

# CANADIO-BYZANTINA

A Newsletter published by the  
Canadian Committee of Byzantinists

No. 15 – March 2004



*Fresco of ladder of St John Klimakos in trapeza of Dionysiou, Athos*  
[Photograph: A.R. Littlewood]

*I must begin with an apology for the tardiness of arrival of this issue of our newsletter, for which I can plead only the increasingly dilapidated state of my antediluvian mechanical crutch and my own technological incapacity (and also the fact that I regularized the annual date of issue as January in 1998).*

*We are most grateful indeed to the Faculty of Arts and Science of Concordia University for the generous gift of \$500 to our Canadian Committee. This is most welcome, for the Committee's dues for membership of the International Association are considerable; and Canadio-Byzantina has to be paid for entirely by my department. Some members are splendidly conscientious and punctual in sending Professor Shlosser their personal annual dues; some are occasional contributors; some are reported to the Internal Association as members and receive this newsletter without making any financial contribution whatsoever. May I urge delinquent members, if not to fill, at least to cover the bottom of our coffer ?*

*Congratulations are due to Glenn Peers for promotion at the University of Texas at Austin, and for election to the Committee on the Gennadius Library of the American School of Classical Studies at Athens. And also to John Wortley, who was Leverhulme Visiting Professor at the Queen's University Belfast in the Autumn of 2002, Visiting Fellow for two months at Princeton (Hellenic Centre) in the Winter of 2003, and who will be International Visiting Fellow at Belfast for four months this coming Winter. John wishes members to know that, now in retirement, he is "prepared to go more or less anywhere to do anything I am more or less qualified to do, the only condition being that I not be 'out of pocket', i.e. travel and expenses must be paid".*

*It remains for me to thank contributors to this year's edition. Franziska Shlosser has written an appreciation of our first president and, indeed, our founder, the distinguished art historian George Galavaris; and also a brief history of the Canadian Committee, for which she is uniquely qualified as having been its secretary or secretary/ treasurer almost from its inception. Martin Dimnik and Volodymyr Mezentsev have given us their annual report to keep us up-to-date with the interesting excavations at Baturyn. Paul Moore has described the nature of his about-to-be-published magnum opus, "Iter Psellianum", a learned examination of the manuscripts of Michael Psellos (Byzantium's Cicero, but a figure of more catholic interests than the Roman). Neil Moran, in recounting his and other scholars' research, will have whetted our appetites for more findings of the acoustical properties of Aghia Sophia and their implications for the nature of the Byzantine singing under what was for so many centuries the largest dome in the world. Eric McGeer has taken time off from his cataloguing of seals to explain to us the often ignored but historically often invaluable science of sigillography. All but one of these items I requested. May I urge members to submit to me articles of their own choice? Please!*

*Antony Littlewood*

## **ACTIVITIES OF MEMBERS**

### **E.C. BOURBOUHAKIS:**

#### **Publications:**

"Five Miracles of St. Menas" (with John Duffy), in J.W. Nesbitt (ed.), *Byzantine Authors: Literary Activities and Preoccupations. Texts and Translations dedicated to the Memory of Nicolas Oikonomides* (Leiden/Boston, 2003), 65-81.

"Pleas from Prison: The 'Political' Persona of Michael Glykas. A study of literary artifice in the politikos stichos of the twelfth century" (in progress).

He is now in the fifth year of his Ph.D. in the Department of Classics at Harvard University. After a year of teaching various courses in Byzantine and Classical literature ranging from Pindar to Prodrornos, as well as serving out his tenure as assistant editor of Harvard Studies in Classical Philology, he took up a DAAD Doctoral Fellowship at the Byzantinisches Institut of the Freie Universität Berlin. His dissertation is an edition, with translation and commentary, of five opuscula of Eustathius of Thessalonike, together with a partial literary profile of the good bishop.

### **D.F. Buck:**

#### **Publication:**

Review of W. Ball, *Rome in the East: the Transformation of an Empire* (New York, 2000), in *Mouseion* 46 (2002), 108-111.

M. DIMNIK:

Publications:

*The Dynasty of Chernigov 1146-1246* (Cambridge University Press, 2003).

"Was Oleg Svyatoslavich the First Prince of Novgorod Severskiy?", in *Druzhynni starozhytnosti Tsentral'no-Skhidnoi Ievropy VIII-XI st.* (Chernihiv, 2003), 26-32.

Lectures:

"Who Was the Elder Svyatoslavich, Oleg (d. 1115) or David (d. 1123)?", to the Ukrainian-Scandinavian International Archaeological Expedition at Shestovitsa [Ukraine], a Varangian (Viking) staging post on the famous trade route from the Varangians to the Greeks, July 15th, 2003.

"Was Oleg Svyatoslavich the First Prince of Novgorod Severskiy?" at the conference "Druzhynni starozhytnosti Tsentral'no-Skhidnoi Ievropy VIII-XI st.", Chernihiv-Shestovytsia [Ukraine], July 17th, 2003.

He is a member of the organizing committee of the Fourth International Numismatic Conference of Croatia, which will be held on the historic island of Hvar (Pharos) in the Adriatic, September 20th-25th, 2004.

A.FOTIOU:

Publication:

Edition of the anonymous *On Political Science* for TTH series (forthcoming).

P. GRAY:

Publications:

"The Sabaite Monasteries and the Christological Controversies of the Fifth and Sixth Centuries", in J. Patrich (ed.), *The Sabaite Heritage in the Orthodox Church from the Fifth Century to the Present* (Orientalia lovaniensia analecta 98, Leuven, 2001), 237-243.

"Theological Discourse in the Seventh Century: The Heritage from the Sixth Century", *Byzantinische Forschungen* 26 (2000), 219-228.

*Leontius of Jerusalem, Contra Monophysitas* (Oxford Early Christian Texts) is in the final stage of preparation.

He adds "I can also report that I (a) presented a seminar at Oxford that was an expanded version of the paper presented at last year's CSPS conference, i.e. on "The 'Emperor-Theologian' at Work: Justinian at the Conversations of 532;" (2) have decided that, in the closing years of my career at York and into my retirement years, I would like to write a book on the Fifth Ecumenical Council. I'd want to cover the Vorleben thoroughly, as that's of course something I've worked on throughout my career, but I'd also want to deal thoroughly with the acts, and with the Nachleben. Anyone having ideas, suggestions, information to offer is urged to get in touch with me: pgray@yorku.ca."

G GREATREX:

Publications:

"Recent work on Procopius and the composition of Wars VIII", forthcoming in *Byzantine and Modern Greek Studies* 27 (2003), 45-67.

"Dukes of the eastern frontier", forthcoming in J.F. Drinkwater and B. Salway (edd.), *Lupi Passus. Festschrift W. Liebeschuetz*.

A.R. LITTLEWOOD:

Publication:

"Byzantium the Guardian and Preserver of Hellenism" (lecture given at Concordia University in January, 2003, now in press).

Review:

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

Lectures:

"Byzantine Gardens", at Centenary Meeting of The Classical Association, University of Warwick, England, April, 2003.

"The Byzantine Garden in History, Literature and Art", at the University of Cyprus, November, 2003.

He also visited the University of Wisconsin at Milwaukee in May to assess its library's Classical holdings; and was a member of the Selection Committee for two appointments in Byzantine Philology at the University of Cyprus.

E.M. MCGEER:

Publication:

Volume V of *The Catalogue of the Lead Seals at Dumbarton Oaks and in the Fogg Museum of Art* (prepared in collaboration with John Nesbitt and the late Nicolas Oikonomides), is due to be published in the summer of 2004.

A translation and commentary of the eleventh-century chronicle known as "Skylitzes Continuatus" (in collaboration with John Nesbitt) is in preparation.

N. MORAN:

Publications:

*Introduction to Early Medieval Notation*, a translation of Constantin Floros' *Einführung in die Neumenkunde* (to be published in 2004).

"Searching for the Soul of the Hagia Sophia," forthcoming in *Centrul de Studii Bizantine, Acta* 7 (Iasi, Romania, 2004).

"Kipling's Afghanistan," forthcoming in *Toronto Studies in Central and Inner Asia* 6 (2004).

"An Acoustical and Mathematical Analysis of the Hagia Sophia in accordance with Boethian principles," forthcoming in *Schriften zur Gregorianik-Forschung* 2 (Cologne, 2004).

"The Choir of the Hagia Sophia," forthcoming in *Oriens Christianus* (Munich, 2004).

"Dr. Charles Owen and the Kiplings," forthcoming in *Kipling Journal* (London, 2004).

"Music and Liturgy in the Hagia Sophia," forthcoming in the proceedings of the *Kolloquium 'Architektur und Liturgie' an der Universität Greifswald* (Greifswald, 2004).

Works in progress:

"The Churches of Kosovo"; "Byzantine Carpet Ideology"; "Byzantine Music Palimpsests: Codex Vaticanus graecus 1844"; "Photographs from the Afghan Boundary Commission 1884-86" (to be published as part of the series *Wars on the Frontier India/Afghanistan 1846-1947*, ed. by Omar Khan).

J.OSBORNE:

Publications:

"The dado programme in Giotto's Arena Chapel and its Italian Romanesque antecedents", *The Burlington Magazine* 145 (2003), 361-365.

"Images of the Mother of God in early medieval Rome", in A. Eastmond and L. James (edd.), *Icon and Word: The Power of Images in Byzantium. Studies presented to Robin Cormack*, (Aldershot, 2003), 135-156.

"The narthex of San Marco, Venice" (article in progress).

Lectures:

"The Church of San Marco in Venice: a history in art", at Morley College, London.

"St Peter's needle and the ashes of Julius Caesar", at The British School at Rome.

"The Christianisation of the Roman Forum", at the Department of Classics, Queen's University.

"The murals of Crescentius in S. Lorenzo fuori le mura, Rome" at The 38th International Congress of Medieval Studies, Kalamazoo.

"Dating medieval mural painting in Rome: a case study from S. Lorenzo fuori le mura", at International Medieval Congress, Leeds.

J. PAYTON:

Publications:

"Toward a Russian Orthodox Worldview for Post-Soviet Society," in Jonathan Sutton and Wil van den Bercken (edd.), *Orthodox Christianity and Contemporary Europe*, (Eastern Christian Studies 3, Leuven, 2003), 299-318.

"Drawn Eastward: the Attraction of Eastern Orthodoxy for Western Christians," in Peter Lillback (ed.), *The Practical Calvinist: An Introduction to the Presbyterian and Reformed Heritage*, (Fearn, Ross-shire, Great Britain: Christian Focus Publications, 2002), 53-67 .

"Recent Developments in the Balkans: Summary and Comment," in *Religion in Eastern Europe* 22 (2002), 37-46.

Reviews:

Maria Craciun, Ovidiu Ghitta, and Graeme Murdock (edd.), *Confessional Identity in East-Central Europe*, in *The Sixteenth Century Journal* 34 (2003), 799-800.

Victoria Clark, *Why Angels Fall: A Journey through Orthodox Europe from Byzantium to Kosovo*, in *The Christian Century* 120, No. 5 (March 8, 2003), 40-41.

John Behr, *The Way to Nicaea*, in *Calvin Theological Journal* 38 (2002), 359-360.

Marina Dmitrieva and Karen Lambrecht (edd.), *Krakau, Prag und Wien: Funktionen von Metropolen im frühmodernen Staat*, in *The Sixteenth Century Journal* 33 (2002), 1201-1203.

Norman Russell, *Cyril of Alexandria*, in *St. Vladimir's Theological Quarterly* 46 (2002), 281-284.

Myroslaw I. Tataryn, *Augustine and Russian Orthodoxy: Russian Orthodox Theologians and Augustine of Hippo – A Twentieth-Century Dialogue*, in *Studies in East European Thought* 17 (2002), 224-236.

Elisabeth Behr-Sigel and Kallistos Ware, *The Ordination of Women in the Orthodox Church*, in *Calvin Theological Journal* 37 (2002), 172-174.

Alistair Stewart-Sykes (ed. and tr.), *Melito of Sardis: On Pascha*, in *Calvin Theological Journal* 37 (2002), 156-157.

Paul Valliere, *Modern Russian Theology: Bukharev, Soloviev, Bulgakov – Orthodox Theology in a New Key*, in *Religion in Eastern Europe* 22 (2002), 45-47.

Janine R. Wedel, *Collision and Collusion: The Strange Case of Western Aid to Eastern Europe*, in *Religion in Eastern Europe* 22 (2002), 47-49.

Popular Article:

"Why are Conservative Christians Not Calling for the Impeachment of President Bush?," in *Christian Courier*, #2722 (August 25, 2003), 15.

Lectures:

“Patristic Perspectives on Peace: Ancient Counsel for Contemporary Macedonia”, at Conference on “Confidence Building between the Churches and Religious Communities in Macedonia through Dialogue” in Skopje, Macedonia, May 13th, 2002.

“Clash of Civilizations or Dialogue among Religions? Macedonia and History”, at Conference on “Religious Developments in Southeastern Europe” in New York, March 15th, 2003.

“Looking East: The Importance of Byzantium and Eastern Europe for our Teaching”, at a workshop presented at the Ontario Christian School Teachers Association (OCSTA) Conference, Ancaster, Ontario, October 24th, 2003.

G. PEERS:

Publications:

*Sacred Shock: Framing Visual Experience in Byzantium* (book forthcoming [summer, 2004] from Pennsylvania State University Press).

"Word Over Image: Manuel II Palaiologos's Ekphrasis on a Tapestry in Paris," *Revue des Études Byzantines* 61(2003), 201-13.

Reviews:

Guntram Koch (ed.), *Byzantinische Malerei. Bildprogramme-Ikonographie-Stil*, (Wiesbaden, 2000), in *Speculum* 78 (2003), 220-221.

H. Maguire, *The Icons of Their Bodies. Saints and Their Images in Byzantine Art* (Princeton, 1996), in *Speculum* 78 (2003), 224-226.

Antony Littlewood et al. (edd.), *Byzantine Garden Culture* (Washington, D.C., 2002), in *Speculum* 79 (2004), 232-235.

K.M. Ringrose, *The Perfect Servant: Eunuchs and the Social Construction of Gender in Byzantium* (Chicago, 2003), forthcoming in *The American Historical Review*.

V. Ruggieri, *Il golfo di Keramos dal tardo-antico al medioevo bizantino* (Catanzaro, 2003), forthcoming in *Orientalia Christiana Periodica*.

L. James, *Empresses and Power in Early Byzantium* (London, 2001), forthcoming in *Byzantine and Modern Greek Studies*.

Lecture:

"Magic and the Mandyliion: On a 14-Century Greek-Arabic Amulet Roll," at Queen's University (Belfast), Birmingham University, Keble College (Oxford) and Harvard University, March/April, 2003.

He is still a Member of the Governing Board, Byzantine Studies Conference and its Secretary; and has been elected a Member of the Committee on the Gennadius Library, American School of Classical Studies at Athens.

F.E. SHLOSSER:

Publications:

"The Exarchates of Africa and Italy," *Jahrbuch der österreichischen Byzantinistik* 53 (2003), 27-45.

"The Slavs in Sixth-Century Byzantine Sources," *Byzantinoslavica* 61 (2003), 75-82.

"Diocletian and the Last Persecution of Christians in the Roman Empire," forthcoming in *Encyclopedia of Genocide and Crimes Against Humanity* (Macmillan).

Review:

Timothy S. Miller, *Orphans in Byzantium: Child Welfare in the Christian Empire* (Washington, D.C), in *The Medieval Review*, 2003.

Lecture:

"The Byzantine Curriculum: Past, Present and Future," invited lecture given to Concordia Hellenic Studies (to be published).

J.T. WORTLEY:

Publications:

"Grazers [*Boskoi*] in the Judaeen Desert", in *The Sabaitic Heritage in the Orthodox Church from the fifth century to the present* (Orientalia Lovaniensia Analecta, Leuven, 2001), 37-48.

"Death, Judgement, Heaven and Hell in Byzantine 'Beneficial Tales'", *Dumbarton Oaks Papers* 55 (2001), 53-69.

"Some Light on Magic and Magicians in Late Antiquity", *Greek, Roman and Byzantine Studies* 42 (2002), 289-307.

"Icons and Relics: a comparison", *ibid.* 43 (2002/3), 161-174.

"Aristotle on the aged: a re-assessment" in *Faith, Reason and Economics: Essays in honour of Anthony Waterman*, Winnipeg, 2003.

## MEMBERS' E-MAIL ADDRESSES

Andreas Andreopoulos - aandreopoulos@hotmail.com

Emmanuel Bourbouhakis - bourbouh@fas.harvard.edu

David Buck - dbuck@upei.ca

Sheila Campbell - sheila.campbell@utoronto.ca

Erica Cruikshank Dodd - edodd@uvic.ca

Martin Dimnik - martin.dimnik@utoronto.ca

John Foreman - jforeman@sympatico.ca

Thanos Fotiou - tfotiou@rogers.com (new)

Patrick Gray - pgray@yorku.ca. [new]

Geoffrey Greatrex - greatrex@uottawa.ca

Richard Greenfield - greenfie@qsilver.queensu.ca

Philip Kiernan - kiernapj@email.uc.edu

Pavlos Koumarianos - pavloskoumarianos@yahoo.com.

Antony Littlewood - splinter@uwo.ca

Eric McGeer - emcgeer@scs.on.ca

Volodymyr Mezentsev - v.mezentsev@utoronto.ca

Marcus Milwright - mmilwrig@finearts.uvic.ca

Neil Moran - scaraboids@yahoo.com (changed)

John Osborne - osbornej@post.queensu.ca

Glenn Peers - gpeers@mail.utexas.edu

Franziska Shlosser - shlosse@vax2.concordia.ca

Robert Sinkewicz - r.sinkewicz@utoronto.ca

John Wortley - wortley@cc.umanitoba.ca

Susan Young - rosie@auracom.com



*Ionic capital including Christian cross from fifth-century basilica of Ag. Leonidas, Lekhaion, near Corinth*  
[Photograph: A.R. Littlewood]

## REMEMBERING GEORGE GALAVARIS

George Galavaris was born in Athens, Greece, and was educated there. He completed his Ph.D. in Art History and Archaeology in the United States at Princeton University under the guidance of A.M. Friend and Kurt Weitzmann. After two years as a Visiting Fellow at the Dumbarton Oaks Centre for Byzantine Studies, he came to McGill University in 1959, and was promoted to full professorship in 1965. He taught at McGill for 35 years till his retirement in 1994. During this long period, he was frequently visiting fellow at universities in Europe and the United States. Back in Canada, he was honoured by being placed among “Canada’s 23 Excellent Teachers” in a survey sponsored by the University of Toronto and the Canada Council.

He authored numerous books and articles published in refereed journals. The breadth of his research and the expanse of his work reach from Byzantine to Modern and Nubian Art, from philosophy and theology to Rainer Maria Rilke. But, that wasn’t all. He was also an artist himself—a painter and an accomplished musician. He loved opera, and appreciated fine concert performances. What has the most relevance for Canadian Byzantinists, however, he was the founder, and first president, of the Canadian Committee of Byzantine Studies which is one of the national committees of the *Association Internationale des Études Byzantines*.

I met George when I was a Ph.D. candidate in the Department of History at McGill University. He was later a member of the examining committee of my thesis defence. As a teacher, he was helpful to students but, setting himself up as an example of scholarship, he also



expected much from them. George Galavaris was a man who valued friendships, a humanist who practised what he preached. He will be missed by many.

His latest contribution to Byzantine Studies is a work to be published by The Pindar Press. *Colours, Symbols, Worship: The Mission of the Byzantine Artist*, contains 31 studies spanning 40 years in his life. The publisher in advertising the book says it well: "The volume contributes essentially to our knowledge of the spirituality of the Eastern Church." It is indeed a fit farewell to George Galavaris. He would have liked it.

*Franziska E. Shlosser*

## **EXCAVATIONS AT BATURYN (EASTERN UKRAINE), 2003 SEASON**

The 2003 season of the Canada-Ukraine expedition at Baturyn was the third sponsored by the Canadian Institute of Ukrainian Studies (CIUS), the Shevchenko Scientific Society of America, the University of Chernihiv (UC), the Pontifical Institute of Mediaeval Studies (PIMS), and other institutional and private donors. Some 70 students and scholars from universities in Chernihiv, Nizhyn, Luhans'k, and the Kyiv Mohyla Academy participated under the leadership of Dr. Volodymyr Kovalenko (UC). Dr. Volodymyr Mezentsev (U of T) represented PIMS and CIUS. Prof. Martin Dimnik (PIMS) oversaw the funding and publicizes the findings.

Baturyn is located on the lower Seym River northeast of Kyiv. In 1669-1708 and in 1750-64 it was the capital of the Hetman State. In 1708, after Hetman Ivan Mazepa (1687-1708) joined the Swedes, a punitive force sent by Peter I razed the Cossack capital. This summer the expedition discovered twelve graves dated to the late 17th or early 18th centuries near the former Church of the Resurrection, which Peter's troops destroyed. A number of the skeletons were from casualties of the massacre. The archaeologists also excavated several hetmans' residences, namely, those of Mazepa, Dem'ian Mnohohrishnyi (1669-72), Ivan Samoilovych (1672-87), and Kyrylo Rozumovs'kyi (1750-64). They studied the construction techniques and architectural forms of the buildings; and of Baroque folk art bearing floral, wattle, and geometric relief ornamentation, which were probably made in Baturyn, a centre of ceramic production during Mazepa's reign.

Below the Cossack layer the archaeologists unearthed the remains of semi-subterranean dwellings with clay ovens of the Kyivan Rus' era. These provide additional proof that the town was settled in the 11th –12th century as an outpost of Chernihiv. As such it conducted trade with Byzantium along the lower stretch of the river Dnepr, the famous route from the Varangians to the Greeks. To publicize its work, the Ukraine-Canada expedition is preparing a collection of articles on Baturyn's history, trade, crafts, and culture through the centuries. It plans to continue its excavations in the summer of 2004.

*Martin Dimnik and Volodymyr Mezentsev*

## **ITER PSELLIANUM**

After a couple of decades research on Michael Psellos the project on this author is finally at the publisher's and is expected to see the light of day in about a year. The project is entitled "ITER PSELLIANUM: a detailed listing of manuscript sources for all works attributed to Michael Psellos (with comprehensive bibliography included)".

The works of this 11th century Byzantine polymath are many (some 1100 are attributed to him in 1700 manuscripts scattered in some 100 locations around the world). With the help of the Greek Index Project, established by the late Walter Hayes S.J. at the Pontifical Institute of Mediaeval Studies at the University of Toronto, information from the over 1000 catalogues of Greek manuscripts listed in Marcel Richard's *Repertoire* and that of his successor, Jean-Marie Olivier, it was possible to get a pretty comprehensive list of all Pselliana. Obscurities in catalogue descriptions were illuminated by personal enquiries to scholars and librarians in many countries and by consulting materials such as articles, books and manuscripts (on microfilm or photocopies thereof). Each work has a number (this will now become the standard reference number for each work); in addition, the description of the work includes lemma, incipit, desinit and, as well, all editions and translations of the work (arranged chronologically), a complete bibliography relevant to the work (arranged alphabetically) and, finally, a listing of all the manuscripts in the world in which the work is found.

The bibliography is meant to be comprehensive. It is divided into two parts, viz. Editions and Translations of the works of Psellos and, secondly, a General Bibliography of articles and books relevant to Psellos. It includes some 1300 items and goes from 1497 down to the present day. The bibliography was based on sources such as *L'Année Philologique*, *Byzantinische Zeitschrift*, Fabricius-Harles' *Bibliotheca* of manuscripts.

Also included are various appendices: a concordance of the works in the ITER with standard editions of Psellos such as Sathas, Kurtz-Drexl, the Teubner series; a complete list of all Psellan incipits (the 'epistulae' are arranged alphabetically according to incipit); a list of all addressees of works (especially the 'epistulae') by Psellos; a list of all the manuscripts containing material attributed to Psellos, arranged by city (each manuscript also includes all the works it contains by Psellos).

In the process of completing the work much obscure material was for the first time identified. Some new manuscripts were discovered, such as one on Lesbos, which a friend persuaded the local authorities to allow to be xeroxed !

It is hoped that the work will be a model for those thinking of similar works on other authors. The work will percolate through the wider non-Psellan area of Byzantine studies and as a scholar in the field has recently said, "its influence will be widespread and ultimately reach the general educated reader ...". As yet no book has appeared which is based on extensive research in all the works of Psellos. It is hoped that the ITER, along with the Teubner series of Psellan texts, will remedy this gap.

*Paul Moore*

## **BYZANTINE SIGILLOGRAPHY**

Years ago, when as an undergraduate I began to take an interest in Byzantine studies, I picked up George Ostrogorsky's *History of the Byzantine State* and trudged off on the twelve-century trek from the conversion of Constantine the Great to the capture of his city by Mehmet the Conqueror. It was heavy going, venturing into an unfamiliar world inhabited by countless peoples of varying linguistic, cultural, and religious traditions, and having it explained largely from the perspective of Central and Eastern European scholars whose absorption in ethnographic and theological questions seemed strange to someone new to the history of the Balkans and the eastern Mediterranean during the mediaeval period. When, in the fullness of time, the narrative

outline of Byzantine history grew clearer, and I could tell an Aphthartodocetist from a Gepid nine times out of ten, Ostrogorsky's introductory essay on the development of Byzantine studies took on greater significance. It sketched out the main paths of historical investigation in an international discipline in which English-language historiography had long lagged behind, and, along with his prefatory surveys of the sources and scholarly literature, it demonstrated just how much primary research there remained to do. I remember that one of Ostrogorsky's summaries concluded with his insistence that "a Corpus of Byzantine coins and a Corpus of Byzantine seals remain most urgent desiderata". I must confess, however, that at the time his words stuck in my mind because I had no idea what he was talking about.

An exhaustive, unified corpus of Byzantine seals of the sort envisioned by Ostrogorsky has yet to take shape. The realisation of such a project is not out of the question, especially in the computer age, but it is a far more imposing task than Ostrogorsky may have known. There are now over 60,000 Byzantine lead seals in existence, with more specimens appearing every year, and the number of catalogues and publications including lead seals continues to multiply. More than a dozen major collections have appeared since Gustave Schlumberger's magisterial *Sigillographie de l'empire byzantin* came out in 1884, while hundreds of seals have been published in a wide scattering of periodicals, auction and museum catalogues, archaeological reports, and so on. The difficulties in assembling this disparate, sometimes inaccessible, material will be obvious: "even the tireless Père Vitalien Laurent had to admit defeat in his efforts to produce a corpus of all Byzantine seals", and so for the present it has seemed more practicable to concentrate on the publication of individual collections.

And so, despite the abundance of useful material to consult, the discipline of sigillography has tended to remain on the periphery of Byzantine studies, owing in part to the number and dispersal of lead seals, and in part to the technical nature of the subject. These obstacles are not insurmountable, however; and as one who has passed from the outer darkness into the light that nevermore shall fade, so to speak, I thought that it might be worthwhile to offer some suggestions to fellow scholars without formal training in sigillography who may wish to add a working knowledge of this discipline to their repertoires in research and teaching. Although it may seem a little daunting at the outset, the good news is that with some reading and practice scholars in history or art history can become proficient at reading, dating, and interpreting lead seals on their own in a reasonable amount of time.

The first step is to read the words engraved on a seal. Anyone with a fair command of Greek can learn to do this since the inscriptions are usually short and simple. They do, however, require a thorough knowledge of the terminology used in the military, civil, and ecclesiastical administration, and of the abbreviations commonly employed. Abbreviations abound on seals owing to the limited space on a lead disk, but they are not difficult to fathom, and will be perfectly straightforward to scholars with training in palaeography. For instance, the letter alpha often stands for proto-, the letter beta for basilikos, and the abbreviation spath for spatharios: hence the letters *BACΠAΘ* designate "imperial protospatharios". The inscriptions on seals also tend to follow set patterns. This is particularly true of the seals issued by officials whose inscriptions begin with an invocation leading to a sequence of Christian name, title, office, and, from the tenth century on, a family name, as for example, "Mother of God, help thy servant Theodore kouropalates and quaestor Smyrnaios". The best introduction to the methods for reading and dating lead seals is the handbook prepared by Nicolas Oikonomides and published by Dumbarton Oaks in 1986. Entitled *A Collection of Dated Byzantine Lead Seals*, it presents a selection of 161 seals struck from the sixth to the fifteenth centuries, with photographs,

transcriptions, and commentary. Most helpful to the novice, though, are Oikonomides' discussions of the criteria by which to determine the date of a given seal, and his table illustrating the epigraphy of lead seals (decorations, ligatures, abbreviations, borders, and letter types) and tracing the changes in style which distinguish one period from another. It is no exaggeration to say that close study of this handbook alone would enable a Byzantinist to cope with most of the inscriptions found on seals and, just as important, to verify the readings and dates proposed by others.

The second step is to come to grips with the bibliography. Even if the sigillographic publications which appeared before the 1970s require a fair bit of trawling to haul them in, it has become much easier to keep track of current bibliography and to collate material of historical or art historical significance. The list of references at the beginning of each volume of *The Catalogue of Byzantine Seals at Dumbarton Oaks and in the Fogg Museum of Art* (1991-) includes all the major collections going back to Schlumberger. For current works, there is a section in the *Byzantinische Zeitschrift* bibliographies reserved for numismatics and sigillography. Also helpful are the lists of Byzantine seals published in scholarly articles and auction catalogues which are compiled in *Studies in Byzantine Sigillography*. One of Nicolas Oikonomides' aims when he founded this serial was to present a list of all seals published over a five-year period; hence, volume 3 covers 1986-91, volume 6 covers 1991-96, and volume 8 deals with 1997-2001. Further lists will appear in subsequent numbers.

One feature of this serial, and of all recent catalogues, which serves the interests of art historians is the inclusion of an index of iconography. Although my own work in seals has been of a historical focus, the growing interest in seals for the purposes of art history has been particularly noticeable over the past ten years. The seals preserve a rich trove of images still underexploited for their worth as sources for popular piety and the cult of saints, but there are many other lines along which to explore this wealth of artistic evidence. I would refer colleagues in this field to two publications, the first being a book by W. Seibt and M.L. Zarnitz entitled *Das byzantinische Bleisiegel als Kunstwerk* (Vienna, 1997), and the second an article by John Cotsonis in the *Dumbarton Oaks Papers* (56, 2002), in which he analyses the iconography of seals issued by members of the ecclesiastical tribunals of Hagia Sophia.

I have always included a presentation on sigillography in my Byzantine history courses (as well as on coins and manuscripts) because I felt it was important for the students to appreciate the nature of the sources available to mediaevalists and the skills necessary to pursue studies in this field. Admittedly, the announcement of a lecture on lead seals has not always set the pulses of the audience racing with anticipation (as opposed to, say, the Photian Schism or the Book of the Eparch), but most follow with mild to lukewarm interest. At the very least they come away with a sense of the value of sigillographic evidence for the study of Byzantine institutions, prosopography, and historical geography. I also like to present slides of iconic and aniconic seals to illustrate the ebb and flow of Iconoclasm, or slides of seals bearing Arabic or Armenian names and inscriptions to show the mixture of peoples and cultures along the empire's frontiers. The imperial or patriarchal seals, as well as the seals of prominent historical figures, offer relevant illustrations for lectures, just as a selection of seals of the *kommerkiarioi* helps to introduce students to the study of the silk trade. There are few topics in Byzantine history or art history where seals cannot shed some light or corroborate the evidence drawn from literary or other sources.

I hope that it is apparent from this short piece that sigillography, despite being a specialised branch of study, is nonetheless a rich resource more open to scholars and students of

Byzantine civilisation than they may have suspected. Its importance was fully appreciated not only by Ostrogorsky, but also by Byzantinists of the stature of Lemerle, Hunger, and Oikonomides whose scholarship retains its value for its judicious use of this and other ancillary disciplines. In tribute to the mentor who so patiently instructed me in the study of lead seals, I close by stating that among the many contributions made by Nicolas Oikonomides to Byzantine studies, his sigillographic works hold a special place in that they put a useful tool within the reach of all scholars in this field.

*Eric McGeer*

## **SEARCHING FOR THE SOUL OF HAGIA SOPHIA**

At the Twentieth International Congress on Medieval Studies at Kalamazoo in 1985 I organized a session on “Art, Architecture, Liturgy and Music in the Hagia Sophia”. Prof. Dale Kinney agreed to be the presider and papers were presented by Erin Joan Campbell (“The Narthex Mosaics in the Hagia Sophia”), Ruth Dwyer (“A Mathematic Interpretation of the Decorative Elements of the Hagia Sophia”) and myself (“Music and Liturgy in the Hagia Sophia”). In the intervening years the Hagia Sophia has remained a focal point of my research. In 1986 *Cahiers archéologiques* (34, 1986, 29-32) published my article on “The Skeuophylakion of the Hagia Sophia” and in the same year my book *Singers in Late Byzantine and Slavonic Painting* appeared with Brill in the Netherlands (*Byzantina Neerlandica* 9). In discussing the Byzantine liturgy in these publications, I reinforced my hypothesis that the singers of the Hagia Sophia were castrati, an idea tentatively set forth in an article in *Jahrbuch der österreichischen Byzantinistik* (28, 1979, 167-193).

In 1989 the Danish musicologist Nanna Schiødt came to a similar conclusion after studying the final cadences in the sticherarion Coislin 42. She announced her discovery at the Twentieth International Congress in Moscow (1989). I met Nanna Schiødt at the following Byzantine congress in Copenhagen (1996) and we decided to work toward a session on eunuchs and castrati at the Paris conference planned at the Sorbonne in 2001. We were able to persuade Prof. Hiroshi Wada of Japan, Georges Sideris of Greece, Shaun Tougher of the U.K., Karsten Fledelius of Denmark and Hilikka Seppälä of Sweden to participate. In 2002 my paper on “Byzantine castrati” appeared in *Plainsong and Medieval Music* (11, 2001, 99-112). I could demonstrate that the patriarchal choir included castrati not only in the 5th century, but also that by the 11th century all 25 professional singers in the Hagia Sophia were castrati. Nanna Schiødt’s findings regarding correspondences between Byzantine chants and Baroque castrati vocal techniques will be published in 2004.

With the 1500th anniversary of the Hagia Sophia looming before us in the year 2037, interest in this marvel of architecture will certainly be increasing. When Atatürk in his wisdom made the Hagia Sophia into a museum, he said that both Christianity and Islam had a legitimate claim to use the building. In 1932 Thomas Whittemore of the American Byzantine Institute in Boston began to uncover the mosaics, and Robert van Nice started his architectural survey of the building about the same time. Van Nice initiated the survey as an independent project, but later he was supported by Dumbarton Oaks. He told me that the large circular wooden plaques with Islamic inscriptions had been taken down, and put in storage in the building, but with the resurgence of religious sentiments the panels were hung up where they remain today. The acquisition of the Sion silver treasure by Dumbarton Oaks in 1963 led to an abrupt cooling of relationships between Dumbarton Oaks and Turkey. Van Nice said he and his assistant were in

Istanbul when Turkey demanded the return of the treasure on the basis of the UNESCO convention against the illicit traffic in antiquities in 1970 and they had quickly to “get the hell out of there”.

Religious tensions about the building resurfaced when the Agia Sophia was listed under “churches” in the Istanbul telephone book and in the 1980s Turkey went through a critical period of political turmoil. Since then research, especially by western scholars, has been difficult. Although musical concerts featuring even J.S. Bach were a regular feature of the neighbouring Aya Irini Müzesi, concerts were not encouraged in the Hagia Sophia.

According to Mrs Sebnem Yavuz, director of the Institute for Research into Gregorian Chant in Cologne, the situation has gradually begun to improve. The last concert to be held in the Hagia Sophia took place in 1992, but she wrote that a performance of Mozart’s Requiem was given in the gallery on June 6, 2003. An article on the concert in an Istanbul newspaper applauded the initiative and proposed that the building should be opened for further concerts of religious music. In October of 2002, Sebnem Yavuz was even able to carry out a number of acoustical experiments in the empty building. She was testing in particular certain Boethian principles, which she developed in a study of chants of Boethius and Pope Gregory in relation to harmonic singing. She noticed that the Boethian chants and the harmonics were phenomenal beside the two small and narrow barrel-vaults left and right of the main door. Another acoustic centre was the so-called coronation floor mosaic from which “the harmonics of the tones sung at this point climb up note for note into the dome”. At present she is planning a festival week in Istanbul in the Hagia Sophia and Hagia Eirene in May of 2005.

My own research has shown that the place of the singers in the Hagia Sophia was the ambo. To carry out acoustical experiments it will be necessary to calculate the height of the ambo destroyed by the crusaders in 1204. Those undertaking the calculations will be in the same position as those celebrated mathematicians who in 537 must have made graphs of the ellipses in relation to the dome and hemi-domes in accordance with neo-Pythagorean principles, but yet had to make adjustments due to the actual shape of the building. Van Nice noted that the building was erected so quickly that the masonry did not have a chance to set and the walls are not perpendicular, but are slanted inward. Emperors were crowned on the elliptical platform of the ambo and thus the ambo was conceived as being a point of contact to the heavens and the music of the spheres. It is furthermore known that acclamations to the emperors were sung from the ledge surrounding the central dome. The range of the male soprano voice will certainly have to be taken into consideration in investigating the acoustics.

In her paper presented at the Kalamazoo conference, Ruth Dwyer demonstrated that Justinian’s favourite number “6” figured throughout all aspects of the building. The capitals bear 16 monograms of Justinian and 16 of Theodora. Dwyer calculated the diameter of the monogram (6 Byzantine feet) and related it to the diameter of the great dome (106 Byzantine feet) and the hemi-domes (size of the monogram multiplied by 60). There are 6 main doors, 6 aisles and 6 apse windows. The green marble disc where Theodora stood is 6 times the size of the nave monogram. Justinian and Theodora had been influenced by their deliberations in particular by Boethius.

Ruth Dwyer based the calculations on photographs, as she had never visited the church. After the conference I formulated a number of questions for Robert van Nice. Unfortunately by this time he was very ill with cancer and he could not carry out the measurements. Exact measurements need to be carried out for instance on the dimensions of the nave and gallery

capitals, the marble wall decorations, the floor decorations and the orientation of the church. Was the orientation 123°6' in relation to the magnetic north pole in year 537?

According to Plato's *Timaeus*, mathematical and geometric ratios gave the cosmos its ordered structure, but its soul was the cosmic harmony generated by the sounds of each of the planets rising up in harmony and concord. Sebnem Yavuz views Boethius as establishing the foundations for Gregorian chant with his research into cosmic, human and instrumental music. She hypothesized that the Boethian melodies were based on a mathematical formula involving the golden section and the formula 3 + 2 neumes. She attributed peculiarities in the design of the Hagia Sophia to the desire to create a space where these chants could fully expound their effect.

Gervase Mathew had already drawn attention to the "mathematical perfect harmony" of the Hagia Sophia in his *Byzantine Aesthetics* in 1963. More recently, the Romanian scholar Sorin Ullea spoke about stereometrical illusionistic aspects of the inner space as air and of "abstraction enclosed by matter" in the Hagia Sophia in a paper presented at the Sorbonne Byzantine conference in 2001.

The research and initiatives of Sebnem Yavuz have marked a point when scholarly attention turns from the surfaces or "matter" of the building to an examination of the inner soul of this monument to Justinian from remote Nish and Theodora of the circus in accordance with Boethian and neo-Pythagorean principles. The architectural shell of the Church of Holy Wisdom surrounds a supernatural space preserving through the centuries the most exquisite acoustical and optical tensions imaginable. Which of today's celebrated male sopranos will be climbing up the stairway in the NW corner to the precarious ledge around the dome to sing out acclamations to the emperors for the first time since 1453? Who knows what secrets this "space" will yield up in the coming months and years?

*Neil Moran*

(Sebnem Yavuz's study was published in volume one of the series *Schriften zur Gregorianik-Forschung* [2002]. It costs EURO 24 plus shipping and can be order on the webpage of the Gesellschaft für Gregorianik-Forschung or through the e-mail address: info@gregorianik-forschung.de).

## **THE CANADIAN COMMITTEE OF BYZANTINISTS: HOW IT CAME ABOUT AND WHERE IT IS NOW**

After Antony Littlewood had asked me to write a brief history of the Canadian Committee of Byzantinists, I went to my files and looking through them I realized that I have become somewhat of a living memory of the Committee. The following, then, is a short retelling

The Canadian Committee of the *Association Internationale des Études Byzantines* was founded by the late George Galavaris of the Department of Fine Arts, McGill University, at the invitation of the international committee in 1965. The stated purpose of this Committee was "to arouse interest in Byzantine Studies and promote their development in Canada." The first members of the Committee were: Honorary President, P. Brieger (University of Toronto); President-Secretary, G. Galavaris (McGill University); Treasurer, C. Gordon (McGill University); Members: M. Mladenovic (McGill University); J.A. Williams (Islamic Institute, McGill University); J. des Gagniers (University of Laval); G. Sotiroff (University of Saskatchewan at Regina); E. Cruikshank-Dodd (Montreal).

George Galavaris wrote to the then Dean of the Faculty of Graduate Studies and Research at McGill, S.B. Frost, in 1967 to announce that a new president of the Canadian Committee, Milos Mladenovic, had been elected. He continued saying,

Before I pass to him the various tasks, it gives me great pleasure to write to you a word of thanks for supporting our work and to remind you of the customary annual grant of \$50.00 for the Committee's running expenses during the next academic year. Will you be so kind as to make this grant out to Professor C. Gordon of the Department of Classics who continues to serve as treasurer of the Committee ?

To this Dean Frost replied unequivocally, " I have to say that there is no customary annual grant of \$50.00 for the Committee's running expenses. We do not make annual grants of this kind because the number of such committees is so very great." For this reason, Michael Woloch, who had become the secretary of the Canadian Committee, had to ask eventually for members' dues at the rate of \$5.00 per year. He explained,

It is unfortunately no longer possible for McGill University to subsidize the Canadian Committee, which has recurrent expenses. The most important of these is the annual contribution to the Association internationale. Financing through a foundation or government agency is not available at the present time. Thus, members of the Committee be asked to pay dues at the rate of \$5.00 per year.

What would the membership get for this contribution? Again Michael Woloch,

The aims of the Committee include the following: 1) to inform members and the Association internationale des Etudes Byzantines, of which it is a component, about works in progress; 2) to support the Association internationale, which informs us of what is being done by members of the various national committees and is now sponsoring a corpus of sources; 3) to promote interest in Byzantine Studies in Canada.

A meeting was held in January 1971, at which time a motion was accepted to conduct a survey of Byzantine Studies in Canada. The survey found that most Canadian universities offered courses that touched only indirectly on aspects of Byzantine art, civilization and history. A proposal was made at McGill University to introduce an integrated programme specializing in Byzantine Studies. This was to be an interdisciplinary programme, and the aim of the programme was ". . .to give the undergraduate student a comprehensive view of the almost unique case of cultural continuity presented by the Greek Civilization—a subject worthy of study by itself, and capable of throwing light upon many features of contemporary civilization". At the time there was hope that Byzantine Studies would get wider attention in Canada. Unfortunately this hope was not fulfilled.

In 1972, the Canadian Committee of Byzantinists held a meeting at the Learned Societies, at McGill University. it was the first such gathering of the Canadian Byzantinists, and papers of members were presented on two days. The meeting was opened with an address by Professor Mladenovic the Committee's second president. A business meeting was held on the second day,



the main thrust of which was a discussion on the future of Byzantine Studies in Canada, and what role the Canadian Committee should play in promoting and developing this field of enquiry. Encouraged by the success of the first meeting, it was decided to meet again in the summer of 1973 at Queen's University. New officers were elected at the meeting: President, A. Mouratides (University of Windsor); Vice-President, R.P. Mathieu de Durand, O.P. (Université de Montréal); Secretary, F.E. Shlosser (McGill University). C.D. Gordon remained as treasurer.

Professor Mouratides was the Committee's third president, and chaired the meeting of the Canadian Committee at the Learned Societies held at Queen's University in June of 1973. As in the previous meeting, papers were presented by the members of the Committee followed by a business discussion. The subject of this discussion focused mainly on the creation of a Byzantine Centre the possibilities of which had been explored at the previous meeting, and a planning committee had been struck to look into it. The committee consisted of N.Oikonomides, W.M. Hayes and J. Wortley as the chair. The report that was conveyed to the members present was discouraging. The planning committee had investigated the possibilities of government support for a Centre. As it turned out, the government was prevented by the British North American Act to involve itself directly in educational projects. Professor Wortley closed his report saying:

The report of the planning committee, therefore, has to be that the proposal was a good one, but given the present state of Canada, it cannot work. The only way in which an independent institution can be set up is by independent funds, and here too we have a problem. Private funds are available still, provided we are prepared to go cap in hand to private donors.

In the discussion that followed there was some agreement that the idea of a centre had been a good one but there was no unanimity. Some members raised objections on pedagogical grounds. Professor Galavaris, who regretted that he could not attend, had sent a letter in which he expressed his view that,

...we need the revitalization of Greek and Latin in pre-university levels of education and students. . . . Then we can hope to have students and perhaps we can make them interested in the Byzantine era once in the university.

It was once more decided to meet the following year at the Learned Societies to be held at the University of Toronto in 1973. Since this meeting was not very well attended, some of the members present voiced their opinion that meetings of the Canadian Committee in the framework of the Learned Societies may not be a good idea. First, these meetings took place at a time of the year when many members were abroad doing research and could therefore not attend. Second, it was felt that there was not enough interest by specialists in other fields to participate in our sessions. Professor Mouratides then suggested that Canadian Byzantinists should consider meeting with other groups of similar interests. He brought the meeting of the Medieval Society of the University of Michigan which was to be held at Kalamazoo to our attention. In a gathering like this, Mouratides stressed, we could maintain our own identity and meet with Byzantinists from various regions coming together at Kalamazoo. The Canadian Committee decided to try it for one time.

The meeting took place the next year at the *Tenth Conference on Medieval Studies*, sponsored by the Medieval Institute, Western Michigan University, Kalamazoo, Michigan. Several members of the Canadian Committee attended, and it was noted that non-members came to individual sessions of our Committee. A business meeting was held in which the present set of executives was re-elected for another term. What emerged from the general discussion was the importance of meetings to be held in areas that were within easy reach of most, and to encourage student participation. It was furthermore suggested that the Committee should consider to meet only every second year, and that it should try to link up with another Canadian group that had needs, and problems, similar to our own. Several ideas were explored by the members present, including creating a journal of the Canadian Committee. These were rejected by Mouratides on the grounds of the situation the Canadian Committee found itself in at the time, and the proliferation of journals in general. Professor Littlewood addressed the problem by showing the members the recently published *The Bulletin of British Byzantine Studies*. Its content was highly informative, and it had the virtue that it cost very little. He made a motion which was seconded by Professor Woloch, that a News Letter be established under the guidance of Professor Hayes, who was to organize it and approach Canada Council for some funding. The motion was carried unanimously. It should not have come as a surprise that this suggestion came from Antony Littlewood whose presentation on the "Byzantine Attitudes toward Letter Writing" had been received with enthusiasm by those hearing it, praising it for its unusual charm and interest.

Unfortunately, none of the things thus planned came to fruition till much later. In fact, the Canadian Committee entered something of what may be called a "Dark Age". No more meetings were held, and the membership shrank. In addition to the secretaryship, I had also taken over the role of treasurer after Colin Gordon. The situation became bad enough that I felt compelled to ask Margaret E. Frazer, who was then the Chair of the American national committee, if she would consider to let the remnants of the Canadian Committee join the Americans. It was certainly all very unorthodox to do so but I was at my wits' end. Margaret Frazer was very clear in her answer, "No. The Canadians deserve their own committee. Try to get things moving once more." Mouratides had dropped out as president, and since there was no meeting in sight, I asked John Wortley to take the burden till we found a new president. In January 1986, I received a letter from Sheila Campell of the Pontifical Institute of Medieval Studies, in which she informed me that she had been elected chair of the Canadian Committee of Byzantinists. Sheila was helpful in trying to recruit for the Committee, and things started to improve. She remained chair for a short period only, and was eventually followed by Daniel Sahas of Waterloo University. It was during his tenure, and as a result of his tireless enthusiasm, that the idea of a News Letter finally was realized. Some years later, in 1997, Antony Littlewood, upon becoming president, came to Montreal to discuss business with me, and has ever since been a pillar of strength to the Canadian Committee. The membership has increased and the News Letter is now a regular feature of the Committee.

To sum it all up, it is clear that funding has been the Canadian Committee's main problem from the beginning, but so was lack of involvement by the members. There are a number of explanations for this. All of our members have other affiliations. They are members of Classics, History, Theology or Fine Arts departments, and many have onerous duties. We have been at times not quite clear who we are. One may ask: What's in a name? At the inception George Galavaris called it *The Canadian Committee of the Association Internationale des Études Byzantines*, but ever since, we have called ourselves variously: The Canadian Committee of

Byzantinists; The Canadian Society of Byzantinists, etc. Luckily, the managers in the Royal Bank where our account is have not taken offence at our inconsistencies.

It should finally be said here that we are indebted to the various people who have represented the Canadian Committee at meetings overseas. All of them, including presidents and myself, had to finance their trips abroad from grant money, or going hat in hand to chairs and deans of their respective faculties. As "your living memory", I can only express hope that with the help of our members we will go forward, and realize some of the ideas of those who gave their time to establish the Canadian Committee of Byzantinists in Canada.

*Franziska E. Shlosser*

## **BUSINESS MEETING OF THE ASSOCIATION INTERNATIONALE DES ETUDES BYZANTINES**

The inter-congress meeting of the International Association was held on the island of Andros on May 31st and June 1st, 2003. Canada was represented by Professor Franziska Shlosser and myself. The two subjects discussed at great length were the next Congress, to be held at the Institute of Education, Bedford Way, London, England, on August 21st-26th, 2006, and the new statutes of the Association, on which, since a consensus was far from forthcoming, a sub-committee has been set up which will report at the London Congress.

The British National Committee has determined, despite some vociferous opposition, on the overall theme of "Display" for the 21st Congress. The sections, each chaired by both a domestic and a foreign scholar, are to be: Empire Displayed; Works and Days (material and historical evidence for everyday life); Infrastructures (instrumenta studiorum); Displaying Words; Displaying Texts; Displaying Orthodoxy; Byzantium as Display; Past and Future. The main change initiated by the meeting was an increase in the amount of sessions to be devoted to literature, a result of clamant requests from various countries including Canada. The official website of the Congress is expected to be ready by mid-2003 ([www.byzantium.ac.uk](http://www.byzantium.ac.uk). Note that the Association's web site is [www.aiebnet.gr](http://www.aiebnet.gr)). The first circular and call for communications will be sent early in 2005, whereafter the deadlines are September 1st 2005 for submission of main papers, abstracts of panel papers and titles of communications for publication on paper and the web; and April Fool's Day 2006 for final submission of abstracts of communications for publication on the web (and paper ???). Posters also will be welcomed. I hope that as many Canadians as possible will display themselves and their research in London.

(Professor Shlosser wishes to thank the Faculty of Arts and Science at Concordia University for a travel grant to Andros, and I similarly am grateful to my department for the Eve Harp and Judith Wiley Travel Award for 2003)

*A.R. Littlewood*

## **FUTURE CONFERENCES, 2004**

A Symposium on Late Antiquity sponsored by The Departments of Classics and History and the Program in Medieval Studies at the University of Illinois will be held at the University of Illinois at Urbana/ Champaign on Saturday, March 27th, 2004 (programme and local arrangements by Ralph W. Mathisen [Dept. of History] and Danuta R. Shanzer [Dept. of Classics]).

The exhibition "Byzantium: Faith and Power (1261-1557)" at the Metropolitan Museum of Art from March 23rd to July 4th will be accompanied by an international symposium on the weekend of April 16th-18th, which will conclude with a free concert by the Capella Romana ensemble of Byzantine music in the Metropolitan's Grace Rainey Rogers Auditorium. For further information on the exhibition, please email the exhibition's staff at: [byzantium@metmuseum.org](mailto:byzantium@metmuseum.org); or consult the exhibition website: [www.metmuseum.org](http://www.metmuseum.org) (see: Special Exhibitions, Upcoming Exhibitions).

A symposium will be held at Columbia University's Italian Academy for Advanced Studies in America on Friday, April 16th with the focus on themes related to the exhibition "Restoring Byzantium: The Kariye Camii in Istanbul and the Byzantine Institute Restoration," on view at Columbia's Wallach Art Gallery from April 13th to June 12th (for further information, visit the exhibiton's website at: ([http://www.columbia.edu/cu/arthistory/html/dept\\_land\\_e\\_special\\_kariye.html](http://www.columbia.edu/cu/arthistory/html/dept_land_e_special_kariye.html)) .

The Annual Byzantine Symposium at Dumbarton Oaks will be held from April 30th to May 2nd on the subject of "Byzantine Egypt" (information from Caitlin McGurk at [mcgurk@doaks.org](mailto:mcgurk@doaks.org)).

The 39th International Congress on Medieval Studies will be held at the Western Michigan University at Kalamazoo on May 6th-9th (the web address is <http://www.wmich.edu/medieval>).

The Fourteenth Annual Conference of the Australian Association for Byzantine Studies on the theme of Byzantine Narrative will be held at the University of Melbourne on August 13th-15th (further information is available on the web at <http://www.cca.unimelb.edu.au/byznarr/home.htm>, while enquiries should be addressed to Dr Kathleen Hay at [kmhay@unimelb.edu.au](mailto:kmhay@unimelb.edu.au)).

The Thirtieth Annual Byzantine Studies Conference will be held at the Walters Art Museum and Johns Hopkins University, Baltimore, Maryland, on October 28th-31st, with registration for early arrivals available on the Thursday evening (for more information, see website: <http://www.byzconf.org>).

## **MISCELLANEOUS**

For information on the most recent accessions of the library of Byzantine and Modern Greek Studies at the University of Vienna (monthly electronic newsletter), send an e-mail to Dr Michael Grünbart at [michael.gruenbart@univie.ac.at](mailto:michael.gruenbart@univie.ac.at).

Hayley Weiner, a student at Rutgers University, is proposing the creation of a bi-annual graduate magazine in mediaeval studies. Those interested should get in touch with her at [iluec@hotmail.com](mailto:iluec@hotmail.com) for further information.

## LIBRARIES HOLDING COMPLETE SETS OF CANADIO-BYZANTINA

Austria:	Institut für Byzantinistik und Neogräzistik der Universität Wien
Canada:	Concordia University; University of Western Ontario; Pontifical Institute of Mediaeval Studies, Toronto
Cyprus:	University of Cyprus, Nicosia
England:	Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham; Slavonic and Modern Greek Annexe of the Institutio Tayloriana, Oxford
Greece:	University of Athens (two sets in libraries of Department of Byzantine and Modern Greek Literature and Department of History)
Italy:	Università degli Studi di Napoli "L'Orientale" (in library of Dipartimento de Studi dell' Europa Orientale)
U.S.A.:	Dumbarton Oaks

## EXCHANGE OF NEWSLETTERS

The following newsletters have been received since the last issue of Canadio-Byzantina:

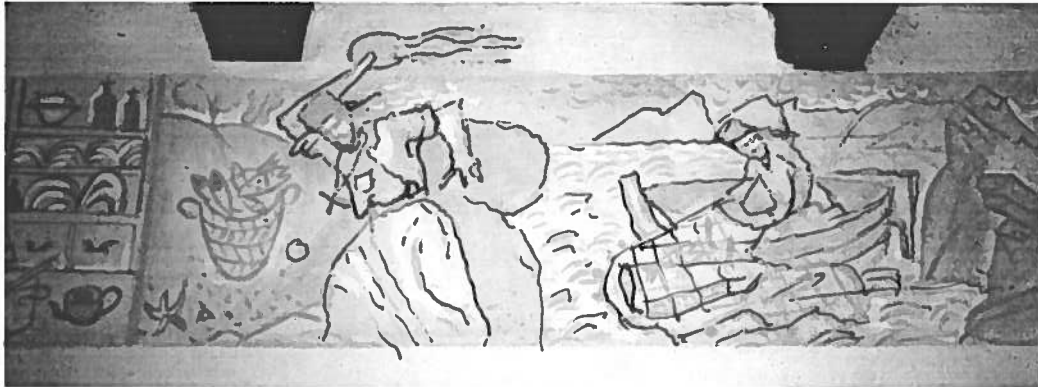
Bysantinska Sällskapet, Bulletin (Sweden) 21 (2003) (two articles in English: Izabella Donkow, "By the Aid of Gunpowder in Small Quantities": J.T. Wood's Excavations of the Church in the Artemision of Ephesos"; José Miguel Alonso-Núñez, "The Byzantines in Spain"; and two in Swedish with English summaries: Jan Olof Rosenqvist, " Byzantine literature: a literature without a history ?"; Eva Nyström, "A 15th-century manuscript in Uppsala University Library" [cod. Upsaliensis gr. 8, a collection of miscellaneous texts for personal use]).

Acta Byzantina Fennica IX (1997-1998) (contains articles in English: Lena Cansdale, "Vikings by Boat to Byzantium"; Chris J. Chulos, Religious and Secular Aspects of Pilgrimage in Modern Russia; Martti Kotiranta, "The Palamite Idea of Perichoresis of the Persons of the Trinity in the light of the Contemporary neo-Palamite Analysis"; George P. Majeska, "The Byzantines on the Slavs: on the Problem of Ethnic Stereotyping"; Karl-Erik Michelsen, "Massacre in the Monastery"; Thomas S. Noonan & Roman K. Kovalev, "Wine and Oil for All the Rus'! The Importation of Byzantine Wine and Olive Oil to Kievan Rus'"; Joseph Roildis, "Eastern Monasticism: from Desert to the Ultimate North. An Architectural Appraisal"; Hanna-Riitta Toivanen, "Constantinople as a Mirror of Architecture and Notions"); X (1999-2000) (contains articles mainly in English: Patrick Bruun, "FELICITER NUBTIIS: Problems of Imperial Succession in Constantinople"; Lena Cansdale, "Harald, a Viking Prince in Constantinople"; Jukka Korpela, "Some aspects of the western relations of Rus' during the period of Izjaslav Jaroslavich, the prowestern son of Jaroslav the Wise"; Martti Leiwo, "Aspects of the Geographical and Sociopolitical History of Macedonia [300BCE-900CE]"; Jeanette Lindblom, "Women in Early Byzantine Constantinople"; Graham Speake, "The Monastic Revival on Mount Athos"; Paul Speck, "zum vollzug der Krönung Karls des Grossen"; Irma Stenström, "The Virgin of Passion Icon Type and the Cretan School"; Paul Stephenson, "Byzantium's Balkan Frontier, 900-1204"); 1 (N.s.) (2002) (contains articles mainly in English: Florin Curta, "*Quaestura exercitus*: the evidence of lead seals"; John Haldon, "Laughing all the way to Byzantium: humour and the everyday in the eastern Roman world"; Jan Olof Rosenqvist, "A

Philological Adventure: Editing the Life of St. Niketas Medikion"; Alice-Mary Talbot, "Female Pilgrimage in Late Antiquity and the Byzantine Era"; Julia Burman, "Death and Grief in Early Byzantine World"; Jeanette Lindblom, "Woman in the Social Space in 6th Century Byzantium"; Claudia Sode, "Eine Konjektur zu *De Cerimoniis* 1 96").

Juuret Byzantissa (Roots in Byzantium) (entirely in Finnish: contains eight articles and a Ten-Year History of the Finnish Byzantine Committee. For copies [25 euros plus postage] write to Professor Aune Jääskinen, Tehtaankatu 7 B 6, 00140, Helsinki, Finland; e-mail: aune.jaaskinen@pp.inet.fi).

If anybody would like to borrow these or any of those received earlier, please let me know. For instructions on how to find the web site of the Australian newsletter, see *Canadio-Byzantina* 13. Dr Gillett's e-mail address is: agillett@pip.hmn.mq.edu.au. Vol. XLVI contains abstracts of the 13th AABS conference (2003) "Feast, Fast or Famine: an International Conference on Food and Drink in Byzantium". The autumnal Newsletter and the *Bulletin of British Byzantine Studies* are available at [byzantium.ac.uk](http://byzantium.ac.uk).



*Twentieth-century fresco of monk beating living daylight out of octopus in gateway of Stavronikita, Athos*  
[Photograph: A.R. Littlewood]

**CANADIO-BYZANTINA**  
**Newsletter of the CCB**  
**c/o A.R. Littlewood**  
**Department of Classical Studies**  
**Talbot College, Rm. 420**  
**University of Western Ontario**  
**London, Ontario, N6A 3K7**  
**Tel. (519) 661-3045 ext. 84522**  
**FAX (519) 850-2388**  
**e-mail: [splinter@uwo.ca](mailto:splinter@uwo.ca)**