

Medieval

Lynn Jones (ed.). *Byzantine Images and their Afterlives. Essays in Honor of Annemarie Weyl Carr*. pp. 304 XX illustrations. 2014. Farnham: Ashgate. 978-1-4094-4291-2 hardback £80.00; 978-1-31526-103-4 e-book £35.99.

This *festschrift* to mark the retirement of Professor Annemarie Weyl Carr as a teacher at the Southern Methodist University at Dallas, Texas, has three distinctive features. One is the extraordinarily effusive tributes to her by the contributors. The second is the high quality of the twelve papers. The third is the full and dense documentation of these papers – there is no waffle. They are written for specialist Byzantinists, who are rewarded with some highly detailed and useful factual accounts. The papers are organised into four themes: *Manuscripts: workshops, subgroups, and influences; Intent and Reception; Cypriot influences; and the Nature of copies*. This organisation reflects Weyl Carr's own career, who for her PhD studied a 'group' of illuminated manuscripts from the 12th and 13th centuries (the so-called decorative style group), which she suggested were produced outside Constantinople, possibly in Cyprus. The first paper by Maxwell asks how far this conclusion is supported by an analysis of the texts of each manuscript rather than the miniatures; her conclusions are ambivalent. Weyl Carr's mature work has been focussed on the arts of Cyprus, particularly wall-paintings and icons.

The contents of the *festschrift* are:

Kathleen Maxwell, 'The afterlife of texts: decorative style manuscripts and New Testament textual criticism'.

Justine Andrews, 'Flexibility and fusion in Eastern Mediterranean manuscript production: Oxford, Bodleian, Laud. Gr. 86'.

Pamela Patton, 'The little Jewish boy: afterlife of a Byzantine legend in 13th-century Spain'.

Diliana Angelova, 'The stamp of power: the life and afterlife of Pulcheria's Buildings'.

Lynn Jones, 'Perceptions of Byzantium: Radegund of Poitiers and relics of the True Cross'.

Ida Sincević, 'Afterlife of the Rhodes Hand of St John the Baptist'.

Michele Bacci, 'Some remarks on the appropriation, use, and survival of Gothic forms on Cyprus'.

Maria Vassilaki, 'Byzantine icon-painting around 1400: Constantinople or Crete?'

Jaroslav Folda, 'The use of Çintamani as ornament: a case study in the afterlife of forms'.

Anthony Cutler, 'Twice is not enough: the biography of a 'Byzantine' Crucifixion ivory'.

Rossitza Schroeder, 'The salvation of the soul and the road to Heaven: the representation of the Ladder of Divine Ascent in the Vatopedi Katholikon'.

Ann Driscoll, 'Death and life: the persistence of sacred imagery from the *Croce Dipinta* of Albert Sotio'.

Two of these papers in particular raise wider questions of archaeological interpretation: Angelova on Pulcheria's patronage and Bacci on architectural styles and choices in Cyprus after the end of Byzantine control. Angelova critically examines the architectural patronage of architecture by Pulcheria (399-453 AD), sister of emperor Theodosios II and wife of the emperor Marcian for three years (450-453 AD). Her question is this: since Pulcheria took a solemn vow of virginity at the age of fourteen, and maintained this vow for life, even when married, and so was famous for her life of religious devotion, did her architectural patronage reflect her piety or did it support her imperial rank? To answer this question, Angelova persuasively reconstructs from texts all her building activities – none of these buildings have survived. They comprise two or three imperial palaces and two cisterns, and only one church (that of St Lawrence). She concludes that her public image was constructed as one of political imperial power and not religious piety. While the archaeological facts are very convincingly set out, for me the conclusion is highly debateable. Can one really from this public profile interpret her inner spiritual mentality? She might have spent the days in religious devotion and worship, while her agents organised her architectural works.

The wide-ranging paper on the architecture of Cyprus by Bacci also tackles a problem issue. He asks how choices were made in architectural style after the period in the 13th and 14th centuries during which the Lusignan rulers had chosen to build massive and impressive 'French' Gothic churches and cathedrals, which of course totally changed the previous Byzantine building landscape. He considers the choices made on Cyprus over the centuries up to the British period. He documents

how even the Lusignan churches had decoration which mixed Byzantine and western motives, so that we see the same hybridization of painting as in Crete with a conscious mixture of Greek and Latin styles. He shows how by 1570-1571 AD, when the Ottoman Turks took over the island, Cyprus has a distinctive mix of Byzantine, Gothic and Venetian Renaissance features. Many of the churches became mosques. But new churches built in the 18th and 19th centuries had neo-classical and neo-gothic elements. Even the early 19th century village mosque at Peristerona incorporated a Renaissance style doorway and Gothic style windows. Bacci asks if this is eclecticism without ideology. He declines, for example, to propose that an interest in Neo-Gothic forms came with the establishment of the British mandate in 1878 which might have discouraged Neoclassical forms. He counters this idea by showing that an interest in reviving earlier Gothic forms had already begun in the Ottoman period. Bacci's paper and choice of examples is an important discussion with wider implications about building practices in the Mediterranean.

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David Jacoby. *Travellers, Merchants and Settlers in the Eastern Mediterranean, 11th-14th Centuries*. pp. viii+336. 2016. New York: Routledge (First Published in 2014 by Ashgate Publishing). ISBN 978-1-472-42579-9 hardback £90.00

The choice of a suitable title for this collection of studies, originally published by David Jacoby between 2003 and 2008, must have been challenging. As a metaphor of the partial nature of any historical or archaeological context, the mentioned categories are far from representative for the whole range of topics the volume covers, and the relationship between them is not completely straightforward at first glance. According to the preface, this eighth *Variorum Collected Studies Series*, similarly to the previous one entitled: *Latins, Greeks, and Muslims: Encounters in the Eastern Mediterranean, 10th-15th Centuries* (2009) aims at investigating 'the growing geographic mobility of Westerners across the Mediterranean in the period extending from the eleventh to the fourteenth century'; furthermore, 'the studies illustrate various aspects

of the resulting cultural encounter with the Muslim and oriental Christian communities of the Levant and Greek society in Byzantium and former Byzantine territories.' Therefore, this volume is of great interest not only for scholars studying the Medieval Mediterranean and Near East, but also for those interested in maritime shipping and, more in general, in Mediterranean connectivity.

Considering that this mobility, as Jacoby stresses, 'is reflected by pilgrimage, trade, shipping, the Crusades, military conquests, migration, and settlement' (vii-viii), one may wonder why some of the above categories have been removed from the cover. As it has been suggested by other scholars,¹ some categorizations, such as 'the Crusaders', have been predominant in studies on this particular geographical space and this particular time period; hence, the author has probably tried to emancipate the analysis from the most exploited themes above, in order to put in the foreground the many social aspects and dynamics that shaped the Mediterranean region beside and behind the Crusades. Nonetheless, the choice to omit from the title the '*peregrini*', a term that in the 13th century, according to ships' passenger lists, covered both pilgrims and crusaders (III, 58, note 8), does not do justice to one of the most interesting aspects that this collection of papers contributes to highlight, namely the intertwined devotional and commercial dimension of Mediterranean mobility, which specialists too often tend to study separately.

The first three contributions directly address this issue. While analyzing the eleventh-century Christian pilgrimage to the Holy Land through the eyes of the Bishop Gunther of Bamberg (died in 1065), the first article (I, 267-285) provides useful insights and descriptions of the motivations behind the pilgrimages to the Holy Land (I, 276), as well of the routes usually followed by the pilgrims, and the means of transport they favoured (I, 278). The pilgrims mainly travelled on trade-vessels, and their average dimensions have been used by Jacoby to scale back the rough number of pilgrims that are claimed to have joined the so-called 'German expedition' of 1064-1065. Even though it is clearly impossible to assess precisely the relative importance of land and maritime routes, which often were used concurrently, the author notices that 'individuals at a fairly short distance from the Mediterranean or Adriatic shores generally favoured the sea route' (I, 279); moreover, political developments, such as 'tense relations between Byzantium and Fatimid Egypt and the weakening of Fatimid rule over Syria

¹ Wei-sheng Lin 2014.