

Symposium of Byzantine Studies (April 6-10, 1979) at the Centre for Byzantine studies at the University of Birmingham (England). Incidentally, it should be mentioned that Professor A.A.M. Bryer, the Director of the Centre, invented the Birmingham symposia.

The papers published in this volume are largely devoted to the role of the classical tradition in the Byzantine world with only two exceptions, those of Professor Robert Bolgar («The Classical Tradition: Legend and Reality», 7-19) and Professor George Kennedy («The Classical Tradition in Rhetoric», 20-34) which give, however, a more general perspective to this volume. The papers fall into four sections which reflect the major themes presented at the symposium. *First* there is the nature of the classical tradition (R. Bolgar), the underlying importance of rhetoric (G. Kennedy and H. Hunger), and, in contrast, the break between the Byzantine and the ancient world. (G. Mango). This combination of tradition and change is explored in the *second* section, which examines the place of the classical tradition in three genres usually thought to be classical in inspiration (historiography, literature, art: R. Scott, M. Mullett, H. Maguire), and in that basic element of the classical world, the provincial city (R. Cormack). The variety of the classical tradition, discussed in the opening paper of the symposium, was emphasized in the range of communications offered by symposiasts and a selection of these forms the *third* section: «People, Places and Things». The titles and the authors of these communications are: «Photios and the Reading Public for Classical Philology in Byzantium» (W. Treadgold), «The Philosophical Background of the Eleventh-Century Revival of Learning in Byzantium» (C. Niarchos), «The Midwifery of Michael Psellos: an Example of Byzantine Literary Originality» (A. Littlewood), «Nicholas of Methone: the Life and Works of a Twelfth-Century Bishop» (A. Angelou), «Classical Traditions in Christian Art of the Nile Valley» (B. Rostkowska), «The Eastern Case: The Classical Tradition in Armenian Art and the *Scaenae Frons*» (D. Kouymjian), «Some Classical Saints in the Russian Tradition» (J. Howlett), «The Reliquary Cross of Leo *Domestikos tes Dyses*» (L. Bouras). Finally, in the *fourth* section, there are three papers on the crucially important (for the survival of the classical tradition in Byzantium) sixth and early seventh centuries: «The Classical Tradition in Barbarian Treasures North of the Danube» (N. Hampartumian), «The End of Scythis Minor: the Archaeological Evidence» (A. Poulter), «Images of Authority: Elites and Icons in Late Sixth-Century Byzantium» (A. Cameron).

All in all, this is a rich source of knowledge for everyone interested in Byzantine, Russian and Armenian history.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

Harry J. Magoulias (transl.), *A City of Byzantium, Annals of Niketas Choniates*. Detroit, Mich.: Wayne State University Press, 1984, xxix + 442, hardbound, \$40.00.

This masterful translation of the monumental *Annals* of Niketas Cho-

niates, a Byzantine nobleman and official (c. 1155-1215), is undoubtedly an achievement and significant contribution to Medieval-Byzantine studies. It is the *very first* English translation of a work-eyewitness which records the events and details of the crucially important period of Byzantine history from 1118 (i.e. the death of Emperor Alexios I Komnenos) to 1207.

For students of the Middle Ages who do not read Greek, and for historians and the general public, this volume contains one of the most important historical accounts of the Middle Ages. Recorded in detail are the political, economic, social, and religious causes of alienation between the Latin West and the Greek East that separated the two halves of the Christian world and broke apart the great bulwark of European civilization.

The long introduction written by Professor Magoulias is a very informative, thoroughly documented and critical survey of the life, background, historical method and value of Niketas Choniates.

The value of this work is further enhanced by the bibliographical abundance to be found in its endnotes (pp. 367-411), the special glossary, the complete bibliography, and the long index of names, subjects and terms which conclude this brilliant volume.

Certainly, Wayne State University Press should be proud of such a publication. Professor Magoulias, on the other hand, deserves the gratitude of all medievalists and students of Byzantine history, since he provided the English-speaking people with invaluable source material of Medieval history and civilization.

Kingston, New York

CONSTANTINE N. TSIRPANLIS

Lebensweisheiten der Griechen and Römer, ausgewählt und übertragen von *Dr. Elisabeth Schuhmann* Teubner Leipzig 1985, 186 Seiten mit 15 Abbildungen, 7×10 cm (Midi), Leber im Schuber, 35, M.

Ο Οίκος Teubner παρουσιάζει ένα καλαίσθητον και ευχάριστον δερματοδέτον κομψόν τευχίδιον βυσσινί χρώματος γεμάτο από αρχαίαν σοφίαν, υπό τύπον συντόμων αποφθεγμάτων σοφίας, έκαστον τῶν ὁποίων ἀποτελεῖ μετὴν ποιητικὴν εἰκονικότητά του καὶ τὴν πολυσήμαντον ἔννοιάν του πηγὴν στοχασμῶν ἐπὶ θεμάτων καιριωτάτων τῆς καθημερινῆς ζωῆς. Ὁ ἄριστος χάρτης τοῦ βιβλιαρίου καὶ ἡ εὐχαρὶς διακόσμησις μετὶ 15 χαρακτηριστικῶν εἰκόνων τοῦ Karl Georg Hirsch ἐπιτείνουν τὴν ἐκ τῆς χρήσεως τοῦ βιβλιαρίου τούτου εὐχαρίστησιν εἰς ὄρας περισυλλογῆς. Εἰς τὸ βιβλιαράκι αὐτὸ τὸ κομψόν, διὰ μίαν κυρίαν ἰδίως, ὑπάρχουν ἑκατοντάδες ὀλιγοστίχων ἀποφθεγμάτων, πού ἔχει συλλέξει ἡ Elisabeth Schuhmann καὶ ἔχει μεταφράσει ἀπὸ τοὺς ἐκλεκτοτέρους Ἑλληνας καὶ Λατίνους συγγραφεῖς, καὶ ποιητᾶς (ἐπικούς, τραγικούς, κωμικούς, γνομικούς καὶ σατυρικούς), φιλοσόφους, πολιτικούς καὶ στρατιωτικούς ἡγέτας καὶ ἄλλους περιωνύμους συγγραφεῖς. Τὰ ἀποφθέγματα αὐτὰ —μονόστιχοι συνήθως ποιητικὰ καὶ φιλοσοφικὰ ἀποφάνσεις— ἀναφέρονται εἰς πᾶσαν περίστασιν τοῦ βίου ἀπὸ τοὺς ἀρίστους συγγραφεῖς τῶν αἰώνων καὶ ἐκτείνονται εἰς ὄλους τοὺς κύκλους τῆς ζωῆς. Εὐτυχία-δυστυχία, Φίλος-ἐχθρός, Ἀγάπη-πόνος, Ἄνδρας-γυναίκα,