

Canadio-Byzantina

A Newsletter published by the Canadian Committee of Byzantinists

No.26, January 2015

Introductory remarks

Welcome to the fourth bulletin that I have put together, incorporating, as usual:

- (1) Reports on our members' activities in the form of publications, lectures, curatorships and so forth;
- (2) Reports on excavations (e.g. at Baturyn) or on conferences (e.g. on the BSC); of course, shorter reports on conferences and the like also sometimes appear in the first section;
- (3) Announcements concerning Byzantine matters, e.g. the next International Congress in Belgrade, but also about publications and so forth.

Our committee is also undergoing a change as we begin 2015: Greg Fisher, who has been our secretary/treasurer for the last four years, is handing over his duties to George Bevan of Queen's University. I am grateful to Greg for all the work he has put in over the years, and look forward to collaborating with George. As with Greg, his research interests and mine overlap to a considerable degree - to the extent that we saw one another not only at the BSC in Vancouver but also, just a week later, in Toronto at the annual Syriac Studies Symposium. George introduces himself on the next page.

I have given a brief report concerning the BSC in Vancouver below, p.13. As I note there, it was a welcome opportunity to meet other Canadian Byzantinists, even if all the Canadian participants at the BSC couldn't attend. The fruit of our discussions can be seen in this bulletin, e.g. in the provision of this list of courses in Byzantine studies in Canada.

Our website remains at:

<http://www.scapat.ca/canbyz/>

I mentioned in the last introduction the ongoing efforts to lobby for the preservation of Hagia Sophia and other Byzantine monuments in Turkey as museums; Glenn Peers and the BSANA have been active in trying to gather support for this. In this issue I give the text of the letter he has sent to the relevant minister in Turkey, p.14.

It is both a pleasure and a labour to put together this bulletin. On the one hand, one realises just how much good work is going on in the field, often by colleagues who are relatively isolated at their institution. On the other hand, there is some effort involved in coaxing reports from our members - not to mention the annual subscriptions! And since I have mentioned it, please do send a cheque after reading this to George Bevan: we do depend on our members' loyal support. The funds paid go towards paying our dues to the AIEB, but they also allow us to offer the undergraduate essay prize (see p.31 below). Please do encourage students to submit essays for this competition.

The BSC in Vancouver was a welcome boost for Byzantine studies in Canada. Let us hope we can build upon it and make further progress in the coming years.

Geoffrey Greatrex

ACTIVITIES OF MEMBERS

George Bevan, Queen's University, Kingston**Funerary Speech
for John Chrysostom**

Translated with an introduction and commentary
by Timothy D. Barnes and George Bevan



George received his BA Hons. in Classics from the University of British Columbia, and his MA and Ph.D. in Classics from the University of Toronto. His first area of research is ecclesiastical politics in the Eastern Roman empire in the fifth century CE, with a particular focus on the church councils and the figure of Nestorius of Constantinople. He has also published on the application of various forms of scientific measurement to various problems of ancient history and archaeology. Most recently he has collaborated on a study on the measurement of trace elements in Late Roman gold coinage. Late in 2013 his translation and commentary on *The Funerary Speech for John Chrysostom* was published in the TTH series by Liverpool University Press.

Marica Cassis, Memorial University, St John's

Marica was promoted this year from Assistant to Associate Professor and has been on sabbatical in the academic year 2014-2015.

Publications:

With Sharon Steadman. "Çadır Höyük: Continuity and Change on the Anatolian Plateau" in *East to West*, ed. Scott Stull (Cambridge: Cambridge Scholars Publishing), in press.

John Haldon, Neil Roberts, Adam Izdebski, Dominik Fleitmann, Michael McCormick, Marica Cassis, Owen Doonan, Warren Eastwood, Hugh Elton, Sabine Ladstätter, Stuart Manning, James Newhard, Kathleen Nicoll, Ioannes Telelis, Elena Xoplaki, "The Climate and Environment of Byzantine Anatolia: Integrating Science,

History, and Archaeology," *Journal of Interdisciplinary History* 45.2 (Fall 2014), 113-161.

Sharon R. Steadman, Gregory McMahon, Jennifer C. Ross, Marica Cassis, Jeffrey D. Geyer, Benjamin Arbuckle, and Madelynn von Baeyer, "The 2009 and 2012 Seasons of Excavation at Çadır Höyük on the Anatolian North Central Plateau" *Anatolica* 39 (2013), 113-167.

Grant:

2014 Principal Investigator, SSHRC Insight Grant. "Çadır Höyük: A Rural Byzantine Community on the Anatolian Plateau"

Martin Dimnik, PIMS, Toronto

Conferences attended: The 7th International Numismatic Congress in Croatia, Opatija, Croatia, 27-28 September 2013.

Papers given: "Reflections on the Ragusan caputiae", at The 7th International Numismatic Congress in Croatia, Opatija, Croatia, 27-28 September 2013.

Publications: “Reflections on the Ragusan caputiae”, at The 7th International Numismatic Congress in Croatia, Opatija, Croatia, 27-28 September 2013 published in INCC 2013, Proceedings of the 7th International Numismatic Congress in Croatia, Opatija, Croatia, September 27-28, 2013, pp. 32-41.

“Prince Yaroslav Vsevolodovich and the Succession Crisis of 1195”, in *Sivershchina v Istorii Ukrainy*, Vypusk 7 (Kyiv-Hlukhiv, 2014), pp. 74-77.

Erica Dodd, University of Victoria

Article published: ‘On double Churches in the Lebanon’, *Parole de l’Orient* 39 (2104), 313-37.

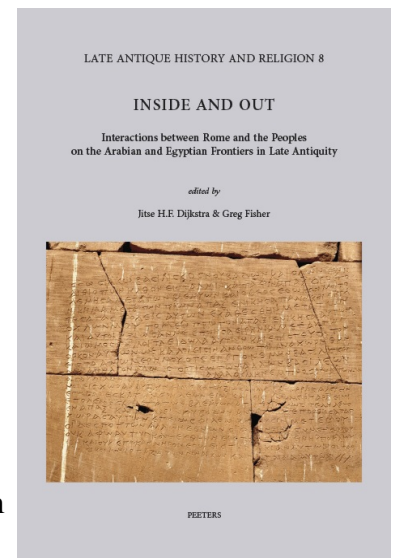
Am presently working on an article for ARAM, ‘Poidebard and Palmyra: Roman Foundations of Early Christianity and Islam.’

Long-term project: working to finish the *Supplement to Byzantine Silver Stamps*, which has been held up for forty years because of problems over the ownership of the Sion Treasure. I now have about 100 ‘new’ silver object with stamps on them. There is a lot of new documentation and I am anxious to complete the project before the end of the year.

Greg Fisher, Carleton University, Ottawa

2014 saw the publication of a book co-edited with Jitse Dijkstra from the University of Ottawa, *Inside and Out: Interactions Between Rome and the Peoples on the Arabian and Egyptian Frontiers in Late Antiquity* (Peeters). The book collects essays derived from a conference held at Carleton and the University of Ottawa in 2012.

This year I also submitted the manuscript for my edited work *Arabs and Empires Before Islam* to Oxford University Press. This book collects nearly 250 translated extracts from an extensive array of ancient sources written in Greek, Latin, Syriac, Persian, and Arabic, and includes translations and discussions of inscriptions, and examinations of archaeological sites. The book has 16 colour plates, 15 maps, and 70 in-text images, and will be out in the summer or autumn of 2015.



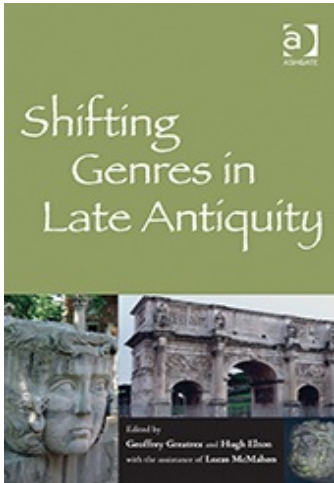
Finally, and switching gears away from the late antique world, I completed a short parallel life of Hannibal Barca and Scipio Africanus for a popular series in the UK called Pocket Giants, which publishes short biographies of influential historical figures. This should be out in late 2015 or early 2016 with The History Press.

Patrick Gray, York University, Toronto

(1) Gave a paper, ‘Evolving Antiochene Strategy 431–433’, to the 2014 conference of the Canadian Society of Patristic Studies at Brock University.

(2) Organized a panel, ‘The Emperor and the Church’, for the 2014 BSC in Vancouver. Gave one of the papers of the panel ‘When the Emperor Changed his Mind’.

Geoffrey Greatrex, University of Ottawa



I was on sabbatical for the first part of 2014 at Robinson College, Cambridge, continuing work on my commentary on Procopius' *Persian Wars*. In January 2014 I attended a two-day conference in Oxford on Procopius; in December the same year I participated in another conference, this one on 'Late Roman Society according to Procopius of Caesarea' in Mainz, at which I spoke on 'Procopius' attitudes towards barbarians'. Clearly 2014 has been a significant year in Procopian studies; the proceedings of the January conference are being prepared for publication, edited by Elodie Turquois and Christopher Lillington-Martin, for which I am preparing an article with Franco Basso on Procopius' preface.

In May 2014 there appeared in the on-line open-access journal *Histos* my survey article * 'Perceptions of Procopius in Recent Scholarship', *Histos* 8 (2014), 76-121, which was based on the paper I gave at the Oxford conference in January ; a five-page update was added in October, giving further bibliography. In December there appeared the proceedings of the 2013 Shifting Frontiers conference, entitled *Shifting Genres in Late Antiquity* (Ashgate: Farnham, 2015), edited with Hugh Elton and with the assistance of Lucas McMahon; see the illustration to the left.

Other articles:

'Procopius and Roman Imperial Policy' in the Arabian and Egyptian Frontier Zones' in Fisher and Dijkstra, eds, *Inside and Out* (Louvain, 2014), 249-65. For details on the volume see above under Greg Fisher.

'Government and Mechanisms of Control' in M. Maas, ed., *The Cambridge Companion to the Age of Attila* (Cambridge, 2015), 26-43.

* 'L'influence byzantine sur la perse sassanide' in D. Sakel, ed., *Byzantine Culture. Papers from the Conference 'Byzantine Days in Istanbul', May 21-23 2010* (Ankara, 2014), 163-74.

'The Roman-Persian Frontier and the Context of the *Book of Steps*' in R. Kitchen and K. Heal, eds, *Breaking the Mind. New Studies in the Syriac "Book of Steps"* (Washington, DC, 2014), 9-31.

* 'Esperanto kaj la Malfrua Antikvo', *Beletra Almanako* 20 (2014), 94-6.

Articles marked with an asterisk can be found on my page on academia.edu

Reviews:

E. Nechaeva, *Embassies - Negotiations - Gifts. Systems of East Roman Diplomacy in Late Antiquity* (Stuttgart, 2014), *Sehepunkte* 14.9 (2014), available at: <http://www.sehepunkte.de/2014/09/25200.html>

P. Bell, *Social Conflict in the Age of Justinian. Its Nature, Management, and Mediation* (Oxford, 2013), *CR* 64 (2014), 256-8.

G. Berveling, *Latina Antologio* 5 (Chapecó-SC, Brazil), *Beletra Almanako* 20 (2014), 129-34.

Richard Greenfield, Queen's University, Kingston

I supervised three MA students who completed on Byzantine topics in 2014 and began supervision of another three working on Byzantine, Medieval Greek and Western Medieval topics.

I continued supervision of two PhD students (Abdulkerim Kartal working on the Patriarchate of Constantinople in the Late Byzantine period) and Grant Schrama (working on immigration from North Western Europe to Constantinople and Greece, 1081-1453).

I taught 196 undergraduates in my Byzantine survey lecture in the Winter term of 2014 and another 115 in the Fall. As I said last year I think this must be one of the largest strictly Byzantine courses offered in North America and would welcome information from/about anyone with similar sized courses! I taught a Graduate seminar in the Winter term: 'Religious identity, dissidence and interaction in Byzantium' and supervised a grad reading course on Early Medieval Greece in the Fall.

I continued work on the edition of Greek text and English translation of the *Life* of St Niphon and the two *Lives* Maximos Kavsokalyvites, that by Theophanes in collaboration with Alice-Mary Talbot. These will form part of the volume of *Athonite Saints Lives* to appear in the DOML series in 2016.

I published a review of A.G. ALEXAKIS, *The Greek Life of St. Leo bishop of Catania (BHG981b)*. (Subsidia Hagiographica 91), in *Speculum* 89.4

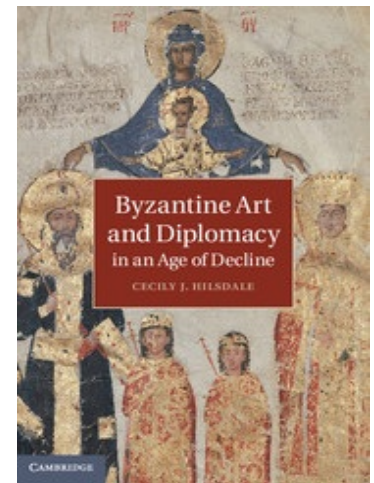
And I continued active work as member of the Byzantine Greek Editorial Board of the Dumbarton Oaks Medieval Library (Harvard University Press).

Cecily Hilsdale, McGill University, Montreal

In 2014 my book, *Byzantine Art and Diplomacy in an Age of Decline*, was published by Cambridge University Press. I presented a paper related to the work as part of the Kallinikeion Byzantine Lecture Series at Queens College, The City University of New York in May.

In the fall of 2014 I started sabbatical at the National Humanities Center in North Carolina where I am at present working on a new research project on Byzantine art in the wider Mediterranean world. Portions of this research have appeared in print: "Visual Cultures of the Medieval Mediterranean," in Peregrine Horden and Sharon Kinoshita, eds., *A Companion to Mediterranean History* (Wiley Blackwell, 2014), 296-313. Also related to this research, I will be participating in the National Endowment for the Humanities Summer Institute in Barcelona this summer dedicated to the theme of "Negotiating Identities: Expression and Representation in the Christian-Jewish-Muslim Mediterranean." For this Institute, I will lecture and lead seminars relating to the topic of the medieval gift and the negotiation of cultural and confessional difference.

At the 40th annual Byzantine Studies Conference held in Vancouver in November, I organized a session on "Cultural Exchange in the Frankish Levant," sponsored by the International Center of Medieval Art.



Dimitris Krallis, Simon Fraser University, Vancouver

This past year has been a busy time with the organization of the 40th Byzantine Studies conference at Simon Fraser University in November [see the report below, ed.]. The conference was a success with 70 papers presented and a healthy attendance of 120 scholars from all around North American, Europe, and even the Lebanon. On the research and publication front 2014 saw the appearance in the press of:

An article entitled “Greek Glory, Constantinian Legend: Praxagoras’ Athenian Agenda in Zosimos’ New History?” *Journal of Late Antiquity* 7.1 (Spring 2014)

Two book reviews on:

Leonora Neville’s *Heroes and Romans in Twelfth-Century Byzantium: The Material for History of Nikephoros Bryennios* (Cambridge, 2012) in the *English Historical Review* 129 [538] (2014)

Alicia Simpson’s *Niketas Choniates: A Historiographical Study* (Oxford, 2013) in *Byzantin Symmeikta* 24 (2014)

I have also penned a third review, to appear in *Speculum* 90/1 (January 2015), for

Warren Treadgold, *The Middle Byzantine Historians* (Basingstoke, 2013).

Finally, before the end of the year I expect to submit a piece for *Travaux et Mémoires* entitled ‘Historians, Politics, and the Polis in the Eleventh and Twelfth Centuries’. This is for a collective volume on Paul Lemerle.

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Antony Littlewood, University of Western Ontario, London

W.E. Astill: all-rounder debonair, Association of Cricket Statisticians and Historians, Cardiff 2014 (pp. 190).

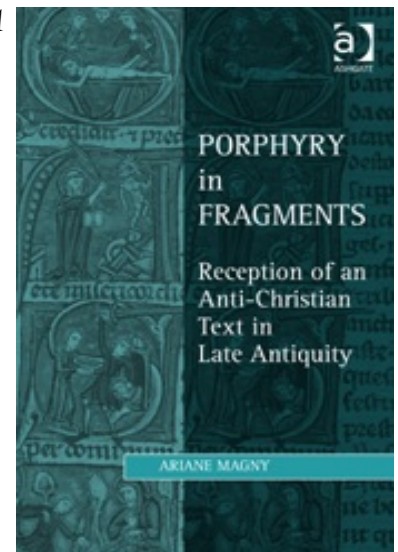
Article:

‘Verbal Representations’ (with K.T. von Stackelberg) in K. Gleason (ed.), *A Cultural History of Gardens in Antiquity*, vol. 1, 2013, 135-150.

In the last eighteen months he has continued to take long and usually solo trips to remote countries - touring the islands of the Indian Ocean (especially Madagascar) and south-east Africa from Malawi to Lesotho; trekking in the Patagonian Andes in Argentina and Chile and cycling round Easter Island; and briefly visiting Chad and the Congo before meeting a friend to photograph animals in Tanzania, Burundi, Rwanda and Uganda.

Ariane Magny, Thompson Rivers, Kamloops

My book *Porphyry in Fragments: Reception of an Anti-Christian Text in Late Antiquity* (Farnham: Ashgate, 2014) came out in August.



Eric McGeer, Toronto

Eric McGeer continues as Advisor in Byzantine Sigillography at Dumbarton Oaks and will be instructing in the Coins and Seals Seminar, to be held at DO in July 2015.

Lucas McMahon, Ottawa

Having defended my thesis at the University of Ottawa, I am now in Budapest at Central European University working on contextualizing the tenth-century military manual *De Velitatione*. I am trying to understand how it relates to the so-called encyclopedic literature of the tenth century, its usefulness as a historical document, and its existence in the eleventh century. CEU keeps its graduate students very busy with a great deal of coursework, but I have the good fortune of having some relevant and interesting classes, most of which pertain to late antiquity or Byzantium. The university works hard to foster engagement amongst its faculty and graduate students, and the result thus far has been a very productive and inspiring intellectual environment.

This year I reviewed Walter Hanak's *The Nature and the Image of Princely Power in Kievan Rus', 980-1054: A Study of Sources*, Konstantinos Karatolios' *Greek Fire and its Contribution to Byzantine Might*, Alicia Simpson's *Niketas Choniates: A Historiographical Study*, and Lief Inge Ree Petersen's *Siege Warfare and Military Organization in the Successor States (400-800 AD): Byzantium, the West, and Islam*, all of which have already appeared and can be found on my academia.edu page.

Glenn Peers, Austin, Texas

Awards

- 2015-16 Member of Research Team, "Poetics of Christian Performance," Institute for Advanced Study, Hebrew University, Jerusalem, Israel; Fellowship from the European Institutes for Advanced Study (EURIAS).
- 2014 Senior Fellow, Internationales Kolleg für Kulturtechnikforschung und Medienphilosophie, Bauhaus-Universität Weimar, Germany.

Articles

"Forging Byzantine Animals: Manuel Philes in Renaissance France," *Rivista di studi bizantini e neoellenici* 49 (2012): 79-103.

Response to Matthew Milliner, "The Sexuality of Christ in Byzantine Art and in Hypermodern Oblivion," at Religion and Culture web forum, January 2014 (<http://divinity.uchicago.edu/religion-and-culture-web-forum-0>).

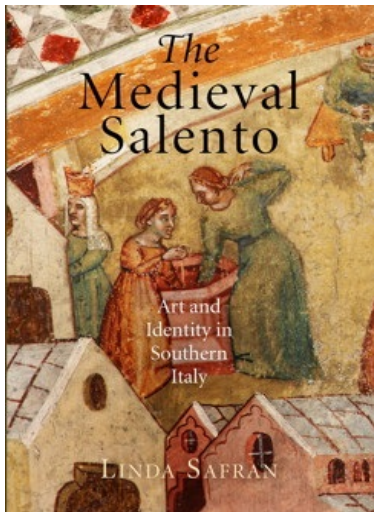
Reviews

Robert H. Jordan and Rosemary Morris, *The Hypotyposis of the Monastery of the Theotokos Evergetis, Constantinople (11th–12th Centuries): Introduction, Translation and Commentary*, Burlington, VT, 2012, in *The Medieval Review* 14.03.22.

Henry Maguire, *Nectar and Illusion: Nature in Byzantine Art and Literature*, Oxford 2012, in *Journal of Late Antiquity* 5.2 (2013): 416-17.

Lectures

- Nov. 2014 “Translating Edges in Art of the Medieval Middle East,” at the conference On the Edge: Time and Space, Ivane Javakhishvili Tbilisi State University, Georgia.
 “Jerusalem as "Middle Ground": Eastern Christian Art and Identity in the Crusader Period,” at the Fortieth Byzantine Studies Conference, Simon Fraser University, Vancouver, British Columbia.
- August 2014 “Eastern Christian Middle Grounds in the Twelfth and Thirteenth Centuries: Art’s Productive Remaking,” Uppsala University, Sweden.
- June 2014 “Restoration, Integrity and Experience: Framing and Suturing Byzantine Art in Museums,” at the Internationales Kolleg für Kulturtechnikforschung und Medienphilosophie, Weimar, Germany
- May 2014 “How Bodies Know, How We Know Bodies,” at Knowing Bodies, Passionate Souls: Sense Perceptions in Byzantium, Dumbarton Oaks, Washington, D.C.
- March 2014 “Thinking Through Byzantine Things,” Keynote Lecture, Vagantes: Medieval Graduate-Student Conference, University of Texas at Austin.
- Feb. 2014 “Heaven in Earth: Exhibiting the Metaphysics of Matter,” at Heaven and Earth: Art of Byzantium from Greek Collections Symposium, National Gallery of Art, Washington, D.C.
- Jan. 2014 “Thinking with Things in Byzantium,” at McGill University, Montréal, Québec.

Linda Safran, Toronto

In 2014 I delivered two papers: “Jews and Arts in in Medieval Apulia” at the Corcoran Chair Conference, Boston College, Brookline, MA, and “Art for Passover in the Medieval Mediterranean,” Canadian Institute of Mediterranean Studies, Toronto. *The Medieval Salento: Art and Identity in Southern Italy* (Philadelphia: University of Pennsylvania Press, 2014) appeared in April; <<http://www.upenn.edu/pennpress/book/15215.html>>. A Millard Meiss publication grant from the College Art Association helped pay for color images.

This academic year I hold a EURIAS (European Institutes for Advanced Studies) Senior Fellowship at the Israel Institute for Advanced Studies, where I am working on ninth-century Byzantine *opus sectile* pavements as part of a research group on “Visualizing Knowledge in the Middle Ages and Early Modern Period.” Along with several colleagues at the University of Toronto and the Guangzhou Academy of Fine Art, I received a Getty “Connecting Art Histories” collaborative grant (November 2014–June 2017); see <http://globalpostglobalmedievalart.blogspot.ca> for details! In Guangzhou in fall 2015, I will be teaching an undergraduate “Introduction to Medieval Art” course (Byzantine, European, Jewish, and Islamic art) and a graduate seminar on “Multicultural Arts of Medieval Sicily.” The Sicily seminar will be taught simultaneously in Toronto by Prof. Jill Caskey, and in spring 2016 we will accompany selected students from both seminars to Sicily. Later that term, students in synchronized seminars on “Making Pictures in Medieval China” will visit Dunhaung and Turfan with faculty from both institutions. I look forward to reporting next year on teaching Byzantine art in China!

Kristina Terpoy, Oxford, U.K.

Kristina Terpoy is currently a D.Phil. student at the University of Oxford under the supervision of Dr Mark Whittow. Ms. Terpoy completed her M.Phil. degree in Medieval History at the University of Cambridge after receiving her undergraduate Honours Bachelor of Arts degree at the University of Toronto. Her current research interest centres on the regional development of Asia Minor. Ms. Terpoy is currently researching the area of Lycia and the relationship between coastal and inland settlements in terms of economic, religious and cultural exchange. Her research is primarily centred on the development of the region from the fourth to seventh centuries.

Alexandra Vukovich, Cambridge, U.K.

Alexandra Vukovich was elected to the Joyce Lambert Research Fellow at Newnham College and took up the post in September. Following her undergraduate studies in Classics and History, Alexandra completed her M.Phil. in Slavonic Studies at Cambridge and was awarded a Commonwealth Scholarship for her doctoral research, supervised by Professor Simon Franklin, on the topic of the ritualisation of political culture in early Rus'. Future research will examine the influence of Byzantine political models in the shaping and elaboration of the political culture of early Rus'. Alexandra is also the convener of the Cambridge Byzantine Seminar and a teaching associate at the Department of Slavonic Studies.

Conor Whately, Winnipeg

'Arabs, Outsiders, and Stereotypes from Ammianus Marcellinus to Theophylact Simocatta', in J. Dijkstra & G Fisher (eds.), *Inside and Out: Interactions between Rome and the Peoples on the Arabian and Egyptian Frontiers in Late Antiquity (200-800 CE)* (Louvain, 2014), 215-33.

Review of C.D. Gordon, *The Age of Attila (revised edition)*, Ann Arbor, 2014, *Bryn Mawr Classical Review* 2014.08.11

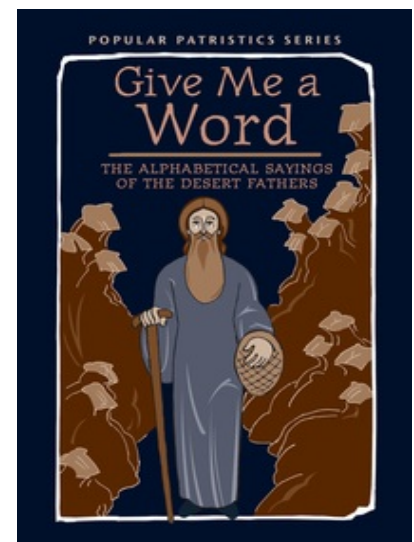
I also presented a couple of papers:

Conference Paper, May 2014 (invited): "Procopius on Justinian's Strategy on the Persian Frontier", panel on Ancient Borderlands, AAH, Montreal

Conference Paper, January 2014 (invited): "Bessas, Procopius, and Characterization in the Wars", Reinventing Procopius: new readings on late antique historiography, Oxford

John Wortley, Winnipeg

Give me a Word [not my choice of title; new translation of] *The Alphabetical Sayings of the Desert Fathers*, St Vladimir's Seminary Press, NY 2014, Popular Patristics Series 52. And I have just received an invitation to participate in an International Hagiography Symposium in Denmark, December 2015, which I intend to accept.



REPORTS

Excavations at Baturyn in 2014

Last summer, the Canada-Ukraine archaeological expedition carried out its annual excavations in Baturyn, Chernihiv province, Ukraine. The Kowalsky Program for the Study of Eastern Ukraine at the Canadian Institute of Ukrainian Studies (CIUS), the Pontifical Institute of Mediaeval Studies (PIMS), and the Ucrainica Research Institute in Toronto sponsor this project. Prof. Zenon Kohut (CIUS) is its academic leader. Archaeologists Yurii Sytyi and Dr Viacheslav Skorokhod of Chernihiv University head the Baturyn expedition. Dr Volodymyr Mezentsev (CIUS) and Prof. Martin Dimnik (PIMS) participate in this research and the dissemination of its results. Nearly 50 students and scholars from universities and museums in Chernihiv and Hlukhiv as well as the Kyiv Mohyla Academy National University took part in the 2014 excavations.

Baturyn was the capital of the Ukrainian Cossack state and achieved prominence under the dynamic leadership of Hetman Ivan Mazepa (1687-1709), a nobleman raised and educated in Poland and Western Europe. He concluded a military alliance with Sweden and the Polish-Lithuanian Commonwealth in an attempt to free central Ukraine from increasing Russian domination. In 1708, when suppressing Mazepa's rebellion, the Muscovite army completely destroyed Baturyn. The enlightened Hetman Kyrylo Rozumovsky (1750-64) rebuilt the town and restored its status as the capital of the fading autonomous Cossack state on the eve of its abolition and absorption by the Russian Empire in 1764.

Rozumovsky commissioned two sizeable palaces in Baturyn. In August, the archaeological expedition discovered the remnants of his little-known first residence near the town's secondary school. This late baroque elongated one-story wooden palace was designed by the renowned Italian architect Antonio Rinaldi after the hetman invited him to Baturyn in 1751. It was likely modelled on the tsar's fashionable timber villa in the village of Perovo (1747) near Moscow, which was designed by the outstanding Italian architect Bartolomeo Rastrelli.



Fig. 1. (palace) Front elevation of K. Rozumovsky's wooden palace in Baturyn, ca. 1752. Hypothetical reconstruction by V. Mezentsev, computer graphic by S. Dmytriienko, 2014

Rozumovsky's wooden residence in Baturyn rested on a brick foundation and socle. It included a court chapel and side wings for guests, connected to the main structure by passages. This complex was demolished in 1821.

Researchers believe that its close analogies were the lost late baroque timber palaces constructed by this hetman in the town of Hlukhiv, Sumy province (1750) and by his brother, Count Oleksii Rozumovsky, in the town of Kozelets, Chernihiv oblast (1744). On the basis of their architectural drawings and 18th-19th-century descriptions of the hetman's residence in Baturyn, a hypothetical graphic reconstruction of its front elevation was undertaken. In 1799, K. Rozumovsky erected in Baturyn his masonry palatial complex, a masterpiece of neoclassical architecture, which was restored by 2009.

Last summer, archaeologists also partially unearthed the footing of the Church of the Presentation of the Holy Theotokos. It was built of oak logs by Judge General Vasyl Kochubei at his estate in Baturyn in the late 17th century. In 1778, this church was dismantled and then reassembled in the neighbouring village of Matiivka. Soviet authorities, however, pulled down this monument of Ukrainian baroque ecclesiastical architecture in 1933.

In 2014, our expedition resumed its excavations of the remnants of Mazepa's manor in Honcharivka, a suburb of Baturyn. There, prior to 1700, the hetman constructed a richly embellished brick baroque tower palace, which was destroyed in 1708 by the Russian troops. Remnants of the rampart, bulwarks, and palisade protecting the hetman's principal residence have been investigated by archaeologists. They also completed excavating the sites of a small wooden church and a spacious service structure (19 x 5 m.) from the early 18th century at Mazepa's court.

The service building had a post-and-beam (in German: *fachwerk*) construction design, which was common for urban and rural dwellings throughout medieval and early modern Europe from Britain to western Ukraine. In North America, private residences using this building technique are known as the "Tudor style timber-framed houses". A *fachwerk* edifice could fit in well with the Western baroque style of Mazepa's palace.



Heating stoves of this service structure were faced with fine polychrome glazed ceramic and terracotta tiles with various floral relief motifs. Their fragments were found during the excavations of this building in 2011-14. The ceramic tiles decorating stoves, walls, and floors of the Honcharivka villa were fashioned conceivably by skilled artisans summoned to Baturyn from Kyiv. The sophisticated techniques of architectural majolica along with masonry construction were transplanted to



Kyivan Rus' from Byzantium in the late 10th-11th centuries.

Fig. 2. (968, 976) Fragments of polychrome glazed ceramic stove tiles. 2013 excavations of the service structure at Mazepa's manor in Honcharivka. Photos by V. Mezentsev.

Artifacts unearthed during the 2011-14 excavations allow us to surmise that this large service structure housed either Cossack officers, members of the hetman's guard, or adjutants working within Mazepa's private quarters or state institutions at his court. Last summer, at this site were found: 17th-18th-century Polish and Russian silver and copper coins; locally produced bronze buttons, a clasp, and four figured



Fig. 3. Bronze belt clasp and decorative appliques uncovered at the service building site in 2014. Photo by Yu. Sytyi.

appliqués with relief patterns and engravings which adorned the costly leather belts of officers; lead musket bullets; fragments of imported German glazed earthenware and Dutch porcelain tobacco pipes.

In 2012-13, among the remnants of the service building, many shards of delicate milky glass plates painted with cobalt plant ornamentations were uncovered. Last summer, several fragments of similar dishes with multicoloured floral designs were unearthed within the former Baturyn fortress. These painted milky glass imitations of expensive china ware were probably brought to early modern Baturyn from the Ottoman Porte.



Fig. 5. Fragments of milky glass plates painted with multicoloured floral designs, before 1708. 2014 excavations in the Baturyn fortress. Photo by Yu. Sytyi

Archaeological finds of this kind in the Cossack capital attest to its trade connections with and cultural influences from Northern, Central, and Eastern Europe, and the Islamic East. Using computer methods, the investigators have reconstructed three decorated belts of wealthy hetman officers.

A unique and noteworthy glazed ceramic stove tile was discovered in 2014 in the Baturyn suburb of Ostroh, on the high bank of the Seim River. It bears the relief coat of arms of the famous Secretary General of Mazepa's administration, Pylyp Orlyk, a future émigré hetman (1710-42) and the author of the first Ukrainian constitution (1710). After the defeat of Mazepa's uprising in 1709, Orlyk fled to Moldavia and then in 1715 to Sweden. Descriptions of Baturyn from 1726 and 1760 inform us that his suburban household stood abandoned for half a century and was re-occupied by new inhabitants only during Rozumovsky's rebuilding of the hetman capital.

Archaeologists hope to locate the remnants of Orlyk's residence at the site where this heraldic tile was found.

In the Baturyn fortress, the team excavated the substructures of a sizeable granary and a timber building for the drying of grain from the 17th-early 18th century. These apparently belonged to the hetman and were burned during the 1708 sack of the town.

Near the granary, ten 17th-18th-century graves of ordinary burghers were exhumed in 2014. A number of them can be associated with the victims of the Russian assault on Baturyn.

Last summer, during the excavation of remnants of an 18th-century wooden dwelling in the Baturyn fortress, three small terracotta human figures were discovered. The lower parts, hands, and head of one of

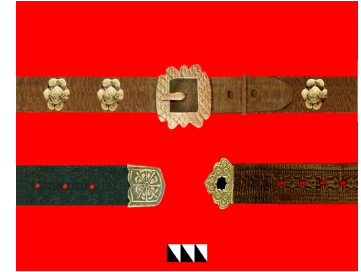


Fig. 4. Hetman officers' leather belts with bronze ornaments. Hypothetical reconstruction by V. Mezentsev and S. Dmytriienko, computer photo collage by S. Dmytriienko, 2014.



Fig. 6. Broken glazed ceramic heraldic stove tile found in a suburb of Ostroh in 2014. Baturyn Museum of Archaeology. Photo by T. Kerbut

them were broken off. Their faces and head dress were coarsely fashioned. These figurines show no influences of realistic baroque or neoclassical sculpture.



Fig. 7. Broken 18th-century terracotta human figurines, presumably toys, discovered in the Baturyn fortress in 2014. Photo by Yu. Sytyi

Presumably, these rare artifacts represent distinctive vernacular toys created by a local Baturyn potter during the Rozumovsky era. Such clay images are absent in the major cities of the Cossack realm—Kyiv and Chernihiv. The only known comparable early modern terracotta anthropomorphic statuette was found in the village of Ulanovo, Hlukhiv region in 2009. Our preliminary analysis suggests that ceramic toys of this design and technique were produced in Baturyn, Hlukhiv, and possibly other towns in Chernihiv and Sumy provinces in the 18th-19th centuries. These toys may indicate a revival of ceramic folk art in Baturyn during its reconstruction by Rozumovsky in the second half of the 18th century.

Archaeological and architectural research of Baturyn in 2014 has provided us with new information about the wooden palatial, ecclesiastical, service, and ordinary residential structures of the hetman capital, as well as its local crafts, and international trade and cultural contacts during Mazepa's and Rozumovsky's reigns. It has also enriched our knowledge of early modern Ukrainian folk ceramic sculpture. The Canada-Ukraine expedition plans to resume excavations in Baturyn in 2015.

Martin Dimnik and Volodymyr Mezentsev

40th Byzantine Studies Conference

Simon Fraser University, Vancouver, BC, 6-9 November 2014

Some 70 papers were presented at this year's BSC, which was organised by Dimitris Krallis in Vancouver city centre, at the Segal Building in Granville Street. The building was well adapted for the conference, in which around 120 people participated: it was formerly a bank, which has now been converted for use by various departments of Simon Fraser University. The two rooms used for the simultaneous sessions adjoined a large hall in which the coffee flowed steadily.

There were always at least two sessions occurring simultaneously; topics treated included 'Byzantines and Latins', 'The Self in Byzantine Poetry', 'The visual culture of Byzantium in a Mediterranean context' (a session in honour of our member Erica Cruikshank Dodd) and 'The Emperor and the Church'. The whole programme may be accessed on-line at: <http://www.sfu.ca/~40thbsc/pdfs/PROGRAM.pdf>. There was a good Canadian presence: among those presenting were Dana Iuliana Viezure, George Bevan, Glenn Peers, Patrick Gray and Erica Dodd. The keynote lecture was delivered on the Friday evening by John Haldon (Princeton), entitled 'A shifting 'environment'? Climate, land and politics from late Rome to middle Byzantium'. There was also a brief allocution by Alice-Mary Talbot and Walter Kaegi about the origins of the BSC in order to mark its 40th annual meeting. Participants were treated to several receptions at various venues; there was likewise the customary business lunch of the BSANA.

On Friday 7 November there was an informal meeting of the Canadian participants present to discuss what our committee might do to promote Byzantine studies in Canada. Present were Glenn Peers, George

Bevan, Patrick Gray, Iuliana Viezure, Cecily Hilsdale, Dimitris Krallis - who organised the meeting and provided lunch - and Mark Vessey of UBC, a scholar of Late Antiquity (and much besides). There were no concrete resolutions passed but the meeting proved very useful. It is mainly as a consequence of this that I have put together a list of courses in our field in this issue. We also discussed the possibility of organising speaker meetings or tours in Canada, rather like what the Classical Association of Canada (CAC) does, as well as other similar bodies. We also decided to try to improve links with our similar organisations in Canada, e.g. the Patristics society or the Syriac studies society. This issue therefore contains some information on these associations, which may well be of interest to our members; we hope that they will reciprocate.



Report on activity in 2014

The revised statutes of the AIEB have been posted on the website and can be found at:

<http://www.aiebnet.gr/en/aiebnet/statutes.html>

Monuments in Turkey

Below I reproduce the text of a letter sent to the President, Prime Minister and a number of officials in the Ministry of Cultural Heritage and Monuments; ambassadors of and to the US, Canada, Turkey; and to the entire caucus on US-Turkey Relations & Turkish Americans, who include members of the Senate and the House of Representatives (they number 150) by Glenn Peers, having consulted with a number of bodies and officials.

The Honorable Ömer Çelik
Minister of Culture and Tourism
Ministry of Culture and Tourism
Atatürk Bulvarı no. 29
Opera 06050
Ankara, Turkey

Your Excellency,

We, on behalf of the American Council of Learned Societies, the American Schools of Oriental Research, the Byzantine Studies Association of North America, the Canadian Committee of Byzantinists, the Canadian Society of Medievalists, the College Art Association, the International Center of Medieval Art, the Medieval Academy of America, the Society of Architectural Historians, the United States National Committee for Byzantine Studies and the Universities Art Association of Canada, are writing to express our concern regarding the future of the historical patrimony that currently lies in your care. In particular, we are troubled that conversion of certain Turkish monuments or museums into mosques may lead to the

loss of the rich textures of the Republic of Turkey's history. We, the undersigned, represent a large number of scholars in the United States and Canada who are concerned about the possible loss of access to scholars and visitors, and about the potential for damage to monuments in these conversions.

Four important cases exemplify our concern. First, the Ayasofya Camii in Iznik, the long-dilapidated site of the seventh oecumenical council (787), was restored and then, in November 2011, re-opened as a mosque. Following this precedent, in early 2013 it was announced that Ayasofya in Trabzon, a museum since 1964 and filled with remarkable thirteenth-century Byzantine painting, would be converted to a mosque. Similarly following the precedent of the Ayasofya Camii in Iznik, a parliamentary commission has recently decided that the remains of the fifth-century basilica of the monastery of St. John Stoudios (also known as the Imrahor Camii and situated within the Theodosian Land Walls, a UNESCO World Heritage site) should also be rebuilt as a mosque. The fourth case, related to a proposed re-conversion of the Ayasofya Müzesi in Istanbul into a mosque, is the most troubling. Ayasofya Müzesi is one of the truly great works of architecture in the world and offers elegant witness to the Turkish Republic's Byzantine and Ottoman past. This museum is a part of the Sultanahmet Archaeological Park that has been recognized since 1953 as a UNESCO World Heritage site. The present building was constructed in the sixth century and served as the primary imperial and patriarchal church of the Byzantine Empire. In 1453, the building became the primary mosque of the Ottoman city. This multicultural history was given its due when the building became a museum in 1934. Each part of this story provides concrete witness to important aspects of your nation's significant and complex history.

Our concern is that this program of conversion threatens the continued preservation of these sites, compromises their integrity, risks calling into question the Outstanding Universal Values of the Ayasofya site in Istanbul (values critical to World Heritage inscription and listing) and accessibility for scholars and visitors. If these buildings remain as museums, and if their histories are explained in such a way that no one cultural tradition is being privileged, they will not only continue to be a part of the Turkish Republic's tremendous cultural heritage, but they will also continue to contribute to the important role that those monuments play, through tourism and academic research, to make widely known the diversity and beauty of your country. We are concerned that with a significant change in function – from museum to mosque – there are heightened risks posed to these unique sites. Some risks might stem from either the removal or the obliteration of Christian iconography (e.g., paintings, sculpture, or other religious objects), while other risks are posed by possible spatial changes both within and outside each site (e.g., new places for washing prior to entering a mosque). Furthermore, as you probably know, the World Heritage Centre in Paris has already expressed its concern for the “Historic Areas of Istanbul” because of “population pressure, industrial pollution and uncontrolled urbanization” (see <http://whc.unesco.org/en/list/356>). We believe that the conversion of the Ayasofya site in Istanbul to a mosque would pose a fourth, unnecessary kind of threat to these “Historic Areas.”

In closing, as we highlight these concerns and urge you to reconsider the conversion of the Ayasofya Müzesi, in particular, we respectfully ask that your government continue to preserve for the world the monumental legacy of your country, with a sensitivity to its many and profound complexities. In so doing, Turkey would be providing an exemplary model for other countries to follow, demonstrating how the cultural significance associated with many historic sites under Turkey's stewardship is not restricted to one particular religion, but is instead an indication of Turkey's deep historical significance for many cultural traditions, countries and people worldwide.

Please be assured of our deep respect and our profound thanks for your attention.

Sincerely yours,

(11 signatories of relevant organisations in the U.S. and Canada, including our own).

The Dumbarton Oaks Seals Project

Dumbarton Oaks houses the largest single collection of Byzantine lead seals in the world. Made up of four different accessions (acquired in the 1940s and 1950s) the total comes to nearly 17,000 specimens in all, representing about a fifth of the 80,000 known seals in all collections. The DO collection stands out not only for its numbers but also for the variety of seals it contains. The collection spans nearly the entire millennial existence of the Byzantine Empire, with seals from the sixth century to the fifteenth, and offers rich veins of iconographic, metrical, monogrammatic, administrative, ecclesiastical, personal, anonymous, imperial, monastic, and institutional exemplars that have contributed valuable evidence to all disciplines within the ambit of Byzantine studies.



It has long been the intention at Dumbarton Oaks to publish the entire collection. Over the past sixty years large portions have appeared in publications such as Father Vitalien Laurent's *Sceaux de l'Empire byzantin* and in the six volumes of the Dumbarton Oaks catalogue edited by Nicolas Oikonomides and John Nesbitt. But the process of editing, photographing, and providing commentary for a published catalogue requires a great deal of time; and to keep each volume to a reasonable length and cost, it is necessary to publish only a small fraction of the collection in each volume. So thoughts have turned to a digital catalogue which will make the entire collection accessible to as wide an audience as possible. To this end, the collection has now been re-photographed in digital images that provide a much clearer image of each seal than the old photos. Better yet, the images can be manipulated and expanded so that viewers can

focus on the inscriptions and iconography in closer detail. Each entry in the digital catalogue will offer photos of the obverse and reverse of each seal, its catalogue number and any previous editions, its weight and dimensions, a transcription rendered in a font resembling the lettering on the seal (often an important criterion in dating a specimen), a transcription into conventional Greek characters (with expanded abbreviations, restored letters, as in any edition), and a translation of the inscription into English -- this last to make the collection accessible to non-specialists and students hoping to gain some appreciation of sigillography as a useful ancillary discipline. A brief bibliography closes each entry. It is the sort of editing process customary in all seals publications, but with the advantage that a digital catalogue can be made 'searchable,' and in time can be linked with other digitized collections. And where mistakes are 'frozen' in a printed catalogue, a digital edition can easily be corrected.



Not surprisingly, it has taken some time to blend the knowledge of sigillographers and computer specialists, but the catalogue is now taking shape. Nearly 4,000 seals have been entered and are now being reviewed

in a last editorial check. Throughout 2015 we hope to make every larger portions of the digital catalogue available to the interested public on the Dumbarton Oaks website.

On a final note, I would invite Byzantinists in Canada to consult the DO website for details on the Coins and Seals Seminar to be held in July. The seminar is held every two years and is meant to offer graduate students the opportunity to incorporate coins and seals into their research. Students who have completed their comprehensive examinations and have begun research on their dissertations are welcome to apply and those who demonstrate the relevance of coins and/or seals to their work receive careful consideration for one of the eight places available. Housing is provided by Dumbarton Oaks for the four weeks and students have full access to the library and collections. One of the aims is to encourage North American students to develop their research skills in Byzantine studies, an aim that certainly includes northern North American students.

Eric McGeer

Website: <http://www.doaks.org/resources/seals>

OTHER CANADIAN AND INTERNATIONAL ORGANISATIONS OF POTENTIAL INTEREST TO BYZANTINISTS

Patristic Studies

The Association Internationale d'Études Patristiques/International Association of Patristic Studies (AIEP/IAPS) was founded in 1965 to promote the study of Christian antiquity, particularly the writings of the 'Church Fathers'. It currently has almost 900 members from around the world. It is organized into national or regional subsections, each with its own National Correspondent. The Association publishes an annual Bulletin (a catalogue of members' recent and forthcoming publications) and a biennial Annuaire (a directory of members' addresses and interests). It also maintains a website (www.aiep-iaps.org), with notices of forthcoming conferences and other links, and a listserv. The annual membership fee, which is paid by calendar year, is 18 euros. The fee contributes not only to the cost of publishing the Bulletin, but also to scholarships for students to attend and present at the International Conference on Patristic Studies in Oxford.

The Association Canadienne des Études Patristiques/The Canadian Society of Patristic Studies (CSPS/ACÉP). was founded in 1975 during the seventh International Conference of Patristic Studies. Its purpose is to promote and contribute to the academic study in Canada of the "Church Fathers". The society meets annually as part of the Congress of the Humanities and Social Sciences, which is held at a different Canadian university each year. Membership is open to all who share the objectives of the Society. University faculty, students, and private scholars who work in the field are particularly encouraged to join. For more information, go to <http://www.ccsr.ca/csps/>.

Note that the Canadian society has issued a call for papers for their conference to be held during the Learned's in Ottawa, 31-May to 2 June 2015. Proposals should be sent to Professor Theo de Bruyn at the University of Ottawa, tdebruyn@uottawa.ca (with 'CSPS proposal' in the subject line).

Syriac Studies

The Canadian Society for Syriac Studies is a Toronto-based organization whose mission consists of promoting the study of the Syriac culture, a crossroad between the Sumerian, Babylonian, Assyrian, and Aramean civilizations and Eastern Christendom, and a link between the Semitic and Greek and Roman worlds.

The CSSS focuses on Syriac literature, which is rooted in the same soil from which the ancient Mesopotamian and biblical literatures sprung; on Syriac art that bears Near Eastern characteristics as well as Byzantine influence; and on archaeology which unearths the history of the Syriac-speaking people: Assyrians, Chaldeans, Maronites and Catholic and Orthodox Syrians.



The CSSS is a not-for-profit organization, with no political or ideological affiliations or functions whatsoever. The Society's activities include the organization of a series of public lectures given by renowned scholars of Syriac studies worldwide, and one yearly symposium investigating individual topics of interest to Syriac. Other activities of the Society include showing films on Syriac antiquities and modern communities in their native contexts, exposing the public to the Syriac liturgical and hymnal music, and the organization of travels to Syriac sites.

The CSSS was founded in 1999 at the University of Toronto, Department of Near and Middle Eastern Civilizations, as part of the latter's academic programme in Aramaic and Syriac languages and literatures. The CSSS was incorporated under the Canada Corporations Act in January 23, 1999.

Website: <http://csss.nmc.utoronto.ca/>

Coptic Studies

The Canadian Society for Coptic Studies is a non-profit organization whose purpose is to bring together individuals interested in Coptic studies; and to promoting the dissemination of scholarly information on Coptic studies through the organization of meetings and conferences and through the preparation of scholarly works for publication. The CSCS had its genesis at the First Annual Coptic Studies Symposium at the University of Toronto, 2008. The CSCS was incorporated as a non-profit organization in June 2009.

Website: <http://www.coptorthodox.ca/museum/uft1.asp>

Canadian Conference of Medieval Art Historians

On 19-20 March 2015 the 35th annual conference of this body will take place in Montreal; it was set up initially by our member John Osborne, now Dean of Arts at Carleton University. Details of the forthcoming conference may be found here:

<http://www.semq.uqam.ca/uploads/2014/10/35th-CANADIAN-CONFERENCE-OF-MEDIEVAL-ART-HISTORIANS.pdf>

There does not appear to be a permanent website, however.

Universities Art Association of Canada

The Universities Art Association of Canada provides a national voice for its membership, composed of university and college faculty, independent scholars and other art professionals in the fields of art, art history and visual culture.

Website: <http://www.uaac-auc.com/en>

The Canadian Institute in Greece

The Canadian Institute in Greece (CIG) is a privately-funded, not-for-profit organization, incorporated in Canada, which seeks to promote Canadian research and education in fields relating to Greece's heritage.



The Institute advances knowledge of Greece in all periods by sponsoring and promoting archaeological fieldwork, providing resources for scholarly research, and disseminating results. The Institute is also charged by the Hellenic Ministry of Culture and Tourism with primary responsibility for all Canadian archaeological fieldwork projects, and seeks to support the investigation, preservation, and presentation of Greece's cultural heritage.

The Institute promotes research in all aspects of ancient, Byzantine and modern Greek studies, including classics, history, art history, anthropology and the fine arts. This is achieved through:

- an academic programme of seminars, lectures, and conferences;
- the provision of services for its members, including applications for study and fieldwork permits; advice on the development of research programmes; access to accommodation and library facilities in Athens;
- the provision of fellowships for graduate and post-doctoral research in Greece, and internships for undergraduate and graduate students to experience academic life in Athens through the services of CIG.

The Institute also sponsors Canadian cultural activities in Greece.

Website: <http://www.cig-icg.gr/>

The CIG produces regular bulletins; in the latest one, no.34 for autumn 2014, there is a good write-up about the BSC in Vancouver. The friends of the CIG are active in Canada; in Ottawa, for instance, they regularly host lectures by visiting speakers. Various bursaries are available from the CIG for Canadians studying in Greece. I note also that among their publications - indeed the first publication by the CIG, in 1988, was a volume on Women and Byzantine Monasticism, which represents the proceedings of a conference held in Athens, edited by J. Perreault.

SURVEY OF COURSES RELATED TO BYZANTIUM IN CANADA

The idea of preparing some sort of list or directory of Byzantine courses arose at the BSC in Vancouver in November. This list is, of course, provisional: I am certain that some relevant courses have been omitted. I have tried to canvas as widely as possible in order to ensure that the list is complete, but I suspect it will only be in two or three years' time that we shall arrive at a more definitive compilation. Nonetheless, it is worth starting now, in order to have a clearer idea of the lie of the land. It is worth remembering also that we now have a prize for the best undergraduate essay in the field: see the announcement below in this bulletin. I am grateful to all those who sent in information for this list. I look forward to receiving corrections and additions over the coming year.

British ColumbiaSimon Fraser University (D. Krallis)

There are currently two survey courses, 'From Constantine to the End of the Dark Ages' and 'Reconstruction to Destruction: Byzantium from Iconoclasm to the fall of Constantinople', as well as two seminars a year. Under the Hist 460 (Themes in Byzantine History) rubric I have taught:

Dissent and Resistance in Byzantium and the Western Middle Ages

The Ancient and Byzantine Economy

From the 300 to the Immortals: War and Society from Antiquity to the Byzantine Middle Ages

Fantasy Empire (a seminar on Byzantine themed novels and their inspiration)

Byzantium before the Crusades (a seminar on the 11th century)

The Near East from Alexander to the Rise of Islam

I am in the process of cancelling my two survey courses and replacing them with two other courses to be titled:

From Alexander to the Caesars (a 200 level course on Hellenistic and Roman history to the rise of Islam)

Rome after Rome (a 300 level course on Byzantine History from Justinian to 1204)

University of Victoria (E. Baboula)

At UVic we do a survey of Byzantine art (HA 323) that is often taken after our Late Antique and Early Christian art course (HA 321).

I have run seminars on Byzantine painting, gender in Byzantine art, and a host of other courses that use Byzantine material. Some are about connections in the Medieval to early modern Mediterranean (e.g. the domestic environment in the medieval Mediterranean), while other courses are based on a theme, such as War and Art in the medieval Mediterranean, or Death in medieval cultures. We also have a course on the history of materials and the craft of artistic techniques in which we include icon painting, mosaics, and the 18/19th c Russian tradition of brass icons (we have a collection of the latter). Last year I taught a survey of ancient to medieval Jewish art (a challenging but extremely interesting topic) that included the large body of art and architecture we have from the Byzantine Middle East and ensuing issues of cultural encounters.

Our Islamic art specialists (M. Milwright and A. Welch) of course use Byzantine material in their classes. So, our Byzantine art courses often fit nicely with other courses on medieval art (Islamic and European) offered by colleagues. Lastly, we have the benefit of having Erica Dodd here, who shares her research enthusiastically and several medieval specialists who may not be teaching but are active members of the university community.

Manitoba

University of Winnipeg (A Caudano, C. Whately)

HIST 2215/3: History of the Byzantine Empire

This survey examines the history of the Byzantine Empire, from its origins in the reign of Constantine the Great to its end at the fall of Constantinople, in 1453. The course focuses on various aspects of political, religious, social and cultural life. Topics include the reign of Justinian, the iconoclastic crisis, the transmission of the orthodox faith to the Slavs, the Byzantine court and its relations with its neighbours, notably the crusaders, and the Ottoman conquest.

The following is not specifically focused on Byzantine history, but includes a lot of relevant material:

HIST 3208/3: Crusades and Crusaders in the Middle Ages

This lecture/seminar course traces the phenomenon of the crusades in the Mediterranean world, and to a lesser extent in Europe, between the eleventh and fifteenth centuries. We shall explore the roots, the forms and the consequences of crusading movements from the First Crusade to the Holy Land at the end of eleventh century, to the capture of Granada from the Moors at the end of the fifteenth century. Attention will be given to the political, cultural, religious and economic tensions and exchanges between Christianity and Islam. Along with an overview of the crusading campaigns as such, our lectures and seminars will also look at the participants of these movements; the organisation of crusaders states; and the consequences of the crusades on the Jewish population of Europe.

C. Whately adds: I teach a Fall of Rome seminar (twice now) occasionally. There are also opportunities for related subjects in more open courses: we have various directed readings for a student or two, and topics in ancient history at the 3rd and 4th year level that could fall into that category. This winter, for instance, I'll be teaching a Procopius course. None of these are regular, however. I would say every other year or so I get to teach a course on a late antique/early Byzantine topic, and more regularly I work things into other courses.

Ontario

University of Toronto (L. Safran)

There are no exclusively Byzantine courses at UofT, to the best of my knowledge. It's a sad situation indeed that the Centre for Medieval Studies ignores the Eastern Middle Ages. Faculty in the Art Department sometimes offer courses that have a Byzantine component (e.g., Pilgrimage, or the Medieval Mediterranean).

Queen's University, Kingston (R. Greenfield, G. Bevan)

Undergraduate and Graduate courses in History at Queen's with exclusive or major Byzantine content (UG 200-500; Grad 800):

HIST 218/3.0 Byzantium: An introduction to the fabled world of Byzantium. The course surveys key aspects of Byzantine political history, society and culture. It traces the transformation of the empire from its origins in third century Rome into the 'other' middle ages of the Eastern Mediterranean and the Balkans ending with the fall of Constantinople in 1453. [Taught in Winter 2014 and again in Fall 2014 to a total of 320 students!]

HIST 301/6.0 Medieval Societies: Selected issues in the political, social and cultural history of Medieval Europe and the Mediterranean. Emphasis on scholarly debates and the interpretation of primary sources in translation. NOTE In Fall Term, HIST 301/6.0 meets in the same classroom with HIST 218/3.0 or HIST 296/3.0 depending on the year. [When taught by RG with HIST 218 this is an entirely Byzantine history core seminar in the second term.]

HIST 400/4.5 Topics in History: Upper year seminar on a selected topic in history. Topics change from year to year; course is either being offered for the first time or is being taught by visiting faculty. Taught as "**Medieval Greece**" in 2012 to ca 22 students: Objectives are to obtain a general overview of the political history of the region now thought of as Greece from the Late Roman to the Early Ottoman period (ca. 4th-15th centuries); to gain a broad understanding of some of the most notable features of the multiple societies, cultures and religious communities of Medieval Greece and their intersection with the peoples, powers, and religions of the regions that surrounded it; to study both persistent and changing identities in the region during the medieval period and their relationship to the construction of a Greek historical identity and nationality in the modern period.

HIST 417/9.0 Byzantine Society, 330-1261: An examination of the principal features of Byzantine society from its foundation in Late Antiquity down to the mid-13th century. The political history of the Byzantine state will be studied alongside many of the characteristic features of Byzantine life, belief and culture. [Upper year seminar offered to ca 22 students each time]

HIST 515/6.0 Independent Study Project: The project may be either a research paper involving the use of primary and secondary sources, or a more broadly conceived independent reading program. [Taught by RG on three occasions on a Byzantine topic in past six years]

HIST-801 [Full year] Religious Identity, dissidence and interaction in the pre-modern Mediterranean: This course examines the formation of religious identities and confessional cultures in the medieval and early modern Mediterranean world, including Muslim, Byzantine and Latin societies. It approaches these issues from two complementary vantages, examining intra and inter-religious difference. The course investigates the construction of religious orthodoxy and unorthodoxy, the nature of dissent, controversy and "heresy" in Muslim and Christian religious cultures. Likewise, it examines interreligious relations and experiences among Muslims, Christians and Jews and the treatment of religious minorities in the Mediterranean. It explores the possibility of an interplay between these two processes historically in the Mediterranean world in order to understand the consequences on religious and political cultures and identities. [Second term, taught by RG, is entirely Byzantine].

HIST-817 [Full Year] Byzantine Society, 330-1261: An examination of the principal features of Byzantine society from its foundation in Late Antiquity down to the mid-13th century. The political history of the Byzantine state will be studied alongside many of the characteristic features of Byzantine life, belief and culture. [MA seminar taught with HIST 417 to 3-5 students]

HIST-881* [Half Year] Topics in History: Religious Identity, Dissidence and Interaction in Byzantium: Beginning from the creation of a concept of religious identity, as such, in the early Christian and Late Antique context, this course looks at the subsequent construction of an orthodox religious identity, and, in parallel, the establishment of dissidence as unorthodoxy in the Byzantine and East Mediterranean world to the fifteenth century. We examine the formation and the contested nature of the boundaries by which the Byzantines sought to define and separate religious others including early 'heretical' groups, Islam, and the Latin West. We then move on to consider the perhaps surprisingly insubstantial 'mirage' of the resulting orthodox identity through an investigation of the practices surrounding and attitudes towards such elements as monks, holy men, miracles, relics, icons, amulets, divination and sorcery in Byzantine society. [One term version of RG's part of HIST 801]

HIST-895* [Half Year] Directed Reading: Individual directed reading/tutorials under the guidance of a faculty member in an area of the instructor's expertise. The course is one semester in length and is normally to be held in the fall. [Taught in 2013 as a seminar to 8 students (2PhD/5MA as "**Mirage and Construction in the History of Medieval Greece**". Examines the history of the region that has come to be understood as Greece in the period from the 4th – 15th centuries, although with a primary focus after the 7th century. While considering in some detail the extraordinarily complex political history of this region and, more generally, aspects of its society, religion and culture, attention falls on the fascinating and debated subject of the construction of identities for and within this region, both during the period itself and subsequently in the discourses of Ottoman Empire, Western Enlightenment thought, Romanticism and Orientalism, and Modern Greek Nationalism.]

There are also courses in Classics and Art History which also have some Byzantine content, e.g. **CLST 321/3.0 World of Late Antiquity:** Study of the rise of Christianity and the Christian reception of classical culture; also **CLST 343/3.0 The Later Roman Empire**, taught by George Bevan.

Courses in History at Queen's with some significant Byzantine content:

HIST 243/3.0 The Crusades: A general introduction to the history of the Crusades and holy war in the medieval period. Western, Muslim and Byzantine perspectives will be considered. [Taught every other year to 200 students]

HIST 250/6.0 The Middle Ages: An introduction to the main themes of Western history between the fall of the Roman Empire and the 15th century. [Taught most years to 150 students]

HIST 296/3.0 The Making of the Muslim Middle East (550-1350 C.E.): This course examines a formative period of Islamic society: the transformations of the late antique Near East to the Muslim Middle East. The course covers the period of the rise of Islam to the consequences of the Mongol conquests. It surveys the social, political, cultural and religious history of a civilization spanning Spain to Central Asia. [Taught every two or three years to ca 120 students]

HIST 430/9.0 The Crusades and the Latin Kingdoms: An exploration of key topics in the history and interpretation of the Crusades, the society and culture of the Latin Kingdoms, and their impact on the peoples of the eastern Mediterranean, Muslim and Christian. [Taught every year to ca 16 students]

HIST 449/4.5 Topics in Medieval Mediterranean History: Thematic topics in the history of the societies and cultures of the Mediterranean region during the medieval era. These can include comparative and cross-cultural studies of society, economy, religion and political formations across the Latin West, Byzantium, and the Islamic World.

HIST-828 [Full year] The Crusades and the Latin Kingdoms: An exploration of key topics in the history and interpretation of the medieval Crusades. The society and culture of the Latin kingdoms will be studied, as will the impact of the Crusades on the peoples of the eastern Mediterranean, both Muslim and Christian. [Offered jointly to ca 4-5 MA students with HIST-430.]

HIST-887 [Full year] Topics in Mediterranean History: This seminar approaches the history of the Mediterranean as a space of inter-religious and cross-cultural encounter in which to investigate religious, ethnic, linguistic and/or racial identity and diversity. It may also consider the economic, social, and political expressions and consequences of cosmopolitan interaction, conflict and coexistence on the societies of the Mediterranean zone. Topics and chronological framework change from year to year; consult history website for further details.

Carleton University

There are no specific courses relating to Byzantium, but several touch upon it:

CLCV 3202/ HIST 3101: From Stilicho to Charlemagne: Rome and the Barbarians

CLCV 4210 / HIST 4210: Rome, Persia, and Islam

CLCV 2906 and CLCV 3202 / HIST 3101: Rome and the Arabs, Rome and Persia in Late Antiquity

University of Ottawa

As at Carleton, there are no specific courses relating to Byzantium, but some are given in 'selected topics' courses, including the following:

CLA/HIS 3110: The Age of Justinian

CLA/HIS 3510: L'empire romain de Marcien à Héraclius (to be given in autumn 2015)

MDV 3110: The Byzantine Empire (to be given in winter 2016)

Quebec

McGill University

The Medieval City: Constantinople (Winter 2014, C. Hilsdale)

This course is dedicated to the visual histories, both real and imagined, of the medieval city of Constantinople, modern-day Istanbul. Founded by Constantine the Great in the fourth century and conquered by the Ottomans in the fifteenth century, Constantinople constituted the heart of the Byzantine

Empire. As the seat of imperial and patriarchal power, it embodied sacro-imperial authority like no other city. Throughout the semester, we will trace the architectural layers of this exceptional medieval city, beginning with its foundation as “New Rome” and its transformation into the capital of a vast late antique empire whose sway stretched from the Levant to the Adriatic. We will then consider the city’s later medieval history as the center of a fragmented political entity, before finally turning to its eventual demise as the Byzantine capital and transformation into the capital of the Ottoman Empire, with the final class sessions dedicated to the conversion of the city’s sacred churches to mosques. Throughout these different historical moments, we will trace the urban manifestations of secular spectacle and imperial memory, sacred celebrations and the sacrosanct performance of Orthodoxy. Readings will include primary sources, both Byzantine authors and foreign visitors to the city, and secondary readings by leading scholars in the field. We will consider not only the visual and architectural fabric of the city—its surviving and lost edifices and sculptures as well as cartographic textual and visual representations of the city—but also the critical ritual movements through the city, especially its lavish liturgies and imperial processions.

Newfoundland and Labrador

Memorial University, St John’s (M. Cassis)

These are the courses that usually include a strong Byzantine component when I teach them. I’ve also included a couple of other related courses:

Undergraduate:

- HIST 1009 Issues in Ancient and Medieval History (taught every year)
- HIST 2050 The Medieval Middle East (taught every 2-3 years)
- HIST/CLAS/REL 3270 Christianity and the Roman Empire (taught every year)
- HIST 3925 Pre-Islamic Empires of Iran (taught every 3-4 years)
- HIST 3930 Byzantine History to 1453 (taught every 2-3 years)
- HIST 3935 Islamic History to 1453 (taught every 2-3 years)
- HIST 4010 Cultural Interaction in the Medieval Middle East (taught every 1-2 years)

Graduate:

- HIST 6165: Topics in Byzantine History (taught as required)

ANNOUNCEMENTS

The Image Collections and Fieldwork Archives (ICFA) at Dumbarton Oaks presents a new online exhibit entitled *A Truthful Record: The Byzantine Institute Films*: <http://www.doaks.org/icfa/truthful-record>. This exhibit aims to reveal the context of the films created by the Byzantine Institute between the 1930s and 1940s by combining them with archival records from the collection *The Byzantine Institute and Dumbarton Oaks Fieldwork Records and Papers*.



Pierre Iskender measuring the light during filming in the Kariye Camii, September 29, 1948

A Truthful Record features thirteen motion picture films from the Byzantine Institute, which are stored and preserved at ICFA: one of the Red Sea Monasteries in Egypt, eleven of the Hagia Sophia, and one of the Kariye Camii, both in Istanbul, Turkey. The color films created by the Byzantine Institute's photographer Pierre Iskender provide significant testimony of the mosaics at Hagia Sophia and Kariye Camii and the techniques employed to uncover and conserve them. When combined with notebook entries written by Byzantine Institute fieldworkers such as Ernest Hawkins and the brothers Richard and William Gregory, the history of the films' creation truly comes alive. Thomas Whittemore, who founded the Byzantine Institute in 1930, made wide use of the moving images, screening them for donors and patrons (such as Robert Woods and Mildred Bliss), the Byzantine scholarly community, and an interested general audience in the United States and Europe. The exhibit is divided into three sections that investigate how the films were made and how

they were received by contemporary audiences: *Style and Content*, *Technique*, and *Purpose and Reception*. You can also explore the archival materials chronologically using a detailed *Timeline*.

This online exhibit was created by Fani Gargova, ICFA Byzantine Research Associate. The ICFA team would like to give special thanks to the Dumbarton Oaks Publications Department for their generous assistance and support throughout this project. For more information about ICFA's *Moving Image Collection*, please see our website or Vimeo album.

Syriac Gazetteer available



We are pleased to let you know of a new online resource for the study of Late Antiquity: *The Syriac Gazetteer* (<http://syriaca.org/geo/>), a geographical dictionary containing entries for over 2400 places.

The *Syriac Gazetteer* is created by and for its users. This first edition is not intended to be exhaustive, but a framework for collaboration:

Main page: <http://syriaca.org/geo/>

Browse the Collection: <http://syriaca.org/geo/browse.html>

Browse via Interactive Map: syriaca.org/geo/browse.html?view=map

Edessa, the model entry: <http://syriaca.org/place/78>

Psellos orations available on-line

Below is a link to a new publication of Psellos' orations on Symeon the Metaphrast and on the Miracle at Blachernae, both translated, fully annotated, and accompanied by introductions and bibliography. The material is now available on-line, fully searchable on the Center for Hellenic Studies website as a refereed, 'digitally born' publication for which I hold the copyright but which can be freely quoted, downloaded, etc.

Illustration: Michael Psellos in monastic garb (left) with his pupil the emperor Michael VII Doukas; Athos, Pantokrator 234m fol. 254 recto (12th-13th century. Image: Wikimedia Commons under Public Domain Mark 1.0). At the instigation of Michael VII Doukas, Psellos composed his "Discourse on the Miracle that Occurred in the Blachernae Monastery" translated here (see 5. 29).

<http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5478>

Elizabeth Fisher, George Washington University

LBG now available on-line

It gives us great pleasure to report that the *Lexikon zur byzantinischen Gräzität* (LBG) is now accessible online!

The online dissemination of the printed fascicles 1-6 of the LBG is the result of a collaboration between the LBG published by the Austrian Academy of Sciences (Österreichische Akademie der Wissenschaften) and the Thesaurus Linguae Graecae® (TLG®) at the University of California, Irvine.

The LBG is openly accessible online, independent of a TLG licence. Please visit

<http://stephanus.tlg.uci.edu/lbg>

Further fascicles will be provided online three years after their printed publication.



Erich Trapp and the team of the LBG

Modern translations of Byzantine texts: a directory

The Princeton University library has a site which offers a list (in reverse chronological order, i.e. starting from 2014) of translations of Byzantine sources into modern languages; available at the same site is a catalogue of digitised Greek manuscripts. See:

<http://library.princeton.edu/byzantine/>

Ongoing work on Byzantine texts

Dr Alessandra Bucossi has updated her extremely useful directory of work being undertaken on Byzantine texts, i.e. editions, translations and commentaries. I (the editor) can willingly forward this list (in pdf form) to anyone who is interested.

The Nordic Byzantine Network Website has moved

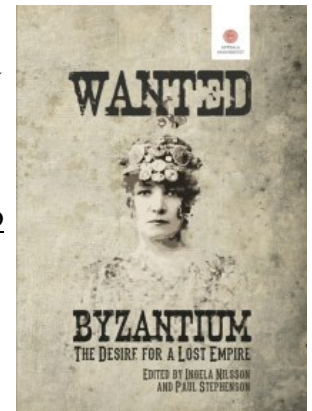
This important bilingual (Swedish/English) website has recently moved to the following address, based in Bergen:

<http://nordbyz.wordpress.com/>

Worth recommending on this site is a review of several works of fiction concerning Byzantium in the last few years, including *Zombies of Byzantium* and a German children's book centred on Bertha (Irene), the young first wife of Manuel I Comnenus. The review is by Ingela Nilsson and may be found at:

<http://nordbyz.wordpress.com/archive/essaer-och-recensioner-2011-13/cats-and-zombies/>

Somewhat connected to this theme, perceptions of Byzantium through the ages, the same group has published recently an edited volume, *Wanted: Byzantium. The Desire for a Lost Empire*, ed. I. Nilsson and P. Stephenson (Uppsala, 2013).



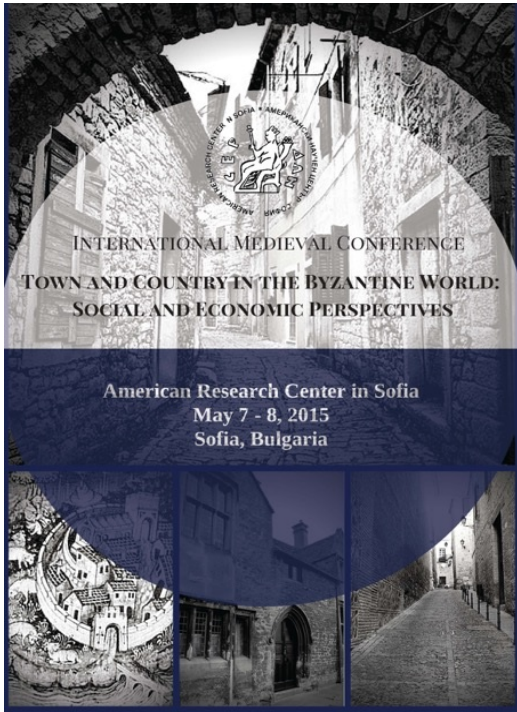
Two relevant archaeological websites based at Edinburgh

The following two sites deserve mention. Likewise the fact that a professorship at the University of Edinburgh in Byzantine Studies has been advertised, funded by the Leventis family.

<http://www.shca.ed.ac.uk/projects/longwalls/> (The archaeology of Constantinople and its hinterland, including the Anastasian Wall project)

http://www.shca.ed.ac.uk/projects/eastmed_landscape/ (Unlocking historic landscapes in the Eastern Mediterranean, which employs the Historic Landscape Characterisation method)

Conference on Town and Country in the Byzantine World (May 2015)



INTERNATIONAL MEDIEVAL CONFERENCE: TOWN AND COUNTRY IN THE BYZANTINE WORLD: SOCIAL AND ECONOMIC PERSPECTIVES, MAY 7-8, 2015

Coming thirty-five years after the last symposium on the medieval town in Bulgaria (1980), this conference aims to include the discourse on the social, economic, and technological aspects of town-country relations in the Byzantine World into the broader historiographical debate about the role of towns for the advance of modernity in Europe. Objectifying the concept of town and country as two entities of the same system, the conference will organize presentations of recent scholarly research in archaeology and history in two panels, generally focused on urban and rural environment, from the seventh through the fifteenth century. In congruence with the institutional mission of the American Research Center in Sofia, this conference intends the intensification of scholarly cooperation and communication on both a regional and intercontinental scale. Scholars from more than 16 countries across Europe and North America are invited to present their recent research in

archaeology, urban studies, social and economic history, Balkan and Byzantine studies, environmental history, history of technology, as well as questions of theory and methodology.

Anticipated conference themes include but are not limited to:

Byzantine Economic History: theoretical and methodological considerations; socio-Property Relations in the Byzantine World; vertical and horizontal social structures in Byzantine Town and Country; institutional change and economic growth; the medieval Balkan economies in the Mediterranean trade system; spatial representations of class and gender; climate, economy, and politics; commerce, markets, and money; ideology and Legislation.

Conference language: English. Keynote speaker: Florin Curta, University of Florida

Participants need to secure their own travel funding to participate in this conference. However, lodging, breakfast, and lunch during the conference are provided by the organizers. Successful candidates will be informed on April 1 and will be asked to send in their conference papers for distribution among the participants (on a CD), by April 15, 2015. Presentations must be of 15 to 20 minutes in length. Further information about the general organization and the panel schedule of the conference will be made available in due time. The American Research Center in Sofia intends to publish a selection of conference papers, which must conform to Turabian 8th edition style and formatting specifications.

Please send an abstract of 200-250 words, together with biographical background information of 50-100 words by March 1, 2015, to Pavel Murdzhev at: Pavel.Murdzhev@sfcollge.edu

Canadio-Byzantina on the web

All previous issues (1992-2014) of this bulletin are now to be found at this site:

<https://uottawa.scholarsportal.info/ojs/index.php/cb>

Also here:

<http://ancientworldonline.blogspot.co.uk/2013/04/open-access-journal-canadio-byzantina.html>

I also put up the issues that I have edited on my page on www.academia.edu

List of Editions and Translations: updated

Alessandra Bucossi of Università Ca' Foscari, Venice, has produced an updated version of her very valuable list of work being undertaken on Byzantine texts. To obtain this or to report work on a text she can be contacted at: greek.editions.translations@gmail.com

**Useful website of the SPBS,
the Society for the Promotion of Byzantine Studies (U.K.)**

The U.K. association has an attractive website that offers much useful information, including about courses available in Britain and jobs posted. It may be found at:

<http://www.byzantium.ac.uk/home.html>

Undergraduate Essay Contest in Byzantine Studies

The Undergraduate Essay Contest in Byzantine Studies is designed to celebrate and reward exceptional research undertaken by undergraduate students in Canada who have written essays, in English or French, on any theme relating to Byzantine studies, i.e. concerning the eastern Roman empire from A.D. 312 to 1453. Applicants do not need to be a major in a relevant discipline (Archaeology, Art History, Classics, History, etc.) to submit their work. Furthermore, the course for which the essay was written need not be focused specifically on Byzantine studies. The prize for the winner will be \$100. Essays should be submitted electronically (from a university email address) by either the student or the instructor on the student's behalf. They should be sent in pdf format to:

Dr Conor Whately
Department of Classics
University of Winnipeg
515 Portage Ave.
Winnipeg, Manitoba
Canada, R3B 2E9
Tel.: 204-786-9879
c.whately@uwinnipeg.ca

There should be no indication of the student's identity on the essay document itself. Instead, the required information should be provided on a separate document (also sent electronically) that indicates the student's name, e-mail address, university affiliation, and the title of the paper. If the essay is being submitted by an instructor the name and e-mail address of the applicant should be included.

The essay should be submitted as it was written for its course without revisions, with the exception of typographical corrections. It should be 15-22 pages in length (including bibliography) and double-spaced. Students may submit only one essay per year.

The judging is based on both the essay's content and its form: the winning essay must be well written, clearly organised and free from errors of grammar and syntax; the contest winner will have made good use of the pertinent sources, have covered their chosen subject thoroughly, and ideally have provided new insights on their chosen topic. The deadline for submitting material to the competition is 30th April 2014. The winner will be notified in July (2014) and will be announced in the next issue of *Canadio-Byzantina*.

It is possible to submit the same essay both to this contest and to that organised by SCAPAT, the Section canadienne de l'Association pour l'Antiquité Tardive, www.scapat.ca.

E-mail addresses of members

| | |
|-----------------------|--|
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If you have not renewed your subscription for this year, please send a cheque (\$20 or \$10 for students) payable to 'The Canadian Committee of Byzantinists' to Prof. George Bevan, Dept. of Classics, Queen's University, 510 Watson Hall, 49 Bader Lane, Kingston ON, K7L 3N6.

Please advise me of changes to these addresses: I fear that some of them are no longer valid.