

nach deren literarischer Abhängigkeit. Prinzipiell wird auch die Frage nach einer möglichen Beeinflussung durch liturgische Texte gestellt. Diese Fragestellung erweist sich als besonders fruchtbar, wenn es R. gelingt, auf eine Vielzahl von archäologisch festgestellten Parallelphrasen hinzuweisen wie bei der oben zitierten Inschrift. Insgesamt vermitteln die altchristlichen Mosaikinschriften von Anemurium den Eindruck, als basiere die in ihnen enthaltene Frömmigkeit auf einem Fundus von Katechismussprüchen, die bei der Abfassung der Texte Pate gestanden haben.

Wilhelm Gessel

*Dumbarton Oaks Papers*, 39 (Dumbarton Oaks Research Library and Collection: Washington, DC, 1985), xv + 150, 180 b/w photographs, 38 line drawings.

This beautifully produced volume is dedicated to the memory of Peter Charanis, whose humanity and scholarship is sensitively evoked by Angeliki Laiou. The articles are of a consistently high standard and range from the dizzy castles of Armenia to the orchards of the Sinaitic hermits; from Rome and Nisibis in the sixth century to Jerusalem, Cyprus and England in the twelfth century; from the fabric and history of Aya Sofya, Kariye Camii and Atik Mustafa Paşa Camii in Istanbul to the relationships between the imperial court, literature and art at Constantinople. Not only the subjects studied, but also the techniques employed reflect the versatility and breadth of modern Byzantinology; Dumbarton Oaks deserves special praise for giving pride of place to archaeological reports and surveys.

Leslie Brubaker, 'Politics, patronage, and art in ninth-century Byzantium: The *Homilies* of Gregory of Nazianzus in Paris (B.N. GR. 510)', pp. 1-13, claims to establish a link between the exegetical illustrative programme of this famous codex and the homilies of the patriarch Photios, described here as the patron who commissioned it as a gift for Basil I. The choice of certain themes and the way they are represented is explained, sometimes plausibly, with reference to ninth-century political and theological preoccupations. Robert W. Edwards, 'Medieval architecture in the Oltu-Penek valley: a preliminary report on the marchlands of Northeast Turkey', pp. 14-37, is an abundantly illustrated, meticulous survey of castles in a breath-taking landscape. It covers Oltu, Cücürüs, Körolu, Penek, Kız and the nearby Olan, a series of sites aligned to block the traversable passes in the mountains which divided Hither Tao from north Tayk'. (The triangle Erzurum / Artvin / Kars indicates the region approximately.) In the eleventh century the Byzantine emperor Basil II was involved with this area, so the survey has aspects of wider importance, while throwing a brighter light on local Georgian and Armenian concerns. Another survey in an even less hospitable massif is that of Israel Finkenstein, 'Byzantine monastic remains in the southern Sinai', with a contribution on Greek inscriptions in Deir Rumhan, Sinai, by Asher Ovadiah, pp. 39-75, 77-79, beautifully illustrated, likewise, including a photograph of Jebel Sufsafeh which attests to the inspiration found by monks and pilgrims in 'the primeval splendor of the area'. Apart from the well-known Justinianic foundation there is abundant evidence of the expertise of hermits in exploiting the desert environment and its peculiar geology; this is appreciated in all its homely aspects by the Israeli archaeologist, to whom perhaps the tiny cells with their orchards irrigated by mountainside conduits evoke an idyll, though one animated, not by luxury, but by 'deep religious feeling'. The most startling single discovery was a winepress; and the neglected Jebel Umm Shomer is revealed as a staging-post on the pilgrim's route from the Red Sea to Jebel Musa, and even perhaps, to judge by the contrasting ceramic finds in the two areas, as a refuge for those ascetics who found the area around St. Catherine's too crowded! The inscriptions can be seen as a 'source of strength' to the spiritually motivated residents and travellers. John Rosser's fully illustrated report on the 'Excavations at Saranda Kolones, Paphos, Cyprus, 1981-1983', pp. 81-97, shows how the possibility that this early concentric castle might be



Byzantine and predate Belvoir was definitely discounted, although the origin of this innovation is still debatable. Earthquake damage datable to 1222 sealed many deposits of artifacts (including a beautiful glass vase, miraculously unbroken), which are thus closely dated, 'a significant asset ... important for archaeologists working on medieval sites elsewhere in the Levant'. A donkey-mill may provide 'the earliest evidence for the sugar-industry on Cyprus'. Roger D. Scott, 'Malalas, *The Secret History*, and Justinian's propaganda', pp. 99-109, notes that John Malalas (at present being intensively studied in Australia by S. and others) covers much the same ground as Procopius, but where the former seems generally approving of the way Justinian imposed order by harsh deterrents, the latter disputes the efficacy of this reign of terror and attributes it to sheer malice. Malalas seems to be offering a bland reflection of imperial propaganda, enlivened occasionally by oral propaganda probably disseminated in the Hippodrome, whereas Procopius has taken the same items and given them a negative twist. Linguistic register is another significant difference between these authors; on the basis of Averil Cameron's theory of 'cultural fusion' in the time of Justin II, S. speculates that fear of 'being labeled a Hellene' delayed the publication of much material written in the earlier part of Justinian's reign. In addition to endorsing the picture of Procopius as a reactionary against Justinian's innovative challenge to the way of life of the Byzantine establishment, S. sees him as a supporter of 'much more liberal and less punitive society' and the *Secret History* as 'a serious work of a serious historian', though written in the superstitious atmosphere of millennial expectation. Nicolas Oikonomidès, 'Some remarks on the apse mosaic of St. Sophia', pp. 111-115 (illustrated), offers an ingenious and plausible solution to the conflict between the evidence of Photius' description and his seal, which is supported by a thirteenth-century observer, and the characteristics of the image of the Mother of God as seen today, which correspond to the seals of the patriarch Neilos (1380-88) and his successors: the mosaic was made between 787 and 815, then plastered over by the ninth-century iconoclasts and forgotten; Photius consecrated in 867 not the mosaic, but a painting of the 'Hodegetria' on the plaster; and the mosaic was only rediscovered after the church was damaged by earthquakes in the mid-fourteenth century. Robert Ousterhout, 'A sixteenth-century visitor to the Chora', pp. 117-124 (illustrated), tackles the problems in the description of the German ambassador Stephan Gerlach. There is one point at which he seems to have misunderstood the German, which might better be read as follows: The Founder and his wife 'are also represented there' (i.e. in the Esonarthex; Gerlach does not say 'on the same panel') ... and from his headgear 'one can infer that he was one of the most distinguished imperial servants, since this ornament looks rather like a duke's biretta made of silk and furring, the band or wrap (*cinctura*) being variegated in colour, as today Jews and Armenians wear a mixture of white and blue'. The fact that Theodore's turban is white with red stripes is quite compatible with this, since the comparison rests on the variegation of colour. Thomas F. Mathews and Ernest J.W. Hawkins, 'Notes on the Atik Mustafa Paşa Camii in Istanbul and its frescoes', pp. 125-134 (illustrated), describe and analyse the ninth-century building and suggest that it was originally the church of St. Elijah in Petriion, in the northern Antiochou neighbourhood. Gianfranco Fiaccadori, 'Cassiodorus and the School of Nisibis', pp. 135-137, suggests that 'Hebraei' is used in the *Institutiones* with reference to Nisibis to mean 'Nestorians', but cannot support this with any direct parallel. Perhaps the text is, after all, corrupt? Finally Hans Eberhard Mayer, 'The succession to Baldwin II of Jerusalem: English impact on the East', pp. 139-147, examines the conditions under which Fulk of Anjou was prepared to take the risk of detaching himself from his French possessions to marry Melisande and thus become King of Jerusalem and establishes that a crucial stipulation, that Melisande should first be formally designated *heres regni*, was made following the precedent set by Henry I of England, when he designated his daughter Maud *heres Angliae* in 1127. 'The sinking of the White Ship had caused ripples which went much further than has so far been noticed'.