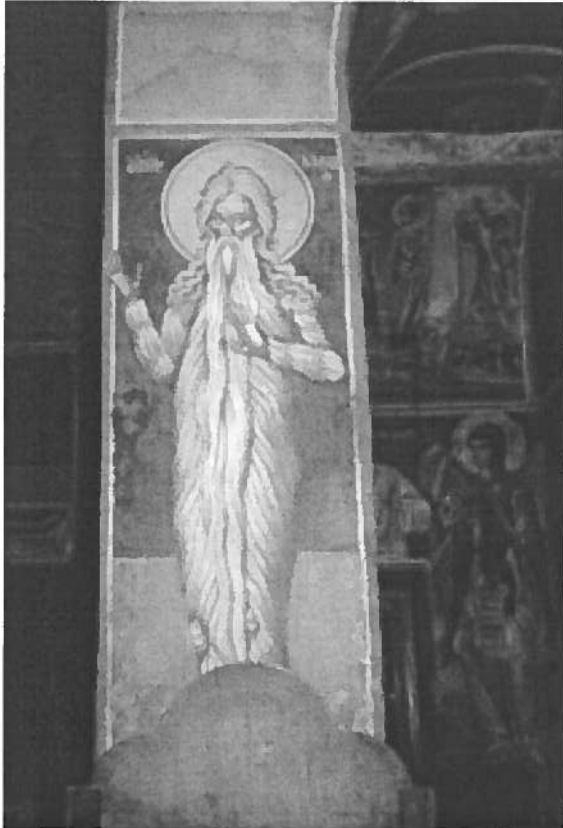


CANADIO-BYZANTINA
A Newsletter published by the
Canadian Committee of Byzantinists

No. 16 - February 2005



Fresco of an hirsute Saint Makarios emphasizing through his (misplaced) knees exemplary piety, in katholikon of monastery of Barlaam, Meteora. [Photograph: A.R. Littlewood]

Maugre (or is it to some extent a consequence of?) the general indifference or even pitying condescension of many of our colleagues, we Canadian Byzantinists may be quietly satisfied with another year of achievement in scholarly publishing, as even a cursory glance at "Activities of Members" will reveal. Many of us, nonetheless, have reached or are about to reach that time when universities reward us with the modern equivalent of little wooden swords and ban us from active combat. It is thus deeply pleasing to learn details of the initiative to encourage study of Late Antiquity at Ottawa, and above all to realize that we can yet again welcome new members to our throng: Eva Baboula is already establishing herself at the University of Victoria and Marc Carrier is hoping soon to find a niche for himself somewhere in Canada. We bid them both welcome.

Once more I am grateful to contributors to this issue of our newsletter: Geoffrey Greatrex for the details from Ottawa, Martin Dimnik and Volodymyr Mezentssev for the latest information on excavations at Baturyn, Thanos Photiou for a description of the anonymous Byzantine treatise on political theory on which he has been working for many years, David Buck for his discoveries in the world of Julian and Eunapios and John Wortley for his survey of the relics of Constantinople, a welcome corrective to a "factoid" that we often meet elsewhere. May I encourage those of you who have not yet told the rest of us about your own research to think about doing just that for our next issue? Finally I must inform you that I shall have to lay aside my wonted beneficence and cease from sending issues of Canadio-Byzantina to members who have not paid their mite for three successive years.

Antony Littlewood

ACTIVITIES OF MEMBERS

E. BABOULA:

"I moved to Canada a bit over a year ago and have started teaching as a sessional instructor this academic year. The courses I am teaching for 2004-05 are: Late Antique and Early Christian Art; Byzantine Art; the Art of Death in the ancient and Medieval east Mediterranean; and I am also participating in teaching a course on Art Methods and Materials, giving lectures on ancient and medieval metallurgy and metalwork.

In the past I concentrated on the exchange and consumption of metals in the Bronze Age Aegean. However, I have recently been discovering the beauties of Byzantium and the fascinating world of post-Byzantine Greece and the Balkans and I am currently working on representations of southern Greek towns in 15th to 19th century European and Ottoman records.

Degrees:

I completed my D.Phil. between 1995 and 2002, at Lincoln College, University of Oxford. Thesis title: "Metalwork in Late Minoan burials: the social dimensions of depositional practice in the funerary context".

Before that (1993-1995) I completed an M.Phil., in Classical Archaeology, at Oxford. Thesis title: "Late Minoan access to copper sources: a re-consideration of Cretan-Cypriot connections in the light of metal provenance studies".

In 1993 I participated in the graduate programme in Archaeology at the Archaeology Research Unit, University of Cyprus.

My undergraduate degree was completed between 1986 and 1990 at the Department of History and Archaeology, School of Philosophy, University of Athens.

Since 2002 I have been working as an online tutor of archaeology for Alllearn (Alliance for Life-Long Learning), a programme organised by the universities of Oxford, Stanford and Yale.

During my years as a graduate student I worked as a tutor of computer software for Oxford University Computing Services. I have also participated in fieldwork, mostly in Cyprus, and conducted research trips in the Middle East (Syria, Jordan and Lebanon)."

Publications:

"'Buried' metal in Late Minoan inheritance customs", in C.F.E. Pare (ed.), *Metals make the world go round: The supply and circulation of metals in Bronze Age Europe. Proceedings of a conference held at the University of Birmingham in June 1997*, (Oxford: Oxbow Books, 2000), pp. 70-81.

"'Bronze' Age mirrors: a Mediterranean commodity in the Aegean", in *Thorema: a tribute to the A.G. Leventis Foundation on the occasion of its 20th anniversary* (Nicosia: The A.G. Leventis Foundation, 2000), pp. 59-80.

(With P. Northover) "Metals technology versus context in Late Minoan burials", in S.M.M. Young, A.M. Pollard, P. Budd & R.A. Ixer (edd.), *Metals in antiquity* (BAR International Series 792, Oxford, 1999), pp. 146-152.

"Metalwork in the Cesnola Collection, Pitt Rivers Museum", in a volume in press edited by V. Karageorghis.

Lectures:

"While in the UK I gave various papers in Oxford, Edinburgh and Birmingham on issues related to the production and consumption of ancient metalwork. More recently, I gave a paper on the urban topography of Ottoman Nafplio, the capital of the sanjak of Morea, to the Medieval Art Research Group, University of Victoria (March 2004)."

E.C. BOURBOUHAKIS:

He has returned from Germany and is completing his doctoral thesis on a fellowship at Dumbarton Oaks.

D.F. BUCK:

Publication:

"Socrates Scholasticus on Julian the Apostate", *Byzantion* 73 (2003), pp. 301-318.

M. CARRIER:

He is just finishing his doctoral thesis at the Sorbonne under the supervision of Michel Balard on Western representation of the Byzantines in the 12th and 13th centuries, and particularly the Crusader representation of Byzantine ceremonial. He is hoping to return to a Canadian University.

M. DIMNIK:

Publication:

Chapter 9, "'Kievan Rus', the Bulgars and the Southern Slavs, c. 1020 - c. 1200", in D. Luscombe and J. Riley-Smith (edd.), *The New Cambridge Medieval History, Vol. IV, c. 1024 - c. 1198, pt. II* (Cambridge University Press, 2004), pp. 254-276.

Lecture:

"The Patriarchal Coins of Medieval Serbia: An Anomaly," at the 4th International Numismatic Congress in Croatia (INCC 2004), at Stari Grad (Pharos), island of Hvar, Croatia, September 2004.

E.C. DODD:

Publications:

Medieval Painting in the Lebanon, Ludwig Reichert Verlag, Wiesbaden, 2004.

"Christian Arab sources for the Madonna Allatante in Italy," in Memorial volume for Prof. Maria Angelo Romanini, *Enciclopedia Italiana* (in press).

Lectures:

"The Syrian style in the frescoes of Mar Musa el-Habashi", at a conference in Damascus organized by the Syrian-Netherlands Cooperation for the Study of Art in Syria (SYNCAS) in May, 2004.

"Evidence for a Syrian Style in the Medieval Mediterranean", at the International Conference of Medieval Art, Princeton, October, 2004.

She also spent four months last year going round the world, teaching the History of Art on a ship that carried 650 students and 30 professors. The students completed a full university semester, run by the University of Pittsburgh. Ports: Havana, Salvador, Cape Town, Dar es-Salam, Madras, Ho Chi Minh City, Hong Kong, Pusan, Kyoto, Seattle. If any of our readers would like to join such an adventure, look it up on Google under "Semester at Sea." Subsequently she stayed two months in Beirut, and visited most of the mediaeval sites in Lebanon and many in Syria. Travelling, she says, was pleasant, visas easy to obtain and hotels cheap.

A. FOTIOU:

Publication:

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

G. GREATREX:

Publications:

"Khusro II and the Christians of his empire", *Journal of the Canadian Society for Syriac Studies* 3 (2003), pp. 78-88.

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

"Relations with the East", in M. Maas (ed.), *The Cambridge Companion to the Age of Justinian* (forthcoming).

"Political history, c.250-518", in E. Jeffreys, J. Haldon and R. Cormack (edd.), *The Oxford Handbook of Byzantine Studies* (forthcoming).

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

"Urbicius' Epitedeuma: an edition, translation and commentary" (with Hugh Elton and Richard Burgess), *Byzantinische Zeitschrift* (forthcoming).

"Khusro II and the Christians of the Roman Empire", *Studia Patristica* (forthcoming).

Reviews:

A. Cameron, B. Ward-Perkins, M. Whitby (edd.), *The Cambridge Ancient History*, vol.14 in *Phoenix* 57 (2003), pp. 181-186.

E. Winter and B. Dignas, *Rom und das Perserreich*, in *Classical Review* 54 (2004), pp. 188-189.

W. Kaegi, *Heraclius, Emperor of Byzantium*, in *The Medieval Review* 04.01.28, to be found at: <http://www.hti.umich.edu/cgi/t/text/textidx?c=tmr;cc=tmr;sid=37e76461e00ca79ad7ae219a39fee48b;q1=2004;rgn=main;view=text;idno=baj9928.0401.028> (I am assured that this seeming gobbledy-gook is a genuine site).

P. KIERNAN:

Publications:

"Ritual Mutilation of Coins on Romano-British Sites", *British Numismatic Journal* 71 (2001), pp. 18-33.

"The Alfred Petrie Bequest to the Canadian National Currency Collection", *The Celator*, April, 2002.

"A New Mithraic Relief in the Römische-Germanisches Museum, Köln", *Kölner Jahrbuch* 35, 2002, pp. 237-240.

"Did Curse Tablets Work ?", in B. Croxford et al. (edd.), *TRAC 2003: Proceedings of the 13th Theoretical Roman Archaeology Conference*, 2003, pp. 123-134.

"Britische Fluchtafeln und Gebete um Gerechtigkeit, als öffentliche Magie und Votivritual", in K. Brodersen & A. Kropp (edd.), *Fluchtafeln: neue Funde und neue Deutungen zum antiken Schadenzauber*, Antike Verlag, 2004.

Lectures:

"The Movement of a Ritual Phenomenon", Imperium Sine Fine Graduate Student Conference, University of Michigan, Ann Arbor, 2001.

"A New Mithraic Relief in Cologne", at Canadian Classical Association Annual Conference, University of British Columbia, Vancouver, May 2002.

"Did Curse Tablets Work ? Towards a Psychological Mechanism", at 13th Theoretical Roman Archaeology Conference, Leicester, England, April 3rd-6th, 2003.

"The Fates of the Cursed and the Votive Ritual", at Antiker Schadenzauber: neue Funde und neue Deutungen, Conference at the University of Mannheim, December 17th-18th, 2003.

He completed in 2003 an M.A. in Classical Archaeology at the University of Cincinnati, where he wrote a thesis, supervised by Professors C.B. Rose and B. Burrell, on "Imperial Representation under Diocletian and the Tetrarchy". Thanks to a combined SSHRC Doctoral Fellowship and a DAAD Stipendium, he has begun work towards a Ph.D. at the University of Heidelberg, where he is supervised by Professor R. Stupperich in the Seminar für Klassische Archäologie. His dissertation is tentatively entitled "Roman Votive Models from the North-West Provinces". For further information see: www.kiernan.uni-web.org.

A.R. LITTLEWOOD:

Publications:

"Byzantium the Guardian and Preserver of Hellenism", in N. Metallinos (ed.), *Byzantium: the Guardian of Hellenism*, 3Dmt Research and Information Center, Concordia University, 2004, pp. 17-81.

"Literature", in J. Harris (ed.), *Palgrave Advances in Byzantine History* (forthcoming, 2005).

Review:

L.G. Westerink & J. M. Duffy, *Michael Psellos, Theologica*, vol. II (Teubner), in *Mouseion* 2004, pp. 101-103.

Lecture:

"Imagery in Michael Psellos' *Chronographia*", at First Bi-Annual Workshop in Byzantine Intellectual History: the Play of Literature and Ideas in the Writings of Michael Psellos, University of Notre Dame, Indiana, U.S.A., January, 2004.

P. MOORE:

Publication:

Iter Psellianum: a detailed listing of manuscript sources for all works attributed to Michael Psellos, including a comprehensive bibliography, Pontifical Institute of Mediaeval Studies, Toronto, 2005, pp. xiii, 752.

N. MORAN:

Publications:

Introduction to Early Medieval Notation, a translation of *Einführung in die Neumenkunde* by Constantin Floros with a chapter and ten illustrations contributed by the translator (forthcoming, Harmonie Park Press, 2005).

Rudyard Kipling and Afghanistan (forthcoming, McFarland and Co., 2005).

"Cheironomy and Musical Notation", *Novoe Videnie Kulturi Mira v XXI veke (New Vision of World Culture in XXI Century)*, ed. Galina Alexeeva, Vladivostok: Russian Academy of Sciences, Far Eastern Division, 2004, pp. 89-90.

"Kipling's Afghanistan", *Toronto Studies in Central and Inner Asia* 6 (2004), pp. 43-53.

"Dr. Charles Owen and the Kipling", 78 (Dec., 2004), pp. 17sq.

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

"An Acoustical and Mathematical Analysis of the Hagia Sophia in accordance with Boethian principles" (to appear in *Schriften zur Gregorianik-Forschung* 2 [Cologne], 2005).

"The Choir of the Hagia Sophia" (to appear in *Oriens Christianus* 89 [2005]).

"Music and Liturgy in the Hagia Sophia" (to appear in proceedings of the Colloquium

"Architektur und Liturgie" at the University of Greifswald, 2005).

Lecture (forthcoming):

"Alcuin, Aurelian, John Cotton and Bill Gates: The Origins of the Neumes", at the 40th International Congress on Medieval Studies, 5th-8th May 2005 at Kalamazoo.

J.OSBORNE:

Publications:

"Papal court culture during the pontificate of Zacharias (AD 741-752)", in C. Cubitt (ed.), *Court Culture in the Early Middle Ages* (Brepols: Turnhout, 2003), pp. 223-234.

"Dado imagery in the lower church of San Clemente, Rome, and Santa Maria Immacolata at Ceri", in T. Dale and J. Mitchell (edd.), *Shaping Sacred Space and Institutional Identity: Romanesque Mural Painting. Essays in Honour of Otto Demus* (Pindar Press, London, 2004), pp. 35-50.

Conferences:

"The narthex of San Marco at Venice", at the 24th Canadian Conference of Medieval Art Historians, Toronto.

"The purpose and function of the narthex of San Marco", at the 39th International Congress on Medieval Studies, Kalamazoo.

"St Peter's Needle and the construction of sacred geography in late medieval Rome", at the International Medieval Congress, Leeds.

"The cult of 'Maria regina' in early medieval Rome", at the Mater Christi conference, Rome.

G. PEERS:

Publications:

Sacred Shock: Framing Visual Experience in Byzantium, University Park: Pennsylvania State University Press, 2004.

"Word Over Image: Manuel II Palaiologos's Ekphrasis on a Tapestry in Paris," *Revue des Études Byzantines* 61(2003), pp. 201-224.

"The al-Muallaqa Lintel in Its Eighth-Century Context," in *Abstracts of Papers. Thirtieth Annual Byzantine Studies Conference. 28-31 October 2004*, pp. 83-85.

"Angelophany and Art after Iconoclasm," in *Mneme Georgiou Galavari, Deltion tes Christianikes Archaiologikes Hetaireias* 25 (forthcoming, 2005).

"Magic, the Mandyllion and the Letter of Abgar: A Fourteenth-Century Amulet Roll in Chicago and New York," in G. Wolf, C. Dufour Bozzo and A.R. Calderoni Masetti (edd.), *Intorno al Sacro Volto: Genova, Bisanzio e il Mediterraneo (XI-XIV secolo)*, Genoa (forthcoming, 2006).

Catalogue Entry in *Byzantium: Faith and Power (1261-1557)* (Metropolitan Museum of Art, New York, 2004), pp. 438-439.

Reviews:

L. James, *Empresses and Power in Early Byzantium* (London, 2001), in *Byzantine and Modern Greek Studies* 28 (2004), pp. 166-169.

K.M. Ringrose, *The Perfect Servant: Eunuchs and the Social Construction of Gender in Byzantium* (Chicago, 2003), in *The American Historical Review* 109 (2004), pp. 585-586.

Lectures:

"East Christian Magic and Art," at the International Conference for Christian Arab Studies, Beirut, Lebanon, September, 2004.

"Magic, the Mandylion and the Letter of Abgar: A Fourteenth-Century Amulet Roll in Chicago and New York," at *Intorno al Sacro Volto: Genova, Bisanzio e il Mediterraneo (XI-XIV secolo)*, Genoa, Italy, May, 2004.

F.E. SHLOSSER:

Publications:

"The Exarchates of Carthage and Ravenna," *Jahrbuch der österreichischen Byzantinistik* 53 (2003), pp. 27-45.

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

"Remembering George Galavaris," *Canadio-Byzantina* 15 (2004), pp. 8-9.

"The Canadian Committee of Byzantinists: How it came about and where it is now," *Canadio-Byzantina* 15 (2004), pp. 15-19.

"The Byzantine Curriculum: Past, Present and Future," in N. Metallinos (ed.), *Byzantium the Guardian of Hellenism*, 3Dmt Research and Information Center, Concordia University, 2004, pp. 101-118.

"Roman Persecutions of the Christians," in *Encyclopedia of Genocide and Crimes Against Humanity* (to be published by Macmillan in 2004).

"Weaving a Precious Web: The Use of Textiles in Diplomacy" (forthcoming in *Byzantinoslavica* 63, 2005).

Reviews:

T.S. Miller, *The Orphans of Byzantium. Child Welfare in the Christian Empire*, in *The Medieval Review* (distributed by e-mail by TMR 04.02.19, The Orphans of Byzantium (Shlosser); Wednesday, February 11, 2004 11:07 AM.

G. Dagron, *Emperor and Priest. The Imperial Office in Byzantium*, trans. Jean Birrell, in *Bryn Mawr Classical Review* (distributed by e-mail Friday, 10 Sept. 2004 16.30.41 - 0400 EDT).

N. Zeddies, *Religio et sacrilegium. Studien in Inkriminierung von Magic, Häresie und Heidentum (4.-7. Jahrhundert)* (forthcoming in *Mediaevistik*.)

W. Hörandner, J. Koder & M. A. Stassinopoulou, *Wiener Byzantinistik und Neogräzistik: Beiträge zum Symposium vierzig Jahre Institut für Byzantinistik und Neogräzistik der Universität Wien in Gedenken an Herbert Hunger* (forthcoming in *Bryn Mawr Classical Review*, 2005).

She is also the representative of the Canadian Committee of Byzantinists at the conference in preparation for the International Congress in 2006 (to be held in England).

J.T. WORTLEY:

Publications:

"Icons and relics: a comparison", *Greek, Roman and Byzantine Studies* 43 (2002-2003), pp. 161-174.

"The legend of Constantine the relic-provider", in *Daimonopylai: Essays . . . presented to Edmund G. Berry*, Winnipeg 2004, pp. 487-496.

"Boeotia in late antiquity and the middle ages", in *Metamorphic Reflections; Essays presented to Ben Hijmans on his 75th birthday*, Leuven 2004, pp. 255-264.

"Getting sick and getting cured in Late Antiquity", *Journal of the Washington Academy of Sciences* 90 (2004), pp. 91-107.

"Relics of 'the Friends of Jesus' at Constantinople", in J. Durand and B. Flusin (edd.), *Byzance et les reliques du Christ*, Paris 2004, pp. 143-157.

"What the Men of Kiev saw at Tsargrad in 911", *Visantijskij Vremennik* 63 (2004), pp. 67-75 (with Constantin Zuckerman).

"The tale of Daniel's sister, de sorore Danielis, BHG 1438hb", in *Metaphrastes: Essays in honour of Robert Jordan*, Belfast 2004 (with E. Skakas).

Lectures:

As International Visiting Fellow at The Queen's University, Belfast (Institute of Byzantine Studies), from February to June, 2004, he presented five public lectures on "The Relic-Hoard of Constantinople, 357-1204".

He also gave occasional lectures at the Universities of Oxford, Edinburgh, Durham and Newcastle, at University College, Cork and at the National University of Ireland, Maynooth. He has received a SSHRCC research grant (for three years) to complete his study of "The Folklore of the Desert".

MEMBERS' E-MAIL ADDRESSES

Andreas Andreopoulos - aandreopoulos@hotmail.com

Eva Baboula - ebaboula@finearts.uvic.ca (new)

Emmanuel Bourbouhakis - bourbouh@fas.harvard.edu

David Buck - dbuck@upei.ca

Sheila Campbell - Sheila.Campbell@utoronto.ca

Marc Carrier - mcarrier@hotvoice.com

Erica Cruikshank Dodd - edodd@uvic.ca

Martin Dimnik - martin.dimnik@utoronto.ca

John Foreman - jforeman@sympatico.ca

Thanos Fotiou - tfotiou@rogers.com

Patrick Gray - pgray@yorku.ca.

Geoffrey Greatrex - greatrex@uottawa.ca

Richard Greenfield - greenfie@qsilver.queensu.ca

Philip Kiernan - kiernanphil@hotmail.com (new)

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

Paul Moore - pmoore@uts.utoronto.ca (new)

Neil Moran - scaraboids@yahoo.com

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

LATE ANTIQUITY IN OTTAWA

(1) The Classics sector is now offering a one-year M.A. in the field of Late Antiquity. The new programme offers students the chance to participate in an exciting new one-year degree focusing on the period of Late Antiquity (i.e. between A.D. 200 and 700), consisting of both course work and a memoire. It is the first such specialist programme in Canada and benefits from the participation of a wealth of researchers and first-rate library resources. Among the faculty associated with the programme are Richard Burgess (chronicles, late Roman history), Dominique Côté (Greek literature, second sophistic), Marina Greatrex (Syriac literature), Marie-Pierre Bussi eres (Patristics, Latin literature), Pierluigi Piovanelli (Christian apocrypha), Theo de Bruyn (Magic in late antiquity, patristics), Geoffrey Greatrex (early Byzantine history, classicising historiography), Antonia Holden (Late antique art and sculpture), Ray Clark (Vergil in Late Antiquity), Roger Blockley (Classicising historiography), Slawomir Kowalski (Palmyra and the late antique Near East) and Adil al-Jadir (Syriac epigraphy). Leaflets and posters advertising the programme may be obtained from the department through the graduate co-ordinator, Dominique C ot e, at the Dept. of Classics & Religious Studies, 70 Laurier Ave. East, Ottawa, ON K1N 6N5, dcot2@uottawa.ca. Further information is available at: <http://www.cla-srs.uottawa.ca/cla/eng/program2.html>

(2) From April 2004, the Quebec ancient history journal, *Cahiers des  tudes anciennes*, has been based in our department under the editorship of Professor Dominique C ot e. We intend to make some changes to its format, but the journal will still of course welcome contributions from scholars in the field of Classics (and, no doubt, Byzantine studies), especially (but not exclusively) in French. For further information, please contact Professor C ot e (dcot2@uottawa.ca).

(3) We have also set up a Canadian section of the Association pour l'antiquit e tardive (Society for Late Antiquity), which is also to be based in the department. Annual membership costs \$35. Members receive the annual Bulletin of the association and a 20% discount on a subscription to the scholarly journal *Antiquit e Tardive* (which brings its cost down to a little less than \$100). For more details, contact Geoffrey Greatrex (greatrex@uottawa.ca); cheques should be payable to 'University of Ottawa'. A membership form may be found at: <http://aix1.uottawa.ca/~greatrex/antar.html>

(4) In November 2005, probably on Saturday 12th, we shall be hosting the fifth annual colloquium of the Canadian Society for Syriac Studies. Its focus will be on Syriac historiography. Among the speakers due to attend are: Jan van Ginkel (Leiden), Muriel Debie (Paris), Witold Witakowski (Uppsala), Sidney Griffiths (Washington, D.C.), Adil al-Jadir (Ottawa/Baghdad), Amir Harrak (Toronto).

Geoffrey Greatrex

(Department of Classics and Religious Studies, University of Ottawa, 70 Laurier Avenue East, Ottawa, Ontario, K1N 6N5)

EXCAVATIONS AT BATURYN (EASTERN UKRAINE), 2004 SEASON

This summer the Canada-Ukraine archaeological expedition continued its excavations at Baturyn for the fourth season. The project is sponsored by the Kowalsky Programme for the Study of Eastern Ukraine of the Canadian Institute of Ukrainian Studies (CIUS), the Shevchenko Scientific Society of America (SSS-A), the Pontifical Institute of Mediaeval Studies (PIMS) in Toronto, and the University of Chernihiv (UC), Ukraine. In 2003-04 the Peter Jacyk Center for Ukrainian Historical Research of CIUS also supported the project. Dr. Volodymyr Kovalenko (UC) directed the expedition while Dr. Volodymyr Mezentsev (U of Toronto) represented CIUS, SSS-A, and PIMS. Prof. Martin Dimnik (PIMS) oversees the funds and helps to publicize the expedition's findings. Dr. Zenon Kohut, Director of CIUS, and Dr. Larysa Onyshkevych, President of SSS-A serve as advisers. Around seventy students and scholars from the universities of Chernihiv and Nizhyn and from the Kyiv Mohyla Academy participated in the excavations.

This season the archaeological team completed excavating the remnants of the hetman's palace on the citadel. The brick structure had one story, three porches, a central corridor, and several rooms with tiled stoves. The team also completed excavating the foundations of the Kochubei House, the sole surviving architectural monument from the seventeenth century. They unearthed the massive underground brick buttresses supporting its foundations. This method of buttressing was a new feature in the construction techniques of Ukrainian Baroque masonry buildings. The archaeologists also continued their excavations on Mazepa's palace (1700) which had three floors, an attic, and a basement. Multi-coloured glazed ceramic tiles decorated its cornices, fireplaces, and stoves. It was the earliest known palace designed in the Western European Baroque style on Left-Bank Ukraine.

Nineteen graves of local inhabitants from the late seventeenth or early eighteenth century were also excavated on the citadel. Nine of them contained the remains of victims of the 1708 massacre. Between 1996 and 2004 archaeologists unearthed 59 graves dated to this period. A large number -- 31 skeletons of mainly children, women, and elderly men -- belonged to casualties of the Russian destruction of the town.

The 2004 Canada-Ukraine archaeological expedition has obtained important information on Baroque masonry architecture, its building techniques, decorative methods, and ceramic folk art. It has obtained information on the international cultural and commercial contacts of the Cossack Hetman capital. Moreover, it has unearthed new data concerning the devastation of the town by the Russians in 1708. The archaeological team plans to continue its research in Baturyn in the summer of 2005.

Martin Dimnik and Volodymyr Mezentsev

THE BYZANTINE TREATISE "ON POLITICAL SCIENCE"

In 1827 Cardinal Angelo Mai edited the few fragments (books IV and V) of a dialogue, *Περὶ πολιτικῆς ἐπιστήμης*, which he discovered in a Vatican palimpsest. In 1982 C. Mazzucchi, using new methods of deciphering the palimpsest, was able to improve Mai's text and augment it with new text from folia missed by the original editor. However, the Mazzucchi text contains a large number of lacunae and textual conjectures that are unacceptable. Moreover, Mazzucchi's training as a classicist has led him to commit a number of errors in translating the

Byzantine text into Italian. His short introduction offers no help to the reader in understanding such a difficult and fragmentary treatise.

For some years now I have grappled with the fragments, trying to gauge the author's overall purpose and scope, and as a result I have published a number of articles, particularly on book V in which the author presents his views in a language acceptable to both Christian and pagan readers. A new edition of the Anonymous author contains:

1. An Introduction discussing authorship, date of composition, its place in the long tradition of writings on "kingship" from Plato to Eusebius of Caesarea and the author's overall plan and purpose.
2. A Translation of the fragments into English.
3. A Commentary on books IV and V showing the author's debt to earlier politico-philosophical writers and his own contribution in proposing "a new type of constitution unknown to the ancient authors which is named *δικαιαρχικόν*. (The meagre text of book IV deals with "the guardians" and their training).

The above quote comes from Patriarch Photius (*Bibliotheca*, codex 37), who left us a brief summary of the entire dialogue he read: it consisted of six books (approximating the size of Cicero's '*De republica*', which the author admired for its practical approach) in which the two speakers, Thomasius and Menodorus, introduce their "dicaearchan" constitution "compounded of three types, the monarchical, the aristocratic and the democratic, with each contributing its own essential element, and thereby making it truly the best". Photius' quote reminds us of the "mixed constitution", well known from antiquity, and Dicaearchus' lost work *Tripoliticus*.

Where, then, is his claim to being an innovator, a *νεωτερίζων* in the Byzantine sense of the word? In my opinion, the extant fragments of book V entitled "on kingship" provide the clue to gauge the author's reforms to the traditional "mixed constitution": a) kingship becomes an elected institution; a small group of high state officials coming from the class of *ἄριστοι* nominate the candidates from among their class, and the king is subsequently elected by the majority of votes cast probably by the people of Constantinople only; secondly, kingship functions under specific 'state laws' which limit its powers to certain areas of rulership, and thirdly the elected king is replaced when he becomes physically or mentally incapable of performing his duties or reaches the age of 60 years maximum. b) the aristocracy called "the order of the best men" becomes a class with real powers: they nominate the king, they become the king's highest state magistrates and lastly they make up a Supervisory Board which manages the public and private sectors of the state such as tax collectors, craftsmen, tradesmen, circus factions and much more. c) the third part of the Byzantine constitution, the people, with the exception of voting on one of the aristocratic candidates nominated by the highest state officials, is bereft of any other powers or functions but subject to a close supervision by aristocratic overlords. For a Byzantine writer even to suggest that the citizens are entitled to elect their emperor certainly requires guts in view of the fact that the throne was held at that time by an emperor who surely would not have appreciated ideas such as those proposed by the anonymous author.

The dating of the treatise remains a thorny problem. There is no reliable evidence that points to a specific date. Undoubtedly the author lived in the sixth century and most likely during the reign of Justinian. It is possible that he wrote his political work shortly before the Nika Riot of 532 when the traditional aristocracy was trying to maintain some of its powers as exercised during the 'election' of the emperors Anastasius and Justin I. It can be argued that the author might have been a high official in Justinian's civil service who held a guarded attitude

toward the Emperor. As a critic of the regime, then, he was left with no choice but that of concealing his identity to protect himself.

Thanos Photiou

"THE GOOD IS OFT INTERRED WITH THEIR BONES"

I rather whimsically chose that line to head up a recent article on the Christian devotion to the holy relics. It was probably inappropriate as well as irreverent, because what makes the relics of Constantinople very interesting is precisely that the bones from which the Byzantines (meaning citizens of Byzantium) believed good [*dynamis*] to radiate were not interred; or were disinterred and (sometimes) re-interred. This was not the case at the Old Rome on the Tiber, where the *consuetudo Romana* strictly forbade the meddling with the human corpse once it had been laid to rest (always outside the city). But then at Old Rome there were apostles and martyrs to spare, buried in and around it. New Rome on the Bosphorus was lucky if it had two martyrs (Mocius and Acacius), and their cases are by no means water-tight. So if Constantinople were to have relics, they had to be imported, hence they had to be dug up. This, as we said, was against the law; a law, moreover, which menaced appalling punishments for those who breached it. There was, nonetheless, a way out: the *pontifex maximus*, i.e. the emperor, or his deputy, could sanction the despoliation of graves in exceptional cases, but this is something which the emperors seem to have been in no great hurry to do (possibly because it was a little too much like authorising grave-robbing).

The old canard that Constantine liberally provided his new capital with relics has to be abandoned once and for all. He did provide his city with some pagan memorabilia which might even have included Palladium, that statue of Pallas Athena which came allegedly from Troy and was ultimately placed in the *penus Vestae* at Rome where it was regarded as the guarantor of the safety of the Eternal City. All such objects he seems to have set either under, in or on the great 50m. porphyry column which stood in the centre of the forum which bore his name. The twelve *thêkai* (which were probably only columns) in his mausoleum certainly were not endowed with relics as some have suggested; in sum, the only relic Constantine gave the city was his own corpse, tightly enclosed in the sarcophagus at the centre of the enigmatic *thêkai*. Some centuries would pass before that corpse was regarded as a holy relic.

Things changed under Constantius, but not in hurry. Embarrassed perhaps by the ambivalent nature of the paternal *herôon*, he caused a great church of the Holy Apostles to be built, semi-detached from it. To ensure there be no mistake, he summoned to the capital relics of the "Apostles" – the term was used more widely in those days — Andrew, Timothy and Luke. Furious debate rages about the date of their coming from Patras, Thebes and Ephesus respectively, but we can be certain that it was towards 360 AD, certainly no later. These relics were buried under the emplacement of the altar of the new church and never seen again until the reconstruction under Justinian took place, after which they were once more buried.

We have to wait until the reign of Theodosius I before another relic-importation takes place. This is a very important one for it not only set a precedent which was followed many times after that; it also opened the floodgates (as it were). I mean that subsequently relics came to the capital fairly frequently. For the most part they were relics of martyrs or Old Testament heroes, but in 430 another important precedent was created by the arrival of the relics of John Chrysostom. John was deposed and effectively put to death by travel (i.e. exiled), but he got his

revenge. Under Theodosius II (perhaps more correctly under the Blessed Pulcheria) his remains were welcomed back to his see-city. There they were received by the emperors who solemnly did penance for what their parents had done to John. His remains, moreover, were re-interred at the right-hand side of the altar in Holy Apostles' (where never man had lain before). He was given a silver-plated tomb for which he repaid the citizenry with a steady flow of healing myrrh, issuing from the tomb. His became one of the most sought-after healing shrines in the city.

The Blessed Pulcheria appears to have been particularly devoted to Mary, the Theotokos. Tradition claims that she raised up three large churches in her honour: Chalkoprateia, Blachernai, and Hodegêtria; and in due course tradition attributed a major Marian relic to each. The first enshrined her girdle [*zônê*], and the second her shawl [*maphorion*], each with a curious story of its arrival at the capital. The common origin of both may well have been a piece of fabric demanded by Pulcheria and Marcian of the Patriarch of Jerusalem, who had unwittingly admitted that this was in his possession when they had asked him for physical relics of the Holy Mother. It was in response to their request that he made the first known statement of the belief that, like her Son, she had ascended into heaven at the last. But the Hodegêtria church had the best of it: an icon of the Theotokos painted by Saint Luke, an object of particular interest because it was both icon and relic. It takes us back to those embalmed martyrs Athanasius complains about in *Vita Antonii* c.90 which were maintained in homes, lying on biers and no doubt painted in the realistic manner we know from the Fayum portraits – relics and icons indeed.

Constantinople's hoard of relics was already very impressive but Jerusalem's was even more so, for there lay the most sacred relic of all: the Holy Wood of the Cross on which Christ was tortured to death. Legend has all sorts of explanations of how it was "invented" (i.e. came to light) none of which is any more worth retailing than the question "was it real?" is worth asking. After a period of exile at Ctesiphon, this most illustrious relic was brought to Constantinople "for safe keeping" by Heraclius, and there it stayed until 1204, after which it is anybody's guess what happened to the original "ij pieches de la Vraie Crois aussi grosses comme le gambe à un homme et longes comme demie toise" (Robert de Clari) as they multiplied their way through the western world.

Oddly enough, prior to its dispersion, this most illustrious relic was kept in a cupboard (a very fine cupboard, admittedly) in the sacristy of the Great Church of the Holy Wisdom. It was fairly frequently brought out for veneration or to be processed around the city and may even have spent periods of time in the imperial palace, but basically it appears to have reposed in a chest, in the cupboard in the sacristy; this is a mystery which I am still trying to explain.

John Wortley

REFLECTIONS OF AN HONORARY BYZANTINIST

I went up to Oxford as a postgraduate student, intending to do my research in the Later Roman Empire. When I spoke to Peter Brown about working on Julian the Apostate, he wisely advised me to master the sources first, and so I wrote my D.Phil. thesis on the Neoplatonic philosopher, biographer and historian, Eunapius of Sardis (347 - c. 414). I dealt with Eunapius' life and career, and his *Lives of the Sophists*, but the larger part of my thesis was a reconstruction and analysis of his fragmentary *Histories* of the period from 270 to 404.

Although I have also published on some related topics like Palladius' *Lausiaca History* and Dexippus' *Chronicle*, Eunapius has continued to occupy my scholarly attention for most of my

academic career. *Byzantion* has been kind enough to publish my longer articles on the literary history of the *Lives*, Theodosius the Great and the reign of Arcadius. My aim there was to show how Eunapius constructed a Neoplatonic pagan history of the fourth and early fifth centuries, in which, for example, Julian was the hero and Constantine and Theodosius were responsible for the decline of the Roman Empire. The less likely Eunapius' readers were to know what really happened, the more daring are his distortions of the truth.

My focus has now shifted to Eunapius' younger contemporaries, the fifth-century church historians, Socrates and Sozomen, in particular their versions of the secular history of the fourth century. Thus I have recently published an article on Socrates' treatment of Julian the Apostate which demonstrates how Socrates exploits and distorts Libanius' *Epitaphios* in order to condemn Julian as both an emperor and a philosopher. A companion piece on Sozomen's equally unflattering portrait of Julian awaits publication. One salutary by-product of my current research is that I now have a much clearer sense of the very real differences between these two historians.

My historiographical research has convinced me that the close study of ancient authors, especially the historians, is fundamental to our quest to learned what happened and why. There is still much work to be done, despite all the solid *Quellenforschung* of the last two centuries. It can even be worthwhile to reopen the basic question of what sources an historian used. Until quite recently, for example, I believed along with everyone else that Sozomen used Eunapius, but I have now proved, at least to my own satisfaction, that he did not. Clearly, if we are to understand an ancient historian properly, we must look again at how and why he uses his sources. Our interpretations can change, just as I no longer agree with those modern scholars who think that Socrates is less negative about Julian than are the other church historians.

This research does not require large grants, but it does demand the time and patience for a painstaking reading of the texts. Although the results are unlikely to attract the attention of the History Channel, they are likely to stand the test of time. It is also the kind of research which can be done by lone Classicists and Byzantinists at small universities in the Canadian hinterland.

D.F. Buck

FUTURE CONFERENCES, 2005

A Memorial Colloquium in honour of Ernst Kitzinger will be held at Dumbarton Oaks on March 4th-5th: for details see www.doaks.org.

A Conference on "Romans, Barbarians, and the Transformation of the Roman World" will be held at the University of Illinois at Urbana-Champaign on March 17th-20th.

A Conference on "Unities and Disunities in the Late Medieval, Eastern Mediterranean World" will be held at University College, Oxford on March 22nd-23rd: for details see www.byzantium.ac.uk.

A colloquium on "Artistic Interchange between the Eastern and Western Worlds in the Mediaeval Period" will be held at Princeton on April 8th and 9th: for information send e-mail to: hellenicprinceton.edu

For the programme at the 39th Spring Symposium of the Society for the Promotion of Byzantine Studies in April see www.byzantium.ac.uk.

The annual Spring Symposium at Dumbarton Oaks will be held on April 22nd-24th on the subject of "Urban and Rural Settlement in Anatolia and the Levant, 500-1000 AD": for details see www.doaks.org.

The 40th Annual International Congress on Medieval Studies will be held at the Western Michigan University at Kalamazoo on May 5th-8th (the website is <http://www.wmich.edu/medievalcongress>, the e-mail address MDVL-CONGRES@WMICH.EDU).

A Conference on "Early Christian Studies and the Academic Disciplines" will be held at The Catholic University, Washington, D.C., on June 5th-8th: for details see <http://csec.cua.edu/conference>.

The 21st International Conference of the Society for Syro-Mesopotamian Studies will be held at Oxford University on July 4th-6th on the topic of "Pilgrimages and Shrines in the Syrian Orient (including the Holy Land and the Sinai) in pre-modern times".

The 31st Annual Byzantine Studies Conference will be held at the University of Georgia, Athens, Georgia, U.S.A., on October 28th-30th. For more information, see website: <http://www.byzconf.org>. Members are invited to submit proposals for papers by March 15th (for inquiries contact Amy Papalexandrou, BSC Program Chair by e-mail: apapalex@yahoo.com). Suggested specific sessions include Realities of Sacred landscapes; Childhood in Byzantium; Decani Monastery (on the occasion of its designation as a UNESCO World Heritage Site); East Christianity; Afterlife of Byzantine monuments and artifacts: beyond 1453; Sexuality in Byzantium; Epigraphy, architecture, and performance in Byzantium; Monks, bishops, authority and discernment in early Byzantium; Religious unity and division in the age of the Crusades; Appropriating Byzantium in Medieval Italy; Byzantine architecture: recent approaches and a re-evaluation of the field; Non-Christians in Byzantine society; Medieval Ukraine: sites and settlements; Military soteriology and piety; Reception of Byzantium in Europe and the U.S. Graduate students giving papers at the Byzantine Studies Conference who do not reside in the area of the conference are entitled to a stipend in the form of a reimbursement of \$300 to help cover travel expenses. Graduate students whose abstracts are accepted for the conference may compete for prizes granted to the best graduate-student papers each year. First place will receive a \$750.00 Tousimis Award and the BSC Graduate Student Prize. \$500.00 will be awarded for second place and \$250.00 for third place. The Tousimis annual award is given through the generosity of the Tousimis Research Corporation and Dr. Anastasios Tousimis for the encouragement of scholarship (see the Conference web site, www.byzconf.org, for more information, including submission instructions and judging criteria).

FUTURE CONFERENCES, 2006

The Medieval Academy meeting for 2006 will be held in Boston from March 30th - April 1st. Alice-Mary Talbot urges Byzantinists to submit abstracts. For proposed session topics, often very broad, see <http://www.medievalacademy.org/pdf/2006callforpaper.pdf>).

The Second International Monastic Symposium at Sant'Anselmo, to be held from May 31st to June 3rd, "will focus on the relationships between monasticism, the Church and society. Inter-disciplinary study may serve to illuminate the meaning of the monastic phenomenon by locating it within its wider social, political and ecclesial contexts. Possible areas for contributions include: the ecclesiological implications of the movement, monasticism and the sacraments, the place of monasticism in the social and ecclesiastical hierarchies of Late Antiquity and Medieval Europe (Byzantine, Oriental and Latin), monastic reform movements, social and ecclesiastical criticisms of the monastic phenomenon itself, the influence of monastic spirituality on the wider Church, the imagery of monastic life in mediating that spirituality within a culture, the contribution of monasticism to social development within societies (Europe, America, Africa and Asia), monasticism and the intellectual community, monasticism and the academy, the re-emergence of monasticism in the churches of the Reformation, the contribution of monasticism to the re-unification of Christians, and monastic involvement in Christian openings to non-Christian religions. The twelfth international *Regulae Benedicti Studia* Congress will form an integral part of the symposium and papers concerning the Rule of Benedict will form a separate section." Scholars interested in presenting a paper [in English, French, German, Italian or Spanish and of 15 or 40 minutes' duration] should send title and brief description (100 words) no later than October 1st, 2005, to Symposium2006@santanselmo.org or to Prof. Gregory Collins, OSB, Pontificio Anteneo S. Anselmo, Piazza Cavalieri di Malta 5, I-00153 Roma, Italy (fax: [39]06574.8312).

MISCELLANEOUS

Anybody wishing to visit the Greek, Roman and Byzantine sites in Libya may be interested in the following. Libyan embassies are willing to accept the fee, but reluctant to grant the visa. The reason ultimately given (for me after three weeks and only two and a half days before my departure) is that only groups, not individuals, are allowed visas, although even academic groups are in fact often refused visas. I understand that the Embassy in Ottawa is particularly reluctant: it was even so slow in returning my passport this last December that I received it by courier (at my expense) only two and three quarter hours before the departure of my aeroplane. In Malta I could persuade the airline authorities to honour my ticket to Tripoli only by means of a faxed message from a Libyan agency that a visa was awaiting me at the airport. Even then the aeroplane was kept waiting on the tarmac at Tripoli for me to be put back onto it while my agent, visa in hand, argued with officials for over an hour before, with a promise to be personally responsible for my good behaviour, he gained permission for me to be allowed into the country.

Since a few years ago a group of tourists was caught attempting to smuggle away some petroglyphs, no European or North American visitors may officially stay in Libya unless

arrangements (and indeed an invitation to visit) are made by a Libyan agency. Nevertheless, I spent fifteen hours altogether wandering around the marvellous and almost completely deserted site of Lepcis Magna, a full day similarly at Sabratha, where one of the two museums (both especially opened for me) contains the huge and marvellous mosaic from the Justinianic basilica, and two days in old Tripoli and the national museum, while I was able to see also the exquisite mosaics at the "Villa Sileen", which is not yet open to the public (I understand there are other villas which should soon be excavated when the army has relinquished occupation of their sites). If all goes well, visits to Libya will become much easier in the next few years, but already it is worth the effort of getting there (and a bonus at present is the almost complete absence of other visitors).

Antony Littlewood

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



*Painting of Saint Symeon Stylites on wooden ikonostasis
at Monastery of the Hyperpanti, Meteora
[Photograph: A.R. Littlewood]*

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