

Heaven & Earth

ART OF BYZANTIUM FROM GREEK COLLECTIONS

EDITED BY

ANASTASIA DRANDAKI

DEMETRA PAPANIKOLA-BAKIRTZI

ANASTASIA TOURTA



HELLENIC REPUBLIC
MINISTRY OF CULTURE AND SPORTS



BENAKI
MUSEUM



NATIONAL GALLERY OF ART



The J. Paul Getty Museum

ATHENS 2013

The catalogue is issued in conjunction with the exhibition *Heaven and Earth: Art of Byzantium from Greek Collections*, held at the National Gallery of Art, Washington, from October 6, 2013, through March 2, 2014, and at the J. Paul Getty Museum, Los Angeles, from April 9 through August 25, 2014.

The exhibition was organized by the Hellenic Ministry of Culture and Sports, Athens, with the collaboration of the Benaki Museum, Athens, and in association with the National Gallery of Art, Washington, and the J. Paul Getty Museum, Los Angeles.

EXHIBITION

GREECE

General Coordination MARIA ANDREADAKI-VLAZAKI

Exhibition concept—Curators JENNY ALBANI, EUGENIA CHALKIA, ANASTASIA DRANDAKI, DEMETRA PAPANIKOLA-BAKIRTZI, ANASTASIA TOURTA

Supervision JENNY ALBANI, ANASTASIA DRANDAKI

Research assistant MANDY KOLIOU

Packaging and Transportation MOVEART SA

Coordination BYZANTINE AND CHRISTIAN MUSEUM, ATHENS

Financial Management DIMITRIS DROUNGAS

USA

NATIONAL GALLERY OF ART

Curator SUSAN MACMILLAN ARENSBERG

Exhibitions D. DODGE THOMPSON, NAOMI REMES, DAVID HAMMER

Design and Installation MARK LEITHAUSER, JAME ANDERSON, BARBARA KEYES

Registrar MICHELLE FONDAS

Conservation BETHANN HEINBAUGH, KIMBERLY SCHENCK

Education FAYA CAUSEY, HEIDI HINISH

J. PAUL GETTY MUSEUM

Curator MARY LOUISE HART

Exhibitions QUINCY HOUGHTON, ROBIN McCARTHY

Design MERRITT PRICE, ROBERT CHECCHI

Registrars SALLY HIBBARD, AMY LINKER, KANOKO SASAO

Antiquities Conservation and Mount-Makers JERRY PODANY, MARIE SVOBODA,

MCKENZIE LOWRY, BJ FARRAR, DAVID ARMENDARIZ

Education TOBY TANNENBAUM, SHELBY BROWN, CATHY CARPENTER,

AUDREY CHAN, LISA GUZZETTA

CATALOGUE

Editors ANASTASIA DRANDAKI, DEMETRA PAPANIKOLA-BAKIRTZI, ANASTASIA TOURTA

Benaki Museum research team PANOREA BENATOU, ELENI CHARCHARE, MANDY KOLIOU, MARA VERYKOKOU

Bibliography CONSTANTINA KYRIAZI

Translators from Greek Entries: MARIA XANTHOPOULOU

Essays: DEBORAH KAZAZI, VALERIE NUNN

Translator from French ELISABETH WILLIAMS

Text Editor RUSSELL STOCKMAN

Photographs of the exhibits VELISSARIOU VOUTSAS, ELPIDA BOUBALOU

Photographs of Mount Athos exhibits GEORGE POUPIS

Designer FOTINI SAKELLARI

Map PENELOPE MATSOUKA

Color separations PANAYOTIS VOUELIS, STRATOS VEROPoulos

Printing ADAM EDITIONS-PERGAMOS

Printed on Fedrigony 150 gsm

SPONSOR



The exhibition is supported by an indemnity from the Federal Council on the Arts and the Humanities

Published by the Hellenic Ministry of Culture and Sports and the Benaki Museum, Athens

© 2013 Benaki Museum, Athens

© 2013 Hellenic Ministry of Culture and Sports

All rights reserved. No part of this publication may be reproduced or transmitted by any means, electronic or mechanical, including photocopying, recording, or information retrieval system, without permission from the publishers.

ISBN 978-960-476-130-2 (HC)

ISBN 978-960-476-131-9 (PBC)

Jacket / Cover illustration Icon with Archangel Michael (cat. no. 59) • *Frontispiece* The Evangelist Matthew from the Four Gospels (cat. no. 83)

FOREWORDS

- | 007 | PANOS PANAGIOTOUPOULOS
Minister of Culture and Sports
- | 008 | LINA MENDONI
General Secretary, Hellenic Ministry of Culture and Sports
- | 010 | MARIA ANDREADAKI-VLAZAKI
Director General of Antiquities and Cultural Heritage,
Hellenic Ministry of Culture and Sports
- | 012 | NIKOLAOS ZIAS
President of the Organizing Committee
- | 013 | ANGELOS DELIVORRIAS
Director of the Benaki Museum, Athens
- | 014 | EARL A. POWELL III
Director of the National Gallery of Art, Washington
TIMOTHY POTTS
Director of the J. Paul Getty Museum, Los Angeles
- | 016 | ACKNOWLEDGMENTS
- | 019 | CONTRIBUTORS TO THE CATALOGUE
- | 020 | INTRODUCTION
ANGELOS DELIVORRIAS
- | 024 | Map

[CHAPTER 1] *From the Ancient to the Byzantine World*

- | 028 | FROM MAN TO GOD, OR THE MUTATION OF
A CULTURE (300 B.C.–A.D. 762)
POLYMNIA ATHANASSIADI
- | 044 | The Christianization of the Past
ANTHONY KALDELLIS
- | 048 | Eternity
EFTERPI MARKI
- | 051 | CATALOGUE ENTRIES 1–17

[CHAPTER 2] *Spiritual Life*

- | 074 | IMPERIAL POWER AND THE CHURCH IN BYZANTIUM
MARIE-FRANCE AUZÉPY
- | 084 | CATALOGUE ENTRIES 18–37
- | 094 | The Early Christian Church, 4th–7th Centuries
CHARALAMBOS BAKIRTZIS
- | 098 | Iconoclasm
MARIA PANAYOTIDI
- | 102 | The Church as a Symbol of the Cosmos
in Byzantine Architecture and Art
SLOBODAN ĆURČIĆ
- | 109 | Icons in the Devotional Practices of Byzantium
ANASTASIA DRANDAKI
- | 115 | Mount Athos. The Monastic Commonwealth of
the Middle Ages
KRITON CHRYSOCHOIDIS
- | 118 | CATALOGUE ENTRIES 38–80

[CHAPTER 3] *Intellectual Life*

- | 166 | BYZANTIUM AND THE ART OF ANTIQUITY
ANTHONY CUTLER
- | 176 | Education and Social Identity
CHRISTINE ANGELIDI
- | 179 | Reading, Writing, and Books in Byzantium
ANNEMARIE WEYL CARR
- | 183 | CATALOGUE ENTRIES 81–96

[CHAPTER 4] *The Pleasures of Life*

- | 202 | THE PLEASURES OF LIFE
EUNICE DAUTERMAN MAGUIRE AND HENRY MAGUIRE
- | 211 | Houses, Markets, and Baths:
Secular Architecture in Byzantium
ROBERT OUSTERHOUT
- | 214 | Natural Environment and Climate, Diet, Food, and Drink
JOHANNES KODER
- | 218 | Household Furnishings
DEMETRA PAPANIKOLA-BAKIRTZI
- | 223 | Clothing and Personal Adornment: The Semantics of Attire
PARI KALAMARA
- | 228 | CATALOGUE ENTRIES 97–157

[CHAPTER 5] *Byzantium between East and West*

- | 278 | BYZANTIUM BETWEEN EAST AND WEST:
OPPONENTS AND ALLIES
EVANGELOS CHRYSOS
- | 289 | Byzantium and the Integration of the Slavs in
the Orthodox *Oikoumene*
ANTHONY-EMIL N. TACHIAOS
- | 292 | Exchanges between Byzantium and the Islamic World:
Courtly Art and Material Culture
ANNA BALLIAN
- | 297 | Byzantium between Ottomans and Latins
in the Palaiologan Age
TONIA KIOUSOPOULOU
- | 300 | The Morea
SHARON E. J. GERSTEL
- | 304 | Crete under Venetian Rule: Between Byzantine Past
and Venetian Reality
CHRYSSA MALTEZOU
- | 309 | CATALOGUE ENTRIES 158–172
- | 326 | BYZANTINE ART IN THE ITALIAN RENAISSANCE
ROBERT S. NELSON
- | 336 | Abbreviations
- | 337 | Bibliography
- | 359 | Glossary
- | 360 | Index



BYZANTINE ART IN THE ITALIAN RENAISSANCE

ROBERT S. NELSON



Fig. 134 | Madonna and Child, ca. 1275–1300.
National Gallery of Art Washington, D.C.,
Andrew W. Mellon Collection, 1937.1.1.[1]/PA.
Photo: Courtesy National Gallery of Art Washington, D.C.

Victors, survivors, and above all those invested in recording the past write history. When it comes to the art of Byzantium and the Italian Renaissance, one civilization fell, one survived, and one was strongly motivated to develop something that centuries later become the history of art and the museum of art. Byzantium fell to the Ottoman Turks in 1453, when Italian humanism was only reaching full stride and would continue in one form or another through the Enlightenment. The Byzantines had written history, to be sure, but not of their visual arts, although they did describe and extol works of architecture, painting and sculpture. Using rhetorical models from antiquity, authors of the Italian Renaissance composed histories of art and artists, the chief of which was *The Lives of the Most Eminent Painters, Sculptors and Architects* by Giorgio Vasari. Published in two editions, the last appearing in 1568, it contrasted Byzantine and Italian art to the decided benefit of the latter. Vasari's characterization was foundational and governed Western responses to Byzantine art until the later nineteenth and twentieth centuries—and still prevails in some quarters. It is not sufficient, therefore, to label his pejorative attitudes outdated and dismiss them. They must be engaged and explored as to the "cultural work" they perform for Western narratives, because they are one aspect of the complex period that this essay seeks to explore in order to understand the Italian reception of Byzantine art.¹

According to Vasari, art declined from the reign of Constantine the Great in the early fourth century A.D. to its revival in Italy during late thirteenth and early fourteenth centuries. The waning began even before Constantine founded Constantinople on the site of ancient Byzantium and launched what sixteenth-century humanists would call the Byzantine Empire, their term for the Roman Empire in the east during the Middle Ages. This notion of decline was the lens through which Vasari viewed earlier art. The Arch of Constantine in Rome, for example, was proof of artistic inferiority, because it reused reliefs from older Roman monuments, as Raphael had reported to Pope Leo X in 1519. Building upon Raphael's commentary, Vasari claimed that the reuse of earlier work was due to "lack of good masters" in Constantinian Rome, whereas present-day historians propose instead programmatic or ideological explanations for the evocations of these past imperial regimes and stress that the arch should be seen in the context of other nearby Constantinian projects.² Vasari's reaction to the work of Greek artists closer in date, whom he called "old, but not ancient" (*vecchi e non antichi*) was similarly dismissive. He had been to Venice and had seen the mosaics in the church of San Marco. From this and other monuments, he concluded that Greek artists "could only trace outlines on a field of color . . . they made figures in the same style, with eyes of the possessed, with outstretched hands, [standing] on the tips of their toes."³

According to him, the artistic revival began with the Tuscan artist Cimabue in the last quarter of the thirteenth century under the initial inspiration, as contradictory as it might appear, of Byzantine painters. Cimabue's father apprenticed his son to these painters and soon, thanks to Cimabue's innate talent, he surpassed his teachers "both in drawing and coloring. As for them, they were unambitious men and the work they executed in Florence was, as we can see today, carried out in the awkward contemporary style of that period, not in the fine antique style of Greece."⁴

Cimabue then taught Giotto, and the great history of Italian painting and Vasari's *Lives of the Artists* was launched. My concern here is less the specific details of this account—which has more than a small measure of myth in it—and more with its larger frame, whereby Byzantine painting is regarded as a predecessor but not of fine art proper, which begins with Cimabue. Thus Byzantine art is excluded from the history of painting.

Give or take this or that artist, this is the great divide that fine art museums encode to this day. The sequence of artists at the Uffizi gallery in Florence starts with Cimabue, Duccio, and Giotto. In London, the National Gallery once had a few Byzantine or

Post-Byzantine icons, but in recent years it transferred these to the British Museum, the encyclopedic collection of world art. The Louvre, the principal French museum, begins its painting history in late medieval France, introduces the standard early Italian artists, and then presents a canonical history of Western painting down the length of its famed Grande Galerie. In recent years a small room adjacent to an eighteenth-century gallery has been devoted to a group of Post-Byzantine and Russian icons, but Byzantine art proper, including a handsome mosaic icon of the Transfiguration, belongs to distant medieval sections of the museum. Similarly, at the Metropolitan Museum of Art its Byzantine collection occupies ground-floor rooms next to the medieval galleries and behind and underneath the grand staircase that leads to the European painting above. In the museum's architectural model, an Italian palace, the upper story is the *piano nobile*, the floor for the aristocrats, and accordingly, this level is reserved for the history of Western painting without Byzantine art.

These examples could be multiplied, which makes the case of the National Gallery of Art in Washington, the first venue of this exhibition, all the more exceptional. While it too exhibits medieval art on a lower level, its first gallery on the principal floor initiates the history of Western painting with early Italian painting and includes the Mellon Madonna, a panel here attributed to a "Byzantine Master" (fig. 134).⁵ Bought as a Byzantine object for what became the National Gallery, the panel was given the acquisition number 1937.1.1 and installed in Gallery One. When the museum opened in 1941, two other paintings were initially displayed in this location, numbers 1937.1.2 and 1937.1.3, then credited to Cimabue and Giotto, respectively.⁶ Like the first room of the Uffizi Museum, Gallery One was arranged according to the order of Vasari's *Lives*, with the exception that an example of the Byzantine manner has been included.

Vasari credits the Florentine authorities with inviting Byzantine painters to Florence to revive painting, surely an exaggeration. Evidence of those artists, if they ever existed, is not extant in Florence, but Byzantine frescoes do survive up the coast in the port city of Genoa, which had a major trading colony in Constantinople. On the inner west wall of the cathedral of San Lorenzo, a semicircle of apostles, Jesus, and Mary surrounds the central lunette with Christ enthroned and displaying his wounds (fig. 135). The composition over the arch follows the iconography of the Byzantine Pentecost. Common to both is the continuous high-backed bench upon which the apostles are seated. In the Genoa fresco, the men display books inscribed with their abbreviated names in Greek, leaving no doubt as to the identity of



Fig. 135 | Last Judgment and Virgin in Glory, west wall, Cathedral of San Lorenzo Genoa, ca. 1312. Photo: ©Photo Scala/Florence.

their creator. This detail was unobtrusive, since it can only be seen from below with the aid of binoculars, and would not have interfered with the Latin conception of the general composition, a Coronation of the Virgin, a typically Gothic, non-Byzantine theme. In 1296 a fire damaged the cathedral, and prominent inscriptions record the completion of the restoration in 1312; hence the approximate date of the Byzantine frescoes. Thus it is tempting to associate the work with a Greek master by the name of Mark from Constantinople, who is attested in a Genoese archival document in 1313.⁷

Just as Byzantine painters worked in Genoa, Italian artists collaborated with Byzantine artists in Constantinople in the later Middle Ages. The case of the Crusader-style frescoes at the Kalenderhane Camii is well known,⁸ but more relevant for the present context are the discoveries of fourteenth-century frescoes in the church of Saint Dominic in the Genoese quarter of Pera, now the Arab Camii, located across the Golden Horn from the main city of Constantinople. The language of the inscriptions is Latin, as are some of the Church Fathers, but the painting style and the iconography of the Gospel scenes is Greek.⁹ Presumably the Genoese community commissioned a Byzantine painter to decorate their church toward the middle of the fourteenth century. These

interactions of Byzantine and Italian art through Genoa, the principal trading power on the northwestern corner of the Italian peninsula in the late Middle Ages, complement the better-known case of Venice in the northeast. There, in the fourteenth century Doge Andrea Dandolo sponsored sophisticated confections of Byzantine and Venetian art for local political purposes.¹⁰

In referring to mosaics that Vasari regarded as Byzantine, he declared that "they all resemble grotesques rather than what they are meant to represent."¹¹ The question of representation is a charged one, and centuries later modernists, for example, in writing of their admiration for Byzantine art would be as dismissive of Renaissance art as Vasari was of Byzantine art. However, since this issue is crucial to the sixteenth century's aesthetic response to Byzantine painting, it is useful to look more closely at the differences by turning not to a Florentine but to a Venetian painter, Paris Bordone, for Venice remained more sympathetic to Byzantine art for centuries. Paris Bordone's canvas in the National Gallery in London (fig. 136) depicts a half-length figure of Jesus blessing with his right hand and holding in his left hand a banderole inscribed in Latin with the words, "I am the light of the world" (John 8:1).¹² This icon-like pose resembles Byzantine icons of Christ, such as one in our exhibition (cat. no. 54),

and was known in Renaissance Venice.¹³ In the icon on display, Jesus holds a book open to a passage from the Gospel of Matthew (6:14-15), but in Byzantine art in this context, it is more common for Christ's book to proclaim that he is the light of the world, as in the case of a miniature mosaic icon from the twelfth century in Florence's Bargello (not the Uffizi) Museum (fig. 137).¹⁴

Iconographically the same, the Renaissance canvas and the Byzantine mosaic could hardly be more dissimilar visually. In Vasari's terms, the former depicts what it is "meant to represent," that is Christ, whereas the latter presents what Vasari would regard as a "grotesque" figure with a flat, two-dimensional face and possessed eyes.¹⁵ The Renaissance painting depicts Jesus turning and gesturing gracefully in actual space. The faint gold stippling at the cardinal points of his head represents the last vestiges of what on the Byzantine Christ is a clearly defined cross nimbus. The gold ground of the latter shuts off space behind Christ, projects him forward, and reflects the light that falls on the icon back to the beholder, especially the light of candles that worshippers would set before the icon. There Jesus's text is more legible and complete; the book is shown upright and frontal so that it can be easily read, as if it were a signboard. The visual equality of the frontal man and book demonstrates what the text states, "I am the light of the world." The light of the world is also the light of the mosaic, the light reflected off the gold ground, as it is in other physical illustrations of this text in wall mosaics in which Christ displays the same passage. All may derive from earlier and deeper associations of Christ with light that are inscribed on early Byzantine lamps from the Holy Land.¹⁶ Whereas Paris Bordone has created the illusion of a man in a room holding a scroll with an important message, the Byzantine artist, using no less sophisticated aesthetic devices, has made an icon of the Light of the World that is light and "Light." With the advent of the illusionism and representation that Vasari so prized, something was gained and something was lost.

From the perspective of Giorgio Vasari in the sixteenth century, Byzantine art was a product of a distant and discredited past, but his was not the only view.¹⁷ Certain forms of Byzantine art were appreciated and collected during the Italian Renaissance, especially miniature mosaic icons, such as the one presently in the Bargello Museum (fig. 137). While still a cardinal, the Venetian Pope Paul II had already amassed a collection of twenty-five mosaics, according to an inventory of 1457.¹⁸ Presumably he was aided in his acquisitions by his Venetian connections and by the dispersal of artifacts from Constantinople after the Ottoman conquest in 1453. For some time Venice had been and would continue to be the principle port of entry into the West for Byzantine artifacts, from manuscripts to icons and relics. At the death of Paul II, his collection of antiquities was broken up, and other humanists strove to secure choice items that included the Tazza Farnese, a Hellenistic hardstone carving purchased by Lorenzo de' Medici.¹⁹

Lorenzo also had a collection of Byzantine mosaic icons, some of which were inherited from his father Piero di Cosimo de'



Fig. 136 | Paris Bordone, Christ as the Light of the World, ca. 1550. National Gallery of Art, London. Photo: ©2013. The National Gallery, London/Scala, Florence.

Medici. Among the new additions to Lorenzo's collection were two bust portraits of Christ, described as large and small. We are informed about both thanks to the fundamental research of Laurie Fusco and Gino Corti on Lorenzo's collection. Following Lorenzo's death and the dispersal of the Medici collections, the small icon appears in documents as a diplomatic gift from the Florentine government, but cannot be linked with any extant object today.²⁰ The larger icon, deemed significant enough to be repurchased by a Medici heir, can be traced because of a mention of an ebony frame that corresponds to that on the panel in the Bargello Museum (fig. 137).²¹ Lorenzo took a personal interest in mosaics generally, and sought to revive the craft in Florence.²² He also regarded his Byzantine mosaics highly. According to the Medici inventory of 1492, the two icons of Christ were kept and presumably displayed in the Sala Grande of the Medici palace in Florence, together with Renaissance mosaics.²³ Lorenzo's other Byzantine mosaics were in his private study.²⁴ The first room visitors reached after ascending to the *piano nobile*, the Sala Grande, appropriately named, was twenty meters long and occupied five of the ten windows on the building's entrance façade. A Renaissance palace served many purposes, but one of the more important ones was to impress visitors coming to conduct business with its owner.²⁵ Art, architecture, and furnishings provided the necessary ambience for these and other occasions. The owner's social position, in turn, redounded to the status of the art objects in the palace, a circular process to be sure, but an effective one, because all elements were bound up in a common network of associations. Placing the

Byzantine icons in the front room on the main floor of the Medici palace gave them a prestigious location they would not regain when modern museums were installed in actual or re-created palaces.

Lorenzo's Byzantine mosaics were valued between 20 and 80 florins in the 1492 inventory, and the larger icon of Christ at 100 florins. These valuations equal those of ancient sculpture, according to Fusco and Corti, but far less than those of ancient gems or the most precious hardstone carving. In contrast, the Tazza Farnese at various times was said to be worth 5,000 to 10,000 florins.²⁶ Nonetheless, 100 florins was a respectable sum for a small panel (54 x 41 cm) and approximates, for example, the 115 florins that Domenico Ghirlandaio received in 1488 for a much larger altarpiece (285 x 240 cm) of the Adoration of the Magi.²⁷ Thus whether or not Vasari would have valued the Byzantine icon as art a half-century earlier, it had been highly regarded by one of the principal Florentine collectors and the predecessor of the Medici duke to whom Vasari dedicated his *Lives of the Artists*.

Another way that Byzantine imagery entered Italian collections was through the acquisition of illuminated Greek manuscripts. In a sustained manner that process began when the Florentine chancellor Coluccio Salutati lured the first successful teacher of Greek in the West, the Byzantine diplomat Manuel Chrysoloras, to teach in Florence from 1396 to 1400. Thanks to his innovative instructional methods, Chrysoloras's pupils acquired both a love for and knowledge of the Greek language and with it a desire to acquire Greek manuscripts.²⁸ Scholarly entrepreneurs quickly arose to satisfy the demand. Giovanni Aurispa, for example, made several trips to the East, beginning in 1413. He returned in 1423 with 238 manuscripts of classical texts, an astonishing haul.²⁹ Thus was launched the great humanist hunt for manuscripts in the Eastern Mediterranean, and at a fortunate time. If a Greek teacher had come to Florence after the fall of Constantinople a half century later, the supply of available Greek manuscripts and copyists back East would have been decimated, and the losses from the sack of Constantinople correspondingly greater.

When Chrysoloras arrived in Florence to begin his teaching, he must have brought Greek manuscripts with him for his instruction. One of these has been identified, a codex on a grand scale of the *Geography* of Ptolemy, now in the Vatican Library, Vat. Urb. gr. 82, a book produced in Byzantium about 1300 (fig. 106).³⁰ Essential to the text are its many maps, and these fanned an interest in such world atlases that only increased with a subsequent Latin translation of the *Geography*, then a printed edition, and at the end of the century other geographical works inspired by it. As a result, an illustrated copy of Ptolemy's *Geography* became a common feature of an aristocratic library.³¹ Chrysoloras's own manuscript of the *Geography* passed to the wealthy Florentine humanist Palla Strozzi, who willed it to his sons with the stipulation that it should never leave the family's possession, a provision that was soon broken. The manuscript ended up in the collection of Federigo da Montefeltro, Duke of Urbino. His son Guidubaldo had an elaborate tooled binding made for the manuscript, a sign of the high value accorded it.³²

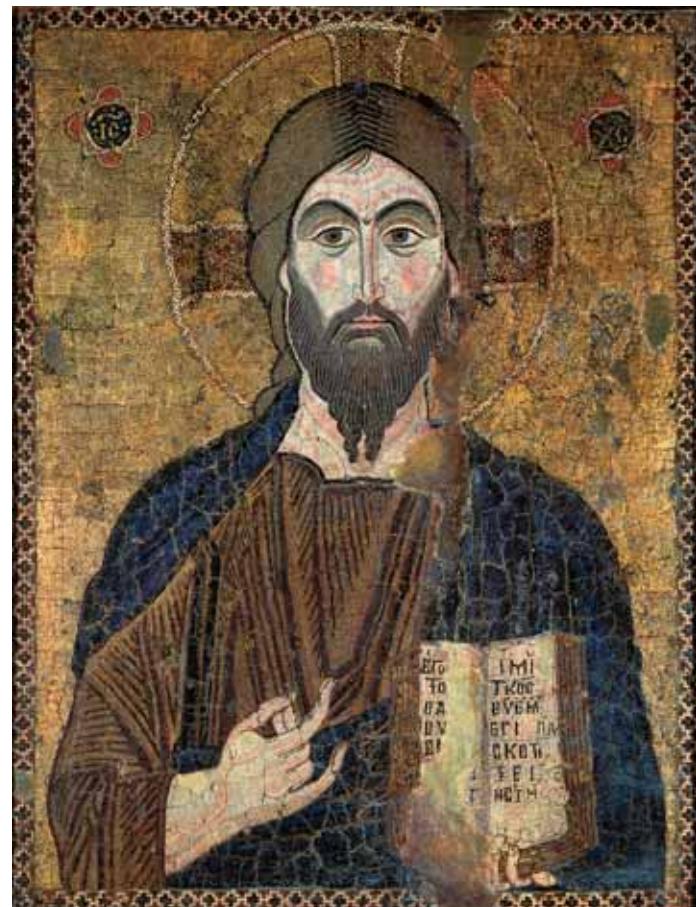


Fig. 137 | Miniature mosaic icon of Christ Pantokrator, 12th century. Bargello Museum, Florence. Photo: ©Museo Nazionale del Bargello, Florence, Italy/Alinari/The Bridgeman Art Library.

Chrysoloras's manuscript is an early representative of one of the two versions of the *Geography*, Recension A, denoted by the number of maps, twenty-seven, that it contains. One of the more important Italian members of this recension is a *Geography* manuscript in Venice, Bibl. Marc. Z 388, made for Bessarion, the most significant Byzantine scholar in the Italian Renaissance. Born in Trebizond, educated in Constantinople and Mistra, Bessarion became a monk, deacon, priest, and then bishop. He joined the Byzantine delegation to the church council at Ferrara and Florence in 1438–39. The conclave's purpose was to promulgate the union of the Greek and Latin Churches, and Bessarion's arguments in favor of the union attracted the attention of the pope, who offered him a position in the Latin Church and later a cardinal's hat. Bessarion moved to Italy and became a leading churchman and a prominent humanist. As cardinal, he had the means to amass a personal library of manuscripts through the purchase and copying of texts, which he did with particular zeal after the fall of Constantinople and what he saw as a dire threat to Greek culture.³³

Bessarion concentrated on assembling the central works of Greek literature, ancient and medieval, and sought out early copies. In Crete he had a scribe on retainer, Michael Apostolis, who copied manuscripts for him and made trips about the island and to Constantinople in search of manuscripts.³⁴ The cardinal donated his library to the Republic of Venice in 1468, and as a result the Biblioteca Marciana today has a major collection of Greek



Fig. 138 | Miniature with the portrait of Ptolemy from Ptolemy's *Geography*, ca. 1453. Biblioteca Nazionale Marciana, Venice, Gr. Z.388 [=333], fol. 6v. Photo: The Art Archive/Biblioteca Nazionale Marciana Venice/Gianni Dagli Orti, Ref. AA361043.

manuscripts that includes a number of fine illuminated Byzantine codices that Bessarion owned, such as the early eleventh-century Psalter of Basil II.³⁵ His primary goal, however, was the preservation of ancient Greek culture, not the re-creation of Byzantine art.

Thus when it came to having a copy of Ptolemy's *Geography* made for his library about 1453, he commissioned a deluxe manuscript from the Cretan émigré priest and scribe Ioannes Rhosos. This is among the first extant manuscripts that Rhosos made in Italy. He would go on to copy scores of Greek manuscripts for humanists across Italy, but Bessarion was his first patron and probably the one who facilitated his entry into the rarified world of Greek manuscript collectors.³⁶ Bessarion wrote some of the labels in the Ptolemy manuscript himself, an indication of the importance that he placed on the project.³⁷ Like Chrysoloras's copy, the Ptolemy that Bessarion ordered is in large format (585 x 435 mm), so that its initial author portrait (fig. 138) is the size of a small panel painting (370 x 320 mm). Although the manuscript is Greek, nothing about this miniature is Byzantine, and it has been attributed to a painter from Ferrara.³⁸ Similarly the white vine ornament elsewhere is standard for Renaissance illumination associated with Florence, but also other regions.³⁹

While the author portrait of Ptolemy is therefore Renaissance in character and depicts an array of scientific instruments in the study of a fifteenth-century scholar, the Greek verses that Rhosos copied below turn the whole into another example of Bessarion's larger aspiration to transplant Byzantine culture to Italy. The

epigram is from the *Greek Anthology*, a collection of poems from various centuries that was redacted by Maximos Planoudes in Constantinople: "Ptolemy/I know that [I] am mortal, a creature of a day; but when I search into the multitudinous revolving spirals of the stars my feet no longer rest on the earth, but, standing by Zeus himself, I take my fill of ambrosia, the food of the Gods."⁴⁰ Bessarion owned the autograph copy of the *Anthology*, which Planoudes had finished writing in September 1299. This manuscript was among a group that Giovanni Aurispa had brought to Italy earlier in the fifteenth century. Bessarion acquired it some years later, and hence it is now in Venice, Bibl. Marc. Z. 481.³⁸ Planoudes copied the poem in question on folio llv of Bessarion's manuscript, and inscribed beside it the name Ptolemy in the margin. Beneath the Greek verses on the portrait of Ptolemy is a Latin translation, prepared by Bessarion's learned secretary, Niccolò Perotti.⁴²

Well educated in Greek and Latin, Perotti had come to Rome in 1447 at the start of the pontificate of the humanist Pope Nicholas V, who launched the Vatican Library on a sustained period of acquiring Greek manuscripts and generally supported humanistic endeavors. Perotti attached himself to the entourage of Cardinal Bessarion and remained with him until Bessarion's death in 1472, while also fulfilling papal duties and leading an active scholarly life.⁴³ Perhaps on his own or through his patron, Perotti obtained a handsome Byzantine miniature mosaic of Saint Demetrios of the fourteenth century (fig. 139).⁴⁴ Bessarion also had a collection of mosaics, some of which he donated to St. Peter's in



Fig. 139 | Miniature mosaic icon of Saint Demetrios, 14th century, Museo Civico, Sassoferato, Italy.



Fig. 140 | Homer, *Iliad*, ca. 1477. Vatican City, Vatican Library, Vat. gr. 1626, fols. 1v–2r. Photo: ©2013 Biblioteca Apostolica Vaticana.

Rome, but his mosaics, like those of Paul II, cannot be identified.⁴⁵ The Saint Demetrios mosaic is thus a rare documented example of this genre of Byzantine art in fifteenth-century Rome.

After Pope Paul II died, in 1471 his successor Sixtus IV appointed three cardinals—Bessarion, Angelo Capranica, and Francesco Gonzaga—to deal with Paul II's large debts. The latter (born 1444) was much younger than Bessarion (born circa 1400), and would always be in his intellectual shadow.⁴⁶ Nevertheless, thanks to the wealth of his family in Mantua, Cardinal Francesco Gonzaga had already acquired a reputation as an expert on objets d'art. Much is known about his collections, thanks to inventories after his death that have been carefully studied by D. S. Chambers. They indicate that the cardinal possessed two small old Greek religious paintings (*anchonette grece vecchie*) of the Crucifixion and the Virgin, presumably Byzantine.⁴⁷ Were these icons from Paul II's collection for which the cardinal was a type of co-executor? What is more certain is that from his first days in Rome, Cardinal Gonzaga developed a relationship with Bessarion and his Greek circle. In 1462 Francesco's father wrote his son seeking his help in having a Greek Bible copied. The request led Francesco to Bessarion, who offered him manuscripts and invited him to dinner.⁴⁸

Cardinal Gonzaga's interests in matters Greek continued after Bessarion's death in 1472. A few years later Francesco commissioned one of the most unusual creations of the Greco-Roman humanism of Renaissance Rome, a bilingual copy of the *Iliad* and the *Odyssey*, now in the Vatican Library (Vat. Gr. 1626–7).⁴⁹ Rhosos, the scribe whom Bessarion had used for his Ptolemy manuscript, copied the Greek sections of both volumes, finishing the *Iliad* on May 31, 1477, and the *Odyssey* on September

15, 1477 (fig. 140). The Latin sections have been convincingly attributed to one of the best-studied Renaissance scribes in recent decades, Bartolomeo San Vito, who copied manuscripts in an elegant italic hand for the humanist elite.⁵⁰ San Vito was originally from Padua, and may have come to Rome with Paul II at the beginning of his pontificate in 1464. Later he established himself in the household or *familia* of Cardinal Gonzaga. The attribution of the illumination of the Vatican Homer, though vexed, has been resolved through the discovery of a document linking the book with Gaspare da Padova, who, like San Vito, is documented as working for the cardinal.⁵¹

Although the Homer manuscripts were never completed—only the Greek text is finished and many frontispieces were never attempted—what was finished is of the highest order, and they constitute one of the finest achievements of Italian Renaissance manuscript illumination. More particularly for the purposes of this essay, the project is a singular monument to the regard paid to Byzantine art, because, as has been noted elsewhere, the decorated frame of the Greek frontispieces imitates the ornament and presentation of Byzantine manuscripts of the tenth and eleventh centuries.⁵² The architectural frontispiece of the Latin page, in contrast, displays piles of Roman arms and classicizing architecture that are typical of Gaspare's book decoration and of Venetian illumination more generally. At the top of each frontispiece are three narrow panels with the same vignette from Book I of the *Iliad*. Excepting minor compositional variations, the only significant difference between the Greek and Latin narrative scenes is that the Greek versions replace the standard Renaissance landscape with medieval gold backgrounds in the two lateral



Fig. 141 | The Four Gospels, 1478. British Library, London, Ms. Harley 5790, fols. 232v–233r.
Photo: ©The British Library Board.



Fig. 142 | Gospel, 11th century. Vatican City, Vatican Library, Vat. Ross. 138, fols. 3r–4r.
Photo: ©2013 Biblioteca Apostolica Vaticana.

panels. Only the Latin frontispiece has delicate purple shading around the frame, enhancing the illusionism of the architecture. Without that shading, three-dimensional structures, and landscapes, the Greek page appears flatter, but as a result, its text block is better integrated into the total design than Latin side, all characteristics of Byzantine illumination generally.

By these differences, Gaspare da Padova distinguished between a Greek and Latin antiquity. For the latter, he employed the well-established visual vocabulary of Renaissance art; for the former, he resorted to the only Greek antiquity available to him—old Greek manuscripts in Roman collections. Since Cardinal Bessarion's manuscripts had already been sent to Venice, the largest Greek library then in Rome was at the Vatican. Its holdings increased rapidly during the period, and could be consulted by appropriate individuals, such as a cardinal, so models would have been available to Cardinal Gonzaga's illuminator. Did Gaspare know that he was copying not ancient but Byzantine manuscripts and confuse the ancient and the medieval, an example of what has lately been called the “Anachronic Renaissance”?⁵³ Or were such distinctions as

important to him as they are to us today? These questions cannot be answered with the information available, but the fact of the appreciation of Byzantine illumination is not to be denied.

In 1478 Cardinal Gonzaga engaged Rhosos to copy a Greek Gospel book for him, probably not because he wanted to read the scriptures in the original Greek, a language he did not command, but because like many humanist bibliophiles he enjoyed the prestige of owning Greek books. If the cardinal's library had an illustrated Homer in Greek, then it was appropriate for it also to include the four Gospels, now London, Brit. Lib. Harley 5790 (fig. 141). In this case, the illuminator has not been identified, but the model for the Byzantine illumination can be specified, an eleventh-century Gospel, presently, but not then, in the Vatican Library, Ross. 135–138 (fig. 142). Its whereabouts in the fifteenth century are not known, other than it must have been available to the illuminator of the Gonzaga manuscript about 1478. The decorative program at the beginning of each of the four Gospels conforms to the Byzantine model with certain revealing exceptions. While the iconography of the headpiece and marginal decoration follows the medieval model, the cardinal's illuminator depicted the evangelist in a wholly Renaissance style, much as Paris Bordone had transformed the Byzantine iconic image of Christ (figs. 136–137).

In the Renaissance miniature (fig. 141) John turns his back to the facing page and copies his text on a sturdy desk, as his symbol, the eagle, hovers majestically above. The Byzantine evangelist (fig. 142), as is typical, has no symbol. Instead he is inspired directly by the hand of God in the upper right corner of the frame. John looks to the right and gestures with that hand toward the opposite page, where a medallion of Christ, the Logos (Word), is positioned above that word in John 1:1, “In the Beginning was the Word.” In the margin, the figure of John the Baptist stands next to verse 6: “There was a man sent from God, whose name was John. He came for testimony to bear witness.” John’s raised hand visually indicates that witness, as does the evangelist’s gesture on the facing page. Word and image are thereby fused. The Byzantine miniaturist has conceived of both pages as a unified space for a divine drama that is performed on, across, and before the pages of this small book that the pious beholder could easily hold. Much of this subtlety was lost in the Renaissance translation and enlargement. The Byzantine book is a personal devotional text (195 x 140 mm [7 2/3 x 5 1/2 in.]). The cardinal’s manuscript (310 x 215 mm [12 1/4 x 8 1/2 in.]) is three times larger, so that the book is less intimate and more for show, an object to be displayed on a desk.

The collecting of Greek manuscripts continued past the fifteenth century. These manuscripts were treasured, sometimes restored for better or worse, and from the seventeenth century they became the subjects of scholarly study. The appreciation of the larger category of Byzantine art, however, did not extend long past the end of the Byzantine Empire, with the exception of certain icons. Byzantine icons had had a major impact in the West in the later Middle Ages, and in certain areas, especially Venice, they continued to influence religious painting (fig. 136) into the sixteenth century and to play important devotional roles much



Fig. 143 | Madonna Nicopeia, possibly 12th century. North transept of San Marco, Venice. Photo: ©2013. Photo Scala, Florence.

later, as in the case of the Madonna Nicopeia (fig. 143), which remains in religious use in the north chapel of San Marco to this day. Yet in the process such an icon became so thoroughly incorporated into the rituals and music of its locality that it was as much or more Venetian than Byzantine.⁵⁴ In the same way, Cardinal Bessarion's great collection of Greek manuscripts came to be installed at the civic center of Venice in the splendid library that the Venetian Senate commissioned Jacopo Sansovino to erect. Byzantine objects that came to Italy during the Renaissance survived because they became part of that Renaissance in some way or another, though much of their former religious character was lost. In contrast, the Byzantine objects from Greece in our exhibition were preserved by different communities after 1453 that allowed them to remain closer to their medieval status until they too became artworks in a "museum," a word of ancient Greek origin but an institution of the Enlightenment and Romanticism that nourishes our world.

¹ For the phrase quoted and recent work in post-colonial studies that is in the background of this part of the essay, see Trautmann 2012, 174–205. For an earlier discussion of Byzantine art's relation to the larger discipline see Nelson 1996, 3–11. After this essay was completed, there has appeared Lymberopoulou and Duits 2013, with relevant articles.

² Vasari 1966, 2:14; Vasari 1977, 32; Elsner 2000, 149–84; Marlowe 2006, 223–42.

³ Vasari 1966, 2:29; Vasari 1977, 46.

⁴ Vasari 1966, 2:36; Vasari 1977, 50.

⁵ In the scholarly literature that attribution is still debated between Byzantine, Crusader, or Italian. See most recently New York 2004, 476–77 (R. Corrie).

⁶ Nelson forthcoming.

⁷ Nelson 1985, 548–66; Nelson 2007a, 79–92; Di Fabio 1998, 275–79.

⁸ Striker and Hawkins 1997, 128–42.

⁹ Westphalen 2007, 51–62; Akyürek 2011, 327–41. More frescoes have been discovered since these publications. See *Tarih* 39 (2012), 34–46. I thank Robert Ousterhout for this reference.

¹⁰ Belting 2006, 138–53.

¹¹ Vasari 1966, 2:30; Vasari 1977, 46.

¹² Gould 1975, 38.

¹³ This is not to say that the direct model was necessarily a Byzantine icon, for this general composition was known earlier in Renaissance Venice, appearing, for example, in the wooden ceiling of the Sala dell'Albergo of the former Scuola Grande di Santa Maria della Carità, now the Gallerie dell'Accademia, in Venice. See Rosand 1997, fig. 61. I thank David Rosand for this reference.

¹⁴ Demus 1991, 133–34; Bacci, in Florence 1992, 133–34. See Marcucci 1958, 79, for its exhibition history. Formerly displayed in the Uffizi, the panel was sent to the Bargello in 1865.

¹⁵ See notes 2 and 3.

¹⁶ See the example of the lunette mosaic of a half-figure of Christ blessing and holding a book open to this text at Hosios Loukas, discussed in Nelson 1989, 147. For lamps, see Loffreda 2001.

¹⁷ Paul Hetherington (1992, 203–11) surveys the Vasarian perspective for central Italy, and thus the negative judgment of Byzantine art, and contrasts this with the contemporary regard for ancient Greek literature. While his conclusions apply to the evidence he deduces, the frame of my essay is larger and the material studied different.

¹⁸ Müntz 1879, 143.

¹⁹ Fulton 2006, 54–55; Fusco and Corti 2006, 6, 128.

²⁰ Fusco and Corti 2006, 74, 164.

²¹ Ibid., 74.

²² Nagel and Wood 2010, 130–33.

²³ On the one Renaissance mosaic that had been identified, see Marco Collareta in Florence 1992, 135.

²⁴ Fusco and Corti 2006, 110, 379

²⁵ Preyer 1998, 361–62, fig. 2.

²⁶ Fusco and Corti 2006, 121–28.

²⁷ Baxandall 1972, 6, fig. 2.

²⁸ Wilson 1992, 8–12.

²⁹ Ibid., 25–27.

³⁰ Swerdlow 1993, 158; Nelson 1995, 219. More recently Patrick Gautier Dalché has cast doubt on the association of Urb. Gr. 82 with Chrysoloras and Palla Strozzi, thus doubting the latter's will, to which I give greater credence: Dalché 2007, 287–89.

³¹ See Roberts 2013, 41–43.

³² De Marinis 1960, 1:87, pl. XXXII.

³³ Labowsky 1967, 686–96; Venice 1994, 229–40. A recent study on Bessarion is Monfasani 2011. In a manuscript of the Horologium (Venice, Marc. Gr. 14), he recorded with dates his *curriculum vitae*, the religious offices he held up to cardinal. See Saffrey 1964, 270–72.

³⁴ Geanakoplos 1962, 73–110.

³⁵ Venice 1968, 33–34; Cutler 1984, 115–19.

³⁶ Vogel and Gardthausen 1909, 187–93; Gamillscheg and Harlfinger 1989, 2A:101–2.

³⁷ Venice 1968, 52

³⁸ Ferrari 1938, 23–37.

³⁹ Ibid., fig. 2.

⁴⁰ Translated in the entry in Washington D. C. 1991, 227.

⁴¹ Turyn 1972, 1:90–96; Venice 1968, 60; Labowsky 1979, 8.

⁴² Mercati 1925, 22.

⁴³ D'Amico 1983, 13–14.

⁴⁴ New York 2004, 231–33, no. 139 (J. Durand), with further bibliography.

⁴⁵ Müntz 1879, 298; Cutler 1995, 252.

⁴⁶ Chambers 1992, 46–47. On Bessarion's birthdate, see Saffrey 1964, 273–75.

⁴⁷ Chambers 1992, 88, 164. The word *anchonette* or *anconetta* is the diminutive of *ancona*, the latter referring to a large religious painting, such as an altarpiece. The word derives from the Byzantine Greek for icon. See Battaglia 1961, 447. I thank my colleague Giuseppe Mazzotta for aid in this matter.

⁴⁸ Chambers 1992, 57.

⁴⁹ On the Vatican Homer, see most recently Mantua 2006, 256–59 (Antonio Iacobini and Gennaro Toscano), with further bibliography.

⁵⁰ De La Mare and Nuvoloni 2009.

⁵¹ Toscano 2006, 103–9.

⁵² That point is made in Nelson 2004, 522–23, and reaffirmed by Iacobini and Toscano 2006, 258–59.

⁵³ Nagel and Wood 2010, 144.

⁵⁴ Moore 1984, 299–355; Schulz 1998, 475–501.

Abbreviations

<i>AAA</i>	<i>Archaiologika Analekta ex Athenon</i>
<i>AASS</i>	<i>Acta Sanctorum</i>
<i>ABME</i>	<i>Archeion ton Byzantinon Mnemeion tes Hellados</i>
<i>ADelt</i>	<i>Archaiologikon Deltion</i>
<i>AE</i>	<i>Archaiologike Ephemeris</i>
<i>AJA</i>	<i>American Journal of Archaeology</i>
<i>AntTard</i>	<i>Antiquité tardive</i>
<i>ArtB</i>	<i>Art Bulletin</i>
<i>BCH</i>	<i>Bulletin de correspondance hellénique</i>
<i>BICS</i>	<i>Bulletin of the Institute of Classical Studies, University of London</i>
<i>BMGS</i>	<i>Byzantine and Modern Greek Studies</i>
<i>BZ</i>	<i>Byzantinische Zeitschrift</i>
<i>CahArch</i>	<i>Cahiers archéologiques</i>
<i>CEMyR</i>	<i>Centro de Estudios Medievales y Renacentistas</i>
<i>CIETA</i>	<i>Centre International d'Etudes des Textiles Anciens</i>
<i>Corinth</i>	<i>Results of Excavations Conducted by the American School of Classical Studies at Athens</i>
<i>DACL</i>	<i>Dictionnaire d'Archéologie chrétienne et de liturgie</i>
<i>DChAE</i>	<i>Deltion tes Christianikes Archaiologikes Hetaireias</i>
<i>DIEE</i>	<i>Deltion tes Historikes kai Ethnologikes Hetaireias tes Hellados</i>
<i>DOC</i>	<i>Catalogue of the Byzantine Coins in the Dumbarton Oaks Collection and in the Whittemore Collection, I–V. Washington, D.C., 1966–99</i>
<i>DOP</i>	<i>Dumbarton Oaks Papers</i>
<i>EEBS</i>	<i>Epeteris Hetaireias Byzantinon Spoudon</i>
<i>EEPPhSPA</i>	<i>Epistemonike Epeteris tes Philosophikes Scholes tou Panepistemiou Athenon</i>
<i>EEPPhSPTTh</i>	<i>Epistemonike Epeteris tes Philosophikes Scholes tou Panepistemiou Thessalonikes</i>
<i>FD</i>	<i>Fouilles de Delphes, III. Épigraphie. Paris, 1929</i>
<i>IG</i>	<i>Inscriptiones graecae</i>
<i>JbAC</i>	<i>Jahrbuch für Antike und Christentum</i>
<i>JDAI</i>	<i>Jahrbuch des Deutschen Archäologischen Instituts</i>
<i>JÖB</i>	<i>Jahrbuch der Österreichischen Byzantinistik</i>
<i>JRA</i>	<i>Journal of Roman Archaeology</i>
<i>JRS</i>	<i>Journal of Roman Studies</i>
<i>LCI</i>	<i>Lexikon der christlichen Ikonographie</i>
<i>LIMC</i>	<i>Lexicon Iconographicum Mythologiae Classicae</i>
<i>LRG</i>	<i>Catalogue of Late Roman Coins in the Dumbarton Oaks Collection and in the Whittemore Collection: from Arcadius and Honorius to the Accession of Anastasius. Washington, D.C., 1992</i>
<i>MIB</i>	<i>Moneta Imperii Byzantini</i>
<i>MonPiot</i>	<i>Monuments et mémoires publiés par l'Académie des inscriptions et belles-lettres: Fondation Eugène Piot</i>
<i>ODB</i>	<i>Oxford Dictionary of Byzantium</i>
<i>PAA</i>	<i>Praktika tes Akademias Athenon</i>
<i>PAE</i>	<i>Praktika tes en Athenais Archaeologikes Hetaireias</i>
<i>PraktikaChAE</i>	<i>Praktika tes Christianikes Archaiologikes Hetaireias</i>
<i>PG</i>	<i>Migne, Patrologiae cursus completus, Series Graeca</i>
<i>RAC</i>	<i>Reallexikon für Antike und Christentum</i>
<i>RbK</i>	<i>Reallexikon zur byzantinischen Kunst</i>
<i>REB</i>	<i>Revue des études byzantines</i>
<i>Römische Quartalschrift</i>	<i>Römische Quartalschrift für Christliche Alterthumskunde und für Kirchengeschichte</i>
<i>Saggi e Memorie</i>	<i>Saggi e Memorie di Storia dell'Arte</i>
<i>TIB</i>	<i>Tabula Imperii Byzantini</i>

Bibliography

- Abad Casal 1990.** L. Abad Casal, s.v. "Horai/Horae," *LIMC* V (1990), 510–38.
- Acheimastou-Potamianou 1984.** M. Acheimastou-Potamianou. "Νέος ανεικονικός διάκοσμος εκκλησίας στη Νάξο. Οι τοιχογραφίες του Αγίου Ιωάννου του Θεολόγου στ'Αδνορού." *DChAE* 12 (1984): 329–82 (with summary in English).
- Acheimastou-Potamianou 1989–90.** M. Acheimastou-Potamianou. "Δυο εικόνες του Αγγέλου και του Ανδρέα Πρίζου στο Βυζαντινό Μουσείο." *DChAE* 15 (1989–90): 105–18 (with summary in English).
- Acheimastou-Potamianou 1992a.** M. Acheimastou-Potamianou. "Η χωραφική της Άρτας στο 13ο αιώνα και η μονή της Βλαχέρνας." In *The Despotate of Epirus. Proceedings of the International Symposium "The Despotate of Epirus"* (Arta, 27–31 May 1990), edited by E. Chrysos, 179–203. Arta, 1992.
- Acheimastou-Potamianou 1992b.** M. Acheimastou-Potamianou. "Η βυζαντινή τέχνη στο Αιγαίο." In *To Αιγαίο. Επίκεντρο ελληνικού πολιτισμού*, edited by L. Vagenas-Papaioannou and D. Komini-Dialeki, 131–200. Athens, 1992.
- Acheimastou-Potamianou 1998.** M. Acheimastou-Potamianou. *Icons of the Byzantine Museum of Athens*. Athens, 1998.
- Acheimastou-Potamianou 2002.** M. Acheimastou-Potamianou. "Τρόποι συντήρησης εικόνων στο Βυζάντιο." In M. Vassilaki 2002a, 151–61 (with summary in English).
- Achenbach 1944.** G. Achenbach. "An Early Italian Tabernacle in the possession of the Earl of Crawford and Balcarres." *Gazette des beaux-arts* 25 (1944): 129–52.
- Actes de Lavra I 1970.** *Actes de Lavra I, Des origines à 1204*, edited by P. Lemerle, A. Guillou, and N. Svoronos, with the collaboration of D. Papachryssanthou. Paris, 1970.
- Actes de Lavra III 1979.** *Actes de Lavra III, de 1329 à 1500*, edited by P. Lemerle, A. Guillou, N. Svoronos, and D. Papachryssanthou. Paris, 1979.
- Actes de Lavra IV 1982.** *Actes de Lavra IV, Études historiques, actes serbes, complément et index*, edited by P. Lemerle, A. Guillou, N. Svoronos, and D. Papachryssanthou with the collaboration of S. Circović. Paris, 1982.
- Actes du Prôtaton 1975.** *Actes du Prôtaton*, edited by D. Papachryssanthou. Paris, 1975.
- Adhémar 1934.** J. Adhémar. "Le trésor d'argenterie donné par Saint Didier aux églises d'Auxerre (VII^e siècle)." *Revue Archéologique* 4 (1934): 44–54.
- Adler 2008.** "Post-9/11 Views of Rome and the Nature of 'Defensive Imperialism'." *International Journal of the Classical Tradition* 15, no. 4 (2008): 587–610.
- Agathias 1967.** Agathias. *Historiarum Libri Quinque*, edited by R. Keydell. Berlin, 1967.
- Ahrweiler 1974.** H. Ahrweiler. "La frontière et les frontières de Byzance en Orient." In *Actes du XIV^e Congrès international des études byzantines*, Bucarest, 6–12 Septembre 1971,
- edited by M. Berza and E. Stănescu, 209–30. Bucarest, 1974 (reprinted in H. Ahrweiler. *Byzance: les pays et les territoires*. London, 1976).
- Ahrweiler 1975.** H. Ahrweiler. *L'idéologie politique de l'Empire byzantin*. Paris, 1975.
- Akyürek 2011.** E. Akyürek. "Dominican Painting in Palaiologan Constantinople. The Frescoes of the Arap Camii (Church of S. Domenico) in Galata." In *The Kariye Camii Reconsidered*, edited by H. A. Klein, R. G. Ousterhout, and B. Pitarakis, 327–41. Istanbul, 2011.
- Albani 2003.** J. Albani. "Παρατηρήσεις σε ένα εγκόλπιο της Μονής Βατοπεδίου." *DChAE* 24 (2003): 403–10 (with summary in English).
- Albani 2010.** J. Albani. "Elegance over the Borders: The Evidence of Middle Byzantine Earrings." In *"Intelligible Beauty": Recent Research on Byzantine Jewellery*, edited by Ch. Entwistle and N. Adams, 193–202. London, 2010.
- Albani and Chalkia 2013.** J. Albani and E. Chalkia, eds. *Heaven and Earth: Cities and Countryside in Byzantine Greece*. Athens, 2013.
- Alciphron 1949.** *The Letters of Alciphron, Aelian and Philostratus*, edited and translated by A. R. Benner and F. H. Fobes. Cambridge, Mass., 1949.
- Alexander 1958.** P. J. Alexander. "Church councils and patristic authorities. The iconoclastic councils of Hieria (754) and St. Sophia (815)." *Harvard Studies in Classical Philology* 63 (1958): 493–505 (reprinted in P. J. Alexander. *Religious and political history and thought in the Byzantine empire*. London, 1978).
- Alexander of Aphrodisias 1898.** Alexander of Aphrodisias. *On the Topics of Aristotle*, edited by M. Wallies. Berlin, 1898.
- M. Alexiou 1986.** M. Alexiou. "The Poverty of Écriture and the Craft of Writing: Towards a Reappraisal of the Prodromic Poems." *BMGS* 10 (1986): 1–40.
- S. Alexiou 1953.** S. Alexiou. *Οδύνος Ιστορικού Μουσείου Κρήτης*. Heraklion, 1953.
- Alföldi-Rosenbaum 1968.** E. Alföldi-Rosenbaum. "Portrait Bust of a Young Lady of the Time of Justinian." *Metropolitan Museum Journal* 1 (1968): 19–40.
- Alföldi-Rosenbaum 1972.** E. Alföldi-Rosenbaum. "Bemerkungen zur Porträtabhüste einer jungen Dame justinianischer Zeit im Metropolitan Museum." *JbAC* 15 (1972): 174–78.
- Allan 1974.** J. W. Allan. "Incised wares of Iran and Anatolia in the 11th and 12th centuries." *Keramos* 64 (1974): 15–22.
- Allan 1986.** J. W. Allan. "Islamic Jewellery and Archaeology." In *Islamic Jewellery: to be exhibited for sale by Spink and Son Ltd, Tuesday April 15th to Friday May 9th, 1986*. Sale Catalogue, edited by M. Spink. London, 1986.
- Alpatov 1979.** M. Alpatov. *Feofan Grek*. Moscow, 1979.
- Amandry 1963.** P. Amandry, ed. *Collection Hélène Stathatos III. Objets antiques et byzantins*. Strasbourg, 1963.
- Amir-Moezzi 2011.** M. A. Amir-Moezzi. *Le Coran silencieux et le Coran parlant: sources scripturaires de l'islam entre histoire et ferveur*. Paris, 2011.
- Anagnostakis 2004.** I. Anagnostakis. "Από την εικόνα της μοναχής Ευφροσύνης στον Βίο των Οσίων του Μεγάλου Σηνάτου: Η ιστορία μιας κατακευής." In *Monasticism in the Peloponnese, 4th–15th c.*, edited by V. Konti, 147–98. Athens, 2004.
- Anagnostakis and Papamastorakis 2005.** I. Anagnostakis and T. Papamastorakis. "...and Radishes for Appetizers". On Banquets, Radishes, and Wine." In *Papanikola-Bakirtzi* 2005a, 147–74.
- Anastasiou 1963.** I. Anastasiou. "Ο θρυλούμενος διωγμός των Αγιορειών υπό του Μιχαήλ Ή' Παλαιολόγου και του Ιωάννου Βέρκου." In *Αθωνική Πολιτεία επι τη κιλιτηρίδι του Αγίου Όρους*, edited by P. K. Christou, 207–57. Thessaloniki, 1963.
- Ancona 1999.** *Libri di Pietra. Mille anni della Cattedrale di Ancona tra Oriente e Occidente*, edited by G. Morello. Exh. cat., Ancona, Mole Vanvitelliana. Ancona, 1999.
- Anderson 1992.** J. C. Anderson. *The New York Cruciform Lectionary*. University Park, Pa., 1992.
- Andrianakis 1997.** M. Andrianakis. *Η παλιά πόλη των Χανίων*. Athens, 1997.
- Andrianakis and Yaptizoglu 2012.** M. G. Andrianakis and K. D. Yaptizoglu. *Χριστιανικά Μνημεία της Κρήτης*. Heraklion, 2012.
- Aneziri 2009.** S. Aneziri. "Ταξιδεύοντας στην οικουμένη – Δημιουργώντας την οικουμένη: τα ελληνικά θεάματα, οι αγώνες και οι επαγγελματίες τους κατά την αυτοκρατορική εποχή." In *Θέατρο και κοινωνία στη διαδρομή της ελληνικής ιστορίας. Μετέπειτα από μια πυρέθρα προς την την Αννα Ραμού-Χαψιδόν*, edited by I. Kralli, 51–70. Athens, 2009.
- Angar 2012.** M. Angar. *Byzantine Head Reliquaries and Their Reception in the West after 1204*. Inaugural dissertation, University of Cologne. Cologne, 2012.
- Angelidi 2004.** Ch. Angelidi, ed. *Byzantium Matures. Choices, sensitivities, and modes of expression (eleventh to fifteenth centuries)*. Athens, 2004.
- Angelidi 2005.** Ch. Angelidi. "Observing, Describing and Interpreting: Michael Psellos on Works of Ancient Art." *Nea Rhôme* 2 (2005): 227–42.
- Angelidi and Papamastorakis 2000.** Ch. Angelidi and T. Papamastorakis. "The Veneration of the Virgin Hodegetria and the Hodegon Monastery." In *Athens 2000a*, 373–87.
- Angelidi and Papamastorakis 2005.** Ch. Angelidi and T. Papamastorakis. "Picturing the spiritual protector: from Blachernitissa to Hodegetria." In *Images of the Mother of God. Perceptions of the Theotokos in Byzantium*, edited by M. Vassilaki, 209–23. Aldershot, 2005.
- D. Angelov 2007.** D. Angelov. *Imperial Ideology and Political Thought in Byzantium, 1204–1330*. Cambridge, 2007.
- B. Angelov and Genov 1922.** B. Angelov and M. Genov. *Stara bǎlgarska literatura (IX–XVII v.) v primeri, prevodi i bibliografija*. Sofia, 1922.
- Angold 1975.** M. Angold. *A Byzantine Government in Exile. Government and Society Under the Laskarids of Nicaea, 1204–1261*. London, 1975.
- Anonymous professor 2000.** *Anonymi professoris epistulae*, edited by A. Markopoulos. Berlin and New York, 2000.
- Anthimos 1996.** Anthimus. *De observatione ciborum. On the Observance of Foods*, translated and edited by M. Grant. Totnes-Devon, 1996.
- Antonaras 1999.** A. Antonaras. "Two Venetian vessels from Thessaloniki." *Museum of Byzantine Culture* 6 (1999): 37–40.
- Antonaras 2009.** A. Antonaras. *Ρωμαϊκή και Πλαστοχρυσιανή Υαλουργία. 1ος αι. π.Χ.-6ος αι. μ.Χ. Παραγωγή και Προϊόντα. Τα αγγεία από τη Θεσσαλονίκη και την περιοχή της*. Athens, 2009.
- Antonaras 2010.** A. C. Antonaras. "Early Christian and Byzantine Glass Vessels: Forms and Uses." In *Byzantium—The Roman empire in the Middle Ages. Part 1, World of ideas, material world*, edited by F. Daim and J. Drauschke, 383–430. Mainz, 2010.
- Antonova 2010.** C. Antonova. *Space, Time and Presence in the Icon. Seeing the World with the eyes of God*. Farnham, 2010.
- Apuleius 1989.** Apuleius. *Metamorphoses*, edited by J. A. Hanson. Cambridge, Mass., 1989.
- Arce 2005.** J. Arce. "Un grupo de sítulas decoradas de la Antigüedad tardía: función, cronología, significado." *AntTard* 13 (2005): 141–58.
- Argyropoulos 2001.** R. D. Argyropoulos. *Les Intellectuels grecs à la recherche de Byzance (1860–1912)*. Athens, 2001.
- Aristeidou 1995.** A. Ch. Aristeidou. "Οι επιπτώσεις των Σταυροφοριών στην οικονομική ανάπτυξη της Κύπρου." In *Cyprus and the Crusades. Papers given at the International Conference "Cyprus and the Crusades," Nicosia, 6–9 September, 1994*, edited by N. Coureas and J. Riley-Smith, 355–64. Nicosia, 1995.
- Armstrong 1997.** P. Armstrong. "Byzantine Glazed Ceramic Tableware in the Collection of the Detroit Institute of Arts." *Bulletin of the Detroit Institute of Arts* 71, no. 1/2 (1997): 4–15.
- Asimi-Zombou 1992.** A. Asimi-Zombou. "Νάός Αχειροποίητου." *AdElt* 47 (1992), B'2 – *Chronika*, 402–4. Athens, 1997.
- Aslanidis 2013.** K. Aslanidis. "Η χρονολόγηση του ναού του Αγίου Παύλου στην Ακαμάτρα Ικαρίας." In *Τριακοστό τρίτο Συμπόσιο Βυζαντινής και Μεταβυζαντίνης Αρχαιολογίας και Τέχνης. Πρόγραμμα και περιήγηση εισηγήσεων και ανακοινώσεων*, Αθήνα 17–19 Μαΐου 2013, 27–28. Athens, 2013.
- Aspra-Vardavakis 2002.** M. Aspra-Vardavakis. "Observations on a thirteenth-century sinaitic diptych representing St. Procopius, the Virgin Kykkotissa and saints along the border." In M. Vassilaki 2002a, 89–104.

- Aspra-Vardavakis and Emmanuel 2005.** M. Aspra-Vardavakis and M. Emmanuel. *H Μονή της Παντάνασσας στον Μυστρά. Οι τοιχογραφίες του 15ου αιώνα*. Athens, 2005.
- Assimakopoulou-Atzaka 1973.** G. Assimakopoulou-Atzaka. "Κατάλογος ρωμαϊκών ψηφιδωτών δαπέδων με ανθρώπινες μορφές στον ελληνικό χώρο." *Hellenika* 26 (1973): 216–54.
- Assimakopoulou-Atzaka 1987.** P. Assimakopoulou-Atzaka in collaboration with E. Pelekanidou. *Σύνταγμα των παλαιοχριστιανικών ψηφιδωτών δαπέδων της Ελλάδος. II, Πλεονόννεος – Στερεά Ελλάδα*. Thessaloniki, 1987.
- Assimakopoulou-Atzaka et al. 2008.** P. Assimakopoulou-Atzaka, Ch. Papakyriakou, and A. P. Pliota. "Byzantium – Early Islam: the Historical Framework." In *Byzantium - Early Islam. Cultural heritage management: Shared experience beyond boundaries*, edited by P. Assimakopoulou-Atzaka, Ch. Papakyriakou, and A. P. Pliota, 30–36. Thessaloniki, 2008.
- Athanassoulis 2003.** D. Athanassoulis. "Η αναρροφή του ναού της Παναγίας της Καθολικής στη Γαστούνη." *DChAE* 24 (2003): 63–78 (with summary in English).
- Athanassoulis 2013a.** D. Athanassoulis. "The Triangle of Power: Building Projects in the Metropolitan Area of the Crusader Principality of the Morea." In Gerstel 2013a, 111–51.
- Athanassoulis 2013b.** D. Athanassoulis. "Corinth." In Albani and Chalkia 2013.
- Athanassiadi 1992.** P. Athanassiadi. *Julian: An intellectual biography*. 2nd rev. ed., London, 1992.
- Athanassiadi 2005.** P. Athanassiadi. "Apamea and the Chaldean Oracles: a holy city and a holy book." In *The philosopher and society in late antiquity: essays in honour of Peter Brown*, edited by A. Smith, 117–43. Swansea, 2005.
- Athanassiadi 2006.** P. Athanassiadi. *La lutte pour l'orthodoxie dans le platonisme tardif: de Numénius à Damascius*. Paris, 2006.
- Athanassiadi 2010a.** P. Athanassiadi. *Vers la pensée unique: la montée de l'intolérance dans l'Antiquité tardive*. Paris, 2010.
- Athanassiadi 2010b.** P. Athanassiadi. "Canonizing Platonism: the letters of Iamblichus." In *Canon and canonicity: the formation and use of scriptures*, edited by E. Thomassen, 129–41. Copenhagen, 2010.
- Athanassiadi and Frede 1999.** P. Athanassiadi and M. Frede, eds. *Pagan monotheism in late antiquity*. Oxford, 1999.
- Athanassiadi and Makris 2013.** P. Athanassiadi and C. Makris. "La philosophisation du religieux." In *Panthéa: Religious transformations in the Greco-Roman empire*, edited by C. Bonnet and L. Brückl. Leiden, 2013.
- Athanassiadi forthcoming.** P. Athanassiadi. "Déviance et monodoxie dans la pensée platonicienne de l'Antiquité tardive." Forthcoming.
- Athens 1964.** *Byzantine Art, An European Art*. Exh. cat., Athens, Zappeion Exhibition Hall. Athens, 1964.
- Athens 1982.** *Ειδική Έκθεση Κειμηλίων*. Προσφύγων, with an introduction by P. I. Lazaridis. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 1982.
- Athens 1983.** *Icons of the Cretan School (15th-16th century)*, edited by N. Chatzidakis. Exh. cat., Athens, Benaki Museum. Athens, 1983.
- Athens 1986.** *Byzantine and Post-Byzantine Art*, edited by M. Acheimastou-Potamianou et al. Exh. cat., Athens, Old University. Athens, 1986.
- Athens 1994.** *Οι Πύλες του Μυστρίου, Θοναρού της Ορθοδοξίας από την Ελλάδα*, Buçantivó Mouseio Athinón - Mouseío Mnēvánī - Mouseío Kavéllonou, edited by M. Bourboudakis. Exh. cat., Athens, National Gallery of Art – Alexander Soutzos Museum. Athens, 1994.
- Athens 2000a.** *Mother of God. Representations of the Virgin in Byzantine Art*, edited by M. Vassilaki. Exh. cat., Athens, Benaki Museum. Milan, 2000.
- Athens 2000b.** *The City Beneath the City. Antiquities from the Metropolitan Railway Excavations*, edited by N. Ch. Stampolidis and L. Parlama. Exh. cat., Athens, Museum of Cycladic Art. Athens, 2000.
- Athens 2000c.** Ζωγραφικής Εγκύμοντος Τοιχογραφίες από τη καθολική της Μονής Παναγίας Οδηγήτριας στην Ανόδηνα Λευκάδας, edited by M. Evangelatou. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 2000.
- Athens 2002a.** *A Mystery Great and Wondrous, Year of Salvation 2000. Exhibition of Icons and Ecclesiastical Treasures*, edited by E. Kypraiou. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 2002.
- Athens 2002b.** *Byzantium: An Ecumenical Empire. Byzantine Hours, Works and Days in Byzantium*, edited by M. Evangelatou, H. Papastavrou, and T.-P. Skotti. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 2002.
- Athens 2004.** Εβεύθεντα, Πόλη - Ακρόπολη - Νεκρόπολη, edited by N. Ch. Stampolidis. Exh. cat., Athens, Museum of Cycladic Art. Athens, 2004 (also in an English edition).
- Athens 2006a.** Από τη Χριστιανική Συλλογή το Βυζαντινό Μουσείο (1884–1930), edited by O. Gratzou and A. Lazaridou. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 2006.
- Athens 2006b.** *To Μουσείο και η Ανασκαφή. Ευρήματα από τον χώρο ανέγερσης του νέου Μουσείου της Ακρόπολης*, edited by S. Eleutheratou. Exh. cat., Athens, Centre for the Acropolis Studies (building Weiler). Athens, 2006.
- Athens 2007a.** *Enamels. Colour in the course of time*, edited by F. Boubouli. Exh. cat., Athens, Byzantine and Christian Museum. Athens, 2007.
- Athens 2007b.** *Πραξιτέλης*, edited by N. Kaltsas and G. Despinis. Exh. cat., Athens, National Archeological Museum. Athens, 2007.
- Athens 2010.** *The Hand of Angelos, an Icon Painter in Venetian Crete*, edited by M. Vassilaki. Exh. cat., Athens, Benaki Museum. Farnham, 2010.
- Athens 2011.** *Myth and Coinage. Representations, Symbolisms and Interpretations from the Greek Mythology*, edited by D. Tsangari. Exh. cat., Athens, National Archaeological Museum and Numismatic Museum. Athens, 2011.
- Attanasio et al. 2008.** D. Attanasio, M. Brillì, and P. Rocchi. "The marbles of two early Christian churches at Latrun (Cyrenaica, Libya)." *Journal of Archaeological Science* 35 (2008): 1040–48.
- Auzépy 1990.** M.-F. Auzépy. "La destruction de l'icône du Christ de la Chalcé par Léon III: propagande ou réalité?" *Byzantion* 60 (1990): 445–92 (reprinted in Auzépy 2007, 145–78).
- Auzépy 2007.** M.-F. Auzépy. *L'histoire des iconoclastes*. Paris, 2007.
- Avramea 1974.** A. P. Avramea. *Η θυζαντινή θεοσολογία μέχρι του 1204. Συμβολή εις την ιστορική γεωγραφία*. Ph.D. diss. Athens, 1974.
- Avramea 1989.** A. Avramea. "Les constructions profanes de l'évêque d'après l'épigraphie et les textes d'Orient." In *Actes du XI^e Congrès international d'archéologie chrétienne, Lyon, Vienne, Grenoble, Genève et Aoste (21–28 septembre 1986)*, edited by N. Duval in collaboration with F. Baritel and Ph. Pergola, vol. 1, 829–35. Rome, 1989.
- Avramea 1997.** A. Avramea. *Le Péloponèse du IV^e au VIII^e siècle. Changements et persistance*. Paris, 1997.
- Babić 1968.** G. Babić. "Les discussions christologiques et le décor des églises byzantines au XII^e siècle. Les évêques officiant devant l'Hétimasie et devant l'Ammos." *Frühmittelalterliche Studien* 2 (1968): 368–86.
- Babić 1979.** G. Babić. "Les croix à cryptogrammes, peintes dans les églises serbes des XIII^e et XIV^e siècles." In *Byzance et les Slaves, Études de Civilization. Mélanges Ivan Dujčev*, edited by S. Dufrenne, 1–13. Paris, 1979.
- Babić 1994.** G. Babić. "Les images byzantines et leurs degrés de signification: l'exemple de l'Hodigitria." In *Byzance et les images: Cycle de conférences organisé au musée du Louvre par le Service culturel du 5 octobre au 7 décembre 1992*, edited by A. Guillou and J. Durand, 189–222. Paris, 1994.
- Bacci 1998.** M. Bacci. *Il pennello dell'Evangelista. Storia delle immagini sacre attribuite a san Luca*. Pisa, 1998.
- Bacci 2000.** M. Bacci. "Tra Pisa e Cipro: la committenza artistica di Giovanni Conti (+1332)." *Annali della scuola Normale Superiore di Pisa*, 4th ser., 5, no. 2 (2000): 343–86.
- Bailey 1996.** D. M. Bailey. *A Catalogue of the Lamps in the British Museum*. Vol. 4, *Lamps of Metal and Stone, and Lampstands*. London, 1996.
- Baker and Stahl 2013.** J. Baker and A. M. Stahl. "Coinage and Money in the Morea after the Fourth Crusade." In Gerstel 2013a, 153–84.
- Bakirtzis 1989.** Ch. Bakirtzis. *Buçantivá του Καλαόλαγνα. Συμβολή στη μελέτη ονομασιών, σχημάτων και χρήσεων πυρίμαχων μαγειρικών σκευών, μεταφορικών και αποθηκευτικών δοχείων*. Athens, 1989.
- Bakirtzis 1999.** Ch. Bakirtzis. "The End of Antiquity in Eastern Macedonia." In *Ancient Macedonia VI. Papers read at the Sixth Symposium held in Thessaloniki, October 15–19, 1996*, vol. 1, 123–28. Thessaloniki, 1999.
- Bakirtzis 2005.** Ch. Bakirtzis. "Περί χύτας." In Papanikola-Bakirtzi 2005a, 111–16 (with summary in English).
- Bakirtzis 2007.** Ch. Bakirtzis. "Imports, exports and autarky in Byzantine Thessalonike from the seventh to the tenth century." In *Post-Roman Towns, Trade and Settlement in Europe and Byzantium*. Vol. 2, *Byzantium, Pliska, and the Balkans*, edited by J. Henning, 89–118. Berlin, 2007.
- Bakirtzis 2010.** Ch. Bakirtzis. "Late Antiquity and Christianity in Thessalonikē: Aspects of a Transformation." In *From Roman to Early Christian Thessalonikē: Studies in Religion and Archaeology*, edited by L. Nasrallah, Ch. Bakirtzis, and S. J. Friesen, 397–426. Cambridge, Mass., 2010.
- Bakirtzis 2012.** Ch. Bakirtzis, ed. *Mosaics of Thessaloniki 4th–14th century*. Athens, 2012.
- Bakirtzis 2013.** Ch. Bakirtzis. "The Authority of Knowledge in the Name of the Authority of Mimesis." In *Authority in Byzantium*, edited by P. Armstrong, 211–26. Farnham, 2013.
- Bakirtzis and Koester 2009.** Ch. Bakirtzis and H. Koester, eds. *Philippi at the Time of Paul and after his Death*. Eugene, Ore., 2009.
- Bakirtzis and Mastora 2011.** Ch. Bakirtzis and P. Mastora. "Are the Mosaics in the Rotunda in Thessaloniki linked to its conversion to a Christian Church?" In *Niš and Byzantium, Ninth Symposium Niš, 3–5 June 2010*, edited by M. Rakocić, 33–45. Niš, 2011.
- Bakourou 2000.** A. Bakourou. "Mistra: le contexte historique." In *Geneva 2000, 19–26*.
- Bakourou et al. 2003.** A. Bakourou, E. Katsara, and P. Kalamara. "Argos and Sparta: pottery of the 12th and 13th centuries." In *VII^e Congrès International sur la Céramique Médievale en Méditerranée, Thessaloniki, 11–16 Octobre 1999, Actes*, edited by Ch. Bakirtzis, 233–36. Athens, 2003.
- Balabanov 1995.** K. Balabanov. *Icons of Macedonia*. Skopje, 1995.
- Balard 1991.** M. Balard. "L'organisation des colonies étrangères dans l'empire byzantin (XII^e–XV^e siècle)." In *Hommes et richesses dans l'Empire byzantin*, edited by V. Kravari, J. Lefort, and C. Morrisson. Vol. 2, *VIII^e–XV^e siècle*, 261–76. Paris, 1991.
- Bald Romano 2006.** I. Bald Romano. *Classical Sculpture. Catalogue of the Cypriot, Greek, and Roman Stone Sculpture in the University of Pennsylvania Museum of Archaeology and Anthropology*. Philadelphia, Pa., 2006.
- Baldini Lippolis 1999.** I. Baldini Lippolis. *L'oreficeria nell'impero di Costantinopoli tra IV e VII secolo*. Bari, 1999.
- Ballian 1998.** A. Ballian. "Post-Byzantine and other small art works." In *The Holy and Great Monastery of Vatopaidi. Tradition, History, Art*, vol. 2, 500–534. Mount Athos, 1998.
- Ballian 2004.** A. Ballian. "Liturgical Implements." In *New York 2004*, 117–24.
- Ballian 2006.** A. Ballian, ed. *Benaki Museum. A Guide to the Museum of Islamic Art*. Athens, 2006.
- Ballian and Drandaki 2003.** A. Ballian and A. Drandaki. "A Middle Byzantine Silver Treasure." *Mouseio Benaki* 3 (2003): 47–80.
- Baltimore 1988.** *Holy Image Holy Space. Icons and Frescoes from Greece*, edited by M. Achimastou-Potamianou. Exh. cat., Baltimore, The Walters Art Gallery; Miami, Center for the Fine Arts; Fort Worth, Kimbell Art Museum; The Fine Arts Museum of San Francisco; The Cleveland Museum of Art; The Detroit Institute of Art. Athens, 1988.
- Baltoyanni 1994.** Ch. Baltoyanni. *Icons: The Mother of God in the Incarnation and the Passion*. Athens, 1994.
- Balty 1977.** J.-Ch. Balty. "Les grandes étapes de l'urbanisme d'Apamée-sur-l'Oronte." *Ktema* 2 (1977): 3–16.
- Balty 1997.** J. Balty. "Le sanctuaire oraculaire de Zeus Bélos à Apamée." *Topoi* 7, no. 2 (1997): 791–99.
- Banaka-Dimaki et al. 1998.** A. Banaka-Dimaki, A. Panayotopoulou, and A. Oikonomou-Laniado. "Το Αργός κατά τη Ρωμαϊκή και την Παλαιοχριστιανική περίοδο: Σύνθεση των αρχαιολογικών δεδομένων." In *Argos et l'Argolide: Topographie et urbanisme. Actes de la Table Ronde internationale, Athènes - Argos, 28/4-1/5/1990*, edited by A. Pariente and G. Touchais, 327–36. Athens, Nafplio, and Paris, 1998 (with summary in French).
- Bank 1985.** A. Bank. *Byzantine Art in the Collections of Soviet Museums*. 2nd enl. ed., Leningrad, 1985.
- Barracchini and Castelnovo 1996.** C. Barracchini and E. Castelnovo, eds. *Icones et Fresques de l'Argolide*. Camposanto di Pisa, Torino, 1996.
- Baratte 1992.** F. Baratte. "Vaisselle d'argent, souvenirs littéraires et manières de table: l'exemple des cuillers de Lampsaque." *CahArch* 40 (1992): 5–20.
- Barbaritsa 2013.** E. Barbaritsa. *Η παρτυρία των μεταλλικών αντικειμένων από τα κάστρα Γλαρέντζα και Χλεμούτα: Οψεις της ζωής των*

- Φράγκον του Πριγκιπάτου της Αχαΐας.** Ph.D. diss., University of Athens. Athens, 2013.
- Barber 1991.** Ch. Barber. "The Koimesis Church, Nicaea. The limits of representation on the eve of Iconoclasm." *JÖB* 41 (1991): 43–60.
- Barber 1997.** Ch. Barber. "The Truth in Painting: Iconoclasm and Identity in Early-Medieval Art." *Speculum* 72, no. 4 (1997): 1019–36.
- Barber 2002.** Ch. Barber. *Figure and Likeness. On the Limits of Representation in Byzantine Iconoclasm.* Princeton, N.J., 2002.
- Barber 2007.** Ch. Barber. *Contesting the Logic of Painting. Art and Understanding in Eleventh-Century Byzantium.* Leiden and Boston, 2007.
- Bardill 1997.** J. Bardill. "The Palace of Lausus and Nearby Monuments in Constantinople: A Topographical Study." *AJA* 101 (1997): 67–95.
- Bardill 1999.** J. Bardill. "The Great Palace of the Byzantine emperors and the Walker Trust excavations." *JRA* 12 (1999): 216–30.
- Bardill 2010.** J. Bardill. "The Monuments and Decoration of the Hippodrome in Constantinople." In *Istanbul* 2010a, vol. 1, 149–84.
- Bardill 2012.** J. Bardill. *Constantine, divine emperor of the Christian golden age.* Cambridge and New York, 2012.
- Barker 1957.** E. Barker. *Social and Political Thought in Byzantium: from Justinian I to the last Palaeologus. Passages from Byzantine Writers and Documents.* Oxford, 1957.
- Barnard 1974.** L. W. Barnard. *The Graeco-Roman and oriental background of the iconoclastic controversy.* Leiden, 1974.
- Barneas 1940.** I. M. Barneas. *To παλαιοχριστιανικόν θυσιαστήριον.* Athens, 1940.
- Barrucand 1999.** M. Barrucand, ed. *L'Egypte Fatimide: son art et son histoire.* Paris, 1999.
- Barsanti 1989.** C. Barsanti. "L'esportazione di marmi dal Proconneso nelle regioni pontiche durante il IV–VI secolo." *Rivista dell'Istituto Nazionale d'Archeologia e Storia dell'Arte* 12 (1989): 91–220.
- Barthes 1957.** R. Barthes. "Histoire et sociologie du vêtement. Quelques observations méthodologiques." *Annales. Économies, Sociétés, Civilisations* 12, no. 3 (1957): 430–41.
- Barthes 1967.** R. Barthes. *Système de la mode.* Paris, 1967.
- Basilicata 1994.** To Βασιλείου της Κρήτης. *Cretae Regnum. Francesco Basilicata* 1618. Heraklion, 1994.
- Bassett 2004.** S. Bassett. *The Urban Image of Late Antique Constantinople.* Cambridge and New York, 2004.
- Battaglia 1961.** S. Battaglia, ed. *Grande dizionario della lingua italiana.* Vol. 1. Turin, 1961.
- Bauer 2011.** F. A. Bauer. "Byzantinische Geschenkdiplomatie." In *Byzantium - The Roman empire in the Middle Ages. Part 3, Periphery and Vicinity,* edited by F. Daim and J. Drauschke, 1–55. Mainz, 2011.
- Baxandall 1972.** M. Baxandall. *Painting and Experience in Fifteenth Century Italy: A Primer in the Social History of Pictorial Style.* New York, 1972.
- Becker and Kondoleon 2005.** L. Becker and C. Kondoleon, eds. *The Arts of Antioch: Art Historical and Scientific Approaches to Roman Mosaics and a Catalogue of the Worcester Art Museum Antioch Collection.* Worcester, Mass., 2005.
- Belić 1936:** A. Belić. "Učešće sv. Save i njegove škole u stvaranju nove redakcije srpskih crilskih spomenika." *Svetosavski zbornik* 1 (1936): 1–66.
- Bellingeri 1998.** G. Bellingeri. "Nuove note turche in margine al 'Romanzo di Alessandro'." In *La diffusione dell'eredità classica nell'età tardoantica e medievale. Il 'Romanzo di Alessandro' e altri scritti. Atti del Seminario internazionale di studio, Roma-Napoli, 25–27 settembre 1997,* edited by R. B. Finazzi and A. Valvo, 21–44. Alessandria, 1998.
- Bellingeri 1999.** G. Bellingeri. "Il 'Romanzo di Alessandro' dell'Istituto Ellenico di Venezia: glosse turche 'gregarie'." In *Medioevo romano e orientale. Il viaggio dei testi. III Colloquio Internazionale, Venezia 10–13 ottobre 1996,* edited by A. Pioletti and F. Rizzo Nervo, 315–40. Soveria Mannelli, Italy, 1999.
- Belting 1970.** H. Belting. *Das illuminierte Buch in der spätbyzantinischen Gesellschaft.* Heidelberg, 1970.
- Belting 1980–81.** H. Belting. "An Image and Its Function in the Liturgy: the Man of Sorrows in Byzantium." *DOP* 34–35 (1980–81): 1–16.
- Belting 1994.** H. Belting. *Likeness and Presence. A History of the Image before the Era of Art.* Chicago, 1994.
- Belting 2006.** H. Belting. "Dandolo's Dreams: Venetian State Art and Byzantium." In *Byzantium: Faith and Power (1261–1557). Perspectives on Late Byzantine Art and Culture,* edited by S. T. Brooks, 138–53. New York, 2006.
- Belting et al. 1978.** H. Belting, C. Mango, and D. Mouriki. *The mosaics and frescoes of St. Mary Pammakaristos (Fethiye Camii) at Istanbul,* edited by C. Mango. Washington, D.C., 1978.
- Benaki Museum 1936.** Benaki Museum. *Guide.* Athens, 1936.
- Bénazeth 1992.** D. Bénazeth. *L'art du métal au début de l'ère chrétienne. Musée du Louvre, Catalogue du département des antiquités égyptiennes.* Paris, 1992.
- Bénazeth 2001.** D. Bénazeth. *Catalogue général du Musée copte du Caire.* Vol. 1, *Objets en métal.* Cairo, 2001.
- Benjamin of Tudela 1907.** *The Itinerary of Benjamin of Tudela,* edited by M. N. Adler. London, 1907.
- Berger 1982.** A. Berger. *Das Bad in der byzantinischen Zeit.* Munich, 1982.
- Bergmann 2005.** M. Bergmann. "La ritrattistica privata di età costantiniana: l'abbandono del prototipo imperiale." In *Costantino il Grande, la civiltà antica al bivio tra Occidente e Oriente,* edited by A. Donati and G. Gentili. Exh. cat., Rimini, Castel Sismondo, 156–65. Milan, 2005.
- Berlin 1983.** *Ex aere solido: Bronzen von der Antike bis zur Gegenwart, Eine Ausstellung der Stiftung Preussischer Kulturbesitz Berlin aus den Beständen ihrer Staatlichen Museen,* edited by P. Bloch and M.-Th. Suermann. Exh. cat., Westfälisches Landesmuseum für Kunst und Kulturgeschichte, Münster, and the Saarlandmuseum, Saarbrücken. Berlin, 1983.
- Bernabò and Magnelli 2011.** M. Bernabò and E. Magnelli. "Il Codice Laurenziano plut. 32.52 e l'iconografia byzantina dei *carmina figurata*." *Byzantinistica* 13 (2011): 189–232.
- Bernard 1900.** J. H. Bernard. "Cronin's Codex Purpureus." *The Classical Review* 14, no. 1 (1900): 78–79.
- Bevilacqua 1997.** E. Bevilacqua, ed. *Le immagini dell'isola di Creta nella cartografia storica raccolte e illustrate da Antonio Ratti.* Venice, 1997.
- Binon 1942.** S. Binon. *Les origines légendaires et l'histoire de Xéropotamou et de Saint-Paul de l'Athos. Étude diplomatique et critique.* Louvain, 1942.
- Bisconti 1990.** F. Bisconti. "Sulla concezione figurativa dell' 'habitat' paradisiaco. A proposito di un affresco romano poco noto." *Rivista di Archeologia Cristiana* 66 (1990): 25–80.
- Bisconti 1998.** F. Bisconti. "La pittura paleocristiana." In *Romana Pictura. La pittura romana dalle origini all'età bizantina,* edited by A. Donati, 33–53. Milan, 1998.
- Blair 1998.** Sh. S. Blair. *Islamic Inscriptions.* New York, 1998.
- Blanchet 2008.** M.-H. Blanchet. *Georges-Gennadios Scholarios (vers 1400–vers 1472). Un intellectuel orthodoxe face à la disparition de l'empire byzantin.* Paris, 2008.
- Bliquez 1984.** L. J. Bliquez. "Two Lists of Greek Surgical Instruments and the State of Surgery in Byzantine Times." *DOP* 38 (1984): 187–204.
- Bogdanović et al. 1978.** D. Bogdanović, V. J. Djurić, and D. Medaković. *Chilandar.* Belgrade, 1978.
- Bon 1964–65.** A. Bon. "Pierres inscrites ou armoriées de la Morée franque." *DChAE* 4 (1964–65): 89–102.
- Bon 1969.** A. Bon. *La Morée franque. Recherches historiques, topographiques et archéologiques sur la principauté d'Achaïe (1205–1430).* 2 vols. Paris, 1969.
- Bonfioli 1977–78.** M. Bonfioli. "Una mensa a sigma polilobata a Roma." *Rendiconti della Pontificia Accademia Romana di Archeologia* 50 (1977–78): 115–28.
- Bonn 2010.** *Byzanz. Pracht und Alltag,* edited by F. Daim. Exh. cat., Bonn, Kunst und Ausstellungshalle der Bundesrepublik Deutschland. Munich, 2010.
- Book of the Eparch 1991.** *Das Eparchenbuch Leons des Weisen,* introduced, edited, and translated into German by J. Koder. Vienna, 1991.
- Borboudakis 1988.** M. Borboudakis. "H βυζαντινή τέχνη ως την πρώιμη Βενετοκρατία." In *Kρήτη. Iστορία και Πολιτισμός,* edited by N. M. Panayotakis, vol. 2, 9–103. Crete, 1988.
- Bosselmann-Ruickbie 2010.** A. Bosselmann-Ruickbie. "A 13th-Century Jewellery Hoard from Thessalonica: A Genuine Hoard or an Art Dealer's Compilation?" In *"Intelligible Beauty": Recent Research on Byzantine Jewellery,* edited by Ch. Entwistle and N. Adams, 219–32. London, 2010.
- Bosselmann-Ruickbie 2011.** A. Bosselmann-Ruickbie. *Byzantinischer Schmuck des 9. bis frühen 13. Jahrhunderts. Untersuchungen zum metallenen dekorativen Körperschmuck der mittelbyzantinischen Zeit anhand datierter Funde.* Wiesbaden, 2011.
- Bougrat 1982.** M. Bougrat. "L'église Saint-Jean près de Koudoumas, Crète." *CahArch* 30 (1982): 147–174.
- Ch. Bouras 1981.** Ch. Bouras. "City and Village: Urban Design and Architecture." *JÖB* 31, no. 2 (1981): 611–53 [= XVI. Internationaler Byzantinistenkongress, Wien, 4.–9. Oktober 1981, Akten II/2]. Vienna, 1981].
- Ch. Bouras 1982.** Ch. Bouras. "Eva βυζαντινό ίδωτρό στη Λακεδαιμονία." *AE* (1982): 99–112.
- Ch. Bouras 1982–83.** Ch. Bouras. "Houses in Byzantium." *DChAE* 11 (1982–83): 1–26.
- Ch. Bouras 2002.** Ch. Bouras. "Aspects of the Byzantine City, Eighth–Fifteenth Centuries." In *Laiou 2002a*, vol. 2, 497–528.
- Ch. Bouras 2010.** Ch. Bouras. *Buζαντινή Αθήνα, 10ος–12ος αι.* Athens, 2010.
- Ch. Bouras and L. Bouras 2002.** Ch. Bouras and L. Bouras. *H Ελλαδική Ναοδομία κατά τον 12ο αιώνα.* Athens, 2002.
- Ch. Bouras 1979.** L. Bouras. *The Cross of Adrianople. A silver processional cross of the middle Byzantine period.* Athens, 1979.
- Ch. Bouras 1980.** L. Bouras. *O γλυπτός διάκοσμος του ναού της Παναγίας στη Μοναστήρι της Οσίου Λουκά.* Athens, 1980.
- L. Bouras 1981.** L. Bouras. "Εντά Θυμιατήρια: Πλαϊαοχριστιανικά και βυζαντινά Θυμιατήρια του Μουσείου Μπενάκη." *Archaiologia* 1 (1981): 64–70.
- L. Bouras 1982a.** L. Bouras. "Το δένδρο της ζωής στη μεσοβυζαντινή είθιδακική γηποτική." In *Δεύτερο Συμπόσιο Βυζαντινής και Μεταβυζαντινής Αρχαιολογίας και Τέχνης. Πρόγραμμα και Περιήληψης Ανακοινώσεων, Αθήνα 9,10 και 11 Απριλίου 1982*, 66–67. Athens, 1982.
- L. Bouras 1982b.** L. Bouras. "Byzantine Lighting Devices." *JÖB* 32, no. 3 (1982): 479–91. [= XVI. Internationaler Byzantinistenkongress, Wien, 4.–9. Oktober 1981, Akten II/3]. Vienna, 1982]
- L. Bouras 1983.** L. Bouras. *The Griffin through the Ages.* Athens, 1983.
- L. Bouras 1987.** L. Bouras. "The Epitaphios of Thessaloniki. Byzantine Museum of Athens No. 685." In *L'art de Thessalonique et de pays balkaniques et les courants spirituels au XIV^e siècle. Recueil des rapports du IV^e Colloque Serbo-Grec.* Belgrade 1985, 211–31. Belgrade, 1987.
- L. Bouras 1989–90.** L. Bouras. "Three Byzantine bronze candelabra from the Grand Lavra Monastery and Saint Catherine's Monastery in Sinai." *DChAE* 15 (1989–90): 19–26.
- L. Bouras 1992.** L. Bouras. "Νέο τρίπτυχο Κρητικός Σχολής του 15ου αιώνα στο Μουσείο Μπενάκη. Προσφορά ανώνυμου δωρητή." In *Ευρύσανον, Αριέρωμα στον Μανόλη Χατζόπουλο,* edited by E. Kypraiou, vol. 2, 401–6 (with summary in English). Athens, 1992.
- L. Bouras and Parani 2008.** L. Bouras and M. G. Parani. *Lighting in Early Byzantium.* Washington, D.C., 2008.
- Bourbou 2011.** Ch. Bourbou. "Fasting or Feasting? Consumption of Meat, Dairy Products and Fish in Byzantine Greece. Evidence from Chemical Analysis." In *Animals and Environment in Byzantium (7th–12th c.),* edited by I. Anagnostakis, T. G. Koliatis, and E. Papadopoulou, 97–114. Athens, 2011.
- Bourbou et al. 2011.** Ch. Bourbou, B. T. Fuller, S. J. Garvie-Lok, and M. P. Richards. "Reconstructing the Diets of Greek Byzantine Populations (6th–15th Centuries AD) Using Carbon and Nitrogen Stable Isotope Ratios." *American Journal of Physical Anthropology* 146, no. 4 (2011): 569–81.
- Bovini 1990.** G. Bovini. *La cattedra eburnea del vescovo Massimiano di Ravenna.* Ravenna, 1990.
- Bowersock 1990.** G. W. Bowersock. *Hellenism in Late Antiquity.* Ann Arbor, 1990.
- Bowersock 2006.** G. W. Bowersock. *Mosaics as history: the Near East from late antiquity to Islam.* Cambridge, Mass., 2006.
- Bowersock et al. 1999.** G. W. Bowersock, P. Brown, and O. Graber, eds. *Late antiquity: a guide to the postclassical world.* Cambridge, Mass., 1999.
- Bowes 2011.** K. Bowes. "Christian Images in the Home." *AntTard* 19 (2011): 171–90.
- Boyd 1983.** S. Boyd. "A Sixth-Century Silver Plate in the British Museum." In *OKEANOS. Essays presented to Ihor Sevcenko on his Sixtieth Birthday by his Colleagues and Students,* edited by C. Mango and O. Pritsak with the assistance of U. M. Pasiczyk, 66–79. Cambridge, Mass., 1983 [= Harvard Ukrainian Studies Journal 7, 1983].
- Boyd 1992.** S. A. Boyd. "A 'Metropolitan' Treasure from a Church in the Provinces: An Introduction to the Study of the Sion

- Treasure." In Boyd and Mundell Mango 1992, 5–37.
- Boyd and Mundell Mango 1992.** S. A. Boyd and M. Mundell Mango, eds. *Ecclesiastical Silver Plate in Sixth-Century Byzantium. Papers of the Symposium held May 16–18, 1986, at the Walters Art Gallery, Baltimore, and Dumbarton Oaks, Washington, D.C., organized by Susan A. Boyd, Marlia Mundell Mango, and Gary Vikan*. Washington, D.C., 1992.
- Brandenburg 1983.** H. Brandenburg. "Die Darstellungen maritimen Lebens." In *Spätantike und frühes Christentum*, edited by H. Beck and P. C. Bol. Exh. cat., Frankfurt am Main, Liebieghaus Museum alter Plastik, 249–56. Frankfurt am Main, 1983.
- Braounou-Pietsch 2010.** E. Braounou-Pietsch. *Beseelte Bilder: Epigramme des Manuel Philes auf bildliche Darstellungen*. Vienna, 2010.
- Brightman 1908.** F. E. Brightman. "The *Historia Mystagogica* and Other Greek Commentaries on the Divine Liturgy." *Journal of Theological Studies* 9 (1908): 248–57.
- Briquet 1923.** C.-M. Briquet. *Les Filigranes. Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*. 4 vols. 2nd ed., Leipzig, 1923.
- Brosh 1998.** N. Brosh. "Two Jewelry Hoards from Tiberias." *'Atiqot* 36 (1998): 1–9.
- Brouskari 1985.** M. Brouskari. *The Paul and Alexandra Canelloopoulos Museum: A Guide*. Athens, 1985.
- Brown 1973.** P. Brown. "A Dark-Age crisis: aspects of the Iconoclastic controversy." *English Historical Review* 346 (1973): 1–34.
- Browning 1975.** R. Browning. *Byzantium and Bulgaria. A comparative study across the early medieval frontier*. London, 1975.
- Browning 1978.** R. Browning. "Literacy in the Byzantine World." *BMGS* 4 (1978): 39–54.
- Browning 1993.** R. Browning. "Further Reflections on Literacy in Byzantium." In *TO ΕΛΛΗΝΙΚΟΝ. Studies in Honor of Speros Vryonis, Jr.* Vol. 1, *Hellenic Antiquity and Byzantium*, edited by J. S. Langdon, S. W. Reinert, J. Stanojevich Allen, and Ch. P. Ioannides, 69–84. New Rochelle, N.Y., 1993.
- Brubaker 1989.** L. Brubaker. "Byzantine art in the ninth century: theory, practice, and culture." *BMGS* 13 (1989): 23–93.
- Brubaker 1995.** L. Brubaker. "Introduction, The Sacred Image." In *The Sacred Image East and West*, edited by R. Ousterhout and L. Brubaker, 1–24. Urbana and Chicago, 1995.
- Brubaker 1998a.** L. Brubaker, ed. *Byzantium in the Ninth Century: Dead or Alive? Papers from the Thirtieth Spring Symposium of Byzantine Studies, Birmingham, March 1996*. Aldershot, 1998.
- Brubaker 1998b.** L. Brubaker. "Byzantine culture in the ninth century: an introduction." In Brubaker 1998a, 63–71.
- Brubaker 1999.** L. Brubaker. "The Chalice gate, the construction of the past, and the Trier ivory." *BMGS* 23 (1999): 258–85.
- Brubaker 2004.** L. Brubaker. "Aniconic decoration in the Christian world (6th–11th century): East and West." In *Cristianità d'Occidente e Cristianità d'Oriente (secoli VI–XI)*: 24–30 aprile 2003, vol. 1, 573–90. Spoleto, 2004.
- Brubaker 2012.** L. Brubaker. *Inventing Byzantine Iconoclasm*. London, 2012.
- Brubaker and Haldon 2001.** L. Brubaker and J. Haldon. *Byzantium in the iconoclast era (ca. 680–850): The sources. An annotated survey*, with a section on "The Architecture of Iconoclasm: the Buildings" by R. Ousterhout. Aldershot, 2001.
- Brubaker and Haldon 2011.** L. Brubaker and J. Haldon. *Byzantium in the Iconoclast era, c. 680–850: A history*. Cambridge, 2011.
- Bruni 1935.** G. Bruns. *Der Obelisk und seine Basis auf dem Hippodrom zu Konstantinopel*, with a contribution by F. Krauss. Istanbul, 1935.
- Brussels 1982.** *Splendeur de Byzance*, edited by J. Lafontaine-Dosogne. Exh. cat., Brussels, Musées Royaux d'Art et d'Histoire. Brussels, 1982.
- Bryer and Cunningham 1996.** A. Bryer and M. Cunningham, eds. *Mount Athos and Byzantine Monasticism. Papers from the Twenty-eighth Spring Symposium of Byzantine Studies, Birmingham, March 1994*. Aldershot and Brookfield, 1996 (reprinted 1998).
- Bryer and Herrin 1977.** A. Bryer and J. Herrin, eds. *Iconoclasm: Papers given at the Ninth Spring Symposium of Byzantine Studies, University of Birmingham, March 1975*. Birmingham, 1977.
- Bucharest 2008.** *From the Incarnation of Logos to the Theosis of Man: Byzantine and post-Byzantine Icons from Greece*, edited by K. S. Staikos. Exh. cat., Bucharest, National Museum of Art of Romania. Athens, 2008.
- Buchthal and Belting 1978.** H. Buchthal and H. Belting. *Patronage in Thirteenth-century Constantinople. An Atelier of Late Byzantine Book Illumination and Calligraphy*. Washington, D.C., 1978.
- Buckton 1994.** D. Buckton. "All that glisters Byzantine Enamel on Copper." In *Θουμάρια στην μνήμη της Λαοκόριβας Μπούρα*, vol. 1, 47–49, and vol. 2, pls. V, 20–21. Athens, 1994.
- Burkert 1993.** W. Burkert. *Apxaia Eλληνική Θρησκεία: Αpxaīkī kai Klāσikī Enoxí*, translated by N. P. Bezantakos and A. A. Avagianou. Athens, 1993.
- Buschhausen 1971.** H. Buschhausen. *Die spätrömischen Metallschriften und frühchristlichen Reliquiare*. Part 1, *Katalog*. Vienna, 1971.
- Čajkanović 1973.** V. Čajkanović. *Mit i religija u Srbu*, edited by V. Djurić. Belgrade, 1973.
- Calderoni Masetti et al. 2007.** A. R. Calderoni Masetti, C. Dufour Bozzo, and G. Wolf, eds. *Intorno al Sacro Volto. Genova, Bisanzio e il Mediterraneo (secoli XI–XIV)*. Venice, 2007.
- Cameron 1979.** A. Cameron. "Images of Authority: Élites and Icons in Late-Sixth Century Byzantium." *Past and Present* 84 (1979): 3–35.
- Cameron 1983.** A. Cameron. "The history of the image of Edessa: the telling of a story." In *OKEANOS. Essays presented to Ihor Ševčenko on his Sixtieth Birthday by his Colleagues and Students*, edited by C. Mango and O. Pritsak with the assistance of U. M. Pasicznik, 80–94. Cambridge, Mass., 1983. [= *Harvard Ukrainian Studies Journal* 7, 1983].
- Cameron 1991.** A. Cameron. "The eastern provinces in the 7th century AD: Hellenism and the emergence of Islam." In *ΕΛΛΗΝΙΣΜΟΣ: Quelques jalons pour une histoire de l'identité grecque. Actes du Colloque de Strasbourg, 25–27 octobre 1989*, edited by S. Said, 287–313. Leiden, New York, Copenhagen, and Cologne, 1991 (reprinted in Cameron 1996).
- Cameron 1992.** A. Cameron. "Byzantium and the Past in the Seventh Century: The Search for Redefinition." In *The Seventh Century: Change and Continuity. Proceedings of a joint French and British Colloquium held at the Warburg Institute 8–9 July 1988*, edited by J. Fontaine and J. N. Hillgarth, 250–76. London, 1992 (reprinted in Cameron 1996).
- Cameron 1996.** A. Cameron. *Changing Cultures in Early Byzantium*. Aldershot, 1996.
- Campbell 1997.** Sh. D. Campbell. "The Cistercian Monastery of Zaraka." *Échos du monde Classique-Classical Views* 41, n.s.16 (1997): 177–96.
- Caramessini-Oeconomides 1966.** M. Caramessini-Oeconomides. "An Unpublished Consular Solidus of Justinian I." *American Numismatic Society, Museum Notes* 12 (1966): 75–77.
- Caramessini-Oeconomides 1968.** M. Caramessini-Oeconomides. "Δωρέα βυζαντίνων νομισμάτων εκ της Συλλογής Ιωάννου Κινδύνου." *AAA* 1, no. 3 (1968): 270–75.
- Caramessini-Oeconomides 1969.** M. Caramessini-Oeconomides. "Νομισματική Συλλογή Αθνών." *ADelt* 24 (1969), B'1 – *Chronika*, 7–10. Athens, 1970.
- Carboni 2001.** S. Carboni. *Glass from Islamic Lands*. New York, 2001.
- Carr 2002.** A. Weyl Carr. "Icons and the Object of Pilgrimage in Middle Byzantine Constantinople." *DOP* 56 (2002): 75–92.
- Carr 2004.** A. Weyl Carr. "Images: Expressions of Faith and Power." In *New York* 2004, 143–52.
- Carr 2005.** A. Weyl Carr. "Art." In *Cyprus. Society and Culture 1191–1374*, edited by A. Nicolaou-Konnari and Ch. Schabel, 285–328. Leiden and Boston, 2005.
- Carr 2006.** A. Weyl Carr. "Donors in the Frames of Icons: Living in the Borders of Byzantine Art." *Gesta* 45, no. 2 (2006): 189–98.
- Carr 2012a.** A. Weyl Carr. "The matter of the word in an icon in Houston." In *Byzantine Religious Culture: Studies in Honor of Alice-Mary Talbot*, edited by D. Sullivan, E. Fisher, and S. Papaioannou, 125–37. Leiden, 2012.
- Carr 2012b.** A. Weyl Carr. "Reading Styles of Use: The Rockefeller McCormick New Testament and Christian Kalam." In *Donations et donateurs dans le monde byzantin. Actes du colloque international de l'Université de Fribourg 13–15 mars 2008*, edited by J.-M. Spieser and É. Yota, 235–64. Paris, 2012.
- Cary 1956.** G. Cary. *The Medieval Alexander*, edited by D. J. A. Ross. Cambridge, 1956.
- Caseau 2009.** B. Chevallier Caseau. "Childhood in Byzantine Saints' Lives." In *Becoming Byzantine. Children and Childhood in Byzantium*, edited by A. Papaconstantinou and A.-M. Talbot, 127–66. Washington, D.C., 2009.
- Castrén 1994.** P. Castrén. "General Aspects of Life in Post-Herulian Athens." In *Post-Herulian Athens. Aspects of Life and Culture in Athens A.D. 267–529*, edited by P. Castrén, 1–14. Helsinki, 1994.
- Cataldi Palau 2008.** A. Cataldi Palau. "Legature costantinopolitane del monastero di Prodromo Petra tra i manoscritti di Giovanni di Ragusa (+1443)." In *Studies in Greek Manuscripts*, edited by A. Cataldi Palau, 235–80, pl. I–XVI. Spoleto, 2008 (reprinted from *Codices manuscripsi* 37–38 (2001): 11–50).
- Cattapan 1972.** M. Cattapan. "Nuovi elenchi e documenti dei pittori in Creta dal 1300 al 1500." *Thesaurismata* 9 (1972): 202–35.
- Cavallo 1980.** G. Cavallo. "La trasmissione scritta della cultura greca antica in Calabria e in Sicilia tra i secoli X–XV. Consistenza, tipologia, fruizione." *Scrittura e Civiltà* 4 (1980): 157–245.
- Cavallo 1981.** G. Cavallo. "Il libro come oggetto d'uso nel mondo bizantino." *JÖB* 31, no. 2 (1981): 395–423 [= XVI]. *Internationaler Byzantinistenkongress, Wien, 4.–9. Oktober 1981, Akten I/2*. Vienna, 1981].
- Cavallo 1982.** G. Cavallo. "La cultura italo-greca nella produzione libraria." In G. Cavallo, V. von Falkenhagen, R. Farcioli Campanati, M. Gigante, V. Pace, and F. Panvini Rosati. *I bizantini in Italia*, 495–612. Milan, 1982.
- Cavallo 2006a.** G. Cavallo. *Lire à Byzance*, translated by P. Odorico and A. Segonds. Paris, 2006.
- Cavallo 2006b.** G. Cavallo. "Alfabetismi e lettura a Bisanzio." In *Mondrain* 2006, 97–109.
- Centrone 2000.** B. Centrone. "Platonism and Pythagoreanism in the early empire." In *The Cambridge history of Greek and Roman political thought*, edited by C. Rowe and M. Schofield, 559–84. Cambridge, 2000.
- Chalkia 1987–88.** E. Chalkia. "Τράπεζες παρτύρων." Η σημασία του όρου και της τύχης του στην ελληνική βιβλιογραφία." *DChAE* 14 (1987–88): 101–6 (with summary in Italian).
- Chalkia 1991.** E. Chalkia. *Le mense paleocristiane. Tipologia e funzioni delle mense secondarie nel culto paleocristiano*. Vatican City, 1991.
- Chalkia 2010.** E. Chalkia. "Old Forms–New Symbols." In *Byzantine and Christian Museum, Byzantine Collections. The Permanent Exhibition*, edited by D. Konstantios, 55–58. Athens, 2010.
- Chambers 1992.** D. Sanderson Chambers. *A Renaissance Cardinal and his Worldly Goods: The Will and Inventory of Francesco Gonzaga (1444–1483)*. London, 1992.
- Changova 1957.** I. Changova. "Türgovskite pomesteniia kraia iuznata krepostna stena na Preslav." *Izvestia na arkeologicheskaia Institut* 21 (1957): 233–90 (with summary in French).
- Charleroi 1982.** *L'art des icônes en Crète et dans les îles après Byzance*, edited by Th. Chatzidakis. Exh. cat., Charleroi, Palais des beaux-arts. Charleroi, 1982.
- Chatterjee 2011.** P. Chatterjee. "Sculpted Eloquence and Nicetas Choniates's *De Signis*." *Word and Image* 27, no. 4 (2011): 396–406.
- M. Chatzidakis 1958–59.** M. Chatzidakis. "L'icône byzantine." *Saggi e Memorie* 2 (1958–59): 9–40.
- M. Chatzidakis 1959.** M. Chatzidakis. "Buζavtivés toixourapfies stōn Ωρωπό." *DChAE* 1 (1959): 87–107.
- M. Chatzidakis 1964–65.** M. Chatzidakis. "Eikóves epιστuñiou anō to Áyiov Opos." *DChAE* 4 (1964–65): 377–403 (with summary in French).
- M. Chatzidakis 1969.** M. Chatzidakis. *Museo bizantino de Atenas*. Vitoria, 1969.
- M. Chatzidakis 1974.** M. Chatzidakis. "Les débuts de l'école crétoise et la question de l'école dite italogrecque." In *In memoria di Sofia Antoniadis*, 169–211. Venice, 1974 (reprinted in M. Chatzidakis 1976).
- M. Chatzidakis 1975.** M. Chatzidakis. "Byzantine Museum." In *The Greek Museums*, edited by M. Andronikos, M. Chatzidakis, and V. Karageorghis, 327–62. Athens, 1975.
- M. Chatzidakis 1976.** M. Chatzidakis. *Études sur la peinture postbyzantine*. London, 1976.
- M. Chatzidakis 1981.** M. Chatzidakis. *Mystras: The Medieval City and the Castle. A Complete Guide to the Churches, Palaces and the Castle*. Athens, 1981 (also translated into Greek, French, German, and Italian).
- M. Chatzidakis 1985.** M. Chatzidakis. *Icons of Patmos. Questions of Byzantine and Post-Byzantine Painting*. Athens, 1985 (Greek edition 1977).
- M. Chatzidakis 1986.** M. Chatzidakis. "Xρονολογημένη βυζαντινή εικόνα στη Μονή Μεγίστου Λαύρας." In *Byzantium*.

- Tribute to Andreas N. Stratos**, vol. 1, 225–40. Athens, 1986.
- M. Chatzidakis 1987**. M. Chatzidakis. *Ελλήνες ζωγράφοι μετά την Άλωση (1450–1830), με εισαγωγή στην ιστορία της ζωγραφικής της εποχής*. Vol. 1. Athens, 1987.
- M. Chatzidakis 2001**. M. Chatzidakis. *Mystras. The Medieval City and the Castle: A Complete Guide to the Churches, Palaces and the Castle*. Athens, 2001 (also translated into Greek, French, German, and Italian).
- M. Chatzidakis and Babić 1984**. M. Chatzidakis and G. Babić. "Die Ikonen der Balkanhalbinsel und der griechischen Inseln, Teil I." In *Die Ikonen*, edited by K. Weitzmann et al. Freiburg, Basel, and Vienna, 1984.
- N. Chatzidakis 1994**. N. Chatzidakis. *Byzantine Mosaics*. Athens, 1994.
- N. Chatzidakis 1995**. N. Chatzidakis. "A Fourteenth-Century Icon of the Virgin Eleousa in the Byzantine Museum of Athens." In Moss and Kiefer 1995, 495–500.
- N. Chatzidakis 2000**. N. Chatzidakis. "Ψυριδωτά και τοιχογραφίες στις βυζαντινές και μεταβυζαντινές εκκλησίες της Αθήνας." In *AΘΗΝΑΙ. Από την Κλασική Εποχή έως Σήμερα (5ος αι. π.Χ.–2000 μ.Χ.)*, edited by Ch. Bouras, 267–79. Athens, 2000.
- N. Chatzidakis and Scampavias 2007**. N. Chatzidakis and C. Scampavias, eds. *The Paul and Alexandra Canepaopoulos Museum. Byzantine and Post-Byzantine Art*. Athens, 2007.
- Chichinadze 1996**. N. Chichinadze. "Some Compositional Characteristics of Georgian Triptychs of the Thirteenth through Fifteenth Centuries." *Gesta* 35, no. 1 (1996): 66–76.
- Chitty 1966**. D. J. Chitty. *The desert a city. An introduction to the Study of Egyptian and Palestinian Monasticism under the Christian empire*. Oxford, 1966.
- Choniates 1975**. *Nicetia Choniatae Historia*, edited by J. L. van Dieten. Berlin and New York, 1975.
- Chourmouziadis 1997**. G. Ch. Chourmouziadis. *The Gold of the World*. Athens, 1997.
- Christides 1984**. V. Christides. *The Conquest of Crete by the Arabs (c. 824). A turning point in the struggle between Byzantium and Islam*. Athens, 1984.
- Christopher of Mytilene 1903**. *Die Gedichte des Christophoros Mytilenaios*, edited by E. Kurtz. Leipzig, 1903.
- Ch. Christou 1964**. Ch. A. Christou. "Αναστοκαΐκι ἔρευναι εἰς περιοχήν της Σηάπτης." *ADelt* 19 (1964), B'1 – Chronika, 135–42. Athens, 1966.
- P. Christou 1987**. P. K. Christou. *To Αγιον Όπος. Αθωνική Πολητεία - Ιστορία, Τέχνη, Ζωή*. Athens, 1987.
- Chronicle of the Morea 1904**. *The Chronicle of the Morea. To Xρονικό του Μορέως. A history in political verse, relating the establishment of feudalism in Greece by the Franks in the Thirteenth Century*, edited by J. Schmitt. London, 1904 (reprinted Groningen, 1967).
- Chrysos 1978**. E. K. Chrysos. "The Title Βοϊδέύς in Early Byzantine International Relations." *DOP* 32 (1978): 29–75.
- Chrysos 1987**. E. Chrysos. "Οι βυζαντινές πίστες της 'Μεγάλης Ιδέας'." *Dodoni* 16, no. 1 (1987): 193–201.
- Chrysos 1992a**. E. Chrysos. "Byzantine Diplomacy, A.D. 300–800: means and ends." In Shepard and Franklin 1992, 25–39.
- Chrysos 1992b**. E. Chrysos. "Was Old Russia a Vassal State of Byzantium?" In *The Legacy of Saints Cyril and Methodius to Kiev and Moscow*, edited by A.-E. Tachiaos, 233–45. Thessaloniki, 1992.
- Chrysos 1994**. E. Chrysos. "Perceptions of the International Community of States during the Middle Ages." In *Ethnogenese und Überlieferung: angewandte Methoden der Frühmittelalterforschung*, edited by K. Brunner and B. Merta, 293–307. Vienna, 1994.
- Chrysos 1996**. E. Chrysos. "The Roman Political Identity in Late Antiquity and Early Byzantium." In *Byzantium. Identity, Image, Influence. XIX International Congress of Byzantine Studies, University of Copenhagen, 18–24 August 1996, Major papers*, edited by K. Fledelius in cooperation with P. Schreiner, 7–16. Copenhagen, 1996.
- Chrysos 2003a**. E. Chrysos. "Ο πόλεμος έσχατη ήταν." In *Byzantium. State and Society. In Memory of Nikos Oikonomides*, edited by A. Avramea, A. Laiou, and E. Chrysos, 543–63. Athens, 2003.
- Chrysos 2003b**. E. Chrysos. "Romans and Foreigners." In *In Fifty Years of Prosopography. The Later Roman Empire. Byzantium and Beyond*, edited by A. Cameron, 119–36. New York, 2003.
- Chrysos 2003c**. E. Chrysos. "The Empire, the Gentes and the Regna." In *Regna and Gentes. The Relationship between Late Antique and Early Medieval Peoples and Kingdoms in the Transformation of the Roman World*, edited by H.-W. Goetz, J. Jarnut, and W. Pohl, with the collaboration of S. Kaschke, 13–19. Leiden, 2003.
- Chrysos 2005a**. E. Chrysos. "Zum Landesnamen Langobardia." In *Die Langobarden. Herrschaft und Identität*, edited by W. Pohl and P. Erhart, 429–35. Vienna, 2005.
- Chrysos 2005b**. E. Chrysos. "La guerra y la paz en la política y en el pensamiento de los bizantinos." *Cuadernos del CEMyR* 13 (2005): 113–32.
- CIETA Vocabulary 1997**. *Vocabulaire Français-Français-allemand-anglais-italien-espagnol-portugais-suédois*. Lyon, Centre International d'Etude des Textiles Anciens, 1997.
- Claude 1969**. D. Claude. *Die byzantinische Stadt im 6. Jahrhundert*. Munich, 1969.
- Clogg 1992**. R. Clogg. *A Concise History of Greece*. Cambridge, 1992.
- Coarelli 1966**. F. Coarelli. *Greek and Roman Jewellery*. London, 1966.
- Coche de la Ferté 1956**. É. Coche de la Ferté. "Sur quelques bagues byzantines de la collection Stathatos." *Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres* 100, no. 1 (1956): 72–81.
- Coche de la Ferté 1957**. É. Coche de la Ferté, ed. *Collection Hélène Stathatos II. Les objets byzantins et post-byzantins*. Limoges, 1957.
- Cod. Theod. 1954**. *Theodosiani libri XVI cum constitutionibus Sirmidianis*, edited by Th. Mommsen. 2nd ed., Berlin, 1954.
- Collareta 1983**. M. Collareta and D. Levi. *Calici italiani*. Florence, 1983.
- Collareta and Capitanio 1990**. M. Collareta and A. Capitanio. *Oreficeria sacra italiana, Museo Nazionale del Bargello*. Florence, 1990.
- Collignon 1892**. M. Collignon. *Histoire de la sculpture grecque*. Vol. 2. Paris, 1892.
- Connor 1991**. C. L. Connor. "New Perspectives on Byzantine Ivories." *Gesta* 30, no. 2 (1991): 100–111.
- Constantinides 1982**. C. N. Constantinides. *Higher Education in Byzantium in the Thirteenth and Early Fourteenth Centuries (1204–ca. 1310)*. Nicosia, 1982.
- Constantopoulos 1931**. K. M. Constantopoulos. "Επιγραφή εκ του ναού του Αγίου Ιωάννου Μαγκούτην." *EEBS* 8 (1931): 244–55.
- Constantoudaki 1975**. M. G. Constantoudaki. "Μαρτυρίες ζωγραφικών έργων στο Χάνδακα σε έγγραφα του 16ου και 17ου αιώνα." *Thesaurismata* 12 (1975): 35–136 (with summary in Italian p. 384).
- Constantoudaki-Kitromilides 1993–94**. M. Constantoudaki-Kitromilides. "Ἐθνόπον Βρεφοκρατούσα και ἄγοι. Σύνθετο ἐργό ιατλοκρητικής τέχνης." *DChAE* 17 (1993–94): 285–302 (with summary in English).
- Constantoudaki-Kitromilides 2008–9**. M. Constantoudaki-Kitromilides. "H Isabelle de Lusignan Καντακουζήν και τα τηματήρια της ανότο Μουστρά στην Κρήτη". In *Επιστροφικό Συμπόσιο στην Μνήμην Νικολάου Β. Δρανδάκη για την Βυζαντινή Μάνη, Καραβοστάσι Οιτύλου*, 21–22 louvίou 2008, *Πρακτικά*, edited by E. P. Eleftheriou and A. Mexia, 161–70. Sparta, 2008–9.
- Constitutum Constantini 2007**. *Constitutum Constantini*, edited by H. Fuhrmann. Hannover, 1968 (reprinted with English translation in J. Fried. *Donation of Constantine and Constitutum Constantini*. Berlin, 2007).
- Contadini et al. 2002**. A. Contadini, R. Camber, and P. Northover. "Beasts that Roared: The Pisa Griffin and the New York Lion." In *Cairo to Kabul: Afgan and Islamic Studies presented to Ralph Pinder-Wilson*, edited by W. Ball and L. Harrow, 65–83. London, 2002.
- Cordwell and Schwartz 1979**. J. M. Cordwell and Ronald M. Schwarz, eds. *The Fabrics of Culture: the Anthropology of Clothing and Adornment*. The Hague and New York, 1979.
- Cormack 1977**. R. Cormack. "The Arts during the Age of Iconoclasm." In Breyer and Herrin 1977, 35–44 (reprinted in Cormack 1989).
- Cormack 1980–81**. R. Cormack. "The apse mosaic of S. Sophia at Thessaloniki." *DChAE* 10 (1980–81): 111–35 (reprinted in Cormack 1989).
- Cormack 1985**. R. Cormack. *Writing in Gold: Byzantine society and its icons*. Oxford, 1985.
- Cormack 1989**. R. Cormack. *The Byzantine Eye: Studies in Art and Patronage*. London, 1989.
- Cormack 1992**. R. Cormack. "But is it art?" In Shepard and Franklin 1992, 219–36.
- Cormack 1998**. R. Cormack. "Away from the centre: 'provincial' art in the ninth century." In Brubaker 1998a, 151–63.
- Cormack 2002**. R. Cormack. "Crusader art and artistic technique: another look at a painting of St. George." In M. Vassilaki 2002a, 163–69.
- Cormack and Hawkins 1977**. R. Cormack and E. J. W. Hawkins. "The Mosaics of St. Sophia at Istanbul: The Rooms above the Southwest Vestibule and Ramp." *DOP* 31 (1977): 175–251.
- Corso 1997–98**. A. Corso. "Love as Suffering: The Eros of Thespiae of Praxiteles." *BICS* 42 (1997–98): 63–91.
- Coumaraki-Pansélionou 1976**. N. Coumaraki-Pansélionou. *Saint-Pierre de Kalyvia-Kouvara et la Chapelle de la Vierge de Mérenta. Deux monuments du XIII^e siècle en Attique*. Thessaloniki, 1976.
- Croissant 1971**. F. Croissant. "Une Aphrodite méconnuue du début du IV^e siècle." *BCH* 95, no. 1 (1971): 65–107.
- Crone 1980**. P. Crone. "Islam, Judeo-Christianity and Byzantine iconoclasm." *Jerusalem Studies in Arabic and Islam* 2 (1980): 59–95 (reprinted in *Arab-Byzantine Relations in Early Islamic Times*, edited by M. Bonner, 361–97. Aldershot, 2004).
- Constantopoulos 1931**. K. M. Constantopoulos. "Επιγραφή εκ του ναού του Αγίου Ιωάννου Μαγκούτην." *EEBS* 8 (1931): 244–55.
- Cronin 1899**. H. S. Cronin. *Codex Purpureus Petropolitanus. The text of Codex N of the Gospels edited with an introduction and an appendix*. Cambridge, Texts and Studies, vol. 5, no. 4. Cambridge, 1899.
- Ćurčić 1992**. S. Ćurčić. "Design and Structural Innovation in Byzantine Architecture before Hagia Sophia." In R. Mark and A. Ş. Çakmak, eds. *Hagia Sophia. From the Age of Justinian to the Present*, 16–38. Cambridge and New York, 1992.
- Ćurčić 2000**. S. Ćurčić. *Some Observations and Questions Regarding Early Christian Architecture in Thessaloniki*. Thessaloniki, 2000.
- Ćurčić 2010a**. S. Ćurčić. *Architecture in the Balkans from Diocletian to Süleyman the Magnificent*. New Haven and London, 2010.
- Ćurčić 2010b**. S. Ćurčić. "Architecture as Icon." In Princeton 2010, 3–37.
- Ćurčić 2012**. S. Ćurčić. "Divine Light: Constructing the Immortal in Byzantine Art and Architecture." In B. D. Wescoat and R. G. Osterhout, eds. *Architecture of the Sacred. Space, Ritual, and Experience from Classical Greece to Byzantium*, 307–37. New York, 2012.
- Ćurčić and Mouriki 1991**. S. Ćurčić and D. Mouriki, eds. *The Twilight of Byzantium. Aspects of Cultural and Religious History in the Late Byzantine Empire. Papers from the Colloquium Held at Princeton University 8–9 May 1989*. Princeton, N.J., 1991.
- Ćurčić in press**. S. Ćurčić. "Development of Domed Church Architecture in Late Antique Balkans." In *Serdica-Sredec-Sofia*. Vienna, in press.
- Curta 2001**. F. Curta. *The Making of the Slavs. History and Archaeology of the Lower Danube Region, c. 500–700*. Cambridge, 2001.
- Cutler 1974**. A. Cutler. "The 'Mythological' Bowl in the Treasury of San Marco at Venice." In *Near Eastern Numismatics, Iconography, Epigraphy and History: Studies in Honor of George C. Miles*, edited by D. K. Kouymjian, 235–54. Beirut, 1974.
- Cutler 1981**. A. Cutler. "The Social Status of Byzantine Scribes, 800–1500. A Statistical Analysis based on Vogel-Gardthausen." *BZ* 74 (1981): 328–34.
- Cutler 1984**. A. Cutler. *The Aristocratic Psalters in Byzantium*. Paris, 1984.
- Cutler 1984–85**. A. Cutler. "On Byzantine Boxes." *The Journal of the Walters Art Gallery* 42–43 (1984–85): 32–47.
- Cutler 1994**. A. Cutler. *The Hand of the Master. Craftsmanship, Ivory and Society in Byzantium (9th–11th Centuries)*. Princeton, N.J., 1994.
- Cutler 1995**. A. Cutler. "From Loot to Scholarship: Changing Modes in the Italian Response to Byzantine Artifacts, ca. 1200–1750." *DOP* 49 (1995): 237–67.
- Cutler 1999**. A. Cutler. "The Parallel Universes of Arab and Byzantine Art (with Special Reference to the Fatimid Era)." In Barrucand 1999, 635–48 (reprinted in A. Cutler. *Image Making in Byzantium, Sasanian Persia and the Early Muslim World: Images and Cultures*. Farnham, 2009).
- Cutler 2001a**. A. Cutler. "Tiles and Tribulations: A Community of Clay Across Byzantium and Its Adversaries." In Gerstel and Lauffenburger 2001, 159–69.
- Cutler 2001b**. A. Cutler. "Gifts and Gift Exchange as Aspects of the Byzantine, Arab and Related Economies." *DOP* 55 (2001): 247–78.
- Cutler 2001c**. A. Cutler. "I bizantini davanti all'arte e all'architettura greche." In *I Greci: Storia, cultura, arte, società*. Vol. 3, *I Greci oltre la Grecia*, edited by S. Settis, 629–72. Turin, 2001.

- Cutler 2008.** A. Cutler. "At Court." In London 2008, 111–16.
- Cutler and Spieser 1996.** A. Cutler and J.-M. Spieser. *Byzance médiévale 700–1204*. Paris, 1996.
- Cutler forthcoming.** A. Cutler. *Refiguring the Face of God: The Daphni Pantokrator in the Nineteenth and Twentieth Centuries*. Forthcoming.
- D'Amico 1983.** J. F. D'Amico. *Renaissance Humanism in papal Rome: Humanists and Churchmen on the Eve of the Reformation*. Baltimore, 1983.
- Dadaki forthcoming.** S. Dadaki. "H οικοδομική ιστορία του ναού των Αγίων Θεοδώρων." In *O ναός των Αγίων Θεοδώρων Σερρών*. Forthcoming.
- Dagron 1984.** G. Dagron. *Constantinople imaginaire: Études sur le recueil des Patria*. Paris, 1984.
- Dagron 1993.** G. Dagron. "Le christianisme byzantin du VII^e au milieu du XI^e siècle." In *Histoire du Christianisme des origines à nos jours*. Vol. 4, *Évêques, moines et empereurs (610–1054)*, edited by G. Dagron, P. Riche, and A. Vauchez, 9–348. Paris, 1993.
- Dagron 1996.** G. Dagron. *Empereur et prêtre. Étude sur le "césaropapisme" byzantin*. Paris, 1996.
- Dalby 2003.** A. Dalby. *Flavours of Byzantium*. Totnes-Devon, 2003.
- Dalby 2011.** A. Dalby, ed. *Geponika: Farm Work. A modern translation of the Roman and Byzantine Farming Handbook*. Totnes-Devon, 2011.
- Dalché 2007.** P. Gautier Dalché. "The Reception of Ptolemy's *Geography* (End of the Fourteenth to Beginning of the Sixteenth Century)." In *The History of Cartography*. Vol. 3, part 1, *Cartography in the European Renaissance*, edited by D. Woodward, 287–89. Chicago, 2007.
- Dallas 1990.** *Gold of Greece, Jewlery and Ornaments from the Benaki Museum*, edited by R. V. Rozelle. Exh. cat., Dallas Museum of Art; Cooper-Hewitt Museum, The Smithsonian Institution's National Museum of Design; San Diego Museum of Art; Fine Arts Museum of San Francisco. Dallas, 1990.
- Damaskios 1999.** Damascius. *The philosophical history*, edited by P. Athanassiadi. Athens, 1999.
- Daszewski 1985.** W. A. Daszewski. *Dionysus der Erlöser*. Mainz, 1985.
- Datsouli-Stavridi 1981.** A. Datsouli-Stavridi. "Υατεροψαμάκι πορτραΐτα 2ου–5ου μ.Χ. αιώνα στο Εθνικό Αρχαιολογικό Μουσείο Αθηνών." *AE* (1981): 127–38.
- Datsouli-Stavridi 1984.** A. Datsouli-Stavridi. "Ρωμαϊκά Γλυπτά από το Εθνικό Μουσείο." *AE* (1984): 161–90.
- Datsouli-Stavridi 1985.** A. Datsouli-Stavridi. *Ρωμαϊκά Πορτραΐτα στο Εθνικό Αρχαιολογικό Μουσείο tns Αθήνας*. Athens, 1985.
- Daux 1966.** G. Daux. "Chronique des fouilles et découvertes archéologiques en Grèce en 1965." *BCH* 90 (1966): 715–1019.
- Davidson 1952.** G. R. Davidson. *Corinth XII. The Minor Objects*. Princeton, N.J., 1952.
- De adm. imp. 1967.** Constantine Porphyrogenitus. *De administrando imperio*, edited by G. Moravcsik, translated by R. J. H. Jenkins. Washington, D.C., 1967.
- De cer. 1829–30.** Constantine Porphyrogenitus. *De ceremoniis aulae byzantinae, libri duo*, edited by J. J. Reiske. 2 vols. Bonn, 1829–30.
- De cer. 1967.** Constantin Porphyrogénète. *Le Livre des Cérémonies*, edited and translated by A. Vogt. 2 vols. Paris, 1967 (1st ed., Paris, 1935–39).
- De cer. 2012.** Constantine Porphyrogennetos. *The Book of Ceremonies*, translated by A. Moffat and M. Tall. 2 vols. Canberra, 2012.
- De Gregorio 1991.** G. De Gregorio. "Osservazioni ed ipotesi sulla circolazione del testo di Aristotele tra Occidente e Oriente." In *Scritture, libri e testi nelle aree provinciali di Bisanzio. Atti del seminario di Erice (18–25 settembre 1988)*, edited by G. Cavallo, G. De Gregorio, and M. Manicaci, vol. 2, 475–98, pls. 1–20. Spoleto, 1991.
- De Gregorio 1993.** G. De Gregorio. "Per uno studio della cultura scritta a Creta sotto il dominio veneziano: i codici greco-latini del secolo XIV." *Scrittura e Civiltà* 17 (1993): 103–201.
- De Khiatrowo 1889.** B. De Khiatrowo. *Itinéraires russes en Orient*. Geneva, 1889.
- De La Mare and Nuvoloni 2009.** A. C. De La Mare and L. Nuvoloni. *Bartolomeo Sanvito: The Life and Work of a Renaissance Scribe*. Paris, 2009.
- De Marinis 1960.** T. De Marinis. *La legatura artistica in Italia nei secoli XV e XVI*. 3 vols. Florence, 1960.
- De Ridder 1915.** A. De Ridder. *Les bronzes antiques du Louvre*. Vol. 2, *Les instruments*. Paris, 1915.
- De Spiribo 1998.** G. De Spiribo. "A propos des peintures murales de l'église Santa Maria foris portas de Castelseprio." *CahArch* 46 (1998): 23–64.
- De' Maffei 1988.** F. De' Maffei. "Tradizione ed innovazione nei dittici eburnei: Giuliano, Pulcheria, Giustiniano." *Rivista degli Studi Orientali* 60 (1988): 89–139.
- Decker 2008.** M. Decker. "Agriculture and agricultural technology." In E. Jeffreys et al. 2008, 397–406.
- Dectot 2010.** X. Dectot. *Sculpture du XIII^e siècle*. Collections du Musée de Cluny. Paris, 2010. <http://www.sculpturesmedievales-cluny.fr/notices/notice.php?id=80>
- Deichmann 1974.** F. W. Deichmann. *Ravenna, Hauptstadt des spätantiken Abendlandes*. Vol. 2. 1, *Kommentar*. Vol. 3, *Frühchristliche Bauten und Mosaiken von Ravenna*. Wiesbaden, 1974 (2nd ed., Wiesbaden, n.d.).
- Deichmann and Peschlow 1977.** F. W. Deichmann and U. Peschlow. *Zwei spätantike Ruinenstätten in Nordmesopotamien*. Munich, 1977.
- Dekoulakou 1976.** I. Dekoulakou. "Πάτρα. Οδός Ερμού 80–82." *ADelt* 31 (1976), B'1, – *Chronika*, 97–102. Athens, 1984.
- Delivorrias 1991.** A. Delivorrias. "Interpretatio Christiana. Γύροι από τα όρια του παγανιστικού και του χριστιανικού κόσμου." In *Eυφρόσουνον. Αφίέρωμα στον Μανώλη Χατζόπανη*, edited by E. Kypraiou, vol. 1, 107–23 (with summary in English). Athens, 1991.
- Delivorrias and Fotopoulos 1997.** A. Delivorrias and D. Fotopoulos. *Greece at the Benaki Museum*. Athens, 1997.
- Delivorrias et al. 1984.** A. Delivorrias in collaboration with G. Berger-Doer and A. Kossatz-Deissmann, s. v. "Aphrodite." *LIMC II* (1984): 2–151.
- Delmaire 1988.** R. Delmaire. "Les largesses impériales et l'émission d'argenterie du IV^e au VI^e siècle." In *Argenterie romaine et byzantine. Actes de la table ronde, Paris 11–13 octobre 1983, organisée sous le patronage du Centre National de la Recherche Scientifique et de l'Université de Paris-Sorbonne, avec une contribution du Ministère des Affaires Étrangères*, edited by F. Barrate, 113–22. Paris, 1988.
- Delouis 2005.** O. Delouis. *Saint-Jean-Baptiste de Stoudios à Constantinople: la contribution d'un monastère à l'histoire de l'Empire byzantin (v. 454–1204)*. Ph.D. diss., Université Paris I-Panthéon Sorbonne. Paris, 2005. [Microforme: Lille: Atelier national de reproduction des thèses, 2007].
- Demandt 1989.** A. Demandt. "The osmosis of late Roman and Germanic aristocracies." In *Das Reich und die Barbaren*, edited by E. Chrysos and A. Schwarcz, 75–85. Vienna, 1989.
- Demus 1955.** O. Demus. *Byzantine Mosaic Decoration. Aspects of Monumental Art in Byzantium*. Boston, 1955 (1st ed., London, 1948).
- Demus 1975.** O. Demus. "The Style of the Kariye Djami and its Place in the Development of Paleologan Art." In *Underwood* 1975, 107–60.
- Demus 1991.** O. Demus. *Die byzantinischen Mosaikiken*. Vol. 1, *Die grossformatigen Ikonen*. Vienna, 1991.
- Der Nersessian 1965.** S. Der Nersessian. "A Psalter and New Testament Manuscript at Dumbarton Oaks." *DOP* 19 (1965): 153–83.
- Der Nersessian 1975.** S. Der Nersessian. "Program and Iconography of the Frescoes of the Parecclesion." In *Underwood* 1975, 303–49.
- Derbes 1984.** A. Derbes. "The Pistoia Lamentation." *Gesta* 23, no. 2 (1984): 131–35.
- Deslandres 1976.** Y. Deslandres. *Le costume, image de l'homme*. Paris, 1976.
- Despinis 1991–92.** G. Despinis. "Eva επιτύμβιον ανάγλυφο από τη Μακεδονία στην Αθήνα." *Eyatia* 3 (1991–92): 57–70 (with summary in German).
- Despinis 1994.** G. I. Despinis. "Neues zu einem alten Fund." *Mitteilungen des Deutschen Archäologischen Instituts, Athenische Abteilung* 109 (1994): 173–98.
- Despinis et al. 1997.** G. Despinis, Th. Stefanidou-Tiveriou, and E. Voutiras. *Catalogue of Sculpture in the Archaeological Museum of Thessaloniki I*. Thessaloniki, 1997.
- Di Fabio 1998.** C. Di Fabio. *La cattedrale di Genova nel medioevo secoli VI–XIV*. Genoa, 1998.
- Digenes Akritis 1998.** Digenes Akritis: *The Grottaferrata and Escorial Versions*, edited and translated by E. Jeffreys. Cambridge, 1998.
- Dimier 1964.** A. Dimier. *Les moines bâtisseurs*. Paris, 1964.
- Dimopoulos 2007.** J. Dimopoulos. "Byzantine Graffiti Wares excavated in Sparta (12th–13th centuries)." In *Çanakkale: Late Antique and Medieval Pottery and Tiles in Mediterranean Archaeological Contexts. Proceedings of the First International Symposium on Late Antique, Byzantine, Seljuk, and Ottoman Pottery and Tiles in Archaeological Context*, Çanakkale, 1–3 June 2005, edited by B. Böhldendorf-Arslan, A. Osman Uysal, and J. Witte-Orr, 335–48. Istanbul, 2007.
- Dina 1981.** A. Dina. "7η Εφορεία Βιζαντινών Αρχαιοτήτων." *ADelt* 36 (1981), B'2 – *Chronika*, 262–70. Athens, 1988.
- Diodorus Siculus 1867.** Diodorus Siculus, libri XI, cap. 1–12 e codice patmio, edited by R. Bergmann. Berlin, 1867.
- Diodorus Siculus 1890.** Diodori *Bibliotheca historica*, vol. 2, edited by I. Bekker, L. Dindorf, and F. Vogel. Leipzig, 1890.
- Dionysios ek Fournā 1909.** Dionysios tou ek Fournā. *Ἐργανέα tns ζωγραφικής tέχνης*, edited by A. Papadopoulos-Kerameus. St. Petersburg, 1909.
- S. Djurić 1989.** S. Djurić. "Ateni and the Rivers of Paradise in Byzantine Art." *Zograf* 20 (1989): 22–29.
- V. Djurić 1974.** V. J. Djurić. "Influence de l'art vénitien sur la peinture murale en Dalmatie jusqu' à la fin du XV^e siècle." In *Venezia e il Levante fino al secolo XV. Atti del I convegno internazionale di storia della civiltà veneziana promosso e organizzato dalla fondazione Giorgio Cini (Venezia 1–5 giugno 1968)*, edited by A. Pertusi, vol. 2, 139–61. Florence, 1974.
- V. Djurić 1975.** V. J. Djurić. *Vizantijeske freske u Jugoslaviji*. Belgrade, 1975.
- Dobrev 1995.** I. Dobrev. "Kirillitsa." *Kirillo-Metodievska enciklopedija*, vol. 2, 301–16. Sofia, 1995.
- Dodd 1961.** E. Cruikshank Dodd. *Byzantine Silver Stamps*, with an excursus on the comes sacrarum largitionum by J. P. C. Kent. Washington, D.C., 1961.
- Dölger and Müller 2003.** F. Dölger and A. Müller. *Regesten der Kaiserurkunden des oströmischen Reiches*. Vol. 1, part 2. Munich, 2003.
- Domentian 1938.** N. Domentian. *Životi Svetoga Save i Svetoga Simeona*. Belgrade, 1938.
- Donner 2005.** F. M. Donner. "The background to Islam." In *Maas* 2005, 510–33.
- Dontas 1983.** G. S. Dontas. "The True Aglaurion." *Hesperia* 52, no. 1 (1983): 48–63.
- Downey 1961.** G. Downey. *A history of Antioch in Syria: from Seleucus to the Arab Conquest*. Princeton, N. J., 1961.
- Drandaki 2002a.** A. Drandaki. *Greek Icons, 14th–18th century. The Rena Andreadis Collection*. Milan, 2002.
- Drandaki 2002b.** A. Drandaki. "ΥΓΙΕΝΩΝ ΧΡΟΝΙΑ ΚΑΙ ΤΟ ΖΩΓΡΑΦΟΣ του στη Βέροια του 1400." *Museio Benaki* 2 (2002): 37–53.
- Drandaki 2006.** A. Drandaki. "Τέσσερις εικόνες και ο ζωγράφος του στη Βέροια του 1400." *Museio Benaki* 6 (2006): 77–91 (with summary in English).
- Drandaki 2009.** A. Drandaki. "Between Byzantium and Venice: Icon Painting in Venetian Crete in the Fifteenth and Sixteenth Centuries." In *New York 2009*, 11–18.
- Drandaki 2012.** A. Drandaki. "Κομητάτα και Καλλιθωπιός." In *H yuvaíka στο Βιζάντιο. Λατρεία και τέχνη*, edited by M. Panayotidi-Kesisoglou, 151–59 (with summary in English). Athens, 2012.
- Drandaki 2013.** A. Drandaki. "From center to periphery and beyond: The diffusion of models in Late Antique Metalware." In *Wonderful Things: Byzantium through its Art. Papers from the 42th Spring Symposium of Byzantine Studies, London, 20–22 March 2009*, edited by A. Eastmond and L. James, 163–84. London, 2013.
- Drandaki forthcoming.** A. Drandaki. *Late Antique Metalware. The production of copper alloy vessels in the fourth to eighth century. The Benaki Museum collection and related material*. Athens, forthcoming.
- Drandakis 1952.** N. B. Drandakis. "Ανασκαφή παρεκκλησίων του Μυστρά." *PAE* (1952): 497–519.
- Drandakis 1964.** N. Drandakis. "Μεσαιωνικά Κυκλαδών." *ADelt* 19 (1964), B'3 – *Chronika*, 420–35. Athens, 1967.
- Drandakis 1964.** N. B. Drandakis. *Bučavničai točkovarađi tns Měsa Mávns*. Athens, 1964.
- Drandakis 1984.** N. B. Drandakis. "Les peintures murales des Saints-Théodores à Kapphiona (Magne du Péloponnèse)." *CahArch* 32 (1984): 163–75.
- Drandakis 1995.** N. B. Drandakis. *Bučavničes Točkovarađi tns Měsa Mávns*. Athens, 1995.
- Drandakis 1996.** N. B. Drandakis. "Σχεδιασμα καταλόγου των τοιχογραφημένων βυζαντινών και

- μεταβυζαντινών ναών Λακωνίας." *Lakonikai Spoudai* 13 (1996): 167–236 (with summary in English).
- Dripić 2008.** I. Dripić. "Art, Hesychasm and Visual Exegesis: Parisinus Graecus 1242 Revisited." *DOP* 62 (2008): 217–47.
- Dujchev 1957.** I. Dujchev. "Vāprosāt z vizantijsko-slavjanski teotokija i vizantijske opiti za sāzdavane na slavjanskata azbuka prez pārvata polovina na IX vek." *Izvestija na Instituta za bālgarskata istorija* 7 (1957): 241–63.
- Dunbabin 1978.** K. M. D. Dunbabin. *The Mosaics of Roman North Africa*. Oxford, 1978.
- Dunbabin 1999.** K. M. D. Dunbabin. *Mosaics of the Greek and Roman World*. Cambridge, 1999.
- Dunn 1994.** A. Dunn. "The Transition from polis to kastron in the Balkans (III–VII centuries): General and Regional Perspectives." *BMGS* 18 (1994): 60–80.
- Durand 2004.** J. Durand. "Innovations gothiques dans l'orfèvrerie byzantine sous les Paléologues." *DOP* 58 (2004): 333–54.
- Duthilleul 1963.** P. Duthilleul. *L'évangélisation des Slaves. Cyrille et Méthode*. Tournai, 1963.
- Duval and Popović 1984.** N. Duval and V. Popović. "Urbanisme et topographie chrétienne dans les provinces septentrionales de l'Ilyricum." In *Actes du X^e Congrès International d'archéologie chrétienne, Thessalonique, 28 septembre–4 octobre 1980*, vol. 1, 541–79. Vatican City and Thessaloniki, 1984.
- Dvornik 1969.** F. Dvornik. *Les légendes de Constantin et de Méthode vues de Byzance*. 2nd ed. with a new introduction and notes to the texts by the author, Hattiesburg, Miss., 1969.
- Dvornik 1970.** F. Dvornik. *Byzantine Missions Among the Slavs. SS. Constantine-Cyril and Methodius*. New Brunswick, N.J., 1970.
- Ebersolt 1930.** J. Ebersolt. "Sur les fonctions et les dignités du Vestiarium byzantin." In *Mélanges Charles Diehl*, vol. 1, 81–89. Paris, 1930.
- Edictum Diocletiani 1971.** *Diokletians Preisedikt*, edited by S. Lauffer. Berlin, 1971.
- Effenberger and Severin 1992.** A. Effenberger and H.-G. Severin. *Das Museum für Spätantike und Byzantinische Kunst, Staatliche Museen zu Berlin*. Berlin, 1992.
- Eleopoulos 1967.** N. X. Eleopoulos. *Η βιθλιοθήκη και το βιθλιογραφικό εργαστήριον της Μονής των Στουδίου*. Athens, 1967.
- Eleutheratou 2009.** S. Eleutheratou. "Η αρχαιολογική ανασκαφή στη βάση του Μουσείου." *Anthemion* 20 (2009): 6–10.
- Eliade 1957.** M. Eliade. *Mythes, rêves et mystères*. Paris, 1957.
- Ellis 2004.** S. Ellis. "The seedier side of Antioch." In Sandwell and Huskinson 2004, 126–33.
- Elsner 2000.** J. Elsner. "From the Culture of Spolia to the Cult of Relics: The Arch of Constantine and the Genesis of Late Antique Forms." *Papers of the British School at Rome* 68 (2000): 149–84.
- Elsner 2011.** J. Elsner. "Late antiquity: a period of cultural interaction." In *New York* 2011, 26–31.
- Ensoli 2000.** S. Ensoli. "I santuari di Iside e Serapide a Roma e la resistenza pagana in età tardoantica." In *Rome* 2000a, 267–87.
- Entwistle 2010.** Ch. Entwistle. "Notes on Selected Recent Acquisitions of Byzantine Jewellery at the British Museum." In *"Intelligible beauty": Recent Research on Byzantine Jewellery*, edited by Ch. Entwistle and N. Adams, 20–32. London, 2010.
- Ettinghausen 1976.** R. Ettinghausen. "Kufesque in Byzantine Greece, the Latin West and the Muslim World." In *A Colloquium in Memory of George Carpenter Miles (1907–1975)*, 28–47. New York, 1976.
- Eunapios 1921, 1956.** Eunapios. *Lives of the Philosophers and Sophists*, edited by W. C. Wright. Cambridge, Mass., 1921. – *Eunapii Vitae sophistarum*, edited by G. Giangrande. Rome, 1956.
- Eusebios, Preparatio 1954–56.** Eusebius. *Praeparatio Evangelica*. In *Eusebius Werke*, edited by K. Mras. 2 vols. Berlin, 1954–56.
- Eusebios, Tricennalia 1902.** Eusebius. *Tricennalia*, edited by J. Heikel. Leipzig, 1902.
- Eusebios, Vita Constantini 1975.** Eusebius. *Vita Constantini*. In *Eusebius Werke* 1.1. *Über das Leben des Kaisers Konstantin*, edited by F. Winkelmann. Berlin, 1975.
- Eustratiades and Arcadios 1924.** S. Eustratiades and Arcadios. *Katáλογος των εν τη ιερά μονή Βατοπέδιου αποκειμένων κωδίκων*. Paris, 1924.
- Evangelatou-Notara 1984.** F. Evangelatou-Notara. *Συλλογή χρονολογημένων "σπηλαιωμάτων" ελληνικών κωδίκων, 13ος αι.* Athens, 1984.
- Evangelidis 1937.** D. Evangelidis. "Εικονοραχικά μνημεία εν Θεσσαλονίκι." *AE* 1 (1937): 341–51.
- Evangelidis 1954.** D. E. Evangelidis. *H Πλαγιά των Χαλκέων*. Thessaloniki, 1954.
- Evangelou 2010.** I. G. Evangelou. *O Ηουχαούμος στον κόρμο των Νοτίων Στάθων τον ΙΔ' αιώνα. Επιδράσεις στον πνευματικό, εκκλησιαστικό και πολιτικό τους όρο*. Thessaloniki, 2010.
- Evans et al. 2001.** H. C. Evans, M. Holcomb, and R. Hallman. "The Arts of Byzantium." *The Metropolitan Museum of Art Bulletin* 58, no. 4 (Spring 2001).
- Expositio totius mundi 1966.** *Expositio totius mundi et gentium*, edited by J. Rougé. Paris, 1966.
- Eyice 1955.** S. Eyice. *Istanbul. Petit guide à travers les monuments byzantins et turcs*. Istanbul, 1955.
- Failler 1987.** A. Failler. "L'Éparque de l'armée et le bestiaire." *REB* 45 (1987): 199–203.
- Falla Castelfranchi 1996.** M. Falla Castelfranchi. "Pitture 'iconoclaste' in Italia meridionale? Con un'appendice sull'oratorio dei Quaranta Martiri nella catacomba di Santa Lucia a Siracusa." In *Bisanzio e l'Occidente: arte, archeologia, storia. Studi in onore di Fernanda de' Maffei*, edited by C. Bartsanti, M. della Valle, A. Guiglio Guidobaldi, A. Iacobini, C. Pantanella, and A. Paribenì, 409–25. Rome, 1996.
- Father Justin 2006.** Father Justin Sinaites. "The Sinai Codex Theodosianus: Manuscript as Icon." In *Los Angeles* 2006, 57–77.
- Feissel 1983.** D. Feissel. *Recueil des inscriptions chrétiennes de Macédoine du III^e au VI^e siècle*. Athens, 1983.
- Feijer 2008.** J. Feijer. *Roman Portraits in Context*. Berlin, 2008.
- Felix 1981.** W. Felix. *Byzanz und die islamische Welt im früheren 11. Jahrhundert*. Geschichte der politischen Beziehungen von 1001 bis 1055. Vienna, 1981.
- Ferrari 1938.** M. C. Ferrari. "La Geografia del Tolomeo fatta miniare dal Cardinale Bessarione." *La Bibliofilia* 40 (1938): 23–37.
- Firatlı 1969.** N. Firatlı. "Müzemize yeni giren eserlerden birkaçı." *Istanbul Arkeoloji Müjeleri Yıllığı* 15–16 (1969): 180–81.
- Firatlı 1990.** N. Firatlı. *La sculpture byzantine figurée au musée archéologique d'Istanbul*. Catalogue revu et présenté par C. Metzger, A. Pralong, and J.-P. Sodini. Paris, 1990.
- Fishwick 1991.** D. Fishwick. *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire*. Vol. 2. Leiden, 1991.
- Floch 1985.** J.-M. Floch. *Petites Mythologies de l'œil et de l'esprit. Pour une sémiotique plastique*. Paris and Amsterdam, 1985.
- Flood 2006.** F. B. Flood. "Image against Nature: Spolia as Apotropaia in Byzantium and the dār al-Islām." *The Medieval History Journal* 9, no. 1 (2006): 144–66.
- Flood 2012.** F. B. Flood. "Faith, Religion and the Material Culture of Early Islam." In *New York* 2012, 244–57.
- Florence 1986.** *Affreschi e icone dalla Grecia (X–XVIII secolo)*, edited by M. Achimastou-Potamianou. Exh. cat., Florence, Palazzo Strozzi. Athens, 1986.
- Florence 1992.** *Eredità del Magnifico 1492–1992*, edited by G. Gaeta Bertelà, B. Paolozzi Strozzi, and M. Spallanzani. Exh. cat., Museo Nazionale del Bargello. Florence, 1992.
- Fobelli 2005.** M. L. Fobelli. *Un tempio per Giustiniano. Santa Sofia di Costantinopoli e la Descrizione di Paolo Silenzario*. Rome, 2005.
- Folda 2005.** J. Folda. *Crusader Art in the Holy Land: from the Third Crusade to the fall of Acre, 1187–1291*. New York, 2005.
- Folda 2007.** J. Folda. "Mounted Warrior Saints in Crusader Icons: Images of the Knighthoods of Christ." In *Knighthoods of Christ. Essays on the History of the Crusades and the Knights Templar, Presented to Malcom Barber*, edited by N. Housley, 87–107. Aldershot, 2007.
- Fontana 1999.** M. V. Fontana. "Byzantine Mediation of Epigraphic Characters of Islamic Derivation in the Wall Paintings of Some Churches in Southern Italy." In *Islam and the Italian Renaissance*, edited by Ch. Burnett and A. Contadini, 61–75. London, 1999.
- Forbes 1971.** R. J. Forbes. *Studies in Ancient Technology*. Vol. 3. 2nd rev. ed., Leiden, 1971.
- Foskolou 2006.** V. Foskolou. "In the Reign of the Emperor of Rome . . . : Donor Inscriptions and Political Ideology in the Time of Michael VIII Paleologos." *DChAE* 27 (2006): 455–62.
- Foskolou 2012.** V. Foskolou. "Blessing for sale? On the production and distribution of pilgrim mementoes in Byzantium." *BZ* 105, no. 1 (2012): 53–84.
- Foss 1997.** C. Foss. "Syria in Transition, AD 550–750: An Archaeological Approach." *DOP* 51 (1997): 189–269.
- Foss 2012.** C. Foss. "Arab-Byzantine Coins: Money as Cultural Continuity." In *New York* 2012, 136–37.
- Fowden 1999.** E. K. Fowden. *The Barbarian Plain: Saint Sergius between Rome and Iran*. Berkeley, 1999.
- Fowden 1990.** G. Fowden. "The Athenian Agora and the Progress of Christianity." *JRA* 3 (1990): 494–501.
- Frangakis 2011.** I. Frangakis. "Τυναικά προτομή από τα Χαϊδά (Ap. M.X. Α 3176)." In *Πεπραγμένα του Ι' Διεθνούς Κρητολογικού Συνεδρίου (Χαϊδά 1–6 Οκτωβρίου 2006)*, edited by M. Andreadaki-Vlazaki and E. Papadopoulou, 344–65. Chania, 2011.
- Franklin 1983.** S. Franklin. "The Empire of the Rhomaioi as viewed from Kievan Russia: Aspects of Byzantino-Russian Cultural Relations." *Byzantion* 53 (1983): 507–37.
- Frantz 1941.** M. A. Frantz. "Akritas and the Dragons." *Hesperia* 10, no. 1 (1941): 9–13.
- Frantz 1965.** A. Frantz. "From Paganism to Christianity in the Temples of Athens." *DOP* 19 (1965): 185–205.
- Frantz 1988.** A. Frantz. *The Athenian Agora XXIV. Late Antiquity, A.D. 267–700. Results of excavations conducted by the American School of Classical Studies at Athens*. Princeton, N.J., 1988.
- Frazer 1973.** M. E. Frazer. "Church Doors and the Gates of Paradise: Byzantine Bronze Doors in Italy." *DOP* 27 (1973): 145–62.
- Frederick Hohenstaufen 1943.** *The Art of Falconry, being the De Arte Venandi cum Avibus of Frederick II of Hohenstaufen*, translated and edited by C. A. Wood and F. M. Fyfe. Palo Alto, Calif., 1943.
- Frolow 1965.** A. Frolow. *Les reliquaires de la Vraie Croix*. Paris, 1965.
- Fulton 2006.** Ch. B. Fulton. *Earthly Paradise: The Medici, their Collection and the Foundations of Modern Art*. Florence, 2006.
- Fusco and Corti 2006.** L. Fusco and G. Corti. *Lorenzo de' Medici: Collector and Antiquarian*. New York, 2006.
- Galavaris 1969.** G. Galavaris. *The Illustrations of the Liturgical Homilies of Gregory Nazianzenus*. Princeton, N.J., 1969.
- Galavaris 1995.** G. Galavaris. *Ζωγραφική Βυζαντινών χειρογράφων*. Athens, 1995.
- Galen 1821–33.** Galen. *Opera*, edited by C. G. Kuhn. Leipzig, 1821–33.
- Gallagher 1979.** L. Gallagher. "The Alexander Romance in the Hellenic Institute at Venice. Some Notes on the Initial Miniature." *Thesaurismata* 16 (1979): 170–205.
- Gallas 1993.** K. Gallas. *Byzantinisches Griechenland. Festland-Inselwelt-Zypern*. Dortmund, 1993.
- Gallas et al. 1983.** K. Gallas, K. Wessel, and M. Borboudakis. *Byzantinisches Kreta*. Munich, 1983.
- Gamble 1995.** H. Y. Gamble. *Books and Readers in the Early Church. A History of Early Christian Texts*. New Haven and London, 1995.
- Gamillscheg and Harlfinger 1989.** E. Gamillscheg and D. Harlfinger. *Repertorium der griechischen Kopisten, 800–1600*. Vol. 3. 2A, *Handschriften aus Bibliotheken Frankreichs und Nachträge zu den Bibliotheken Grossbritanniens: Verzeichnis der Kopisten*. Vienna, 1989.
- Ganev 1959.** V. Ganev. *Zakonā soudnyj ljud'mā. Pravo-istoricheski i pravo-analitichni prouchvanija*. Sofia, 1959.
- Garrison 1949.** E. B. Garrison. *Italian Romanesque Panel Painting, an Illustrated Index*. Florence, 1949.
- Gasparetto 1979.** A. Gasparetto. "Matrici e aspetti della vetraria Veneziana e Veneta medievale." *Journal of Glass Studies* 21 (1979): 76–97.
- Gasparis 1994.** Ch. Gasparis. "Η γηώσα της βενετικής γραφειοκρατίας. Η αντιπαράθεση πλατινικής και ελληνικής γηώσας στη μεσαιωνική Κρήτη (13ος–15ος αι.)" *Symmeikta* 9, no. 1 (1994): 141–56.
- Gasparis 1997.** Ch. Gasparis. *Η γη οι αγρότες στη μεσαιωνική Κρήτη, 13ος–14ος αι.* Athens, 1997.
- Gauthier 1972.** M.-M. Gauthier. *Émaux du moyen âge occidental*. Fribourg, 1972.
- Gautier 1981.** P. Gautier. "La Diataxis de Michel Attaliat." *REB* 39 (1981): 5–143.
- Geanakoplos 1962.** D. J. Geanakoplos. *Greek Scholars in Venice: Studies in the Dissemination of Greek Learning from Byzantium to Western Europe*. Cambridge, Mass., 1962.
- Geertman 1988.** H. Geertman. "L'illuminazione della basilica paleocristiana secondo il Liber Pontificalis." *Rivista di Archeologia Cristiana* 64 (1988): 135–60.
- Geneva 2000.** *Parure d'une princesse byzantine. Tissus archéologiques de Saint-Sophie de Mistra*, edited by M.

- Martiniani-Reber. Exh. cat., Musée d'Art et d'Histoire de Genève. Geneva, 2000.
- Genoa 2004.** *Mandylion. Intorno al Sacro Volto, da Bisanzio a Genova*, edited by G. Wolf, C. Dufour Bozzo, and A. R. Calderoni Masetti. Exh. cat., Genoa, Museo Diocesano. Milan, 2004.
- George 1913.** W. S. George. *The church of Saint Eirene at Constantinople*. Oxford, 1913.
- Georgoula 1999.** E. Georgoula ed. *Greek Jewellery. From the Benaki Museum Collections*. Athens, 1999.
- Germanos 1984.** St. Germanus of Constantinople: *On the Divine Liturgy*, translation, introduction, and commentary by P. Meyendorff. Crestwood, N.Y., 1984.
- Gero 1973.** S. Gero. *Byzantine Iconoclasm during the reign of Leo III, with particular attention to the oriental sources*. Louvain, 1973.
- Gero 1977.** S. Gero. *Byzantine Iconoclasm during the reign of Constantine V, with particular attention to the oriental sources*. Louvain, 1977.
- Gerola 1905–32.** G. Gerola. *Monumenti veneti nell'isola di Creta*. 4 vols. Venice, 1905–32.
- Gerstel 1994.** Sh. E. J. Gerstel. "Liturical Scrolls in the Byzantine Sanctuary." *Greek Roman, and Byzantine Studies* 35, no 2 (1994): 195–204.
- Gerstel 1999.** Sh. E. J. Gerstel. *Beholding the Sacred Mysteries. Programs of the Byzantine Sanctuary*. Seattle and London, 1999.
- Gerstel 2001.** Sh. E. J. Gerstel. "Art and Identity in the Medieval Morea." In *The Crusades from the Perspective of Byzantium and the Muslim World*, edited by A. E. Laiou and R. P. Mottahedeh, 263–85. Washington, D.C., 2001.
- Gerstel 2006.** Sh. E. J. Gerstel. "An Alternate View of the Late Byzantine Sanctuary Screen." In *Thresholds of the Sacred: Architectural, Art Historical, and Theological Perspectives on Religious Screens, East and West*, edited by Sh. E. J. Gerstel, 135–61. Washington, D.C., 2006.
- Gerstel 2013a.** Sh. E. J. Gerstel, ed. *Viewing the Morea: Land and People in the Late Medieval Peloponnese*. Washington, D.C., 2013.
- Gerstel 2013b.** Sh. E. J. Gerstel. "Mapping the Boundaries of Church and Village: Ecclesiastical and Rural Landscapes in the Late Byzantine Peloponnese." In Gerstel 2013a, 335–68.
- Gerstel and Lauffenburger 2001.** Sh. E. J. Gerstel and J. A. Lauffenburger, eds. *A Lost Art Rediscovered. The Architectural Ceramics of Byzantium*. University Park, Pa., 2001.
- Ghioles 1981.** N. Ghioles. *H Aváhnys tou Christou ñðas twn mnmpewon tns A' xhileptprios*. Athens, 1981.
- Ghioles 2002.** N. Ghioles. "Eschatological representations of Christ." In *Cristo nell'arte bizantina e postbizantina. Atti del Convegno organizzato nell'ambito delle celebrazioni promosse dal Patriarcato di Venezia in occasione del Bimillenario della Nascita di Gesù Cristo, Venezia, 22–23 settembre 2000*, edited by Ch. A. Maltezou and G. Galavaris, 39–50. Venice, 2002.
- Ghioles 2003.** N. Ghioles. *H xriostianikí tèxvn stnv Kñpro*. Nicosia, 2003.
- Ghioles 2004–6.** N. Ghioles. "Agiologikó kñmevo kai eikona. H nepirítwón tou ññfriðwotou tns Movnhs Latmou stn ðeossamlovnk." *EEBS* 52 (2004–6): 205–26.
- Ghioles 2005.** N. Ghioles. *H Athnva stous prwtoous xriostianikoús aiwnes. Pôleosðomikí exéñlién*. Athens, 2005.
- Giannopoulou 2010.** M. Giannopoulou. *Pithoi. Technology and history of storage vessels through the ages*. Oxford, 2010.
- Giaouri 1978.** A. Giaouri. "Σuvtrpñon toixougrapfiw." *Adelt* 33 (1978). B'1 – *Chronika*, 104–5. Athens, 1985.
- Gill 1979.** J. Gill. *Byzantium and the Papacy, 1198–1400*. New Brunswick, N.J., 1979.
- Giovannini 2001.** A. Giovannini. "Un amuleto pendente del Museo Archeologico Nazionale di Aquileia. Significati e correlazioni culturali." *Aquileia Nostra* 72 (2001): 158–84.
- Gleixner 1961.** H. J. Gleixner. *Das Alexanderbild der Byzantiner*. Munich, 1961.
- Gleixner 1966.** H. J. Gleixner, s.v. "Alexander der Große." *RbK* 1 (1966): 96–99.
- Goette 1990.** H. R. Goette. *Studien zu römischen Togadarstellungen*. Mainz am Rhein, 1990.
- Goldschmidt and Weitzmann 1930.** A. Goldschmidt and K. Weitzmann. *Die byzantinischen Elfenbeinskulpturen des X.–XIII. Jahrhunderts*. Vol. 1, Kästen. Berlin, 1930.
- Goldschmidt and Weitzmann 1934.** A. Goldschmidt and K. Weitzmann. *Die byzantinischen Elfenbeinskulpturen des X.–XIII. Jahrhunderts*. Vol. 2, Reliefs. Berlin, 1934 (reprinted Berlin, 1979).
- Golubinskij 1901.** E. Golubinskij. *Istorija Russkoj Cerkvi*. Vol 1, *Period pervyj*, Kievskij ili domongol'skij. Moscow, 1901.
- Gonosová and Kondoleon 1994.** A. Gonosová and Ch. Kondoleon. *Art of Late Rome and Byzantium in the Virginia Museum of Fine Arts*. Richmond, 1994.
- Gordon 2002.** D. Gordon. "The icon of the Virgin Glykophilousa in the Benaki Museum, Athens (inv. no 2972): the verres églomisés." In M. Vassilaki 2002a, 211–18.
- Gorny and Mosch 2011.** *Auktion Kunst der Antike. Sale cat. 202, Gorny and Mosch. Giessener Münzhandlung GmbH*, 14. Dezember 2011. Munich, 2011.
- Gough 1957.** M. Gough. "A church of the iconoclast (?) period in Byzantine Isauria." *Anatolian Studies* 7 (1957): 153–61.
- Gouillard 1968.** J. Gouillard. "Aux origines de l'iconoclasme: le témoignage de Grégoire II?" *Travaux et Mémoires* 3 (1968): 243–307.
- Gould 1975.** C. Gould. *The National Gallery Catalogues: The Sixteenth-Century Italian Schools*. London, 1975.
- Gouma-Peterson 1991.** Th. Gouma-Peterson. "The Frescoes of the Parekklesion of St. Euthymios in Thessaloniki: Patrons, Workshops and Style." In Čurčić and Mouriki 1991, 115–59.
- Gouma-Peterson 2000.** Th. Gouma-Peterson, ed. *Anna Komnene and Her Times*. New York, 2000.
- Gounaris 2001.** P. Gounaris. "Πoñlñtikés ðiaostáseis tns sunvñdou Þerápras- Þflorévtias." *Thesaurismata* 31 (2001): 107–29.
- Gounaris 2004.** P. Gounaris. "Eniñlñoyés ñias koñwñkñs oñmádas (14os añwñs)." In Angelidi 2004, 177–85.
- Gounaris 2005.** P. Gounaris. "Iwññp Bpñuvñios, proþftns tns katastrofñs." In 1453: *H áñwñsn tns Kwnostantinouópolis kai n metábaon anó tous meoñwñkñs stous veóterous xpóvou*, edited by T. Kioussopoulou, 133–45. Heraklion, 2005.
- A. Grabar 1945.** A. Grabar. "Plotin et les origines de l'esthétique médiévale." *CahArch* 1 (1945): 15–34 (reprinted in A. Grabar 1968, vol. 1, 15–29).
- A. Grabar 1946.** A. Grabar. *Martyrium. Recherches sur le culte des reliques et l'art chrétien antique*. 2 vols. Paris, 1946.
- A. Grabar 1951a.** A. Grabar. "La représentation de l'intelligible dans l'art byzantin du Moyen Age." In *Actes du VI^e Congrès international d'études byzantines*, Paris, 1951 (reprinted in A. Grabar 1968, vol. 2, 127–43).
- A. Grabar 1951b.** A. Grabar. "Le succès des arts orientaux à la cour byzantine sous les Macédoniens." *Münchner Jahrbuch der bildenden Kunst* 2 (1951): 32–60 (reprinted in A. Grabar 1968, vol. 1, 265–90).
- A. Grabar 1957.** A. Grabar. *L'Iconoclasmus byzantin: dossier archéologique*. Paris, 1957 (2nd ed., Paris, 1984).
- A. Grabar 1962.** A. Grabar. "Etudes critiques IV: Deux manchettes émaillées byzantines." *CahArch* 13 (1962): 293–96.
- A. Grabar 1966.** A. Grabar. *Le premier art chrétien* (200–395). Paris, 1966.
- A. Grabar 1967.** A. Grabar. "À propos des mosaïques de la coupole de Saint Georges, à Salonique." *CahArch* 17 (1967): 59–81.
- A. Grabar 1968.** A. Grabar. *L'art de la fin de l'antiquité et du Moyen Age*. 3 vols. Paris, 1968.
- A. Grabar 1969a.** A. Grabar. "La précieuse croix de la Lavra Saint-Athanase au Mont Athos." *CahArch* 19 (1969): 99–125.
- A. Grabar 1969b.** A. Grabar. *Christian Iconography. A Study of Its Origins*. London, 1969.
- A. Grabar 1976.** A. Grabar. *Sculptures byzantines du Moyen-Âge*. Vol. 2, XI^e–XIV^e siècle. Paris, 1976.
- O. Grabar 1977.** O. Grabar. "Islam and iconoclasm." In Bryer and Herrin 1977, 45–52.
- O. Grabar 1978.** O. Grabar. *The formation of Islamic Art*. New Haven and London, 1978.
- O. Grabar 1997.** O. Grabar. "The Shared Culture of Objects." In *Byzantine Court Culture from 829 to 1204*, edited by H. Maguire, 115–29. Washington, D.C., 1997.
- Granstrem 1955.** E. È. Granstrem. "O proiskhozhdenii glagolicheskoi azbuki." *Trudy Otdela drevnerusskoj literatury* 11 (1955): 300–313.
- Granstrem et al. 1976.** E. Granstrem, I. Medvedev, and D. Papachryssanthou. "Fragment d'un Praktikon de la Région d'Athènes (avant 1204)." *REB* 34 (1976): 5–44.
- Gratziou 2010.** O. Gratziou. *H Kpñtn stnv ústepon meoñwñkñ epoxñ. H puptupia tns ekklñsiaotikñs arþitektovikñs*. Heraklion, 2010.
- Gregoras 1829–55.** Nikephoros Gregoras. *Byzantina historia*, edited by L. Schopen and I. Bekker. 3 vols. Bonn, 1829–55.
- Gregory of Nyssa 1971.** Grégoire de Nyssse. *Vie de Sainte Macrine*, edited by P. Maraval. Paris, 1971.
- Grierson 1971.** Ph. Grierson. "Nummi scyphati. The Story of a Misunderstanding." *Numismatic Chronicle* 11 (1971): 253–60.
- Grierson 1982.** Ph. Grierson. *Byzantine Coins*. Berkeley and Los Angeles, 1982.
- Grierson 1999.** Ph. Grierson. *Byzantine Coinage*. 2nd ed., Washington, D.C., 1999.
- Griffith 1992.** S. H. Griffith. "Images, Islam and Christian Icons. A moment in the Christian/Muslim encounter in early Islamic times." In *La Syrie de Byzance à l'Islam, VII^e–VIII^e siècles, Actes du Colloque International Lyon-Maison de l'Orient Méditerranéen, Paris-Institut du Monde Arabe 11–15 Septembre 1990*, edited by P. Cavinet and J.-P. Rey-Coquis, 121–38. Damascus, 1992.
- Griffith 2009.** S. H. Griffith. "Crosses, Icons and the Image of Christ in Edessa: The Place of Iconophobia in the Christian-Muslim Controversies of Early Islamic Times." In Rousseau and Papoutsakis 2009, 63–84.
- Grimm 1989.** G. Grimm. "Alexander the False Prophet and his god Asclepius – Glycon: Remarks Concerning the Representation of Asclepius with an Egg ('type Nea Paphos-Alexandria-Trier')." In *Cyprus and the East Mediterranean in the Iron Age. Proceedings of the Seventh British Museum Classical Colloquium, April 1988*, edited by V. Tatton-Brown, 168–81. London, 1989.
- Grivec 1960.** F. Grivec. *Konstantin und Method Lehrer der Slaven*. Wiesbaden, 1960.
- Grossman 2005.** H. Grossman. "Syncretism Made Concrete: The Case for a Hybrid Moreote Architecture in Post-Fourth Crusade Greece." In *Archaeology in Architecture: Studies in Honor of Cecil L. Striker*, edited by J. J. Emerick and D. M. Deliannis, 65–73. Mainz am Rhein, 2005.
- Grossman 2013.** H. Grossman. *Architecture and Interaction in the Thirteenth-Century Mediterranean: Building Identity in the Medieval Morea*. Burlington and Farnham, 2013.
- Grozdanov and Subotić 1981.** C. Grozdanov and G. Subotić. "Crkva svetog Djordja u Rečici kod Ohrida." *Zografi* 12 (1981): 62–75 (with summary in French).
- Grube 1976.** F. J. Grube. *Islamic Pottery of the Eighth to the Fifteenth Century in the Keir Collection*. London, 1976.
- Guarducci 1978.** M. Guarducci. *Epigrafia Greca*. Vol. 4, *Epigrafi sacre pagane e cristiane*. Rome, 1978.
- Guinot 2012.** J.-N. Guinot. *Théodoret de Cyr, exégète et théologien*. Vol. 1, *Le dernier grand exégète de l'école d'Antioche au V^e siècle*; Vol. 2, *Un théologien engagé dans le conflit nestorien (431–451)*. Paris, 2012.
- Gutas 1998.** D. Gutas. *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbásid Society (2nd–4th/8th–10th centuries)*. London, 1998.
- Hadjityphonos 2006.** E. Hadjityphonos. "'Divinity' and 'World.' Two Spatial Realms in the Byzantine Church." In *Hirotopy. The Creation of Sacred Spaces in Byzantium and Medieval Russia*, edited by A. Lidov, 237–59. Moscow, 2006.
- Hadot 1995.** P. Hadot. *Qu'est-ce que la philosophie grecque?* Paris, 1995.
- Hadot 2004.** P. Hadot. *Le voile d'Isis: essai sur l'histoire de l'idée de Nature*. Paris, 2004.
- Hahnloser 1971.** H. R. Hahnloser. "Opere occidentali dei secoli XII–XIV." In *Il Tesoro di San Marco*. Vol. 2, *Il Tesoro e il Museo*, edited by H. R. Hahnloser, 129–74. Florence, 1971.
- Hahnloser and Brugger-Koch 1985.** H. R. Hahnloser and S. Brugger-Koch. *Corpus der Hartsteinschliffe des 12.–15. Jahrhunderts*. Berlin, 1985.
- Haldon 1990.** J. Haldon. *Byzantium in the Seventh Century: The Transformation of a Culture*. Cambridge, 1990.
- Haldon 1992.** J. Haldon. "'Blood and Ink': some observations on Byzantine attitudes towards warfare and diplomacy." In Shepard and Franklin 1992, 281–94.
- Haldon 2009.** J. F. Haldon, ed. *The Social History of Byzantium*. Chichester, 2009.
- Haldon and Ward-Perkins 1999.** J. Haldon and B. Ward-Perkins. "Evidence from Rome for the image of Christ on the Chalke gate in Constantinople." *BMGS* 23 (1999): 286–96.
- Han 1964.** V. Han. "Une coupe d'argent de la Serbie médiévale." In *Actes du XII^e Congrès International d'Etudes Byzantines. Ochrida 10–16 Septembre 1961*, vol. 3, 111–19. Belgrade, 1964.
- Hanfmann 1951.** G. M. A. Hanfmann. *The Season Sarcophagus in Dumbarton Oaks*. 2 vols. Cambridge, Mass., 1951.
- Hanson 1875.** W. Hanson. *The Greek Word*

- Aión-Aiónios*, translated *Everlasting-Eternal*, in the Holy Bible, shown to denote limited duration. Chicago, 1875.
- Harlfinger 1971.** D. Harlfinger. *Die Textgeschichte der pseudo-aristotelischen Schrift Περὶ ἀτόμων γραμμῶν. Ein kodikologisch-kulturgeschichtlicher Beitrag zur Klärung der Überlieferungsverhältnisse im Corpus Aristotelicum*. Amsterdam, 1971.
- Harlfinger 1980.** D. Harlfinger. "Einige Grundzüge der Aristoteles-Überlieferung." In *Griechische Kodikologie und Textüberlieferung*, edited by D. Harlfinger, 447–83. Darmstadt, 1980.
- E. Harrison 1953.** E. B. Harrison. *The Athenian Agora I. Portrait Sculpture. Results of excavations conducted by the American School of Classical Studies at Athens*. Princeton, N.J., 1953.
- R. Harrison 1962.** R. M. Harrison. "An Orpheus Mosaic at Ptolemais in Cyrenaica." *JRS* 52 (1962): 13–18.
- Haseloff 1990.** G. Haseloff. *Email im frühen Mittelalter, frühchristliche Kunst von der Spätantike bis zu den Karolingern*. Marburg, 1990.
- Hauser 1992.** S. R. Hauser. *Spätantike und frühbyzantinische Silberlöffel, Bemerkungen zur Produktion von Luxusgütern im 5. bis 7. Jahrhundert*. Münster, 1992.
- Hébert 1992.** M. LaBauve Hébert. *Hesychasm, Word-Weaving, and Slavic Hagiography. The Literary School of Patriarch Euthymius*. Munich, 1992.
- Helsinki 2006.** Athos. *Monastic Life on The Holy Mountain*, edited by B. Arell. Exh. cat., Helsinki City Art Museum, Art Museum Tennis Palace. Helsinki, 2006.
- Hendy 1985.** M. F. Hendy. *Studies in the Byzantine Monetary Economy c. 300–1450*. Cambridge, 1985.
- Heraklion 1993.** Εικόνες της κρητικής τέχνης (Από τον Χάνδακα ως την Μόσχα και την Αγία Πετρούπολην), edited by M. Bouroudakis. Exh. cat., Heraklion, Basilica of Saint Mark and Saint Catherine of Sinai. Heraklion, 1993.
- Herzfeld 1982.** M. Herzfeld. *Ours Once More: Folklore, Ideology, and the Making of Modern Greece*. Austin, 1982.
- Hetherington 1992.** P. Hetherington. "Vecchi, e Non Antichi: Differing Responses to Byzantine Culture in Fifteenth-Century Tuscany." *Rinascimento: Rivista dell'Istituto Nazionale di Studi sul Rinascimento* 32 (1992): 203–11 (reprinted in P. Hetherington. *Enamels, Crowns, Relics and Icons. Studies on Luxury Arts in Byzantium*. London, 2007).
- Heuzey and Daumet 1876.** L. Heuzey and H. Daumet. *Mission archéologique de Macédoine*. 2 vols. Paris, 1876.
- Higgins 1961.** R. A. Higgins. *Greek and Roman Jewellery*. London, 1961.
- Hiller 1970.** S. Hiller. *Bellerophon. Ein griechischer Mythos in der römischen Kunst*. Munich, 1970.
- Hirschbichler 2005.** M. Hirschbichler. "The Crusader Paintings in the Frankish Gate at Nauplia, Greece: A Historical Construct in the Latin Principality of Morea." *Gesta* 44, no. 1 (2005): 13–30.
- Hoffman 2007.** E. R. Hoffman. "Pathways of Portability: Islamic and Christian Interchange from the Tenth to the Twelfth Century." In *Late Antique and Medieval Art of the Mediterranean World*, edited by E. R. Hoffman, 317–49. Malden, Mass., 2007.
- Holmes 2005.** C. Holmes. *Basil II and the Governance of Empire (976–1025)*. Oxford, 2005.
- Holmes and Waring 2002.** C. Holmes and J. Waring, eds. *Literacy, Education and Manuscript Transmission in Byzantium and Beyond*. Leiden, Boston, and Cologne, 2002.
- Holton 1991.** D. Holton, ed. *Literature and Society in Renaissance Crete*. New York, 1991.
- Horden 2005.** P. Horden. "Mediterranean plague in the age of Justinian." In *Maas* 2005, 134–60.
- Houlis 1995.** K. Houlis. "La legatura del Malatestiano D.XXXVII.1 della Biblioteca Malatestiana di Cesena." In *Libraria Domini. I manoscritti della Biblioteca Malatestiana: testi e decorazioni*, edited by F. Lollini and P. Lucchi, 401–7. Bologna, 1995.
- Hunger 1965.** H. Hunger. *Reich der neuen Mitte. Der christliche Geist der byzantinischen Kultur*. Graz, Vienna, and Cologne, 1965.
- Hunger 1977.** H. Hunger. "Epigraphische Auszeichnungsmajuskel. Beitrag zu einem bisher kaum beachteten Kapitel der griechischen Paläographie." *JÖB* 26 (1977): 193–210.
- Huskinson 2004.** J. Huskinson. "Surveying the scene: Antioch mosaic pavements as a source of historical evidence." In *Sandwell* and Huskinson 2004, 134–52.
- Iamblichos 1966.** *Jamblique. Les mystères d'Égypte*, edited by E. des Places. Paris, 1966.
- Iatridis 1981.** V. Iatridis. "Μέτρηση των συστατικών των κραμάτων τριών Θυμιατηρίων." *Archaiologia* 1 (1981): 73–74.
- Ikonomaki-Papadopoulos et al. 2001.** Y. Ikonomaki-Papadopoulos, B. Pitarakis, and K. Loverdou-Tsigarida. *The Holy and Great Monastery of Vatopaidi: Enkolpia*. Mount Athos, 2001.
- Ilijin 1976.** M. A. Ilijin. *Iskusskovo Moskovskoy Rusi epokhi Feofana Greka i Andreja Rubleva*. Moscow, 1976.
- Iluk 1985.** J. Iluk. "The export of gold from the Roman Empire to Barbarian Countries from the 4th to the 6th centuries." *Münstersche Beiträge zur antiken Handelsgeschichte* 4 (1985): 79–102.
- Imhaus 2004.** B. Imhaus, ed. *Lacrimae Cypriae. Les larmes de Chypre. Recueil des inscriptions lapidaires pour la plupart funéraires de la période franque et vénitienne de l'île de Chypre*. 2 vols. Nicosia, 2004.
- Immerzeel 2003.** M. Immerzeel. "Divine Cavalry. Mounted Saints in Middle Eastern Christian Art." In *East and West in the Crusader States: context-contacts-confrontations. Acta of the Congress Held at Herten Castle in September 2000*, edited by K. Ciggaar and H. Teule, 265–86. Leuven, 2003.
- Immerzeel 2004.** M. Immerzeel. "Holy Horsemen and Crusader Banners: Equestrian Saints in Wall Paintings in Lebanon and Syria." *Eastern Christian Art* 1 (2004): 29–60.
- Innemée 1995.** K. C. Innemée. "Some Notes on Icons and Relics." In Moss and Kiefer 1995, 519–22.
- Irigoin 1953.** J. Irigoin. "Les débuts de l'emploi du papier à Byzance." *BZ* 46 (1953): 314–19.
- Irigoin 1959.** J. Irigoin. "Pour une étude des centres de copie byzantins, (suite)." *Scriptorium* 13 (1959): 177–209.
- Irigoin 1975.** J. Irigoin. "Centres de copie et bibliothèques." In I. Ševčenko and Mango 1975, 17–27.
- Irigoin 1977.** J. Irigoin. "Les manuscrits d'historiens grecs et byzantins à 32 lignes." In *Studia Codicologica*, edited by K. Treu, 237–45. Berlin, 1977 (reprinted in J. Irigoin. *La Tradition des textes grecs. Pour une critique historique*, 237–309. Paris, 2003).
- Istanbul 2001.** Aladdin's Lamp. Sultan Alâeddin Keykubâd and the Art of the Anatolian Seljuks
- Age [sic], edited by E. İşin. Exh. cat., Beyoğlu, Yapı Kredi Vedat Nedim Tör Museum. Istanbul, 2001.**
- Istanbul 2010a.** Hippodrom/Atmeydanı: İstanbul' un Tarih Sahneleri, Hippodrome/Atmeydanı: A Stage of Istanbul's History. 2 vols, edited by B. Pitarakis. Exh. cat., Istanbul, Suna and İnan Kıraç Foundation Pera Museum. Istanbul, 2010.
- Istanbul 2010b.** From Byzantium to Istanbul. 8000 Years of a Capital, edited by K. Durak. Exh. cat., Istanbul, Sabancı University Sakip Sabancı Museum. Istanbul, 2010.
- Istorija 1962.** Istorija na bâlgarskata literatura. 1, Starobâlgarska literatura. Sofia, 1962.
- Jacobs and Richard 2012.** I. Jacobs and J. Richard. "'We surpass the beautiful waters of other cities by the abundance of ours': reconciling function and decoration in late antique fountains." *Journal of Late Antiquity* 5, no. 1 (2012): 3–71.
- Jacoby 1981.** D. Jacoby. "Les Vénitiens naturalisés dans l'empire byzantin: un aspect de l'expansion de Venise en Roumanie du XIII^e au milieu du XV^e siècle." *Travaux et Mémoires* 8 (1981): 217–35.
- Jacoby 1998.** D. Jacoby. "Creta e Venezia nel contesto economico del Mediterraneo orientale sino alla metà del Quattrocento." In Ortalli 1998, 73–106 (reprinted in Jacoby 2005).
- Jacoby 1999.** D. Jacoby. "Cretan Cheese: A Neglected Aspect of Venetian Medieval Trade." *Medieval and Renaissance Venice*, edited by E. E. Kittell and T. F. Madden, 49–68. Urbana and Chicago, 1999 (reprinted in Jacoby 2005).
- Jacoby 2000.** D. Jacoby. "Byzantine Trade with Egypt from the mid-tenth century to the Fourth Crusade." *Thesaurismata* 30 (2000): 25–77.
- Jacoby 2003.** D. Jacoby. "Foreigners and the Urban Economy in Thessalonike, ca. 1150–ca. 1450." *DOP* 57 (2003): 85–132.
- Jacoby 2005.** D. Jacoby. *Commercial Exchange Across the Mediterranean: Byzantium, the Crusader Levant, Egypt and Italy*. Aldershot, 2005.
- Jacquest and Baratte 2005.** H. Jacquest and F. Baratte. "La vaisselle de bronze dans l'Afrique byzantine: état des questions." *AntTard* 13 (2005): 121–34.
- Jagić 1911.** I. V. Jagić. "Glagolicheskoe pi'smo. I. Istorija izuchenija glagolizma. II. Obozrenie sokhranivshikhsja pamjatnikov glagolicheskogo pi's'ma. III. Itogi paleograficheskogo razvitiya glagolicy." *Ènciklopedija slavjanskoj filologii*. Vol. 3. St. Petersburg, 1911.
- M. Jeffreys 2008.** M. Jeffreys. "Literacy." In E. Jeffreys et al. 2008, 796–802.
- E. Jeffreys 2012.** Four Byzantine Novels, edited and translated by E. Jeffreys. Liverpool, 2012.
- E. Jeffreys et al. 2008.** E. Jeffreys, J. Haldon, and R. Cormack, eds. *The Oxford Handbook of Byzantine Studies*. Oxford, 2008.
- Johanning 2003.** G. Johanning. *Stilgeschichte des spätantiken Porträts*. Hamburg, 2003.
- John of Damascus 1975.** Die Schriften des Johannes von Damaskos, edited by B. Kotter. Vol. 3, *Contra imaginum calumniatores orationes tres*. Berlin and New York, 1975.
- A. Johnson 2006.** A. P. Johnson. *Ethnicity and argument in Eusebius' "Preparatio evangelica."* Oxford, 2006.
- F. Johnson 1931.** F. P. Johnson. *Corinth IX. Sculpture 1896–1923*. Cambridge, Mass., 1931.
- Johnstone 1967.** P. Johnstone. *The Byzantine Tradition in Church Embroidery*. London, 1967.
- Jolivet-Lévy 2001.** C. Jolivet-Lévy. *La Cappadoce médiévale, images et spiritualité*. Saint-Léger-Vauban, 2001.
- Jones 1971.** A. H. M. Jones. *The cities of the eastern Roman provinces*. 2nd ed., Oxford, 1971.
- Jordanov 2002.** I. Jordanov. "Preslav." In Laiou 2002a, vol. 2, 667–71.
- Kadas 2001.** S. N. Kadas. *To εικονογραφημένο χειρόγραφο ap. 2 tns μονής Αγίου Παντελεήμονος (Άγιον Όπος)*. Συμβολή στη μελέτη των βυζαντινών ευαγγελίων
- Thessaloniki, 2001.
- Kähler 1967.** H. Kähler. *Die Hagia Sophia*. Mit einem Beitrag von Cyril Mango über die Mosaiken. Berlin, 1967.
- Kakavas 2003.** G. Kakavas. "Θέματα Πατιασικής εικονογραφίας σε κρητικά τρίπτυχα του Βυζαντίου και Χριστιανικού Μουσείου." *DChAE* 24 (2003): 293–306 (with summary in English).
- Kakoulidi 1971.** E. O. Kakoulidi. "Κατάλογος των εθνικικών χειρογράφων του Ελληνικού Ινστιτούτου Βενετίας." *Thesaurismata* 8 (1971): 249–73.
- Kalamara 1997.** P. Kalamara. *Le système vestimentaire à Byzance du IV^e jusqu'à la fin du XI^e siècle*. Ph.D. diss., Villeneuve d'Ascq. Presses Universitaires du Septentrion, 1997.
- Kalamara 2000.** P. Kalamara. "Le costume à Mistra à la fin de la période Paléologue: données provenant de la fouille des tombes de Sainte Sophie." In Geneva 2000, 105–12.
- Kalamara 2001.** P. Kalamara. "The dress worn by the inhabitants of Mystra." In Mystras 2001, 143–47.
- Kalamara 2004a.** P. Kalamara. "Le vêtement byzantin ou syrien en Chypre d'après les pierres tombales." In Imhaus 2004, vol. 2, 107–37.
- Kalamara 2004b.** P. Kalamara. "Νέα στοιχεία στο βυζαντινό βεστιάριο του ενδέκατου αιώνα." In Angelidi 2004, 269–86.
- Kalantzopoulou 2002.** T. Kalantzopoulou. *Μεσαιωνικοί ναοί της Αθήνας από σωζόμενα σχέδια του Paul Durand*. Athens, 2002.
- Kalavrezou-Maxeiner 1985a.** I. Kalavrezou-Maxeiner. *Byzantine Icons in Steatite*. Vienna, 1985.
- Kalavrezou-Maxeiner 1985b.** I. Kalavrezou-Maxeiner. "The Cup of San Marco and the 'Classical' in Byzantium." In *Studien zur mittelalterlichen Kunst, 800–1250. Festschrift für Florentine Mütherich zum 70. Geburtstag*, edited by K. Bierbrauer, P. K. Klein, and W. Sauerländer, 167–74. Munich, 1985.
- Kaldellis 2007a.** A. Kaldellis. "Christodorus on the Statues of the Zeuxippos Baths: A New Reading of the *Ekphrasis*." *Greek, Roman, and Byzantine Studies* 47, no. 3 (2007): 361–83.
- Kaldellis 2007b.** A. Kaldellis. *Hellenism in Byzantium. The Transformations of Greek Identity and the Reception of the Classical Tradition*. Cambridge, 2007.
- Kaldellis 2009.** A. Kaldellis. *The Christian Parthenon. Classicism and Pilgrimage in Byzantine Athens*. Cambridge, 2009.
- Kalligas 1977–79.** M. Kalligas. "Κιβωτιόδοντος από ελεφαντοκαρπού της Μονής Ομπούδη." *DChAE* 9 (1977–79): 303–7 (with summary in French).
- Kalligas 1984.** M. G. Kalligas. *Ἐπῆλνες ζωγράφοι στην Εθνική Πινακοθήκη (μια επιλογή)*. Athens-Ioannina, 1984.
- Kalopissi-Verti 2006.** S. Kalopissi-Verti. "The Proskynetaria of the Templon and Narthex: Form, Imagery, Spatial Connections and Perception." In *Thresholds of the Sacred: Architectural, Art Historical, Liturgical, and Theological Perspectives on Religious Screens, East and West*, edited by Sh. E. J. Gerstel, 107–32. Washington, D.C., 2006.

- Kalopissi-Verti 2007.** S. Kalopissi-Verti. "The Impact of the Fourth Crusade on Monumental Painting in the Peloponnese and Eastern Central Greece up to the End of the Thirteenth Century." In *Byzantine Art in the Aftermath of the Fourth Crusade. The Fourth Crusade and Its Consequences. International Congress, March 9–12, 2004*, edited by P. L. Vocopoulos, 63–88. Athens, 2007.
- Kalopissi-Verti 2012.** S. Kalopissi-Verti. "The murals of the narthex: the paintings of the late thirteenth and fourteenth centuries." In *Asinou across time: studies in the Architecture and Murals of the Panagia Phorbiotissa, Cyprus*, edited by A. Weyl Carr and A. Nicholaides. Washington, D.C., 2012.
- Kalothetos 1980.** Joseph Kalothetos. *Iωάνφ Καλοθέτου συγγράμματα*, edited by D. G. Tsamis. Thessaloniki, 1980.
- Kalpaxis 2004.** A. Kalpaxis. "Οι 'Ακροπόλεις' της Ελεύθερνας. Κεντρικός ανασκαφικός τομέας II." In *Athens* 2004, 104–15.
- Kaltsas 2002.** N. Kaltsas. *Sculpture in the National Archaeological Museum*, Athens, 2002.
- Kampouroglou 1922.** D. G. Kampouroglou. *Αι παλαιά Αθήναι*. Athens, 1922 (anastatic edition, Athens, 1990).
- Karageorghis 1999.** V. Karageorghis. *Ancient Cypriot Art in the Severis Collection*. Athens, 1999.
- Karouzou 1968.** S. Karouzou. *National Archaeological Museum. Collection of Sculpture: a catalogue*. Athens, 1968.
- Kartsonis 1986.** A. D. Kartsonis. *Anastasis. The Making of an Image*. Princeton, N.J., 1986.
- Kastriotis 1900.** P. Kastriotis. "Κεφαλή Αφροδίτης." *AE* (1900): 87–90.
- Kastriotis 1908.** P. Kastriotis. *Γλυπτά του Εθνικού Μουσείου, Κατάλογος Περιγραφικός*. Athens, 1908.
- Kastriotis 1923.** P. Kastriotis. "Ιουλιανού του Αποστάτου κεφαλή." *AE* (1923): 118–23.
- Katsaros 1983.** V. Katsaros. "Ο ναός των Αγίων Θεοδώρων της Αιτωλίκης Σταυρών και ο 'ανεικονικός' του διάκοσμος." In *Αφιέρωμα στην μνήμη Στυλιανού Πελεκανίδη*, 109–66 (with summary in English). Thessaloniki, 1983.
- Katsarou-Moschona and Loukopoulos 2007.** D. Katsarou-Moschona and P. Loukopoulos. "Συντήρηση-αποκατάσταση ξύλινου κιβωτιδίου βυζαντινής περιόδου." In *Enenergetiko Deltio Hellenikon Tmematos Diethnous Institoutou Syntereses Historikon kai Kallitechnikon Ergon* 8 (2007): 16–23.
- Katsioti 2002.** A. Katsioti. "Οι παλαιότερες τοιχογραφίες του Αγίου Γεωργίου του Πλακωτού στην Μαλώνα της Ρόδου. Παραπηρότητα στην τέχνη του 11ου αιώνα στα Δωδεκάνησα." *DChAE* 23 (2002): 105–20 (with summary in English).
- Katsioti forthcoming.** A. Katsioti. "Άγιος Γεώργιος ο 'πολιθαρίστης.' Μία εικόνα a la 'maniera cypria' στην Πάτμο." In *Τιμητικός τόμος στον ακαδημαϊκό Παναγιώτη Βοκοτόπουλο*. Forthcoming.
- Kautzsch 1936.** R. Kautzsch. *Kapitellstudien. Beiträge zu einer Geschichte des spätantiken Kapitells im Osten vom vierten bis ins siebente Jahrhundert*. Berlin and Leipzig, 1936.
- Kazhdan 2006.** A. Kazhdan. *A History of Byzantine Literature (850–1000)*, edited by Ch. Angelidi. Athens, 2006.
- Kazhdan and Franklin 1984.** A. Kazhdan and S. Franklin. *Studies on Byzantine Literature of the Eleventh and Twelfth Centuries*. Cambridge, 1984.
- Kazhdan and Wharton-Epstein 1985.** A. P. Kazhdan and A. Wharton-Epstein. *Change in Byzantine Culture in the eleventh and twelfth centuries*. Berkeley and Los Angeles, 1985.
- Kelly 1995.** J. N. D. Kelly. *Golden mouth: the story of John Chrysostom, ascetic, preacher, bishop*. Ithaca, N.Y., 1995.
- Kennedy 1985.** H. Kennedy. "From Polis to Madina: urban change in late antique and early Islamic Syria." *Past and Present* 106 (1985): 3–27.
- Kennedy 1999.** H. Kennedy. "Islam." In *Bowersock et al. 1999*, 219–37.
- Kent and Painter 1977.** J. P. C. Kent and K. S. Painter. *Wealth of the Roman World. Gold and Silver, AD 300–700*. London, 1977.
- Khoruzhij 2004.** S. S. Khoruzhij, ed. *Isikhazm. Annotirovannaja bibliografija*. Moscow, 2004.
- Kielerich 1998.** B. Kielerich. "The Abundance of Nature – the Wealth of Man: Reflections on an Early Byzantine Seasons Mosaic from Syria." In *KAIROS. Studies in Art History and Literature in Honour of Professor Gunilla Åkerström-Hougen*, edited by E. Piltz and P. Åström Piltz, 22–31. Jonshered, 1998.
- Kielerich 2011.** B. Kielerich. "Private Portraits in Late Antiquity: Observing the Subject." In *Roman Sculpture in Asia Minor. Proceedings of the International Conference to celebrate the 50th anniversary of the Italian excavations at Hierapolis in Phrygia, held on May 24–26, 2007, in Cavallino (Lecce)*, edited by F. D'Andria and I. Romeo, with contributions by J. Auinger et al., 359–70. *JRA*, Supplement 80. Portsmouth, R.I., 2011.
- Kiourtzian 1997.** G. Kiourtzian. "Le Psaume 131 et son usage funéraire dans la Grèce, les Balkans et la Cappadoce à la haute époque byzantine." *CahArch* 45 (1997): 31–39.
- Kiousopoulou 2004.** T. Kiousopoulou. "Στοιχεία της βυζαντινής ενδυμασίας κατά την ύστερη εποχή: Τα καπέλα." In *Angelidi 2004*, 187–96.
- Kiousopoulou 2011.** A. Kiousopoulou. *Emperor or Manager: Power and Political Ideology in Byzantium before 1453*, translated by P. Magdalino. Geneva, 2011.
- Kirillo-Metodievská bibliografija 2003.** *Kirillo-Metodievská bibliografija 1516–1934*. Pod obshtata redakcija na Svetlina Nikolova. Sofia, 2003.
- Kislenger 2007.** E. Kislenger. "Being and Well-Being in Byzantium: The Case of Beverages." In *Material Culture and Well-Being in Byzantium (400–1453), Proceedings of the International Conference (Cambridge, 8–11 September 2001)*, edited by M. Grünbart, E. Kislenger, A. Muthesius, and D. Ch. Stathakopoulos, 147–54. Vienna, 2007.
- Kitromilides 1998.** P. M. Kitromilides. "On the Intellectual Content of Greek Nationalism: Paparrigopoulos, Byzantium and the Great Idea." In *Byzantium and the Modern Greek Identity*, edited by D. Ricks and P. Magdalino, 25–33. Aldershot, 1998.
- Kitsiki-Panagopoulos 1979.** B. Kitsiki-Panagopoulos. *Cistercian and Mendicant Monasteries in Medieval Greece*. Chicago, 1979.
- Kitzinger 1946.** E. Kitzinger. "The Horse and Lion Tapestry at Dumbarton Oaks: A Study in Coptic and Sassanian Textile design." *DOP* 3 (1946): 1–72.
- Kitzinger 1954.** E. Kitzinger. "The Cult of Images in the Age before Iconoclasm." *DOP* 8 (1954) 83–150 (reprinted in E. Kitzinger. *The art of Byzantium and the medieval west: selected studies*, edited by W. E. Kleinbauer, 91–156. Bloomington, 1976).
- Kitzinger 1977.** E. Kitzinger. *Byzantine Art in the Making: Main Lines of Stylistic Development in Mediterranean Art, 3rd–7th Century*. Cambridge, Mass., 1977.
- Kitzinger 1988.** E. Kitzinger. "Reflections on the Feast Cycle in Byzantine Art." *CahArch* 36 (1988): 51–73.
- Klein 2004.** H. A. Klein. "Constantine, Helena, and the Cult of the True Cross in Constantinople." In *Byzance et les reliques du Christ*, edited by J. Durand and B. Flusin, 31–59. Paris, 2004.
- Koder 1969.** J. Koder. "Patiens Athonenses a latinophilis occisi sub Michaele VIII." *JÖB* 18 (1969): 79–88.
- Koder 1993.** J. Koder. *Gemüse in Byzanz. Die Frischgemüseversorgung Konstantinopels im Licht der Geponika*. Vienna, 1993.
- Koder 1995.** J. Koder. "Fresh vegetables for the capital." In *Constantinople and Its Hinterland. Papers from the Twenty-seventh Spring Symposium of Byzantine Studies, Oxford, April 1993*, edited by C. Mango and G. Dagron with the assistance of G. Greatrex, 49–56. Aldershot, 1995.
- Koder 2001.** J. Koder. *Der Lebensraum der Byzantiner. Historisch-geographischer Abriss ihres mittelalterlichen Staates im östlichen Mittelmeerraum*. 2nd ed. with bibliographic addenda, Vienna, 2001.
- Koder 2002.** J. Koder. "Die räumlichen Vorstellungen der Byzantiner von der Ökumene (4. bis 12. Jahrhundert)." *Anzeiger der philosophisch-historische Klasse der Österreichischen Akademie der Wissenschaften* 137, no. 2 (2002): 15–34.
- Koder 2003.** J. Koder. "Europa and Euromediterraneum zur mittelalterlichen Europa-Vorstellung im kosmographischen und geopolitischen Kontext." In *The Idea of European Community in History. Conference Proceedings*, edited by E. Chrysos, P. M. Kitromilides, and C. Svolopoulos, vol. 1, 53–62. Athens, 2003.
- Koder 2004.** J. Koder. "Byzanz, der Mittelmeerraum und Europa. Ökumenische Ideologie und militärische Realpolitik." In *Krieg und Akkulturation (Expansion, Interaktion, Akkulturation 5)*, edited by Th. Kolnberger, I. Steffeblauer, and G. Wieg, 17–35. Vienna, 2004.
- Koder 2005a.** J. Koder. "Η γεωγραφική διάσταση της βυζαντινής Οικουμένης." In *Byzantium as Oecumene*, edited by E. Chrysos, 25–45. Athens, 2005.
- Koder 2005b.** J. Koder. "Η καθημερινή διατροφή στη Βυζαντίου με βάση τις πηγές." In *Papanikola-Bakirtzi 2005a*, 17–30 (with summary in English).
- Koder 2013.** J. Koder. "Everyday Food in the Middle Byzantine Period." In *Ancient Greek and Byzantine Gastronomy*, edited by I. Anagnostakis, 139–56. Athens, 2013.
- Koilakou 2013.** Ch. Koilakou. "Byzantine Thebes." In *Albania and Chalkia* 2013.
- Kollias 1994.** I. E. Kollias. "Σχεδίασμα της Αρχαιολογίας και Τέχνης της Καλύμνου από τα παλαιοχριστιανικά χρόνια μέχρι το τέλος της Ιητοποκρατίας (1552)." In *Κάλυμνος, Ελληνορθόδοξος ορισμός του Αιγαίου*, 23–50. Athens, 1994.
- Kollwitz 1941.** J. Kollwitz in collaboration with P. Schazmann. *Oströmische Plastik der theodosianischen Zeit*. Berlin, 1941.
- Kominis 1966.** A. D. Kominis. "Ο νέος κατάλογος των κειρογράφων της επαρχίας Ιεράς Μονής Ιωάννου του Θεολόγου (Μέθοδος και προβλήματα)." *Symmeikta* 1 (1966): 17–34.
- Kominis 1968.** A. D. Kominis. *Πίνακες χρονολογημένων πατμιακών κωδίκων*. Athens, 1968.
- Kominis 1988a.** A. D. Kominis. *Πατμιακή βιβλιοθήκη ήτοι νέος κατάλογος των κειρογράφων κωδίκων της Ιεράς Μονής Αγίου Ιωάννου του Θεολόγου Πάτμου*. Vol. 1.
- Kourkoutidou-Nikolaïdou 1981.** E. Kourkoutidou-Nikolaïdou. "Το εγκαίνιο της βασιλικής στην ανατολικό νεκροταφείο της Θεσσαλονίκης." *AE* (1981): 70–81.
- Kourkoutidou-Nikolaïdou 1997.** E. Kourkoutidou-Nikolaïdou. "Codex Purpureus Petropolitanus." *Museum of Byzantine Culture* 4 (1997): 46–53.
- Kourkoutidou-Nikolaïdou 2012.** E. Kourkoutidou-Nikolaïdou. "Acheiropoietos." In *Bakirtzis 2012*, 196–237.
- Kourkoutidou-Nikolaïdou and Tourta 1997.** E. Kourkoutidou-Nikolaïdou and A. Tourta. *Wandering in Byzantine Thessaloniki*. Athens, 1997.
- Kouzeli 2002.** K. Kouzeli. "Εικόνα της Πλαναγίας Γλυκοφιλούσας του Μουσείου Μπενάκη (αρ. ευρ. 2972): συμβολή στη μελέτη του έργου με οπτική μικροσκοπία, ηλεκτρονική μικροσκοπία σάρωσης και μικροανάλυση ακτίνων X." In M. Vassilaki 2002a, 231–36 (with summary in English).
- Kόδικες 1–101.** Athens, 1988.
- Kominis 1988b.** A. D. Kominis. "The Library and the Archive: The Manuscripts." In *Patmos. Treasures of the Monastery*, edited by A. D. Kominis, 328–31. Athens, 1988.
- Kondakov 1902.** N. P. Kondakov. *Pamjatniki chrisianskago iskusstva na Afone*. St. Petersburg, 1902.
- Konidaris 1982.** J. Konidaris. "Die Novellen des Kaisers Herakleios." In *Fontes Minores V*, edited by D. Simon, 33–106. Frankfurt am Main, 1982.
- Konstantios et al. 2004.** D. Konstantios et al. *The World of the Byzantine Museum*. Athens, 2004.
- Korač 1992.** D. Korač. "Sveta Gora pod Serpskom vlašču (1345–1371)." *Zbornik Radova Vizantoloskog Instituta* 31 (1992): 5–199 (with summary in English: "Mount Athos under Serbian Rule (1345–1371)").
- Korpela 2001.** J. Korpela. *Prince, Saint, and Apostle: Prince Vladimir Svyatoslavich of Kiev, his Posthumous Life, and the Religious Legitimization of the Russian Great Power*. Wiesbaden, 2001.
- Kosmas Indikopleustes 1968–73.** Cosmas Indikopleustēs. *Topographie chrétienne*, edited and translated into French by W. Wolska-Conus. 3 vols. Paris, 1968–73.
- Kotzabassi and N. Ševčenko 2010.** S. Kotzabassi and N. Patterson Ševčenko, with the collaboration of D. C. Skemer. *Greek Manuscripts at Princeton, Sixth to Nineteenth Century. A Descriptive Catalogue*. Princeton, N.J., 2010.
- Kotzamani 1999.** D. Kotzamani. *Technical, chemical and damage assessment of eight silver plates from the Benaki Museum*. M.A. thesis, University College London, Institute of Archaeology. London, 1999.
- Kotzamani 2002.** D. Kotzamani. "Technical and chemical examination of the brass bucket with a hunting scene." *Mouseio Benaki* 2 (2002): 55–70.
- Kötzsche-Breitenbruch 1986.** L. Kötzsche-Breitenbruch. "Windel und Grablinnen." *JbAC* 29 (1986): 181–87.
- Kougeas 1950.** S. Kougeas. "Περὶ τῶν Μελιγκῶν του Ταῦγετου εξ αρορρής ανεκδότου βυζαντινής επιγραφῆς εκ Λακωνίας." *Pragmateiai tes Akadēmias Athenon* 15, no. 3 (1950): 1–34.
- Koukoules 1948–57.** Ph. Koukoules. *Βυζαντινών Βίων και Πολιτισμός*. 6 vols. Athens, 1948–57.
- Koukouli-Chrysanthaki and Bakirtzis 1997.** Ch. Koukouli-Chrysanthaki and Ch. Bakirtzis. *Philippi*. Athens, 1997.
- Kountoura-Galake 1996.** E. Kountoura-Galake. *Ο βυζαντινός κλήρος και η κοινωνία των "οκτοειδών αἰώνων."* Athens, 1996.
- Kourkoutidou-Nikolaïdou 1981.** E. Kourkoutidou-Nikolaïdou. "Το εγκαίνιο της βασιλικής στην ανατολικό νεκροταφείο της Θεσσαλονίκης." *AE* (1981): 70–81.
- Kourkoutidou-Nikolaïdou 1997.** E. Kourkoutidou-Nikolaïdou. "Codex Purpureus Petropolitanus." *Museum of Byzantine Culture* 4 (1997): 46–53.
- Kourkoutidou-Nikolaïdou 2012.** E. Kourkoutidou-Nikolaïdou. "Acheiropoietos." In *Bakirtzis 2012*, 196–237.
- Kourkoutidou-Nikolaïdou and Tourta 1997.** E. Kourkoutidou-Nikolaïdou and A. Tourta. *Wandering in Byzantine Thessaloniki*. Athens, 1997.

- Krause 2004.** K. Krause. *Die illustrierten Homilien des Johannes Chrysostomos in Byzanz*. Wiesbaden, 2004.
- Krautheimer 1986.** R. Krautheimer. *Early Christian and Byzantine Architecture*. 4th ed. revised by R. Krautheimer and S. Ćurčić. Harmondsworth, 1986.
- Krautschick 1989.** S. Krautschick. "Die Familie der Könige in Spätantike und Frühmittelalter." In *Das Reich und die Barbaren*, edited by E. Chrysos and A. Schwarcz, 109–42. Vienna, 1989.
- Kravari 1991.** V. Kravari. "Note sur le prix des manuscrits (IX^e–XV^e siècle)." In *Hommes et richesses dans l'Empire Byzantin*. Vol. 2, VIII^e–XV^e siècle, edited by V. Kravari, J. Lefort, and C. Morrisson, 375–84. Paris, 1991.
- Krekic 1961.** B. Krekic. *Dubrovnik (Raguse) et le Levant au Moyen Âge*. Paris, 1961.
- Kritzas 1971.** Ch. Kritzas. "Το Βυζαντινόν ναυάγιον Πελαγονήσου Αἴοννήσου." *AAA* 4, no. 2 (1971): 176–82 (with summary in English).
- Kritzas 1973–74.** Ch. V. Kritzas. "Οδός Τριπότεως 7β (οικόπεδον αδελφών Μνούρων)." *ADelt* 29 (1973–74), B'2 – *Chronika*, 230–42. Athens, 1979.
- Krueger 2004.** D. Krueger. *Writing and Holiness. The Practice of Authorship in the Early Christian East*. Philadelphia, 2004.
- Krug 2008.** A. Krug. "Kreuze auf antiken Bildwerken." In *Studia in honorem Aleksandrea Dimitrova-Milcheva. Southeastern Europe in the Antiquity, 6th century BC–early 7th century AD*, edited by E. Gencheva, 548–57. Sofia, 2008.
- Kühnel 1987.** B. Kühnel. *From the Earthly to the Heavenly Jerusalem. Representations of the Holy City in Christian Art of the First Millennium*. Rome, Freiburg, and Vienna, 1987.
- Kuev 1974.** K. M. Kuev. *Azbuchnata molitva v slavjanskie literaturi*. Sofia, 1974.
- Kurtz 1905.** E. Kurtz. "Ἐτέρα δυο ανέκδοτα πονημάτα Κωνσταντίνου Μαβασούν." *Vizantiiskii vremennik* 12 (1905): 69–98 (in Russian).
- Kyritses 1997.** D. Kyritses. *The Byzantine Aristocracy in the Thirteenth and Early Fourteenth Century*. Ph.D. diss., Harvard University. Cambridge, Mass., 1997.
- Labowsky 1967.** L. Labowsky. "Bessarione." In *Dizionario biografico degli italiani*, vol. 9, 686–96. Rome, 1967.
- Labowsky 1979.** L. Labowsky. *Bessarion's Library and the Biblioteca Marciana: Six Early Inventories*. Rome, 1979.
- Lafontaine-Dosogne 1987.** J. Lafontaine-Dosogne. "Pour une problématique de la peinture d'Église byzantine à l'époque iconoclaste." *DOP* 41 (1987): 321–37.
- Laiou 1972.** A. E. Laiou. *Constantinople and the Latins. The Foreign Policy of Andronicus II, 1282–1328*. Cambridge, Mass., 1972.
- Laiou 1973.** A. Laiou. "The Byzantine Aristocracy in the Palaeologan period: a story of arrested development." *Viator* 4 (1973): 131–51 (reprinted in Laiou 1992).
- Laiou 1990.** A. E. Laiou. "Händler und Kaufleute auf dem Jahrmarkt." In *Fest und Alltag in Byzanz*, edited by G. Prinzing and D. Simon, 53–70. Munich, 1990.
- Laiou 1992.** A. E. Laiou. *Gender, Society and Economic Life in Byzantium*. Hampshire, 1992.
- Laiou 1993.** A. E. Laiou. "On Just War in Byzantium." In *TO ΕΑΛΗΝΙΚΟΝ. Studies in Honor of Speros Vryonis, Jr. Vol. 1, Hellenic Antiquity and Byzantium*, edited by J. S. Langton, S. W. Reinert, J. Stanojevic Allen, and Ch. P. Ioannides, 153–77. New Rochelle, N.Y., 1993.
- Laiou 2002a.** A. E. Laiou, ed. *The Economic History of Byzantium. From the Seventh through the Fifteenth Century*. 3 vols. Washington, D.C., 2002.
- Laiou 2002b.** A. E. Laiou. "Exchange and Trade, Seventh–Twelfth Centuries." In *Laiou 2002a*, vol. 2, 697–770.
- Laiou-Thomadakis 1980–81.** A. E. Laiou-Thomadakis. "The Byzantine Economy in the Mediterranean Trade System: Thirteenth–Fifteenth Centuries." *DOP* 34–35 (1980–81): 177–222 (reprinted in Laiou 1992).
- Laiou-Thomadakis 1982.** A. Laiou-Thomadakis. "The Greek Merchant of the Palaeologan Period: A Collective Portrait." *PAA* 57 (1982): 96–132 (reprinted in Laiou 1992).
- Laiou and Morrisson 2007.** A. E. Laiou and C. Morrisson. *The Byzantine Economy*. Cambridge and New York, 2007.
- Lake 1909.** K. Lake. *The Early Days of Monasticism on Mount Athos*. Oxford, 1909.
- Lambakis 1905.** G. Lambakis. "Σέρραι." *DChAE* 5 (1905): 43–84.
- Lambrinos 1996.** K. E. Lambrinos. "Ἡ εξῆλιξη τns κρητικής ευγένειας στους πρώτους αιώνες τns βενετοκρατίας." *Thesaurismata* 26 (1996): 206–24.
- Lambros 1907.** S. P. Lambros. "Λακεδαιμόνιοι βιβλιογράφοι και κτήτορες κωδίκων κατά τους μέσους αιώνας και επί τουρκοκρατίας." *Neos Hellinonmemon* 4 (1907): 152–87, 303–57.
- Laughlin 1995.** B. Laughlin. *The Aristotle Adventure. A Guide to the Greek, Arabic, and Latin Scholars Who Transmitted Aristotle's Logic to the Renaissance*. Flagstaff, Ariz., 1995.
- Laurent and Darrouzès 1976.** V. Laurent and J. Darrouzès, eds. *Dossier grec de l'Union de Lyon (1273–1277)*. Paris, 1976.
- Lausanne 2004.** *Du Greco à Delacroix. Les collections de la Pinacothèque nationale d'Athènes*, edited by M. Lambraki-Plaka and J. Cosandier. Exh. cat., Lausanne, Fondation de l'Hermitage. Athens and Lausanne, 2004.
- Lauter 1988.** H. Lauter. "Der praxitelische Kopf, Athen, Nationalmuseum 1762." *Antike Plastik* 19 (1988): 21–29.
- Lavan 2012.** L. Lavan. "From *polis* to *emporion*? Retail and Regulation in the Late Antique City." In *Trade and Markets in Byzantium*, edited by C. Morrisson, 333–77. Washington, D.C., 2012.
- Lavrov 1966.** P. A. Lavrov. *Materialy po istorii vozniknovenija drevnejanskij pis'mennosti*. The Hague and Paris, 1966.
- Lavvas 2002.** G. P. Lavvas. "Town Planning in Byzantium." In *Thessaloniki 2002*, 29–39.
- Lazarev 1967.** V. Lazarev. *Storia della pittura bizantina*. Italian ed. revised and enlarged by the author. Turin, 1967.
- Lazaridis 1972.** P. Lazaridis. "Βυζαντινά και μεσαιωνικά μνημεία Φθιώτιδος-Φωκίδος." *ADelt* 27 (1972), B'2 – *Chronika*, 390–93. Athens, 1977.
- Lazaridis 1973.** P. Lazaridis. "Βυζαντινά και μεσαιωνικά μνημεία Φθιώτιδος." *ADelt* 28 (1973), B'1 – *Chronika*, 321–25. Athens, 1977.
- Le Pogam 2007.** P.-Y. Le Pogam. "Le thème de la 'tête de feuilles' aux XIII^e et XIV^e siècles: l'humanisme gothique à l'épreuve." In *La Sculpture en Occident. Études offertes à Jean-René Gaborit*, edited by G. Bresc-Bautier, F. Baron, and P.-Y. Le Pogam, 33–45. Dijon, 2007.
- Le Tourneau and Millet 1905.** M. Le Tourneau and G. Millet. "Un chef-d'œuvre de la broderie byzantine." *BCH* 29 (1905): 259–68.
- Leader-Newby 2004.** R. E. Leader-Newby. *Silver and Society in Late Antiquity: Functions and Meanings of Silver Plate in the Fourth to Seventh Centuries*. Aldershot, 2004.
- Leclercq 1936.** H. Leclercq, s.v. "Orphée." In *DACL* 12, cols. 2735–55. Paris, 1936.
- Lefort et al. 1991.** J. Lefort, R. Bondoux, J.-C. Cheynet, J.-P. Grélois, V. Kravari, and J.-M. Martin, eds. *Géométries du fisc byzantin*. Paris, 1991.
- Lehmann-Hartleben 1923–24.** K. Lehmann-Hartleben. "Bellerophon und der Reiterheilige." *Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung* 38–39 (1923–24): 264–80.
- Lekatsas 2008.** P. Lekatsas. *H ψυχή. Η ιδέα τns ψυχής και τns αθανασίας και τa έθημα tou θαύτου*. Athens, 2008 (1st ed., Athens, 1957).
- Lemerle 1945.** P. Lemerle. *Philippes et la Macédoine orientale à l'époque chrétienne et byzantine. Recherches d'histoire et d'archéologie*. Paris, 1945.
- Lemerle 1953.** P. Lemerle. "Les archives du monastère des Amalfitains au Mont Athos." *EEBS* 23 (1953): 548–66.
- Lemerle 1965.** P. Lemerle. "Thomas le Slave." *Travaux et Mémoires* 1 (1965): 255–97.
- Lemerle 1971.** P. Lemerle. *Le premier humanisme byzantin. Notes et remarques sur enseignement et culture à Byzance des origines au X^e siècle*. Paris, 1971. (translation in Greek, Athens, 1985).
- Lepage 1971.** C. Lepage. "Les bracelets de luxe romains et byzantins du II^e au VI^e siècle. Étude de la forme et de la structure." *CahArch* 21 (1971): 1–23.
- Lesky 1981.** A. Lesky. *Iotopía tns apxaias ἐλληνικής ποιοτεχνίας*, translated by A. G. Tsopanakis. 5th rev. ed., Thessaloniki, 1981.
- Lévêque 1960.** P. Lévêque. "Observations sur l'iconographie de Julien dit l'Apostat d'après une tête inédite de Thasos." *MonPlot* 51 (1960): 105–28.
- Leveto 1990.** P. D. Leveto. "The Marian Theme of the frescoes in S. Maria at Castelsuprio." *ArtB* 72, no.3 (1990): 393–413.
- Levi 1947.** D. Levi. *Antioch mosaic pavements*. 2 vols. Princeton, 1947.
- Libanios 1963.** Libanius. *Opera*, edited by R. Foerster. 13 vols. Hildesheim, 1963 (reprint of the Leipzig ed. 1903–27).
- Lidov 2005.** A. Lidov. "The Miracle of Reproduction. The Mandylion and Keramion as a paradigm of sacred space." In *L'immagine di Cristo dall'Acheropita alla mano d'artista, dal tardo medioevo all'età barocca*, edited by C. Frommel, G. Morello, and G. Wolf, 17–41. Rome, 2005.
- Liebeschuetz 1972.** J. H. W. G. Liebeschuetz. *Antioch: city and imperial administration in the later Roman empire*. Oxford, 1972.
- Liebeschuetz 2011.** J. H. W. G. Liebeschuetz. *Ambrose and John Chrysostom. Clerics between Desert and Empire*. Oxford, 2011.
- Life of St Peter of Athos 1999.** *Alle origini dell'Athos. La Vita di Pietro l'Athonita*, introduction, translation, and notes by A. Rigo. Magnano, 1999.
- Life of St Peter of Altroia 1956.** *La vie merveilleuse de saint Pierre d'Altroia (837)*, edited, translated, and commented by V. Laurent. 2 vols. Brussels, 1956.
- Lightbown 1978.** R. W. Lightbown. *Secular Goldsmiths' Work in Medieval France: A History*. London, 1978.
- Limantzaki 2009.** L. Limantzaki. "Ανασκαφή Αγροτικής Τράπεζας." In *Xaviá (Κύδωνία): Περιήγηση σε χώρους apxaias μνήμης*, edited by M. Andreadaki-Vlazaki, 186–95. Chania, 2009.
- Linardou 2011.** K. Linardou. "New Visions of Old Meanings: Paris. gr. 135 and Some Anti-Latin Visual Implications." In *Images of the Byzantine World: Visions, Messages and Meanings. Studies Presented to Leslie Brubaker*, edited by A. Lymberopoulou, 169–84. Farnham, 2011.
- Lisbon 2007.** *The Greeks: Art Treasures from the Benaki Museum, Athens*, edited by E. Georgoula. Exh. cat., Lisbon, Calouste Gulbenkian Museum. Lisbon, 2007.
- Littlewood et al. 2002.** A. Littlewood, H. Maguire, and J. Wolschke-Bulmahn, eds. *Byzantine Garden Culture*. Washington, D.C., 2002.
- Liutprand of Cremona 1993.** *Liutprand of Cremona. The Embassy to Constantinople and Other Writings*, translated by F. A. Wright, edited by J. J. Norwich. London, 1993.
- Lives of St Athanasios of Athos 1982.** *Vitae duae antiquae Sancti Athanasii Athonitae*, edited by J. Noret. Turnhout, 1982.
- Livieratos 2007.** E. Livieratos. *25 Αιώνες χαρτογραφίας και χαρτών. Μια περίηγηση από τους Ιωνες στον Πτολεμαίο και τον Ρήγα*. Thessaloniki, 2007.
- Lochin 1994.** C. Lochin, "Pegasus." *LIMC* VII (1994): 214–30.
- Loffreda 2001.** S. Loffreda. *Light and Life: Ancient Christian Oil Lamps of the Holy Land*. Jerusalem, 2001.
- Logvin 2001.** G. N. Logvin. *Sobor Svjatoi Sofii v Kieve*. Kiev, 2001.
- London 1981.** *Masterpieces of Serbian Goldsmiths' Work, 13th–18th century: an exhibition*, edited by B. Radojković and D. Milovanović. Exh. cat., London, Victoria and Albert Museum. London, 1981.
- London 1987a.** *East Christian Art*, edited by Y. Petsopoulos. Exh. cat., London, Bernheimer Fine Arts. London, 1987.
- London 1987b.** *From Byzantium to El Greco. Greek Frescoes and Icons*, edited by M. Achimastou-Potamianou. Exh. cat., London, Royal Academy of Arts. London, 1987.
- London 1994.** *Byzantium. Treasures of Byzantine Art and Culture from British Collections*, edited by D. Buckton. Exh. cat., London, British Museum. London, 1994.
- London 1998.** *Conversation with God. Icons from the Byzantine Museum of Athens (9th–15th centuries)*, edited by Ch. Baltoyanni. Exh. cat., London, Hellenic Center. Athens, 1998.
- London 2006.** *The Road to Byzantium: Luxury Arts of Antiquity*, edited by F. Althaus and M. Sutcliffe. Exh. cat., London, Hermitage Rooms at Somerset House. London, 2006.
- London 2008.** *Byzantium 330–1453*, edited by R. Cormack and M. Vassilaki. Exh. cat., London, Royal Academy of Arts. London, 2008.
- Los Angeles 2006.** *Holy Image, Hallowed Ground. Icons from Sinai*, edited by R. S. Nelson and K. M. Collins. Exh. cat., Los Angeles, The J. Paul Getty Museum. Los Angeles, 2006.
- Louvi-Kizis 2003.** A. Louvi-Kizis. "Οι κτήτορες τns Περιβήτεπου tou Μυστρά." *DChAE* 24 (2003): 101–18 (with summary in French).
- Louvi-Kizis 2004.** A. Louvi-Kizis. "Τo γιλιτό 'προσκυντάρι' στo νaοu tou Ayiou Γεωργiou tou Kάστrou σto Γepάki." *DChAE* 25 (2004): 111–26 (with summary in French).
- Loverdou-Tsigarida 1997.** K. Loverdou-Tsigarida. "Objets précieux de l'église de la Vierge Galaktissa au monastère de Lavra (Mont Athos)." *Zograf* 26 (1997): 81–86.
- Loverdou-Tsigarida 1998.** K. Loverdou-Tsigarida. "Byzantine small art works." In *The Holy and Great Monastery of Vatopaidi. Tradition, History, Art*, vol. 2, 458–99. Mount Athos, 1998.
- Loverdou-Tsigarida 2006.** K. Loverdou-Tsigarida. "Buζαντινές αργυροπενίκρουες

- επενδύσεις εικόνων." In Tsigaridas and Loverdou-Tsigarida 2006, 275–90.
- Lowden 1988.** J. Lowden. "Observations on Illustrated Byzantine Psalters." *ArtB* 70, no. 2 (1988): 242–60.
- Lowden 1992a.** J. Lowden. *The Octateuchs. A Study in Byzantine Manuscript Illustration.* University Park, Pa., 1992.
- Lowden 1992b.** J. Lowden. "The luxury book as diplomatic gift." In Shepard and Franklin 1992, 249–60.
- Lowden 2009.** J. Lowden. *The Jaharis Gospel Lectionary. The Story of a Byzantine Book.* New York, 2009.
- Lubsen-Admiraal 2004.** S. M. Lubsen-Admiraal. *Ancient Cypriot Art: The Thanos N. Zintilis Collection.* Athens, 2004.
- Lucian 1915.** *Lucian*, edited by A. M. Harmon. 2 vols. Cambridge, Mass., 1915.
- Lupis 2011.** V. B. Lupis. "Srednjovjekovna raspela iz Stona i okolice." *Starohrvatska prosvjeta* 38, no. 3 (2011): 245–81 (with summary in English). Available at: http://hrcak.srce.hr/index.php?show=clanak&kid_clanak_jezik=120647
- Lymbropoloulou and Duits 2013.** A. Lymbropoloulou and R. Duits, eds. *Byzantine Art and Renaissance Europe.* Burlington, Vt., 2013.
- Maas 2005.** M. Maas, ed. *The Cambridge companion to the age of Justinian.* New York, 2005.
- Macrides 1992.** R. Macrides. "Dynastic marriages and political kinship." In Shepard and Franklin 1992, 263–80.
- Magdalino 1992.** P. Magdalino. "Τα χαρτουλάρια της Βόρειας Ελλάδας το 1204." In *The Despotate of Epirus. Proceedings of the International Symposium "The Despotate of Epirus"* (Arta, 27–31 May 1990), edited by E. Chrysos, 31–35. Arta, 1992.
- Magdalino 1993.** P. Magdalino. *The Empire of Manuel I Komnenos, 1143–1180.* Cambridge, 1993.
- Magdalino 1998.** P. Magdalino. "The road to Baghdad in the thought-world of ninth-century Byzantium." In Brubaker 1998a, 195–213.
- Magdalino 2004.** P. Magdalino. "L'église du Phare et les reliques de la Passion à Constantinople (VII^e/VIII^e–XII^e siècles)." In *Byzance et les reliques du Christ*, edited by J. Durand and B. Flusin, 15–30. Paris, 2004.
- Magdalino 2005.** P. Magdalino. "Ο οφθαλμός της οικουμένης και ο μοφαλός της γης. Η Κωνσταντινούπολη ως οικουμενική πρωτεύουσα." In *Byzantium as Oecumene*, edited by E. Chrysos, 107–23. Athens, 2005.
- Magoulias 1984.** H. J. Magoulias, trans. *O City of Byzantium, Annals of Niketas Choniates.* Detroit, 1984.
- E. Maguire and H. Maguire 1992.** E. Dauterman Maguire and H. Maguire. "Byzantine Pottery in the History of Art." In Urbana 1992, 1–20.
- E. Maguire and H. Maguire 2007.** E. Dauterman Maguire and H. Maguire. *Other Icons. Art and Power in Byzantine Secular Culture.* Princeton, N.J., 2007.
- H. Maguire 1977.** H. Maguire. "The Depiction of Sorrow in Middle Byzantine Art." *DOP* 31 (1977): 123–74.
- H. Maguire 1987.** H. Maguire. *Earth and Ocean: The Terrestrial World in Early Byzantine Art.* University Park, Pa., 1987.
- H. Maguire 1994.** H. P. Maguire. "The Cage of Crosses: Ancient and Medieval Sculptures of the 'Little Metropolis' in Athens." In *Θυμάρια στην μνήμη της Λασκαρίνας Μπούρα*, vol. 1, 169–72. Athens, 1994.
- H. Maguire 1996.** H. Maguire. *The Icons of their bodies. Saints and their Images in Byzantium.* Princeton, N.J., 1996.
- H. Maguire 1999a.** H. Maguire. "The good life." In Bowersock et al. 1999, 238–57.
- H. Maguire 1999b.** H. Maguire. "The Nile and the Rivers of Paradise." In *The Madaba Map Centenary 1897–1997. Travelling through the Byzantine Umayyad Period. Proceedings of the International Conference Held in Amman (7–9 April 1997)*, edited by M. Piccirillo and E. Alliata, 179–84. Jerusalem, 1999.
- H. Maguire 1999c.** H. Maguire. "The Profane Aesthetic in Byzantine Art and Literature." *DOP* 53 (1999): 189–205.
- H. Maguire 2005.** H. Maguire. "'A Fruit Store and an Aviary': Images of Food in House, Palace, and Church." In *Papanikola-Bakirtzi 2005a*, 133–46.
- H. Maguire 2010.** H. Maguire. "The Aniketos Icons and the Display of Relics in the Decoration of San Marco." In *San Marco, Byzantium, and the Myths of Venice*, edited by H. Maguire and R. S. Nelson, 91–111. Washington, D.C., 2010.
- H. Maguire 2011a.** H. Maguire. "Validation and Disruption: The Binding and Severing of Text and Image in Byzantium." In *Bild und Text im Mittelalter*, edited by K. Krause and B. Schellewald, 269–81. Cologne, 2011.
- H. Maguire 2011b.** H. Maguire. "Personal adornment: glory, vainglory and insecurity." In New York 2011, 43–47.
- H. Maguire 2012.** H. Maguire. *Nectar and Illusion: Nature in Byzantine Art and Literature.* New York, 2012.
- Mainstone 1988.** R. J. Mainstone. *Hagia Sophia. Architecture, Structure and Liturgy of Justinian's Great Church.* New York, 1988.
- Majeska 1981.** G. P. Majeska. "The Sanctification of the First Region: Urban Reorientation in Palaeologan Constantinople." In *Actes du XVI^e Congrès International d'Études Byzantines, Athènes, Septembre 1976*, vol. 2, 1, 359–65. Athens, 1981.
- Majeska 1984.** G. P. Majeska. *Russian Travelers to Constantinople in the Fourteenth and Fifteenth Centuries.* Washington, D.C., 1984.
- Majeska 2002.** G. P. Majeska. "Russian Pilgrims in Constantinople." *DOP* 56 (2002): 93–108.
- Makarij 1995.** Makarij (Bulgakov). *Istorija Russkoj Cerkvi.* Vol. 2. Moscow, 1995.
- Makaronas 1940.** Ch. I. Makaronas. "Χρονικά Αρχαιολογικά." *Makedonika* 1 (1940): 463–96.
- Makropoulou 1985.** D. Makropoulou. "Από το υστεροβυζαντινό νεκροταφείο της Μονής Βλατάδων." *E Thessalonike* 1 (1985): 255–309 (with summary in English).
- Makropoulou 1990.** D. Makropoulou. "Οικόπεδο συγκροτήματος κατοικιών 'Αξιός'." *ADelt* 45 (1990), B'2 – *Chronika*, 335–37. Athens, 1995.
- Makropoulou 2007.** D. Makropoulou. *Tάφοι και ταφές από το Δυτικό Νεκροταφείο της Θεσσαλονίκης (Β' μισό 3ου αιώνα–6ος αιώνας μ.Χ.).* Unpublished Ph.D. diss., University of Athens. Athens, 2007.
- Maksimovich 2004.** K. A. Maksimovich. *Zakon soudnyj ljud'mâ. Istohnikovedcheskie i lingvisticheskie apsekti issledovanija slavjanskogo juridicheskogo pamjatnika.* Moscow, 2004.
- Malalas 1986.** *The Chronicle of John Malalas*, translated into English by E. Jeffreys, M. Jeffreys, and R. Scott. Melbourne, 1986.
- Malalas 2000.** Ioannis Malalas. *Chronographia*, edited by J. Thurn. Berlin, 2000.
- Maliaras 1991.** N. Maliaras. *Die Orgel im byzantinischen Hofzeremoniell des 9. und des 10. Jahrhunderts. Eine Quellenuntersuchung.* Munich, 1991.
- Malingoudi 1994.** J. Malingoudi. *Die russisch-byzantinischen Verträge des 10. Jahrhunderts aus diplomatischer Sicht.* Thessaloniki, 1994.
- Maltezou 1988.** Ch. A. Maltezou. "Η Κρήτη στη διάρκεια της περιόδου της βενετοκρατίας (1211–1669)." In *Κρήτη: ιστορία και πολιτισμός*, edited by N. Panagiotakis, vol. 2, 105–61. Crete, 1988.
- Maltezou 1995.** Ch. A. Maltezou. "Byzantine 'consuetudines' in Venetian Crete." *DOP* 49 (1995): 269–80.
- Maltezou 1998a.** Ch. A. Maltezou. "Η Κρήτη ανάμεσα στη Γαληνοτάτη και τη Βασιλεύουσα." *Cretan Studies* 6 (1998): 3–21 (with summary in English).
- Maltezou 1998b.** Ch. A. Maltezou. "Κ' εμίσεψες, Παρθένα μου . . . Η οικειονόν των κρητικών συμβόλων από τη Βενετία." In *E Kathemerine, Epta emeres*, January 25, 1998, 10–12.
- Maltezou 2001.** Ch. A. Maltezou. "I Greci tra Veneziani e Genovesi." In *Genova, Venezia, il Levante nei secoli XII–XIV. Atti del Convegno internazionale di studi, Genova–Venezia, 10–14 marzo 2000*, edited by Gh. Ortalli and D. Puncuh, 189–99. Venice, 2001.
- Maltezou 2007.** Ch. A. Maltezou. "Βυζαντινά πολιτισμικά αγαθά και βενετικά πολιτικά προναϊόνδα." In *Byzantina Mediterranea. Festschrift für Johannes Koder zum 65. Geburtstag*, edited by K. Belke, E. Kislinger, A. Küller, and M. A. Stassinopoulou, 417–33. Vienna, 2007.
- Maltezou 2010.** Ch. A. Maltezou, ed. *Βενετοκρατούμενη Ελλάδα. Προσεγγίστας την ιστορία της.* 2 vols. Athens and Venice, 2010.
- Mango 1959.** C. Mango. *The Brazen House: a study of the vestibule of the imperial palace of Constantinople.* Copenhagen, 1959.
- Mango 1967.** C. Mango. "Die Mosaiken." In Kähler 1967, 49–64.
- Mango 1972.** C. A. Mango. *The Art of the Byzantine Empire 312–1453: Sources and Documents.* Englewood Cliffs, N.J., 1972.
- Mango 1975.** C. Mango. "The Availability of Books in the Byzantine Empire, A.D. 750–850." In I. Ševčenko and Mango 1975, 29–45.
- Mango 1977.** C. Mango. "The Liquidation of Iconoclasm and the Patriarch Photios." In Bryer and Herrin 1977, 133–40.
- Mango 1978.** C. Mango. "The Date of the Studius Basilica at Istanbul." *BMGS* 4 (1978): 115–22.
- Mango 1992.** C. Mango. "Byzantine Writers on the Fabric of Hagia Sophia." In *Hagia Sophia from the Age of Justinian to the Present*, edited by R. Mark and A. S. Çakmak, 41–56. Cambridge and New York, 1992.
- Mango and I. Ševčenko 1973.** C. Mango and I. Ševčenko. "Some Churches and Monasteries on the Southern Shore of the Sea of Marmara." *DOP* 27 (1973): 235–77.
- Mango and Mundell Mango 1993.** C. Mango and M. Mundell Mango. "Cameos in Byzantium." In *Cameos in Context: the Benjamin Zucher lectures, 1990*, edited by M. Henig and M. Vickers, 57–76. Oxford, 1993.
- Manoussakas 1960.** M. I. Manoussakas. *Η εν Κρήτη συναρχοσία του Σήφη Βλαστού (1453–1454) και η νέα συνωμοτική κίνησις του 1460–1462.* Athens, 1960.
- Manoussakas 1960–61.** M. I. Manoussakas. "Μέτρα της Βενετίας έναντι της εν Κρήτη επιρροής του Πατριαρχείου Κωνσταντινουπόλεως κατ' ανέκδοτα βενετικά έγγραφα (1418–1419)." *EEBS* 30 (1960–61): 85–144.
- Manoussakas 1961.** M. I. Manoussakas. "Βενετικά έγγραφα αναφέρομενα εις την εκκλησιαστικήν ιστορίαν της Κρήτης του 14ου–16ου αιώνος (Πρωτοπάρδες και πρωτοψάται Χάνδακος)." *DIEE* 15 (1961): 149–233.
- Mansi 1960–61.** J. D. Mansi, ed. *Sacrorum conciliorum, nova et amplissima collectio.* Graz, 1960–61 (first ed., Florence and Venice, 1759–98).
- Mantua 2006.** Andrea Mantegna e i Gonzaga: Rinascimento nel Castello di San Giorgio, edited by F. Trevisani. Exh. cat., Mantua. Milan, 2006.
- Marava-Chatzinicolaou and Toufexi-Paschou 1978.** A. Marava-Chatzinicolaou and Ch. Toufexi-Paschou. *Catalogue of the Illuminated Byzantine Manuscripts of the National Library of Greece. Vol. 1, Manuscripts of New Testament Texts 10th–12th century.* Athens, 1978.
- Marava-Chatzinicolaou and Toufexi-Pashou 1985.** A. Marava-Chatzinicolaou and Ch. Toufexi-Pashou. *Catalogue of the Illuminated Byzantine Manuscripts of the National Library of Greece. Vol. 2, Manuscripts of New Testament Texts 13th–15th century.* Athens, 1985.
- Marcucci 1958.** L. Marcucci. *Gallerie nazionali di Firenze: I dipinti toscani del secolo XIII. Scuole bizantine e russe dal secolo XII al secolo XVIII.* Rome, 1958.
- Mariani Canova 1984.** G. Mariani Canova. "Presenza dello smalto translucido nel Veneto durante la prima metà del Trecento." *Annali della Scuola Normale Superiore di Pisa* 14, no. 2 (1984): 733–55.
- Marinus 2001.** Marinus. *Proclus ou Sur le Bonheur*, edited by H. D. Saffrey and A.-Ph. Segonds. Paris, 2001.
- Marki 1997.** E. Marki. "Deux tombeaux monumentaux protobyzantins récemment découverts en Grèce du Nord." *CahArch* 45 (1997): 19–24.
- Marki 2006.** E. Marki. *Η νεκρόπολη της Θεσσαλονίκης στους υστερορωμαϊκούς και παλαιοχριστιανούς χρόνους (μέσα του 3ου έως μέσα του 8ου αι. μ.Χ.).* Athens, 2006.
- Markopoulos 1986.** A. Markopoulos. "Contribution à l'épistolographie du X^e siècle. Les lettres de Bardas le moine." In *Byzantium. Tribute to Andreas N. Stratos*, vol. 2, 565–85. Athens, 1986 (reprinted in Markopoulos 2004).
- Markopoulos 1994.** A. Markopoulos. "Überlegungen zu Leben und Werk des Alexandros von Nikaia." *JÖB* 44 (1994): 313–26 (reprinted in Markopoulos 2004).
- Markopoulos 2004.** A. Markopoulos. *History and Literature of Byzantium in the 9th–10th Centuries.* Aldershot, 2004.
- Markopoulos 2006.** A. Markopoulos. "De la structure de l'école byzantine. Le maître, les livres et le processus éducatif." In *Mondrain* 2006, 85–96.
- Markoulaki 1982.** S. Markoulaki. "Οδός Πατρίαρχου Κυριλλού (Νέα Χώρα)/οικόπεδο Εβ. Γηφυριδάκη-Μυλωνά)." *ADelt* 37 (1982), B'2, – *Chronika*, 376–77. Athens, 1989.
- Markoulaki 1998.** S. Markoulaki. "Οδός Σκαλίδη, Πειραιώς και Μητροπολίτου Κυριλλού (οικόπεδο Μαυριγιανών)." *ADelt* 53 (1998), B'3 – *Chronika*, 862–64. Athens, 2004.
- Marlowe 2006.** E. Marlowe. "Framing the Sun: The Arch of Constantine and the Roman Cityscape." *ArtB* 88, no. 2 (2006): 223–42.
- Marschak 1986.** B. I. Marschak. *Silberschätze des Orients. Metallkunst des 3.–13. Jahrhunderts und ihre Kontinuität.* Leipzig, 1986.
- Martin 1951.** J. R. Martin. "The Death of

- Ephraim* in Byzantine and Early Italian Painting." *ArtB* 33, no. 4 (1951): 217–25.
- Martin 1954.** J. R. Martin. *The Illustration of the Heavenly Ladder of John Climacus*. Princeton, N.J., 1954.
- Martinez Sáez 2004.** A. Martinez Sáez. *El Díptico Bizantino de la Catedral de Cuenca*. Cuenca, 2004.
- Masai 1963.** F. Masai. "La politique des Isauriens et la naissance de l'Europe." *Byzantion* 33 (1963): 191–221.
- Mason 1995.** R. B. Mason. "New Looks at Old Pots: Results of Recent Multidisciplinary Studies of Glazed Ceramics from the Islamic World." *Mugarnas* 12 (1995): 1–10.
- Mason 1997a.** R. B. Mason. "Early Medieval Iraqi Lustre-painted and Associated Wares: Typology in a Multidisciplinary Study." *Iraq* 59 (1997): 15–61.
- Mason 1997b.** R. B. Mason. "Medieval Egyptian Lustre-painted and Associated Wares: Typology in a Multidisciplinary Study." *Journal of the American Research Center in Egypt* 34 (1997): 201–42.
- Mastropoulos 2006.** G. S. Mastropoulos. *Naxos: Byzantine monuments*. Athens, 2006.
- Mathews 1976.** T. F. Mathews. *The Byzantine Churches of Istanbul. A Photographic Survey*. University Park, Pa., 1976.
- Mathiesen 1999.** Th. J. Mathiesen. *Apollo's Lyre. Greek Music and Music Theory in Antiquity and the Middle Ages*. Lincoln, Nebr., 1999.
- Matschke 2002.** K.-P. Matschke. "The Late Byzantine Urban Economy, Thirteenth–Fifteenth Centuries." In *Laiou 2002a*, vol. 2, 463–95.
- Matschke and Tinnefeld 2001.** K.-P. Matschke and F. Tinnefeld. *Die Gesellschaft im späten Byzanz: Gruppen, Strukturen und Lebensformen*. Cologne, Weimar, and Vienna, 2001.
- Mavromatis 2010.** G. K. Mavromatis. "Η πλογετείδια." In *Maltezou 2010*, vol. 1, 651–74.
- Mavropoulou-Tsioumi 1983.** Ch. Mavropoulou-Tsioumi. "Παράσταση της Σωσάννας σε παλαιοχριστιανικό τάφο της Θεσσαλονίκης." In *Αρθέρωμα στην μνήμη Στυλιανού Πελεκανίδη*, 247–59 (with summary in German). Thessaloniki, 1983.
- Mavropoulou-Tsioumi 1985.** Ch. Mavropoulou-Tsioumi. "Οι τοιχογραφίες της Μονής Βλατάδων, τελευταία αναζητημένη της βυζαντινής ψωγραφικής στη Θεσσαλονίκη." *E Thessalonike* 1 (1985): 231–54 (with summary in English).
- Mavropoulou-Tsioumi 1992.** Ch. Mavropoulou-Tsioumi. *Byzantine Thessaloniki*. Thessaloniki, 1992.
- Mavropoulou-Tsioumi 1993.** Ch. Mavropoulou-Tsioumi. *Byzantine Thessaloniki*. Thessaloniki, 1993.
- Mavropoulou-Tsioumi 1995.** Ch. Mavropoulou-Tsioumi. "Ανασκαφικές έρευνες και αποκάλυψη τοιχογραφιών στη Μ. Βλατάδων. Συμβολή στην ιστορία της μονής." In *Z' Επιστημονικό Συμπόσιο, Χριστιανική Θεσσαλονίκη, Σταυροπηγακές και Ενοριακές Μονές, Ιερά Μονή Βλατάδων 18–20 Οκτωβρίου 1993*, edited by G. Ch. Gavardinas, 163–88. Thessaloniki, 1995.
- Mavropoulou-Tsioumi 2002.** Ch. Mavropoulou-Tsioumi. "Η μνημειακή ψωγραφική στη Μακεδονία κατά το 14ο αιώνα." In *Πρακτικά του Β' Διεθνούς Συνέδριου για τη Μακεδονία: Η Μακεδονία κατά την εποχή των Πλαταιολόγων (Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης*,
- Θεσσαλονίκη 14–20 Δεκεμβρίου 1992*, 399–439. Thessaloniki, 2002.
- Mavropoulou-Tsioumi and Papanikola-Bakirtzi 1979.** Ch. Mavropoulou-Tsioumi and D. Papanikola-Bakirtzi. "Κιονόκρατα της ουλήλογης της Ποτότας Θεσσαλονίκης. Μέρος Α': Κορινθιακά κιονόκρατα και παραπλήσια." *Makedonika* 19 (1979): 11–39 (with summary in German).
- McKee 1995.** S. McKee. "The Revolt of St. Tito in Fourteenth-Century Venetian Crete. A Reassessment." *Mediterranean Historical Review* 9 (1995): 173–204.
- McVey 1983.** K. E. McVey. "The Domed Church as Microcosm: Literary Roots of an Architectural Symbol." *DOP* 37 (1983): 91–121.
- Megaw 1968a.** A. H. S. Megaw. "Byzantine pottery (4th–14th Century)." In *World Ceramics: an illustrated history*, edited by R. J. Charleston, 100–106. London, 1968.
- Megaw 1968b.** A. H. S. Megaw. "Zeuxippus Ware." *The Annual of the British School at Athens* 63 (1968): 67–88.
- Meischner 1988.** J. Meischner. "Zwei theodosianische Priesterkopfe." *Jahrbuch der Staatlichen Kunstsammlungen Dresden* 20 (1988): 19–28.
- Meischner 1990.** J. Meischner. "Das Porträt der theodosianischen Epoche I (380 bis 405 n. Chr.)." *JDAI* 105 (1990): 303–24.
- Meischner 1991.** J. Meischner. "Das Porträt der theodosianischen Epoche II (400 bis 460 n. Chr.)." *JDAI* 106 (1991): 385–407.
- Melbourne 1999.** *Ceremony and Faith. Byzantine Art and the Divine Liturgy*, edited by J. Albani and Y. Vitaliotis. Exh. cat., Melbourne, Hellenic Antiquities Museum. Athens, 1999.
- Melikian-Chirvani 1982.** A. S. Melikian-Chirvani. *Islamic Metalwork from the Iranian World 8th–18th Centuries. Victoria and Albert Museum Catalogue*. London, 1982.
- Menander 1985.** *The History of Menander the Guardsman*, introductory essay, text, translation and historiographical notes by R. C. Blockley. Liverpool, 1985.
- Mentzos 1989.** A. Mentzos. *Kορινθιακά κιονόκρατα της Μακεδονίας στην όψη μηρυαρίτη*. Ph.D. diss., University of Thessaloniki. Thessaloniki, 1989.
- Mentzos 2001–2.** A. Mentzos. "Reflections on the interpretation and dating of the Rotunda of Thessaloniki." *Egnatia* 6 (2001–2): 57–82.
- Mercati 1925.** G. Mercati. *Per la cronologia della vita e degli scritti di Niccolò Perotti, Arcivescovo di Siponto*. Rome, 1925.
- Mercati 1935.** G. Mercati. *Per la storia dei manoscritti greci di Genova, di varie badie basiliane d'Italia e di Patmo*. Vatican City, 1935.
- Metsovo 2000.** Συλλογές Ευάγγελου Αθέωρωφ: Ταξιδεύοντας στο χρόνο, edited by O. Mentzaou-Polyzou. Exh. cat., Metsovo, E. Averoff Art Gallery. Athens, 2000.
- B. Metzger 1987.** B. M. Metzger. *The canon of the New Testament: its origin, development, and significance*. Oxford, 1987.
- C. Metzger 1974.** C. Metzger. "Trois lustres cultuels en métal." *La Revue du Louvre et des Musées de France* 24, no. 4–5 (1974): 319–22.
- C. Metzger 1980.** C. Metzger. "Colliers, diadèmes ou ceintures? Éléments de bijoux cousins de l'Antiquité tardive." *La Revue du Louvre et des Musées de France* 30, no. 1 (1980): 1–5.
- C. Metzger 2002.** C. Metzger. "Le Trésor de Carthage. Étude raisonnée." In F. Baratte, J. Lang, S. La Niece, and C. Metzger. *Le Trésor de Carthage: Contribution à l'étude de l'orfèvrerie de l'antiquité tardive*, 13–87. Paris, 2002.
- Meyendorff 1959.** J. Meyendorff. "L'iconographie de la Sagesse Divine dans la tradition byzantine." *CahArch* 10 (1959): 259–77.
- Meyendorff 1964.** J. Meyendorff. "Byzantine Views of Islam." *DOP* 18 (1964): 113–32.
- Meyendorff 1974a.** J. Meyendorff. "Society and Culture in the Fourteenth Century. Religious Problems." In *Actes du XIV^e Congrès international des études byzantines, Bucarest, 6–12 Septembre 1971*, edited by M. Berza and E. Stănescu, vol. 1, 111–24. Bucarest, 1974.
- Meyendorff 1974b.** J. Meyendorff. *Byzantine Hesychasm: Historical, Theological and Social Problems. Collected studies*. London, 1974.
- Meyendorff 1988.** J. Meyendorff. "Mount Athos in the Fourteenth Century: Spiritual and Intellectual Legacy." *DOP* 42 (1988): 157–65.
- Michailidis 1969.** M. Michailidis. "Αργυρά θειψανοθήκη του Μουσείου Θεσσαλονίκης." *AAA* 2, no. 1 (1969): 48–49 (with summary in French).
- Michelis 1955.** P. A. Michelis. *An Aesthetic Approach to Byzantine Art*. London, 1955.
- Mielsch and Niemeyer 2001.** H. Mielsch and B. Niemeyer in collaboration with W. Brashear and B. Galsterer. *Römisches Silber aus Ägypten in Berlin*. (139/140) Winkelmannsprogramm der Archäologischen Gesellschaft zu Berlin). Berlin, 2001.
- Mihăescu 1981.** H. Mihăescu. "Les termes byzantins βίρρον, βίρρος 'casaque, tunique d'homme' et γούνα 'fourrure'." *Revue des études sud-est européennes* 19, no. 3 (1981): 425–32.
- Miklosich and Müller 1890.** F. Miklosich and J. Müller, eds. *Acta et diplomata graeca medii aevi sacra et profana*. Vol. 6, *Acta et diplomata monasteriorum et ecclesiarum orientis*. Bonn, 1890.
- Milanou 2002.** K. Milanou. "Εικόνα της Παναγίας Γλυκοφιλούσας του Μουσείου Μνεάρκη (ap. ευρ. 2972): τεχνική ανάλυση. In M. Vassilaki 2002a, 219–29 (with summary in English).
- Milanou et al. 2008.** K. Milanou, Ch. Vourvopoulou, L. Vranopoulou, and A.-E. Kalliga. *Icons by the hand of Angelos. The Painting Method of a fifteenth-century Cretan Painter*. Athens, 2008.
- Milanou forthcoming.** K. Milanou. "A thirteenth-century icon of the Virgin and Child in the Benaki Museum: observations on its technique and restoration." *Mouseio Benaki* 10 (forthcoming).
- Miles 1956.** G. C. Miles. "The Arab Mosque in Athens." *Hesperia* 25, no. 4 (1956): 329–44.
- Miles 1964.** G. C. Miles. "Byzantium and the Arabs: Relations in Crete and the Aegean Area." *DOP* 18 (1964): 1–32.
- E. Miller 1875.** E. Miller. "Poème moral de Constantin Manassès." *Annuaire de l'Association pour l'encouragement des études grecques en France* 9 (1875): 23–75.
- T. Miller 2000.** T. Miller, trans. "Rule of the Monastery of St. John Stoudios in Constantinople." In *Byzantine Monastic Foundation Documents. A Complete Translation of the Surviving Founders' Typika and Testaments*, edited by J. Thomas and A. Constantinides Hero, vol. 1, 84–119. Washington, D.C., 2000.
- Millet 1899.** G. Millet. "Inscriptions byzantines de Mistra." *BCH* 23 (1899): 97–156.
- Millet 1910.** G. Millet. *Monuments byzantins de Mistra. Matériaux pour l'étude de l'architecture et de la peinture en Grèce aux XIV^e et XV^e siècles*. Paris, 1910.
- Millet 1927.** G. Millet. *Monuments de l'Athos*. Vol. 1, *Les peintures*. Paris, 1927.
- Millet 1947.** G. Millet. *Broderies religieuses de style byzantin*. Paris, 1947.
- Millet et al. 1904.** G. Millet, J. Pargoire, and L. Petit. *Inscriptions chrétiennes de l'Athos*. Paris, 1904 (reprint Thessaloniki, 2004).
- Mioni 1977.** E. Mioni. *Εισαγωγή στην ελληνική παλαιογραφία*, translated by N. M. Panayotakis. Athens, 1977 (1st Italian ed., Padua, 1973).
- Mitchell 1996.** W. J. T. Mitchell. "Word and Image." In *Critical Terms for Art History*, edited by R. Nelson and R. Schiff, 47–57. Chicago, 1996.
- Mondrain 2006.** B. Mondrain, ed. *Lire et écrire à Byzance*. Paris, 2006.
- Mondzain-Baudinet 1989.** M.-J. Mondzain-Baudinet. *Nicéphore. Discours contre les iconoclastes. Traduction, présentation et notes*. Paris, 1989.
- Moore 1984.** J. H. Moore. "'Venezia favorita da Maria': Music for the Madonna Nicopeia and Santa Maria della Salute." *Journal of the American Musicological Society* 37 (1984): 299–355.
- Ch. Morgan 1935.** Ch. H. Morgan II. "Several Vases from a Byzantine Dump at Corinth." *AJA* 39 (1935): 76–78.
- Ch. Morgan 1942.** Ch. H. Morgan II. *Corinth XI. The Byzantine Pottery*. Cambridge, Mass., 1942.
- D. Morgan 1998.** D. Morgan. *Visual Piety. A History and Theory of popular religious images*. Berkeley, 1998.
- P. Morgan 1994.** P. Morgan. "Sgraffiato. Types and Distribution." In E. J. Grube with contributions by M. Bayani, D. Kennet, P. Morgan, N. Nassar, A. Northedge, and C. Tonghini. *Cobalt and Lustre: The First Centuries of Islamic pottery*, 119–23. London, 1994.
- Morris 1996.** R. Morris. "The Origins of Athos." In Bryer and Cunningham 1996, 37–46.
- Moss and Kiefer 1995.** C. Moss and K. Kiefer, eds. *Byzantine East, Latin West. Art Historical Studies in Honor of Kurt Weitzmann*. Princeton, N.J., 1995.
- Motsianos 2011a.** I. Motsianos. *Φως ιλαρόποντος φωτισμού στο Βυζάντιο*. Ph.D. diss., University of Thessaly. Volos, 2011.
- Motsianos 2011b.** I. Motsianos. "Artificial lighting during the Byzantine and Post-Byzantine period." In *Thessaloniki 2011*, 90–125.
- Mouriki 1962–63.** D. Charalambous Mouriki. "Η παράσταση της Φιλοξενίας του Αθράρη σε μία εικόνα του Βυζαντινού Μουσείου." *DChAE* 3 (1962–63): 87–114 (with summary in French).
- Mouriki 1973–74.** D. Mouriki. "Οι βυζαντινές τοιχογραφίες των παρεκκλησίων της Σπηλιάς της Πεντέλης." *DChAE* 7 (1973–74): 79–119 (with summary in English).
- Mouriki 1980–81.** D. Mouriki. "The Mask Motif in the Wall Paintings of Mistra. Cultural Implications of a Classical Feature in Late Byzantine Painting." *DChAE* 10 (1980–81): 307–38.
- Mouriki 1985.** D. Mouriki. *Ta ψηφιδώτα της Νέας Μονής Ξιού*. 2 vols. Athens, 1985.
- Mouriki 1991.** D. Mouriki. "The Wall Paintings of Pantanassa at Mistra: Models of a Painters' Workshop in the Fifteenth Century." In Ćurčić and Mouriki 1991, 217–50. Princeton, N.J., 1991.
- Mouriki and N. Ševčenko 1988.** D. Mouriki and N. Ševčenko. "Illuminated Manuscripts." In *Patmos. Treasures of the Monastery*, edited by A. D. Kominis, 277–96. Athens, 1988.
- Moutsopoulos 1956.** N. Moutsopoulos. "Le monastère franc de Notre-Dame d'Isova (Gortynie)." *BCH* 80 (1956): 76–94.
- Moutsopoulos 1967.** N. K. Moutsopoulos.

- "Ανασκαφή βασιλικής Αγίου Αχιλλείου Μικράς Πρέσπας." *PAE* (1967): 55–69.
- Mozhaeva 1980.** I. E. Mozhaeva. *Bibliografija po Kirilos-Mefodievskoj problematike*, 1945–1974. Moscow, 1980.
- Müller 1967.** L. Müller. *Die altrussischen hagiographischen Erzählungen und liturgischen Dichtungen über die Heiligen Boris und Gleb*. Munich, 1967.
- Müller-Wiener 1977.** W. Müller-Wiener. *Bildlexikon zur Topographie Istanbuls: Byzantion, Konstantinopolis, Istanbul bis zum Beginn d. 17. Jh.* Tübingen, 1977.
- Münz 1879.** E. Münz. *Les arts à la cour des papes pendant le XV^e et le XVI^e siècle: Recueil de documents inédits tirés des archives et des bibliothèques romaines*. Vol. 2, *Paul II*, 1464–1471. Paris, 1879.
- Mundell Mango 1986.** M. Mundell Mango. *Silver from Early Byzantium. The Kaper Koraon and Related Treasures*. Baltimore, 1986.
- Mundell Mango 1994a.** M. Mundell Mango. "The Significance of Byzantine Tinned Copper Objects." In *Θυμίατα στην μνήμη της Λαοκόριβας Μνούπα*, vol. 1, 221–27 and vol. 2, pls. 115–119. Athens, 1994.
- Mundell Mango 1994b.** M. Mundell-Mango. "Imperial art in the seventh century." In *New Constantines: The Rhythm of Imperial Renewal in Byzantium, 4th–13th Centuries. Papers from the Twenty-sixth Spring Symposium of Byzantine Studies, St. Andrews, March 1992*, edited by P. Magdalino, 109–38. Aldershot, 1994.
- Mundell Mango 1995.** M. Mundell Mango. "Artemis at Daphne." In *Bosphorus. Essays in Honor of Cyril Mango*, edited by S. Efthymiadis, C. Rapp, and D. Tsougarakis, 263–82. Amsterdam 1995. [= *Byzantinische Forschungen* 21 (1995): 263–82].
- Mundell Mango 2000.** M. Mundell Mango. "The Commercial Map of Constantinople." *DOP* 54 (2000): 189–207.
- Mundell Mango 2003.** M. Mundell Mango. "Hierarchies of Rank and Materials: Diplomatic Gifts sent by Romanus I in 935 and 938." *DChAE* 24 (2003): 365–74.
- Mundell Mango 2007.** M. Mundell Mango. "From 'glittering sideboard' to table: silver in the well-appointed *triclinium*." In Brubaker and Linardou 2007, 127–61.
- Mundell Mango 2009.** M. Mundell Mango, ed. *Byzantine trade, 4th–12th centuries: the archaeology of local, regional and international exchange. Papers of the Thirty-eighth Spring Symposium of Byzantine Studies, St. John's College, University of Oxford, March 2004*. Farnham, 2009.
- Mundell Mango and Bennett 1994.** M. Mundell Mango and A. Bennett. *The Sevso Treasure, Part 1: Art Historical Description and Inscriptions; Methods of Manufacture and Scientific Analyses*. (JRA, Supplement 12). Ann Arbor, Mich., 1994.
- Mundell Mango et al. 1989.** M. Mundell Mango, C. Mango, A. Care Evans, and M. Hughes. "A 6th-century Mediterranean bucket from Bromeswell Parish, Suffolk." *Antiquity* 63 (1989): 295–311.
- Munich 2004.** *Die Welt von Byzanz – Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur*, edited by L. Wamser. Exh. cat., Munich, Archäologische Staatssammlung-Museum für Vor- und Frühgeschichte. Stuttgart, 2004.
- Muntaner 1921.** R. Muntaner. *The Chronicle of Muntaner*, translated by L. Goodenough. London, 1921.
- Muraro 1970.** M. Muraro. *Paolo da Venezia*. University Park, Pa., 1970.
- Murray 1977.** Ch. Murray. "Art and the early Church." *Journal of Theological Studies* 28, no. 2 (1977): 303–45.
- Muthesius 1992.** A. Muthesius. "Silken diplomacy." In Shepard and Franklin 1992, 237–48.
- Muthesius 2001.** A. M. Muthesius. "The question of silk in medieval Cyprus." In *Πρακτικά του Τρίτου Διεθνούς Κυπρολογικού Συνεδρίου (Λευκωσία, 16–20 Απριλίου 1996)*, edited by A. Papageorgiou, vol. 2, 369–84. Nicosia, 2001.
- Muthesius 2004.** A. Muthesius. "The Thessaloniki Epitaphios: a technical examination." In A. Muthesius. *Studies in Silk in Byzantium*, 175–206. London, 2004.
- Mystras 2001.** *The city of Mystras. Byzantine hours, Works and Days in Byzantium*, edited by P. Kalamara and A. Mexia. Exh. cat., Mystras. Athens, 2001.
- Nagel and Wood 2010.** A. Nagel and Ch. S. Wood. *Anachronic Renaissance*. New York, 2010.
- Nästurel 1986.** P. S. Nästurel. *Le Mont Athos et les Roumains. Recherches sur leurs relations du milieu du XIV^e siècle à 1654*. Rome, 1986.
- Naumann 1965.** R. Naumann. "Vorbericht über die Ausgrabungen zwischen Mese und Antiochus-Palast 1964 in Istanbul." *Istanbuler Mitteilungen* 15 (1965): 135–48.
- Naumann and Belting 1966.** R. Naumann and H. Belting. *Die Euphemia-Kirche am Hippodrom zu Istanbul und ihre Fresken*. Berlin, 1966.
- Necipoğlu 2003.** N. Necipoğlu. "The Aristocracy in Late Byzantine Thessalonike: A Case Study of the City's *Archontes* (Late 14th and Early 15th Centuries)." *DOP* 57 (2003): 133–51.
- Necipoğlu 2009.** N. Necipoğlu. *Byzantium between the Ottomans and the Latins. Politics and Society in the Late Empire*. Cambridge, 2009.
- Neff 1993.** A. Neff. "Miniatore i 'arte dei cristallari' a Venezia nella seconda metà del Duecento." *Arte Veneta* 45 (1993): 6–19.
- Neff 1999.** A. Neff. "Byzantium Westernized, Byzantium Marginalized: Two Icons in the *Supplicationes variae*." *Gesta* 38, no. 1 (1999): 81–102.
- Nelson 1985.** R. S. Nelson. "A Byzantine Painter in Trecento Genoa: The Last Judgment at S. Lorenzo." *ArtB* 67, no. 4 (1985): 548–66.
- Nelson 1987.** R. S. Nelson. "Theoktistos and Associates in Twelfth-Century Constantinople: An Illustrated New Testament of A.D. 1133." *The J. Paul Getty Museum Journal* 15 (1987): 53–78 (reprinted in Nelson 2007b).
- Nelson 1989.** R. Nelson. "The Discourse of Icons, Then and Now." *Art History* 12 (1989): 144–57 (reprinted in Nelson 2007b).
- Nelson 1991.** R. S. Nelson. *Theodore Hagiopetrates. A Late Byzantine Scribe and Illuminator*. 2 vols. Vienna, 1991.
- Nelson 1995.** R. S. Nelson. "The Italian Appreciation and Appropriation of Illuminated Byzantine Manuscripts, ca. 1200–1450." *DOP* 49 (1995): 209–35 (reprinted in Nelson 2007b).
- Nelson 1996.** R. Nelson. "Living on the Byzantine borders of Western art." *Gesta* 35, no. 1 (1996): 3–11 (reprinted in Nelson 2007b).
- Nelson 2004.** R. S. Nelson. "Byzantium and the Rebirth of Art and Learning in Italy and France." In New York 2004, 514–23.
- Nelson 2007a.** R. S. Nelson. "Byzantine Icons in Genoa before the *Mandylion*." In Calderoni Masetti et al. 2007, 79–92.
- Nelson 2007b.** R. S. Nelson. *Later Byzantine Painting. Art, Agency, and Appreciation*. Aldershot, 2007.
- Nelson forthcoming.** R. S. Nelson. "A Painting Becomes Canonical: Bernard Berenson, Royall Tyler, and the Mellon
- Madonna.** In *Renaissance Studies in Honor of Joseph Connors*. Villa I Tatti Series 29. Forthcoming.
- Nesbitt and Wiita 1975.** J. Nesbitt and J. Wiita. "A Confraternity of the Comnenian Era." *BZ* 68 (1975): 360–84.
- New York 1979.** *Age of Spirituality. Late Antique and Early Christian Art, Third to Seventh Century*, edited by K. Weitzmann. Exh. cat., New York, The Metropolitan Museum of Art. New York, 1979.
- New York 1984.** *The Treasury of San Marco, Venice*, edited by D. Buckton with the assistance of Ch. Entwistle and R. Prior. Exh. cat., New York, The Metropolitan Museum of Art. Milan, 1984.
- New York 1997.** *The Glory of Byzantium. Art and Culture of the Middle Byzantine Era A.D. 843–1261*, edited by H. C. Evans and W. D. Wixom. Exh. cat., New York, The Metropolitan Museum of Art. New York, 1997.
- New York 2001.** *Glass of the Sultans*, edited by S. Carboni and D. Whitehouse with contributions by R. H. Brill and W. Gudenrath. Exh. cat., Corning, New York, The Corning Museum of Glass; New York, The Metropolitan Museum of Art; Athens, Benaki Museum. New York, 2001.
- New York 2002.** *Post-Byzantium: The Greek Renaissance: 15th–18th century treasures from the Byzantine and Christian Museum, Athens*, edited by G. Kakavas. Exh. cat., New York, Onassis Cultural Center. Athens, 2002.
- New York 2004.** *Byzantium. Faith and Power (1261–1557)*, edited by H. C. Evans, Exh. cat., New York, The Metropolitan Museum of Art. New York, 2004.
- New York 2009.** *The Origins of El Greco. Icon Painting in Venetian Crete*, edited by A. Drandaki. Exh. cat., New York, Onassis Cultural Center. New York, 2009.
- New York 2011.** *Transition to Christianity. Art of Late Antiquity, 3rd–7th Century AD*, edited by A. Lazaridou. Exh. cat., New York, Onassis Cultural Center. New York, 2011.
- New York 2012.** *Byzantium and Islam. Age of Transition 7th–9th Century*, edited by H. C. Evans with B. Ratliff. Exh. cat., New York, The Metropolitan Museum of Art. New York, 2012.
- Nicholas Mystikos 1973.** *Nicolai I Constantinopolitan Patriarchae Epistolae*, edited by R. J. H. Jenkins and L. G. Westerink. Washington, D.C., 1973.
- Nicol 1968.** D. M. Nicol. *The Byzantine Family of Kantakouzenos (Cantacuzenus) ca. 1100–1460. A Genealogical and Prosopographical Study*. Washington, D.C., 1968.
- Nicolacopoulos 1978.** G. Nicolacopoulos. *Εποικισμένα Κεραμεικά στις Όψεις των Μεσαιωνικών και επι τουρκοκρατίας Εκκλησιών πας. I–II*. Athens, 1978.
- Nicosia 1995.** *H αυτοκέφαλος εκκλησία της Κύπρου. Καταλόγος έκθεσης*, edited by A. Papageorgiou. Exh. cat., Nicosia, Byzantine Museum of Archbishop Makarios III Foundation-Cultural Center. Nicosia, 1995.
- Nicosia 2002.** *Holy Bishopric of Morphou. 2000 Years of Art and Holiness*, edited by L. Michaelidou. Exh. cat., Nicosia, Cultural Foundation of the Bank of Cyprus. Nicosia, 2002.
- Nicosia 2004.** *Crusades: Myth and Realities*, edited by Y. Toumazis, A. Pace, M. R. Belgiorno, and S. Antoniadou. Exh. cat., Nicosia. Nicosia, 2004.
- Nicosia 2011.** *H Μόρφου ως Θεομόρφου του θέατρου, του σημερα και του αύριο*, edited by Ch. Hadjichristodoulou. Exh. cat., Nicosia, Bank of Cyprus Cultural Foundation. Nicosia, 2011.
- Niemeyer 1997.** B. Niemeyer. "Der lunulaformige Halsschmuck aus Assiūt in der Berliner Antikensammlung: eine goldschmiedetechnische Analyse." *Jahrbuch der Berliner Museen* 39 (1997): 191–206.
- Nikolaou 2002.** Y. Nikolaou. "The Oecumenical Character of the Byzantine Coinage." In Athens 2002b, 195–201.
- Nikolaou forthcoming.** Y. Nikolaou. "Τύποι Χρονοβουθήτη του Νομισματικού Μουσείου. Ποστοτική και Ποιοτική Ανάλυση." *Typtikos Tómos ston Pétra Prograwototípia*. Athens, forthcoming.
- Nordenfalk 1938.** C. A. J. Nordenfalk. *Die spätantiken Kanontafeln. Kunstgeschichtliche Studien über die eusebianische Evangelien-Konkordanz in den vier ersten Jahrhunderten ihrer Geschichte*. Gothenburg, 1938.
- Norman 2000.** A. F. Norman. *Antioch as a centre of Hellenic culture, as observed by Libanius*. Liverpool, 2000.
- Notitia Dignitatum 1876.** Polemius Silvius. *Notitia dignitatum accedunt Notitia urbis Constantinopolitanae et laterculi prouinciarum*, edited by O. Seeck. Berlin, 1876.
- Novellae 1959.** *Novellae Constitutiones in Corpus Juris Civilis*. Vol. 3, edited by R. Schoell and G. Kroll. Berlin, 1959.
- Nussbaum 1961.** O. Nussbaum. "Zum Problem der runden und sigmaförmigen Altarplatten." *JbAC* 4 (1961): 18–43.
- O'Meara 1989.** D. J. O'Meara. *Pythagoras revived: mathematics and philosophy in late antiquity*. Oxford, 1989.
- Obolensky 1963.** D. Obolensky. "The Principles and Methods of Byzantine Diplomacy." In *Actes du XII^e Congrès International d'Etudes Byzantines*, vol. 1, 45–61. Belgrade, 1963 (reprinted in Obolensky 1994).
- Obolensky 1970.** D. Obolensky. "The Relations between Byzantium and Russia (11th–15th Century)." In *XIIIth International Congress of Historical Sciences, Moscow, 1970*, 1–13. Moscow, 1970 (reprinted in Obolensky 1982).
- Obolensky 1971.** D. Obolensky. *The Byzantine Commonwealth: Eastern Europe, 500–1453*. London, 1971.
- Obolensky 1982.** D. Obolensky. *The Byzantine Inheritance of Eastern Europe*. London, 1982.
- Obolensky 1994.** D. Obolensky. *Byzantium and the Slavs*. Crestwood, N.Y., 1994.
- Ogden 1982.** J. Ogden. *Jewellery of the Ancient World*. London, 1982.
- Ogden and Schmidt 1990.** J. M. Ogden and S. Schmidt. "Late Antique Jewellery: Pierced Work and Hollow Beaded Wire." *Jewellery Studies* 4 (1990): 5–12.
- Ogden et al. forthcoming.** J. Ogden, M. Kramarovsky, M. Rogers, and P. Moura Carvalho. *The Art of Adornment: Jewellery of the Islamic Lands*. The Nasser D. Khalili Collection of Islamic Art, Catalogue vol. XVII. London, forthcoming.
- Ognibene 1998.** S. Ognibene. "The Iconophobic Dossier." In *Mount Nebo: new archaeological excavations, 1967–1997*, edited by M. Piccirillo and E. Alliata, 372–89. Jerusalem, 1998.
- Ognibene 2002.** S. Ognibene. *Umm al-Rasas: La Chiesa di Santo Stefano ed il "problema iconofobico"*. Rome, 2002.
- Oikonomides 1972.** N. Oikonomides. *Les listes de préséance byzantines des IX^e et X^e siècles*. Paris, 1972.
- Oikonomides 1979.** N. Oikonomides. *Hommes d'affaires grecs et latins à Constantinople, XIIIth–XVth siècles*. Paris and Montreal, 1979.
- Oikonomides 1988.** N. Oikonomides. "Mount Athos: Levels of Literacy." *DOP* 42 (1988): 167–78 (reprinted in Oikonomides 2005).
- Oikonomides 1991.** N. Oikonomides. "The

- Holy Icon as an Asset." *DOP* 45 (1991): 35–44 (reprinted in Oikonomides 2005).
- Oikonomides 1993.** N. Oikonomides. "Literacy in Thirteenth-Century Byzantium: An Example from Western Asia Minor." In *TO ΕΛΛΗΝΙΚΟΝ. Studies in Honor of Speros Vryonis, Jr. Vol. 1, Hellenic Antiquity and Byzantium*, edited by J. S. Langdon, S. W. Reinert, J. Stanojevich Allen, and Ch. P. Ioannides, honorary editor-in-chief M. V. Anastas, 253–65. New Rochelle, N.Y., 1993 (reprinted in Oikonomides 2005).
- Oikonomides 1995.** N. Oikonomides. "Byzance: à propos d'alphabetisation." In *Bilan et Perspectives des Études Médiévales en Europe. Actes du premier Congrès européen d'Études Médiévales (Spoleto, 27–29 mai 1993)*, edited by J. Hamaire, 35–42. Louvain-La-Neuve, 1995 (reprinted in Oikonomides 2005).
- Oikonomides 1996a.** N. Oikonomides. "Patronage in Palaeologan Mt. Athos." In Bryer and Cunningham 1996, 99–111 (reprinted in Oikonomides 2005).
- Oikonomides 1996b.** N. Oikonomides. "Ο Αθώς και το σπουδικό πρότυπο κοινωνίου." In *Διεθνές Συμπόσιο, Το Αγιον Οπος Χθες - σήμερα - αύριο*, 239–45. Thessaloniki, 1996 (reprinted in Oikonomides 2004).
- Oikonomides 1997.** N. Oikonomides. "To ónipo tou krímatos." In *Byzantium at War (9th–12th c.)*, edited by K. Tsiknakis, 261–68. Athens, 1997 (reprinted in Oikonomides 2004).
- Oikonomides 2000.** N. Oikonomides. "The monastery of Patmos and its economic Functions (11th–12th centuries)." Unpublished "Runciman Lecture," King's College, London, 2 February 2000. Published in Oikonomides 2004.
- Oikonomides 2004.** N. Oikonomides. *Social and Economic Life in Byzantium*, edited by E. Zachariadou. Aldershot, 2004.
- Oikonomides 2005.** N. Oikonomides. *Society, Culture and Politics in Byzantium*, edited by E. Zachariadou. Aldershot, 2005.
- Oikonomidou 1994.** M. Oikonomidou. "Eva Avékdoto Xρυσόβουλη του Νομιματικού Μουσείου Αθηνών." *Symmeikta* 9, no. 2 (1994): 177–81.
- Oliver 1996.** A. Oliver, Jr. "Roman Jewelry. A Stylistic Survey of Pieces from Excavated Contexts." In *Ancient Jewelry and Archaeology*, edited by A. Calinescu, 130–51. Bloomington and Indianapolis, 1996.
- Omont 1908.** H. Omont, ed. *Évangiles avec peintures byzantines du XI^e siècle*. (Reproduction des 361 miniatures du Manuscrit grec 74 de la Bibliothèque nationale). Paris, 1908.
- Öner and Kostenec 2007.** T. Öner and J. Kostenec. *Walking thru Byzantium: Great Palace Region*. Istanbul, 2007.
- Origone 1992.** S. Origone. *Bisanzio e Genova*. Genoa, 1992.
- Orlando 1923.** A. K. Orlando. "Αι βλαχέρπαι της Ηλείας." *AE* (1923): 5–35.
- Orlando 1937.** A. K. Orlando. "Τα παλάτια και τα σηνίτια του Μυστρά." *ABME* 3 (1937): 3–114 (reprinted by the En Athenais Archaiologike Hetaireia in Athens, 2000).
- Orlando 1939–40.** A. K. Orlando. "Η Μητρόπολης των Σερρών." *ABME* 5 (1939–40): 153–66 (reprinted by the En Athenais Archaiologike Hetaireia in Athens, 2000).
- Orlando 1952.** A. K. Orlando. *Η ξυλόστεγος παλαιοχριστιανική βασιλική της μεσογειακής Πλεκάνης. Μελέτη περί της γενέσεως, της καταγωγής, της αρχιτεκτονικής μορφής και της διακομήσεως των χριστιανικών οίκων λατρείας από των αποστολικών χρόνων μέχρι λουστινιανού*. Athens, 1952 (reprint 1994).
- Orlando 1954–55.** A. K. Orlando. "Νέον Ανάγλυφον της Αναζήψεως του Αἵεξάνδρου." *EPPHSPA* 5 (1954–55): 281–89.
- Orlando 1957.** A. K. Orlando. "Η φραγκική εκκλησία της Στυμφαίας." *Mélanges offerts à Octave et Melpo Merlier à l'occasion du 25^e anniversaire de leur arrivée en Grèce*, vol. 3, 99–116. Athens, 1957.
- Orlando 1973.** A. K. Orlando. "Παλαιοχριστιανικά και βυζαντινά μνημεία Τεγέας–Νυκλίου." *ABME* 12 (1973): 3–171 (reprinted by the En Athenais Archaiologike Hetaireia in Athens, 2000).
- Orosius 1889.** Paulus Orosius. *Historiarum adversus paganos libri VII*, edited by C. Zangemeister. Leipzig, 1889.
- Orphei Hymni 1962.** *Orphei hymni*, edited by W. Quant. Berlin, 1962.
- Ortalli 1998.** Gh. Ortalli, ed. *Venezia e Creta. Atti del convegno internazionale di studi, Iraklion-Chanià, 30 settembre–5 ottobre 1997*. Venice, 1998.
- Otavsky 1994.** K. Otavsky. "Two Greek Candlesticks in the Abegg-Foundation." In *Θυμίαμα στην μνήμη της Λασκαρίνας Μπούρα*, vol. 1, 239–40, and vol. 2, pls. 125–30. Athens, 1994.
- Oosterhout 1991.** R. Oosterhout. "Constantinople, Bithynia, and Regional Developments in Later Palaeologan Architecture." In *Čurčić and Mouriki 1991*, 75–110.
- Oosterhout 2002.** R. Oosterhout. *The Art of the Kariye Camii*. London and Istanbul, 2002.
- Oosterhout 2008.** R. Oosterhout. "Churches and Monasteries." In E. Jeffreys et al. 2008, 353–72.
- Oosterhout 2009.** R. Oosterhout. "Byzantium between East and West and the Origins of Heraldry." In *Byzantine Art: Recent Studies. Essays in Honor of Lois Drexler*, edited by C. Hourihane, 153–70. Tempe, Ariz., 2009.
- P. Cair. Masp. 1911–16.** *Papyrus grecs d'époque byzantine*, Catalogue général des antiquités égyptiennes du Musée du Caire, edited by J. Maspero. 3 vols. Cairo, 1911–16.
- P. Flor.** 1915. *Papiri Greco-egizi, Papiri Fiorentini, III, Documenti e testi letterari dell'età romana e bizantina*, edited by G. Vitelli. Milan, 1915.
- P. Lond.** 1917. *Greek Papyri in the British Museum*, V, edited by H. I. Bell. London, 1917.
- P. Stras.** 1971–89. *Papyrus grecs de la Bibliothèque Nationale et Universitaire de Strasbourg*, VI–IX, edited by J. Schwartz. Strasbourg, 1971–89.
- Pace et al.** 2009. V. Pace, S. Guido, and P. Radiciotti. *La Crux Vaticana o Croce di Giustino II. Museo storico artistico del tesoro di San Pietro*. Vatican City, 2009.
- Pache 2004.** C. Ondine Pache. *Baby and Child Heroes in Ancient Greece*. Urbana, Ill., 2004.
- Pachymeres 1999.** Georges Pachymerés. *Relations Historiques*. Vol. 4, *Livres X–XIII*, edited and translated in French by A. Failler. Paris, 1999.
- Paderborn 2001.** *Byzanz. Das Licht aus dem Osten: Kult und Alltag im Byzantinischen Reich vom 4. bis 15. Jahrhundert*, edited by Ch. Stiegemann. Exh. cat., Paderborn, Erzbischöflichen Diözesanmuseum. Mainz am Rhein, 2001.
- Padua 2000.** Luca Evangelista. *Parola e Immagine tra Oriente e Occidente*, edited by G. Canova Mariani, P. Vettore Ferraro, F. Toniolo, A. Nante, and A. De Nicolò. Salmozo. Exh. cat., Padua, Museo Diocesano. Padua, 2000.
- Pallas 1955.** D. I. Pallas. *Katálypos xeirográphon tou Βυζαντίου Μουσείου*. Athens, 1955.
- Pallas 1957.** D. I. Pallas. "Ανασκαφή της Βασιλικής του Λεξαίου." *PAE* (1957): 95–104. Athens, 1962.
- Pallas 1959.** D. I. Pallas. "Scoperte archeologiche in Grecia negli anni 1956–1958." *Rivista di Archeologia Cristiana* 35 (1959): 187–223.
- Pallas 1965.** D. I. Pallas. *Die Passion und Bestattung Christi in Byzanz. Der Ritus – das Bild*. Munich, 1965.
- Pallas 1969.** D. Pallas. "Νεκρικόν υπόγειον εν Κορίνθῳ. Συντήρηση τοιχογραφίων" *PAE* (1969): 121–34.
- Pallas 1974.** D. I. Pallas. "Eine anikonische lineare Wanddekoration auf der Insel Ikaria." *JÖB* 23 (1974): 271–314.
- Pallas 1975.** D. I. Pallas. "Investigations sur les monuments chrétiens de Grèce avant Constantin." *CahArch* 24 (1975): 1–19.
- Pallas 1977.** D. I. Pallas. *Les monuments paléochrétiens de Grèce découverts de 1959 à 1973*. Vatican City, 1977.
- Pallas 1986.** D. I. Pallas. "Les décorations aniconiques des églises dans les îles de l'Archipel." In *Studien zur spätantiken und byzantinischen Kunst*, Friedrich Wilhelm Deichmann gewidmet, edited by O. Feld and U. Peschlow, vol. 2, 171–79. Bonn, 1986.
- Pallas 1989.** D. I. Pallas. *H Αθήνα στα χρόνια της μετέβασης. Άνο την αρχαία λατρεία στη χριστιανική. Τα αρχαιολογικά δεδομένα*. Athens, 1989.
- Pallas 1989–90.** D. I. Pallas. "Ο Χριστός ως η Θεία Σοφία. Η εικονογραφική περιόδεια μιας θεολογικής έννοιας." *DChAE* 15 (1989–90): 119–44 (with summary in English).
- Pallas 2007.** D. I. Pallas. *Απορόρητα. Πρώτως χριστιανικά και μεσαιωνικά ελληνικά κόσμος*, edited by E. Chalkia and D. D. Triantaphyllopoulos. Athens, 2007.
- Panagopoulou 1986.** M. Panagopoulou. "Ευφρινία Καθηλίταις." *Anthropologika kai Archaiologika Chronika* 1 (1986): 145–48.
- Panagopoulou 2006.** A. Panagopoulou. *Οι διηλωματικοί γάμοι στο Βυζάντιο (6ος–12ος αιώνας)*. Athens, 2006.
- Panayotidi 1970–72.** M. Panayotidi. "Βυζαντινά κιονόκρατα με ανάγλυφα ζώα." *DChAE* 6 (1970–72): 82–129 (with summary in French).
- Panayotidi 1986.** M. Panayotidi. "La peinture monumentale en Grèce de la fin de l'Iconoclasm jusqu'à l'avènement des Comnènes (843–1081)." *CahArch* 34 (1986): 75–108.
- Panayotidi 1991.** M. Panayotidi. "Les peintures murales de Naxos." *Corsi di cultura sull'arte ravennate e bizantina* 38 (1991): 281–303.
- Panayotidi and Grabar 1975.** M. Panayotidi and A. Grabar. "Un reliquaire paléochrétien récemment découvert près de Thessalonique." *CahArch* 24 (1975): 33–48.
- Panayotopoulou 1998.** A. Panayotopoulou. "Roman mosaics from Sparta." In *Sparta in Laconia. Proceedings of the 19th British Museum Classical Colloquium held with the British School at Athens and King's and University Colleges, London, 6–8 December 1995*, edited by W. G. Cavanagh and S. E. C. Walker, 112–18. London, 1998.
- Papachryssanthou 1970.** D. Papachryssanthou. "L'office ancien de Pierre l'Athonite. Date, composition et valeur historique." *Analecta Bollandiana* 88 (1970): 27–41.
- Papachryssanthou 1974.** D. Papachryssanthou. "La Vie ancienne de Saint Pierre l'Athonite. Date, composition et valeur historique." *Analecta Bollandiana* 92 (1974): 19–61.
- Papachryssanthou 1992.** D. Papachryssanthou. *O Αθωνικός Μοναχισμός*. Athens, 1992.
- Papadaki 1986.** A. Papadaki. "Αξιώματα στη βενετοκρατούμενη Κρήτη κατά το 16ο και 17ο αιώνα." *Kretika Chronika* 26 (1986): 99–136.
- Papadaki 1998.** A. Papadaki. "Η κρητική ευγένεια στην κοινωνία της βενετοκρατούμενης Κρήτης." In *Ricchi e poveri nella società dell'oriente greco-latino*, edited by Ch. A. Maltezou, 305–18. Venice, 1998.
- Papadaki 2000.** A. Papadaki. "Συλλογή διατάξεων για τη βενετική ευγένεια στη βενετοκρατούμενη Κρήτη." In *Περαγμένα του Ή Διεθνούς Κρητολογικού Συνεδρίου, Ηράκλειο, 9–14 Σεπτεμβρίου 1996*, vol. 2, 2, 143–53. Heraklion, 2000.
- Papadaki-Ökland 2000.** S. Papadaki-Ökland. "Βυζαντινοί χρόνοι." In *O Άγιος Νικόλαος και η περιοχή του*, edited by G. Detorakis, 47–89. Heraklion, 2000.
- Papadia-Lala 1983.** A. Papadia-Lala. *Αγροτικές ταραχές και εξεγέρσεις στη βενετοκρατούμενη Κρήτη (1509–1528). Η «επανάσταση» του Γεωργίου Γαδαναλέου-Λυσσογόργη*. Athens, 1983.
- Papadia-Lala 1998.** A. Papadia-Lala. "Συσωματώσεις του οστικού χώρου και ποιτισμική ζωή στη βενετοκρατούμενη Κρήτη (16ος–17ος αι.)." *Cretan Studies* 6 (1998): 37–50 (with summary in Italian).
- Papadia-Lala 2004.** A. Papadia-Lala. *Ο θεομός των αστικών κοινωνίων στον επιληπτικό χώρο κατά την περίοδο της βενετοκρατίας (13ος–18ος αι.). Μια συνθετική προσέγγιση*. Venice, 2004.
- Padamitriou 1971.** D. Papadimitriou, ed. *Γνωρίστε την Κρήτη. Το Ηράκλειον και ο Νορμός του*. Heraklion, 1971.
- Papageorgiou 1991.** A. Papageorgiou. *Eikones tis Kýprou*. Nicosia, 1991.
- Papalexandrou 2003.** A. Papalexandrou. "Memory Tattered and Torn: Spolia in the Heartland of Byzantine Hellenism." In *Archaeologies of Memory*, edited by R. M. Van Dyke and S. E. Alcock, 56–80. Malden, Mass., 2003.
- Papalexandrou 2013.** A. Papalexandrou. "The Architectural Layering of History in the Medieval Morea: Monuments, Memory, and Fragments of the Past." In *Gerstel 2013a*, 23–56.
- Papamastorakis 1993–94.** T. Papamastorakis. "Papamastorakis 1993–94. T. Papamastorakis. "Η μορφή του Χριστού–Μεγάλου Αρχιερέα." *DChAE* 17 (1993–94): 67–78 (with summary in English).
- Papamastorakis 2001.** T. Papamastorakis. *Ο διάκοσμος του τρούλου των ναών της Παλαιολόγειας περιόδου στη Βαλκανική χερσόνησο και την Κύπρο*. Athens, 2001.
- Papamastorakis 2004.** T. Papamastorakis. "The discreet charm of the visible." In *Angelidi 2004*, 111–27.
- Papamastorakis 2007.** T. Papamastorakis. "Pictorial Lives. Narrative in thirteenth-century vita icons." *Mouseio Benaki* 7 (2007): 33–65.
- Papamastorakis 2013.** T. Papamastorakis. "Reflections of Constantinople: The Iconographic Program of the South Portico of the Hodegetria Church, Mystras." In *Gerstel 2013a*, 371–96.
- Papangelos 2005.** I. A. Papangelos. *H Αθωνική Μονή Ζυγού*. Thessaloniki, 2005.
- Papanikola-Bakirtzi 1984.** D. Papanikola-Bakirtzi. "Η ταυτότητα ενός αγγείου στο Μουσείο Μνεύακν." *Report of the Department of Antiquities, Cyprus* (1984): 351–53.
- Papanikola-Bakirtzi 1987a.** D. Papanikola-Bakirtzi. "Τριποδικοί ψηφιόματος των βυζαντινών και μεταβυζαντινών αγγείων." In *Αμπτός. Τηγανικός τόμος για τον καθηγητή Μανόλη Ανδρόνικο*, edited by M. Karra,

- editorial board M. Tiverios, S. Drougou, and Ch. Saatsoglou-Paliadeli, vol. 2, 641–48 (with summary in English). Thessaloniki, 1987.
- Papanikola-Bakirtzi 1987b.** D. Papanikola-Bakirtzi. "The Palaeologan Glazed Pottery of Thessaloniki." In *L'art de Thessalonique et des pays balkaniques et les courants spirituels au XIV^e siècle: recueil des rapports du IV^e Colloque serbo-grec, Belgrade 1985*, edited by R. Samardžić, 193–204. Belgrade, 1987.
- Papanikola-Bakirtzi 1989.** D. Papanikola-Bakirtzi. *Medieval Cypriot Pottery in the Pierides Foundation Museum*. Larnaca, 1989.
- Papanikola-Bakirtzi 1996.** D. Papanikola-Bakirtzi. *Μεσαιωνική εφαρμογένη κεραμική της Κύπρου. Τα εργαστήρια Πάφου και Λαρνάκης*. Thessaloniki, 1996.
- Papanikola-Bakirtzi 2005a.** D. Papanikola-Bakirtzi, ed. *Food and cooking in Byzantium. Proceedings of the Symposium "On Food in Byzantium."* Thessaloniki, Museum of Byzantine Culture, 4 November 2001. Athens, 2005.
- Papanikola-Bakirtzi 2005b.** D. Papanikola-Bakirtzi. "Buζantinή επιτραπέζια σκεύη. Σχήμα-μορφή, χρήση και διακόσμηση." In Papanikola-Bakirtzi 2005a, 117–32 (with summary in English).
- Papanikola-Bakirtzi 2010.** D. Papanikola-Bakirtzi. "Ceramics in Late Antique Thessalonikē." In *From Roman to Early Christian Thessalonikē: Studies in Religion and Archaeology*, edited by L. Nasrallah, Ch. Bakirtzis, and S. J. Friesen, 263–97. Cambridge, Mass., 2010.
- Papanikola-Bakirtzi 2012.** D. Papanikola-Bakirtzi. "Byzantine Glazed Ceramics on the Market. An Approach." In *Trade and Markets in Byzantium*, edited by C. Morrisson, 193–216. Washington, D.C., 2012.
- Papanikola-Bakirtzi et al. 1999.** D. Papanikola-Bakirtzi, F. Mavrikou, and Ch. Bakirtzis. *Byzantine glazed pottery in the Benaki Museum*. Athens, 1999.
- Papaspiridi 1927.** S. Papaspiridi. *Guide du Musée National. Marbres, Bronzes et Vases*. Athens, 1927.
- Papastathis 1978.** Ch. K. Papastathis. *To νομοθετικόν ἐργον της κυριλλομεθοδιανής αποστολής εν Μεγάλη Μοραβίᾳ*. Thessaloniki, 1978.
- Papastavrou 2000.** H. Papastavrou. "Quelques peintures vénitiennes du XIV^e siècle et la Glycophilioussa du Musée Bénaki (inv. no. 2972)." *CahArch* 48 (2000): 161–77.
- Papastavrou 2005.** H. Papastavrou. "Influences byzantines sur la peinture vénitienne du XIV^e siècle." In *Byzantium as Oecumene*, edited by E. Chrysos, 257–78. Athens, 2005.
- Papatheofanous-Tsouri 1987.** E. Papatheofanous-Tsouri. "Οι τοιχογραφίες του σπηλαίου της Ανοκάλυψης στην Πάτρα." *ADelt* 42 (1987), A' – *Meletes*, 67–98 (with summary in French). Athens, 1994.
- Papazotos 1994.** Th. Papazotos. *Η Βέροια και οι ναοί της (11ος–18ος αι.): ιστορική και αρχαιολογική αποδοχή των μνημείων της πόλης*. Athens, 1994.
- Parani 2003.** M. G. Parani. *Reconstructing the Reality of Images. Byzantine Material Culture and Religious Iconography (11th–15th Centuries)*. Leiden and Boston, 2003.
- Parani 2010.** M. G. Parani. "Byzantine Cutlery: an Overview." *DChAE* 31 (2010): 139–64.
- Parca 1996.** M. Parca. "Gold Lamellae in the Burton Y. Berry Collection." In *Ancient Jewelry and Archaeology*, edited by A. Calinescu, 215–23. Bloomington and Indianapolis, 1996.
- Paris 1992.** *Byzance. L'art byzantin dans les collections publiques françaises*, edited by J. Durand. Exh. cat., Paris, Musée du Louvre. Paris, 1992.
- Paris 1998.** *Trésors fatimides du Caire*, edited by M. Barrucand. Exh. cat., Paris, Institut du monde arabe. Paris, 1998.
- Paris 1999.** *Trésors médiévaux de la République de Macédoine*. Exh. cat., Paris, Musée National du Moyen Âge, Thermes de Cluny. Paris, 1999.
- Paris 2006.** *Les Perses sassanides. Fastes d'un empire oublié (224–642)*, edited by F. Demange. Exh. cat., Paris, Musée Cernuschi, Musée des Arts de l'Asie de la Ville de Paris. Paris, 2006.
- Paris 2007.** *Praxitèle*, edited by A. Pasquier and J.-L. Martinez. Exh. cat., Paris, Musée du Louvre. Paris, 2007.
- Paris 2009a.** *De Byzance à Istanbul: un port pour deux continents*, edited by E. Eldem. Exh. cat., Galeries Nationales (Grand Palais, Champs-Élysées). Paris, 2009.
- Paris 2009b.** *Le Mont Athos et l'Empire byzantin. Trésors de la Sainte Montagne*. Exh. cat., Paris, Petit Palais – Musée des Beaux-Arts de la Ville de Paris. Paris, 2009.
- Paris 2010a.** *Paris ville rayonnante*. Exh. cat., Paris, Musée de Cluny–Musée National du Moyen Âge. Paris, 2010.
- Paris 2010b.** *Saint Russie. L'art Russe des origines à Pierre le Grand*, edited by J. Durand, D. Giovannoni, and I. Rapti, with the assistance of R. Clavien. Exh. cat., Paris, Musée du Louvre. Paris, 2010.
- Paris 2012.** *Cypre entre Byzance et l'Occident IV^e–XVI^e siècle*, edited by J. Durand and D. Giovannoni with the assistance of D. Mastoraki. Exh. cat., Paris, Musée du Louvre. Paris, 2012.
- Paris and New York 1995.** *L'œuvre de Limoges. Émaux limousins du Moyen Âge*, edited by E. Taburet-Delahaye, B. Drake Boehm, et al. Exh. cat., Paris, Musée du Louvre, and New York, Metropolitan Museum of Art. Paris, 1995.
- Parrish 1984.** D. Parrish. *Season Mosaics of Roman North Africa*. Rome, 1984.
- Parry 1966.** K. Parry. *Depicting the Word: Byzantine Iconophile Thought of the Eighth and Ninth Centuries*. Leiden, New York, and Cologne, 1996.
- Pasini 1886.** A. Pasini. *Il Tesoro di San Marco in Venezia illustrato da Antonio Pasini, canonico della Marciana*, edited by F. Organi. Venice, 1886.
- Patlagean 1988.** E. Patlagean. "Les Stoudites, l'empereur et Rome: figure d'un byzantine d'un monachisme réformateur." In *Bisanzio, Roma e l'Italia nell'alto medioevo*, 3–9 aprile 1986, vol. 1, 429–60. Spoleto, 1988.
- Pazaras 1977.** Th. Pazaras. "Κατάλογος χριστιανικών αναγλύφων πλακών εκ Θεσσαλονίκης με ζωμόρφους παραστάσεις." *Byzantina* 9 (1977): 23–95.
- Pedrizet and Chesnay 1903.** P. Pedrizet and L. Chesnay. "La Métropole de Serrès." *MonPiot* 10, no. 2 (1903): 123–44.
- Peek 1960.** W. Peek. *Griechische Grabgedichte*. Berlin, 1960.
- Pelekanidis 1942–44.** S. Pelekanidis. "Αργυρά πινάκια του Μουσείου Μπενάκη. Συμβολή εις την Βυζαντινή Τοπευτικήν." *AE* (1942–44): 37–62.
- Pelekanidis 1953.** S. Pelekanidis. *Καστοριά I. Βυζαντινή τοιχογραφία. Πίνακες*. Thessaloniki, 1953.
- Pelekanidis 1959.** S. Pelekanidis. "Τα χρυσά βυζαντινά κοσμήματα της Θεσσαλονίκης." *DChAE* 1 (1959): 55–71 (with summary in German).
- Pelekanidis 1964.** S. Pelekanidis. "I mosaici di Santa Sophia di Salonicco." *Corsi di cultura sull'arte ravennate e bizantina 11* (1964): 337–49 (reprinted in Pelekanidis 1977, 37–49).
- Pelekanidis 1973.** S. Pelekanidis. "Bemerkungen zu den Altarmosaiken der Hagia Sophia zu Thessaloniki und die Frage der Datierung der Platytéra." *Byzantina* 5 (1973): 29–47 (reprinted in Pelekanidis 1977, 97–107).
- Pelekanidis 1977.** S. Pelekanidis. *Studien zur frührömischen und byzantinischen Archäologie*. Thessaloniki, 1977.
- Pelekanidis 1988.** S. Pelekanidis in collaboration with P. Atzaka. *Σύνταγμα των παλαιοχριστιανικών υψηλών δαπέδων της Ελλάδος. I. Νησιωτική Ελλάς*. Thessaloniki, 1988. (1st ed., Thessaloniki, 1974).
- Pelekanidis and M. Chatzidakis 1985.** S. Pelekanidis and M. Chatzidakis. *Kastoria*. Athens, 1985.
- Pelekanidis et al. 1975.** S. M. Pelekanidis, P. K. Christou, Ch. Mavropoulou-Tsioumi, and S. N. Kadas. *Oι θνητούροι του Αγίου Όρου. Εικονογραφημένα χειρόγραφα: παραστάσεις, επίπλα, αρχικά γράμματα*. Vol. 2, M. Ιβήρων, M. Αγίου Παντελεήμονος, M. Ευφρύνεου, M. Χιλανδαρίου. Athens, 1975.
- Pelekanidis et al. 1979.** S. M. Pelekanidis, P. K. Christou, Ch. Mavropoulou-Tsioumi, S. N. Kadas, and A. Katsarou. *Oι θνητούροι του Αγίου Όρου. Εικονογραφημένα χειρόγραφα: παραστάσεις, επίπλα, αρχικά γράμματα*. Vol. 3, M. Μεγίστων Λαύρας, M. Παντοκράτορος, M. Δοχειαρίου, M. Καρακόλου, M. Φιλοθέου, M. Αγίου Παύλου. Athens, 1979.
- Penna 2002.** V. Penna. *Byzantine Coinage: Medium of transaction and manifestation of imperial propaganda*. Nicosia, 2002.
- Penna 2010.** V. Penna. "Reassessing the gold coinage of Basil I: the testimony of an unknown Byzantine 'pattern' coin." *Mélanges Cécile Morrison, Travaux et Mémoires* 16 (2010): 663–73.
- Pensabene 2011.** P. Pensabene. "Su alcuni aspetti produttivi delle "scuole" di scultura di Docimio, Afrodisia e Nicomedia." In *Roman Sculpture in Asia Minor. Proceedings of the International Conference to celebrate the 50th anniversary of the Italian excavations at Hierapolis in Phrygia, held on May 24–26, 2007, in Cavallino (Lecce)*, edited by F. D'Andria and I. Romeo, with contributions by J. Auinger et al., 37–61. (JRA, Supplement 80). Portsmouth, R.I., 2011.
- Pentcheva 2006.** B. V. Pentcheva. *Icons and Power, The Mother of God in Byzantium*. University Park, Pa., 2006.
- Pentcheva 2007.** B. V. Pentcheva. "Epigrams on icons" In *Art and text in Byzantine culture*, edited by L. James, 120–38. New York, 2007.
- Perrot 1981.** Ph. Perrot. *Les dessus et les dessous de la bourgeoisie: une histoire du vêtement au XIX^e siècle*. Paris, 1981.
- Pertusi 1963.** A. Pertusi. "Monasteri e monaci italiani all'Athos nell'Alto Medioevo." In *Le millénaire du Mont Athos 963–1963. Études et Mélanges*, vol. 1, 217–51. Chevetogne, 1963.
- Peschlow 1977.** U. Peschlow in collaboration with P. I. Kuniholm and C. L. Striker. *Die Irene Kirche in Istanbul. Untersuchungen zur Architektur*. Tübingen, 1977.
- Peschlow 1982.** U. Peschlow. "Die Johanneskirche des Studios in Istanbul. Bericht über die jüngsten Untersuchungsergebnisse." *JÖB* 32, no. 4 (1982): 429–33. [= XVI. Internationaler Byzantinistenkongress, Wien, 4.–9. Oktober 1981, Akten II/4]. Vienna, 1982.
- Petkos 1992.** A. Petkos. "Η ανάγλυφη εικόνα του αγίου Δημητρίου από τα Λακκάματα Καστοριάς." *Dytikomakedonika Grammata* 3 (1992): 282–90.
- Petricioli 1988.** I. Petricioli. *A Thousand Years of Art in Zadar*. Zadar, 1988.
- Petrifikasi 1987.** M. Petrifikasi. "ΣΤ' Εφορεία Προϊστορικών και Κλασικών Αρχαιοτήτων: Ανασκαφικές εργασίες." *ADelt* 42 (1987), B'1 – *Chronika*, 169–75. Athens, 1992.
- Philes 1967.** Michael Philes. *Carmina*, edited by E. Miller. 2 vols. Amsterdam, 1967 (reprint of Paris, 1855–57).
- Philon 1980.** H. Philon. *Early Islamic Ceramics. Ninth to Late Twelfth Centuries*. London, 1980.
- Physiologos 1936.** *Physiologus*, edited by F. Sbordone. Milan, 1936 (reprint Hildesheim, 1976).
- Picchio 1991.** R. Picchio. *Letteratura della Slavia ortodossa (IX–XVIII sec.)*. Bari, 1991.
- Piccirillo 1993.** M. Piccirillo. *The Mosaics of Jordan*, edited by P. M. Bikai and Th. A. Dailey. Amman, 1993.
- Piccirillo 1996.** M. Piccirillo. "Iconofobia o iconoclastia nelle chiese di Giordania?" In *Bisanzio e l'Occidente: arte, archeologia, storia. Studi in onore di Fernanda de' Maffei*, edited by C. Barsanti, M. della Valle, A. Guiglia Guidobaldi, A. Iacobini, C. Pantanella, and A. Paribeni, 73–91. Rome, 1996.
- Pitarakis 2005.** B. Pitarakis. "Female Piety in Context: Understanding Developments in Private Devotional Practices." In *Images of the Mother of God. Perceptions of the Theotokos in Byzantium*, edited by M. Vassilaki, 153–66. Aldershot and Burlington, Vt., 2005.
- Pitarakis 2006a.** B. Pitarakis. *Les croix-reliquaires pectorales byzantines en bronze*. Paris, 2006.
- Pitarakis 2006b.** B. Pitarakis. "Objects of Devotion and Protection." In *A People's History of Christianity*. Vol. 3, *Byzantine Christianity*, edited by D. Krueger, 164–81. Minneapolis, 2006.
- Pitsakis 2002.** C. Pitsakis. "Guerre et paix en droit byzantin." *Méditerranées* 30–31 (2002): 203–32.
- Podskalsky 1982.** G. Podskalsky. *Christentum und theologische Literatur in der Kieven Rus'* (988–1237). Munich, 1982.
- Politis 1956.** L. Politis. "Η μονή του Ομπλού κοντά στην Πάτρα." *Peloponnesiaka* 1 (1956): 238–52.
- Politis 1958.** L. Politis. "Eine Schreibschule im Kloster των Οδηγών." *BZ* 51 (1958): 17–36, 261–87.
- Politis 1966a.** L. Politis. "Εva φύλλο του Πορφυρού Κώδικα της Πετρουπόλεως." *Hellenika* 19 (1966): 451–52.
- Politis 1966b.** L. Politis. "To véo anóktema tou Mouσeioύ Θεσσαλονίκηs. Έva φύλλο από τον Πορφύρο Κώδικα της Πετρουπόλεως." In *To Vema tes Kyriakes*, May 29, 1966.
- Pologiorgi 2001.** M. I. Pologiorgi. "Διός κούρος επι έλεφάντινοι πλάκιδιοι." In *ΚΑΛΛΙΣΤΕΥΜΑ. Μελέτες προς Τίμην της Όλυμπα Τζάκου-Αλεξανδρί*, edited by A. Alexandri and I. Leventi, 349–56. Athens, 2001.
- Porphyry 1969.** Porphyry. *Life of Plotinus*, edited by A. H. Armstrong. Cambridge, Mass., 1969.
- Porter and Watson 1987.** V. Porter and O. Watson. "'Tel Minis' Wares." In *Syria and Iran: Three Studies in Medieval Ceramics*, edited by J. W. Allan and C. Roberts, 175–248. Oxford, 1987.
- Post 1964.** G. Post. *Studies in Medieval Legal Thought. Public Law and the State, 1100–1322*. Princeton, N.J., 1964.
- Preka-Alexandri 1992–93.** K. Preka-Alexandri. "Ο τύμπος του Παραπόταρου." *ADelt* 47–48 (1992–93), A' – *Meletes*, 165–

- 212 (with summary in English). Athens, 1997.
- Preyer 1998.** B. Preyer. "Planning for Visitors at Florentine Palaces." *Renaissance Studies* 12 (1998): 357–74.
- Price 1984.** S. R. F. Price. *Rituals and Power. The Roman Imperial Cult in Asia Minor*. Cambridge, 1984.
- Princeton 2010.** *Architecture as Icon. Perception and Representation of Architecture in Byzantine Art*, edited by S. Ćurčić and E. Hadjityphonos. Exh. cat., Princeton, Princeton University Art Museum. Princeton, N.J., 2010.
- Prokopios 1914.** Procopius. *Persian War*. In *History of the Wars*, edited by H. B. Dewing, vol. 1, books 1–2. Cambridge, Mass., 1914.
- Proust 1961.** M. Proust. *Le Côté de Guermantes*. Paris, 1961.
- Psellos, Chronography 1967.** Michel Psellos. *Chronographie ou histoire d'un siècle de Byzance (976–1077)*, edited by E. Renauld. 2 vols. 2nd ed., Paris, 1967 (1st ed., Paris 1926–28).
- Psellos, Oratoria Minora 1985.** Michael Psellos. *Oratoria Minora*, edited by A. Littlewood. Leipzig, 1985.
- Psellos, Philosophica Minora 1992.** Michael Psellos. *Philosophica Minora*. Vol. 1, edited by J. M. Duffy. Stuttgart and Leipzig, 1992.
- Psellos, Poemata 1992.** Michael Psellos. *Poemata*, edited by L. G. Westerink. Stuttgart and Leipzig, 1992.
- Pseudo-Kodinos 1966.** Pseudo-Kodinos. *Traité des offices*, edited by J. Verpeaux. Paris, 1966.
- Pseudo-Kodinos 2013.** Pseudo-Kodinos. *The Constantinopolitan court offices and ceremonies*, edited and translated by R. Macrides, J. Munitiz, and D. Angelov. Farnham, 2013.
- Ptochoprodromos 1991.** Ptochoprodromos. *Einführung, kritische Ausgabe, deutsche Übersetzung, Glossar*, edited by H. Eideneier. Cologne, 1991.
- Ptolemy 1999.** Κλαύδιος Πτολεμαῖος. *Γεωγραφική Υφίγνωσις*. Vol. 3, Ο κώδικας 655 της λέπτης Μεγάλης Μονής Βατοναίδου του Αγίου Όπους, introductory texts by S. N. Kadas and L. Navari, palaeographic transcription of texts by A. Tselikas. Athens, 1999 (facsimile).
- Radić 2003.** R. Radić. "Η πειρατεία στους σερβικούς μεσαιωνικούς βίους των αγίων." In *Πειρατές και κουρσάροι. Μονεμβασιώτικος Όμηλος. Ι' Συμπόσιο ιστοριών και τέχνων, 20–22 Ιουλίου 1997*, edited by Ch. Kalliga and A. Malliaris, 45–55. Athens, 2003.
- Radojković 1966.** B. Radojković. *Srpsko zlatarstvo XVI i XVII veka (L'orfèvrerie serbe du XVI^e et XVII^e siècle)*. Novi Sad, 1966.
- Raglan 1939.** L. J. Raglan. "The 'Green Man' in Church Architecture." *Folklore* 50, no. 1 (1939): 45–57.
- Rallis and Potlis 1852–59.** G. A. Rallis and M. Potlis. *Σύνταγμα των θείων και ιερών κανόνων των τε αγίων και πανευρήμων Αποστόλων, και των ιερών Οικουμενικών και τοπικών Συνόδων, και των κατά μέρος αγίων Πατέρων*. 6 vols. Athens, 1852–59.
- Rapp 2009.** C. Rapp. "Safe-Conducts to Heaven: Holy Men, Mediation and the Role of Writing." In Rousseau and Papoutsakis 2009, 187–203.
- Rasmussen 1999.** M. Bøgh Rasmussen. "Traditio legis?" *CahArch* 47 (1999): 5–37.
- Ravenna 2001.** Deomene: *L'immagine dell'orante fra Oriente e Occidente*, edited by A. Donati and G. Gentili. Exh. cat., Ravenna, Museo Nazionale. Milan, 2001.
- Reinert 1998.** S. W. Reinert. "The Muslim Presence in Constantinople, 9th–15th Centuries: Some Preliminary Observations." In *Studies on the Internal Diaspora of the Byzantine Empire*, edited by H. Ahrweiler and A. E. Laiou, 125–50. Washington, D.C., 1998.
- Restle 1967.** M. Restle. *Byzantine Wall-Painting in Asia Minor*. 3 vols. New York, 1967.
- Reynolds and Wilson 1989.** L. D. Reynolds and N. G. Wilson. *Αντιγραφέis και φιλόλογοι. Το ιστορικό της παράδοσης των κλασικών κειμένων*, translated by N. M. Panagiotakis. 2nd ed., Athens, 1989 (translation of L. D. Reynolds and N. G. Wilson. *Scribes and scholars. A Guide to the Transmission of Greek and Latin Literature*. 2nd ed., London, 1975).
- Rheidt 1990.** K. Rheidt. "Byzantinische Wohnhäuser des 11. bis 14. Jahrhunderts in Pergamon." *DOP* 44 (1990): 195–204.
- Rhoby 2010a.** A. Rhoby. "The structure of inscriptional dedicatory epigrams in Byzantium." In *La poesia tardocantica e medievale, IV Convegno internazionale di studi. Perugia, 15–17 novembre 2007, Atti in onore di Antonino Isola per il suo 70 genetliaco*, edited by C. Burini De Lorenzi and M. De Gaetano, 309–32. Alessandria, 2010.
- Rhoby 2010b.** A. Rhoby. *Byzantinische Epigramme auf Ikonen und Objekten der Kleinkunst*. Vienna, 2010.
- Rhomiopoulou 1997.** K. Rhomiopoulou. *Ελληνορωμαϊκά Γλυπτά του Εθνικού Αρχαιολογικού Μουσείου*. Athens, 1997.
- Richter 1966.** G. M. A. Richter. *The Furniture of the Greeks, Etruscans, and Romans*. London, 1966.
- Ridgway 1970.** B. S. Ridgway. *The Severe Style in Greek Sculpture*. Princeton, N.J., 1970.
- Rife 2004–9.** J. L. Rife. "An Early Christian Epitaph from the Panathenaic Stadium in Context." *HOROS* 17–21 (2004–9): 267–78.
- Rigo 1988.** A. Rigo. "La Διάνυσοι sui monaci athoniti martirizzati dai latinoifroni (BHG 2333) e le tradizioni athonite successive: alcune osservazioni." *Studi Veneziani* 15 (1988): 71–106.
- Rigo 2004.** A. Rigo. "Il Monte Athos e la controversia palamitica dal Concilio del 1351 al Tomo Sinodale del 1368. Giacomo Trikanas, Procoro Cidone e Filoteo Kokkinos." In *Gregorio Palamas e oltre. Studi e documenti sulle controversie teologiche del XIV secolo bizantino*, edited by A. Rigo, 1–177. Florence, 2004.
- Roberts 2013.** S. Roberts. *Printing a Mediterranean World: Florence, Constantinople, and the Renaissance of Geography*. Cambridge, 2013.
- Robiano 2009.** P. Robiano. "Pour en finir avec le christianisme d'Achille Tatius et d'Héliodore d'Émèse: La lecture des *Passions de Galaction et d'Épistème*." *L'Antiquité Classique* 78 (2009): 145–60.
- Roche 1989.** D. Roche. *La culture des apparences: une histoire du vêtement (XVII^e–XVIII^e siècle)*. Paris, 1989.
- Roeper-ter Borg 1976.** I. A. W. Roeper-ter Borg. "Schmuck aus einem spät-römischen Sarkophag auf Zypern." In *Festoen-Opgedragen aan A. N. Zadoks-Josephus Jitta bij haar zeventigste verjaardag*, edited by J. S. Boersma et al., 501–8. Groningen, 1976.
- Romanelli and Nordhagen 1964.** P. Romanelli and P. J. Nordhagen. *S. Maria Antiqua*. Rome, 1964.
- Rome 1997.** Fayum. *Misteriosi volti dall'Egitto*, edited by S. Walker and M. Bierbrier with P. Roberts and J. Taylor. Exh. cat., Rome, Palazzo Ruspoli. Milan, 1997.
- Rome 2000a.** *Aurea Roma. Dalla città pagana alla città cristiana*, edited by S. Ensoli and E. La Rocca. Exh. cat., Rome, Palazzo delle Esposizioni. Rome, 2000.
- Rome 2000b.** Pietro e Paolo. *La storia, il culto, la memoria nei primi secoli*, edited by A. Donati. Exh. cat., Rome, Palazzo della Cancelleria. Milan, 2000.
- Rome 2001.** *Treasures of Christian Art in Bulgaria*, edited by V. Pace. Exh. cat., Rome, Markets of Trajan. Sofia, 2001.
- Ronconi 2012.** F. Ronconi. "La collection brisée. La face cachée de la 'collection philosophique': les milieux socioculturels." In *La face cachée de la littérature byzantine. Le texte en tant que message immédiat. Actes du colloque international, Paris, 5–6–7 juin 2008*, edited by P. Odorico, 137–66. Paris, 2012.
- Rosand 1997.** D. Rosand. *Painting in Sixteenth-Century Venice: Titian, Veronese, Tintoretto*. New York, 1997.
- Rosenthal 1975.** F. Rosenthal. *The Classical Heritage in Islam*. Berkeley, 1975.
- Ross 1952.** M. C. Ross. "A Small Byzantine Treasure Found at Antioch-on-the-Orontes." *Archaeology* 5, no. 1 (1952): 30–32.
- Ross 1962.** M. C. Ross, ed. *Catalogue of the Byzantine and Early Mediaeval Antiquities in the Dumbarton Oaks Collection*. Vol. 1, *Metalwork, Ceramics, Glass, Glyptics, Painting*. Washington, D.C., 1962.
- Ross 1965.** M. C. Ross, ed. *Catalogue of the Byzantine and Early Mediaeval Antiquities in the Dumbarton Oaks Collection*. Vol. 2, *Jewelry, Enamels, and Art of the Migration Period*. Washington, D.C., 1965.
- Ross 2005.** M. C. Ross, ed. with an addendum by S. A. Boyd and S. Zwirn. *Catalogue of the Byzantine and Early Medieval Antiquities in the Dumbarton Oaks Collection*. Vol. 2, *Jewelry, Enamels, and Art of the Migration Period*. 2nd ed., Washington, D.C., 2005.
- Rossi and Rovetta 1983.** M. Rossi and A. Rovetta. "Indagini sullo spazio ecclesiale immagine della Gerusalemme celeste." In *"La Dimora di Dio con gli uomini"* (Ap 21, 3): *Immagini della Gerusalemme celeste dal III al XIV secolo*, edited by M. L. Giatti Perer. Exh. cat., Milan, Università cattolica del S. Cuore, 77–118. Milan, 1983.
- Roueché 2002.** Ch. Roueché. "The Literary Background of Kekaumenos." In Holmes and Waring 2002, 111–38.
- Rousseau and Papoutsakis 2009.** P. Rousseau and M. Papoutsakis, eds. *Transformations of Late Antiquity. Essays for Peter Brown*. Farnham, 2009.
- Rousset 1999.** M.-O. Rousset. "La céramique des XI^e et XII^e siècles en Égypte et au Bilād al-Shām. État de question." In Barrucand 1999, 249–64.
- Roux 1973.** G. Roux. "Tables chrétiennes en marbre découvertes à Salamine." In *Salamine de Chypre IV, Anthologie salaminienne*, 133–96. Paris, 1973.
- Ruggieri et al. 1996.** V. Ruggieri, F. Giordano, and A. Furnari. "Gli affreschi iconoclastici della chiesa di Chimera." *CahArch* 44 (1996): 33–48.
- Runciman 1980.** S. Runciman. *Mistra: Byzantine Capital of the Peloponnese*. London, 1980.
- F. Russell 1975.** F. H. Russell. *The Just War in the Middle Ages*. Cambridge, 1975.
- J. Russell 1982.** J. Russell. "The Evil Eye in Early Byzantine Society. Archaeological Evidence from Anemurium in Isauria." *JÖB* 32, no. 3 (1982): 540–48. [= XVI. Internationaler Byzantinistenkongress, Wien, 4.–9. Oktober 1981, Akten II/3]. Vienna, 1982.
- Russo 1991.** E. Russo. *Sculture del Complesso Eufrasiano di Parenzo*. Naples, 1991.
- Saffrey 1964.** H. D. Saffrey. "Recherches sur quelques autographes du Cardinal Bessarion et leur caractère autobiographique." In *Mélanges Eugène Tisserant*, vol. 3, 263–97. Vatican City, 1964.
- Safran 1998.** L. Safran, ed. *Heaven on Earth. Art and the Church in Byzantium*. University Park, Pa., 1998.
- Sahas 1986.** D. J. Sahas. *Icon and Logos: Sources in Eighth-Century Iconoclasm. An annotated translation of the Sixth Session of the Seventh Ecumenical Council (Nicea, 787), containing the Definition of the Council of Constantinople (754) and its refutation, and the Definition of the Seventh Ecumenical Council*. Toronto, 1986.
- I. Sakkelion 1890.** I. Sakkelion. *Πλατιαὶ Βιβλιοθήκη, ήτοι αναγραφή των εν τη Βιβλιοθήκη της κατά την νόσον Πάτμου γεραράς και θαυματικής Μονής του Αγίου Αποστόλου και Ευαγγελιστού Ιωάννου του Θεολόγου τεθησαυρισμένων κειρογράφων τευχών*. Athens, 1890.
- I. Sakkelion and A. Sakkelion 1892.** I. Sakkelion and A. Sakkelion. *Κατάλογος των κειρογράφων της Εθνικής Βιβλιοθήκης της Ελλάδος*. Athens, 1892.
- Salzer 1991.** K. E. Salzer. "Gatehouses and Mother Houses: A Study of the Cistercian Abbey of Zaraka." *Mediaeval Studies* 61 (1991): 297–324.
- Sanders 1989.** G. Sanders. "Three Peloponnesian Churches and their Importance for the Chronology of late 13th and early 14th century pottery in the Eastern Mediterranean." In *Recherches sur la céramique Byzantine, Actes du colloque organisé par l'école française d'Athènes et l'Université de Strasbourg II, Centre de Recherches sur l'Europe Central et Sud-Orientale, (Athènes 8–10 avril 1987)*, edited by V. Deroche and J.-M. Spieler, 189–99. (BCH, Supplement 18). Paris, 1989.
- Sanders 1993.** G. D. R. Sanders. "Excavations at Sparta: The Roman Stoa, 1988–91. Preliminary Report, Part 1: (c) Medieval Pottery." *The Annual of the British School at Athens* 88 (1993): 251–86.
- Sanders 1999.** G. D. R. Sanders. "A Late Roman Bath at Corinth. Excavations in the Panayia Field, 1995–1996." *Hesperia* 68, no. 4 (1999): 441–80.
- Sanders 2001.** G. D. R. Sanders. "Byzantine Polychrome Pottery." In *Mosaic, Festschrift for A. H. S. Megaw*, edited by J. Herrin, M. Mullett, and C. Otten-Froux, 89–103. London, 2001.
- Sanders 2003.** G. D. R. Sanders. "Recent Developments in the Chronology of Byzantine Corinth." In *Corinth XX. Corinth, The Centenary: 1896–1996*, edited by Ch. K. Williams II and N. Bookidis, 385–99. Athens, 2003.
- Sanders 2004.** G. D. R. Sanders. "Problems in Interpreting Rural and Urban Settlement in Southern Greece, AD 365–700." In *Landscapes of Change: Rural Evolutions in Late Antiquity and the Early Middle Ages*, edited by N. Christie, 163–93. Aldershot, 2004.
- Sanders 2005.** G. D. R. Sanders. "Archaeological Evidence for Early Christianity and the End of Hellenic Religion in Corinth." In *Urban Religion in Roman Corinth: Interdisciplinary Approaches*, edited by D. N. Schowalter and S. J. Friesen, 419–42. Cambridge, Mass., 2005.
- Sanders 2011.** G. D. R. Sanders. "Use of Ancient Spolia to Make Personal and Political Statements; William of Moerbeke's Church at Merbaka (Ayia Triada, Argolidia)." available at: http://academia.edu/428552/Use_of_Ancient_Spoilia_to_Make_Personal_and_Political_Statements

- Spolia_to_Make_Personal_and_Political_Statements_William_of_Moerbeke_Church_at_Merbaka_Aya_Triada_Argolida_2011.** Forthcoming in *Hesperia*.
- Sandin 1995.** K. Sandin. "Aspects of the Artisanship and Possible Liturgical Use of the Cross of Adrianople: Addressing Problems of Signification." In *Liturgy, Architecture, and Art in Byzantine World, Papers of the XVIII International Congress (Moscow, 8–15 August 1991) and other Essays Dedicated to the Memory of Fr. John Meyendorff*, edited by C. C. Akentiev, 58–74. St. Petersburg, 1995.
- Sandwell and Huskinson 2004.** I. Sandwell and J. Huskinson, eds. *Culture and Society in Later Roman Antioch. Papers from a colloquium, London, 15th December 2001*. Oxford, 2004.
- Saradi 2006.** H. G. Saradi. *The Byzantine City in the Sixth Century. Literary Images and Historical Reality*. Athens, 2006.
- Saradi 2010.** H. G. Saradi. "Space in Byzantine Thought." In Princeton 2010, 73–111.
- Saradi-Mendelovici 1990.** H. Saradi-Mendelovici. "Christian Attitudes toward Pagan Monuments in Late Antiquity and Their Legacy in Later Byzantine Centuries." *DOP* 44 (1990): 47–61.
- Saunders 1982.** W. B. R. Saunders. "The Aachen Reliquary of Eustathius Maleinus, 969–970." *DOP* 36 (1982): 211–19.
- Savvides 1993.** A. G. C. Savvides. "Late Byzantine and Western historiographers on Turkish mercenaries in Greek and Latin armies: the Turcopoles/Tourkopouloī." In *The Making of Byzantine History. Studies dedicated to Donald M. Nicol*, edited by R. Beaton and Ch. Roueché, 122–36. Aldershot, 1993.
- Scanlon 1999.** G. T. Scanlon. "Fustat Fatimid Sgraffito: Less than Lustre." In Barrucand 1999, 265–83.
- Schade 2003.** K. Schade. *Frauen in der Spätantike – Status und Repräsentation. Eine Untersuchung zur römischen und frühbyzantinischen Bildniskunst*. Mainz am Rhein, 2003.
- Schallaburg 2012.** *Das goldene Byzanz und der Orient*, edited by F. Daim. Exh. cat., Schallaburg. Schallaburg, 2012.
- Schmit 1927.** Th. Schmit. *Die Koimesis-Kirche von Nikαιā. Das Bauwerk und die Mosaiken*. Berlin and Leipzig, 1927.
- Schneider and Stempflinger 1950.** Th. Schneider and E. Stempflinger. "Adler." In *RAC* 1, cols. 87–94. Stuttgart, 1950.
- Schoeller 1969.** F. M. Schoeller. *Darstellungen des Orpheus in der Antike*. Freiburg, 1969.
- Scholl 1994.** R. Scholl. "Eine beschriftete Bronzekanne aus dem 6. Jh. n. Chr." *Zeitschrift für Papyrologie und Epigraphik* 103 (1994): 231–40.
- Schreiner 2004.** P. Schreiner. "Diplomatic Geschenke zwischen Byzanz und dem Westen ca. 800–1200. Eine Analyse der Texte mit Quellenanhang." *DOP* 58 (2004): 251–82.
- Schulz 1998.** M. Schulz. "Die Nicopeia in San Marco zur Geschichte und zum Typ einer Ikone." *BZ* 91 (1998): 475–501.
- Scranton 1957.** R. L. Scranton. *Corinth XVI. Medieval Architecture in the Central Area of Corinth*. Princeton, N.J., 1957.
- Searby 1998.** D. M. Searby. *Aristotle in the Greek Gnomological Tradition*. Uppsala, 1998.
- Settis 1986.** S. Settis. "Continuità, distanza, conoscenza: Tre usi dell'antico." In *Memoria dell'antico nell'arte italiana*. Vol. 3, *Della tradizione all'archeologia*, edited by S. Settis, 373–486. Turin, 1986.
- Ševčenko 1992.** I. Ševčenko. "The Sion Treasure: The Evidence of the Inscriptions." In Boyd and Mundell Mango 1992, 39–56.
- I. Ševčenko and Mango 1975.** I. Ševčenko and C. Mango, eds. *Byzantine Books and Bookmen*. Washington, D.C., 1975.
- N. Ševčenko 1983.** N. Patterson Ševčenko. *The Life of Saint Nicholas in Byzantine Art*. Turin, 1983.
- N. Ševčenko 1994.** N. Patterson Ševčenko. "Close Encounters: Contact between Holy Figures and Faithful as represented in Byzantine works of Art." In *Byzance et les images*, edited by A. Guillou and J. Durand, 255–85. Paris, 1994.
- N. Ševčenko 1995.** N. Patterson Ševčenko. "Servants of the Holy Icon." In Moss and Kiefer 1995, 547–56.
- Severin 1972.** H.-G. Severin. *Zur Porträtplastik des 5. Jahrhunderts. n. Chr.* Munich, 1972.
- Seville 1992.** *Art and Culture around 1492: Seville Universal Exposition*, edited by J. Sureda i Pons. Exh. cat., Seville, Cartuja de Santa María de las Cuevas. Seville, 1992.
- Shalem 1994.** A. Shalem. "Fountains of Light: The Meaning of Medieval Islamic Rock Crystal Lamps." *Muqarnas* 11 (1994): 1–11.
- Shawcross 2009.** T. Shawcross. *The Chronicle of Morea: Historiography in Crusader Greece*. Oxford, 2009.
- Shepard and Franklin 1992.** J. Shepard and S. Franklin, eds. *Byzantine Diplomacy: Papers from the Twenty-fourth Spring Symposium of Byzantine Studies, Cambridge, March 1990*. Aldershot, 1992.
- Shepkina 1977.** M. B. Shepkina. *Miniatyuri Khludovskoi Psaltiri: grecheskii illiustrurovani kodex IX. veka*. Moscow, 1977.
- Sidiropoulos 2004.** K. Sidiropoulos. "Σχολιασμός των νομισμάτων του Ανατολικού ανασκαφικού τομέα I." In Athens 2004, 81.
- Sigala 2004.** M. Z. Sigala. "Γυάλινα κτερίσματα στη μεσαιωνική έκθεση στο Καστέλλο της Ρόδου." In *XΑΡΙΣ XAIPΕ. Μελέτες στην μνήμη της Χάρης Κάβιζα*, edited by D. Damaskos, vol. 2, 195–216 (with summary in English). Athens, 2004.
- Sigalos 2003.** L. Sigalos. "Housing People in Medieval Greece." *International Journal of Historical Archaeology* 7 (2003): 195–221.
- Simatou and Christodouloupolou 1989–90.** A. M. Simatou and R. Christodouloupolou. "Παραπρήσεις στον μεσαιωνικό οικισμό του Γεράκιου." *DChAE* 15 (1989–90): 67–88 (with summary in English).
- Simeonova 2000a.** L. Simeonova. "Constantinopolitan attitudes toward Aliens and Minorities, 860s–1020s. Part One." *Études Balkaniques* 3 (2000): 91–112.
- Simeonova 2000b.** L. Simeonova. "Foreigners in tenth-century Byzantium: a contribution to the history of cultural encounter." In *Strangers to Themselves: The Byzantine Outsider, Papers from the Thirty-second spring symposium of Byzantine Studies, University of Sussex, Brighton, March, 1998*, edited by D. C. Smythe, 229–44. Aldershot, 2000.
- Simokattes 1972.** Theophylaktos Simokattes. *Oikumenike historia*, edited by C. de Boor, revised by P. Wirth. Stuttgart, 1972.
- Sinos 1971.** S. Sinos. "Die sogenannte Kirche des Hagios Elias zu Athen." *BZ* 64 (1971): 351–61.
- Sinos 2005.** S. Sinos, s.v. "Mistras." *RbK* 6 (2005): cols. 380–518.
- Siomkos 2005.** N. Siomkos. *L'église Saint-Etienne à Kastoria. Étude des différentes phases du décor peint (X^e–XIV^e siècles)*. Thessaloniki, 2005.
- Sirano 1994.** F. Sirano. "Considerazioni sull'Asclepio 'tipo Nea Paphos': Ipotesi su un gruppo di sculture di età imperiale." *Archeologia Classica* 46 (1994): 199–232.
- Sironen 1997.** E. Sironen. *The Late Roman and Early Byzantine Inscriptions of Athens and Attica*. Helsinki, 1997.
- Sisiou 1995.** I. Sisiou. *Καστοριανά μνημεία*. Kastoria, 1995.
- Skarveli-Nikolopoulou 1994.** A. G. Skarveli-Nikolopoulou. *Ta Μαθηματάρια των ελληνικών σοχολέων κατά την Τουρκοκρατία*. Athens, 1994.
- Sklavou-Mavroedi 1999.** M. Sklavou-Mavroedi. *Γλυπτά του Βυζαντινού Μουσείου Αθηνών, Κατάλογος*. Athens, 1999.
- Skrobucha 1961.** H. Skrobucha. *Meisterwerke der Ikonenmalerei*. Recklinghausen, 1961.
- Skubiszewski 1982.** P. Skubiszewski. "Die Bildprogramme der romanischen Kelche und Patenen." In *Metallkunst von der Spätantike bis zum ausgehenden Mittelalter*, edited by A. Effenberger, 198–267. Berlin, 1982.
- Skylitzes 1973.** Ioannis Skylitzes. *Synopsis historiarum*, edited by I. Thurn. Berlin and New York, 1973.
- Slijepčević 1978.** D. Slijepčević. *Istorija srpske pravoslavne crkve*. Düsseldorf, 1978.
- Smyrlis 2006.** K. Smyrlis. *La fortune des grands monastères byzantins (fin du X^e–milieu du XIV^e siècle)*. Paris, 2006.
- Smyrlis 2008.** K. Smyrlis. "The First Ottoman Occupation of Macedonia (ca. 1383–ca. 1403). Some Remarks on Land Ownership, Property Transactions and Justice." In *Diplomatics in the Eastern Mediterranean 1000–1500. Aspects of Cross-Cultural Communication*, edited by A. D. Beihammer, M. G. Parani, and C. D. Schabel, 327–48. Leiden and Boston, 2008.
- Smyrlis 2012.** K. Smyrlis. "Mount Athos in the Fifteenth Century: Crisis and the Beginning of Recovery." In *To Αγιον Όπος στον 15ο και 16ο αιώνα. Πρακτικά συνεδρίου, 33–57*. Thessaloniki, 2012.
- Snegarov 1946.** I. Snegarov. *Kratka istorija na sâvremenite pravoslavni cárkvi (bâlgarska, ruska, srâbska)*, vol. 2, 71–76. Sofia, 1946.
- Snyder 1967.** J. Snyder. "The Meaning of the 'Maiestas Domini' in Hosios David." *Byzantion* 37 (1967): 143–52.
- Sodini 1978.** J.-P. Sodini. "Mosaïques paléochrétiennes de Grèce: L'atelier de Klapsi et de Loutra Hypatis." *BCH* 102, no. 1 (1978): 557–61.
- Sodini 1984.** J.-P. Sodini. "La sculpture architecturale à l'époque paléochrétienne en Illyricum." In *Actes du X^e Congrès International d'Archéologie Chrétienne, Thessalonique 28 septembre–4 octobre 1980*, vol. 1, 207–98. Vatican City and Thessaloniki, 1984.
- Sodini 2008.** J.-P. Sodini. "La sculpture byzantine (VII^e–XII^e siècles): acquis, problèmes et perspectives." In *La Sculpture Byzantine, VII^e–XII^e siècles, Actes du Colloque International organisé par la 2^e Éphorie des antiquités byzantines et l'École française d'Athènes (6–8 septembre 2000)*, edited by Ch. Pennas and C. Vanderheyde, 5–35. (*BCH*, Supplement 49). Athens, 2008.
- Sodini 2011.** J.-P. Sodini. "La terre des semelles: images pieuses ramenées par les pèlerins des Lieux saints (Terre sainte, Martyria d'Orient)." *Journal des savants* (2011): 77–140.
- Sofia 2011.** Rayonnement de Byzance. *Les manuscrits grecs enluminés des Balkans (VI^e–XVIII^e siècles)*, edited by A. Džurova with the coordination of P. Canart. Exh. cat., Sofia, Galerie Nationale d'Art étranger, XXII^e Congrès International des Études Byzantines. Sofia, 2011.
- Solovjev 1935.** A. V. Solovjev. "Les emblèmes héraldiques de Byzance et les Slaves." *Seminarium Kondakovianum* 7 (1935): 119–64.
- Sophoulis 2012.** P. Sophoulis. *Byzantium and Bulgaria*, 775–831. Leiden, 2012.
- Sotheby's 1987.** Icons. *Russian Pictures and Works of Art*. Sale cat., London, Sotheby & Co., May 1, 1987. London, 1987.
- G. Sotiriou 1915.** G. A. Sotiriou. "Νεώτερος Καθός Ποιμήν του Εθνικού Αρχαιολογικού Μουσείου Αθηνών." *AE* (1915): 34–43.
- G. Sotiriou 1929–30.** G. A. Sotiriou. "Βυζαντινά βασιλικά Μακεδονίας και πατριάρχες Ελλάδος." *BZ* 30 (1929–30): 568–76.
- G. Sotiriou 1931.** G. A. Sotiriou. *Οδηγός του Βυζαντινού Μουσείου Αθηνών*. Athens, 1931 (1st reprint).
- G. Sotiriou 1932.** G. A. Sotiriou. "Τράπεζα μαρτύρων του Βυζαντινού Μουσείου Αθηνών." *PraktikaChAE* 1 (1932): 7–17 (with summary in German).
- G. Sotiriou 1933.** G. A. Sotiriou. "Αραβικά διακοσμήσεις εις τα βυζαντινά μνημεία της Ελλάδος." *PraktikaChAE* 2 (1933): 57–93 (with summary in German).
- G. Sotiriou 1949.** G. A. Sotiriou. "Τα πειστουργικά άμφια της Ορθοδόξου Ελληνικής Εκκλησίας." *Theologia* 20 (1949): 603–14.
- G. Sotiriou 1956.** G. A. Sotiriou. "Το φραγκικόν κάστρον Χλουμουταίου και η σχέσις του προς την Γηπεντίαν. (Συμβολή εις την ιστορίαν και την τέχνην των φραγκοβυζαντινών Κάστρων του Μορέως)." In *Mélanges offerts à Octave et Melpo Merlier à l'occasion du 25^e anniversaire de leur arrivée en Grèce*, vol. 2, 425–37. Athens, 1956.
- G. Sotiriou 1962.** G. Sotiriou. *Χριστιανική και Βυζαντινή Αρχαιολογία*. Vol. 1, *Χριστιανικά Κοινωνία. Εκκλησιαστική Αρχιτεκτονική*. Athens, 1962 (reprint of 1942 ed.).
- G. Sotiriou and M. Sotiriou 1956–58.** G. Sotiriou and M. Sotiriou. *Eikones tns Movís Sivá. 2 vols.* Athens, 1956–58.
- M. Sotiriou 1970–72.** M. G. Sotiriou. "Προβλήματα της εικονογραφίας του τρούπου του Αγ. Γεωργίου Θεσσαλονίκης." *DChAE* 6 (1970–72): 191–204 (with summary in French).
- Soucek 1997.** P. Soucek. "Byzantium and the Islamic East." In New York 1997, 403–11.
- Souda 1928–38.** *Suidae Lexicon*, edited by A. Adler. Leipzig, 1928–38.
- Sozomenos 1954.** Sozomenos. *Historia ecclesiastica*, edited by J. Bidez and G. C. Hansen. 2nd ed., Berlin, 1954.
- Spanakis 1955.** S. G. Spanakis. "Η διαθήκη του Αντρέα Κορψάου (1611)." *Kretika Chronika* 9 (1955): 379–478.
- Spatharakis 1981.** I. Spatharakis. *Corpus of dated illuminated Greek manuscripts to the year 1453*. 2 vols. Leiden, 1981.
- Spatharakis 1995.** I. Spatharakis. "The Influence of the Lithos in the Development of the Iconography of the Threnos." In Moss and Kiefer 1995, 435–46.
- Speck 1974.** P. Speck. *Die kaiserliche Universität von Konstantinopel. Präzisierungen zur Frage des höheren Schulwesens in Byzanz im 9. und 10. Jahrhundert*. Munich, 1974.
- Speck 1981.** P. Speck. *Artabados, der rechtläufige Vorkämpfer der göttlichen Lehren. Untersuchungen zur Revolte des Artabados und ihrer Darstellung in der byzantinischen Historiographie*. Bonn, 1981.
- Spieser 1984.** J.-M. Spieser. *Thessalonique et ses monuments du IV^e au VI^e siècle. Contribution à l'étude d'une ville paléochrétienne*. Athens, 1984.
- Spieser 1986.** J.-M. Spieser. "La christianisation de la ville dans l'Antiquité tardive." *Ktema* 11 (1986): 49–55.

- Spieser 1995.** J.-M. Spieser. "Portes, limites et organisation de l'espace dans les églises paléochrétiennes." *Klio* 77 (1995): 433–45 (English translation in J.-M. Spieser. *Urban and Religious Spaces in Late Antiquity and Early Byzantium*. Aldershot, 2001).
- Spieser 2004.** J.-M. Spieser. *Autour de la Tradition Legis*. Thessaloniki, 2004.
- St. Petersburg and London 2000.** *Sinai, Byzantium, Russia. Orthodox Art from the Sixth to the Twentieth Century*, edited by Y. Piatnitsky, O. Baddeley, E. Brunner, and M. Mundell Mango. Exh. cat., St. Petersburg, State Hermitage Museum, and London, Courtauld Institute of Art. London, 2000.
- Stampolidis 2004a.** N. Ch. Stampolidis. "Επεύθερνα. Η Θέση." In Athens 2004, 18–21.
- Stampolidis 2004b.** N. Ch. Stampolidis. "Δυτικός ανασκαφικός τομέας III." In Athens 2004, 82–103.
- Stathakopoulos 2003.** D. Stathakopoulos. "Reconstructing the Climate of the Byzantine World: State of the Problem and Case Studies." In *People and Nature in Historical Perspective*, edited by J. Laszlovszky and P. Szabó, 247–61. Budapest, 2003.
- Stavridis 1985.** A. Stavridis. "Römische Porträts im Archäologischen Museum von Chania." *Boreas* 8 (1985): 105–10.
- Stavridou-Zafraka 1995.** A. Stavridou-Zafraka. "Τα θέματα του Μακεδονικού Χώρου. Το θέμα Στρυμόνος." In *Διεθνές Συνέδριο, Βυζαντινή Μακεδονία 324–1430 μ.Χ., Θεσσαλονίκη 29–31 Οκτωβρίου 1992*, 307–19 (with summary in English). Thessaloniki, 1995.
- Stefanidou-Tiveriou 1985.** Th. Stefanidou-Tiveriou. *Τραπεζοφόρα του Μουσείου Θεσσαλονίκης*. Thessaloniki, 1985.
- Stefanidou-Tiveriou 1993.** Th. Stefanidou-Tiveriou. *Τραπεζοφόρα με πλαστική διακόσμηση. Η Αττική ωράδα*. Athens, 1993.
- Stein 1937.** G. Stein. *Everybody's Autobiography*. New York, 1937.
- Stephenson 2000.** P. Stephenson. *Byzantium's Balkan Frontier: A Political Study of the Northern Balkans, 900–1204*. Cambridge, 2000.
- Stephenson 2003.** P. Stephenson. *The Legend of Basil the Bulgar-Slayer*. Cambridge, 2003.
- Stethatos 1994.** Niketas Stethatos. *Bíos kai Politeia tou en ayiois patros nymón Symewón tou Néou Θεολόγou*, introduction, edition, translation, and commentary by S. Koutsas. Athens, 1994 (reprint 2005).
- Stevenson 1978.** J. Stevenson. *The Catacombs. Rediscovered monuments of early Christianity*. London, 1978.
- Stichel 1997.** R. H. W. Stichel. "Die 'Schlangensäule' im Hippodrom von Istanbul. Zum spät- und nachantiken Schicksal des Delphischen Votivs der Schlacht von Plataiai." *Istanbuler Mitteilungen* 47 (1997): 315–48.
- Stiernon 1965.** L. Stiernon. "Notes de titulature et de prosopographie byzantines. Sébaste et Gambros." *REB* 23 (1965): 222–43.
- Stikas 1979.** E. G. Stikas. "Ανασκαφή βασιλικών Αμφιπόλεων." *PAE* (1979): 80–89.
- Stirling 2005.** L. M. Stirling. *The Learned Collector: Mythological Statuettes and Classical Taste in Late Antique Gaul*. Ann Arbor, 2005.
- Stirling 2008.** L. M. Stirling. "Pagan Statuettes in Late Antique Corinth: Sculpture from the Panayia Domus." *Hesperia* 77, no. 1 (2008): 89–161.
- Stiros et al. 2004.** S. Stiros, S. Papageorgiou, and S. Markoulaki. "Καταστροφή των
- Κρητικών πόλεων το 365 μ.Χ." In *Creta Romana e Protobizantina, Atti del Congresso Internazionale, Iraklion, 23–30 settembre 2000*, edited by M. Livadioti and I. Simiakaki, vol. 2, 427–44. Padua, 2004.
- Stoetzel 1963.** J. Stoetzel. *La psychologie sociale*. Paris, 1963.
- Stogioglou 1971.** G. A. Stogioglou. *Η εν Θεσσαλονίκη Πατριαρχική Μονή των Βλατάδων*. Thessaloniki, 1971.
- Stoneman et al. 2012.** R. Stoneman, K. Erickson, and I. Netton, eds. *The Alexander Romance in Persia and the East*. Groningen, 2012.
- Stouraitis 2012.** I. Stouraitis. "Conceptions of War and Peace in Anna Comnena's Alexiad." In *Byzantine War Ideology between Roman Imperial Concept and Christian Religion. Akten des Internationalen Symposiums (Wien, 19.–21. Mai 2011)*, edited by J. Koder and I. Stouraitis, 69–80. Vienna, 2012.
- Strati 1985–86.** A. Strati. "Το αωζόμενο ψηφιδωτό του Αποστόλου Ανδρέα από την Παλαιά Μητρόπολη Σερρών." *Makedonika* 25 (1985–86): 88–104 (with summary in English).
- Strehlke 1994.** C. B. Strehlke. "Fra Angelico Studies." In New York 1994, 25–42.
- Striker and Hawkins 1997.** C. L. Striker and E. J. W. Hawkins. "Mosaics and Frescoes." In *Kalenderhane in Istanbul. The Buildings, Their History, Architecture, and Decoration: Final Reports on the Archaeological Exploration and Restoration at Kalenderhane Camii 1966–1978*, edited by C. L. Striker and Y. Doğan Kuban, 121–50. Mainz, 1997.
- Strzygowsky 1890.** J. Strzygowski. "Reste altchristl. Kunst in Griechenland. II. Sculptur." *Römische Quartalschrift* 4 (1890): 97–109.
- Stutzinger 1983.** D. Stutzinger. "Die spätantiken Achilleusdarstellungen, Versuch einer Deutung." In *Spätantike und frühes Christentum*. Exh. cat., Frankfurt am Main, Liebieghaus Museum alter Plastik, edited by H. Beck and P. C. Bol, 175–79. Frankfurt am Main, 1983.
- A. Stylianou and J. Stylianou 1985.** A. Stylianou and J. A. Stylianou. *The Painted churches of Cyprus: treasures of Byzantine art*. London, 1985.
- Subotić 1992.** G. Subotić. "Δώρα και δωρέές του δεσπότη Θωμά και της βασιλισσας Μαρίας Παλαιολογίνας." In *The Despotate of Epirus. Proceedings of the International Symposium 'The Despotate of Epirus'* (Arta, 27–31 May 1990), edited by E. Chrysos, 69–86. Arta, 1992.
- Svoronos 1984.** N. Svoronos. "Η σημασία της ιδρυμός του Αγίου Όπους για την ανάπτυξη του ειδικόδιου χώρου." *Deltio tes Hetairaeias Spoudon Neellenikou Politismou* 6 (1984): 17–47 (reprinted Mount Athos, 1987, 38–46).
- Svoronos 1989.** N. Svoronos. "Το νόμα και η τυπολογία των κρητικών επαναστάσεων του 13ου αι." *Symmeikta* 8 (1989): 1–14.
- Swerdlow 1993.** N. M. Swerdlow. "The Recovery of the Exact Sciences of Antiquity: Mathematics, Astronomy, Geography." In *Rome Reborn: The Vatican Library and Renaissance Culture*, edited by A. Grafton, 125–68. Washington, D.C., 1993.
- Swift 2007.** E. Swift. "Decorated vessels: The function of decoration in Late Antiquity." In *Objects in Context, Objects in Use. Material Spatiality in Late Antiquity*, edited by L. Lavan, E. Swift, and T. Putzeys with the assistance of A. Gutteridge, 385–409. Leiden and Boston, 2007.
- Sychev 1928.** N. Sychev. "Drevnejshij fragment russko-vizantijskoj zhivopisi."
- Seminarium Kondakovianum** 2 (1928): 90–104 (with summary in French).
- Sydney 2005.** *Greek Treasures from the Benaki Museum in Athens*, edited by E. Georgoula. Exh. cat., Sydney, Powerhouse Museum, and Melbourne, Museum Victoria. Sydney, 2005.
- Symmachus 1883.** Quinti Aurelii Symmachi quae supersunt, edited by O. Seeck. Berlin, 1883.
- Synaxarium CP 1902.** *Synaxarium Ecclesiae Constantinopolitanæ e Codice Sirmondiano nunc Berolinensi. Propylæum ad Acta Sanctorum Novembris*, edited by H. Delehaye. Brussels, 1902.
- Sythiakaki-Kritsimalli 2002.** V. Sythiakaki-Kritsimalli. "Ιστορική τοπογραφία της Φθιώτιδας κατά την παλαιοχριστιανική περίοδο." In *Φθιώτικη Ιστορία. Πρακτικά 1ου Συνεδρίου Φθιώτικης Ιστορίας (Ιστορία-Αρχαιολογία-Λαογραφία): 3–4 Νοεμβρίου 2001, Συνεδριακό Κέντρο Κάστρου Λαρίσης*, 48–67. Larissa, 2002.
- Taburet-Delahaye 1989.** E. Taburet-Delahaye. *L'orfèvrerie gothique au Musée de Cluny, XIII^e–début XV^e siècle. Catalogue*. Paris, 1989.
- Tachiaos 1962.** A.-E. N. Tachiaos. *Επιόρδοσεις του πουχαρού εις την εκκλησιαστική πολιτική εν Ρωσίᾳ, 1308–1406*. Thessaloniki, 1962.
- Tachiaos 1987.** A.-E. N. Tachiaos. "Hesychasm as a Creative Force in the Fields of Art and Literature." In *L'art de Thessalonique et des pays balkaniques et les courants spirituels au XIV^e siècle. Recueil des rapports du IV^e colloque serbo-grec, Belgrade 1985*, edited by D. Davidov, 117–23. Belgrade, 1987.
- Tachiaos 1988–89.** A.-E. N. Tachiaos. "The Greek Metropolitans of Kievan Rus': An Evaluation of Their Spiritual and Cultural Activity." *Harvard Ukrainian Studies* 12–13 (1988–89): 430–45.
- Tachiaos 2001.** A.-E. N. Tachiaos. *Cyril and Methodius of Thessalonica. The Acculturation of the Slavs*. Crestwood, N.Y., 2001.
- Tachiaos 2004.** A.-E. N. Tachiaos. "Cyril and Methodius in the Perspective of the Byzantine 'Slavic project'." *Obraz i slovo. Eikóna kai Lóyos. Jubilee sbornik po suchaj 60 godishniata na prof. Aksinija Dzhurova*, 407–15. Sofia, 2004.
- Tait 1976.** H. Tait, ed. *Jewellery through 7000 years*. London, 1976.
- Talbert 2000.** R. J. A. Talbert in collaboration with R. S. Bagnall, J. McK. Camp II, J. F. Drinkwater, C. Foss, W. V. Harris, R. C. Knapp, S. Th. Parker, M. Roaf, C. M. Wells, J. J. Wilkes, eds., and M. E. Downs and M. J. Mc Daniel, map eds. *Barrington Atlas of the Greek and Roman World*. Princeton, N.J., and Woodstock, 2000.
- Talbot 1996.** A.-M. Talbot. "Women and Mt. Athos." In Bryer and Cunningham 1996, 67–79.
- Talbot 1999.** A.-M. Talbot. "Epigrams in Context: Metrical Inscriptions on Art and Architecture of the Palaiologan era." *DOP* 53 (1999): 75–90.
- Talbot Rice 1953.** D. Talbot Rice. "Persia and Byzantium." In *The Legacy of Persia*, edited by A. J. Arberry, 39–59. Oxford, 1953.
- Talbot Rice 1965.** D. Talbot Rice. "The Pottery of Byzantium and the Islamic World." In *Studies in Islamic Art and Architecture in Honour of Professor K. A. C. Creswell*. Contributions by C. L. Geddes et al., 194–236. Cairo, 1965.
- Talbot Rice 1968.** D. Talbot Rice, ed. *The Church of Hagia Sophia at Trebizond*. Edinburgh, 1968.
- Tanoulas 1998.** T. Tanoulas. "'Θονβοῖς.' Αυτή η πλεύρα του παράδειου." *DChAE* 20 (1998): 317–34 (with summary in English).
- Tardieu 1986.** M. Tardieu. "Σābiens coraniques et "Sābiens" de Hārān." *Journal asiatique* 274 (1986): 1–44 (with summary in English).
- Tarīh 39/2012.** "Rönesans İstanbul'da başlıdı." *Tarīh* 39 (April 2012): 34–46.
- Tate 1992.** G. Tate. *Les campagnes de la Syrie du Nord du II^e au VII^e siècle. Un exemple d'expansion démographique et économique dans les campagnes à la fin de l'antiquité*. Paris, 1992.
- Tatton-Brown 1997.** V. Tatton-Brown. *Ancient Cyprus*. 2nd ed., London, 1997.
- Telelis 2008.** I. G. Telelis. "Climatic Fluctuations in the Eastern Mediterranean and the Middle East 300–1500 from Byzantine Documentary and Proxy Physical Paleoclimatic Evidence—A Comparison." *JÖB* 58 (2008): 167–207.
- Terzis 2010.** Ch. Terzis. "Η χειρόγραφη παράδοση των αρχαίων ελληνικών μουσικοθεωρητικών προγραμμάτων." In *Theoria and Praxis of the Psaltic Art: The Octaechia. Acta of the III Conference Musicological and Psaltic*, Athens, 17–21 October 2006, edited by D. K. Balageorgos and G. G. Anastasiou, 617–27. Athens, 2010.
- Teteriatnikov 1992.** N. Teteriatnikov. "The Frescoes of the Chapel of St. Basil in Cappadocia. Their Date and Context Reconsidered." *CahArch* 40 (1992): 99–114.
- Teteriatnikov 1995.** N. Teteriatnikov. "The True Cross Flanked by Constantine and Helena. A Study in the Light of the Post-Iconoclastic Re-Evaluation of the Cross." *DChAE* 19 (1995): 169–88.
- Teteriatnikov 1999.** N. Teteriatnikov. "New Artistic and Spiritual Trends in the Proskynetaria. Fresco Icons of Manuel Panselinos, the Protaton." In *Manuel Panselinos and His Age*, edited by L. Maurommatis, 101–25. Athens, 1999.
- Themelis 2004.** P. Themelis. "Η πόλη. Ανατολικός ανασκαφικός τομέας I." In Athens 2004, 46–80.
- Theochari 1986.** M. S. Theochari. *Εκκλησιαστικά Χρυσοκέντα*. Athens, 1986.
- Theocharis 2003–4.** Y. Theocharis. "Frühmittelalterliche Architekturdekorations in Spanien: Charakteristika einer 'Koine' im Mittelmeerraum." *CahArch* 51 (2003–4): 29–44.
- Theodore Anagnostes 1971.** Theodoros Anagnostes. *Kirchengeschichte*, edited by G. C. Hansen. Berlin, 1971.
- Theodore Laskaris 1898.** Theodori Ducae Lascaris Epistulae CCXVII, edited by N. Festa. Florence, 1898.
- Theodoreret 1954.** Theodoreret. *Historia ecclesiastica*, edited by L. Parmentier. 2nd ed., Berlin, 1954.
- Theodoridis 1983.** P. Theodoridis. "Για την προέλευση της λειψανοθήκης της Νέας Ηράκλειας." In *Τρίτο Συμπόσιο Βυζαντινής και Μεταβυζαντινής Αρχαιολογίας και Τέχνης. Πρόγραμμα και Περιήληψης Ανακοινώσεων*, Αθήνα 29 Απριλίου–1 Μαΐου 1983, 27–28. Athens, 1983.
- Theophanes Continuatus 1838.** Theophanes Continuatus, Ioannes Cameniata, Symeon Magister, Georgius Monachus, edited by I. Bekker. Bonn, 1838.
- Theophanes the Confessor 1997.** The Chronicle of Theophanes the Confessor. Byzantine and Near Eastern History 284–813, edited and translated by C. Mango and R. Scott. Oxford, 1997.
- Theophilos 1963.** Theophilus. *On Divers Arts. The Treatise of Theophilus*, translated with introduction and notes by J. G. Hawthrone

- and C. S. Smith. Chicago, 1963.
- Thessaloniki** 1986. Θεσσαλονίκι, *Iatropia kai Téxni. Ekhēon Leukou Pýrou*, edited by E. Kourkoutidou-Nikolaoudou and A. Tourta. Exh. cat., Thessaloniki, White Tower. Athens, 1986.
- Thessaloniki** 1997a. *Greek Jewellery: 6,000 Years of Tradition*, edited by E. Kypraiou. Exh. cat., Thessaloniki, Villa Bianca. Athens, 1997.
- Thessaloniki** 1997b. *Treasures of Mount Athos*, edited by A. A. Karakatsanis. Exh. cat., Thessaloniki, Museum of Byzantine Culture. Thessaloniki, 1997.
- Thessaloniki** 1998. *Byzantine Medieval Cyprus*, edited by D. Papanikola-Bakirtzi and M. Iacovou. Exh. cat., Thessaloniki, Museum of Byzantine Culture. Nicosia, 1998.
- Thessaloniki** 1999. *Byzantine Glazed Ceramics, the Art of Sgraffito*, edited by D. Papanikola-Bakirtzi. Exh. cat., Thessaloniki, Museum of Byzantine Culture. Athens, 1999.
- Thessaloniki** 2002. *Everyday Life in Byzantium. Byzantine Hours, Works and Days in Byzantium*, edited by D. Papanikola-Bakirtzi. Exh. cat., Thessaloniki, White Tower. Athens, 2002.
- Thessaloniki** 2009. *H Arxitektovnik os eikovas. Prosllyup kai avanaparostaos tns Arxitektovnikis stn Bučantiv tēxni*, edited by E. Hadjityphonos and S. Čurčić. Exh. cat., Thessaloniki, Museum of Byzantine Culture. Thessaloniki, 2009.
- Thessaloniki** 2011a. *Light on Light: An illuminating story*, edited by I. Motsianos and E. Bintsi. Exh. cat., Thessaloniki, Folklife and Ethnological Museum of Macedonia-Thrace. Thessaloniki, 2011.
- Thessaloniki** 2011b. *Byzantium and the Arabs*, edited by N. Bonovas and A. Tzitzibassi. Exh. cat., Thessaloniki, Museum of Byzantine Culture. Thessaloniki, 2011.
- Thierry** 1976. N. Thierry. "Mentalité et formulation iconoclastes en Anatolie." *Journal des Savantes* (April–June 1976): 81–130.
- Thierry** 1981. N. Thierry. "Le culte de la croix dans l'empire byzantin du VII^e siècle au X^e dans ses rapports avec la guerre contre l'infidèle. Nouveaux témoignages archéologiques." *Rivista di studi bizantini e slavi* 1 (1981): 205–28.
- Thierry** 1982. N. Thierry. "L'iconoclasme en Cappadoce d'après les sources archéologiques. Origines et modalités." In *Rayonnement Grec. Hommages à Charles Delvoye*, edited by L. Hadermann-Misgich and G. Raepsaet in collaboration with G. Cambier, 389–403. Brussels, 1982.
- Thierry** 1998. N. Thierry. "Topographie ponctuelle de l'iconomachie en Asie Mineure." In *EYÜYXIA. Mélanges offerts à Hélène Ahrweiler*, vol. 2, 651–71. Paris, 1998.
- Thomas and Constantinides Hero** 2000. J. Thomas and A. Constantinides Hero, eds., with the assistance of G. Constable. *Byzantine Monastic Foundation Documents: A Complete Translation of the Surviving Founders' Typika and Testaments*. 5 vols. Washington, D.C., 2000.
- Thomopoulos** 1902. S. N. Thomopoulos. *H lepá Moví Oymiloú*. Patras, 1902.
- Thomson** 1988–89. F. J. Thomson. "The Bulgarian Contribution to the Reception of Byzantine Culture in Kievan Rus': The Myths and the Enigma." *Harvard Ukrainian Studies* 12–13 (1988–89): 214–61.
- Tibi** 1991. A. Tibi. "Byzantine-Fatimid Relations in the Reign of Al-Mu 'izz Li-Din Allah (R. 953–75 A.D.) as Reflected in Primary Arabic Sources." *Graeco-Arabica* 4 (1991): 91–107.
- Timarion** 1984. *Timarion*, edited and translated by B. Baldwin. Detroit, 1984.
- Tipaldos** 1926. G. E. Tipaldos. "Eíkovoi oī Bučantivoi oikónou;" *EEBS* 3 (1926): 206–22.
- Tonghini** 1999. C. Tonghini. "Fatimid Ceramics from Italy: the Archeological Evidence." In *Barrucand* 1999, 285–97.
- Torp** 2002. H. Torp. "Les mosaïques de la Rotonde de Thessalonique: l'arrière-fond conceptuel des images d'architecture." *CahArch* 50 (2002): 3–20.
- Toscano** 2006. G. Toscano. "Bartolomeo Sanvito e Gaspare da Padova, *familiares et continuū commensales* di Francesco Gonzaga." In *Mantua* 2006, 103–9.
- Touratsoglou and Chalkia** 2008. I. Touratsoglou and E. Chalkia. *The Kratigos, Mytilene Treasure. Coins and valuables of the 7th century AD*. Athens, 2008.
- Tournikiotis** 1994. P. Tournikiotis, ed. *The Parthenon and its impact in modern times*. Athens, 1994.
- Tourta** 1982. A. Tourta. "Eikóna με σκηνές Παθών στην Μονή Βλατάδων." *Makedonika* 22 (1982): 154–79 (with summary in French).
- Tourta** 2010. A. Tourta. "The re-using of old icons in the Byzantine and Post-Byzantine period: The case of the icons of Thessaloniki." In *Griechische Ikonen: byzantinische und nachbyzantinische Zeit: Symposium in Marburg vom 26.–29.6.2000*, edited by E. Gerousi and G. Koch, with the assistance of A. Fehrmann, 219–30. Farnham, 2010.
- Trahouli** 2010. N. S. Trahouli. "The Venice Alexander Romance: pictorial narrative and the art of telling stories." In *History as Literature in Byzantium. Papers from the Fortieth Spring Symposium of Byzantine Studies, University of Birmingham, March 2007*, edited by R. Macrides, 145–65. Mount Athos, 2010.
- Trautmann** 2012. Th. R. Trautmann. "Does India Have History? Does History Have India?" *Comparative Studies in Society and History* 54 (2012): 174–205.
- Treadgold** 1992. W. Treadgold. "The Missing Year in the Revolt of Artavasdos." *JÖB* 42 (1992): 87–93.
- Treadgold** 1997. W. Treadgold. *A History of the Byzantine State and Society*. Palo Alto, Calif., 1997.
- Treitinger** 1956. O. Treitinger. *Die oströmische Kaiser- und Reichsidee nach ihrer Gestaltung im höfischen Zeremoniell vom oströmischen Staats- und Reichsgedanken*. Darmstadt, 1956.
- Trifunović** 1980. D. Trifunović. *Pisac i prevodilac inok Isaja*. Kruševac, 1980.
- Trifunović** 2009. D. Trifunović. *Stara srpska književnost*. Osnovi. Belgrade, 2009.
- Trilling** 1997. J. Trilling. "Daedalus and the Nightingale: Art and Technology in the Myth of the Byzantine Court." In *Byzantine Court Culture from 829 to 1204*, edited by H. Maguire, 217–30. Washington, D.C., 1997.
- Tripsiani-Omirou** 1997. R.-S. Tripsiani-Omirou. "Byzantine Baths. Thessaloniki, Greece." In *Secular Medieval Architecture in the Balkans, 1300–1500, and Its Preservation*, edited by S. Čurčić and E. Hadjityphonos, 314–15. Thessaloniki, 1997.
- Trombley** 1993. F. R. Trombley. *Hellenic Religion and Christianization c. 370–529*. Vol. 1. Leiden, New York, and Cologne, 1993.
- Tsigaridas** 1985–86. E. N. Tsigaridas. "Ἐρευενοὶ οὐούσι την Καστορία." *Makedonika* 25 (1985–86): 379–89.
- Tsigaridas** 1986. E. N. Tsigaridas. *Oi toixografiés tns mouñs Latómu*. Θεσσαλονíkis kai n Bučantivn žwrafikí tou 12ou aiwna. Thessaloniki, 1986.
- Tsigaridas** 1988. E. N. Tsigaridas. "Monumental Painting in Greek Macedonia during the 15th Century." In *Baltimore* 1988, 54–60.
- Tsigaridas** 1992. E. N. Tsigaridas. "H xroponlógyoun twn toixografioun tou vaoú tou Agiou Ailipou Kaastoriás." In *Euforósoun. Afiréwma ston Mavóni Xatzenðákni*, edited by E. Kypraiou, vol. 2, 648–56. Athens, 1992.
- Tsigaridas** 1995. E. N. Tsigaridas. "Φορntés eikónes tou 15ou ai. tou Bučantinou Mouσeou Kaastoriás." In *Διεθnés Sympoñio, Bučantivn Makēdoniá 324–1430 μ.X.*, Θεσσαλονíkis 29–31 Oktōbríou 1992, 345–67 (with summary in English). Thessaloniki, 1995.
- Tsigaridas** 1997. E. Tsigaridas. "Περí twn toixografioun tou mn oñzoménu vaoú tns Agias Photeinivs Veroias." In *Béroia, Bučantivn pôlén, A' tómos, Mnñueiañ žwrafikí*. Veroia, 1997.
- Tsigaridas** 1998. E. N. Tsigaridas. "The Mosaics and the Byzantine Wall-Paintings," and "Portable Icons." In *The Holy and Great Monastery of Vatopaidi. Tradition, History, Art*. Vol. 1, 220–84 and vol. 2, 350–417. Mount Athos, 1998.
- Tsigaridas** 1999. E. N. Tsigaridas. *Toixografiés tns periódou twn Palaiológyow se vaoú tns Makēdoniás*. Thessaloniki, 1999.
- Tsigaridas** 2000. E. Tsigaridas. "Eikonostikés marptiríes tou agiou Grñpou tou Palamádi stn Θεσσαλονíkis kai sto Agion Opos." In *O Agios Grñpou o Palamádi stn Iatropia kai to Paróp, Praktiká Diethnón Epistemonikón Sunvedrón Athinón kai Lemeoú*, 193–216. Mount Athos, 2000.
- Tsigaridas** 2002. E. N. Tsigaridas. *Bučantivn Mouσeou Kaastoriás. Bučantivn kai metabučantivn eikóves*. Athens, 2002.
- Tsigaridas and Loverdou-Tsigarida** 2006. E. N. Tsigaridas and K. Loverdou-Tsigarida. *Ierá Meygóni Moví Batopaidiou. Bučantivn Eikóves kai Epenédúseis*. Mount Athos, 2006.
- Tsigonaki** 2004. Ch. Tsigonaki. "Eisónyméva arxitektovník ylínptai kai toniká ergastríria stn prwtoBučantivn Krñtn." In *Creta Romana e protobizantina, Atti del Congresso Internazionale, Iraklion, 23–30 settembre 2000*, edited by M. Livadiotti and I. Simiakaki, vol. 3, 2, 1147–59. Padua, 2004.
- Tsiknakis** 2005. K. G. Tsiknakis, ed. *Il miglior vino del mondo. To kryptikó kroái otis arxeiakés pnyés tns ñeñetokratías*. Gazi, 2005.
- Tsingou** 2009. A. Tsingou. "Aνασκaφή Γωνiωtánki." In *Xavíá (Kuðowía): Perírýgnon se xárpos arxaías mnýmou*, edited by M. Andreadaki-Vlazaki, 196–201. Chania, 2009.
- Tsiotras** 2006. V. I. Tsiotras. *H eñgnptikí paráðou tns "Geøwrafiikís Ypñgnoseos" tou Kláduóni Ptoleemaíou: oí epónymou oí oñhlaistéris*. Athens, 2006.
- Tsitouridou** 1985. A. Tsitouridou. *H Pavayia twn Xañkéon*. 2nd rev. ed., Thessaloniki, 1985.
- Tsitouridou** 1986. A. Tsitouridou. *O žwrafikí díákoúsmos tou Agiou Nikólou*. Ořphanoú stn Θεσσαλονíkis. Sýmbohn stn meñént tns palaiológyou žwrafikí katá ton prwto 14o aiwna. Thessaloniki, 1986.
- Tsougarakis** 1987. D. Tsougarakis. "Pwmaíkí Krñtn (1os ai. n.X.–5os ai. μ.X.)," and "H Bučantivn Krñtn." In *Krñtn: Iatropia kai Poliñtoumós*, edited by N. M. Panagiotakis, vol. 1, 285–336 and 339–404. Crete, 1987.
- Tsourti** 1996. E. Tsourti. "Ilias Kantas." In M. Galani-Krikou, M. Oeconomides, V. Penna, I. Touratsoglou, and E. Tsourti. *Coins and Numismatics*, 44. Athens, 1996.
- Turyn** 1957. A. Turyn. *The Byzantine Manuscript Tradition of the Tragedies of Euripides*. Urbana, 1957.
- Turyn** 1970. A. Turyn. *Studies in the Manuscript Tradition of the Tragedies of Sophocles*. Rome, 1970.
- Turyn** 1972. A. Turyn. *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Italy*. 2 vols. Champaign-Urbana, 1972.
- Tzedakis** 1965. I. G. Tzedakis. "Arxaiótites kai Mnñueia ñ Dñtikis Krñtns." *Adelt* 20 (1965), B' 3 – *Chronika*, 568–70. Athens, 1968.
- Tzitzibassi** 2003. A. Tzitzibassi. "A Marble reliquary in the form of a small sarcophagus." *Museum of Byzantine Culture* 10 (2003): 28–43.
- Tzitzibassi** 2012. A. Tzitzibassi. *'Made of marble...' Sculptures from the Collection of the Museum of Byzantine Culture*. Desk diary 2013, Museum of Byzantine Culture. Thessaloniki, 2012.
- Underwood** 1950. P. A. Underwood. "The Fountain of Life in Manuscripts of the Gospels." *DOP* 5 (1950): 41–138.
- Underwood** 1959. P. A. Underwood. "The Evidence of Restorations in the Sanctuary Mosaics of the Church of the Dormition at Nicaea." *DOP* 13 (1959): 235–43.
- Underwood** 1966. P. A. Underwood. *The Kariye Djami*. 3 vols. New York, 1966.
- Underwood** 1975. P. A. Underwood, ed. *The Kariye Djami*. Vol. 4, *Studies in the Art of the Kariye Djami and Its Intellectual Background*. Princeton, N.J., 1975.
- Urbana** 1989. *Art and Holy Powers in the Early Christian House*, edited by E. Dauterman Maguire, H. Maguire, and M. J. Duncan-Flowers with contributions by A. Gonosová and B. Oehlschläger-Garvey. Exh. cat., Urbana-Champaign, Krannert Art Museum of the University of Illinois, and Ann Arbor, Kelsey Museum of Archaeology of the University of Michigan. Urbana, Ill., 1989.
- Urbana** 1992. *Ceramic Art from Byzantine Serres*, edited by D. Papanikola-Bakirtzi and E. Dauterman Maguire with contributions by Ch. Bakirtzis and S. Wissman. Exh. cat., Urbana-Champaign, Krannert Art Museum of the University of Illinois. Urbana, Ill., 1992.
- Uspenskij** 1983. B. A. Uspenskij. *Jazykovaja situaciya Kievskej Rusi i ee znachenie dlja istorii russkogo literaturnogo jazyka*. Moscow, 1983.
- Uspenskij** 2000. B. A. Uspenskij. *Boris i Gleb: vosprijatiye istorii v drevnej Rusi*. Moscow, 2000.
- Vaillant** 1948. A. Vaillant. *Maneuil du vieux slave*. Vol. 2. Paris, 1948.
- Vaillant** 1956. A. Vaillant. "Une poésie vieux-slave: La préface de l'Evangile." *Revue des études slaves* 33 (1956): 7–25.
- Valentini-Zucchini and Bucci** 1968. G. Valentini-Zucchini and M. Bucci. *'Corpus' della scultura paleocristiana, bizantina ed altomedievale di Ravenna*, edited by G. Bovini. Vol. 2, *I sarcofagi a figure e a carattere simbolico*. Rome, 1968.
- van der Meer** 1938. F. van der Meer. *Majestas Domini. Théophanies de l'Apocalypse dans l'art chrétien. Étude sur les origines d'une iconographie spéciale du Christ*. Vatican City and Paris, 1938.
- van Doorninck** 2002. F. van Doorninck, Jr. "Byzantine Shipwrecks." In *Laiou* 2002a, vol. 2, 899–905.
- van Nijf** 2006. O. M. van Nijf. "Global players: Athletes and performers in the Hellenistic and Roman World." *Hephaestus* 24 (2006): 225–35.
- Varalis** 2006. I. D. Varalis. "H vaoðomía tns ñeñetokratías katá tnv nañlaiotixiostauvikí

- περίοδο." In *Αρχαιολογικό Έργο Θεσσαλίας και Στερέας Ελλάδας. Πρακτικά επιστημονικής συνάντησης*, Βόλος 27.2—2.3.2003, vol. 1. 1, edited by A. Mazarakis Ainian, 345–69. Volos, 2006.
- Vasari 1966-** G. Vasari. *Le vite de' più eccellenti pittori, scultori e architettori: nelle redazioni del 1550 e 1568*, edited by R. Bettarini. 9 vols. Florence, 1966.
- Vasari 1977.** G. Vasari. *The Lives of the Artists*, translated by G. Bull. New York, 1977.
- Vašica 1956.** J. Vašica. "Anonymni homilie rukopisu Clozova po strané pravní." *Slavia* 25 (1956): 221–23.
- Vašica 1966.** J. Vašica. *Literární památky epochy Velkomoravské 863–885*. Prague, 1966.
- Vasiliadou 2008–9.** M. Vasiliadou. *Oggetti di osso e d'avorio provenienti da Eleutherna: i materiali tardo-antichi nel contesto della cultura figurativa del periodo*. Ph.D. diss., University of Rome "La Sapienza." Rome, 2008–9.
- Vasiliadou 2011.** M. Vasiliadou. "The Ivory Plaques of Eleutherna and Their Workshop." In *Second Hellenistic Studies Workshop, Alexandria, 4–11 July 2010. Proceedings*, edited by K. Savvopoulos, 66–76 and 190–96. Alexandria, 2011.
- Vasiliadou forthcoming.** M. Vasiliadou. "Ο 4ος μεταχριστικός αιώνας της Κρήτης μέσα από το παράδειγμα της Ελεύθερνας." In *Περηγούμενα του IA Διεθνούς Κρητολογικού Συνεδρίου, Ρέθυμνο 21–27 Οκτωβρίου 2011. Forthcoming*.
- Vasiliev 1932.** A. A. Vasiliev. "Was Old Russia a Vassal State of Byzantium?" *Speculum* 7 (1932): 350–60.
- Vassilakes-Mavrakakes 1980–81.** M. Vassilakes-Mavrakakes. "Saint Phanourios: Cult and Iconography." *DChAE* 10 (1980–81): 223–38 (reprinted in M. Vassilaki 2009a, 81–110).
- A. Vassilaki 1962–63.** A. Vassilaki. "Εικονομακrές εκκλήσies στη Νάξο." *DChAE* 3 (1962–63): 49–74 (with summary in German).
- M. Vassilaki 1994.** M. Vassilaki. "Η αποκάτασηση ενός τριπτύχου." In *Θυμίαμα στην μνήμη της Λασαρίνας Μνούρα*, vol. 1, 325–36, and vol. 2, 188–192, pls. XXXII–XXXII. Athens, 1994 (English translation in M. Vassilaki 2009a, 257–83).
- M. Vassilaki 2002a.** *Byzantine Icons: Art, technique and technology. An International Symposium, Gennadius Library—The American School of Classical Studies at Athens, 20–21 February 1998*, edited by M. Vassilaki. Heraklion, 2002.
- M. Vassilaki 2002b.** M. Vassilaki. "Εικόνα της Παναγίας Γλυκοφιλούσας του Μουσείου Μπενάκη (ap. ευρ. 2972): προβλήματα της έρευνας." In M. Vassilaki 2002a, 201–10 (with summary in English).
- M. Vassilaki 2009a.** M. Vassilaki. *The Painter Angelos and Icon-Painting in Venetian Crete*. Farnham, 2009.
- M. Vassilaki 2009b.** M. Vassilaki. "Commissioning Art in Fifteenth-Century Venetian Crete: The Case of Sinai." In *I Greci durante la venetocrazia: Uomini, spazio, idee (XIII–XVIII sec.). Atti del Convegno Internazionale di Studi, Venezia 3–7 dicembre 2007*, edited by Ch. Maltezou, A. Tzavara, and D. Vlassi, 741–48. Venice, 2009.
- Vavylopoulou-Charitonidou 1989.** A. Vavylopoulou-Charitonidou. "Céramique d'offrande trouvée dans des tombes byzantines tardives de l'Hippodrome de Thessalonique." In *Recherches sur la céramique byzantine: actes du colloque organisé par l'École Française d'Athènes et l'Université de Strasbourg II (Centre de Recherches sur l'Europe Centrale et Sud-Orientale)*, (Athènes 8–10 avril 1987), edited by V. Déroche and J.-M. Spieser, 209–26. Athens, 1989.
- Veglery 1909–10.** G. P. Veglery. "Θεοτόκος η Θεραπεύτισσα." *Journal International d'Archéologie Numismatique* 12 (1909–10): 327–36.
- Veglery 1912.** G. P. Veglery. *Codex Purpureus Petropolitanus (N). Ο Βασιλικός πορφυρός κώδικς γνωστός υπό το στοιχείον N.: Euaggélion tou Ē arávōs*. Smyrna, 1912.
- Vei-Chatzidaki 1953.** E. Vei-Chatzidaki. *Ekklesiastiká Kevrήmatu. Athens*, 1953.
- Veis 1909.** N. A. Veis. "Συμβολή εις την ιστορίαν των μονών των Μετεώρων." *Byzantinos* 1 (1909): 191–332.
- Veis 1911–12.** N. A. Veis. "Σερβικά και βυζαντικά γράμματα Μετεώρου." *Byzantinos* 2 (1911–12): 1–100.
- Velmans 1964.** T. Velmans. "Le rôle du décor architecturale et la représentation de l'espace dans la peinture des Paléologues." *CahArch* 14 (1964): 183–216.
- Velmans 1969.** T. Velmans. "Quelques versions rares du thème de la fontaine de vie dans l'art paléochrétien." *CahArch* 19 (1969): 29–43.
- Venice 1968.** *Cento Codici Bessarionei*, edited by T. Gasparini Leporace and E. Mioni. Exh. cat., Venice, Libreria vecchia del Sansovino. Venice, 1968.
- Venice 1994.** *Omaggio a San Marco. Tesori dall'Europa*, edited by H. Fillitz and G. Morello. Exh. cat., Venice, Palazzo Ducale, Appartamento del Doge. Milan, 1994.
- Venice 2010.** *Torcello, alle Origini di Venezia tra Occidente e Oriente*, edited by G. Caputo and G. Gentili. Exh. cat., Venice, Museo Diocesano. Venice, 2010.
- Venice, Hellenic Institute Codex gr. 5 1997.** Κώδικ 5 Ελληνικού Ινστιτούτου Βενετίας. Το Μυθιστόρημα του Αλεξάνδρου. Introduction by N. S. Trahoulia. Athens, 1997 (facsimile).
- Vermeule 1968.** C. C. Vermeule. *Roman Imperial Art in Greece and Asia Minor*. Cambridge, Mass., 1968.
- Verykokou 2008.** M. Verykokou. «Και ἔγειρε φῶς.» Δύο μεοδοβιζαντινά ποιητικά δόντα του Μουσείου Μνεύακν. *Mouseio Benaki* 8 (2008): 91–115 (with summary in English).
- Vickers et al. 1986.** M. Vickers, O. Impey, and J. Allan. *From Silver to Ceramic. The Potter's Debt to Metalwork in the Graeco-Roman, Oriental and Islamic Worlds*. Oxford, 1986.
- Vierneisel-Schlörb 1979.** B. Vierneisel-Schlörb. *Glyptothek München, Katalog der Skulpturen. Vol. 2, Klassische Skulpturen des 5. und 4. Jahrhunderts v. Chr.* Munich, 1979.
- Vikan 1990.** G. Vikan. "Art and Marriage in Early Byzantium." *DOP* 44 (1990): 145–63.
- Villes et Peuplement 1984.** *Villes et Peuplement dans l'Ilyricum protobyzantin. Actes du colloque organisé par l'École française de Rome (Rome, 12–14 Mai 1982)*. Rome, 1984.
- Vita Basili 2011.** *Chronographiae quae Theophanis Continuati nomine fertur liber quo vita Basili imperatoris amplectitur*, edited by I. Ševčenko. Berlin, 2011.
- Vlachoyanni-Dagkli 1975.** A. Vlachoyanni-Dagkli. "Ειδωλοθατικά Πρότυπα εις την Χριστιανική Τέχνην." *Theologia* 46 (1975): 115–47.
- Vlasto 1970.** A. P. Vlasto. *The Entry of the Slavs into Christendom. An Introduction to the Medieval History of the Slavs*. Cambridge, 1970.
- Vocotopoulos 1995.** P. L. Vocotopoulos. *Buζαντινές Εικόνες*. Athens, 1995.
- Vocotopoulos 2002.** P. L. Vocotopoulos. *Μικρογραφίες των Βυζαντινών κειρογράφων του Πατριαρχείου Ιεροσολύμων*. Athens and Jerusalem, 2002.
- Vogel and Gardthausen 1909.** M. Vogel and V. Gardthausen. *Die griechischen Schreiber des Mittelalters und der Renaissance*. Leipzig, 1909 (reprinted Hildesheim, 1966).
- Volbach 1962.** W. F. Volbach. "Silber- und Elfenbeinarbeiten vom Ende des 4. bis zum Anfang des 7. Jahrhunderts." In *Beiträge zur Kunsts geschichte und Archäologie des Frühmittelalters. Akten zum VII. Internationalen Kongress für Frühmittelalterforschung, 21.–28. September 1958*, edited by H. Fillitz, 21–36. Graz and Cologne, 1962.
- Voloshina and Astapov 1996.** T. A. Voloshina and S. N. Astapov. *Jazycheskaja mifologija slavjan*. Rostov-on-Don, 1996.
- von Sybel 1881.** L. von Sybel. *Katalog der sculpturen zu Athen. Kentrikon mouseion. Barbakeion lykeion. Hagia trias. Theseion. Stoa des Hadrian Ephoria. Südabhang der Akropolis. Akropolis*. Marburg, 1881.
- von Tischendorf 1845.** C. von Tischendorf. "Rechenschaft über meine handschriftlichen Studien auf meiner wissenschaftlichen Reise von 1840 bis 1844. 2. Die Bibliothek in Patmos." *Jahrbücher der Literatur, Anzeige-Blatt für Wissenschaft und Kunst* 110 (1845): 1–19 (I/I).
- von Tischendorf 1846a.** C. von Tischendorf. *Reise in den Orient*. 2 vols. Leipzig, 1846.
- von Tischendorf 1846b.** C. von Tischendorf. *Monumenta sacra inedita*. Leipzig, 1846.
- Voronin 1953.** N. N. Voronin. "Ζodchestvo Kievskoj Rusi." *Istoriya russkogo iskusstva* 1 (1953): 117–20.
- Voutsa 2012.** M. Voutsa. "Γήιωσαριό μουσικών οργάνων της βυζαντινής και μεταβυζαντινής περιόδου." In *Ελληνικά Μουσικά Οργάνα. Αναζητήσεις σε εικαστικές και γραμματειακές μαρτυρίες (2000 π.Χ.–2000 μ.Χ.)*, edited by A. Goulaki-Voutira, 199–225. Thessaloniki, 2012.
- Vroom 2003.** J. Vroom. *After antiquity. Ceramics and society in the Aegean from the 7th to the 20th century A.C.: A case study from Boeotia, Central Greece*. Leiden, 2003.
- Vryonis 1981.** S. Vryonis Jr. "The Panēgyris of the Byzantine Saint: a study in the nature of a medieval institution, its origins and fate." In *The Byzantine Saint. University of Birmingham Fourteenth Spring Symposium of Byzantine Studies*, edited by S. Hackel, 196–227. London, 1981.
- Vzdornov 1983.** G. I. Vzdornov. *Feofan Grek. Tvorcheskoe nasledie*. Moscow, 1983.
- Waksman et al. 2009.** S. Y. Waksman, N. Erhan, and S. Eskalen. "Les ateliers de céramiques de Sirkeci (İstanbul). Résultats de la campagne 2008." *Anatolia Antiqua* 17 (2009): 457–67.
- A. Walker 2008.** A. Walker. "Meaningful Mingling: Classicizing Imagery and Islamizing Script in a Byzantine Bowl." *ArtB* 90, no. 1 (2008): 32–53.
- A. Walker 2012.** A. Walker. *The Emperor and the World. Exotic Elements and the Imaging of Middle Byzantine Imperial Power, Ninth to Thirteenth Centuries C.E.* New York, 2012.
- J. Walker 2012.** J. Walker. "From Nisibis to Xi'an: the church of the East in late antique Eurasia." In *The Oxford Handbook of Late Antiquity*, edited by S. F. Johnson, 994–1052. Oxford, 2012.
- Walter 1975.** Ch. Walter. "Raising on a Shield in Byzantine Iconography." *REB* 33 (1975): 133–75.
- Walter 1982.** Ch. Walter. *Art and Ritual of the Byzantine Church*. London, 1982.
- Walter 1993.** Ch. Walter. "A New Look at the Byzantine Sanctuary Barrier." *REB* 51 (1993): 203–28 (reprinted in Ch. Walter. *Pictures as Language. How the Byzantines exploited them*, 243–69. London, 2000).
- Ward-Perkins 1992.** J. B. Ward-Perkins. "Nicomedia and the Marble Trade." In *Marble in Antiquity. Collected Papers of J. B. Ward-Perkins*, edited by H. Dodge and B. Ward-Perkins, 61–105. London, 1992 (reprinted from *Papers of the British School at Rome* 48 (1980): 23–69).
- Ward-Perkins and Goodchild 2003.** J. B. Ward-Perkins and R. G. Goodchild. *Christian Monuments of Cyrenaica*, edited by J. Reynolds. London, 2003.
- Ware 1996.** K. Ware. "St. Athanasios the Athonite: traditionalist or innovator?" In *Bryer and Cunningham 1996*, 3–16.
- Waring 2002.** J. Waring. "Literacies of Lists: Reading Byzantine Monastic Inventories." In *Holmes and Waring 2002*, 165–86.
- Wartelle 1963.** A. Wartelle. *Inventaire des manuscrits grecs d'Aristote et de ses commentateurs. Contribution à l'histoire du texte d'Aristote*. Paris, 1963.
- Washington, D.C. 1991.** J. M. Massing. *Circa 1492: Art in the Age of Exploration*, edited by J. A. Levenson. Exh. cat. Washington, D.C., National Gallery of Art. New Haven, 1991.
- Washington, D.C. 1994.** J. A. Cotsonis. *Byzantine Figural Processional Crosses*, edited by S. A. Boyd and H. Maguire. Exh. cat., Dumbarton Oaks. Washington, D.C., 1994.
- Washington, D.C. 2006.** *In the Beginning: Bibles before the year 1000*, edited by M. P. Brown. Exh. cat., Freer Gallery of Art and Arthur M. Sackler Gallery. Washington, D.C., 2006.
- Watson 1999.** O. Watson. "Fritware: Fatimid Egypt or Saljuq Iran?" In *Barrucand 1999*, 299–310.
- Watson 2004.** O. Watson. *Ceramics from Islamic Lands. The al-Sabah Collection*. Kuwait National Museum. London, 2004.
- Waywell 1979.** S. E. Waywell. "Roman Mosaics in Greece." *AJA* 83, no. 3 (1979): 293–321.
- Webb 2008.** R. Webb. *Demons and Dancers: Performance in Late Antiquity*. Cambridge, Mass., 2008.
- Weitzmann 1951.** K. Weitzmann. *Greek Mythology in Byzantine Art*. Princeton, N.J., 1951.
- Weitzmann 1954.** K. Weitzmann. "The Constantinopolitan Lectionary, Morgan 639." In *Studies in Art and Literature for Belle da Costa Greene*, edited by D. Miner, 358–73. Princeton, N.J., 1954 (reprinted with annotations in K. Weitzmann. *Byzantine Liturgical Psalters and Gospels*. London, 1980.)
- Weitzmann 1960.** K. Weitzmann. "The Survival of Mythological Representations in Early Christian and Byzantine Art and their Impact on Christian Iconography." *DOP* 14 (1960): 43–68.
- Weitzmann 1964–65.** K. Weitzmann. "Fragments of an Early St. Nicholas Triptych on Mount Sinai." *DChAE* 4 (1964–65): 1–23.
- Weitzmann 1978.** K. Weitzmann. *The Icon. Holy Images – Sixth to Fourteenth Century*. New York and London, 1978 (also published in German translation).
- Weitzmann 1979.** K. Weitzmann. "Introduction." In *New York 1979*, xix–xxvi.
- Weitzmann and Galavaris 1990.** K. Weitzmann and G. Galavaris. *The Monastery of Saint Catherine at Mount Sinai: The Illuminated Greek Manuscripts*. Vol. 1, *From the Ninth to the Twelfth Century*. Princeton, N.J., 1990.
- Weitzmann and Kessler 1990.** K. Weitzmann and H. L. Kessler. *The frescoes of the Dura Synagogue and Christian Art*. Washington, D.C., 1990.
- Weitzmann et al. 1965.** K. Weitzmann,

- M. Chatzidakis, K. Miatev, and S. Radojčić. *Frihe Ikonen. Sinai, Griechenland, Bulgarien, Jugoslawien*. Vienna and Munich, 1965 (also published in Russian, French, Dutch, Spanish, English, Italian, Bulgarian, and Serbo-Croatian translations).
- Weitzmann et al. 1982. K. Weitzmann, M. Chatzidakis, and S. Radojčić. *Icons*. New York, 1982.
- Westphalen 2007. S. Westphalen in collaboration with H. Çetinkaya and T. Radt. "Pittori greci nella chiesa domenicana dei genovesi a Pera (Arap Camii): Per la genesi di una cultura figurativa levantina nel Trecento." In Calderoni Masetti et al. 2007, 51–62.
- Wharton-Epstein 1977. A. Wharton-Epstein. "The 'iconoclast' churches of Cappadocia." In Bryer and Herrin 1977, 103–11.
- White et al. 2009. H. E. White, C. M. Jackson, and G. D. R. Sanders. "Byzantine Glazed Ceramics from Corinth: Testing Provenance Assumption." In *Proceedings of the 36th International Symposium on Archaeometry, 2–6 May 2006, Québec City, Canada*, edited by J.-F. Moreau, R. Auger, J. Chabot, and A. Herzog. Québec, 2009. (http://www.academia.edu/410324/Byzantine_Glazed_Ceramics_from_Corinth_Testing_Provenance_Assumptions_).
- Whittow 2008. M. Whittow. "Geographical Survey." In E. Jeffreys et al. 2008, 219–31.
- Wilkinson 1973. Ch. K. Wilkinson. *Nishapur: Pottery of the Early Islamic Period*. New York, 1973.
- Wilpert 1903. G. Wilpert. *Roma Sotterranea. Le pitture delle catacombe Romane*. Rome, 1903.
- Wilson 1975. N. G. Wilson. "Books and Readers in Byzantium." In I. Ševčenko and Mango 1975, 1–15.
- Wilson 1983. N. G. Wilson. *Scholars of Byzantium*. London, 1983.
- Wilson 1992. N. G. Wilson. *From Byzantium to Italy. Greek Studies in the Italian Renaissance*. Baltimore, 1992.
- D. Winfield and J. Winfield 2003. D. Winfield and J. Winfield. *The Church of the Panaghia tou Arakos at Lagoudera, Cyprus. The Paintings and Their Painterly Significance*. Washington, D.C., 2003.
- Winiarczyk 2002. M. Winiarczyk. *Euhemeros von Messene: Leben, Werk und Nachwirkung*. Leipzig, 2002.
- Winiarczyk 2011. M. Winiarczyk. *Die hellenistischen Utopien*. Berlin, 2011.
- Wipszycka 1965. E. Wipszycka. *L'industrie textile dans l'Égypte romaine*. Wrocław, 1965.
- Wolfram 1988. H. Wolfram. *History of the Goths*. Berkeley and Los Angeles, 1988.
- Wood 2002. F. Wood. *The Silk Road: two thousand years in the heart of Asia*. Berkeley, 2002.
- Woodfin 2004. W. Woodfin. "Liturgical textiles." In New York 2004, 295–98.
- Worcester 2000. Antioch. *The Lost Ancient City*, edited by C. Kondoleon. Exh. cat., Worcester, Mass., Worcester Art Museum; The Cleveland Museum of Art; The Baltimore Museum of Art. Princeton, N.J., 2000.
- Wortley 2010. J. Wortley, trans. John Skylites: *A Synopsis of Byzantine History, 811–1057*. Cambridge, 2010.
- Wrede 1972. H. Wrede. *Die spätantike Hermengalerie von Welschbillig. Untersuchung zur Kunstradition im 4. Jahrhundert n. Chr. und zur allgemeinen Bedeutung des antiken Hermenmals*. Berlin, 1972.
- Wulff 1918. O. Wulff. *Altchristliche und Byzantinische Kunst*. Vol. 1, *Die altchristliche Kunst. Von ihren Anfängen bis zur Mitte des ersten Jahrtausends*. Berlin, 1918.
- Xanthopoulou 2005. M. Xanthopoulou. "Une lampe de la collection Khoury dans son contexte typologique: les lampes à bec allongé et recourbé avec anses à volutes ou à rinceaux." *AntTard* 13 (2005): 77–84.
- Xanthopoulou 2010. M. Xanthopoulou. *Les lampes en bronze à l'époque paléochrétienne*. Turnhout, 2010.
- Xanthoudidis 1939. S. Xanthoudidis. *H Ἐνετοκρατία επ Krήπιν και οι κατά των Ενετών αγώνες των Κρητών*. Athens, 1939.
- Xyngopoulos 1919. A. Xyngopoulos. "Τα βυζαντινά μνημεία των Σερρών." *Gregorios Palamas* 3 (1919): 912–17.
- Xyngopoulos 1929a. A. Xyngopoulos. "Τα βυζαντινά και τουρκικά μνημεία των Αθηνών. Άι διασωθείσαι και κατεδαρισθείσαι βυζαντινά εκκλησίαι. Εκκλησίαι των χρόνων της Τουρκοκρατίας. Τουρκικά θρησκευτικά και κοσμικά μνημεία." In *Ευρετήριον των Μνημείων της Ελλάδος*, edited by K. Kourouniotis and G. A. Sotiriou, issue B'. Athens, 1929.
- Xyngopoulos 1929b. A. Xyngopoulos. "Το Καθολικόν της ποντίν της Λατάρου εν Θεσσαλονίκη και το εν αυτώ ψηφιδωτόν." *ADelt* 12 (1929): 142–80. Athens, 1932.
- Xyngopoulos 1930. A. Xyngopoulos. "Πήλινον βυζαντινόν θυμιατήριον." *AE* (1930): 127–40.
- Xyngopoulos 1936. A. Xyngopoulos. *Μουσείον Μπενάκη, Κατάλογος των εικόνων*. Athens, 1936.
- Xyngopoulos 1940. A. Xyngopoulos. "Βυζαντινός λουτρών εν Θεσσαλονίκην." *EEPhSPT* 5 (1940): 83–97.
- Xyngopoulos 1951. A. Xyngopoulos. *Συλλογή Ελένης Α. Σταθάτου. Κατάλογος περιγραφικός των εικόνων, των χυτόγλυπτων και των μετάλλινων έργων των βυζαντινών και των μετά την Αλωσήν χρόνων*. Athens, 1951.
- Xyngopoulos 1957. A. Xyngopoulos. *Σχεδίασμα της ιστορίας της θρησκευτικής ζωγραφικής μετά την Αλωσήν*. Athens, 1957.
- Xyngopoulos 1964–65. A. Xyngopoulos. "Νέαι προσωπογραφίαι της Μαρίας Παναγίοις θούρινας και του Θωμά Πρελιούμποβριτ." *DChAE* 4 (1964–65): 53–70 (with summary in French).
- Xyngopoulos 1966. A. Xyngopoulos. *Les Miniatures du Roman d'Alexandre le Grand dans le codex de l'Institut Hellénique de Venise*. Athens and Venice, 1966.
- Yangaki 2004. A. Yangaki. "Τα χρυσά φυλάκτα." In *Πρωτοβυζαντινή Ελεύθερνα. Τομέας I*, edited by P. G. Themelis, vol. 1, 185–204. Athens, 2004.
- Yangaki 2006. A. G. Yangaki. "Γραπτή εψυαλωμένη κεραμική από την ανασκαφή της αρχαίας Μεσσήνης." *DChAE* 27 (2006): 435–44 (with summary in English).
- Yegül 2010. F. Yegül. *Bathing in the Roman World*. New York, 2010.
- Yerasimos 2005. M. Yerasimos. *500 Years of Ottoman Cuisine*, translated by S. Bradbrook. Istanbul, 2005.
- Yeroulanou 1999. A. Yeroulanou. *Diatrita. Gold pierced-work jewellery from the 3rd to the 7th century*. Athens, 1999.
- Yeroulanou 2008. A. Yeroulanou. "At Home. 3: Jewellery and Adornment." In London 2008, 163–66.
- Yota 2008. E. Yota. "L'emplacement et l'association sémantique des illustrations des certains tétraévangiles médiobyzantines." *ICON* 1 (2008): 169–78.
- Zachariadou 1994. E. A. Zachariadou. "The Worrisome Wealth of the Čelnik Radić." In *Studies in Ottoman History in Honour of Professor V. L. Ménage*, edited by C. Heywood and C. Imber, 383–97. Istanbul, 1994.
- Zachariadou 1997. E. A. Zachariadou. "Some Remarks about Dedications to Monasteries in the Late 14th Century." In *O Αθως στους 14ο–16ο αιώνες*, 27–31. Athens, 1997.
- Zachariadou 1998. E. A. Zachariadou. "Les nouvelles armes de Saint Démétrius." In *Euxouxia. Mélanges offerts à Hélène Ahrweiler*, vol. 2, 689–93. Paris, 1998.
- Zachariadou 2006. E. A. Zachariadou. "Mount Athos and the Ottomans c. 1350–1550." In *Eastern Christianity*, edited by M. Angold, 154–68. Cambridge, 2006.
- Zacos and Veglery 1972. G. Zacos and A. Veglery. *Byzantine Lead Seals*. Basel, 1972.
- Zafiropoulou 2005. D. Zafiropoulou, ed. *Rhodes from the 4th c. AD to its capture by the Ottoman Turks (1522): Palace of the Grand Master*. Athens, 2005.
- Zakythinos 1932. D. A. Zakythinos. *Le Despotat grec de Morée*. Vol. 1, *Histoire politique*. Paris, 1932 (rev. ed., London, 1975).
- Zakythinos 1953. D. A. Zakythinos. *Le Despotat grec de Morée*. Vol. 2, *Vie et institutions*. Athens, 1953 (rev. ed., London, 1975).
- Zakythinos 1975. D. A. Zakythinos. *Le Despotat Grec de Morée*, with additions and corrections by Ch. Maltezou. 2 vols. London, 1975.
- Zalesskaya 1984. V. N. Zalesskaya. "Nouvelles découvertes de céramique peinte byzantine du X^e siècle." *CahArch* 32 (1984): 49–62.
- Zalesskaya 1995. V. Zalesskaya. "Quelques bronzes byzantins à Chersonèse (les liens avec l'Asie Mineure et les Balkans aux XII^e–XIV^e siècles)." In Moss and Kiefer 1995, 669–76.
- Zalesskaya 2006. V. Zalesskaya. *Monuments of Byzantine Applied Arts 4th–7th Centuries. Catalogue of the Hermitage Collection* (in Russian with introduction in English). St. Petersburg, 2006.
- Zanker 1995. P. Zanker. *The Mask of Socrates. The Image of the Intellectual in Antiquity*. Berkeley, 1995.
- Zaouali 2009. L. Zaouali. *Medieval cuisine of the Islamic world. A concise history with 174 recipes*. Berkeley, 2009.
- Zarras 2000–2001. N. Zarras. "La tradition de la présence de la Vierge dans les scènes du 'Lithos' et du 'Chairete' et son influence sur l'iconographie tardobyzantine." *Zograf* 28 (2000–2001): 113–20.
- Zecchin 1990. L. Zecchin. "Cesendelli, Inghistere, Moioli." In *Vetro e Vetrai di Murano: studi sulla storia del vetro*, edited by L. Zecchin, vol. 3, 161–65. Venice, 1990.
- Zeitler 2000. B. Zeitler. "Two Iconostasis Beams from Mount Sinai: Object lessons in Crusader art." In *The Iconostasis. Origins–Evolution–Symbolism*, edited by A. Lidov, 223–42. Moscow, 2000.
- I. Zepos and P. Zepos. I. Zepos and P. Zepos. *Jus Graecoromanum*. 8 vols. Athens, 1931 (reprinted Darmstadt, 1962).
- Zervos 1911. S. Zervos. "Αετίου Αμιδνού ήλόγος ένατος." *Athena* 23 (1911): 265–392.
- Zett 1970. R. Zett. *Beiträge zur Geschichte der Nominalkomposita im Serbokroatischen. Die altsorbische Periode*. Cologne, 1970.
- Zhivotov 1994. V. M. Zhivotov. *Svjatost'. Kratik slovar' sgiograficheskikh terminov*. Moscow, 1994.
- Zias 2002. N. Zias. "The House of God in the Orthodox Church as an Expression of Christ and of Liturgical Life." In *Cristo nell'arte Bizantina e Postbizantina. Atti del Convegno organizzato nell'ambito delle celebrazioni promosse dal Patriarcato di Venezia in occasione del Bimillenario della Nascita di Gesù Cristo, Venezia 22–23 September 2000*, edited by Ch. A. Malezou and G. Galavaris, 51–56. Venice, 2002.
- Ziegler 1972. K. Ziegler. "Orpheus." In *Kleine Pauly. Lexikon der Antike*, vol. 4, 351–56. Munich, 1972.
- Zimmermann 2003. B. Zimmermann. *Wiener Genesis im Rahmen der antiken Buchmalerei: Ikonographie, Darstellung, Illustrationsverfahren und Aussageintention*. Wiesbaden, 2003.
- Živojinović 1978. M. Živojinović. "Mount Athos and the Union of Lyons." *Zbornik Radova Vizantoloskog Instituta* 18 (1978): 141–54 (in Russian with summary in English).
- Živojinović 1980. M. Živojinović. "Zitije arhiepiskopa Danila II kao izvor za ratovanje Katalanske kompanije." *Zbornik Radova Vizantoloskog Instituta* 19 (1980): 251–73 (with summary in English).
- Zlatarski 1912. V. N. Zlatarski. "Kakvi kanonicheski i grazhdanski zakoni Boris e poluchil ot Vizantija." *Letopis na Bālgarskata Akademija na naukite* 1 (1912): 79–116.
- Zwirn 2003. S. R. Zwirn. "A silhouette enamel at Dumbarton Oaks." *DChAE* 24 (2003): 393–402.