

1: Books by Oaks Dumbarton Oaks (Author of Dumbarton Oaks Papers, 40)

Dumbarton Oaks Papers Read on JSTOR The annual journal *Dumbarton Oaks Papers* was founded in for the publication of articles relating to Byzantine civilization“society and culture from roughly the fourth through the fifteenth century in the Roman Empire and in successor and neighboring states.

About 1800, William Hammond Dorsey “ built the first house on the property the central block of the existing structure and an orangery, and in the mid-nineteenth century, Edward Magruder Linthicum “ greatly enlarged the residence and named it The Oaks. The Oaks also was the Washington residence of U. Senator and Vice President John C. Calhoun “ between and In 1880, Henry F. Blount bought the house. The Blissesses engaged the architect Frederick H. Brooke “ to renovate and enlarge the house “ , thereby creating a Colonial Revival residence from the existing Linthicum-era Italianate structure. Later renamed the Fellows Building, this building is now known as the Guest House. They greatly increased their already considerable collection of artworks and reference books, forming the nucleus of what would become the Research Library and Collection. In 1880 they engaged the architect Thomas T. At the same time they gave a portion of the grounds“some 27 acres“to the National Park Service to establish the Dumbarton Oaks Park. This committee was first chaired by Paul J. In early years the Administrative Committee appointed a Board of Scholars to make recommendations in regard to all scholarly activities. The Board of Scholars was first organized in 1880 with eleven members, of which seven were from Harvard ; its membership was increased to twenty-two members by 1885. In 1885, this board was titled the Board for Scholars in Byzantine Studies. In 1885, a Garden Advisory Committee was created to make recommendations in regard to the garden and, later, to the Garden Library and its Fellows, and in 1885 an Advisory Committee for Pre-Columbian Art was created. The Administrative Committee also historically appointed a Visiting Committee consisting of persons interested in the welfare and broad aims of Dumbarton Oaks. This committee was abolished in 1885 when it was replaced by a Board of Advisors. Wishing to increase the scholarly mission of Dumbarton Oaks, in the early 1880s the Blissesses sponsored the construction of two new wings, one designed by Philip Johnson “ to house the Robert Woods Bliss Collection of Pre-Columbian Art and its research library and, the other, a garden library designed by Frederic Rhineland King “ , of the New York City architectural firm Wyeth and King, to house the botanical and garden architecture rare books and garden history reference materials that Mildred Bliss had collected. He also conducted the first performance of his Septet, which is dedicated to the Dumbarton Oaks Research Library and Collection, in the music room on January 24, 1885. Delegations from China, the Soviet Union, the United Kingdom, and the United States deliberated over proposals for the establishment of an organization to maintain peace and security in the world. Post-Bliss Era[edit] In the preamble to her last will and testament, Mildred Bliss offered the following assessment of what she and her husband had created at Dumbarton Oaks: In applying the gifts to Harvard, I call upon the present and future President and Fellows of Harvard College and all those who determine its policies, to remember that Dumbarton Oaks is conceived in a new pattern, where quality and not number shall determine the choice of its scholars; that it is the home of the Humanities, not a mere aggregation of books and objects of art; that the house itself and the gardens have their educational importance and that all are of humanistic value. I charge those responsible for carrying forward the life at Dumbarton Oaks to be guided by the standards set there during the lifetime of my husband and me. The distinction of the scholars themselves as well as of their writings; the interpretation of the texts and the arts; the quality of the music performed; the free discussion within the limits of good deportment, and the whole tempered by the serenity of open spaces and ancient trees; all these are as integral a part of Humanism at Dumbarton Oaks as are the Library and the Collections. The fulfillment of this vision of high intellectual adventure seen through the open gates of Dumbarton Oaks will add lustre to Harvard, to the academic tone of our country and to scholarship throughout the world. To help the institution better fulfill its mandate, administrative changes were slowly introduced after 1885, the year Mildred Bliss died. In 1885, the three advisory groups were uniformly named the Senior Fellows. Beginning in 1885, the Administrative Committee became composed of four members almost always including the President, the Dean of the Faculty of Arts and

Sciences, a senior faculty member of Harvard University, and until the Director of Dumbarton Oaks. The Board of Advisors was abolished in 1967. The institution has continued to be a major sponsor of archaeological excavations and art restoration projects. During the 1950s it funded major fieldwork projects in Cyprus, Syria, and Turkey, efforts that today span the entire geographical breadth of the former Byzantine commonwealth. Dumbarton Oaks began to fund archaeology in Central and South America in the mid-1960s. In the 1970s the institute also completed an extensive renovation of the main house and museum wing, including restoration of its historic period rooms, several of which were created by the Parisian designer, Armand-Albert Rateau.

Institutional program[edit] The mission of Dumbarton Oaks is to support and promote scholarship in three areas of study: Byzantine, Pre-Columbian, and garden and landscape architecture. Through a fellowship program, the institute invites scholars from around the world for an academic year or a summer to pursue individual research. A grants program also supports archaeological research, materials analysis, and photographic surveys of objects and monuments. In addition, each studies program sponsors public lectures, symposia, and colloquia as well as scholarly publications including annual journals, symposium proceedings, and occasional monographs.

Byzantine Studies[edit] The program in Byzantine Studies, established in 1920, supports scholarship on the civilization of the Byzantine Empire from the fourth to the fifteenth centuries and its interactions with neighboring cultures and civilizations, including the late Roman, early Christian, western medieval, Slavic, and Near Eastern. The program focuses on the cultures that thrived in the western hemisphere from northern Mexico to southern South America, from the earliest times to the sixteenth century.

Garden and Landscape Architecture Studies[edit] Dumbarton Oaks awarded the first fellowship in landscape architecture in 1920 under the provisions of the Dumbarton Oaks Garden Endowment Fund established in 1919 by the Blisses. However, the program in Garden and Landscape Studies formerly known as Landscape Architecture Studies was established in 1920 and inaugurated in 1921 to support the study of gardens and the history of landscape architecture around the world from ancient times to the present.

Dumbarton Oaks collection PC. Mildred and Robert Woods Bliss initiated these collections in the first half of the twentieth century and provided the vision for future acquisitions even after giving Dumbarton Oaks to Harvard University. The Byzantine Collection spans the imperial, ecclesiastical, and secular realms and comprises more than 1,000 objects from the fourth to the fifteenth centuries. Although the collection emphasizes objects of precious materials, underscoring the conception of Byzantine art as luxury art, the collection also includes large-scale works such as mosaics from Antioch and relief sculpture, as well as more than two hundred textiles and comprehensive holdings of coins and seals. It owns six manuscripts see, e. In addition to its Byzantine holdings, the collection includes Greek, Roman, and western medieval artworks and objects from the ancient Near East, pharaonic and Ptolemaic Egypt, and various Islamic cultures. Among its most important holdings are a variety of sculptures in stone, including carvings of Aztec deities and animals and several large relief panels bearing the likenesses of Maya kings. In addition there are sculpted anthropomorphic figurines and polished jade renderings of ritual objects from the Olmec, Veracruz, and Teotihuacan cultures as well as molded and painted ceramics of the Nasca, Moche, and Wari cultures. Principal to the collection is the renaissance-style Music Room. The Music Room features displays of tapestries, sculptures, paintings, and furniture dating from the fifteenth to the eighteenth centuries. The Blisses used the room for hosting musical programs and scholarly lectures, and it continues to serve these purposes. This building's eight domed circular galleries having an unroofed fountain area at the center set within a perfect square recalls Islamic architectural ideas, and Johnson later credited the design to his interest in the early sixteenth-century Turkish architect Mimar Sinan. He later reminisced that his idea was to fit a small pavilion into an existing treescape, to make the building become part of the Copse. To further this idea, he incorporated four interior glazed planter areas situated between the galleries and the fountain. Johnson also believed that the pavilion was to be best enjoyed from the inside. In addition to offering interesting garden views, the eight gallery spaces allow for a well-organized circulation plan. They also provide intimate areas for visitors to enjoy and study the Pre-Columbian objects. Each interconnected exhibition gallery is twenty-five feet in diameter, having curved glass walls supported by cylindrical columns sheathed in Illinois Agatan marble and shallow domes that rise from flat bronze rings. The floors are teak, laid radially and ended by wide rims of mottled green Vermont marble. The Rare Book Collection has holdings of

more than 10, volumes, prints, drawings, photographs, and blueprints. Her library was enlarged, with advice from Beatrix Farrand, designer of the Dumbarton Oaks garden, once Mrs. Bliss conceived the idea in the s of starting a program of studies in landscape architecture. There are volumes of views which are especially valuable for the study of gardens since few of the sites survive as originally created. Books on buildings that served as models for garden structures like pavilions and follies and others relating to the design and decoration of fountains, with the hydraulics necessary for their operation, are included, along with books on sculpture and iconography. Two of them, the *Herbarius Latinus*, printed in Passau in , and the *Hortus Sanitatis*, printed in Mainz in , are among the earliest printed books with woodcut illustrations. As the science of botany developed, so did the art of plant illustration. Early herbals had simple, not very realistic, woodcut illustrations of plants. By the 17th century new graphic techniques, such as metal plate engraving and etching, permitted highly detailed botanical renderings. These techniques were also used by artists who created the newly popular still lifes of flowers and fruits, and by artisans, such as jewelers, tapestry weavers, and furniture decorators, in pattern books recording their floral designs. The increasing sophistication of techniques of plant illustration in the 18th century culminated in the development of color printing. The collection continues to be developed. Bliss, whose testimony to the value of gardens and scholarship is inscribed upon the exterior walls of her library. Image Collections and Fieldwork Archives[edit] The Image Collections and Fieldwork Archives hold more than , images in a variety of formats, the majority of which are of Byzantine subject matter. Photographs and archival collections supporting pre-Columbian and garden and landscape studies are being developed. Garden[edit] A fountain in the Dumbarton Oaks garden In , the Blisses hired landscape gardener Beatrix Farrand to design the garden at Dumbarton Oaks, and for almost thirty years Mildred Bliss collaborated closely with Farrand. Together they transformed the existing farmlands surrounding the house into terraced garden rooms and vistas, creating a garden landscape that progressed from formal and elegant stepped terraces, in the near vicinity of the house, to a more recreational and practical middle zone of pools, tennis court, orchards, vegetable beds, and cutting gardens, and concluding at the far reaches of the property with a rustic wilderness of meadows and stream. Since that time, other architects working with Mildred Blissâ€™ most notably Ruth Havey and Alden Hopkinsâ€™ changed certain elements of the Farrand design. The garden at Dumbarton Oaks was first opened to the public in This series was based on the similar Friends of Music at the Library of Congress, of which Mildred Bliss was a long-time member. Nadia Boulanger conducted its world premier with nine members of the National Symphony Orchestra on March 2, Public lectures[edit] Public lectures are offered regularly, held in the Oak Room of the Fellowship House. The lectures are noted for presenting recent discoveries or innovative scholarship that command public interest.

2: Dumbarton Oaks - Wikipedia

Oaks Dumbarton Oaks has 17 books on Goodreads with 13 ratings. Oaks Dumbarton Oaks's most popular book is Dumbarton Oaks Papers

He proceeded further and visited the Peloponnese, whence he carried off many captives. As we have seen, Byzantium did not give up its traditional pretensions to supreme authority, but was able to put them into effect only in some areas and for a limited period. However, in order to obtain a clear picture of actual conditions in the Balkans during the seventh century it is important for us to determine how far the governing power of the Empire was effectively exercised, rather than to what extent its nominal sovereign rights were acknowledged. The fundamental point is not whether the more or less theoretical supremacy of the Emperor extended over the Slavs, but whether the real force of Byzantine government did so. That is, were the "Sclavinias" directly subject to the Byzantine administrative apparatus? To this question a negative answer must be given. We may define the Sclavinias"-that all-important concept in the history of the Balkans from the seventh to the ninth century-by saying that they were the territories occupied by the Slavs, not in themselves constituting any organized state, but separated from the Empire and outside the sphere of its direct administrative authority. We must not forget that in this period Byzantine power in the provinces rested upon the theme organization. Wherever a Byzantine provincial administration existed and functioned, the theme system was also to be found. Where there were no themes, there was likewise no Byzantine administration. This is the one infallible gauge of the actual state of affairs. Wherever Byzantium succeeded in preserving its power through this period of crisis, or was able to overcome this crisis and reconstitute its position, the theme system was set up. Thus it was introduced within the boundaries of Asia Minor as early as the first half of the seventh century. What state of affairs do we find in the Balkans? First of all it is noteworthy that the theme-organization arose here considerably later than in Asia Minor, and that in the beginning it developed extremely slowly and was " Ibid. According to Constantine Porphyrogenitus, the first theme in the Balkan peninsula, the Thracian, adjacent to the capital, was founded at the time the Bulgarians crossed the Danube-that is to say, about 680. Leontius, who dethroned Justinian II at the end of was the strategus of this theme. For a century this situation remained unaltered; no new themes were set up in the Balkans. Only at the end of the eighth century was the process of organizing themes in this area taken up anew, and then it developed rapidly. This process reflects the gradual reconstitution of Byzantine power after the collapse it underwent in the time of the Slavic migrations. It gives us a clear picture of the progress of the Byzantine reoccupation-of its successes, but also of its limitations. We cannot here trace all the stages of this process which was at first extremely slow and laborious, but which later became intensive and effective. Its final result was that by the middle of the ninth century the districts of Greece and the coastal regions on both the east and west of the peninsula had been transformed into a series of Byzantine themes under Byzantine jurisdiction. Almost the whole coast-line was girdled with themes, by means of which Byzantium was able to revive its "thalassocracy. With this the period of the "Sclavinias" ends. Where Byzantine administrative authority was restored they dissolved into the theme-organization ; in those areas that remained outside the confines of imperial power they were absorbed by the rising Slavic states. In this way a certain equilibrium was established. Cultural zones were formed which exist even today. The frontiers between the Byzantine and Slavic spheres in the middle of the ninth century correspond fairly exactly to the cultural zones which the eminent Yugoslav geographer Cvijić: The region which Cvijić calls the "Greco-Mediterranean zone" corresponds, in its type of village settlement and habitation, more or less to the region over which the theme-organization extended in the mid-ninth century as a result of the Byzantine reoccupation. It is possible, however, that the first steps in the organization of this central theme took place at a considerably earlier date. V 10 Mansi, XI, B. Cvijić, La peninsule balkanique Paris, We have seen that Justinian II opened up a road from Constantinople to Salonica by force of arms. To do this he had to transfer cavalry forces from the themes of Asia Minor to Thrace. He made lavish grants to the church of St. Demetrius, the protector of the city, in gratitude for his victory "over the common enemy,"¹⁴ and it is possible that one of the frescoes in the church depicts his entry into the city. Moreover, the Balkan regions

wrested from the Empire remained open to the influences of Byzantine culture, which, from the strongholds that were retained, was able to penetrate them on an ever-increasing scale. In the West, on the other hand, the Byzantine dominions, which in the seventh century were still extensive, were doomed to slow extinction. The African possessions were all finally lost by the turn of the eighth century; the Lombards were to take possession of the Exarchate of Ravenna in the middle of that century and thereafter Rome itself, the spiritual center of the West, was to turn away decisively from Byzantium. Only South Italy, which, together with the Balkan region of Illyricum, was annexed to the Patriarchate of Constantinople by the Iconoclasts in the middle of the eighth century, and which was to preserve its Greek culture, remained for a considerable period thereafter within the orbit of Byzantine influence. We shall attempt to determine 13 Theoph. To my mind the only real difficulty is the fact that the city wall is represented as being on fire; however, Breckenridge does not give any more probable explanation of the fresco in question. These are two aspects of the problem which, as we shall see, do not coincide. It is nevertheless remarkable how active an interest the imperial government showed in its Western possessions for several generations after the reign of Justinian. The loss of most of his conquests in the West and the enforced preoccupation with the East did not mean the renunciation of the idea of universal Empire or the abandonment of the defense of what was left in the West. How hard Maurice tried to maintain the old universal traditions, and how little inclined he was to abandon the West is shown by his famous will. By the terms of this will which, according to Theophylact Simocatta, was drawn up by Maurice during a serious illness in and discovered after the accession of Heraclius, his eldest son Theodosius was to rule over the East from Constantinople and his second son Tiberius, as Emperor of "Old Rome," was to have authority over Italy and the Tyrrhenian islands; to his other sons Maurice bequeathed "the remaining portions of the Roman state. The dream of universal hegemony had not been given up, nor had the tradition of dividing the one Roman Empire between members of the ruling dynasty been forgotten. It is also well known that Heraclius, son of the Exarch of Africa, who was brought to the throne by the power of the African fleet, considered transferring the capital to Carthage. This plan was not carried out, but its mere conception is unquestionably a clear indication not only of the extreme difficulty of the position in the East at that time, but also of the attraction which the old Western Roman region had for the imperial government. Even more indicative, in this respect, is the story of Constans. Whereas Heraclius had only temporarily considered transferring the center of government to the West, his grandson actually realized this idea. According to Theophanes, his intention was to remove his residence to Rome. In reality, however, historical developments increasingly confined the Byzantine sphere of activity to the East, and the violent end of Constans after five ineffective years in Syracuse merely emphasized this fact. Although Byzantium never gave up its worldwide pretensions and never ceased to insist upon its supreme authority, the dream of a universal empire nevertheless grew faint. It seems to have appealed less to the successors of Constans 11, and was even more alien to the Emperors of the eighth century. Notwithstanding imperial aspirations for a world-Empire, the bonds between East and West in fact grew constantly weaker. The seventh century is an important stage in this process of mutual estrangement, and to some extent marks its turning point. This assertion is, in itself, by no means new. Henri Pirenne pointed out with particular insistence how the ties between West and East were weakened in the seventh and eighth centuries, and, as is well known, he considered the principal cause of this weakening to be the penetration of the Arabs into the central Mediterranean basin. But no-one at the present time could agree that the Arab invasion was the only, or even the principal, cause of the separation between the two halves of the former Roman Empire. In this connection Professor Dvornik has recently indicated how important was the occupation of the Balkan peninsula by the Slavs. This did more to destroy normal relations than did the Arab attacks on the sea. An example taken from a somewhat later source will illustrate this state of affairs clearly enough. I have in mind the life of St. Gregory the Decapolite, composed in the first half of the ninth century, which Professor Dvornik has Cf especially his *Mahomet et Charlemagne* Paris-Brussels, Lopez, "Mohammed and Charlemagne: A Revision," *Speculum*, 18, pp. Many other sources, and in particular hagiographic works, also contain information about sea travel in the Mediterranean in the early middle ages, but we must here confine ourselves to this one very clear example. About the year Gregory the Decapolite, having decided to travel from Ephesus to Constantinople, learned that a large number of merchant vessels in

the harbor of Ephesus was ready to put to sea, though their captains were unwilling to weigh anchor because of the Arab pirates who were lying in wait for them. However, near a river-probably the Strymon, which was not far distant -he was captured by "Slavic brigands. Later, however, desiring rest and quiet, he decided to journey to "the mountains of the Slavic regions" with one of his disciples. But they had no sooner set out than the Saint, oppressed with terrible premonitions, hastened home, and in fact a few days later a bloody revolt of "the archon of that Sclavinia" broke out; whereupon Gregory told his disciple that he never travelled from place to place without having procured an imperial pass, properly sealed. We have dealt at some length with the information provided by this hagiographic work, for it enables us to make a number of significant deductions. First of all, it bears witness to a lively sea traffic over the whole Eastern half of the Mediterranean, although it in no way glosses over the dangers of Arab piracy. Franz Dolger has already pointed out the importance of this evidence and has rightly used it against the arguments of Pirenne. Gregory the Decapolite shows -and this has not been sufficiently noted-that travel by land in the Balkan peninsula, even in the first half of F. Vizantiski izvori za istoriju naroda Jugoslavije, p. Dolger, Byzanz und die europaische Staatenwelt 1g53 , p. Gregory journeys to and fro across the Mediterranean on his numerous and lengthy voyages; but as soon as he travels the short distance from Christopolis to Salonica by land he falls into the hands of the Slavs. More remarkable, as I have already mentioned, is that he avoids travelling along the celebrated Via Egnatia and makes his way from Salonica to Rome by the lengthy and roundabout sea route. The Slavic penetration thus weakened the link between East and West in a smaller area, but much more seriously than did the maritime incursions of the Arabs. In short, the Life of Gregory the Decapolite shows us that navigation in the Mediterranean continued, whereas communications by land in the Balkan peninsula were still practically paralyzed at the beginning of the ninth century. The causes of the separation of West and East were numerous and varied and cannot by any means be due solely to the difficulties along the lines of communication. The process of mutual estrangement between the two worlds had begun long before these difficulties developed, and was already in evidence in many ways in the early Byzantine period. In the seventh century this process was intensified to a marked degree. It is not my purpose to go into all of its effects on political, ecclesiastical, and cultural history. But if we wish to determine what conception the inhabitants of the seventh-century Empire had of the world around them, we must note that the average Byzantine showed surprisingly little interest in the West and knew remarkably little about it. For all the attempts of the imperial government to live up to the high traditions of the Roman idea and to cling to the remnants of its former power in the West, this region lay beyond the horizon of most cultured Byzantines at this time. It is sufficient to refer to our two chief sources for this period to be convinced of this fact. Upon reading the chronicle of either Theophanes or the Patriarch Nicephorus one becomes aware of the pronounced infrequency with which they refer to Western affairs in the seventh century. This indicates that their sources-those seventh-century chronicles which are lost to us but which they used-had little or nothing to say about the west, for neither Theophanes nor Nicephorus was notable for the independence of his thinking; each merely handed on what he found in his sources. The data which Theophanes supplies in the tables that form a kind of chronological skeleton for his chronicle are very informative in this respect. As is known, the work of Theophanes is distinguished by its detailed and complicated chronological system. The narrative is divided according to years, and at the beginning of each year are indicated, in addition to the date reckoned both by the creation and by the birth of Christ, the years of the reign of the ruling Byzantine emperor and the Persian king-or, later, the Arab caliph and also the years of the episcopates of the pope and the four Eastern patriarchs. These five supreme representatives of the Christian church are, for the early Byzantine period, introduced with absolute regularity; the pope is cited first, after him the patriarch of Constantinople and thereafter the three other Eastern patriarchs. But as early as the seventies of the sixth century the list of Roman bishops is suddenly cut short; from A. Similarly, the loss of Syria, Palestine, and Egypt removed the Eastern patriarchs from the Byzantine field of vision.

3: Dumbarton Oaks Papers, 70 " Margaret Mullett, Michael Maas | Harvard University Press

Find new facing-page translations of classic works from the Dumbarton Oaks Medieval Library, I Tatti Renaissance Library, Loeb Classical Library, and Murty Classical Library of India. Booksellers and Librarians: Our recent titles are available via Edelweiss.

We can guess from the position and orientation of the palace hall, now the Mosaic. This is an extract from: Dumbarton Oaks Papers, No. Printed in the United States of America www. The existence of such a layout has frequently been doubted. In fact, the surviving evidence is very scanty. We have only the trace of a single street, the Mese, longer than some hundred meters. Moreover, we should not forget that for a long time scholarship about Byzantine Constantinople was influenced by the appearance of Turkish Istanbul. The Islamic street system, with its irregular blind and winding alleys, was considered to be the symptom of a decadent culture, and since Byzantine culture itself was widely thought to be decadent, the Islamic layout, projected backward in time, served as a proof for the inferiority of Byzantine town planning compared to that of ancient Greece. Constantinople was not a Greek city any more, it ceased to be a Roman one, and did not become a medieval one. It was an accumulation of imperial license without organic development, which was upset more than once by the excessive growth of the population, a pattern without any structure, without roots and without the possibility of inner development. Despite its unique situation in the world, it wasted away because of the basic evil of the Byzantine Empire, it died without ever having lived, and it continued to die on through the Turkish period until the present day. If a number of monuments lie along an imaginary line and are oriented in the same way, a street may have led along them. However, this can serve as a basis for reconstruction only if the monuments are sufficiently distant from each other, since such alignments, where we can still see them, tend to be rather inexact. The churches of Hagia Sophia and Eirene illustrate this difficulty. The old street that was detected in during excavations in front of Hagia Sophia² runs exactly perpendicular to the main axis of the building. If this wing had not been preserved, the difference in orientation, which is only a few degrees, would have distorted our attempt to establish the road path. Nevertheless, by bringing together all available information, it is possible to get a fairly clear image of early Byzantine town planning in Constantinople. The first corresponds to the old town within the Severan wall. In it no consistent street network can be recognized. In the third zone, which extends to the walls of Theodosius II, we again miss the continuous axes of a uniform system. However, in later remarks Dalman was sometimes led astray by the modern street system of Istanbul, which was developing as he was writing, and he was certainly wrong when he assumed that there was no consistent street layout in the old town. The most important of these is the Mese; actually, it formed the eastern end of the old Roman road that extended the Via Egnatia through the Balkan peninsula, ending at the gate of old Byzantium, and was subsequently provided with porticoes on both sides. Another road branched off to the northwest at the place where the Capitol was built under Constantine. All public places of Constantinople outside the old town, for example, were built along the Mese or along the southwestern or northwestern streets. Paris, , plans; A. Hildesheim, , Preger Leipzig, , 2: Berger, Untersuchungen, f. Ernest Mamboury and Raymond Janin believed that these walls were mostly of Byzantine origin and that where their construction appeared to be Ottoman, it was the result of later repairs. Let us now turn to the street layout of Byzantium and early Constantinople. In the old town of Byzantium, a street grid can be recognized quite easily Fig. It took into account the shape of the major hills in such a way that streets ran either along slopes or perpendicular to them, so that they were either reasonably flat or very steep and equipped with stairs. For this reason, the streets were not always exactly parallel. Barbara at the Seraglio Point. This Street F ran along the atrium of the palace hall, then along the east side of Hagia Sophia, ending, perhaps after a small turn to the west, on the Acropolis. It is interesting to note that in the Byzantine period it was impossible to leave the Acropolis by using this street: Barbara, where he embarked upon the boat that took him to Asia Minor. The hexagonal church wrongly believed to have been that of the Hodegetria¹⁴ did not lie on this street but a little higher on the hill and had a slightly different orientation. If we now go to the northwest, we find Street D along the west side of the Hippodrome. A curved wall on the right side seen from

8 R. Paris, , 7 f and enclosure VI. Delehaye, *Les saints stylites* Brussels, , Failler Paris, , 2: Berger, *Untersuchungen*, , ; K. However, the orientation of the Basilica and the Chalkoprateia church are known from their existing remains, and some traces of a colonnaded street leading along their west side were actually found in . If this is not a simple coincidence, it means that the street layout here is later than the construction of the Hippodrome—and that is hard to believe, even if we accept that the Hippodrome was actually founded by Severus. The street labeled B on the sketch is interpolated, since no trace of it exists. However, it may have touched the apse of the church whose remains, including some floor mosaics, have been found there. Streets 1 to 3, which lie to the north of it, can be traced with some greater certainty. Street 1 still exists in parts, leading through the commercial region of Tahtakale and the southern wing of the Egyptian Bazaar. It may have turned slightly at its east end in order to conform with streets E, F, and G, and it may have run along the north side of Hagia Sophia. Schneider, *Byzanz* Berlin, , 92, nos. On the Basilica and the Chalkoprateia church, see T. Mathews, *The Early Churches of Constantinople: Architecture and Liturgy* University Park, Pa. The only major street that does not fit into this more or less rectangular pattern is the main street that led from the western gate to the center of the city, close to the Hippodrome, and that, as our sources claim, already existed before Constantine. Was this street cut at an angle through an existing rectangular grid, or did it survive from an older phase? It is clear that the ancient center of Byzantium lay on the Golden Horn, at the foot of the hills, and that the southern part of the town was not densely settled. In other words, the Hippodrome and the adjoining palace were perhaps established in an area that had previously been more or less empty. The old road to Thrace already ran on top of the hills along the line of the later Mese, as we can see from the Roman cemeteries along it. It is obvious that a connecting street from the gate to the old center around the harbor must have existed, and this may well have been Street B posited above. The main square of Byzantium, the so-called Strategion, was probably located somewhere at its lower end. Therefore, the date of this shift depends on the date of the Hippodrome and adjoining constructions. The Hippodrome is usually ascribed to Severus, but his role as rebuilder of Byzantium seems in great part to be legendary. The Augustaion, a large public square in front of Hagia Sophia, is usually believed to have corresponded to an entire block of the street grid. However, Rudolf Stichel will demonstrate in a forthcoming paper that it was much smaller and comprised only the western half of the block. Another problem that certainly arose from the shift uphill was lack of a continuous street from the new center to the harbor region. The foundations that have been detected around the Basilica, the Chalkoprateia church, and Hagia Sophia were all aligned with these buildings. In order to reach the Strategion from Hagia Sophia, the street along the Chalkoprateia had to be followed up to the intersection with the former main artery, Street B, where the church with the mosaic was situated. On this, see Janin, *Constantinople*, 13, f; Berger, *Untersuchungen*, . See also Zosimus, *Nea Historia*, 2. Preger Leipzig, , 1. The historian Herodianus seems to have seen the city in a ruinous state around *Historiai* 3. Paris, , ; Berger, *Untersuchungen*, f. The upper end of the old main street B was abandoned, and another street, labeled H, was introduced. Its alignment can be determined from three cisterns in this area: After the foundation of Constantinople in , a vast area had to be built up and incorporated into the fabric of the city. It seems that a consistent plan for the whole town was not made immediately but that as a first stage only two new, separate quarters were established, one on the hills overlooking the Golden Horn, just outside the old walls, the other around the mausoleum of Constantine at the church of the Holy Apostles. Of the first of these areas, the western part was incorporated into the Old Serail shortly after the Ottoman conquest, whereas the eastern part was nearly completely covered with the constructions of the Great Bazaar. The only surviving Byzantine monument here is the so-called Tower of Eirene, a building of middle Byzantine date. The same is apparently true for a number of cisterns in the vicinity that were published by Josef Strzygowski in but that can no longer be found today. This street, too, runs from south to north at a right angle to the Mese and turns slightly east at its lower end. It certainly still follows the same line it had in the early Byzantine period, since on its west side a group of churches was found. One of them has recently been identified with the church of the Mother of God of the Diaconissa, inaugurated in . The approximate course of this street is shown on Fig. On the identity with the Diaconissa church, cf. *Reports on Research Conducted in Turkey* 1 This small mosque lies just on the south side of the Mese, opposite the point Ag where the old street began, and we can

assume that this tunnel was an old waste-water channel. Unfortunately the place where the tunnel began is now covered with new constructions, so there is no possibility of checking the story. There is reason to believe that the eastern and western boundaries simply followed old streets that had existed there since the early Byzantine period. Because the distance between the old walls of Byzantium and the Makros Embolos is about two-thirds that between the Makros Embolos and the Diaconissa street, we can assume that, in the first phase of expansion beyond the old walls, five parallel streets were built in this part of the city, separated from each other by about meters. It extends from the right side of the Column of Constantine up to the Forum of Theodosius with continuous porticoes, and with other parallel streets it declines at one side to the sea and is thus leading down. The reason may be that the shore was perhaps already settled before Constantine included it inside the city walls, and new street planning could not be applied there. In the western part, moreover, a sharp descent between the new quarter on the hilltop and the older one on the shore made the building of continuous streets a difficult task. Since the last century, the former extent of the Forum of Theodosius, the so-called Taurus, has often been equated with the whole area of the old Ottoman Serail. But such a forum, measuring by meters and possibly with a vast exedra on the northern side, would have been out of proportion. Among other difficulties, it could not even have had a completely level surface. The estimation can hardly be correct.

4: Dumbarton Oaks (Author of Andean Art at Dumbarton Oaks)

Purchase single tickets for the Music at Dumbarton Oaks concert series Outside/IN: Martha Jackson Jarvis at Dumbarton Oaks An installation of mixed media sculpture and works on paper, all inspired by natural forms and materials, by noted Washington artist Martha Jackson Jarvis.

5: Dumbarton Oaks Papers, No. 54 - www.enganchecubano.com

Find great deals for Dumbarton Oaks Papers: Dumbarton Oaks Papers, 70 70 by Margaret Mullett and Michael Maas (, Hardcover). Shop with confidence on eBay!

6: Dumbarton Oaks Papers Number 13 - PDF Free Download

Founded in , the annual journal Dumbarton Oaks Papers is dedicated to the publication of articles relating to late antique, early medieval, and Byzantine civilization in the fields of art and architecture, history, archaeology, literature, theology, law, and auxiliary disciplines.

7: Home - PROlift Lifting - Safety & Quality

The Dumbarton Oaks Papers (DOP) were founded in for the publication of articles relating to late antique, early medieval, and Byzantine civilization in the f.

8: Dumbarton Oaks Papers â€” Dumbarton Oaks

Description: The Dumbarton Oaks Papers (DOP) were founded in for the publication of articles relating to late antique, early medieval, and Byzantine civilization in the fields of art and architecture, history, archaeology, literature, theology, and law.

9: Dumbarton Oaks papers in SearchWorks catalog

Dumbarton Oaks Papers Number 13 contains the following studies and notes: George Ostrogorsky: T h e Byzantine Empire in the World of the Seventh Century Peter Charanis: Ethnic Changes i n the Byzantine Empire in the Seventh

Century George Ostrogorsky: Byzantine Cities in the Early Middle Ages Robert S. Lopez: T h e Role of Trade in the.

Forms of Collective Violence Rotorcraft Flying Handbook Faeries, Bears, and Leathermen United States, in Senate, April 4, 1792. Can you add s to ibooks from itunes Back from the dead : youre alive because of God, Ephesians 2:4-10 Indian public works and cognate Indian topics Northern Michigan Reel 341. Worcester County (part) The looks men love My day with animals AAAs North America the Beautiful Biological control of arthropod pests of the northeastern and north central forests in the United States Rifts world book 31 The blue sitting room Animal farm lesson plans Atlas of myocardial infarction Proposed fiscal year 2004 budget for the Federal Transit Administration Concise Oxford companion to the theatre Public key cryptography applications and attacks Lectures on the Physics of Highly Correlated Electron Systems VII Improved pasture production methods The New Boatkeeper Postmodern fantastic in contemporary British fiction Economics of contracting Mode combination strategies Tote-Along Soft Shapes The Collected Works of Harold Clurman (The Applause Critics Circle) Learn to do filet crochet in just one day 10. The road back to Washington Self-fashioning as a poet, 1732-43 The telegram which began the Boer War The mystical qabalah Navigation and piloting : old and new Time warner spectrum tv channel number guide David d burns feeling good handbook The Ineffability Of God Pamphlet Epistemic Artifacts: Michael Faradays Search for the Optical 287 Season of the witch david talbot The hummingbird saint