegean transport containers suggest intensive trade and close relations within the Southern Aegean region, while the exchanges with North Africa seem to have been continuous through the whole period. Finally, the plethora of fine pottery types of various origins indicates the well-being of the settlement, whose existence continued in the 8th and probably in 9th century.

Olivier Delouis, *Saint-Jean-Baptiste de Stoudios à Constantinople. La contribution d'un monastère à l'histoire de l'Empire byzantin (c. 454-1204)*, Paris. Supervisor: Professor Michel Kaplan.

St John the Baptist of Stoudios is one the most famous monasteries in Byzantine history. It has not been studied as a whole before, due to the discontinuity of written sources that have been preserved. From its foundation to the Latin conquest of Constantinople (ca. 454-1204), its history can be split into three periods. During the first (until 787), Stoudios appears to be an ordinary consequence of aristocratic evergetism in the capital, in a context where monasticism is often opposed to the Emperor until Justinian re-establishes his authority upon it. During the second period, from the Second Council of Nicea (787) to the restoration of images (843), Theodore the Stoudite creates a monastic model of

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peculiar interest, the origins of which had not been examined closely enough till now. The third period, until 1204, is an era of triumph: the monastery becomes a sort of associate to the imperial power; it provides many dignitaries to the Empire and receives many signs of favour. The meticulous analysis of the reasons for such an unmatched success during the Middle Byzantine times constitutes the framework of the study.

Andriani Georgiou, *The Role of Elite Women as Patrons of Religious Buildings and Book Production during the Early Palaiologan Period (1261-1355)*, MA, Birmingham. Supervisor: Professor Leslie Brubaker.

A study of the patronage of six imperial and elite women - Theodora Doukaina Palaiologina, Theodora Kantakouzene Palaiologina Raoulaina, Maria Palaiologina, Theodora Doukaina Komnene Palaiologina Synadene, Maria Doukaina Komnene Branaina Palaiologina Glabaina, and Eirene Choumnaina Laskarina Palaiologina - that pieces together a broad range of secondary literature, of the primary written documentation of the period, and of the primary visual sources, particularly church architecture and deluxe manuscripts. Main focus of the thesis is to interpret the motivations that impelled this certain group of women into acts of patronage.

Hiroyuki Hashikawa, *Patriarch Athanasios I of Constantinople and the Crisis of the Late Byzantine Empire* (in Japanese), submitted to Kyoto University, December 2006.

Maria Konstantinidou, *St. John Chrysostom's Homilies on the Letter of St. Paul to Titus. A critical edition with introduction and notes on selected passages*, University of Oxford. Supervisor: Mr. Nigel Wilson

Bojana Krsmanović, *The Byzantine Provincial Administration at the End of 10th and the Beginning of 11th Century*, Belgrade (July 18, 2006). Supervisor: Professor Ljubomir Maksimović

Maria Matthaiou, *Η ακίνητη περιουσία λαϊκών στη Βυζαντινή Μακεδονία και Θράκη την εποχή των Παλαιολόγων*, University of Athens (December 2006). Supervisor: Ass. Prof. Tr. Maniati-Kokkini (members

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of the Committee: Prof. Fl. Evangelatou-Notara and Sub. Prof. El. Papayanni).

Anthousa Papagiannaki, *The Production of Middle Byzantine Ivory, Bone and Wooden Caskets with Secular Decoration*, University of Oxford (Hilary 2006). Supervisor: Dr. Marlia Mango.

The medieval Byzantine secular ivory and bone caskets, known in scholarship as the “rosette caskets”, form a complex body of research material. Each casket is comprised of different component parts assembled to create the finished artefact. Modern scholarly research has focused on iconographic and stylistic aspects of these artefacts. The importance of technical details, such as the serial character of the production of these artefacts, has only recently been re-asserted and never previously studied in detail.

This thesis explores the production mechanisms of the medieval Byzantine secular ivory and bone caskets through the study of eighty-three caskets, both complete and fragmentary, recorded in the accompanied illustrated catalogue. Iconography has been used to group together the panels and revetments of the caskets thematically, offering an insight into the extent of their serial production and requiring a re-examination of the subjects depicted on the caskets. The medieval caskets have then been deconstructed into their component parts, analysed in detail, and workshops have been identified for the production of the constituent parts and of the caskets themselves. At the same time, the organisation of the production of these artefacts has been approached in terms of individual workshops and their interaction with each other and with the potential owners and uses of the artefacts discussed. This analysis in turn sheds further light on an important but poorly understood aspect of medieval Byzantine society, the manufacture and channelling of luxury artefacts to the urban and court milieu of imperial Constantinople.

Christos Simelidis, *Selected Poems of Gregory of Nazianzus: a Critical Edition with Introduction and Commentary*, University of Oxford. Supervisor: Nigel G. Wilson.

This thesis offers a critical edition (from 29 manuscripts), with introduction and commentary, of four poems (266 verses) written by St. Gregory of Nazianzus (ca. AD 330-390): two autobiographical (II.1.10

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and 19), one lament (II.1.32) and one gnomology (I.2.17). My commentary on the text is primarily linguistic, but I am treating literary, historical, and religious questions suggested by the text alongside my detailed verbal work. The introductory chapters to each poem (I. General Outline, II. Literary Characteristics, III. Place in Gregory's Life and Thought) include historical and theological evidence which is relevant to the understanding of the poems. Apart from their sources and the allusions to earlier texts, I investigate their influence in later centuries, especially upon Byzantine poets. The fate and the understanding of the poems in later ages are also depicted in the three different Byzantine paraphrases, which are transmitted by the majority of the manuscripts together with the text of the poems. The paraphrases of 9 poems (including the 4 which I am editing) are edited as an appendix to my thesis. A chapter of the thesis' introduction discusses their linguistic characteristics and their support of the idea that Gregory's poems were used in schools.

The introduction examines features of Gregory's poetry in general, using material from the entire corpus. I discuss Gregory's use of poetic allusion, as well as his relationship with Hellenistic poets, especially Callimachus. Gregory often wants to engage his reader in exploring literary allusions. In fact the reader of Gregory's verses can often fully understand his text only if he is aware of the classical texts which Gregory alludes to. The fact that some texts which he echoes are erotic (cleverly transformed) is particularly striking. I also comment on the poems' language and metre, and offer an account of the poems' reception in Late Antiquity and Byzantium.

Elissavet Tzavella, *Burial and Urbanism in Early Byzantine and 'Dark Age' Athens (AD 4th-9th c.)*, M.Phil., Birmingham. Supervisor: Dr. Archie Dunn.

This is an archaeological study of urbanism in Early Byzantine Athens (4th - 9th c.), based on the evidence of cemeteries and graves excavated in rescue and systematic excavations. The location of cemeteries up to the middle of the seventh century shows considerable continuity from earlier periods, while new, intramural cemeteries appear, gradually replacing the traditional extramural ones. The location of cemeteries and the number of graves do not indicate a reduction of the town's population and size either after the Herulian invasion or in the seventh century, as has been suggested by many scholars. The character of Athens as a traditionally

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pagan city in the Early Byzantine period is re-examined in the light of information provided by Christian and pagan graves. Moreover, evidence for the disruptive character of the Slavic invasions in Athens is questioned. A remarkable shift in the location of cemeteries and churches is observed after the middle of the seventh century, connected with changes in the overall topography of the city. Publications of the results of recent excavations and precise dating of their archaeological finds is indispensable for more detailed future research into the subject.

Andrew Vladimirov, *Byzantine astrology in the 11th and 12th centuries*, Birmingham. Supervisor: Professor John Haldon.

Konstandinos Yiavis, *A critical edition of the rhymed mediaeval romance 'Imberios and Margarona'*, University of Cambridge. Supervisor: Professor David Holton; Examiners: Professor R.M. Beaton and Professor E.M. Jeffreys.

This thesis is a rigorously philological critical edition which makes available one of the most popular post-Byzantine romances, the rhymed *Imberios and Margarona*. The earliest complete edition (1553) was used as the basic text together with what has been salvaged of the editio princeps of 1543. The third earliest chapbook (1562) was discovered in Paris.

The extensive Introduction *inter alia*: 1.- establishes palaeographically that *Imberios* was perused by two eminent humanists (Huet and Allatius), thus challenging the perception that popular literature was disparaged by intellectuals of that time; 2.- suggests a solution to the tantalising problem of the manuscript tradition; 3.- sheds light on the Venetian printing houses, where most of post-Byzantine printing was undertaken, by the discovery of a heretofore unknown connection between two leading firms; 4.-discusses thoroughly the language of the text; 5.-identifies with precision the process from manuscript to print.

The Commentary is concerned with literary, textual and hermeneutical issues, as well as *realia*, and traces dozens of unknown thematic analogues. The Glossary, of over eight thousand words, augments the data in the standard lexicon at several points.

On the other hand, the thesis is provocatively interdisciplinary, and seeks to transform exclusively text-centred views of the romance. The section

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devoted to the literary appreciation of *Imberios* brings together research in material culture with theoretical thought, and inscribes the romance in the context of Western European literature. It refutes the current categorisation of *Imberios* as a “courtly” romance by offering a comparative examination of the courtly literature proper in the Western Middle Ages, especially English and French. By using the methodological tools of historicism, it argues that *Imberios* anticipates the thought world of the Renaissance.

Late Byzantine literature acknowledged the West in ways as yet undefined. *Imberios* is not unique in owing debts to Western originals, but is exceedingly conducive to an examination of how this occurred because of its extreme popularity across Europe. The thesis presents an edition of the Middle English version, and compares the Greek adaptor’s modus operandi with that of his English counterpart. By highlighting awareness of their temporal dimension, the analysis reflects the constructedness and historicity of the works under scrutiny

5. CONFERENCES, LECTURES & SEMINAR SERIES

2006

5-8 January, Gender and Medieval Studies Conference, Cambridge

Stavroula Constantinou gave a paper entitled: *The Female Prostitute Becomes a 'Male' Saint: Gender, Ecstasy and Identity in Byzantine Lives of Holy Prostitutes.*

30 March – 1 April, The Legacy of Antiquity. Perceptions of the Classics throughout History, St. Andrews University

Dr Anthousa Papagiannaki gave a paper entitled: *Nereids and Hippocamps: The echo of Skopas' marine group on medieval ivory and bone caskets.*

1-2 April, The British Association for Soviet, Slavonic, and East European Studies Conference, Cambridge

Jacej Maj gave a paper entitled: *Byzantine Art in Medieval Poland.*

6-8 April, Thirty-Third Sewanee Symposium: Power in the Middle Ages (Tennessee)

Professor Małgorzata Dąbrowska gave a paper entitled: *The power of virtue. The case of the last Palaiologoi.*

6-8 April, Byzantium and new countries – New peoples on the frontier of Byzantino-Slavonic area (IX-XV centuries), Cracow

Dr. Mihailo Popović gave a paper entitled: *Die Gesandtschaften des byzantinischen Kaisers Basileios I. zu den Serben [The embassies of the Byzantine emperor Basil I to the Serbs]*

May, 1st International Symposium of Mardin History, Turkey

Christopher Lillington-Martin gave a paper entitled: *Mardin and its Surrounding in the Ancient Period of History: the Battle of Dara, AD 530.*

CONFERENCES, LECTURES & SEMINAR SERIES

1-21 May, The Complete Hospitallers' Tour

Michael Heslop joined this tour led by Jonathan Riley-Smith. They visited all the major Hospitaller and other related sites in Israel, Cyprus, Lebanon, Syria, Turkey, Rhodes and Malta

11-13 May, 18th Tagung der Arbeitsgemeinschaft Christliche Archäologie zur Erforschung spätantiker, frühmittelalterlicher und byzantinischer Kultur

Jacek Maj gave a paper entitled: *Byzantinische Kunst in Polen. Eine Forschungsbilanz.*

12 May, 26th Symposium of the Christian Archaeological Society, Athens

Dr. Olga Karagiorgou gave a paper entitled: Αξιωματούχοι του θέματος Ελλάδος με βούλλα (η αρχή ενός ερευνητικού προγράμματος).

12-14 May, The International Meeting 'Byzantium and the Slavs' (Sofia) was attended by Professor Ljubomir Maksimović.

8-10 June, Conference on Jozef Kremer (1806-1875), Krakow

Jacek Maj gave a paper entitled: *Jozef Kremer's Byzantium.*

29 June-2 July, 3rd International Sifnean Symposium

was attended by Michael Heslop

Summer 2006, *Visual Resources for Teaching and Research in Early East Slavic Culture*, summer institute sponsored by the National Endowment for the Humanities, New York Public Library
was attended by Monica White.

10-13 July, XIII International Congress of the European Middle Ages, Leeds

Dr. Anthousa Papagiannaki gave a paper entitled: *Laughing one's head off: Comic mimes on medieval Byzantine ivory and bone caskets*, in which she reconstructed the iconography of one ivory panel of a casket currently in the Hessisches Landesmuseum in Darmstadt.

CONFERENCES, LECTURES & SEMINAR SERIES

18-19 July, *Unlocking the potential of texts: interdisciplinary perspectives on Medieval Greek*, Centre for Research in Arts, Social Sciences and Humanities (CRASSH), Cambridge

The aim of the conference was to establish an interdisciplinary dialogue among researchers whose primary material consists of texts in vernacular Greek of the late medieval and early modern periods (ca. 1100-1700). It was organized by David Holton, on behalf of the AHRC-funded research project for a grammar of Medieval Greek, based at Cambridge. Speakers included: Aglaia Kasdagli, Kriton Chrysochoidis, Martin Hinterberger, Stavros Perentidis, Georgios Velenis, David Holton, Nicholas de Lange, Charalambos Dendrinos and Agamemnon Tselikas. Tina Lendari, Peter Mackridge and Arnold van Gemert participated in a round table discussion. Some of the papers are now available on-line at: <http://www.mml.cam.ac.uk/greek/grammarofmedievalgreek/unlocking/contents.html>

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

Petr Balcárek gave a communication entitled: *Ways of Transmission of Byzantine Idea. Some Examples from Central Europe.*

Professor Lucy-Anne Hunt (with Denys Pringle) gave a paper entitled: *The artistic programme surrounding the tomb of the Virgin in Jerusalem in the twelfth century.* In preparation to be published as an article.

Dr. Olga Karagiorgou gave a paper entitled: *Byzantine themes and sigillography: I. The sigillographic corpora of the themes of Hellas, Opsikion and Armeniakon.*

Professor Triantafyllitsa Maniati-Kokkini gave a communication entitled: *Taxes and tax-exemptions in the 13th-15th centuries. A research programme in progress: The decade 1346-1355.*

Dr. Anthousa Papagiannaki gave a communication entitled: *“The couple of servants adore, as they should, the imperial couple, which is blessed by Christ”: An ivory casket in Rome and its patrons*

Dr. Mihailo Popović gave a communication entitled: *Mara Branković: the life and work of a woman on the cultural intersection between Serbs, Byzantines and Ottomans*

CONFERENCES, LECTURES & SEMINAR SERIES

Dr. Nada Zečević gave a communication entitled: *The Image of Carlo Tocco as a ruler: features, models, reception.*

1-8 October, 10th International Kretologikon Congress, Chania, Crete

Dr. Angeliki Lumberopoulou gave a paper entitled: 'A *Noli me Tangere* Icon in the British Museum' (in Greek).

The International Kretologika Congresses take place every five years and each of the four major cities on Crete – Chania, Rethymnon, Herakleion and Agios Nikolaos – host them in turn. The Kretologika are divided in three parts – Prehistoric and Classical, Medieval, and Modern – and cover all periods and aspects of Cretan studies. Unfortunately for the Byzantinists, the Kretologika usually follow shortly after the International Byzantine Congresses. As a consequence, the Byzantine sessions suffer diminished numbers. Last year, however, was a successful one. The count of participants was surprisingly high - especially since a number of them had already followed the 21st International Byzantine Congress in London - with many interesting papers. The 11th International Kretologikon Congress will take place in Rethymnon in 2011 and, as usual, it will follow shortly after the 22nd International Byzantine Congress in Sofia. See you in both.

Angeliki Lymberopoulou

6-7 October, *Travels, Archives. The Contribution of the British School of Athens to Byzantine and Modern Greek Studies*, Athens

Dr. Paul Hetherington gave a paper entitled: *William Miller: medieval historian and modern journalist.*

The proceedings are to be published in BSA Studies series.

16-21 October, *Following the Research Aspects of Academician Vojislav J. Djurić*, Belgrade

was attended by Zaga Gavrilović and Professor Ljubomir Maksimović.

3-4 November, *Texts and Identities in the Early Middle Ages*, NIAS, Wassenaar, The Netherlands

Matthew dal Santo gave a paper entitled: *Gregory the Great and Eustratius of Constantinople.*

CONFERENCES, LECTURES & SEMINAR SERIES

10-12 November, Thirty-Second Annual Byzantine Studies Conference, St. Louis, Missouri

Professor Małgorzata Dąbrowska: Consultations on Palaiologian writings with Professor John Barker (University of Wisconsin).

18 November, *The Council of Chalcedon*, Oxford

A one-day colloquium, 'The Council of Chalcedon', organized by Dr. Mary Whitby, was held on 18th November, 2006 in the Corpus Christi Centre for the Study of Greek and Roman Antiquity. Publication of a selection of the papers is planned.

24 November, a day of papers and appreciation in memory of the Reverend Professor William Frend, 1916-2005

Society of Antiquaries, London

Professor David Phillipson FSA in the Chair

10.30 Arrival and Coffee

11.00 Welcome and introduction by Professor Phillipson

11.15 Professor Brent Shaw, *Athletes of Death: Suicide in Augustine's Africa*

12.15 Dr. Heimo Dolenz, *Martyr Veneration at the Damos El Karita, Carthage*

13.00 Lunch

14.15 Dr. Richard Miles FSA, *Re-thinking the Reconquista: Christian Carthage in the Byzantine era*

15.00 Reverend Brian Taylor FSA, *A personal appreciation*

15.15 Discussion and close followed by wine reception

25 November, Annual Symposium of the Canadian Society for Syriac Studies in Toronto, Ontario

The theme was: *The Era of the Christological Councils: Syriac writings and Greek theologians*. Fred McLeod (St Louis University) spoke on Narsai's dependence on Theodore of Mopsuestia, Patrick Gray (York University) spoke on 'Fighting with History: Severus, his Opponents, and the Historical Cyril' and George Bevan (University of Toronto) spoke on 'The Last Days of Nestorius in the Syriac sources'.

CONFERENCES, LECTURES & SEMINAR SERIES

9-10 December, *New Approaches to the origins of Western monasticism and to the development of sacred space*, Institut für Österreichische Geschichtsforschung, Vienna, Austria

Matthew dal Santo gave a paper entitled: *The representation of personal holiness in the Dialogues of Pope Gregory the Great and the development of notions of sacred space in early medieval Christianity.*

16 December, 1st Symposium of Byzantine and Post-Byzantine History and Archaeology, *Aspects of Byzantine and Post-Byzantine Cyprus*, Society of Cypriot Studies, Old Archbishopric Palace, Nicosia, Cyprus

The Symposium was organised by Dr. Stavros G. Georgiou and the Society of Cypriot Studies. It brought together fifteen Byzantinologists and other scholars to discuss new approaches to the Byzantine and post-Byzantine history and archaeology of Cyprus. The organisers are planning to publish papers from the Symposium.

Christos Argyrou gave a paper entitled: *Teaching Byzantium: Realities and Perspectives in Primary and Secondary Education of Cyprus* (in Greek)

Stavros G. Georgiou gave a paper entitled: *Cyprus in the Eleventh and Twelfth Century: Aspects of a Byzantine Province* (in Greek)

2007

23 January, FaRiG, Georgian Churches, Jesus College Oxford

Bruce Clark (*Economist*): *Georgian Christianity, an Overview*

Tony Anderson: *Georgian Churches in Tao Klarjeti*

24 January, Byzantine Seminar, Oxford

Christopher Lillington-Martin gave a paper entitled: *Prokopios and Battlefield Archaeology*

22-24 February, Tagung der Arbeitsgemeinschaft Deutscher Byzantinisten, Berlin

Stavroula Constantinou gave a paper entitled: *Gefährdete Jungfräulichkeit: Der Fall von Maria von Antioch.*

February – March, The University of London Seminar on Editing Byzantine texts was established in 1988 through the co-operation of Dr Joseph A. Munitiz, Miss Julian Chrysostomides and Dr Athanasios Angelou, initially with the aim of studying Byzantine literary works. It later developed into a working Seminar on editing Byzantine texts, joined by graduate students and visiting scholars who happened to be in London. The Seminar, the only of its kind in London, has been the focus of Byzantinists specializing in various areas, such as textual criticism, language and literature, palaeography, history and historiography, theology and art history. The Seminar always tries to reach its decisions by common consent, in a spirit of friendly co-operation and discussion, each member contributing his/her own expertise and experience. More importantly, graduate students have the opportunity to learn and practise the editorial process, from the transcription of manuscripts to the final stages of publication of critical editions and annotated translations of Byzantine texts. The Seminar has produced an annotated critical edition and translation of *The Letter of the Three Patriarchs to Emperor Theophilos and Related Texts on the Second Phase of Iconoclasm* (eds. J.A. Munitiz, J. Chrysostomides, E. Harvalia-Crook and Ch. Dendrinos [Porphyrogenitus: Camberley, 1997]) and has edited a number of texts, including two unpublished religious works by the 15th-century scholar Manuel Calecas. At present, an annotated critical edition and translation of the extensive *Correspondence* of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89) is under preparation. Members are asked to prepare a transcription of a letter or a group of letters from the principal manuscripts (*Mutinensis graecus* 82 and *Vaticanus graecus* 1085), followed by an edition with an *apparatus criticus* and an *apparatus fontium*, together with a translation and notes to the text. Their work is then presented and discussed at the Seminar. So far, fifty letters have been edited, translated and annotated.

The Seminar meets during the second term (February-March) on Fridays, 16.30-18.30, at the Institute of Historical Research, 3rd floor, Seminar Room, Senate House, University of London, Malet Street, London WC1E 7HU. Scholars and graduate students who are interested in Byzantine texts are welcome to participate. For further information please contact Miss Julian Chrysostomides (j.chrysostomides@rhul.ac.uk) or Dr Charalambos Dendrinos (ch.dendrinos@rhul.ac.uk) at The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX. Tel. +44 (0)1784 443086/443791; Fax +44 (0)1784 433032.

CONFERENCES, LECTURES & SEMINAR SERIES

5 March, The Seventh Annual Hellenic Institute Lecture, by Sir Andrew Burns on 'Classics and International Politics: Past, Present (and Future?)' to be held at Royal Holloway, University of London, Main Lecture Theatre, Founder's Building, Egham, Surrey TW20 0EX, on 5 March 2007 at 17.30. The lecture will be followed by reception in the Picture Gallery. All are welcome. For further information, please contact Dr Charalambos Dendrinos (ch.dendrinos@rhul.ac.uk) at The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX. Tel. +44 (0)1784 443086/443791; Fax +44 (0)1784 433032

**10-11 March, Late Antique Archaeology
The Archaeology of War in Late Antiquity
Ashmolean Museum, Oxford**

This conference will examine the military archaeology of late antiquity, from the perspective of conflict history. It will leave aside the everyday life of soldiers, and concentrate on studying strategies, campaigns, battles and decisive advantage in weapons technology. Texts and archaeology will be compared, for the strengths and weaknesses of both.

SATURDAY 10TH MARCH 2007

****Logistics****

10.00-10.40 John Haldon (Princeton)

Information and War: intelligence operations and surveillance networks

10.40-11.20 Andrew Poulter (Nottingham)

The Archaeology of Supply: the role of granaries, ports and communications in offensive and defensive military campaigns

****Fortification And Siege Warfare****

12.00-12.40 Jim Crow (Newcastle)

Walls in War and Peace, the design and maintenance of military and urban fortifications

12.40-1.20 Michael Whitby (Warwick)

Siege Warfare and Counter-Siege Tactics

****Weaponry****

2.30-3.10 Jim Coulston (St. Andrews)

Characterising Late Roman Military Equipment Culture

3.10-3.50 Michel Kazanski (Paris)

CONFERENCES, LECTURES & SEMINAR SERIES

L'équipement militaires des peuples barbares frontaliers du Bas-Empire et son origin

****Battles: Literary And Topographical Evidence****

4.30-5.10 Christopher Lillington-Martin (Glasgow)

Procopius and the Topographical Evidence for the Battles of Belisarius

5.10-5.50 Ian Colvin (Cambridge)

Reporting Battles and Understanding Campaigns in Procopius and Agathias: topography and sources

5.50-6.00 Discussion

SUNDAY 11TH MARCH

****The Rhine Frontier And The Western Provinces****

9.00-9.40 Hugh Elton (Trent)

Imperial Campaigning from Diocletian to Honorius

****The Balkan Frontier And Provinces****

10.20-11.00 Archibald Dunn (Birmingham)

The Archaeology of the Imperial Response to invasion in the Southern Balkans: the state of the question

11.00-11.40 Alexander Sarantis (Oxford)

Military Encounters in the Northern Balkans from Anastasius to Justin II

****The East****

1.00-1.40 James Howard-Johnston (Corpus Christi, Oxford)

The End of the (Ancient) World

1.40-2.20 Hugh Kennedy (St. Andrews)

The Roman Defeat and Arabic Invasions

****Civil War****

3.00-3.40 Neil Christie (Leicester)

War Within the Frontiers: rebellions, revolts and civil wars

3.40-4.20 Maria Kouroumali (Wolfson College, Oxford)

The Justinianic re-conquest of Italy: imperial campaigns and local responses

For application form and accommodation, visit:

www.lateantiquearchaeology.com. Send application form with payment to Alexander Sarantis, 8 Penhurst Court, Sidney Street, Oxford OX4 3AB, England.

CONFERENCES, LECTURES & SEMINAR SERIES

£40 admission (£15 student/unwaged). Cheques in sterling to "Late Antique Archaeology". Cash payment for overseas visitors, by arrangement. Queries: info@lateantiquearchaeology.com.

1 April, RAC/TRAC 2007 (joint Roman Archaeology Conference & Theoretical Roman Archaeology Conference, London)

The Archaeology of Ethnic Conflict: race, equality and power in the Roman world:- Christopher Lillington-Martin will give a paper entitled: *The Roman-Persian Conflict near Dara, AD 530 – where was it?*

25-27 April, Symposium on Turkish Art and Archaeology, Selcuk University, Konya

Christopher Lillington-Martin will give a paper entitled: *Turkish Battlefield Archaeology*

26 April, British Academy, London

Averil Cameron will give the Raleigh Lecture in History at the British Academy with the title: *Byzantium and the limits of Orthodoxy*.

Admission is free and open to all.

18 May, Niketas Choniates. A Byzantine Historian and Writer, A one day colloquium at Koç University, Istanbul

Hosted by the Department of History at Koç University in association with the Department of Philology at the University of Ioannina

Provisional Programme

Morning Session

Chair: Alicia Simpson

10:00: Introduction: *Niketas Choniates, One of Us Moderns* (Alicia Simpson-Stephanos Efthymiadis)

10:15: Stephanos Efthymiadis (Ioannina University), *Greek Mythology and Biblical Metaphor in the Service of an Artful Writer*

10:45: Paul Magdalino (St. Andrews/Koç University), *Prophecy and Divination in the Historia*

Coffee break

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11:45: Luciano Bossina (Akademie der Wissenschaften zu Goettingen), *Theology in the Context of the Fourth Crusade: the Historia and the Dogmatike Panoplia*

12:15 John Davis (Independent scholar), *The Historia metaphrased: Virtues and Vices*

Lunch break

Afternoon Session

Chair: Stephanos Efthymiadis

2:00: Niels Gaul (Oxford University), *Chains and Gems, Tears and Smiles: The Performance of Empire*

2:30: Anthony Kaldellis (Ohio State University), *Paradox, Reversal and the Meaning of History*

Coffee break

3:30: Titos Papamastorakis (Aegean University), *Interpreting the 'De Signis' of Niketas Choniates*

4:00: Alicia Simpson (Koç University), *Narrative Images of Medieval Constantinople*

For further information please contact:

Dr. Alicia Simpson, Department of History
Koç University, Rumeli Feneri Yolu
34450 Sariyer-Istanbul, TURKEY
Email: asimpson@ku.edu.tr

Dr. Stephanos Efthymiadis
Visiting Professor
Central European University
Department of Medieval Studies
Nádor ut. 9, H 1051 Budapest, HUNGARY
E-mail: visefthymiadis@ceu.hu

4-9 June, Annual Congress of The International Association of Literature and Philosophy, Nicosia, Cyprus

Stavroula Constantinou will give a paper entitled: *The Layers of the Saint's Immortal Flesh: Torture in Byzantine Hagiography*.

CONFERENCES, LECTURES & SEMINAR SERIES

11 June, University of London, Institute of Classical Studies Colloquium on *Byzantine Manuscripts, Scholars and Teachers in the Palaeologan Period*.

The colloquium is being organised by Julian Chrysostomides, Pat Easterling and Charalambos Dendrinos and will be held at the Institute of Classical Studies, North Block, Room 336, Senate House, University of London, Malet Street, London WC1E 7HU on Monday 11 June 2007, 9.30-19.00. For further information, please contact Charalambos Dendrinos (ch.dendrinos@rhul.ac.uk).

13 June, Bristol: Prof. Nicholas Pickwood, Camberwell College of Arts, will give a lecture entitled: *Preserving the oldest library in Christendom: the Saint Catherine's Monastery Library Project on Mount Sinai* on Wednesday 13 June 2007, 19.15 for 19.30 at the University of Bristol, Dept. of Classics, 11, Woodland Road (enter by the front door), organized by the Bristol Anglo-Hellenic Cultural Society, and followed by a buffet.

14-15 June, British Museum / LARG Byzantine Seminar. Recent Research on Byzantine Pottery

A two-day Conference to be held in the Stevenson Lecture Theatre, the Great Court, the British Museum on Thursday June 14th and the Main Lecture Theatre, Courtauld Institute, London, Friday June 15th 2007

Provisional Programme

Thursday 14th June

10.00-10.40	Ken Dark (University of Reading), <i>Introduction</i>
10.40-11.10	Paul Roberts and Claire Pickersgill (British Museum), <i>Early Byzantine Pottery from Sparta</i>
11.10-11.35	Coffee
11.35- 12.05	Roberta Tomber (British Museum), <i>Early Byzantine pottery/Egypt</i>
12.05-12.30	Don Bailey (British Museum), <i>Early Byzantine pottery/Egypt</i>
12.45-2.00	Lunch
2.00-2.30	David Peacock (University of Southampton), <i>The imported pottery of Aksumite Adulis, Eritrea</i>
2.30-3.00	Susanne Bangert (Ashmolean Museum, Oxford), <i>Early Byzantine ampullae</i>

CONFERENCES, LECTURES & SEMINAR SERIES

- 3.00-3.25 Tea
3.25-3.55 Yvonne Gerber (University of Basle), *To be announced*
3.55-4.25 Konstantinos Politis (Hellenic Society for Near Eastern Study, Athens), *Late Antique pottery traditions as evidenced from recent studies at Deir 'Ain 'Abata and Ghor es-Safi in Jordan: an argument for cultural continuity from the Roman/Byzantine to the Umayyad/Abbasid periods*

Friday 15th June

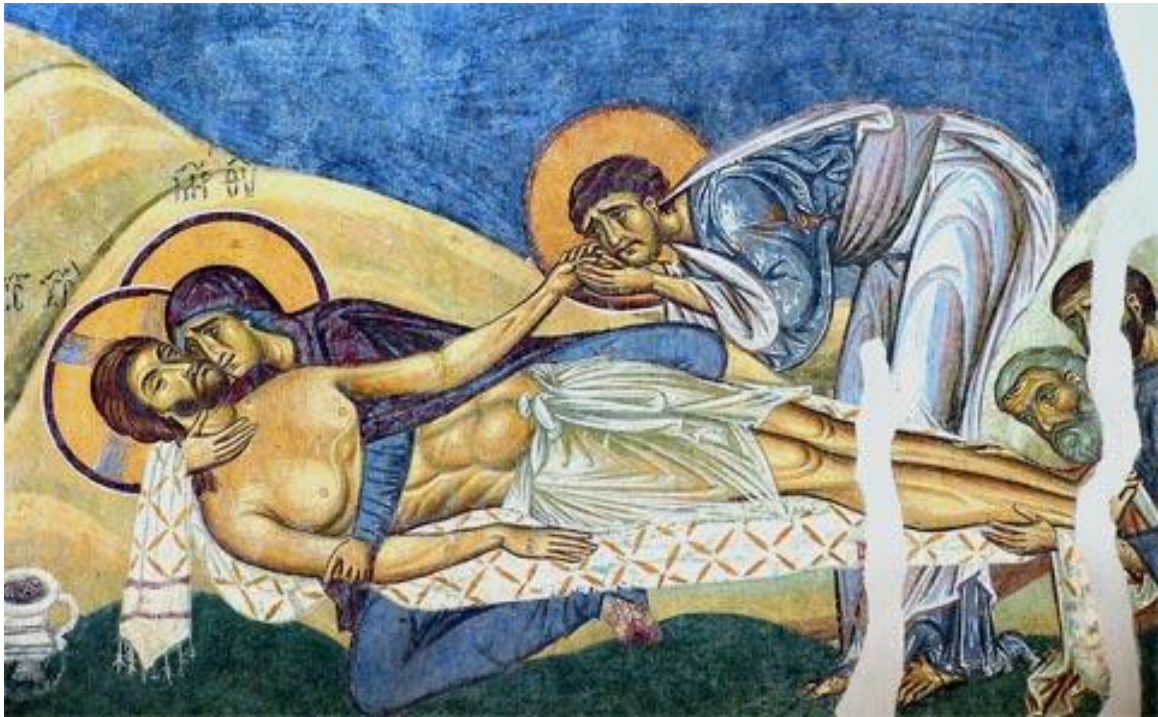
- 10.00-10.30 Mark Jackson (University of Newcastle), *Early and Middle Byzantine ceramics in Cilicia, Turkey*
10.30-11.00 Erica d'Amico (University of Durham), *Trade, commerce and consumption of Middle Byzantine fine wares in Italy: status quaestionis and new perspectives of analysis*
11.00-11.25 Coffee
11.25-11.55 Tony Grey (Museum of London), *Byzantine to Crusader: the ceramic record from Tel Jezreel*
11.55-12.25 Edna Stern (Israeli Antiquities Authority), *Pottery from the Crusader Kingdom of Jerusalem: the current state of research*
12.45-2.00 Lunch
2.00-2.30 Joanita Vroom (University of Sheffield), *To be announced*
2.30-3.00 Pamela Catling (University of Oxford), *To be announced*
3.00-3.25 Tea
3.25-3.55 Veronique Francois (Institut français du Proche-Orient, Damascus), *Céramiques Byzantines d'Aphrodisias (Carie) – quelques données inédites*
3.55-4.25 Demetra Bakirtzis (Byzantine Museum, Thessaloniki), *Late Byzantine/Cypriot connections*
4.25- Judith Herrin (King's College, London), *Concluding Remarks*

The conference fee will be £15. Cheques payable to: The British Museum

Contact: Chris Entwistle, Department of Prehistory and Europe, British Museum, Gt Russell Street, London WC1B 3DG

Tel. 0207-323-8724; email centwistle@thebritishmuseum.ac.uk

18 June, London: Spirituality in late Byzantium



Lamentation of Christ. Nerezi near Skopje (1164). A fresco on the walls of St. Panteleimon Church in Nerezei, depicting the descent from the Cross

Provisional programme to include:

Teodora Burnand (London): *Donors and iconography: the case of the church "St. Virgin" in Dolna Kamenitsa (XIV c.)*

Igor Dorfmann-Lazarev (Durham): *Gregory of Narek's Christology*

Hannah Hunt (Leeds): *The Reforming Abbot and his tears: Penthos in late Byzantium*

Dirk Krausmüller (Belfast): *Banishing reason from the divine image: Palamas's Spiritual Chapters and Patristic anthropology*

Jozef Matula (Palacky University): *Journey of Soul to Perfection: Niketas Stethatos*

Robert Mihajlovski (La Trobe University): *The Anti-Palamite theologian Gregory Akyndinos and his native town of Prilep at the beginning of the fourteenth century*

Maria Haralambakis (Manchester): *The 'Testament of Job': from Testament to Vita*

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Eugenia Russell (Royal Holloway, University of London): *St Demetrius and his people, in the mind of Symeon, the last metropolitan of Byzantine Thessalonica*

Norman Russell (London): *The theology of Patriarch Philotheos*

Rebecca White (Oxford): *Hesychasm as theology in Gregory Palamas*

The conference will be held at: Boardroom, 2, Gower Street, London WC1E (UK). Delegates will have to sign in first, at: 11 Bedford Square, Bloomsbury, London WC1B 3RA.

Lunch will be provided and we will have use of the gardens, and probably go for dinner after the conference.

Due to the generosity of our sponsors, registration will be free, but space is limited. Please register early and at least by 20 February. A number of student bursaries will be available to help with expenses. Please ask when applying. Please also mention if you are unaffiliated or retired. We may be able to help. It is hoped that a selection of papers will be published in due course.

The organiser, Eugenia Russell (RHUL), can be reached at e.russell@rhul.ac.uk

7-9 July 2007, Monemvasia



CONFERENCES, LECTURES & SEMINAR SERIES

Photograph: The Feast of Transfiguration in “Mikros Sotiris”. Symi 6 August 2005

MONEMVASIOTIKOS HOMILOS 18th SYMPOSIUM OF HISTORY AND ART

FAIRS AND FEASTS

Saturday 7 July 2007 to Monday 9 July 2007

www.monemvasiotikosomilos.gr

The 18th SYMPOSIUM OF HISTORY AND ART organized by
MONEMVASIOTIKOS HOMILOS
will take place from Saturday 7 July 2007 to Monday 9 July 2007 on:

FAIRS AND FEASTS

Scholars wishing to present papers within the theme of the Symposium are kindly requested to send the title of their proposed paper along with an abstract following the instructions stated below, not later than the 15th of April 2007. The communications should be original, unpublished and up to 20' in length. Papers can be presented in Greek or English. The permanent Scientific Committee reserves the right to decide which papers will be accepted. The members of the Committee are:

Michel Balard, Université Paris I

Charalambos Bouras, N.T.U., Prof. Em.

Francesca Cavazzana Romanelli, Università di Trieste

Haris Kalligas

Sergei Karpov, Moscow University

Angeliki Laiou, Academy of Athens and Harvard University

Chryssa Maltezou, Hellenic Institute of Byzantine and Postbyzantine Studies, Venice

Accommodation and transportation from and to Athens by a specially hired coach can be offered to the speakers and the Committee members. There is no subscription fee for the Symposium, which is open to anyone interested.

Contacts: Haris Kalligas, Monemvasiotikos Homilos, MONEMVASIA GR 23070

Telephone +30-27320-61284

FAX +30-27320-61207

hkall@tee.gr, info@monemvasiotikosomilos.gr

The website of Monemvasiotikos Homilos is in operation:

www.monemvasiotikosomilos.gr

9-11 July, International Colloquium *The Greek Bible in Byzantine Judaism*, Wolfson College, Cambridge

The aim of the colloquium (which is part of a AHRC-funded research project) is to examine all the issues associated with Jewish use of Greek Bible translations in Late Antiquity and the Middle Ages, including particularly: primary sources; the role of these translations within Jewish culture, both written and oral; the nature of the translations and their relationship with the Septuagint and other ancient translations; linguistic questions; modes of transmission; and implications for Jewish–Christian relations. Speakers include: Johannes Panagiotides-Niehoff (Berlin); David Jacoby (Jerusalem); Silvia Cappelletti (Milan); Giuseppe Veltri (Halle); Peter Gentry (Louisville); Saskia Dönitz (Berlin); Patrick Andrist (Geneva).

For general information contact Dr Cameron Boyd-Taylor:

boyd-taylor@hotmail.com

to book contact Catherine Hurley: ch335@cam.ac.uk.

12-15 July, Leeds Medieval Congress

Cities and War:- Christopher Lillington-Martin will give a paper entitled: *Prokopios and Satellite Imagery*

Stavroula Constatninou will give a paper entitled: *Family and Marriage in the Byzantine Legend of Saint Alexius*

6-11 August, The 15th Patristic Conference, Oxford

For information, please consult the website www.patristics.org.uk or e-mail info@oxconf.co.uk.

20-23 September, 7th Meeting of Byzantinologists from Greece and Cyprus, University of Thraki, Komotini

11-14 October, 33rd Annual Byzantine Studies Conference, University of Toronto.

The conference is the annual forum for the presentation and discussion of papers on all aspects of Byzantine Studies. It is open to all, regardless of

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nationality or academic status. Deadline for the submission of proposals is 15th March, 2007. For more information, see our website: www.byzconf.org

November, University of London Workshop on Greek Texts and Manuscripts, to be held at the Warburg Institute, Ground floor, Large Seminar Room, Woburn Square, London WC1H 0AB in November 2007 (date to be announced). This workshop is designed for MA and research students who pursue research in Classical and Byzantine texts preserved in Greek manuscripts. It concentrates on research methods and techniques used in tracing published texts, manuscripts and scribes. For further information please contact Dr Charalambos Dendrinos (ch.dendrinos@rhul.ac.uk) at The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX. Tel. +44 (0)1784 443086/443791; Fax +44 (0)1784 433032.

Graduate Workshops

Birmingham

8th Annual Postgraduate Colloquium, Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham, Saturday 9th June.

Vera Andriopoulou

Cambridge

A two-day graduate workshop is being organised for graduate students working in the fields of religion, culture and intellectual history in the early Byzantine Mediterranean. It will be held at the University of Cambridge, probably in late June 2007. Please e-mail mjd79@cam.ac.uk if you are interested in attending or presenting a paper.

Matthew dal Santo

Oxford

The Oxford Graduate Byzantine Studies Day, open to all graduates, will be held on 3rd March at Lincoln College, Oxford. The theme is *Conflict and Resolution*.

Meredith Reidel

17-18 April, Postgraduate Forum in Byzantine Studies: *Sailing to Byzantium*, Centre for medieval and Renaissance Studies, Trinity College Dublin

An international forum for postgraduates and young scholars* of Byzantine Studies will be held on 17-18 April 2007 at the Centre for Medieval and Renaissance Studies, Trinity College Dublin. Dedicated to the promotion of interdisciplinary research on Medieval Studies and within the spirit of Trinity College's strategic development of research in the Arts, Humanities and Social Sciences (Long Room Hub initiative), the Centre for Medieval and Renaissance Studies has not excluded from its research agenda Byzantine Studies.

What title more appropriate than *Sailing to Byzantium*, after the poem of the great Irish poet W.B. Yeats, could be given to a symposium on Byzantine Studies in Ireland? This forum aims to be a challenging and fruitful journey to Byzantium through the eyes of young scholars who have chosen Byzantine culture as their research interest.

The Postgraduate Forum in Byzantine Studies will open with the plenary lecture *Playing the Endgame: New Approaches to Byzantium's Last Century* by Dr. Jonathan Harris of Royal Holloway, University of London on Tuesday April 17th 2007 at 7.30pm.

This interdisciplinary symposium aims to bring together postgraduate researchers from various areas of Byzantine Studies. It will provide them with an excellent opportunity to present their work, exchange new ideas, and meet people who conduct research in the same field. To this end, proposals for papers on any aspect of Byzantine Studies are invited. If a sufficient number of papers is submitted, we intend to publish them. (NB All submissions will be subject to editorial review, and acceptance for presentation does not therefore automatically guarantee inclusion in the final publication).

Abstracts (max 250 words), and CVs should be submitted by 1st March 2007 to Savvas Neocleous (neocles@tcd.ie). Papers should be no more than 30 minutes long. Undergraduates are also cordially invited to attend. Personal details (full name, status, institution, phone, e-mail) should be submitted by the same date. There will be a registration fee of 10 EURO (either payable on the day or by mailed cheque made payable to 'The Centre for Medieval and Renaissance Studies, Trinity College Dublin').

For further information regarding participation or attendance at the Postgraduate Forum in Byzantine Studies please contact Savvas

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Neocleous (neocles@tcd.ie).

We look forward to welcoming you to Dublin.

* scholars who completed their Masters of PhDs after 1 January 2005.

Seminar Series

Seminar : spring term 2007 : Centre de Recherches d'Histoire et civilisation byzantine et du Proche-Orient médiéval, Sorbonne, 17 rue de la Sorbonne, 75005 PARIS, stair B, final floor : Every Monday 5-7 pm.

05/02 : Olivier Delouis (CNRS) : L'Épire et ses vestiges mésobyzantins : une enquête en Albanie du Sud

12/02 : Renaud Rochette (Paris I) : Le parcours d'Andronic IV

19/02 : Raul Estangüi (Paris I) : Les biens des Athonites à Lèmnos (milieu XIV^e siècle – milieu XV^e siècle)

26/02 : Diane Pasquier (Université de Reims-Champagne-Ardenne) : la réclusion dans les monastères féminins de Constantinople à l'époque Paléologue

05/03 : Michel Kaplan (Paris I) : Les miracles de Côme et Damien et l'organisation de l'espace sacré au Kosmidion de Constantinople

12/03 : Vincent Déroche (CNRS) : La Vie de Nicolas de Sion.

19/03 : Paolo Odorico (EHESS) : La Vie de David de Thessalonique

26/03 : Vincent Déroche (CNRS) : L'enfance des Saints.

02/04 : Anne Alwis (Université du Kent, Canterbury) : Masculinity and the Miracles of St Artemios

23/04 : Stéphanos Efthymiadis (Université de Iannina, Central European University) : Écriture et réécriture à Byzance.

30/04 : Id

07/05 : Id.

14/05 : Id.

University of Cambridge: Modern Greek lectures series

Faculty of Classics, Room 1.02, 5 p.m. on Thursdays:

19 October: Dr David Ricks (King's College London), "*A faint sweetness in the never-ending afternoon*": Cavafy and the Greek epigram

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2 November: Dr Eleni Kefala (University of St Andrews): *Peripheral Modernisms in Greece and Argentina: the cases of Borges, Cavafy, Kalokyris and Kyriakidis*

9 November: Professor Richard Clogg (St Antony's College, Oxford), *Defining the Diaspora: the case of the Greeks*

25 January: Dr Georgios Varouxakis (Queen Mary, University of London), *After Philhellenism: perceptions of the modern Greeks among the Victorian intellectual elite*

8 February: Dr Liana Giannakopoulou (King's College London), *The Parthenon in poetry*

15 February: Dr Charles Stewart (University College London), *An epidemic of dreaming on Naxos in 1930: antecedents and consequences*

1 March: Professor Michael Jeffreys (King's College London), *Modern Greek in the 11th century*

8 March: Dr Tassos A. Kaplanis (University of Cyprus), *Recording the history of the Cretan War (1645-1669): an overview*

3 May: Professor Marc Lauxtermann (Exeter College, Oxford), *Inventing a literary past: the first two surveys of Modern Greek literature*

6. 40th SPRING SYMPOSIUM OF BYZANTINE STUDIES

Byzantine History as Literature

13-16 April 2007

**The Centre for Byzantine, Ottoman and Modern Greek Studies
University of Birmingham**

Symposiarch: Dr. Ruth Macrides

The Spring Symposium of Byzantine Studies returns to the University of Birmingham to celebrate its 40th year in its original home. The subject of the symposium is the literary analysis of Byzantine historical writing. Perceived since the 16th century as the most impressive literary achievement of Byzantine culture, historical writing nevertheless remains unstudied as literature and underdeveloped as a field of study. Historical texts are still read first and foremost for the information they contain, as main sources for the reconstruction of the events of Byzantine history. Whatever is literary in these works is rejected. The features which Byzantine writers of historical texts inherited, imitated and absorbed from the classical tradition are regarded as standing in the way of understanding the meaning of the text. The Symposium is the first international conference devoted exclusively to the techniques and methodologies of the literary interpretation of Byzantine historical writing. Visual narrative in illustrated manuscripts will also be examined.

The format is simple. ALL PAPERS, apart from the opening framework lecture, are 30-minutes long. There are four discussion sessions, each led by INVITED speakers and an active convenor, who is a ruthless timekeeper and will ensure that there is half as much time again for public discussion, along with a break to take tea, coffee or just the air. The sessions are named after Byzantine and modern writers who have pronounced on history and literature:

I. David LODGE: 'Literature is mostly about having sex and not much about having children. Life is the other way round'. (*The British Museum is Falling Down*) (1965);

II. ANNA KOMNENE: 'The tale of history forms a very strong bulwark against the stream of time...as I recognised...I was not ignorant of letters, for I carried my study of Greek to the highest pitch, and was also not unpractised in rhetoric; I perused the works of Aristotle and the dialogues of Plato carefully, and enriched my mind with the four schools of learning.' (Preface to *The Alexiad*) (after 1148);

40th SPRING SYMPOSIUM

III. Henry FORD: 'History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's damn is the history we make today.' (1916);

IV. Steven RUNCIMAN: 'Homer, as well as Herodotus, was a Father of History, as Gibbon...was aware... History-writing today has passed into an Alexandrian age, where criticism has overpowered creation.' (Preface to *The Crusades*) (1951).

A morning is set aside for VOLUNTEERED Communications of 12 minutes each – time enough to test an argument or announce a finding. They are a vital part of the Symposium.

In addition to the BOOK DISPLAYS, there will be EXHIBITIONS in the Coin Gallery of the Barber Institute of Fine Arts, THE CURRENCY OF FEMININITY: Women on coins, and ENCOUNTERS: Travel and Money in the Byzantine World. Symposiasts are encouraged to view the exhibition in their free time throughout the weekend of the Symposium. Guided tours of the exhibitions will be given on FRIDAY 13 April from 1500-1700. The Barber is open Monday-Saturday, 10.00-5.00; Sunday, 12.00-5.00.

PROVISIONAL PROGRAMME

FRIDAY 13 APRIL 2007

- 1400 onwards, check-in at Manor House
1500-1700 **Guided tours** of coin exhibitions, Barber Institute of Fine Arts, Coin Gallery
1800 **Depart** for the University from Manor House
1800 onwards **Registration** in the Arts Building
1900 **Joint meeting** of the Classical Association and the Spring Symposium:
 MARGARET MULLETT (Director, AHRB Centre for Byzantine Cultural History, Belfast): *History and truth, lies and fiction: Byzantium and the classical tradition, twenty-five years on*
2000 **Buffet dinner** in the Great Hall, Rotunda
2130 **Depart** for Manor House

SATURDAY 14 APRIL 2007

- 0730 **Breakfast** in Manor House
0900 **Depart** for University
0900 onwards **Registration** in Arts Building

40th SPRING SYMPOSIUM

- 1000 **Opening** of the Spring Symposium by ANTHONY BRYER (Birmingham): *Forty years on*
- 1015 **Framework lecture.** BRIAN CROKE (Sydney): *Uncovering Byzantium's historiographical audience*
- 1130 **Session I: The Lodge Session**, convened by ROGER SCOTT
- I.1. Stephanos Efthymiades (Ioannina), *A historian and his tragic hero: a literary reading of Theophylaktos Simocattes' Ecumenical History*
- I.2. Dmitry Afinogenov (Moscow), *The story of the patriarch Constantine IV in Theophanes and George the Monk: the transformation of a narrative*
- I.3. Konstantinos Zafeiris (St Andrews), *Hagiographical tropes in the Synopsis Sathas: Constantine the Great*
- 1330 **Buffet Lunch**, Arts Building
- 1430 **Session II: The Anna Session**, convened by DIMITER ANGELOV
- II.1. Anthony Kaldellis (Ohio), *Prokopios' Persian Wars: a thematic and literary analysis*
- II.2. Paolo Odorico (Paris), *The chronicle of John Malalas between philosophy and literature*
- II.3. Michael Jeffreys (Oxford), *Truth, lies and genre: the histories of Michael Psellos*
- II.4. Athanasios Angelou (Ioannina), *History and literature: the case of Niketas Choniates*
- 1800 **Book Launch**, wine reception sponsored by Oxford University Press
- 1930 **Depart** for Manor House
- 2000 **Dinner** at Manor House

SUNDAY 15 APRIL 2007

- 0730 **Breakfast** in Manor House
- 0900 **Depart** for University
- 0930 **Communications**, Sessions A and B, convened by DIMITER ANGELOV
- 1230 **Buffet lunch** in the Arts Building
- Annual General Meeting** of The Society for the Promotion of Byzantine Studies, Arts Main Lecture Theatre
- 1400 **Session III: The Ford Session**, convened by LESLIE BRUBAKER

40th SPRING SYMPOSIUM

III.1. Niels Gaul (Oxford), *'The archipelago of Poleis re-emerging': civic discourse and ritualised communication in late Byzantine historiography*

III.2. Teresa Shawcross (Princeton), *The narrator in the Chronicle of the Morea*

III.3. John Davis (Athens), *Anna Komnene and Niketas Choniates 'translated': the fourteenth-century Byzantine metaphrases*

III.4. Elena Boeck (Chicago), *Claiming Byzantine history: illuminating the Byzantine past in Sicily and Bulgaria*

1700 **Reception** at the Barber Institute of Art sponsored by Ashgate

Guided tours of coin exhibitions, Coin Gallery, Barber

1830 **Depart** for Manor House

1900 **Executive Meeting** of The Society for the Promotion of Byzantine Studies

2000 **Feast** at Manor House

MONDAY 16 APRIL 2007

0730 **Breakfast** at Manor House

Check-out of Manor House (bags can be left in a secure room in the Arts Building)

0900 **Depart** from Manor House for University

1000 **Session IV: The Runciman Session**, convened by RUTH MACRIDES

IV.1. George Calofonos (Athens), *Dream narratives in historical writing*

IV.2. Martin Hinterberger (Cyprus), *Phthonos and nemesis in Vita Basilii and Leo the Deacon: literary mimesis or semi-pagan outlook on life?*

IV.3. Catherine Holmes (Oxford), *History as handbook and handbook as history: 'On skirmishing' as historiography*

IV.4. Nicolette Trahoulia (Athens), *The Venice Alexander Romance: pictorial narrative and the art of telling stories in the fourteenth century*

12.30 **Buffet Lunch** in the Arts Building

1330 **Closing lecture:** Stratis Papaioannou (Brown), *The aesthetics of History: from Theophanes to Eustathios*

1400 **Closing** of the Symposium and **Announcement** of 41st Spring Symposium of Byzantine Studies, 2008

Abstracts of Communications

Rina Avner: The Account of Caesarea by the Piacenza Pilgrim and the Recent Archaeological Discovery of the Octagonal Church in Caesarea Maritima

The purpose of this paper is to present a case in which information reported in a written historical source – considered by scholarship distorted and unreliable – can be clarified by means of archaeological evidence. Conversely, archaeological enigmas could be explained by a proper interpretation of an historical text. Thus, in some cases, archaeology and written sources may be found to complement each other in a synthesis which improves our understanding of the past.

To date, the description of Caesarea Maritima by the Piacenza Pilgrim to the Holy Land (c. 570 AD) is generally considered as a muddled and an unreliable report. It is said to combine and confuse two different cities in the Holy Land named Caesarea: one is Caesarea Philippi, today known as the Banias situated in the northern part of the State of Israel; the other is the Caesarea Maritima located on the Mediterranean seashore.

In the 1990's, Ken Holum excavated in Caesarea Maritima and uncovered the remains of an octagonal church located on the top of the ancient Herodian temple platform which overlooks the seaport. He identified the church as a martyrium. Since its discovery, Holum proposed several suggestions for identification of the saint to whom the martyrium was dedicated. None of these however, is unequivocally established.

A synthesis between the archaeological evidence of a martyrium and the written description of Caesarea by the Piacenza Pilgrim clarifies this text erroneously evaluated as distorted and muddled. Such a synthesis leads also to identification of the saintly figure to whom the octagonal martyrium in Caesarea Maritima was dedicated.

Aleks Dubaïc: A reappraisal of the value of literary sources

The value of literary sources in determining the nature of Arab-Byzantine relations in the second half of the seventh century is intriguing. Though it was once fashionable to rely upon texts in recreating the history of this period, the difficulty in reconciling Arab and Byzantine versions often

caused the historian to eschew one set of accounts in favour of the other according to his personal standpoint. In both cases, a lack of contemporary literary source material is an obvious problem. The Byzantine chroniclers are silent until the ninth century, when Theophanes the Confessor takes up the tale. Likewise, no contemporary Arab historian has survived, and the difficulty of extracting reliable data from the Arab authors is further compounded by the Arab tradition of oral transmission. Though later Arab historians provide reproductions of earlier lost authors, the extent to which these earlier authors themselves depended upon oral accounts is difficult to ascertain. The multitude of competing traditions make identification of even fairly simple details a laborious and sometimes impossible task. The most gargantuan difficulty, however, lies in the glaring discrepancy between the written word and all other sources. Strong archaeological and numismatic evidence suggest continued exchange between the parties at all levels, yet all the literature points to two superpowers, each convinced of an absolute and God-given superiority over the other, engaged in perpetual 'holy' struggle. This communication seeks to demonstrate that despite the above limitations, the literary sources should not be undervalued.

Phillip Emmott: The Barbarous Bulgars: History as a Rhetorical Tool in Byzantium

The plan is to highlight some interesting instances, from the ninth to eleventh centuries, where the history of the Bulgars, at least as the Byzantines perceived it, was used to assert the inherent inferiority of the Bulgarians compared to the empire, whether in apparent anger or in jest. It is clear that, despite references to the "fusion" of Byzantine and Bulgar, largely expressed in literature addressed to Bulgaria, the official conversion of Bulgaria in 864 kept the Bulgarians for the most part below Byzantium hierarchically. This is largely achieved through drawing attention to the "Scythian" nature of the Bulgars associated with the days before their "slavonicisation" and Christianisation, processes which appear to have elevated their status in Constantinople. There is sometimes the implication that the Bulgars retain some of their "Scythian" attributes, whether in terms of costume, leading a less than settled existence or simply being hostile to the empire as a representation of all that is ordered. Three items of particular interest will be considered. First is the peace homily of 927, attributed to Daphnopates among others, which outlines the two-stage process of cultural development among the Bulgarians. Second, and perhaps the most famous, is Nikephoros II Phokas' tirade against the audacious Bulgarian embassy, which seeks

payment of the late Maria-Lekapena's maintenance allowance. Third is Theophylact of Ohrid's portrait of his rather contemptible flock. All three appear to be acutely aware of the "barbarous" beginnings of Bulgaria, and to express this awareness in a rather derogatory manner.

Manuela De Giorgi: *Περὶ τῶν ἁγίων εἰκόνων* in Twelfth-Century Sicily: Philagatos Kerameus' 20th Homily and the Perception of Holy Images

The Italo-Greek Philagatos Kerameus' homiliary is well-known in particular for the 27th homily describing the Cappella Palatina in Palermo because of the popularity of this text for scholars. However, the 20th homily has been overshadowed and has not been not studied until now.

The homily was read in the Orthodoxy Feast from the ambo of the old cathedral in Palermo (according to the Ambrosianus gr. 196). The text offers a great number of points of discussion: from a literary standpoint, in the first part it describes significant historical events of Iconoclasm in Byzantium. It is in the second part that it talks explicitly of holy images; the author distinguishes here two main categories of them: images in Christological cycles and Acheiropoietas; within this second group, he mentions two subgroups (Acheiropoietas of Abgar and St. Lucas' images).

With particular regard to the second part of Philagatos' text, this investigation has two main purposes; the first focuses on the eventual identification of the Christological cycle the author seems to describe: the location in Palermo offers very little help, since there is no chronological reference in the text that can date the homily and, consequently, the described cycle; different hypotheses will be proposed. The second will clarify, through the analysis of the Acheiropoietas and of the terminology used, the perception of sacred images and their cult in Norman Sicily, and the related icon production in the atelier of the island.

Nubar Hampartumian: Dimitrie Cantemir, Prince/Voivode of Moldavia (1710-1711), scholar and man of letters

From the age of 15, Dimitrie Cantemir the son of the Voivode of Moldavia, Constantin Cantemir, spent 22 years at Constantinople, where he became fully involved in the cultural and intellectual life of the capital of the Ottoman Empire. When he became Voivode of Moldavia in 1710, he joined Peter the Great in his anti-Ottoman campaign which ended in

failure. Consequently, in 1711 he lost his throne and fled to Russia where he spent the rest of his life. It is here that the highly educated prince wrote, with literary skill and using knowledge and ideas gained during his stay in Constantinople, his wide and varied work devoted to south-east European, Oriental and Ottoman history and civilisation. In 1714 he was elected as a member of the Brandenburg Scientific Society (the Berlin Academy)

Maria Kouroumali: *Heroes and Villains: Character Presentation in the Gothic War of Procopius*

Classical and classicising historical works deal with political and military events deemed important by their authors. The narrative of these histories revolves primarily around the actions and deeds of certain figures. While there is existing scholarship concerned with the portrayal of historical figures in most of the classical historians, there has been little attempt to engage with this issue in the examination of Byzantine historians. The historical work of one of the most important sixth-century classicising authors, Procopius of Caesarea, has often been compared to the works of famous classical authors as it displays a wide array of the features which characterize classical and classicising historiography.

The aim of this paper is to examine briefly the variety of literary techniques used by Procopius to shape the presentation of the central historical characters in the section of his *History*, known as the *Gothic War* (Books 5-7 and 8. 21 onwards). The presentation of the Roman generals Belisarius and Narses, the Gothic kings Wittigis and Totila, the Gothic queen Amalasuntha, and the imperial couple, Justinian and Theodora, will be taken as examples to be considered and compared. Underlying themes of sixth-century notions of ethnicity, identity and gender will also be touched upon.

Through this comparison it is hoped to show that the figures which appear in the historical texts, are, to a large extent, also literary constructs and their portrayal in historical Byzantine texts may be influenced by the historian's prejudices and perceptions of these figures, sometimes at the expense of historical facts.

Savvas Kyriakidis: Military terminology in late Byzantine sources: Inconsistencies and misinterpretations

One of the main difficulties for the study of the military organisation of the late Byzantine empire is the absence of military treatises, which are the most valuable sources for the study of warfare through the eleventh century. Without contemporary military manuals most of our knowledge of matters of war after 1204 relies on historical accounts and monastic archives. However, that the major late Byzantine historians made little use of contemporary technical terminology is a major constraint for the study of military developments in the late Byzantine period. For instance, the use of the terms *strateumata*, *dynameis*, *stratopeda*, *stratia*, *tagmata*, *taxeis*, to refer indiscriminately to various army units prohibits us from fully understanding the internal organisation of the late Byzantine military forces. Similarly, it is rather difficult to study thoroughly the meaning, role and internal differences of the *allagia*, a term that appears almost exclusively in monastic archives and in chronicles written in a language close to the contemporary spoken language. In addition, the inconsistent use of classical terms such as *stadia* and *stathmoi* to measure distances crossed by campaigning armies makes difficult the study of late Byzantine logistics and campaign organisation.

This paper will discuss the problems caused by the lack of a consistent military terminology and will suggest solutions by cross-examining the terminology employed by individual authors and different types of sources.

Helen Saradi: The City in Procopius' *History of the Wars*: Literary Tradition and Historical Messages

In a book on the early Byzantine city, currently in press, I have shown that the image of the city dominates all early Byzantine literary genres. Rhetorical tradition of the Roman empire and Late Antiquity shaped the image of the city as magnificent, decorated with splendid buildings, marvellous, prosperous, attracting people with its beauty. Historiography displays numerous literary conventions: imperial panegyric, legends and stories (*mythoi*) and various digressions (*ekphraseis*).

In the military narrative of the *History of the Wars* by Procopius cities are mentioned only in the context of expeditions. Cities are praised briefly for their size and population, their first rank in the provinces, their antiquity and magnificence. Procopius employs a vocabulary of aesthetics to identify the prominent cities. Civilized life is defined in urban terms, and thus contrasted with the rusticity of the countryside.

In the Books on the *Gothic War* Procopius gives elevated descriptions of cities and urban life. Roman monuments are presented as national symbols of urban life and civilization, and hold aesthetic and cultural value for the future generations. Those related with the Trojan War and the myth of Aeneas connect Constantinople with Rome and Troy and legitimise Justinian's policy of the *reconquista*. The Thucydidean ring composition gives a majestic tone to the *History of the Wars*.

Influence of the *Patria*, linking cities with their glorious past, is identified in the *History of the Wars*. The historian conveys his message through ingenious literary devices.

Roger Scott: The function of stories in Byzantine chronicles: Theodosios' apple and Marcian's eagles

Byzantine chronicles make considerable use of stories as a way of constructing narratives. A good story tends to be repeated from chronicle to chronicle but the function of the story can vary in different chronicles. This will be illustrated with the well-known stories of Theodosios' apple and Marcian's eagles. In both cases these stories were invented originally as pieces of political propaganda, linked to the events surrounding Marcian's unexpected accession and instigation of the Synod of Chalcedon in 451. The stories of the eagles, which protected Marcian as a common soldier, revealing his imperial destiny, were needed to combat Monophysite criticism of his irregular elevation, while the story of Theodosios' apple was originally told against Pulcheria and Marcian, again as Monophysite innuendo. Applying it to Eudocia and Paulinus was a necessary counter by the supporters of Chalcedon to save the reputation of the Synod's instigators and heroes, even though this involved sacrificing Eudocia's reputation. This status is reflected in Malalas and Theophanes, though with different emphases to suit their separate chronicles. Later, as the stories became accepted as true history (being good stories) and the fifth-century religious conflicts were forgotten, the stories were necessarily retained but adapted to meet later chroniclers' literary programmes.

Boris Shopov: From the bottom to the top: or, some notes on war and conquest in the early 13th century according to *Anciens* and *Modernes*

In the communication offered to this forum I shall try to look at the territorial expansion of the Byzantine successor states and of Bulgaria and

the Latin Empire in the first half of the 13th century from a somewhat different point of view: namely, from the bottom to the top. What I mean is that it is necessary to study the turbulent political history of the period also from the perspective of lesser players like local aristocracies as far as it is possible to detect their interests and intentions.

I shall try the hypothesis that in depicting this phenomenon in the late 19th and early 20th centuries Byzantinists were often using the medieval history of two 'exemplar countries' (England and France) as a model with the potential to explain the reality of the opposite corner of medieval Europe. The consequence is that the history of the Eastern Empire and its 'Commonwealth' was usually presented as a series of conflicting trends of 'centralization' and 'decentralization' much in the fashion of medieval France.

To what extent was this tradition (still very powerful) based on information contained in the narrative sources with their strong literary and rhetorical element and authors placing emperor and court at the center of the picture? The case of Akropolites on war and conquest may help us understand the importance of literary means used to convey a desirable picture of the past.

This may help us watch Byzantine history from an unexpected angle and – I hope – see new things.

Dion C. Smythe: *The Brill Encyclopedia of the Medieval Chronicle*

The *Encyclopedia of the Medieval Chronicle*, planned to appear under the Brill imprint (Leiden) in 2009, will be a single-volume interdisciplinary reference work (c.900 pages, c. 1000 words per page) which will fill an important gap especially for historians and literary scholars working on medieval chronicles from Europe and the Near East. Approximately 2500 entries will describe individual anonymous chronicles or the historical oeuvre of particular chroniclers, covering the widest possible selection of works written in Latin, English, French, Spanish, German, Dutch, Norse, Irish, Hebrew, Arabic, Greek, Syriac and other languages. About a further 30 leading articles will give overviews of genres and historiographical traditions, and perhaps 50 thematic entries will cover particular features of medieval chronicles and such general issues as authorship and

patronage. About 20 of these thematic entries will cover art-historical questions.

Given that most of the single work entries are to be limited to 200 or exceptionally 400 words, it will be a great challenge to convey to non-Byzantinists the richness of our narrative sources, both in terms of historical details and clarification or amplification of historical issues, but also to treat the works seriously as *exempla* of a rich historiographic and literary tradition.

We may be used to thinking in terms of a divide between 'work-a-day' chronicles on the one hand and more 'literary' [not to say 'rhetorical'] histories on the other. This symposium and development of the EMC project perhaps gives us an occasion to think through some of the issues that circle Byzantine history-writing: Is the division between 'chronicle' and 'history' relevant to Byzantium at all? How may we define 'chronicle' and/or 'history'? To what extent is there a common tradition of history writing between east and west? Will a major fault line run through the EMC volume?

Entries for EMC will have to be minimalist. Will this be too difficult to achieve or will it be possible to create articles that are small yet perfectly formed; short, but full of intelligible meaning?

Athanasia Stavrou: Written sources as corroborating material for issues of economic history: The case of late Byzantine Thessalonike

The late Byzantine world and its transition to the Ottoman polity will be treated in this paper as an incremental process of social and economic change with reference to the notion of the city. Basis for the understanding of the transformation of the late Byzantine city to the early Ottoman one will constitute the theory of New Institutional Economics that interprets the changes experienced within a certain society as a product of its belief system and perception of reality, which in their turn activate forces of order or disorder.

Within this theoretical framework the reality that late Byzantine Thessalonike experienced in the years of its siege and ultimately conquest by the Ottomans will be discussed as depicted in contemporary writings. Particular reference will be made to the homilies of its three archbishops,

Isidore Glabas, Gabriel and Symeon, and the 'Monody' of Ioannes Anagnostes on the capture of the city by the Turks in 1430. My main purpose will be to explore the locals' degree of self-awareness and observation of current events, as well as their response to them. On the other hand, these works can provide us with valuable insights into the manner the transference of power took place in the area in question, and whether and these methods coincide with the pattern of Ottoman conquests proposed by modern scholarship.

George Tcheishvili: Armenian saints in Georgian hagiographical literature (*The Martyrdom of David and Tirichan*)

The Martyrdom of David and Tirichan is a story about two infants who were assassinated by a pagan uncle, who had deprived the boys of their lordship and made several vain attempts to get them apostatized.

The author of the *Martyrdom* is an anonymous Georgian monk who composed the writing in the province of Tao in the 9th-10th c.

The hagiographer provides precise information about the country of origin of the infants, place of their martyrdom, and sites of their cult. However, the Georgian anonymous writer is rather inaccurate when it comes to the date of the martyrdom. He made indiscriminative references to the Emperor Heraclius (7th c.), king Arshak of Armenia (4th c.), Vram-Shapuh of Persia (4th c.), and Nerses the Great, Catholicos of Armenia. What he do care is the fact that David and Tirichan were canonized by Nerses III, Armenian Catholicos who was popular among Georgians due to his Chalchedonic faith and pro-Byzantine orientation.

In the 9th-10th c. "old" cults of the Queen Sadukht, Nerses the Great, Vardan Mamikonian, etc. revitalized in the Georgian Church. The latter sponsored translation of Armenian hagiographical writings into Georgian. These literary activities were carried out by the Chalchedonian Armenians and targeted at Armenian communities of Tao who had almost lost their identity by that time.

Both, Georgian original and translated texts unveil competition of the Georgian and Armenian Churches over Tao in the 9th-10th c., the fact that remains absolutely unknown to the Georgian historical chronicles of that time.

Larisa Urnysheva: The Story of Constantinople's Creation

The *Story of Constantinople's Creation* (Story), known in many Old Russian manuscript copies, is contained as separate paper in different Annals, including the Litsevoy Svod - the illuminated Annals of the 16th-century. I research the text of the Story in later printed version: Летописный сборник именуемый Патриаршая или Никоновская летопись с. XVI. Reprint edition: Полное Собрание Русских Летописей. Т. 11-12. М., 1965. Between the annual reports under the 6961 or 1453 year there is a *Tale about the Fall of Constantinople under the command of Sultan Mehmed II*, which begins by the legend of creation of city: "О взятіи Царягорода отъ безбожнаго Ахметя, Амуратова сына. отъ Турскаго. О семъ же Цариграде и начало положимъ, отъ кого создан бысть, и почему назвася Византия, и отъ кого прозвася Царьгородъ".

The anonymous literary text of the Story begins with ancient history of Byzantium. Olympias, wife of Philip II of Macedon, has returned to her father Pholus (Фол), Ethiopian tsar, after the death of Alexander the Great. Olympias has married Byzas (Виз), and a daughter Antine (Антія) was born. Byzas founded the city of Byzantium in honour of the name of his daughter; the city was renamed in Constantinople later. "Въ лето 5800 третіе царствующу въ Риме богосодетельному великому Константину Флавію"... Constantine Flavius reigning in Rome in 5803, has started to strengthen and expand Christian faith, to decorate and erect churches, to break idols and transform idols temples into glory divine. He has created new legal canons for strengthening Christianity:

- prelates of the Christ should own idols temples;
- Christian people should fast on Wednesday and Friday for the sake of Passions;
- Christian people should celebrate on Sundays for the sake of Resurrection;
- Jews should not make sacrifice;
- the court should not condemn on the crucifixion for the sake of disgrace of a cross of the Christ;
- Christian people should not buy slaves;
- gold coins should mint with an image of the Christ.

In the thirtieth year of his reign Constantine wanted to create a city, and has sent wise persons in Asia, Libya and the Europe in search of a suitable place for the city. Constantine wished to create a city in Troada where a victory of the Greeks over the Frisians (Фряги) has been gained, but on the advice of wise persons and the blessing of the god the place of

Byzantium has been chosen. Constantine sends to Byzantium magistrates and masters as well as city-makers, and having left Rome, arrives there with his mother Helena, his wife and tsarina Maximina, the daughter of tsar Diocletean, his son Constantius and his son-in-law Licinius, two brothers Dalmat and Constandion (son of Dalmat - Dalmat, two sons of Constadion - Galius and Julianus). His two sons Constans and Constantine have remained in Rome, Adamant has been sent in Britain.

Further, the Story narrates the creation of the city between two seas called Black and White on seven mountains, which have been made even before the construction of the city, the re-settlement of people from Rome and other countries in the new city, the building of a market, hippodrome, churches, sacred places, the placement of a column which has been carried by sea from Rome for three years as it was very heavy, and the placement on top of the column of an idol which has on its head seven beams brought from a Frigian Solar city.

The patriarch and the tsar along with all the prelates, all the sacred court and the entire imperial synod have created a liturgy and have transferred the city into the hands of the Virgin and Odigitria. The text of the Story, having literary-historical and archaeological interest, is investigated a little because many facts of a Story cannot be historically precisely attributed and identified. *The Letter of Donation of Constantine to Pope Sylvester (Donatio Constantini)* which is contained in Epistle of Pope Leo IX to Constantinople Patriarch Michael Cerularius 1053, in Vlastar's *Syntagma*, in Photius Nomocanon, in Russian printed Nomocanon of Nikon's edition 1653 are used for the analysis in my paper. Constantine writes in the Letter about four patriarches, names the first Byzantine patriarch and explains that he has renamed this patriarchy into his name.

The Story involves a legend about the fight between a snake and an eagle. Constantine has invited grandees, magistans, magistrates; they reflect on what should be the walls, towers, gates of the city, and, suddenly, a snake leaves from her hole and an eagle comes from the sky, seizes and flies up with the snake. The snake wins the fight with the eagle, they fall to the earth and people kill the snake. Amazed by the phenomenon, Constantine invites bibliophiles, scribes and wise men to interpret the sign. The given episode is illustrated on manuscripts miniatures and coins.

Natela Vachnadze and Karlo Kutsia: L'image de la Byzance formée par la Byzance elle-même (d'après la littérature ancienne géorgienne)

Aux années de règne de l'empire byzantin par Theodora (842-856), épouse de Theophilus, la situation politique tant au niveau de l'empire lui-même que dans des pays l'entourant se présentait toujours très fort tendue ce que l'auteur anonyme de l'oeuvre hagiographique de l'écrit ancien géorgien n'aurait pas su ne pas prendre en considération. Avec sa politique aussi sage, raffinée et subtile, la Byzance a pu former une image d'elle telle qui a su bien s'accorder quant à ses relations avec les pays transcauciens, chose bien importante alors, pour la Byzance elle-même, car l'empire continuait à avoir toujours l'ambition pour les dominer, y compris la Géorgie, et cela à l'époque des luttes acharnées contre le khalifat arabe. Dans son attitude envers la Géorgie, la Byzance se montrait comme pays tranquille, bienveillant, affectueux et amical. Ayant formé une communauté des nations et des peuples, elle appelle le peuple géorgien se réunir et repousser vivement leur ennemi commun aussi méchant. Inspiré d'amitié et d'affection, l'appel de Theodora propose au peuple géorgien de se mettre sous protection de son royaume, de mettre un fardeau sur les épaules et, sous le joug de Christ, s'incliner aussi par devant Christ. De par sa disposition et l'esprit, l'appel de Theodora adresse au peuple géorgien pour la lutte contre un monde hétérodoxe voire les Arabes, poursuit, d'autre part, un but impérial, en proposant à la Géorgie une dépendance vassale de la Byzance. Mais elle n'était pas la seule, Theodora, d'avoir ces visées. Elle exprimait plutôt l'esprit de la psychologie politique de toute la société byzantine et de sa conscience politique.

Aussi, notre source est unique à la fois car elle représente une catégorie épistolaire parvenue à nos jours depuis le IX-ème siècle et , n'ayant pas, d'autre part, d'analogue dans la science. Il est à souligner encore que dans cette situation où l'original grec s'avérait perdu, une traduction ancienne géorgienne nous apparaît comme l'original. Le texte épistolaire, construit en oeuvre hagiographique, donne la possibilité de prendre connaissance à fond des processus ayant lieu alors autour de l'empire, des processus vus sous l'image formée par l'empire byzantin lui-même.

Conor Whately: Battle narratives in Procopius' Wars: some observations

In a paper at last summer's Byzantine Congress Anthony Kaldellis lamented the dearth of literary analyses for late antique authors with the noteworthy exception of Ammianus Marcellinus. Indeed, as Kaldellis states, such an analysis (or analyses) would "expose[s] the deeper

purposes and structures of the text.”¹ Procopius is an author largely lacking such analyses (apart from Kaldellis). Regardless, Procopius has been a particularly popular figure of late, and despite some opposition, he is slowly emerging as a sensitive and intelligent historian. For example, Kaldellis has recently studied some aspects of Procopius’ narrative and made some important observations about fate and good council in the *Vandal Wars* and the *Gothic Wars*.² Still, in regard to the narrative of Procopius’ *Wars* much remains to be done. In this communication I am going to present some early observations on narrative techniques employed by Procopius in his descriptions of battle. Given the length of the paper I shall only look at a selection from four battles found in Procopius’ *Wars*, and I shall also be selective in regard to which narrative features I highlight. The battles in question are the Battles of Dars (530), Callinicum (531), Ad Decimum (533), and Busta Gallorum (552). The specific issues that I shall address include the narrative order, the narrative pace, the role of the narrator, characterization, the role of battle exhortations, and the use of narrative markers such as the names of the combatants and the number of fighters. Rossi, who examined Virgil’s battle narratives in the *Aeneid*, has shown that analysing battle narratives can highlight some important points for a text, including, for example, how other literary genres permeate that text (in Rossi’s case historiography suffused Virgil’s epic poem), and its narrative structure.³ It is hoped that such an analysis of Procopius’ battle narratives might do the same for the *Wars*.

David Woods: Nicephorus, the battle of Tyana, and the *Chronicle of Zuqnān*

The witnesses to the so-called common Syriac source – Theophanes Confessor (AM6201), Agapius, the *Chronicle of 1234*, and Michael the Syrian – agree that the Arabs captured Tyana c.708. The *Breviarium* attributed to Nicephorus agrees with them (*Brev.* 44). The *Chronicle of Zuqnān* alone reports that the Arab capture of Tyana occurred during their

1 Kaldellis, Anthony (2006), ‘Byzantine Historiography: the literary dimension’, from the *Proceedings of the 21st International Congress of Byzantine Studies, London, 21-26 August 2006*, Volume II: *Abstracts of Panel Papers*, ed., Elizabeth Jeffreys (Aldershot, Hampshire, England) 159. For a recent discussion of Ammianus’ battle narratives see Kagan (Kagan, Kimberley (2006), *The Eye of Command* (Ann Arbor) esp. pp.7-95.

2 Kaldellis, Anthony (2004), *Procopius of Caesarea: Tyranny, History, and Philosophy at the End of Antiquity* (Philadelphia).

3 Rossi, Andreola (2004), *Contexts of War* (Ann Arbor).

retreat from the siege of Constantinople in 719. Which tradition is correct ? Nicephorus preserves a strange account of how the victors at Tyana were able to send a contingent of 30 men as far as Chrysopolis. This appears to preserve a rather corrupt account of the story best preserved by the *Chronicle of Zuqnīn*, that the Arab commander Maslama was allowed to enter Constantinople with 30 men before he commenced his retreat during which he captured Tyana. Nicephorus' reference to Chrysopolis (ἡ Χρυσόπολις) seems to conceal a corrupt reference to the Golden Gate (ἡ Χρυσόπολις) of Constantinople. The realisation, therefore, that the *Chronicle of Zuqnīn* best preserves the tradition of its ultimate Greek source in this matter, suggests that it best preserves also the associated material concerning the capture of Tyana, that this should indeed be dated to 719. Therefore, the fact that Nicephorus and the common Syriac source share this serious error in dating the Arab capture of Tyana to 708 rather than to 719 suggests that they share a common Greek source for this period.

Luca Zavagno: Deconstructing and reconstructing the Byzantine city: the case of Ephesus between Late Antiquity and the early Middle Ages.

Ephesus lies on the western coastal plain of the Anatolian peninsula. Inserted in the saddle between two hills (Bulbul Dag and Panayr Dag) the city had a rich port which benefited from the Mediterranean system of shipping and exchange and was renowned in both the ancient and Christian period as a pilgrimage centre. The literary sources recalled its importance since the classic period and Ephesus retained a significant economic, political and religious role through the Roman period down to the Byzantine era. As for the Byzantine period, however, only a few historians have focussed their attention on the fate of the city in the passage from the Late Antiquity to the Early Middle Ages. Indeed, Ephesus underwent important changes during the passage from the Late Antiquity to the early Middle Ages both in its urban structure (demonumentalisation, which however, does not imply an inferior form of urbanism or urban recession) and functions. It suffered from an economic weakening, which resulted from the systemic crisis of the Aegean region. But the city did not vanish into the walled *kastron* of Ayasoluk: it showed some continuity, which benefited from its relevance as pilgrimage centre, from the presence of an important ecclesiastical hierarchy and possibly, the residual members of the old local aristocratic elites. In this sense, we could discern that Ephesus retained its importance both for the state-

based fiscal system and for the local commercial circuits. Moreover, its distance from the frontier allowed the city, although suffering from ruinous Arab raids, to exploit the high levels of demand of the capital, enhancing its role as grain supplier, and to fuel local levels of production and distribution, mirrored in the presence of a ceramic workshop manufacturing a local variant of the Phocian Red Slip Ware (in the first half of the 7th century), and later, by the vitality of the artisanal quarter of the Hanghauser and by the continuous relevance of its port.

Giulia Zulian: The Account of Basil I's *Adventus* as Portrait of the First Macedonian Ruler

Contrary to the scant pieces of information about tenth-century imperial coronation in the *Book of Ceremonies*, wherein names and dates are omitted as so to create a model (Dagron 2003, 54), accounts of the emperor's *adventus* to Constantinople appear more varied and detailed, and accordingly leave room for comparisons and ideological reflection. Not simply does their characterisation as ritualised movement in space engender considerations about the ways in which the emperor took possession of the urban space; at a broader level, textual references to spatial coordinates may draw images of power or suggest, by means of symbolic associations, ideological conceptions concerning the emperor portrayed and the idea of rulership he expressed, which were to be identified and promptly decodified by the listener/reader.

In the present paper, a comparison between the *adventus* of Theophilos and that of Basil I (ghost?) written by Constantine Porphyrogenetos as appendices for a military treatise (late tenth century) will be drawn by focusing less upon the 'placement' of the emperor within the Constantinopolitan urban milieu – partly already analysed by Marie-France Auzépy – than upon the ideological purposes of their author.

By (re)placing the two accounts side by side in his narrative (Haldon 1990, 58), Constantine creates for his grandfather Basil a portrayal which stresses the sacred dimension of statesmanship and describes the emperor's entry as a devotional 'travel' along the ceremonial route up to the Great Church. The account of Basil's triumph is possibly best understood as complementary to the process of sanctification of the imperial image found in the *Vita Basilii*, pious emperor, patron of many buildings, and 'Christ-loving', victorious commander.

7. INTERNATIONAL CONGRESS OF BYZANTINE STUDIES

**21st International Congress of Byzantine Studies,
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Congress Funding Reports

The Congress distributed £12,500 pounds to students and those who applied from countries which could not possibly support their participation from official funds. This was made up from a grant of £10,000 from the Esmee Fairbairn Foundation and £1,500 for Turks from the British Council in Istanbul, to which we added £1000 in Congress funds because a further 4 applied from Turkey. In addition, Farig, Foundation for the Advancement of Research in Georgia, distributed six bursaries to Georgians.

Below are some extracts from recipients of the **Esmee Fairbairn Foundation Grant**:

From Russia: "For the first time in my life I met so many Byzantinists who are really interested in the work of each other."

"... in a great international forum... I got to know the actual problems of world Byzantine Studies. .. I presented my report...and communicated with foreign colleagues..."

"The bursary gave me such a unique opportunity of participating in a great international forum. It allowed me to come to London and to know the actual problems of the world of Byzantine Studies. I had a chance to present my report and to communicate with my foreign colleagues. I will continue my research and I believe that all contacts and useful information I knew during the Congress was very significant."

From Czechoslovakia: "...the first time in my life... to discuss my subject with other Byzantinists...contact with these people will help me so much with my studies."

From Bulgaria: "...participier pour la premiere fois a un tel evenement, de rencontrer les professeurs don't je n'avais que lu les ouvrages jusque la, et les autres collegues...C'etait parfait."

From Serbia: "Most satisfying...Since I come from Serbia and especially its provinces where scholarship has been almost extinguished."

From Romania: "...the most important scientific event in Byzantine Studies...an inside look about the major developments during the last 5 years in general, as well as "economy, archaeology and numismatics" in particular."

"I was able to come and give my paper and especially to discuss with students and unknown scholars about the subject of my research. My participation in the Congress, the fact that I was able to attend many different sessions, provided me with an essential feedback for my own research, which I am now more eager to finish."

From Poland: "I could broaden my scientific horizons and meet many people. Without a bursary I would not be able to come to the Congress at all."

From Turks receiving bursaries from the British Council in Istanbul:

"Having a bursary from British Council motivated me for attending this event in London. I also visited London and its museums. I attended numerous lectures that paved the way new approaches for my dissertation. I met with several scholars who are expert on the late period and some of them gave me their articles and books as well as new bibliographic notes which directly related with my subject. Meeting with same generation future scholars of Byzantium will help during my whole academic life."

"I had a really good time at the Congress. It was a great chance for me to experience an international congress about Byzantium, a great civilisation many years ago on the land that I was born and grew up in."

From Turks receiving Congress bursaries:

"It was a great experience for me. I met lots of people and caught a chance to discuss about my studies, It is really a helpful bursary for students as me."

"I would like to thank you for providing me with this bursary without which my participation in the Congress would have been very difficult."

"I had the chance to meet many of the scholars whom I've been reading through their publications, and to see many precious Byzantine items in exhibitions which were specially organised for the congress. Lastly, I caught the recent studies in international Byzantine studies, publications, web-sites."

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Obituaries

Gregorio de Andrés

At the recent London International Congress of Byzantine Studies I learned with great regret of the death of Gregorio de Andrés, author of the monumental catalogue of the Escorial Greek manuscripts, published back in the sixties; they served as a model of their kind, all the more remarkable as Fr Gregorio (as he then was) was a relative amateur in the field; he later left the Augustinian Order and did further work cataloguing Greek manuscripts in Madrid (see J.-M. Olivier, *Répertoire des Bibliothèques et des Catalogues de MSS grecs de Marcel Richard*, 3rd ed., Turnhout 1995, pp.513-516).

Dr. J.A. Munitiz

Professor J.M. Hussey, 1907-2006

Formidable Byzantine Scholar

Joan Mervyn Hussey, historian, Byzantine scholar and teacher: born Trowbridge, Wiltshire 5 June 1907; Assistant Lecturer in History, Manchester University 1937-43; Lecturer in History, Bedford College, London 1943-47, Reader 1947-50; Professor of History, Royal Holloway College, London 1950-74 (Emeritus); President, British National Committee for Byzantine Studies 1961-71; died Virginia Water, Surrey 20 February 2006.

Joan Hussey made an important contribution to Byzantine studies in Britain and internationally; she was a formidable scholar with penetrating judgement, wide knowledge and deep understanding of her subject.

For many years she was engaged in editing and contributing to the new Byzantine volumes in *The Cambridge Medieval History*. Planned immediately after the Second World War with the help of N.H. Baynes, the two parts of volume 4, *The Byzantine Empire*, did not appear until 1966-67, which delay demonstrates the enormous task in dealing with such a wide subject and co-ordinating with such a diverse group of scholars.

At the same time, as President of the British Committee for Byzantine Studies, Hussey was involved in the organisation of the 13th International Byzantine Congress held in Oxford in 1966.

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Later, from 1970 to 1984, she applied herself to the history of the Byzantine Church, stimulated into activity by Henry Chadwick. Her *The Orthodox Church in the Byzantine Empire*, in the Oxford History of the Christian Church series, appeared in 1986.

Born in Trowbridge, Wiltshire, in 1907, Joan Hussey was first taught privately at home, then at Trowbridge High School for Girls and the Lycée Victor Duruy in Paris. She read History at St Hugh's College, Oxford. As a postgraduate she was first supervised by W.D. Ross in Oxford and later in London by N.H. Baynes, completing her PhD in 1935.

As an International Travelling Fellow of the Federation of University Women in 1934-35, and then as Pfeiffer Research Fellow at Girton College, Cambridge, she had the opportunity to study abroad. She spent sometime with the Byzantinist Franz Dölger in Munich and began investigating the manuscripts of the 11th-century scholar John Mauropous in the Hofbibliothek in Vienna, in the Vatican Library and in the monastery of St Stephen on Meteora. It was at this time that she also did a good deal of work on the great Byzantine mystic Symeon the New Theologian which she later handed over to Father Basil (later Archbishop) Krivocheine.

In 1937 she was appointed Assistant Lecturer at Manchester University, then from 1943 Lecturer and, subsequently, Reader at Bedford College, London, and from 1950 Professor of History in London University at Royal Holloway College, where she remained Head of the History Department until she retired in 1974.

Academic obligations during this period left little time for research. Her PhD thesis had already been expanded and published in 1937 as *Church and Learning in the Byzantine Empire, 867-1185*. In addition, various articles reflected her research on Mauropous and Symeon the New Theologian, and her long-standing interest in Byzantine monasticism.

At London University Hussey introduced undergraduate special and optional subjects mainly on Byzantine topics, and went on to produce for her students a brief survey of Byzantine life and history, *The Byzantine World* (1957), which still remains a model of its kind.

With her English-speaking students in mind she went on to translate George Ostrogorsky's 1952 *Geschichte des byzantinischen Staates*, as *History of the Byzantine State* (1956), to provide them with an up-to-date general history of Byzantium. To those who are familiar with translating

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from one language into another, the exceptional merits of this work are self-evident.

Meanwhile in 1964 she had discovered the apparently neglected and certainly deteriorating papers of the 19th-century Byzantine historian and Philhellene George Finlay in the British School at Athens. For the next 10 years she spent every September in Athens trying to sort these out. The result was *The Finlay Papers: a catalogue* (1973) and the subsequent edition of two volumes with selected items, *The Journals and Letters of George Finlay* (1995).

Parallel with her academic activities and links with European universities, she had a keen concern for educational developments both in universities and schools. (University material, she knew, was largely formed in the schools.) For many years she was one of the Chief Examiners for the Cambridge Local Examination Board, and as a teacher of London University she had contacts with the developing university colleges abroad. This meant involvement in setting up appropriate history syllabuses at various levels in Africa and in Malaya - giving her the opportunity to visit universities and schools in Nigeria, East Africa (particularly Uganda), the Sudan and Malaysia.

"Looking back", Hussey once wrote in a letter, "apart from the valued links abroad, I should like to pay tribute to two of my Oxford tutors, E.M. Jamison and E.S.S. Proctor, who instilled into me as an undergraduate the principles of scholarship, to the University of Manchester which revealed the true meaning of an academic community, to my own students in the University of London whose discussions so often elucidated East Roman history, and most of all to Norman Baynes who demonstrated the perfect balance between historical detail and the wider implications of the subject, and whose friendship illuminated so many other aspects of everyday life."

Tribute was paid to her in turn in an 80th-birthday Festschrift published in 1988 under the appropriate title *Kathegetria* ("Teacher"). A forceful and unassuming character, Joan Hussey was an inspiring *kathegetria*. She represented the old tradition of scholarship and integrity.

Julian Chrysostomides

Geoffrey Constantine Lintott, 1926-2006

Geoffrey Lintott was born in Brighton where he studied painting at the College Art from 1948-1951 after serving in the Intelligence Corps. In

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1951 he won a scholarship to study Byzantine iconography at the British School at Athens and in 1975 he studied print-making for a year and developed his own method of printing linocuts without a press. His Byzantine studies bore fruit much later when he accepted a commission to paint six icons for a newly-built church, and subsequently, he received numerous requests for his painstaking and radiant icons. In 2003, he was received into the Orthodox Church taking the name Constantine.

A.H.S. Megaw, 1910 - 2006

Public servant who defined Byzantine archaeology

Peter Megaw, architect, scholar, administrator, diplomat, was a key figure in the development of the now flourishing subject of Byzantine archaeology. He was born on 14 July 1910 in Portobello House on the Grand Canal in Dublin, then a fashionable nursing-home. (Philip Grierson, the Byzantine numismatist, was also born there in November 1910). Peter was christened Arthur Hubert Stanley, and was brought up on Antrim Road, part of a distinguished Belfast family – ‘There’s a whole tribe of Megaws’, said an impatient senior archaeologist. His father was Honorary Secretary of the Linen Hall Library, and his three brothers, Eric, who was to become a pioneering radio engineer, Basil, another archaeologist, and Dennis, a designer and typographer, were responsible for first calling him ‘Peter’. Like them he was educated at Campbell College, and like Basil he went on to Peterhouse, Cambridge, where he read architecture.

Peter then set up house in a (literally) unfurnished flat in London with a fellow architecture graduate, James Mason, but those were hard times for architects. So Mason tried acting, and Megaw archaeology. Both were successful: Mason broke into films while Peter took his architecture to the British School of Archaeology at Athens, funded by the Cambridge Walston Studentship in 1931, the Craven and Byzantine Research and Publication Funds (1932-33), then as Macmillan Student (1933-35), Senior Student and Librarian (1934-35). He embarked on various classic architectural studies of middle Byzantine churches, at Osios Loukas, in Athens and the Mani, as well as excavating with Humfrey Payne at Perachora. He acted as Assistant Director and briefly Acting Director, 1935-36, before he was appointed to the newly created Department of Antiquities of Cyprus in 1936.

In Athens, he also met, and married in 1937, Elektra Eleni Mangoletsi, an Albanian from Koritsa, born in Thessalonike on the feast of St.

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Demetrios, brought up in Manchester and educated at the Slade; elegant, exotic, a great beauty and an accomplished artist, she was thoroughly down-to-earth with a wicked sense of humour and a delight in teasing young men (who made Melba toast for her) and amusing children (who invited her and Peter to their birthday parties). If complementarity is the source of perfection in a marriage, she was the perfect wife for Peter at every stage of his career. Without her, it may be hazarded, his career would have been very different. She brought imagination, character, a strong aesthetic sense, an interest in ethnography and an enormous amount of fun to their life together.

Cyprus

Peter's life work was the Department of Antiquities. Appointed in 1936, he remained in this post until 1960. Described in *Bitter Lemons* as 'a quite exceptional archaeological officer', he was a highly competent colonial officer in charge of a fledgling department which he nurtured into the effective and respected agency it has become. He left digging to his Cypriot colleagues and foreign expeditions, directing his own energy towards organizing the service with meticulous attention to detail, editing reports, keeping an eye on developments in Farmagusta, setting up a medieval museum at Paphos, saving the apse at Kiti, rescuing tomb slabs. His excellent eye he put to use in the conservation of standing buildings, assembling teams of permanently employed stonemasons and carpenters, buying land to preserve the site as well. His restoration of churches and monasteries, castles and fortifications all over the island earned him friends in almost every village. He saw the importance of survey and rescue archaeology early and set up the Archaeology Survey of Cyprus. He stayed in Cyprus during the war, though Elektra left for South Africa and later Egypt to put her artistic skills towards the war effort. After the earthquake of 1953 he designed the houses provided for those whose homes had been flattened. He brought into the fold the bright young Cypriots who were to continue his work after independence, and ensured their university education. He received the CBE in 1951 in recognition of his achievement as a public servant, but he was to offer yet more signal service: during the delicate independence negotiations, he was trusted as a true friend of Cyprus. He may be seen in photographs of the signing of the Treaty of Guarantee on Independence Day, 16 August 1960, standing in black tie and decorations behind the signatories, keeping a close eye on their progress.

Istanbul and Athens

After a short period as Acting Field Director of the Byzantine Institute in Istanbul (1961), he became Director of the British School in Athens in

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1962. He was a distinguished and much loved director, acting effortlessly as honorary cultural attaché at the embassy, creating the conditions for good research, developing new generations of Byzantine archaeologists. Students of that era recall the family atmosphere that Peter and Elektra created in the School, and among the outlying Byzantinist households: the excursions to remote archaeological sites, the glorious Christmas parties, unshockable assistance with personal problems, enthusiastic support for impending marriages, charades in the Upper House, scrabble in the Finlay. They gave shrewd advice to students, and treated them like adults. Under Peter's guidance, the School weathered the beginnings of the colonels' regime, built the Visiting Fellow's flat and the Byzantine room in the Library, opened up seven new excavations (one in Libya, one in Cyprus, two Byzantine) – and recorded its Byzantine levels.

Washington

After retirement from the School, his second retirement, Peter went back to Dumbarton Oaks as Visiting Scholar during the academic year 1968-69 (he had been there previously in the fall of 1958 and the spring of 1962). This connection was of great value as the patronage of Dumbarton Oaks was brought to bear on the cleaning of churches and the financing of excavations. The sixties and early seventies were a golden age of collaboration between Dumbarton Oaks and Cyprus, the time of the cleaning of Neophytos and Asinou, Monagri, Lagoudera and Chrysostomos, of the excavation of Saranda Kolones and Kourion. And in all this Peter played an important part, helping for example to appoint to the staff of Dumbarton Oaks a field-architect who would work in Turkey and Macedonia as well as Cyprus.

Retirement

Peter and Elektra divided their lives between winter in their flat in Athens, round the corner from the School, and summer in London in Perrins Walk: in both they were hospitable, bringing together their archaeological 'family', introducing students from 'home' to a new generation of Greek scholars. And in spring and autumn he excavated, and she worked on her paintings, in Cyprus. A place on those excavations at Saranda Kolones and Kourion was greatly coveted, and the team included Greek and Turkish Cypriots, Greeks, other Europeans and Americans. At weekends the whole expedition relocated to the remotest corners of the island and entrancing deserted beaches to find rare orchids for Elektra to paint as part of her major project on the wild flowers of Cyprus. (Both Peter and Elektra, at different times, were responsible for designing an issue of Cypriot stamps, and Elektra's were

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of flowers). At the end of excavations Peter was known to sing Theodorakis. Eventually a permanent base in Cyprus was found, at Exovrisi in Paphos, to assist the continuing work. After the invasion of 1974 Peter led the first archaeological expedition into the newly divided Cyprus, with a heavy heart. But the work continued, even after the death of Elektra in June 1993.

Last Years

Peter became an Ordentliches Mitglied of the Deutsches Archaeologisches Institut and Fellow of the Society of Antiquaries, receiving the Frensdorff Medal in 1995. He was an early Honorary Life Member of the Society for the Promotion of Byzantine Studies, and in Cyprus was both an honorary citizen of Paphos and honoured by his erstwhile colleagues in recognition of his contribution to Cypriot archaeology (every single person invited to the party came). His 90th birthday in 2000 was celebrated in the Institute of Classical Studies, and also in the School in Athens, and his Festschrift, *Mosaic*, was published in 2001. In November of 2002 he returned to Belfast for the last time for the opening of a small library in the Institute of Byzantine Studies to house his books and celebrate his work. He was still working at Saranda Kolones in his 90s, but increasingly travel became difficult and his health declined. He died in London on 28 June 2006.

Legacy

Peter Megaw made a major contribution to our understanding of Byzantine monuments in Istanbul, Greece and Cyprus. His monograph on Kanakaria was published in 1977 and proved to be of forensic as well as academic importance when the mosaics were stolen; preliminary fieldwork reports, pottery studies and articles on Cypriot churches appeared in *Dumbarton Oaks Papers*, or the *Annual of the British School at Athens*. His magnum opus on the episcopal precinct at Kourion is in press at Dumbarton Oaks. His nice understatement, amazing visual memory and accuracy were prized by art historians and archaeologists alike. But this underestimates the breadth and originality of his achievement, in both Crusader and Byzantine Studies. He saw Cyprus in the context of the Levant and of southern Anatolia. He excavated, conserved, studied mosaics and wall-painting and became the doyen of middle and late Byzantine glaze wares, studying fabric and technique rather than iconography. He discovered a crusader castle (previously thought to be a temple of Aphrodite), grasped the (controversial) importance of the stained glass from Pantokrator and Chora, and with young colleagues invented kite photography and pioneered the scientific analysis of middle Byzantine pottery. He saw the way ahead, remarkable

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in such a modest, discreet and academically cautious man. His lifetime's devotion to the material culture of the Greek world led him into paths never contemplated by the 'British School architects' of an earlier age. What he shared with them – besides his training – was a passion for the standing buildings of Byzantium which he combined with inspired scholarship, academic rigour and the diplomatic skills necessary to create a subject, Byzantine archaeology.

Peter and Elektra had no children. Peter hardly ever supervised doctorates, and he never held an academic job. But as an expatriate for much of his life he trained and inspired generations of Byzantinists, indeed far more students than he would have had as a professor. Above all, he enabled them to see Cyprus through his eyes, and those of his wife Elektra: the archaeological and art historical establishment of Greece and Cyprus, as well as the world-wide community of Byzantinists, owes a great deal to them both.

Margaret Mullett

Professor Anna Różycka-Bryzek, 1928-2005

Professor Anna Różycka -Bryzek graduated from the faculties of history of art and English philology at the Jagiellonian University in Krakow. She was an outstanding pupil of Vojeslav Molè (1886-1973) - Slovene art historian, who initiated systematic research on Byzantine and Postbyzantine art in Poland. In the beginning of her scientific activity, Professor Różycka-Bryzek concentrated on Italian painting of 14-15th centuries, and on Postbyzantine art, particularly in Slavic countries.

In 1961 Różycka -Bryzek received a PhD degree in humanities on the basis of the thesis entitled *Bizantynsko-ruskie malowidła ściennie w kaplicy Swietokrzyskiej na Wawelu* [Byzantine-Russian wall-paintings in the Holy Trinity chapel of Wawel Castle] - see a bibliography of her works from 1956-2000 in: *Ars graeca - Ars latina. Studia dedykowane Profesor Annie Różyckiej-Bryzek* [Ars graeca - ars latina. Studies dedicated to Professor Anna Różycka-Bryzek], Krakow 2001, pp. 17-22. In the following year she published an important work on frescoes in the church Santa Maria di Castelseprio.

Until 1978 she worked in the National Museum in Krakow. During that time she edited a catalogue of the exhibition *1000 years of Art in Poland*

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in the Petit Palais (Paris, 1969) and in the Royal Academy of Arts (London, 1970). In 1983 she completed her habilitation thesis, entitled *Bizantynsko-ruskie malowidla w kaplicy zamku lubelskiego* [*Byzantine-Russian wall-paintings in the chapel of Lublin Castle*]. This work constituted a part of the analysis of the Byzantine frescoes in Poland, created under the personal patronage of Ladislas Jagiello, the Grand Duke of Lithuania, and through the marriage with Jadwiga of Anjou the King of Poland, which Professor Różycka-Bryzek prepared in the course of a few decades. She was also the author of pioneering works on the origins and medieval history of the Our Lady in the Paulin monastery of Jasna Góra in Częstochowa and Orthodox monasteries in south eastern Poland. In addition to that Professor Różycka-Bryzek dedicated a few years to research on the corpus of icon painting from Little Poland.

In 1989 she held the Chair for Byzantine Art History in the Department of Art History at the Jagiellonian University. Since 1997 she was Correspondent Fellow of the Polish Academy of Sciences and Letters.

Jacek Maj

AIEB

At the XXI International Congress in London in August 2006, the Association International d'Etudes Byzantines met for its 5-yearly main meeting. At the meeting the officers for the coming session were appointed: Prof Peter Schreiner as President, Prof Evangelos Chrysos as Secretary and Prof Michel Kaplan as Treasurer (replacing Prof Cecile Morrison).

Armenia was welcomed as a new national committee, and new statutes were approved. Prof Chrysos is in the process of updating the AIEB's website, so soon you should be able to read all the news about international matters at <http://www.aiebnet.gr>, including the activities of the other national committees.

Dr Antony Eastmond

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The Lincoln College International Summer School in Greek Palaeography

University of Oxford, 28 August-1 September 2006

The first Lincoln College International Summer School in Greek Palaeography was convened at Lincoln College and in the University of Oxford in the week following the XXIst International Congress of Byzantine Studies in London. Over five days, from 28 August to 1 September, 2006, twenty-nine postgraduate students from fifteen countries (selected from some fifty applicants) jumped at this opportunity to study Greek palaeography in an international community and in the unique setting of Lincoln and Exeter Colleges and the Bodleian Library. Participants were given the chance of tailoring the programme to their academic requirements and interests: on top of plenary lectures in the morning, small-group reading classes (twice daily) and evening seminars, each participant was offered three tutorials on topics of his/her choice. In the afternoons, participants were taken on 'field-trips' to the Bodleian Library and introduced to a representative selection of manuscripts *in situ*. Additionally, the Bodleian featured a small exhibition of seven select manuscripts (including Arethas' autograph scholia of Plato, MS E. D. Clarke 39) over the summer school week, while Greek Renaissance manuscripts of mostly scientific content from Archbishop Laud's collection were put on display in St John's College Library. Evening seminars were given by Mr N. Wilson, Oxford, who had also kindly agreed to act as the programme's Honorary President ('Greek Palaeography & Textual Criticism'); Prof. P. Schreiner, Cologne ('Writing Against Oblivion: Reasons for and Methods of Writing and Book Production in the Greek Middle Ages'); Prof. C. Rapp, UCLA ('Christian Writing Culture in Early Byzantium'); Dr T. Janz, Vatican Library ('Field-work in the Library: Cataloguing Greek Manuscripts'); and Prof. E. M. Jeffreys, Oxford (Closing Lecture: 'Post-Byzantine & Renaissance Greek Manuscripts'). Dr T. Janz, Vatican Library, and Dr C. Simelidis, Dumbarton Oaks, taught as Summer School Tutors along with the Programme Director, Dr N. Gaul. Thanks to various funding bodies a generous bursary scheme assisting participants could be established. For anyone who missed this year's opportunity but might be interested in such a programme, we strongly expect to offer the next Summer School in Greek Palaeography in 2008. Further details will be posted on the programme's website, <http://www-gpss.linc.ox.ac.uk>, in due course. Further information can be obtained via email:

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(niels.gaul@lincoln.ox.ac.uk) or by directing a letter or fax to The Greek Palaeography Summer School, Lincoln College, Oxford OX1 3DR (UK), fax +44 (0)1865 279802.

Belfast Summer School

Sixth Annual Byzantine Greek Summer School, 2007, at the Institute of Byzantine Studies, Queen's University Belfast. Level 1 (Beginners) 24 June – 8 July. Level 2 (Intermediate) 8-22 July. For more details go to <http://www.qub.ac.uk/ibs> and click on the Summer School link under the heading news and Events, or email Dr. Anthony Hirst (a.hirst@qub.ac.uk).

The Medieval Friendship Workshop Series (MFWS) Representing Friendships: Narrative Uses of Friendship during the Middle Ages University of Cyprus, 2-3 November 2007

Since the 1990s, when gender studies, the province of feminism, started becoming a popular interdisciplinary field, gendered emotions and relations, such as friendship and kinship have become issues of inquiry. The investigation of such matters has been also undertaken by medievalists, who have become interested in the ways in which medieval people treated human emotions and relations. One of the human relations that captured the interest of medievalists is that of friendship. So far there is a considerable number of studies dealing with friendship in medieval culture (the most controversial of which being *The Friend* [2003] by Alan Bray). However, the subject has not been exhausted. There are many questions concerning medieval friendship, which have not even been posed yet. The British Academy Network for 'Medieval Friendship Networks' (2004-2010), an international network of western medievalists and Byzantinists (www.univie.ac.at/amicitia), has undertaken to both pose some of these questions and look for possible answers.

The scholars involved in the medieval friendship network organize international conferences and workshops taking place in various countries. One of the network's next workshops will be hosted by the Department of Byzantine and Modern Greek Studies, University of Cyprus (2-3 November 2007). This workshop with the theme **Representing Friendships: Narrative Uses of Friendship in the**

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Middle Ages proposes to explore the literary constructions of medieval friendship. The workshop will consider questions, such as the following:

- Is friendship an essential element of medieval literature?
- Which literary genres of the Middle Ages thematise friendship?
- How does friendship work in medieval narrative?
- How do medieval narratives define and represent friendship?
- Which are the categories of literary friendship?
- Are there any relations between social stratification and the fictional representation of friendship?
- Which are the discourses of friendship?
- How is the friend's body presented?

Other issues that will be also addressed are the relations between literary friendship and identity, gender, class and power.

Speakers will be asked to submit in advance papers of around 4000 words, which will be circulated before the meeting. During the workshop each speaker will have 15 minutes to present his/her main argument.

Dr. Stavroula Constantinou, Nicosia, Cyprus

Research project: The Greek Bible in Byzantine Judaism

The project is funded by the AHRC for just over three years (May 2006 to July 2009). The permanent research team consist of Nicholas de Lange, Cameron Boyd-Taylor and Julia Krivoruchka, and IT support is provided by the Centre for Computing in the Humanities at King's College London. The project is housed in the Centre for Advanced Religious and Theological Studies, Faculty of Divinity, University of Cambridge.

While it is recognised that the books of the Hebrew Bible were originally translated into Greek in Greco-Roman antiquity by Jews for Jews, it is generally supposed that at some early point Jews gave up using the translations, along with the use of the Greek language generally, and they were preserved and used only in the Christian Church. All current introductions to the Greek Bible are written within this framework and focus on the transmission within the Christian Church.

However, materials have come to light, some very recently, that make it plain that some Jews continued to use the Greek language throughout the

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Middle Ages, and that, while the Hebrew Bible played a central part in their religious and cultural life, they also knew the Bible in Greek. Parts of such versions survive, ranging from entire books to scattered words.

Our objective is to make these texts (many of which are unpublished) available to scholars, together with the information that is necessary for an appreciation of their historical background, meaning and exegetical implications, and relationship with other translations, as well as their wider place in the history of Jewish religious culture. An important overall objective is to determine whether it is reasonable to speak of a continuous tradition extending from antiquity to the early modern period and beyond. The implications for Jewish–Christian relations will not be neglected.

A website is in the course of construction. In the meantime, queries may be addressed to:

Professor Nicholas de Lange <nrml1@cam.ac.uk.>

The Prosopography of the Byzantine World, 1015-1102

The Prosopography of the Byzantine World, 1025-1102, was launched at the Congress in August as a free and open resource (<http://www.pbw.kcl.ac.uk/>). Averil Cameron was chair of the committee from 1997 to 2005 and has been succeeded by Charlotte Roueche. Work is continuing on Arabic material and applications are being made for further funding for the chronological of the Prosopography to 1261. A related colloquium on the thirteenth century organised by Judith Herrin will be held at the British Academy on March 30-31, 2007. PBW online is a major new resource for teaching and research, and all Byzantinists are strongly encouraged to use it, to bring it to the attention of their students, and of their librarians as a major electronic resource.

Dame Averil Cameron

For further information, see section 10.

University of Cyprus, Postgraduate Programme

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From September 2007 an Interdepartmental Postgraduate Programme in Byzantine Studies will start at the University of Cyprus, run by the Department of Byzantine and Modern Greek Studies and the Department of History and Archaeology.

The first postgraduate student positions will be announced in January 15, 2007. For full information, please visit the Programme's Website:

www.ucy.ac.cy/byz

For further information, contact the two Programme co-ordinators Martin Hinterberger (siebens@ucy.ac.cy) and Alexander Beihammer (abeihamm@ucy.ac.cy).



THE HELLENIC INSTITUTE

Postgraduate Studentships and Awards in Hellenic and Byzantine Studies (2007/8)

The Ecumenical Patriarch Bartholomaios I Postgraduate Studentship in Byzantine Studies, in honour of His All-Holiness the Ecumenical Patriarch Bartholomaios I, was 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, was 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.

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Both studentships cover tuition fees for one year and are open to UK/EU students who wish to pursue either the University of London federal taught MA degree programme in Late Antique and Byzantine Studies, or MPhil/PhD research in Byzantine Studies at the Hellenic Institute, Royal Holloway, University of London. The studentships are awarded on the basis of proven academic merit. Candidates should meet the normal entrance requirements of the University of London.

George of Cyprus Bursaries in Hellenic Studies, was established through the generous support of the Ministry of Education and Culture of the Republic of Cyprus, in honour of the great thirteenth-century scholar George of Cyprus, later Ecumenical Patriarch Gregory II (1283-89). Born in Cyprus in 1240, then under Latin occupation, at the age of seventeen he fled to Nicaea in order to pursue his studies. After the restoration of the Byzantine Empire in 1261 he settled in Constantinople, where he completed his higher education and subsequently taught the eminent scholars of the next generation. One aspect of his personality was his tenacity and dedication to his studies, despite enormous adversities. These grants are usually of a few hundred pounds to assist with general expenses of studying. They are awarded to part-time and full-time students who pursue either the University of London federal taught MA degree programme, or MPhil/PhD research in Hellenic and Byzantine Studies at The Hellenic Institute, Royal Holloway, University of London.

Closing date for submission of applications: **31 August 2007**.

In addition, the Hellenic Institute offers **The Joan Mervyn Hussey Prize in Byzantine Studies** in memory of the great Byzantine scholar and teacher J.M. Hussey (1907-2006), Emeritus Professor of History in the University of London and former Head of the History Department at Royal Holloway College. The Prize (£500) is awarded to Hellenic Institute students who complete the MA in Late Antique and Byzantine Studies with the mark of distinction.

For further information please contact:

Dr Charalambos Dendrinis, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, UK; tel. +44 (0)1784 443791/443086/ 443311, fax +44 (0)1784 433032, e-mail: Ch.Dendrinis@rhul.ac.uk

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For updated information on the Hellenic Institute and its activities please consult the web page: <http://www.rhul.ac.uk/hellenic-institute/>

Liverpool University Press: Translated Texts for Historians

2006 publications

The Chronicle of Ireland, translated with introduction and notes by T.M. Charles Edwards (2 vols.)

Bede, *Commentary on Ezra and Nehemiah*, translated with an introduction and notes by Scott DeGregorio

Expected 2007/8

The Acts of the Council of Chalcedon, translated with an introduction and notes by Richard Price and Michael Gaddis (3 vols.): corrected pbk. edition

Bede, *On Genesis*, translated with an introduction and notes by Calvin Kendall

Please visit the website for further information, including on-line ordering:

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

Byzantinoslovaca

In the Slovak Republic the first issue of the new Byzantological periodical *Byzantinoslovaca* (ISBN 80-89236-07-3, EAN 9788089236077) was published by the Department of History, Faculty of Arts, Bratislava, www.phil.uniba.sk, e-mail: kvd@fphil.uniba.sk. The Editor in Chief is Miroslav Danish and the Executive Editor is Martin Hurbanich. The first issue was dedicated to the Slovak byzantologist Alexander Avenarius (+ 26.10.2004).

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Recent Publications recommended by members:

Κλητόριον in memory of Nikos Oikonomides, ed. Fl. Evangelatou-Notara & Tr. Maniati-Kokkini, Athens - Thessaloniki. **Orders addressed to:** VANIAS Publications, Armenopoulou 26 – Thessaloniki 54635 – GR, tel. +2310-218963.

LEIMWN PNEUMATIKOS / PRATUM SPIRITUALE PHOTOTYPE EDITION (COD. FLORENTINUS MEDICEUS LAURENTIANUS, PLUT. X, 3)

Edited and introduced by Eugeni D. Zashev

Published by: 'Text-Consult, Sofia, Bulgaria, 2006

ISBN 954-90506-2-9

Pages: 352

Language: Bulgarian & Ancient Greek; Introduction and Contents in English

Address for contact: Galia Filipova, 1000 Sofia, post box 311

E-mail textconsult@abv.bg ; evgoz@abv.bg

The aim of this book is to present the most complete and relevant version, known up to now, of the work *Pratum spirituale*, created by the early medieval Byzantine writer John Moschus. This version is contained in a Greek manuscript from the 12th century, preserved in the library of Lorenzo Medici in Florence.

The Chronicle of John, Bishop of Nikiu

Translated from Zotenberg's Ethiopic Text

R. H. Charles, translator (1916)

Out of print for nearly a century, this volume represents the only English translation of the work and includes an introduction by R.H. Charles.

February 2007 [1916]

ISBN 978-1-889758-87-9

For further information on this title, visit:

<http://www.evolpub.com/CRE/CREseries.html#CRE4>

ANNOUNCEMENTS

Warwick Ball, *Syria: A Historical and Architectural Guide* (new edition, Melisende Publishing, London 2006)

Nadal Cañellas, Juan, *La résistance d'Akindymos à Grégoire Palamas, enquête historique, avec traduction et commentaire de quatre traités édités récemment*, Vol.1: Traduction, Vol.2: Commentaire historique [Spicilegium Sacrum Lovaniense 50 & 51, ISBN 90-429-1165-4, and ISBN 90-429-1166-2].

Stephen Mitchell, *A History of the Later Roman Empire, AD 284-641* (Oxford 2006)

Bibliography from Geoffrey Greatrex:

L.S.B. MacCoull, 'Menas and Thomas: Notes on the Dialogus de scientia politica', *GRBS* 46 (2006), 301-13

A. Kaldellis, 'Classicism, Barbarism, and Warfare: Prokopios and the Conservative Reaction to Later Roman Military Policy', *AJAH* n.s. 3 (2006) forthcoming.

Journal of the Canadian Society for Syriac Studies 6 (2006), a volume dedicated to Syriac historiography. It contains papers by R. Burgess and M. Debié (both on Eusebius), A. Al-Jadir (on dating formulae), G. Greatrex (on Pseudo-Zachariah), J. van Ginkel (on Michael the Syrian) and W. Witakowski (on Barhebraeus). Copies may be obtained from Prof. A. Harrak, csss@chass.utoronto.ca

WEB-SITES

http://www.univ-paris1.fr/recherche/ed113_histoire/cr/histoire_et_civilisation_byzantines_et_du_proche-orient_medieval/rubrique2018.html

Personal

Professor Małgorzata Dąbrowska is in her second year as a Visiting Professor at Rice University, Houston. She is teaching courses in: Polish Drama in translation, Central and East European Cinema, and

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Contemporary Polish and Central European Politics and Culture. She has written the preface for and edited the following textbooks for these courses:

History in Polish Drama, Rice University, Fall 2006

Krzysztof Zanussi's Cinema, Rice University, Fall 2006

Let the Witnesses Speak..., Spring 2007.

At the 21st International Congress of Byzantine Studies, London 21-26 August 2006, Professor Dąbrowska participated in the General Assembly of the Association Internationale des Etudes Byzantines as a representative of the Polish Byzantine Committee.

Dr. Liz James (University of Sussex) has been awarded a grant by the Leverhulme Trust to set up an International Network to look at the composition of Byzantine glass mosaic tesserae.

Dr. Teresa Shawcross: Doctoral thesis (*The Chronicle of Morea: Historiography in Crusader Greece*) won the Hellenic Foundation 2005 Award for the best British thesis in Greek Studies on a Byzantine or Medieval subject.

Dr. Monica White: Doctoral thesis (*Military Saints in Byzantium and Rus, 900-1200*) won the Hellenic Foundation Award 2004 for the best British thesis in Byzantine / Medieval History.

EXHIBITIONS

9. EXHIBITIONS

2006

An Exhibition of the Greek Manuscript Collection of Lambeth Palace Library was held at [Lambeth Palace Library](#) (LPL) between 22-23 August 2006. Organised jointly by LPL and The Hellenic Institute, Royal Holloway, University of London on the occasion of the 21st International Congress of Byzantine Studies, the exhibition was open to the participants of the Congress. LPL is the historic library of the Archbishops of Canterbury. Founded as a public library by Archbishop Bancroft in 1610, its collections have been freely available for research ever since. The Greek Manuscript Collection of LPL comprises fifty-three manuscripts dated between the tenth and seventeenth centuries. They include the Octateuch with catena and synopses of Old Testament texts, Gospel Books and Lectionaries, Acts and Epistles, Book of Revelation, Apocryphal texts on Jesus and the Apostles, liturgical texts, Menaia and synaxaria/menologia, theological works, treatises and excerpts (Justin the Martyr, Irenaeus of Lyon, Athanasius of Alexandria, Clement of Alexandria, John Chrysostom, John Damascene), Gerontika, Classical authors (Aeschylus, Aristotle, Demosthenes, Libanius, Lycophron, Dionysius Periegetes), post-Byzantine texts (Chronicle in vernacular Greek by an anonymous author, and Damaskenos Studites, *On Animals*), and papers on, and descriptions and collations of, LPL manuscripts. Among the most important manuscripts is codex 461 containing theological treatises by George Scholarios with his autograph signature, notes and corrections.

The exhibition comprised the following sections: Doctrine; Liturgy and Spirituality; Byzantium, its Provinces and Neighbours; Before and after Byzantium; From Manuscript to Print. The last section, on Anglicanism and Orthodoxy, included printed books, documents and photographs illustrating the dialogue, past and present, between the two Churches.

The catalogue of the exhibition comprises a summary of the history of "Lambeth Palace Library (1610-2006)" by Dr Richard Palmer; a history of the relations between the Anglican and Orthodox Churches, entitled "Constantinople and Canterbury: contact and collaboration" by Professor John Barron and Mrs Clare Brown; and finally a history of "The Greek Manuscript Collection of Lambeth Palace Library" by Miss J. Chrysostomides and Dr Charalambos Dendrinis. This is followed by the first complete inventory of the collection, which is part of an on-going research project between The Hellenic Institute of Royal Holloway,

EXHIBITIONS

University of London and LPL for the study and cataloguing of this Collection by a team of scholars and graduate students consisting of Miss Maria Argyrou, Miss Laura Franco, Dr Maria Kalli, Miss Fevronia Nousia, Mr Konstantinos Palaiologos and Mr Christopher Wright under the guidance of Miss Chrysostomides and Dr Dendrinios.

For further information on the catalogue of the exhibition, please contact Mrs Clare Brown, Assistant Archivist, Lambeth Palace Library, London SE1 7JU, Tel: + 44 (0)20 7898 1400; Fax: + 44 (0)20 7928 7932. For information on the Collection please contact [Miss Julian Chrysostomides](mailto:j.chrysostomides@rhul.ac.uk) (j.chrysostomides@rhul.ac.uk) and [Dr Charalambos Dendrinios](mailto:ch.dendrinios@rhul.ac.uk) (ch.dendrinios@rhul.ac.uk).

Charalambos Dendrinios

2006 - 2007

18 August, 2006 – 21 January, 2007: *Athos – Monastic Life on the Holy Mountain*, Tennis Palace Museum, Helsinki

21 October, 2006 – 7 January, 2007: *In the Beginning: bibles before the year 1000*, Arthur M. Sackler Gallery, Smithsonian

14 November – 5 December, 2006: *Verse and Vigor* showing Medieval period-inspired paintings by Penrod Unger, Agora Gallery, 530 West 25th Street, Chelsea, New York

14 November, 2006 – 4 March, 2007: *Holy Image, Hallowed Ground: Icons from Sinai*, at the J. Paul Getty Museum, Getty Center

6 December, 2006 – 6 May, 2007: *San Nicola di Bari. Il corpo e l'immagine tra Oriente e Occidente*, Castello Svevo, Bari

10. Prosopography of the Byzantine World

A British Academy Research Project funded by the AHRC

PBW launched version 2006.1 of its electronic database of eleventh-century sources at King's College London last August, during the International Byzantine Congress. The database has since been updated and version 2006.2 is now freely accessible on the net: <http://www.pbw.kcl.ac.uk>. It contains information on some 12,000 individuals, culled from more than 7,800 lead seals and from textual sources mainly in Greek but also in Latin and Arabic. This information is presented in some 63,000 small packets ("factoids") that appear as answers to specific searches (or combinations of search terms) and are organized where appropriate in chronological order, based on almost 3,000 events ("narrative units") recorded in the empire and the wider area in the course of the 11th and 12th centuries. Thus, PBW is much more than a fully searchable prosopographical database: its chronological component and the abundant sigillographic material it integrates turn it into a valuable research tool for sigillographers and historians alike. It is also a rich resource for students and for the interested general public.

This elaborate yet user-friendly database is the result of seven years' work by the PBW team, guided by a committee of Byzantinists chaired by Dame Averil Cameron and more recently by Prof. Charlotte Roueché. The project was funded by two successive AHRC Resource Enhancement awards and was also generously supported by the British Academy. Throughout these years PBW was based at the Centre for Computing in the Humanities (CCH) at King's College London, and has benefited enormously from the expertise of staff at the CCH (in particular Elliott Hall and John Bradley) under the guidance of its director, Prof. Harold Short.

During these years PBW has organized several workshops, including an international colloquium entitled *Byzantines and Crusaders in non-Greek sources* that was held at the British Academy in December 2002; the resulting volume, edited by Dr Mary Whitby for Oxford University Press, is due to appear in early 2007. Another international colloquium, this time entitled *The Eastern Mediterranean in the Thirteenth century: identities and allegiances*, will take place on 30-31 March 2007, also at the British Academy (further details on the project website). Its aim will be to examine and discuss from a prosopographical point of view the

Church of Cyprus Icons

issues raised by the fragmentation of the empire after 1204, and the role of its immediate neighbours and the key players of the period.

In order to tackle the problem of non-Greek sources, and in particular the immensely rich Arabic material, PBW was instrumental in establishing a sibling project with funding from the Leverhulme Trust, the *Prosopography of Arabic Sources for Byzantines and Crusaders, 1025-1204*. Its aim is to process sources in Arabic which are also relevant to PBW's period of coverage, and it is directed by Charlotte Roueché, Michael Jeffreys, Averil Cameron and Chase Robinson. Dr Letizia Osti was appointed in the summer of 2005 as the main researcher to carry out this work.

Funding is now being sought in order to ensure the proper maintenance and expansion of the database with the addition of further material, mainly from 12th-century sources. Also conditional on funding, PBW intends to initiate a new project that will deal with the prosopography of the thirteenth century. As there already exists a multi-volume prosopography of the Palaeologan period, published in 1979-1996 by the Austrian Academy (*Prosopographisches Lexikon der Palaiologenzeit 1261-1453*), this will bridge the gap: the prosopography of the entire period from the fourth to the fifteenth century, that also includes the *Prosopography of the Later Roman Empire* (PLRE, 260-641), the *Prosopographie der mittelbyzantinischen Zeit* (PmbZ, 641-1025), and the *Prosopography of the Byzantine Empire I* CD-ROM (PBE, 641-867), will have been fully covered. Thus the goal of full prosopographical coverage for the entire Byzantine period, bringing to a successful completion a quest begun more than half a century ago, will have been achieved. The next goal, of course, will be to unite these disparate products into a seamless searchable whole! In the meantime, please visit the project website, use the database, and send any feedback either through the form provided on the web page or to pbw@kcl.ac.uk.

Tassos Papacostas
King's College London

Church of Cyprus Icons

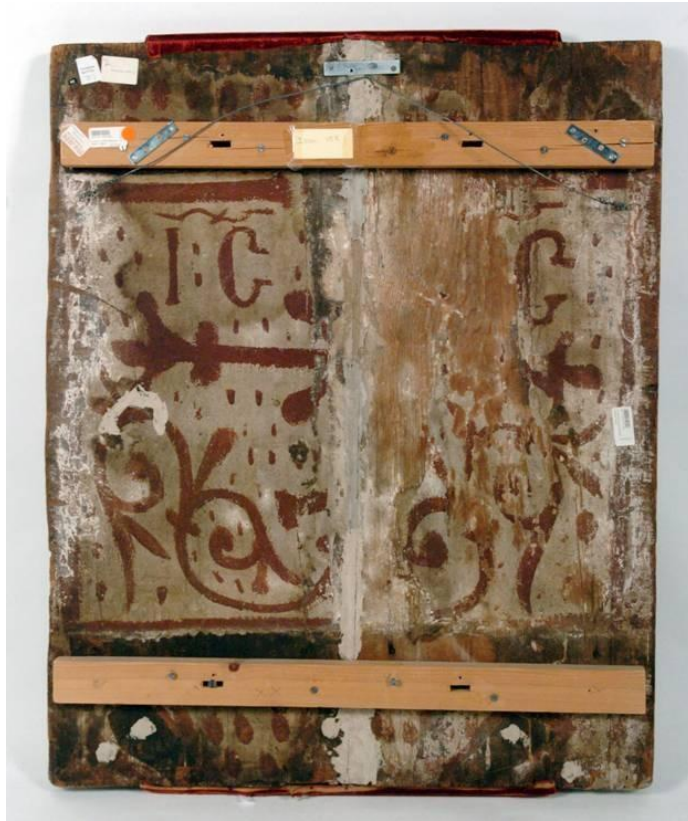
Six smuggled icons (13th - 16th c.) recovered by the Church of Cyprus

In 2005 the California-based Charles Pankow Foundation consigned six Cypriot icons for sale at Sotheby's in New York. The sale was halted when the Metropolis of Morphou (one of the Ecclesiastical Metropolises of Cyprus), after having found out that four of the icons came from its jurisdiction, demanded that they should not be offered in an auction until their provenance and the way they were exported from the island were clarified.

In May 2005, during a visit to Sotheby's in New York, the Cypriot origin of the icons was confirmed. Further research has proved that one of the panels, the 13th century *Saints Andronikos and Athanasia* was smuggled from the island in 1936. The icon was first published in 1935 by George Soteriou, in his book *The Byzantine Monuments of Cyprus*. When Soteriou saw the icon, it was housed in the Church of Saint Andronikos at the village of Kalopanayiotis. Two years later, David Talbot-Rice who included the panel in his publication *The Icons of Cyprus*, said that the icon was stolen in 1936 and that it was no longer on the island. The precision and confidence with which Talbot-Rice spoke is remarkable, even a little bit suspicious! A sticker of a British transport company on the reverse of the panel testifies to the icon's trafficking via London.



Church of Cyprus Icons



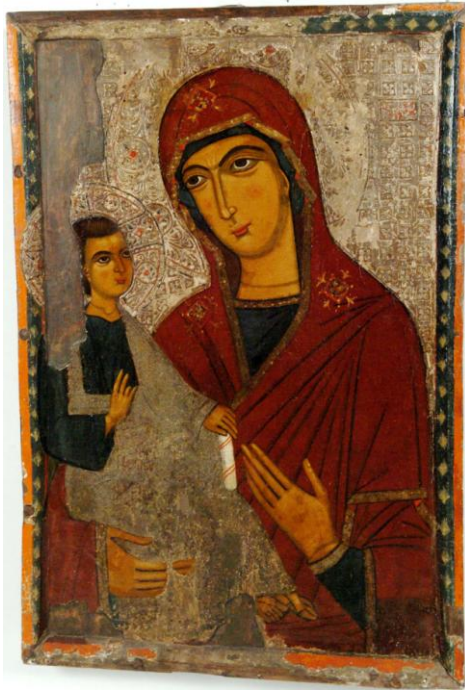
Saints Andronikos and Athanasia is a monumental icon, and its reverse is decorated with a cross, flanked by the initials of Jesus in Greek majuscule and surrounded by foliate motifs. Such large and heavy icons, in their original settings, were not meant to be hung on the wall. Instead, they were placed on a special stand, to be venerated by the faithful. In order to accommodate the display of the icon in a modern setting, two wooden battens were fastened with nails on the back, causing considerable damages to the old panel. Luckily, the obverse of this important icon is in exceptional condition, as it is not damaged or overpainted.

The next three icons came from the Church of Asinou, which is in the Troodos Mountains. In the late 1960s, a decision had been made for the creation of a Byzantine Museum in Cyprus. A number of important icons from throughout the island, which would have formed the core of the museum, were gathered at the Bishop's palace in the northern town of Kyrenia. This is where the following panels from Asinou were smuggled from after the Turkish invasion of 1974.

The first one shows the *Hodegetria*. It is typical of the Cypriot production, with the relief gesso background and the sharply defined features and it dates to the end of the 13th century. On the reverse it bears many labels that reveal part of the panel's history since it had been looted

Church of Cyprus Icons

from the island and prior to its acquisition by the PANKOW Foundation. Three of the labels attest that the icon was exhibited in the Kasteel Wijenburg and in Ulvenhout, in the Netherlands, where it must have been kept at least until 1980, as the dates on the labels prove.



The next two Asinou icons show respectively *Saints Peter and Paul*. *Saint Peter* was included in Soteriou's book mentioned above and, according to the author, at the time of the publication the icon was in Asinou. Stylistic reasons indicate that the icon of *Saint Paul* was painted by the same artist or workshop that produced *Saint Peter* and that the two icons, which date to circa 1400, formed a pair.

Two more icons were recovered and although they cannot be attributed to a particular Church of the Metropolis of Morphou, they are without doubt from Cyprus. One shows the *Glykophilousa* with a relief gesso halo. It probably dates to the 13th century but it has been substantially restored. The last panel portrays Archangel Gabriel. The strong contrast of the facial shades and the geometrical rendition of the garments' folds are typical of the 16th century. The abolition of the gold background and its replacement with a terracotta colour appears on several Cypriot icons of the 15th and 16th centuries.

Church of Cyprus Icons



Since it was demonstrated that five of the icons had been illegally exported from the island after 1974 and one had been stolen in 1936, the Pankow Foundation relinquished ownership of the icons to the Cypriot Church, which in turn paid a token maintenance fee to the Foundation. The repatriation of the icons marked an important moment for Cyprus and it also sends a message to those who still trade in artefacts of dubious provenance and doubtful ownership.

Further information and coloured images of the six icons appear on:
www.savingantiquities.org

Maria C. Paphiti
Courtauld Institute of Art
Icons Specialist, Christie's

12. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the publication of *BBBS* 32 (2006): Michael Alexander, Klaus Belke, James Butters, John Chapman, Simon Corcoran, Florina Fodac, Panagiotis Fragkiadakis, Andriani Georgiou, Stavros Georgiou, Grigorios Grigoriou, Konstantinos Ikonomopoulos, John Isles, J. Joannou, Marine Kenia, Andrew MacCormick, Cedomila Marinkovic, Spyridon Panagopoulos, Chris Papadopoulos, Kenneth Scott Parker, Meredith Reidel.

(b) **Membership of the Executive.** At the A.G.M. Judith Herrin and Christopher Young are due to retire from the Committee. (They are eligible for re-election). Nominations for three members to be elected at the meeting should be sent to the Secretary, Dr. Antony Eastmond, Courtauld Institute of Art, Somerset House, Strand, London WC2R 0RN as soon as possible. Nominations of student and 'lay' members would be especially welcome.

c) **Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Tuesday 22nd August, 2006 at The Institute of Education, London**

Present: Professor Cyril Mango in the chair, Professor Margaret Mullett (Chairman), Dr. Antony Eastmond (Secretary), Mr Michael Carey (Treasurer).

189. The Minutes of the last Annual General Meeting held at The Institute of Byzantine Studies, Queen's University, Belfast, on Sunday 3rd April, 2005 were adopted.

190. Chairman's Report

Margaret Mullett noted that the major business of the year had, of course, been the Congress and recorded the thanks of the Society to Judith Herrin and Elizabeth Jeffreys for their hard work. Meanwhile, the work of the society would continue. She noted the publication of the Symposium volume *Byzantine Orthodoxies* and reported progress on the other volumes. Finally, she reflected on the loss this year of Philip Grierson, Joan Hussey and Peter Megaw, but noted the following new appointments: Tim Greenwood (St. Andrews), Dennis Stathakopoulos (King's College London), Mark Jackson (Newcastle) and Dimeter Angelov (Birmingham).

191. The Treasurer referred members to the report set out in the *BBBS*, and noted the grants made to students to allow them to attend the Congress. He also commented on the low sales of the Symposium volumes, but in discussion it was agreed that they did constitute a record of the Society's Symposia and as most of them were self-funding were not a burden on the Society's finances.

192. Professor Mango referred to the new members recorded on p.122 of the *BBBS* 32 (2006).

193. Three new members of the Executive Committee were announced: Mr. Michael Heslop (nominated by Jonathan Harris); Ms Rowena Loverance (nominated by Margaret Mullett); Professor Hugh Kennedy (nominated by Antony Eastmond).

Treasurer's Report for 2006

General Fund

	<u>Year To</u>	
<u>Receipts</u>	<u>31.12.05</u>	<u>31.12.06</u>
Balance brought forward	4,737.43	4,406.65
Subscriptions	5,772.30	5,844.37
BBBS sales and advertising	495.88	466.36
Deposit interest	101.12	98.05
Income Tax Refund	647.30	671.28
Donation		1,455.97
Total receipts	11,754.03	12,942.68
<u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	1,078.44	588.14
Printing	1,605.00	1,095.00
AIEB subscription (2003/4)	165.70	136.00
Treasurer's secretarial expenses	252.62	252.62
Website	450.00	450.00
Stationery and copying	560.62	436.03
Committee expenses	60.00	260.00
Grants (Note 1)	925.00	3,800.00
Total expenditure	7,347.38	9,267.79
Balance at Bank carried forward	£4,406.65	£3,674.89

Note 1: Grants were made to Students for attendance at the International Congress

SPBS

Publications Fund

Year to 31.12.06

Receipts

Balance brought forward	10,249.91
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Sales: (Note 1)

<u>Desire and Denial in Byzantium</u>	98.00
<u>Strangers to Themselves</u>	48.00
<u>Through the Looking-glass</u>	83.00
<u>Eastern Approaches</u>	94.00
<u>Travel in Byzantium</u>	142.00
<u>Rhetoric and Byzantine Culture</u>	145.00

610.00

Royalties	311.80
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Deposit Interest	160.70
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11,332.41

Payments

Ashgate Publishing (for <i>Byzantine Orthodoxies</i>) Note 2	1,653.75
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Balance at Bank	9,678.66
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Note 1

Sales

<u>Constantinople and its Hinterland:</u>	cost of 100 copies	1,968.75
	sales to 31.12.06	2,983.00

	surplus	£1019.25
		=====

<u>Mount Athos</u>	cost of 100 copies	2,073.75
	sales to 31.12.06	2,329.30

	surplus	£255.55
		=====

SPBS

<u>Dead or Alive?</u>	cost of 100 copies	2,231.25
	sales to 31.12.06	2,200.41

	shortfall	£30.84
		=====
<u>Desire and Denial</u>	cost of 100 copies	2,362.50
	sales to 31.12.06	1,129.00

	shortfall	£1,233.50
		=====
<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.06	1,694.49

	shortfall	£668.01
		=====
<u>Looking-Glass</u>	cost of 100 copies	3,604.50
	sales to 31.12.06	1,256.00

	shortfall	£2,438.50
		=====
<u>Eastern Approaches</u>	cost of 100 copies	2,362.50
	sales to 31.12.06	1,431.00

	shortfall	£931.50
		=====
<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.06	2,100.74

	surplus	£146.99
		=====
<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.06	1,283.24

	shortfall	£370.51
		=====

SPBS

<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	Royalties	118.16

	shortfall	1,535.59
		=====

Note 2 The sales for Strangers, Travel and Rhetoric include royalties on copies sold by Ashgate. Only royalties on Ashgate sales of Orthodoxies (published in June) were received, as shown above.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 15th April, 2007, at 12.30, Arts Main Lecture Theatre, University of Birmingham

AGENDA

194. Adoption of the Minutes of the last Annual General Meeting of the Society, **189-193**, held at The Institute of Education, London (see above).

195. Chairman's report.

196. Treasurer's report (see above).

197. Election of new members.

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

Dr. ANTONY EASTMOND
Secretary

Professor CYRIL MANGO
President

