

CANADIO-BYZANTINA

A Newsletter published by the Canadian Committee of
Byzantinists

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Five images of Christ from Church of Saint Nicholas, Bojana, 1259 – at Nativity, in midst of doctors in temple at age of twelve, at Metamorphosis, at Crucifixion, at Anastasis

Reluctantly we have had this year to say farewell to Daniel Sahas and his wife, Sophia Mergiali-Sahas, who have returned to their native Greece. Elsewhere in this issue our secretary/treasurer Franziska Shlosser pays tribute to Daniel as president of our committee. Here it is meet that I pay my own tribute to him as the founder of Canadio-Byzantina, the only thread that enables all of us to be aware of what individually we are doing in Byzantium's cause. Daniel produced his first issue in January 1992 and his seventh and last in March 1996 (Glenn Peers produced the eighth in September of the same year before I, less energetically, regularized the newsletter as an annual production coming out every January). On a personal note I wish to record publicly how supportive and helpful Daniel has always been to me.

As we regret a triple loss (Phillip Snider has resigned), we can also rejoice in a triple gain. Father Pavlos Koumarianos, a priest in Toronto, after a first doctoral thesis on Liturgics in Rome, is now writing a second, for the University of Thessaloniki, in Patristics. Andreas Andreopoulos, who has a doctoral degree from the University of Durham (England) has just been awarded a postdoctoral Licence of Mediaeval Studies in Sacred Art from the Pontifical Institute, where he is now a research associate. He has, like Father Koumarianos, been involved in the organization and teaching of the new programme of Master of Theology in Toronto, an account of which he has kindly written for this newsletter. Marcus Milright, who worked at The Oriental Institute in Oxford on his thesis, "Trade and Patronage in Middle Islamic Jordan: the Ceramics of Karak Castle", for a D.Phil., has joined the faculty at the University of Victoria in the Department of History in Art. Career bibliographies for both Andreas and Marcus will be found in this issue.

Scholars are curious creatures; and who knows but in the future someone may wish to trace the history of Byzantine scholarship in Canada. To aid such an odd individual, and to make information publicly available to contemporaries here and abroad, I have arranged for various libraries to hold complete sets of Canadio-Byzantina, even being successful in having photocopies made on the correctly coloured paper. A list of such libraries appears elsewhere in this newsletter. This move will also, I hope, encourage members to send short articles for inclusion, since these may now be classified as "publications" (and note that Canadio-Byzantina is now paginated) !

Congratulations are due to three of our members. Glenn Peers was awarded both a Dumbarton Oaks Summer Fellowship and a University of Texas College of Fine Arts Summer Research Award (for travel to Greece and Cyprus) this past year and his book "Subtle Bodies: Representing Angels in Byzantium" (University of California Press, 2001) was runner-up for the University Co-op/Robert W. Hamilton Book Award. Richard Greenfield has been promoted at Queen's to Professor, and (I wondered whether I should write condolences rather than congratulations for this) has been elected President of the Faculty Association there. It would be nice to think that he was chosen as a member of the recent bargaining team, which concluded a new Collective Agreement, for his Byzantine diplomatic skills. We must congratulate John Wortley also for his new title of Professor Emeritus, one that the University of Manitoba, unlike many other institutions, awards only with great reluctance and after lengthy cogitation.

Finally I should like to thank as contributors to this newsletter both Andreas Andreopoulos and Franziska Shlosser, and also Martin Dimnik and Volodymyr Mezentsev, who give us an up-to-date report on the progress of excavations at Baturyn, Geoffrey Greatrex for his account of Turkish peregrinations, and Eric McGeer for his piece on Adult Education classes in Byzantine History, which we should all do well to ponder seriously.

Antony Littlewood

ACTIVITIES OF MEMBERS

A. ANDREOPOULOS (career to date):

Doctoral thesis (Ph.D., Durham, 1999), "The Death of Art: The Transformation of Art from a Religious Perspective".

Publications:

The Tale of Triantafyllia and Hahafo (a novel), Exantas, Athens 1999, 272 pages.

"The Return of Religion in Contemporary Music", *Literature and Theology* 14/1, March 2000, pp. 81-95.

"The Icon of God and the Mirror of the Soul: Exploring the Origins of Iconography in Patristic Writing", *Comitatus* 31 (2000), pp. 1-14.

"Imago Poetae: The Aesthetics of Manos Hadjidakis", *Journal of Modern Greek Studies* 19/2 (October 2001), pp. 255-268.

"The Vision of Light and the Icon of the Transfiguration in the Fourteenth Century" (previously delivered as a paper at the 2001 St Michael's Symposium), in J. Goering, F. Guardiani and G. Silano (edd.), *Mystics, Visions and Miracles*, Legas, Ottawa, 2002, pp. 103-111.

"The Mosaic of the Transfiguration in St. Catherine's Monastery on Mount Sinai: a Discussion of its Origins", *Byzantion* 72/1 (2002), pp. 9-41 (this is part of his ongoing research on the theology and the iconography of the Transfiguration [which is supported by a two-year SSHRC postdoctoral fellowship], on which see below).

Lectures:

"Neohellenic Music: History, Analysis, Trends", at Concordia University, May 2002 (to be published).

"From Sinai to Thabor: the Mountain of Mystical Ascent", at the Fifth International Hilandar Conference, Raska, Yugoslavia, September 9th-12th, 2002 (to be published in both English and Serbian in the Proceedings of the Conference and the journal of the Serbian Orthodox Diocese of Raska and Prizren respectively).

Current Work:

A book on *The Transfiguration in Byzantine Theology and Iconography*, on which he writes:

"The connection between the theology and the iconography of the Transfiguration is explored.

The Transfiguration was not depicted in mediaeval iconography as frequently as some other events from the life of Christ, but its depictions were usually quite important and striking. As the Transfiguration was important to theology (especially Eastern theology) and to iconography (because it represents Christ in his glory), it is reasonable to explore the effect of the several waves of theological discourse on iconography. The development of the icon of the Transfiguration between the sixth and the fourteenth century is examined. The icon of the Transfiguration is compared with similar iconographic syntheses (such as the Resurrection and the Ascension), and possible mutual influences are identified. In order to interpret the development of the icon, an examination of the Eastern theology on the Transfiguration is attempted, using early Christian texts on the Transfiguration and the divine light, especially around the time of the hesychastic controversy in the 14th century."

Finally, Andreas has been teaching and involved in the organization of the new graduate programme of Orthodox Theology, administered in Toronto by the University of Sherbrooke, on which see below.

M. DIMNIK:

Publication:

The Dynasty of Chernigov 1146-1246 is now in press with the Cambridge University Press.

Paper:

"Svyatosha, the First, Prince-Monk of Kievan Rus", at The Fifth International Hilandar Conference in Raska, Yugoslavia, September 9th-12th, 2002.

E.C. DODD:

Publication:

Medieval Painting in the Lebanon (Ludwig Reichert Verlag, Wiesbaden, forthcoming).

Lectures:

"Arab Christian Sources for the Madonna del Latte in Italy", at the University of Leiden, October, 2002.

"Madonna del Latte in Italy", at the Center for the Study of Religion in Society, University of Victoria, November, 2002.

A. FOTIOU:

Publication:

"John Kaminiates. The Capture of Thessaloniki", Translation, Introduction and Notes (with D. Frendo), (Australian Association for Byzantine Studies), *Byzantina Australiensia* 12, Perth 2000.

He is currently re-working the text, translation and the commentary of the

"Anonymous, 'On Political Science'" for possible publication in the TTH series edited by Mary Whitby of Merton College, Oxford.

G. GREATREX:

Publications:

"The Roman Eastern Frontier and the Persian Wars, A.D. 363-630" (with S. Lieu), Routledge, 2002, on which he writes: "It ... contains numerous translations of sources in Latin, Greek, Syriac, Arabic, Georgian and Armenian, many of them hitherto untranslated into English. It costs about \$140 Canadian; I hope, however, that a paperback version will come out in due course. I have put up a website concerning the work, so that I can add in extra comments and bibliography from time to time: its address is: <http://aix1.uottawa.ca/~greatrex/ref.html>."

A review of vol. 14 of the *Cambridge Ancient History*, in *Phoenix* (forthcoming).

An article on Procopius, *Byzantine and Modern Greek Studies* (forthcoming, 2003).

R.P.H. GREENFIELD

Apart from his administrative duties and work on *Solomon's Magic Treatise*, he has been supervising an MA student, Mandy Batke, who is working on a comparative study of effluvia in Mediaeval Western and Byzantine hagiography for her thesis.

P.J. KIERNAN:

"I completed the first year of the Ph.D. programme in Classical Archaeology at the University of Cincinnati. By the end of December [2002] I shall have finished the course requirements for the Ph.D. I have taken the option to write an M.A., though, and shall write a dissertation on the topic of the architecture of Piazza Armerina and its relation to other late antique/early Byzantine

villas in Sicily and North Africa. I spent the first half of the summer as a participant in the American Academy at Rome's Summer Program in Archaeology. This involved three weeks living in the AAR's villa on the Janiculum and two weeks at excavations in Cavallino in Apulia (Univ. of Lecce) and two weeks at Monte Polizzo in Sicily (Stanford). Ironically, horse meat is a favourite in Apulia and we had it at every meal in Cavallino. The second half of the summer I spent in the Römische-Germanisches Museum, Köln working on the same coin hoard as last year. I have now realised that this is the largest known hoard of bronze coins of Postumus with 323 specimens, though this is minute in relation to the Cunetio treasure of Gallic antoniniani (at 1%, technically silver coins) which numbers 54,941."

A.R. LITTLEWOOD:

Publications:

(ed. with H. Maguire & J. Wolschke-Bulmahn) *Byzantine Garden Culture*, Dumbarton Oaks, Washington, D.C., 2002 (including essays on "The Scholarship of Byzantine Gardens", pp. 13-21, "Possible Future Directions", pp. 215-229, Bibliography and Indexes, pp.231-260).

Review of E. Fryde, *The Early Palaeologan Renaissance (1261-1360)*, in *Speculum* 77 (2002), pp. 1288-1290.

Lecture:

"Gardens and Open Spaces of Byzantine Constantinople", at conference on "Reconstructing Byzantine Constantinople: New Perspectives from Archaeology and History", University of Reading, England, October 26th, 2002.

E.M. McGEER:

Publications:

"Thematic Index" (with the collaboration of Chrysavgi Koutsikou and Platon Petridis) for the *Economic History of Byzantium from the Seventh through the Fifteenth Century* (ed. A. E. Laiou), 3 voll., Dumbarton Oaks, 2002, vol. 3, pp. 1171-1183.

"Two military orations of Constantine VII", in J. Nesbitt (ed.), *Byzantine Authors. Literary Activities and Preoccupations. Texts and Translations Dedicated to the Memory of Nicolas Oikonomides*, Leiden, Brill (forthcoming, 2003), pp. 111-135.

The chapter on "Byzantine Military Literature" for the *Oxford Handbook of Byzantine Studies* (forthcoming, 2003).

Completion (with John Nesbitt) of Volume 5 of the *Catalogue of Byzantine Seals at Dumbarton Oaks and in the Fogg Museum of Art: The East and Constantinople*, which is scheduled to appear in 2003 (editing and completion of section left partially prepared by Professor Oikonomides at his death).

He is currently working, in collaboration with John Nesbitt, on an annotated translation of Skylitzes Continuatus.

M. MILWRIGHT (career to date):

Doctoral thesis (D.Phil., Oxford), "Trade and Patronage in Middle Islamic Jordan: the Ceramics of Karak Castle".

Publications:

"Petrography of Middle Islamic pottery at Kara", *Levant* 30 (1998), pp. 175-194 (with R. Mason).

"Pottery in written sources of the Ayyubid-Mamluk period (c.567-923/1171-1517)", *Bulletin of the School of Oriental and African Studies* 62/3 (1999), pp. 504-518.

"The Cup of the saqi: origins of an emblem of the Mamluk khassakiyya", *Aram* 9-10 (1997-98 [2000]), pp. 241-256.

"Pottery of Bilad al-Sham in the Ottoman period: a review of the archaeological evidence", *Levant* 32 (2000), pp. 189-208.

"Gazetteer of archaeological sites reporting pottery of the Middle Islamic period (ca.1100-1600)", *Islamic Art* 5 (2001), pp. 3-39.

"Tereh-sazi", *Encyclopaedia Iranica* 10, fasc.5 (2001), pp. 501-504.

"Balsam in the Medieval Mediterranean: a case study of information and commodity exchange", *Journal of Mediterranean Archaeology* 14/1 (2001), pp. 3-23.

"Fixtures and fittings: the role of decoration in Abbasid palace design", in C. Robinson (ed.), *A Medieval Islamic City Reconsidered: an Interdisciplinary Approach to Samarra* (Oxford Studies in Islamic Art 14), Oxford, 2001, pp. 79-109.

"Gonbad-e Sork", *Encyclopaedia Iranica* 11, fasc.2 (2002), pp. 30-31.

"Waves of the Sea: responses to marble in written sources (9th-15th century)", in B. O'Kane (ed.), *The Iconography of Islamic Art and Architecture* (Edinburgh, forthcoming).

"The Balsam of Matariyya: an exploration of a Medieval Panacea", *Bulletin of the School of Oriental and African Studies*, forthcoming.

"Prologues and epilogues in Islamic ceramics: clays, repairs and secondary use", *Medieval Ceramics*, forthcoming.

"Modest luxuries: decorated lead-glazed pottery in the south of Bilad al-Sham (thirteenth-fourteenth century)", *Muqarnas*, forthcoming.

Online publications (all chapters to be found at www.vkrp.org):

"The Architecture of Karak: town and castle."

"The Pottery of the Islamic period on the Karak plateau."

"The Karak plateau in the Early Islamic period (636-1116 C.E.)."

"The Karak plateau in the Ayyubid and Mamluk periods (1188-1516 C.E.)."

N. MORAN:

Publications:

"Byzantine castrati", *Plainsong and Medieval Chant* XI/2 (2002), pp. 99-112.

"A Timurid Nephrite 'Magic' Bowl", *Hali* 125 (Nov./Dec. 2002), pp. 52-53.

Introduction to Early Medieval Notation (an English translation of Constantin Florus' *Die Einführung in die Neumenkunde* (Florian Noetzel Verlag, Wilhelmshaven, Germany, forthcoming, 2003).

"Cheironomy in Byzantine Painting," in *Introduction to Early Medieval Notation* (forthcoming, 2003).

Lectures (forthcoming):

"The Adaptation of Church Slavonic Texts to Greek Melodies", at the Thirty-Eighth International Congress on Medieval Studies, Kalamazoo, May 8th-11th, 2003.

"Music and Liturgy in Relation to the Architecture of the Hagia Sophia, at Colloquium on "Architecture and Liturgy", in Griefswald, Germany, July 25th-27th, 2003.

J. OSBORNE:

Publications:

"Artistic contacts between Rome and Constantinople in the years following the Triumph of Orthodoxy (AD 843)", in N. Oikonomides (ed.), *L'ellensimo italiota dal VII al XII secolo* (Athens, 2001), pp. 261-272.

Review of Leslie Brubaker, *Vision and Reality in ninth-century Byzantium*, in *Early Medieval Europe* 10 (2001), pp. 121-122.

Lectures:

"Some images of the Mother of God in early medieval Rome", at the 22nd Canadian Conference of Medieval Art Historians, Queen's University International Study Centre, Herstmonceux Castle, England, April 25th, 2002.

"The Church of San Marco in Venice: a history in art", public lecture at the British School at Rome, June 14th, 2002.

He is now Head of the Department of Art (art history, fine art, art conservation) at Queen's.

G. PEERS:

Publications:

Sacred Shock: Framing Visual Experience in Byzantium, under contract at Pennsylvania State University Press.

"A Cretan in Paris: Angelos Vergecios and Greek Natural History in the French Renaissance", *Proceedings of the 9th International Congress of Cretan Studies* (forthcoming).

"Word Over Image: Manuel II Palaiologos's Ekphrasis on a Tapestry in Paris", *Revue des études byzantines* (forthcoming).

Lectures:

"Framing Orthodoxy: Presence and Assimilation on Revetment", at the Annual Spring Symposium of Byzantine Studies, University of Durham, England, March, 2002.

"Orthodox Magic: An Amulet Roll in New York and Chicago", at the Twenty-Eighth Annual Byzantine Studies Conference, Ohio State University, Columbus, Ohio, October, 2002.

"'Talking with Animals': Byzantine Natural History in Sixteenth-Century France", at the Sixteenth-Century Studies Conference, San Antonio, Texas, October, 2002.

F.E. SHLOSSER:

Publication:

"The Exarchates of Africa and Italy", forthcoming in *Jahrbuch der österreichischen Byzantinistik* 53 (2003).

"The Slavs in sixth-century Byzantine Sources" (in progress).

Lectures:

"Dressed for the Occasion", in the Department of History, Concordia University.

"The Cardinal Bessarion," at the Liberal Arts College, Concordia University.

She is at present Undergraduate and Honours Advisor and Chair of the Undergraduate Committee in the Department of History at Concordia.

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A BRIEF TRIBUTE FOR DANIEL SAHAS, PAST PRESIDENT OF THE CANADIAN COMMITTEE OF BYZANTINISTS

Daniel Sahas has been the sixth president of the Canadian Committee of Byzantinists which was then, and still is, a national committee of the A.I.E.B. In 1997 the presidency was taken over by Antony Littlewood, and last year Daniel, his wife Sophia and their young children returned to Greece. No doubt, we have lost a dedicated and very active member.

When Daniel Sahas became president after Sheila Campbell, he immediately addressed himself to the task of enlarging the membership of our Committee. It was a successful campaign which I remember well. We also attempted to draft a constitution for the Canadian Committee of Byzantinists which, however, never went beyond the initial stages. The most important contribution that Daniel Sahas made to the intellectual life of the Canadian Byzantinists was, without doubt, the issuing of a regular newsletter, the Canadio-Byzantina. As Daniel would say, he believes in the written word, and he saw this as a means "to bridge the vast distances of Canada". Yet it does more than that by also facilitating exchanges with other national committees. This wonderful idea is now carried on by Antony Littlewood, our present president. Thus there is continuity in that slender thread which ties the Canadian Byzantinists together. We would otherwise know so little of one another, given the peculiarities of the field since individually we are placed in departments of Classical Studies, History or Art History, and Religion or Theology.

To sum up Daniel Sahas' activities during his presidency: he represented the Canadian Committee of Byzantinists at two international conferences of the A.I.E.B., namely at Moscow and Copenhagen where he also participated in the election of the executive.

We surely will miss Daniel and Sophia, but can only hope that with the help of electronic mail which has melted away the "vast distances", they will stay in touch with us individually and with the Canadian Committee of Byzantines generally. For now we say adieu, and wish them a happy and prosperous life in Greece.

Franziska E. Shlosser

NEW PROGRAMMES IN ORTHODOX THEOLOGY

A programme leading to the degree of Master of Arts in Orthodox Theology began in September in Toronto at the Pontifical Institute of Mediaeval Studies (59 Queen's Park Crescent East, tel. 416-926-1300, ext. 3440). Although it is administered by the University of Sherbrooke in Québec, spiritually it is under the Greek Orthodox Church, the Orthodox Church in America and the other Orthodox Churches of Canada. The courses are offered on Monday, Tuesday and Thursday evening from 7pm to 10pm.

The programme began with thirteen students, five of whom are Greek-Canadian and the rest Canadians of various other backgrounds. During the first semester of the academic year 2002-2003 six courses have been given, three preparatory and three graduate. The preparatory courses are: 1) Introduction to Orthodox Theology; 2) Introduction to Orthodox Biblical Studies; 3) The Liturgical life and tradition of the Orthodox Church. The graduate courses are: 1) Hellenistic Philosophy and Orthodox Theology; 2) Biblical Theology; 3) Ecclesiology of the Orthodox Church through an examination of the original sources.

These courses are taught by Rev. Professor Pavlos Koumarios, who is the director of the programme, Dr. Andreas Andreopoulos and Professor Richard Schneider. According to the backgrounds of the faculty, the main areas of specialization offered at the Toronto programme are Patristics, Liturgics, Biblical Theology, and Sacred Art.

Rev. Professor Pavlos Koumarios studied Theology in Athens and Rome and is currently writing a second doctoral dissertation for the Faculty of Theology of the University of Thessaloniki. He is also completing a postdoctoral study for the Pontifical Institute of Mediaeval Studies. His doctoral research in Rome was in the field of Worship and Liturgics, while his second dissertation is in Patristics. Rev. Koumarios is a priest of the Greek Orthodox Church, serving in one of the four churches of the Greek Community of Toronto and is a member of the diocesan council. He teaches Liturgics, Hagiology and Canon Law at the Theological Academy of the Greek Orthodox Metropolis of Toronto. He is also teaching at St. Paul's University in Ottawa, and has published extensively in academic theological journals.

Dr Andreas Andreopoulos studied Education, Psychology, Philosophy, Theology and Sacred Art in Greece, Toronto and Britain. He completed his doctoral dissertation at the Department of Theology in Durham, England, with the eminent patrologist Andrew Louth; and he subsequently studied Sacred Art at the Pontifical Institute of Mediaeval Studies. He has taught theology at St Michael's University and theology and art at Concordia University. Dr Andreopoulos has published several articles in academic journals, covering theological, psychological and artistic issues, and has written a book of fiction.

Professor Richard Schneider has taught Church History and Sacred Art for over thirty years at York University, and also Liturgical Art at St Vladimir's Theological Seminary, New York. He too teaches at St Paul's University, Ottawa. He is a member of the Orthodox Church in America and a member of its diocesan council and is president of the church council of the OCA parish Christ the Saviour. He has published many theological articles and has successfully organized theological conferences.

For further information please contact Rev. Professor Pavlos Koumarios or Dr Andreas Andreopoulos at 416-926-1300 ext. 3440 (both), or at pavloskoumarios@yahoo.com and aandreopoulos@hotmail.com respectively.

Another, sibling, programme in Master of Arts in Orthodox Theology, specializing in Patristics and Biblical Theology, is due to begin in Montreal in September of 2003. The founder of this programme is Professor John Hadjinicolaou, a multi-faceted and multi-talented academic, something that is reflected in his personality and his academic specialization in various fields such as Environment Architecture and Theology. He teaches at the Universities of McGill, Concordia and Sherbrooke and is a member of the International Council of the Protection of the Environment of the United Nations, and of the diocesan council of the Orthodox Church in America. For further information on this programme, please contact Dr John Hadjinicolaou at JohnH@top.ca.

Andreas Andreopoulos

AN M.A. PROGRAMME IN LATE ANTIQUITY

Geoffrey Greatrex reports that the Department of Classics and Religious Studies at the University of Ottawa is "in the process of establishing an M.A. which will focus on late antiquity (A.D. 200-700). It will be a one-year course with a mémoire (rather than a thesis) and will offer students a thorough grounding in the period. More information will follow; the first admissions will be in autumn 2004."

TEACHING BYZANTINE HISTORY IN ADULT EDUCATION PROGRAMMES

Although Byzantine studies have gained a foothold in Canada, the subject is by no means taught as widely in universities as it should be. Even the University of Toronto, the self-styled Harvard of the north, whose commemorative banners proclaim 175 years of "great minds", has never seen fit to improve any of those minds with programmes, much less the odd survey course, in Byzantine history. But one avenue lies open to specialists in this field who would like to offer a course in Byzantine studies. Many universities now have extension or adult education programmes which might well be open to a proposal to teach a course in Byzantine history or art. The School for Continuing Studies at the University of Toronto is one such programme. Over the past eight years I have taught several courses in Byzantine history, or in related subjects such as the Crusades, and as the SCS casts its nets ever wider to haul in the middle-aged baby boomers, the opportunity to develop more courses looms ahead.

Having taught at the university and the high-school level, I can say that these adult education courses have proven to be the most rewarding teaching that I have done. This is not to say that undergraduate or high-school teaching comes a distant second in comparison; but the

level of interest and commitment of undergraduates and high-school students does tend to vary, and there are days when the little lambs in my high school would rather indulge their love of frolicking than heed the wise shepherd. By contrast, the students attending continuing studies courses are there by choice. They listen, they ask good questions, and they take a sincere interest in the material. Some have taken other courses in history and wish to extend their range of knowledge; some have related interests in art or mediaeval studies; and some are seeking to learn more about their ethnic or religious heritages.

Something I find amusing, but telling, is the admission by nearly all adult students that they hated history in high school, loathing the subject as a dull procession of names, dates, etc. Once having gone on in life, though, and having acquired a wider range of experience, they find that courses in history offer a context or explanation for current events and their encounters with foreign cultures. Perhaps the greatest asset of Byzantine history is its relevance to so many other subjects, and teaching adults plays to this strength. They are more receptive to Byzantine history as part of the deeper background to events in the Middle East, the tragedy of Yugoslavia, or the cultural, religious, and political divisions between eastern and western Europe. Many, too, after devoting years to a career or profession, wish to cultivate or resume interests which time and other commitments did not allow earlier. History for them has gained a significance which is sometimes hard to communicate to younger students who, through no fault of their own, have not yet seen much of life outside their immediate circumstances.

Toronto is home to large Greek and Slavic communities, always a ready source of students, but I have also met students from other, smaller groups such as Coptic, Syriac, and even Maronite Christians. Often they have remarkable stories of their own to tell. During a break, one gentleman of Armenian origin told me that his family had lived near Lake Van. His grandfather was assigned to the local Turkish police chief as an errand-boy, and so was spared when the Armenian population was deported or massacred in 1915-1916. Another student, an elderly German gentleman who had lived briefly in Istanbul after leaving Germany in the 1930s, could remember the outbreak of the First World War and had seen the Kaiser at a military review in 1917. He had also laid eyes on Kemal Ataturk. Many students have also travelled widely, or are intending to travel, in the lands that once belonged to the Byzantine or Ottoman Empires. This wealth of backgrounds and perspectives gives a course much greater immediacy, and makes Byzantine civilisation less remote than it must seem to students in university and high school.

The length and structure of the courses depend on factors not strictly academic. The SCS is always scrambling for rooms - I had one classroom in the zoology building and taught under the glassy stare of stuffed penguins - and is always trying to reduce costs, so the number of hours must be adjusted to ever changing conditions. I usually divide a course on Byzantine history into three sections, early, middle, late, with eight to ten meetings allotted to each one. The classes are two hours in length. The approach I have found most effective is to present a formal lecture in the first hour, covering the history and historiography of a given period. The second hour is given to a seminar on some aspect of Byzantine life or culture, based on primary sources or slides. Descriptions of ancillary disciplines such as palaeography, numismatics, or sigillography, acquaint the students with the methods of studying Byzantine civilisation. Another topic which has piqued their interest is the history of Byzantine studies, and the tradition of Byzantinology in different countries. Byzantine scholars have certainly been a pretty entertaining lot over the years - one thinks of Vasiliev weeping every year as he tried to finish his lecture on the fall of Constantinople - and the students enjoy hearing about the personalities who have made important contributions to the field. It affords the opportunity to talk about changing attitudes towards

Byzantium in the English-speaking world, as well as the legacy of such scholars as Bury, Lemerle, or Ostrogorsky. It also opens the way for students to offer their thoughts or questions and, in some cases, their own expertise in certain subjects. A presentation on Byzantine coins once prompted a gentleman to bring in his private, very impressive, collection of Crusader coins, while a reading of the Pantokrator typikon elicited a lively response from a group of doctors and nurses attending the course.

I hope that my entirely positive experience in teaching Byzantine history in this milieu will lead others to consider the possibility themselves. On another note, I suspect that adult education programmes may be the salvation of the humanities. It is increasingly difficult to persuade younger student of the merits of a degree in classics or history; understandably, they tend to head for "career"-bound studies in business or various professions, often at the encouragement of guidance counsellors and parents who read economic forecasts and look upon university as a vocational school. Yet it is my impression, from visiting graduates of my high school, that they do not find these studies intellectually challenging or stimulating, and that they would like to take at least one course in literature, history, or art. The availability of continuing studies programmes, not necessarily leading to a degree but aimed at fostering knowledge and interests in the humanities, may present a useful complement to professional courses, or offer a good programme to return to once a career path has been established. There is no shortage of students at university these days, especially in Ontario, and as the general population ages and enters retirement, there will certainly be a growing number of people eager for the sort of intellectual enrichment that Byzantine studies can provide.

Eric McGeer

ARCHAEOLOGICAL EXCAVATIONS IN BATURYN (EASTERN UKRAINE) IN 2002

As was reported in *Canadio-Byzantina* 13 (2002), the summer of 2001 saw the first season of the joint excavations in Baturyn by the Pontifical Institute of Mediaeval Studies (PIMS), Toronto, and the University of Chernihiv. The second season took place this past summer. The expedition was sponsored, in part, by the Canadian Institute of Ukrainian Studies (CIUS), the Shevchenko Scientific Society of America, and by other donors. The University of Chernihiv provided some 70 students and scholars led by Dr Volodymyr Kovalenko. Dr Volodymyr Mezentsev represented PIMS and CIUS at the site. Prof. Martin Dimnik (PIMS) oversaw the funding and helps to publicize the excavations in academic publications.

Archaeological explorations have revealed that mediaeval Baturyn had contacts with the Byzantine Empire. Although the Mongols destroyed it around 1239, in the seventeenth century the Cossacks set it up as the capital of the Hetman State. In 1708, after Hetman Ivan Mazepa had joined the Swedes, Peter the Great sent troops which massacred the population of Baturyn.

In 2002 the expedition uncovered almost completely the foundations of the hetman's palace, thereby establishing its architectural design. The digs revealed the foundation of a contemporaneous wooden church nearby and the remnants of a rich urban house. Once again skeletal remains of victims of Peter's massacre were unearthed. The excavations also yielded weapons and tools, a gilded copper icon, bronze and silver ornaments for women, a fragment of brocade embroidered with golden and silver threads, ceramic tobacco pipes, and fragments of pottery and glass ware. Numerous finds of Western European and Russian silver and copper

coins and German lead seals testify to the lively commercial contacts maintained by the hetman capital. The archaeological team unearthed nearly 60 types of decorative glazed ceramic tiles with relief patterns derived from Byzantine iconography and Ukrainian folk art.

The team has made documentary videos of the history, antiquities, and joint excavations of Baturyn. It also plans to publish the results of its findings. In 2003, the joint project will be renewed for a third summer season.

Martin Dimnik and Volodymyr Mezentsev

TRIP TO TURKEY, MAY 2002

This trip, the second part of my tour of the Roman eastern frontier, was somewhat shorter than my first one (in 2001 to Syria), but managed to cover a considerable amount of ground nevertheless. The trip was undertaken in the company of Christopher Lillington-Martin, a doctoral student at Reading University, who himself secured some funding for the journey from the British Institute of Archaeology at Ankara.

On Friday 17th May we set off very early from Heathrow bound via Istanbul, for Gaziantep, which we eventually reached a little after midnight. The next day we set off in our hired car for Antakya (Antioch), a three-hour drive away via Islahiye (along the road which skirts the foothills of the Nur Dağ to the west). We explored the city (the archaeological museum in particular was impressive, especially its mosaics), but an attempt to make our way up to the walls of the city to the East was foiled by the inadequate instructions in Sinclair's *Monuments of Eastern Turkey*, which was our main guide book. However, the following day we arose very early, and by means of a back road (and roadsigns) we were able to make our way to the walls and the tenth century citadel overlooking the city. In many places the fifth-century walls remain clearly visible. After breakfast, we drove southeastwards, heading first to the monastery of St Symeon the Stylite (the Younger), a site commanding wide views, both of Antioch to the north-west and of the coast to the east. Fairly substantial remains still exist, but they are far less lavish in their decoration than the complex associated with Symeon the Elder. Finally, we proceeded to the coast to Seleucia Pieria, visiting parts of the upper city and the canal dug in the first century A.D.

On Sunday 19th May we undertook our longest drive, which took us from Antakya, along the Syrian frontier, via Kilis, to Urfa (Edessa). There we had difficulty in finding a hotel and limited ourselves to a preliminary reconnoitre of the city. The following day we pushed further east, along the route of the old Roman military road, to Mardin. We halted at Viranşehir (Constantia) in an effort to observe any traces of late Roman fortifications (noted by Sinclair), but, on the eastern side of the city at any rate, none remain. Having again with difficulty found accommodation (the choice being somewhat limited), we spent a pleasant afternoon exploring Mardin. Several churches remain there, one of which at least is still actively in use; we were shown around it by children eager to show off their knowledge of Syriac. The fortress at the top of the hill where the city lies is still used by the military and consequently impossible to visit.

On Monday 21st May we rose early, around 5 a.m., in order to get as much time in as possible at the site of Dara. There, as so often, we were escorted around much of the site by young boys, curious as to why we should be so interested by the ruins. We were able to effect a close examination of the remains, which are being steadily eroded by the growth of a Kurdish village on the site; the local school, we were informed, now has 375 children, about 200 of

whom come from the community at Dara. Nevertheless, one local family was kind enough to open up the basement of their house, to reveal that it concealed the cistern close to the south wall of the city (helpfully illuminated by light bulbs they had installed). We gazed from the ancient city at the site of the battle of Dara, now under cultivation. We had time to visit the necropolis to the west of the city as well, discovering many tombs hollowed out in the rock (as there had been also at Seleucia, below the upper city); in some cases even the colour remained on some crosses and other decoration. En route back to Mardin, we halted at the monastery Deir Zaferan, where we were accorded a guided tour by Fr Gabriel, one of only two surviving monks there. He helpfully corrected several minor errors in Sinclair's description of the site.

Not wishing to prolong our stay in the rather basic accommodation we had secured in Mardin, we headed north, to Diyarbakır, pausing briefly to admire from afar the site of a late Roman fortress at Zerzevan Kale. We spent the next morning inspecting the walls of Amida, along which it is possible still to walk (at least in the western part of the city). We also had time to visit the archaeological museum there, which was well organised. The rest of the day was spent in our journey southwestward to Urfa. We now had the chance to explore the city thoroughly on the Thursday afternoon, as well as on the next day, Friday 24th May. The citadel and the gardens to the north of it are most impressive and the whole area (Pools of Abraham etc.) an agreeable spot for tourists to rest and admire the greenery. We were able also to visit the museum, which houses some remarkable mosaics (with Syriac inscriptions) and statues. On the Friday afternoon we took the opportunity to drive out to Harran (Carrhae) and observe the city's mediaeval walls; little remains of the late antique period, however. Much of the area is under cultivation, thanks to pipelines no doubt bringing water from the dam projects to the north.

Finally, on Saturday 25th May, we returned to Gaziantep, where we abandoned our car; in seven days we had clocked up 1500 km. It remained to explore Gaziantep itself, including its citadel, the scene of a siege by the French in the 1920s, and its museum, which brought together interesting items from the whole region, including some particularly striking mosaics from Zeugma. Early on the Sunday morning we flew out to Istanbul and thence back to Heathrow.

Thus I was able to extend my knowledge of the frontier region and to visit the site of many notable events in late antiquity thanks to SSHRC's grant. It was most helpful to my appreciation of the sites, not to mention the driving etc., to be accompanied by Chris, whose enthusiasm for both Procopius and the events he describes was a constant spur to fit in as much as possible.

Geoffrey Greatrex

FUTURE CONFERENCES, 2003

An Interdisciplinary conference on "Perceptions of the Past/Visions of the Future" will be held at the Centre for Mediaeval Studies of the University of Toronto on February 22nd.

The 6th Annual Symposium will be held at Saint Michael's College, University of Toronto on February 28th to March 1st. Its subject will be "Limina: Thresholds and Borders". For details contact Professor J. Goering at goering@chass.utoronto.ca.