

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.

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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-

