

CANADIO-BYZANTINA
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*Fresco of Ag. Maria of Egypt, Monastery of Hypapanti, Meteora.
Photograph: A.R. Littlewood*

With reluctance I have carried out my threat: erstwhile members who had not paid dues in any of the last three years have been excised from our lists. Nonetheless they are most welcome once more to join our happy band if they will play their part in enabling us to meet our international financial obligation.

On a far happier note I can report that the distinguished Byzantine art historian Linda Safran, recently arrived at Toronto, is now a member. In accordance with our tradition you will find her curriculum vitae (somewhat abbreviated but with a full list of publications) in

the section "Activities of Members". As you all must know, the Byzantine Studies Conference will be held in Toronto in 2007 with Linda in the chair (sorry, but I cannot call a person a chair) for local arrangement. In this issue you will find an invitation from her to assist with this conference: if you can in any way help, please get in touch with her.

Congratulations are due to John Osborne for his appointment as Dean of Arts and Social Sciences at Carleton University, to Patrick Gray for his Fellowship at Princeton and to Geoffrey Greatrex for a major SSHRC grant for his sabbatical project.

It remains for me to thank Martin Dimnik and Volodymyr Mezentsev for their annual report on Excavations at Baturyn, and Geoffrey Greatrex for giving us both a description of his important project on Pseudo-Zachariah of Mytilene and an account of the Fifth Annual Colloquium of the Canadian Association of Syriac Studies, which latter breaks new ground for Canadio-Byzantina in being in French (I wonder if his next contribution will be in Esperanto, which would be an interesting linguistic challenge for the rest of us). Finally I am especially grateful to a friend, Anthony Kaldellis of Ohio State University, for accepting my invitation to review "Palgrave Advances in Byzantine History", a book, under the editorship of Jonathan Harris, which, being intended to serve as a guide to those embarking on Byzantine Studies, should be of considerable use to those of us still with students to teach, and, since despite its misleading title only four out of twelve chapters are strictly historical, of interest to all for us for its information on recent scholarship in less familiar areas. I had hoped for a comparative review including the much larger but similar work being edited in Oxford by Elizabeth Jeffreys, but that has unfortunately not yet appeared.

Antony Littlewood

ACTIVITIES OF MEMBERS

E.C. BOURBOUHAKIS:

Publication:

"Political Personae: The Poem from Prison of Michael Glykas: Byzantine Vernacular Literature between Fact and Fiction", forthcoming in *Byzantine and Modern Greek Studies*, 2006.

Lectures:

"Navigating the Sea of Rhetoric: Aural Poetics and the Compass of Byzantine Literature", at the Byzantine Studies Conference in Athens, Georgia, in October 2005.

"Audience and Genre in Aristotle's Poetics", in 2006.

"For these Gods are Mischievous: Eros at play in the History of Nicetas Choniates", at the Spring Symposium on Eros in Byzantine Literature to be held at Uppsala University, 2006.

He will be submitting his dissertation, "Not Composed in a Chance Manner: The Epitaphios for Manuel I Komnenos, by Eustathios of Thessalonike. Critical Edition, Translation, Commentary", in January 2006.

M. DIMNIK:

Publications:

"Who was the Elder Svyatoslavich, Oleg (d. 1115) or David (d. 1123)?", *Zberezhenia istoryko-kul'turnykh nadban' Sivershchyny* (Hlukhiv, 2005), pp. 24-35.

"The Patriarchal Coins of Medieval Serbia: An Anomaly", *Proceedings of the 4th International Numismatic Congress in Croatia* (Rijeka, 2005), pp. 63-73.

E.C. DODD:

Publications:

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

"Byzantine Silver Stamps, Supplement III. No. 92.1. The stamps of St. Eligius", *Cahiers archéologiques*, under review

"Jerusalem: Fons et Origo", *Princeton Index of Christian Art*, under review.

Lectures:

"The Syrian Style in Mar Musa al-Habashi", at Conference organized by the Netherlands Institute for the Near East of Leiden University, in Damascus, May, 2004.

"Evidence for a Syrian Style in the Medieval Mediterranean", at Index of Christian Art and International Society of Medieval Art Historians meeting, Princeton University, October, 2004.

"The Syrian Style in Medieval Art", at Canadian Conference of Medieval Art Historians, March 5, 2005.

"Sources from Outremer in the Development of Western Medieval Art", at Artistic Interchange between the Eastern and the Western Worlds in the Medieval Period, Princeton Index of Christian Art, April, 2005.

"Signs for Those who Understand", at meeting of Universities Art Association of Canada, November, 2005.

Other activities:

During the summer of 2004, while based in Beirut for two months, she re-visited most areas of Syria and Lebanon, concentrating on medieval painting for the most part, but also returning to many of the desert cities and Crusader castles. She says that "travel was exceedingly easy and reception pleasant. Not many tourists these days - so the hotels were wonderful. Excavations of all nationalities in Syria are furiously busy. We attended musical festivals in Baalbek and in Beit-ed-Din. The latter was an Italian performance of Turandot that was particularly memorable."

P. GRAY:

Publications:

"The Legacy of Chalcedon: Christological Problems and their Significance", in M. Maas (ed.), *The Cambridge Companion to the Age of Justinian*, Cambridge University Press, New York, 2005, pp. 215-238 (of this he writes that it particularly pleased him "because it forced me (a) to review the whole history of the Christological controversy, without which its manifestation in the age of Justinian makes no sense; (b) to try to make sense of both the Chalcedonian and the anti-Chalcedonian (formerly known as "Monophysite") sides; and (c) to try to explain it all in language a bright but untrained undergraduate could understand.").

Leontius of Jerusalem: Against the Monophysites, a book in the *Oxford Early Christian Texts* series scheduled to appear in April, 2006.

Lecture:

"Forged Forgeries: Constantinople III and the Acts of Constantinople II", at the Thirty-first Byzantine Studies Conference, Athens, Georgia, October, 2005.

Other Activities:

During his last year of teaching at York University he held a Stanley J. Seeger Fellowship in Princeton. He will continue to teach courses on Christology and on the Church in the time of Justinian in alternate years for the Graduate History Programme in the Toronto School of Theology. He has started work on his retirement project on the Fifth Ecumenical Council through the Department of Classics and the Centre for Medieval Studies at the University of Toronto. He intends to "keep busy on the publishing and paper-presenting fronts". Since he has now left York, he suggests that members get in touch with him at home by post (104 Bedford Street, Port Hope, ON L1A 1W6), by telephone (905-885-2651) or by e-mail (pgray3@cogeco.ca).

P. KIERNAN:

Lectures:

"Germano-Roman Model Objects from the Late Antique: the so-called 'Mithras Symbols'", in the Barbarian Lecture Series at the Institute for Archaeology, Oxford, May 3rd, 2005.

"Die Decennalien-Basis und die Frage der tetrarchischen Erbfolge", at the Historisches Seminar, University of Bielefeld, April 27th, 2005.

"Late Roman Miniature Grave Goods: an Innovation in an Old Tradition", at the Theoretical Roman Archaeology Conference, Birmingham, 2005.

He is at present a Ph.D. student at Ruprecht-Karls Universität, Heidelberg.

A.R. LITTLEWOOD:

Publications:

"Literature", in J. Harris (ed.), *Palgrave Advances in Byzantine History*, Palgrave MacMillan, 2005, pp. 133-146.

"New Evidence for the Byzantine Pavement of St John Stoudios in Istanbul from Preston Parish Church, Rutland, England" (with K.R. Dark), *Jahrbuch der österreichischen Byzantinistik* 55 (2005), pp. 221-228 (with two colour plates).

"Imagery in the *Chronographia* of Michael Psellos", forthcoming in C. Barber and D. Jenkins (edd.), *Reading Michael Psellos*, Leiden, Brill, 2006.

Reviews:

J.C.B. Petropoulos, *Eroticism in Ancient and Medieval Greek Poetry* (London, Duckworth, 2003), in *Byzantine and Modern Greek Studies* 29 (2005), pp. 102-104.

T.S. Miller, *The Orphans of Byzantium: Child Welfare in the Christian Empire* (Washington D.C., Catholic University of America, 2003), in *Canadian Journal of History* 40 (2005), pp. 79-81.

A. Kaldellis, *Procopius of Caesarea: Tyranny, History, and Philosophy at the End of Antiquity* (Philadelphia, Univ. of Philadelphia Press, 2004), in *Museion* 49 (2005), pp. 101-103.

P. MOORE:

Activities:

Following publication of *Iter Psellianum* (described in *Canadio-Byzantina* 15 and noted last year) he is now preparing an English translation of Psellos' *Paraphrasis* of Aristotle's *De Interpretatione*. This will be, initially at least, of the text of the 1503 Aldine edition (which was probably based upon a single ms), but since John Duffy will be working on the scientific text based on the over 30 extant mss, the latter will be used as it comes into being. Prof. Katerina Hierodiakonou in Athens is expected to collaborate with Duffy, probably adding notes or a fully-fledged commentary, and also "in some capacity" with Paul. She is the general editor of a series of essays by various scholars in a book entitled *Byzantine Philosophy and its Ancient Sources* (Oxford, 2002), to which she contributed the essay "Psellos' Paraphrasis on Aristotle's *De Interpretatione*".

N. MORAN:

Publications:

Introduction to Medieval Notation (Detroit Monographs in Musicology 45) (with Constantin Floros), Harmonie Park Press, Warren, Mich., 2005.

Kipling and Afghanistan: A study of the Young Author as Journalist Writing on the Afghan Border Crisis of 1884-1885, McFarland & Co., Jefferson, N.C., 2005.

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

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

"Dr. Charles Owen and the Kiplings", *Kipling Journal* 78 (2004), pp. 7-22.

"The Choir of the Hagia Sophia", *Oriens Christianus* (Munich, 2005), pp. 5ff.

"Searching for the Soul of the Hagia Sophia", forthcoming in *Acta, Centrul de Studii Bizantine* 7 (Iasi, Romania, 2005).

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

"Music and Liturgy in the Hagia Sophia", forthcoming in Proceedings of the Colloquium *Architektur und Liturgie an der Universität Greifswald* (2005).

"Alcuin Aurelian, John Cotton and Bill Gates: The Origins of the Neumes", forthcoming in *Acta, Centrul de Studii Bizantine*.

Projects:

1. The Churches of Kosovo.
2. Photographs taken by members of the Afghan Boundary Commission 1884-1886 (Alkazi Collection of Photography for the series *Wars on the Frontier India/Afghanistan 1848-1947*).
3. Music of Constantinople (for McFarland & Co., Jefferson, N.C.).
4. Turkoman Silver Ornaments.

J. OSBORNE:

Publications:

Ed. (with J.R. Brandt and G. Morganti), *Santa Maria Antiqua al Foro Romano cento anni dopo. Atti del colloquio internazionale, Roma, 5-6 maggio 2000* (Campisano editore), Rome, 2005.

"Framing sacred space: eleventh-century mural painting in the churches of Rome", *Analecta Romana Instituti Danici* 30 (2004), pp. 137-151.

J.R. PAYTON:

Publication:

"Advice from St. Maximos Confessor for Contemporary Macedonians", in *Religion in Eastern Europe* 24 (2004), pp. 1-14 (this article has also been published elsewhere in Albanian and Macedonian translations).

Reviews:

E. Plumer, *Augustine's Commentary on Galatians: Introduction, Text, Translation, and Notes*, in *Calvin Theological Journal* 39 (2004), pp. 167-168.

S. Bulgakov, *The Friend of the Bridegroom: On the Orthodox Veneration of the Forerunner*, *ibid.* pp. 191-193.

M.J. Edwards, *Origen Against Plato*, *ibid.* 39 (2004), pp. 197-200.

J. Behr, *The Nicene Faith*, Parts 1 & 2 (*Formation of Christian Theology*, vol. 2), in *Calvin Theological Journal* 40 (2005), pp. 131-133.

C.M. Bellitto, *The General Councils: a History of the Twenty-One Church Councils from Nicaea to Vatican II*, *ibid.* pp. 345-346.

M. Ellingsen, *The Richness of Augustine: His Contextual and Pastoral Theology*, *ibid.* pp. 351-353.

J.A. McGuckin (ed.), *The Westminster Handbook to Origen*, *ibid.* pp. 368-370.

J.A. McGuckin, *The Westminster Handbook to Patristic Theology*, *ibid.* pp. 370-372.

B. Ramsey, *The Monastic Rules: Saint Augustine*, *ibid.* 377-378.

Lectures:

"The Death and Resurrection of Christ - as Understood in Western Christianity and Eastern Orthodoxy", at McMaster University, February 26th, 2004.

"Two Ethnicities, One Nation, and the Necessity of Dialogue: a Comparison of Canada and Macedonia", at Conference on "Ongoing Dialogue between Religious Communities in Macedonia" at the School of Islamic Sciences, Skopje, Macedonia, October 12th, 2004.

"Advice from St. Maximos Confessor for Contemporary Macedonians", at St. Clement of Ohrid Orthodox Theological Seminary, Skopje, Macedonia, October 13th, 2004.

On October 13th he also was one of a group of eight scholars who had a discussion with Branko Crvenkovski, President of Macedonia, to discuss what religious communities could contribute to nation-building in Macedonia, and one of a group of six scholars who had an audience with Metropolitan Stefan, Chief Hierarchy of the Macedonian Orthodox Church, regarding the progress of dialogue among the religious communities in the nation.

G. PEERS:

Publications:

"Angelophany and Art after Iconoclasm", *Deltion tes Christianikes Archaialogikes Hetaireias* 26 (2005), pp. 339-344.

"Vision and Community among Christians and Muslims: the Al-Muallaqa Lintel in Its Eighth-Century Context", forthcoming in *Arte medievale*.

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

Catalogue Entries on Holy Space, Hallowed Ground: Icons of Sinai, Getty Museum of Art, Los Angeles, forthcoming 2005.

Reviews:

A. Eastmond & L. James (edd.), *Icon and Word: The Power of Images in Byzantium: Studies Presented to Robin Cormack*, Aldershot, 2003, in *Church History* 74 (2005), pp. 598-600.

V. Ruggieri, *Il golfo di Keramos dal tardo-antico al medioevo bizantino*, 2003, in *Orientalia Christiana Periodica* 70 (2004), pp. 483-485.

M. Zibawi, *Images de l'Égypte chrétienne: Iconologie copte*, Paris, 2003, forthcoming in *Speculum*.

O. Tarasov, *Icon and Devotion: Sacred Spaces in Imperial Russia*, London, 2002, forthcoming in *Sobornost*.

Lectures:

"The Polyvalency of a Motif: The Stag and Hunter in the Twelfth-Century Frescoed Grotto at Kafr Shleiman, Sayyidat Naya, Lebanon", at the Thirty-First Annual Byzantine Studies Conference, The University of Georgia, Athens, Georgia, October, 2005.

"Utopia and Heterotopia: Byzantine Modernisms in America", at Novecento bizantino, held at the Kunsthistorisches Institut in Florenz, Florence, Italy, December 2005.

L. SAFRAN:

Education:

University of Pennsylvania: B.A. summa cum laude, May 1979, in History of Art (graduated with Distinction in Major; Dean's List; Benjamin Franklin Scholar); M.A., May 1979, in History of Art (thesis title: "St. Luke Painting the Virgin: Sources and Manifestations of the Legend").

Yale University: M.A., December 1982 (qualifying paper: "The Theodosian Obelisk Base: Its Historic, Symbolic and Artistic Implications"); M.Phil., May 1984 (oral examinations in Byzantine wall painting, Romanesque wall painting, art of Magna Graecia, Byzantine history in southern Italy); Ph.D., May 1988, in History of Art (dissertation title: "San Pietro at Otranto and its Place in Byzantine Art").

Employment:

Dumbarton Oaks, Research Associate September 1989 – August 1993.

The Catholic University of America, Washington, D.C., Assistant Professor, Department of Greek and Latin, September 1989 - February 1995; Tenured Associate Professor, February 1995-2003; Chair, September 1998-2003 (Undergraduate Courses Taught: History of Art Survey, Ancient-Medieval; Greek Art and Architecture; Roman Art and Architecture; Jesus to Muhammad [University Honors Program]; Islamic Art and Architecture; Art and Power; Greek and Roman Mythology. Upper-level Undergraduate and Graduate Courses Taught: Directed Readings in Greek Art and Architecture; Directed Readings in Roman Art and Architecture; Augustan Rome; Transformations in Late Antique Art; Early Medieval and Early Byzantine Art and Architecture; Western Medieval Art and Architecture; Building the Middle Ages, East and West; Medieval Pilgrimage Art and Architecture; Islamic Art and Architecture. She was also Slide Curator of the Greek and Latin Department, 1989-2003).

University of Toronto: Associate Professor, Department of Fine Art, since July 2004 (Undergraduate Courses Taught: Art and Power [first-year seminar]; Art history component of The Mediaeval Tradition [St. Michael's College]; Constantinople [fourth-year seminar]. Graduate Courses Taught: Late Antique Art and Architecture).

Publications (Books):

Editor of the series *Architectural Transformations in the Islamic World*, including *Places of Public Gathering in Islam; Housing Process and Physical Form; Conservation as Cultural Survival; Architecture in Islam, Seminar Proceedings I, II, III, V of the Aga Khan Award for architecture* (Philadelphia), 1980.

San Pietro at Otranto: Byzantine Art in South Italy (San Pietro ad Otranto. Arte bizantina in Italia meridionale, volume VII in the *Collana di Studi di Storia dell'Arte*, ed. M. D'Onofrio [Rome: Edizioni Rari Nantes, 1992]).

Ed., *Heaven on Earth: Art and the Church in Byzantium* (Pennsylvania State University Press, 1998; 2nd printing, 2000; 3rd printing, 2002) [including "Introduction", pp. 1-12].

Ed. (with W.E. Klingshirn), *The Early Christian Book* (Catholic University of America Press), forthcoming 2006.

Art and Identity in Medieval Southern Italy (in progress).

Publications (Chapters in Books):

"Exploring Artistic Links Between Epirus and Apulia in the Thirteenth Century: the Problem of Sculpture and Wall Painting", in *Praktika Diethnous Symposiou gia to Despotato tis Epeirou* (Arta, 1992), pp. 455-474.

"Byzantine South Italy: New Light on the Oldest Wall Paintings", in G. Koch (ed.), *Byzantinische Malerei. Bildprogramme-Ikonographie-Stil*, (Wiesbaden, 2000), pp. 257-74.

"Language Choice in the Medieval Salento: a Sociolinguistic Approach to Greek and Latin Inscriptions", in L. Hoffmann (ed.), *Zwischen Polis, Provinz und Peripherie. Beiträge zur byzantinischen Geschichte und Kultur, Mainzer Veröffentlichungen zur Byzantinistik 7*, (Wiesbaden, 2005), pp. 819-840.

"The Art of Veneration: Saints and Villages in the Salento and the Mani," in C. Morrisson & J.-P. Sodini (edd.), *Les villages dans l'empire et le monde byzantin Ve - XVe siècle (Réalités Byzantines 11)* (Paris, forthcoming 2005), 14 pages in proof.

Publications (Articles in Journals):

"A Note on Boulanger's 'Répétition générale du Joueur de Flûte'", *Gazette des Beaux-Arts* 116 (November 1980), pp. 185-186.

"Redating Some South Italian Frescoes: The First Layer at S. Pietro, Otranto, and the Earliest Paintings at S. Maria della Croce, Casaranello", *Byzantion* 60 (1990), pp. 307-333.

"A Medieval Ekphrasis from Otranto", *Byzantinische Zeitschrift* 83 (1990 [1992]), pp. 425-427.

"Points of View: The Theodosian Obelisk Base in Context", *Greek, Roman, and Byzantine Studies* 34.4 (Winter 1993 [1995]), pp. 409-435.

"Hercle in Washington: A Faliscan Vase at the Catholic University of America", *Etruscan Studies* 7 (2000 [2002]), pp. 51-79.

"Romanesque Bronze Bowls: Material, Meaning, Methodology", (with Adam S. Cohen) forthcoming in *Word and Image*.

Publications (Reviews):

J. Baschet, *Lieu sacré, lieu d'images. Les fresques de Bominaco (Abruzzes, 1263). Thèmes, parcours, fonctions* (Paris and Rome, 1991) in *Speculum* 69.1 (1994), pp. 107–109.

S. Boyd and M. Mundell Mango (edd.), *Ecclesiastical Silver Plate in Sixth-Century Byzantium* (Washington, D.C., 1992), in *Le Muséon* 107 (1994), pp. 397–411.

T. F. Mathews, *Art and Architecture in Byzantium and Armenia, Liturgical and Exegetical Approaches* (Variorum Collected Studies Series, 1995), in *The Catholic Historical Review* 83.4 (October 1997), pp. 756–757.

S. Gerstel, *Beholding the Sacred Mysteries: Programs of the Byzantine Sanctuary* (College Art Association Monograph LVI; Seattle, 1999), in *Speculum* 77.1 (2002), pp. 176–178.

M. Parani, *Reconstructing the Reality of Images. Byzantine Material Culture and Religious Iconography (11th–15th Centuries)* (Leiden, 2003), in *The Medieval Review* on line 03.11.03 (posted November 5th, 2003).

G. Mackie, *Early Christian Chapels in the West. Decoration, Function, and Patronage* (Toronto, 2003), in "Letters in Canada 2003", *The University of Toronto Quarterly* 74:1 (Winter 2004/05), pp. 386–387.

She was also the Review Editor of Art History for the *Medieval Review*, 1996–2000.

Lectures (scholarly):

"Discrimination in Decoration: Theodulf's Oratory at Germigny-des-Prés", at Medieval Studies Graduate Students' Conference, Brown University, March 1983.

"The Evil Sea: Exegesis and Iconography in Some North Italian Mosaic Pavements", at The Frick Collection–Institute of Fine Arts Symposium on the History of Art, New York City, April 1984.

"San Pietro at Otranto: The Late Thirteenth-Century Frescoes", at Seventeenth International Byzantine Congress, Washington, D.C., August 1986 (abstract published).

"San Pietro at Otranto: the Program of the Second Fresco Layer", at colloquium on "Italian Church Decoration of the Middle Ages and Early Renaissance: the Problem of Regional Traditions", at Charles S. Singleton Center for Italian Studies, The Johns Hopkins University, Florence (Italy), June 1987.

"San Pietro at Otranto: Problems of Program and Function", at Dumbarton Oaks, October 1987.

"New Finds in South Italy", at Fifteenth Annual Byzantine Studies Conference, Amherst, Mass., October 1989 (abstract published).

"Epiros and South Italy: Exploring Artistic Links in the Thirteenth Century", at Dumbarton Oaks, May 1990.

"Exploring Artistic Links Between Epirus and Apulia: the Problem of Wall Painting", at First International Symposium on the Despotate of Epiros, Arta (Greece), May 1990.

"The Image of St. Peter in South Italy", at Medieval and Byzantine Studies Faculty Seminar series, The Catholic University of America, April 1991.

"The Image of St. Peter in South Italy", at Eighteenth International Byzantine Congress, Moscow, August 1991 (abstract published).

"Old Testament Imagery in Mainland South Italy", at Twenty-seventh International Congress of Medieval Studies, Kalamazoo, May 1992.

"The Theodosian Obelisk Base in Context", at Eighteenth Annual Byzantine Studies Conference, Urbana-Champaign, October 1992 (abstract published); and at Fachschaft des Christlich-Archäologisches Seminar, Kunsthistorisches Institut, Universität Bonn (Germany), July 1993.

"Points of View: The Obelisk Base of Theodosius in the Hippodrome of Constantinople", Medieval and Byzantine Studies Faculty Seminar, 25th Anniversary Series, The Catholic University of America, October 1993.

"Women at Work in the Palaeologan Period", at Nineteenth Annual Byzantine Studies Conference, Princeton, November 1993 (abstract published).

"The Genesis Frieze at Trebizond", at Twentieth Annual Byzantine Studies Conference, Ann Arbor, Michigan, October 1994 (abstract published).

"Memento Domine, Mnesthiti Kyrie: Donors and Cultures in Medieval South Italy", at Medieval and Byzantine Studies Faculty Seminar series, The Catholic University of America, February 1997.

"Varietas populorum nostro regno subiectorum: Ethnicity and Wall Painting in Medieval South Italy", at College Art Association Annual Conference, New York City, February 1997.

"Byzantine South Italy: New Light on the Oldest Wall Paintings", Symposium on "Byzantinische Malerei: Bildprogramme–Ikonographie–Stil", Marburg (Germany), June 1997.

"Donors in South Italian Wall Paintings", at the Twenty-third Annual Byzantine Studies Conference, Madison, Wisconsin, September 1997 (abstract published).

"Donors in Medieval Southern Italy", at Medieval Academy of America Annual Meeting, Washington, D.C., April 1999.

"The Art of Veneration in Some Byzantine Villages", at Early Christian Studies Seminar, Catholic University of America, December 2000.

"The Art of Veneration in Some Byzantine Villages", at Twentieth International Byzantine Congress, Paris, August 2001.

"Art and Identity in Medieval Southern Italy", at Dumbarton Oaks, January 2003.

"Some Problems of Art and Identity in the Medieval Salento", at Conference of Canadian Medieval Art Historians, Toronto, March 2004.

"Sociolinguistics in the Salento: Medieval Art and Modern Methodology", Fine Art Department, University of Toronto, January 2005.

"Constantine's Eyes, or the Case for Early Christian Art History", Conference on Early Christianity and the Academic Disciplines, Center for the Study of Early Christianity, Catholic University of America, June 2005.

Lectures (General):

"Religious Life at Dura Europos", gallery talk in Yale University Art Gallery, September 1982.

"The Age of Faith", course (four weeks) taught for The Smithsonian Institution, Resident Associates Program, Washington, D.C., April–May 1991.

"The Legacy of Ancient Civilizations: The Origins of Western Art", course (eight weeks) taught for The Smithsonian Institution, Resident Associates Program, Washington, D.C., April–June 1994.

"Ode on a Grecian Urn: A Red-Figure Vase at CUA", for the Friends of the Library, Catholic University of America, April 1994.

"Heaven on Earth: Some Problems in Byzantine Church Decoration", for Department of Religion and Religious Education, Catholic University of America, February 1995.

"Heaven on Earth: the Art of Byzantium", for The Smithsonian Institution, Resident Associates Program, Washington, D.C., March 1999.

"Byzantine Art, Now and Then" (with Adam S. Cohen), for Friends of the Malcove Collection, University of Toronto, Toronto, March 2005

Other:

She has received many awards and fellowships including a Samuel H. Kress Foundation Fellow in the History of Art (1985–1986), a Dumbarton Oaks Junior Fellowship (1987–1988), a J. William Fulbright Scholarship (1995–1996), a Dumbarton Oaks Fellowship (2002–2003) and a SSHRC Standard Research Grant (2005–2008).

In addition she has been on the Governing Board of the Byzantine Studies Conference (Treasurer, 1997–1998) and is currently a member of College Art Association, International Center of Medieval Art, Dumbarton Oaks Alumni Association, Medieval Academy of America, U.S. National Committee for Byzantine Studies, Washington Classical Society, Canadian Institute for Mediterranean Studies and Universities Art Association of Canada.

F.E. SHLOSSER:

Publication:

"Weaving a Precious Web: the Use of Textiles in Diplomacy", *Byzantinoslavica* 63 (2005), pp. 45–52.

Reviews:

L. Neville, *Authority in Byzantine Provincial Society, 950–1100*, in *Bryn Mawr Classical Review* (distributed by e-mail, March 19th, 2005).

M. Grünbart, *Formen der Anrede im byzantinischen Brief von 6. bis zum 12. Jahrhundert*, in *Bryn Mawr Classical Review* (distributed by e-mail, October 9th, 2005).

K. Dark (ed.), *Secular Buildings and the Archaeology of Everyday Life in the Byzantine Empire*, in *The Medieval Review* (forthcoming).

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 Susan Young - rosie@auracom.com



Ionic capital with cross, Church of Ag. Leonidas, Lechaion, Corinth. Photograph: A.R. Littlewood

EXCAVATIONS AT BATURYN (EASTERN UKRAINE), 2005 SEASON

In 2005 the Canada-Ukraine archaeological expedition conducted its fifth annual excavation of Baturyn. The Canadian Institute of Ukrainian Studies (CIUS), the Pontifical Institute of Mediaeval Studies (PIMS) in Toronto, and the Shevchenko Scientific Society of America (SSS-A) sponsor the project. This year the "Baturyn Fund" created by the President of Ukraine also supported the excavations. Dr. Volodymyr Kovalenko, University of Chernihiv, heads the project. Dr. Volodymyr Mezentsev (U of T) represents CIUS, PIMS, and SSS-A. Prof. Martin Dimnik (PIMS) oversees the funds. Prof. Zenon Kohut (CIUS) and Dr. Larysa Onyshkevych (SSS-A) serve as advisers. In 2005 the team included nearly 150 students and scholars from the universities of Chernihiv, Nizhyn, and the Kyiv Mohyla Academy.

Between the years 1669 and 1708 Baturyn was the capital of the Cossack Hetman State. In 1708, when Hetman Ivan Mazepa (1687-1709) attempted to liberate central Ukraine from Russian control, an army sent by Tsar Peter I razed Baturyn, killing some 14,000 inhabitants. During the 2005 season the archaeological expedition unearthed two dwellings of the Kyivan Rus' era on the citadel. They confirm that Baturyn arose on the site of an eleventh century outpost of the medieval principality of Chernigov, which enjoyed close cultural and commercial ties with Constantinople. The team also uncovered thirty-three graves from the late 17th-early 18th centuries. Seventeen skeletons were victims of the massacre. In addition, the researchers found coins, neck crosses, silver finger-rings, and a copper seal ring with carved depictions of Adam and Eve, the Serpent, and the Tree of Knowledge. Other artefacts included glazed ceramic tobacco pipes, ceramic tiles with relief patterns, and painted table-plates of the 17th-18th centuries. Musket bullets, a cannon ball, and a spearhead testified to Baturyn's violent destruction. Remnants of the gallery of a hetman's villa (1680s) were located on the citadel. The team also unearthed portions of the foundations and the annex of Mazepa's palace. It discovered that the structure's basement had at least four storage rooms.

The expedition intends to continue its excavations of Baturyn next summer.

Martin Dimnik and Volodymyr Mezentsev

PSEUDO-ZACHARIAH OF MYTILENE AND HISTORIOGRAPHY IN LATE ANTIQUITY

Objectives

The principal aim of this project is to produce the first complete translation of this important Syriac text into any modern language. Two translations were made of the work in 1899, one into German, the other into English (Ahrens and Krüger 1899, Hamilton and Brooks 1899); neither, however, offers a full translation of the Syriac text (cf. the criticisms of Kugener 1900, 211). Since then, a good edition of this text has appeared, along with a Latin translation (Brooks 1919-24). But something more than a bald translation is required: pseudo-Zachariah's account comprises, in the words of Honigmann (1953, 194), "the most important source for our knowledge of the times of the Emperors Marcianus, Leo and Zeno". He is frequently cited in modern scholarship on many aspects of the history of the fifth and sixth centuries. Yet, as will be noted below, his work has not attracted much attention, and it is my intention to provide an adequate commentary for pseudo-Zachariah's work, which concerns such an important but relatively poorly documented period of late Roman history, along with an introduction (concerning, for instance, his sources and methods; some work on this has been done by Pauline Allen, cf. Allen 1980). For pseudo-Zachariah remains an enigmatic figure: pseudo-Zachariah's account is a compilation, put together by a monk in Amida in the year 569 in Syriac. One of his prime sources was the work of the church historian Zachariah, who became bishop of Mytilene by 536, and whose account dealt with ecclesiastical affairs from 450 to 491. The identity of this Zachariah, probably the author of several other works (e.g. a Life of the patriarch of Antioch, Severus), remains a matter of some controversy (cf. Honigmann 1953, Allen 1980, 471-2). The (anonymous) compiler incorporated, in epitomised form, Zachariah's work (which was in Greek) into his own history; it forms the basis of books III to VI of pseudo-Zachariah's history. Various sources, both ecclesiastical and secular, were employed by the compiler to put together his own work, and it is necessary to look more closely at the nature of these sources (and the choice of material selected by the compiler).

It is not sufficient to examine the work in isolation. The project, therefore, will not narrowly focus only on pseudo-Zachariah, but will look more widely at history-writing in late antiquity. Historiography in this period is often analysed in terms of genre: a work is categorised as classicising history, church history or chronicle, for instance. Yet such classifications are not wholly satisfactory, as I have argued in the case of Procopius and the problem of assigning the Secret History and Wars to genres, and as scholars are coming to realise (cf. Cameron 2000, 178 and already Whitby 1992, 59-60). In the sixth century in particular, genres appear to blur and to merge, so that the Church History of Evagrius, for instance, includes substantial discussions of secular events, while the supposedly classicising History of Theophylact Simocatta in the seventh century contains overt references to Christianity and Christian figures (despite the conventions of classicising historiography). Pseudo-Zachariah, in narrating both church history and secular events, fits into a wider pattern, and one that requires closer examination.

Context

The field of late antiquity in general is a burgeoning one. Within the narrower domain of historiography in the period there have also been significant recent developments. Much of the impetus for this has come from the excellent series of translations furnished by the *Translated Texts for Historians* series, published by Liverpool University Press. Recent relevant translations which have appeared in this series include *The Chronicle of Pseudo-Joshua the Stylite* (Trombley and Watt 2000, cf. the useful German translation and commentary of Luther 1997), *The Ecclesiastical History of Evagrius Scholasticus* (Whitby 2000), *Pseudo-Dionysius of Tel-Mahre, Chronicle, III* (Witakowski 1996, which I reviewed in 1999 [Greatrex 1999]) and *The Seventh Century in the West-Syrian Chronicles* (Palmer et al. 1993); translations of these same texts and other ones have appeared elsewhere, e.g. *The Chronicle of Zuqnin* (Harrak 1999) and *Malalas: the Chronicle* (E. Jeffreys et al. 1986). Monographs on particular authors have also been appearing steadily, e.g. Urbainczyk 1997, 2001, Leppin 1996 (on the fifth-century church historians), Rohrbacher 2002, while earlier works, such as Blockley 1981-3 (on the fifth-century classicising historians) and Cameron 1985 (on Procopius) remain valuable; Witakowski 1987 is an important study on the Syriac chronicle tradition, while van Ginkel 1995 provides a detailed study on the sixth-century historian John of Ephesus. The conference which took place in 1998 concerning Procopius' Buildings further testifies to interest in the field, even if the work is more panegyric than history; the proceedings were published in *Antiquité Tardive* 8 (2000) and I have commented upon several contributions in a forthcoming article for *BMGS* (Greatrex forthcoming a). On Pseudo-Zachariah in particular there has been little recent work: Allen 1980 is the fullest recent discussion, concentrating on the use made by Evagrius of the parts of the work written by Zachariah himself. Prostko-Prostynski 1993 deals in detail with one particular section of the work.

A striking aspect of the work undertaken thus far on historiography in late antiquity is the tendency to compartmentalise - not just among genres, as noted above, but also among languages. Syriac sources tend to be discussed in isolation from Greek and Latin sources and vice versa, doubtless in part because knowledge of Syriac is rare among classical scholars; a probable exception is the doctoral thesis of M. Debié (1999), a work which I have not yet been able to consult. Many works which have survived in Syriac, however, were originally composed in Greek, as was the case for the work of Zachariah himself. In studying the development of history-writing and other literary genres in late antiquity it is important to take the Syriac sources into account, sources which may well have been influenced by classical traditions of historiography: the article of Watt (1999) is an outstanding example of how it is possible to detect classical influences operating on a Syriac source (in this case Pseudo-Joshua the Stylite). Such an approach could usefully be applied to the case of pseudo-Zachariah and, no doubt, to other Syriac sources.

On the more general level, the importance of pseudo-Zachariah's account to fifth century has already been noted. In fact, he also offers very useful information on the sixth century as well, and it is for this reason that I included substantial sections of pseudo-Zachariah's work in my source book on the East Roman frontier (my last research project). For the siege of Amida in 502-3, for instance, he seems to have had access to a local, contemporary source, perhaps the same one as that used by Procopius (cf. Greatrex 1994,

99-114). It is an opportune time to be writing a commentary covering the fifth and sixth centuries, now that the relevant volume of the *Cambridge Ancient History* has appeared (Cameron et al. 2000, cf. my review of the work, Greatrex forthcoming b), providing a standard work of reference on the period, complemented by volume three of the *Histoire du Christianisme* (Pietri 1998) for church affairs. I shall also benefit from the earlier volumes in the *TTH* series (noted above) and from the numerous recent studies devoted to the Emperor Justinian (Evans 1996, cf. my review, Greatrex 1998b, Maraval 1999, Noethlich 1999, Meier 2003).

This project represents a natural development from my research up to now. My doctoral thesis (Greatrex 1994) was both historiographical and historical in nature: I examined both the Persian Wars described by Procopius and his treatment of them. Since then I have pursued both these strands of research consistently. Although my last project concentrated on historical matters (the East Roman frontier), I have always maintained an interest in classicising historiography, and the historian Procopius of Caesarea in particular. Greatrex 2000 and forthcoming (a) testify to this; the former deals with this genre of history-writing more generally, seeking to demonstrate just how wide it could be (citing earlier practitioners, such as Eunapius and Malchus). My interest in Syriac historiography was awakened by John Watt when I was a research fellow in Cardiff and I was able to discuss aspects of his work on Pseudo-Joshua with him. In an article in 1998 (Greatrex 1998c) I dealt in detail with the interpretation of a particular Syriac poem relevant to the history of the Roman eastern frontier. The current project will thus combine my two interests - history and historiography - but place greater emphasis on the latter. The former will be relevant for the commentary, involving both secular and church affairs, while the latter will be put to use for situating pseudo-Zachariah in his wider context.

A translation and commentary on pseudo-Zachariah will undoubtedly constitute a significant advance in scholarship. It will provide a resource for all scholars in the field, offering not only a clear, precise translation, but also, just as important, a commentary on difficult or disputed points. It will also contain an introduction, discussing the nature and identity of pseudo-Zachariah. Other articles which will be produced, connecting pseudo-Zachariah to broader developments in historiography in late antiquity, will help to move on the debate from its current focus on genres, highlighting the flexibility, rather than the rigidity, that characterises work of the period.

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Geoffrey Greatrex

REVIEW OF JONATHAN HARRIS, ed., PALGRAVE ADVANCES IN BYZANTINE HISTORY (Palgrave Macmillan: Hampshire and New York, 2005), pp. xiii, 252.

In four chapters covering political history (306-602; 602-1025; 1025-1204; and 1204-1453 AD), and another eight chapters covering other subfields of Byzantine Studies (army and defence; economy; church; monasticism; literature; art history; gender; and archaeology), this dense volume summarizes the current state of the field and offers a concise user's guide to an increasingly large and specialized bibliography in all subjects (with an emphasis on English scholarship). The bibliography itself is a dense 55 pages, compared to 60 for the four surveys of political history and 137 for the eight other chapters combined. There are no images, maps, or footnotes, though the text is crammed with references using the "Harvard" system (author and date). The book also includes a brief glossary (x-xi) and list of emperors (xii-xiii).

This is certainly something new. It is neither a narrative of Byzantine history, which we now have in abundance and quality, nor one author's attempt to represent Byzantine "civilization". On the other hand, it is not merely an update of the *Oxford Dictionary of Byzantium* (something that our discipline should begin to think about in the next decade), as each contributor synthesizes the advances that have been made in the broad fields listed above. But who is the target audience? In his introduction (1-6) J. Harris says only that it is a "starting point" for those interested in Byzantium, devoting his attention instead to the reasons why our field is not as popular as others (notably ancient Greece) and what can be done about it (see below). The back cover lists "graduate and upper-level students", "students at the beginning of their studies," and "the general reader". We can be more precise here. This book may well prove to be an indispensable guide for beginning graduate students in Byzantine Studies and for graduate students and instructors in other fields who need a crash-course in our field; it will undoubtedly also be very useful to Byzantinists who have specialized in one subfield and need to catch up on what has been going on in others; I would not, however, assign it to beginner undergraduates, as it is too dense and presupposes familiarity with advanced scholarly questions and methods. There are other books for that audience. "Advances" is in fact consistently pitched at the same level, with few lapses (e.g., 12: "a Christian genre known as 'hagiography'"). So, for instance, I have already recommended it to a lecturer who teaches surveys of world art-history; to a Byzantine graduate student asked by a modernist professor to write a seminar paper surveying the state of her chosen field; and to graduate students in classics interested in Byzantine literature. It really is much better than referring them to the *ODB* or to Hunger.

Almost all of the chapters are concise, relatively comprehensive, up-to-date, coherent with each other, and free of personal commentary and polemic. In some cases they go beyond consolidation and advance a given subfield. This should be kept in mind below, where I note various omissions, areas of disagreement, and possible directions of future research.

Each of the four chapters on political history (by R. Mathisen, S. Tougher, P. Stephenson, and J. Harris) begins with a very useful exposition of the main primary sources followed by a longer section called "secondary literature", which is in fact a narrative of each period introduced by a brief bibliographical survey. There is little to say here. The emphasis is on broad structural change and not personalities or even events. The account of the first period lacks balance, with four pages devoted to the fourth century and only two to the fifth and sixth together. The reign of Justinian, to which many students are now turning, receives very little attention, and all German bibliography is omitted from it. Minor objections may also be made. It is unfair to say that Byzantine historians "certainly did not strive for objectivity or clarity" (39). The battle of Manzikert (1071) and its aftermath are awkwardly inserted before the account of the eleventh century (45), which disrupts the logic of the narrative. And the "settlement of 591" referred to on p. 29 is in fact not mentioned in its chronological place on p. 21.

"Army and defence" (c. 5, W. Treadgold) likewise begins with a summary of the main primary sources and secondary literature, and then surveys the history of the army by period, summarizing what the same scholar has argued elsewhere (and with which I am in substantial agreement). Treadgold does not reject the testimony of the sources and, when it comes to bad policy and military decline, refreshingly calls a spade a spade. The views of others, notably J. Haldon, are also included and controversy minimized (70: "research has often led to discordant conclusions").

"Economy" (c. 6, A. Harvey) is a lucid introduction to a field that was once jejune but has grown very large and complex. A brief survey of production, villages, taxation, and the role of the state, is followed by a narrative history. Harvey paints a positive picture of the early period and cites differing views regarding decline in the 7-8th centuries. The middle period is now taken as one of growth (an "advance" that the author has done much to promote), while the exact effect of Italian trade after 1081 is still a matter of dispute.

"Church" (c. 7, J. Baun) is a survey of theological and other controversies by period. It is relatively silent on the institutional side, including the services provided by the Church, its social and political functions, and the offices it required to manage its own affairs. These aspects of ecclesiastical life unfortunately remain locked away in specialized publications. The chapter is also weak on the presence of the Church in daily life. How did the population experience it? (but cf. 111-112) Issue must also be taken with some generalizations, e.g., the first sentence: "Christians in the Byzantine empire would be surprised to hear talk of the 'Byzantine Church' - as one particular, historically-limited, church amongst others". In fact, they would have been less and less surprised as the centuries passed, until they were saying it themselves. And, "the Byzantine empire (*basileia*) was understood by her subjects as the earthly manifestation of God's heavenly kingdom". This is certainly how it is understood by many modern scholars, especially those preoccupied with religious mentality, but it is a caricature of Byzantine ideas. Baun's Byzantines could not see beyond their universalist rhetoric and could not think except in religious terms. This view does not have much life left in it, as it is based on a selective use of unrepresentative sources. Still, the chapter forms a good basis for a new history of the Church, largely from a "political" point of view (the words "progressive, western leaning" have been copied from p. 117 into p. 110, making nonsense of the sentence there).

"Monasticism" (c. 8, A.-M. Talbot) is an excellent survey, discussing basic categories and definitions; origins; crisis and renewal; Stoudios and Athos; land and economy; new foundations; physical sites; duties, prayers, and administration; and social services for the population. Talbot illustrates each topic with details from the sources. What is missing is the negative side of Byzantine monasticism, namely the institutional conflict with the ecclesiastical authorities in the early period and against many emperors in the middle period. We still lack a survey of anti-monasticism in Byzantium, which is, however, abundantly documented in various forms in almost all periods.

"Literature" (c. 9, A. Littlewood) is really the first of its kind. As the number of those trained to discuss Byzantine literature is falling, the field is slowly realizing that the analysis of texts should go beyond identifying the date, the author, and his "biases". Littlewood, who has pioneered the study of literary originality, does not underestimate the challenges facing this emerging field (133-134). He offers us a survey of "language" that resists the classical and demotic bias of previous scholars, and an account of "stylistic mimesis" that highlights how many authors combined a high level of classical scholarship with wit and ingenuity. We need to pay much more attention to the details and not assume that we know what each author was saying in advance. The chapter concludes with a categorization of genres, but this is prefaced by an exhortation to go beyond "generically based studies". We need to focus on themes such as eroticism, humour, irony, autobiography, etc. that cut across genres and make texts literary in the first place. This is a field that is only now emerging.

"Art history" (c. 10, C. Barber) is certainly the most flourishing field, at least in North America (147). Barber offers a useful guide to reference works in all media (from encyclopedias to CD-ROMs and the internet), including collections of primary sources and major exhibitions. He then surveys past and recent work in architecture; monumental programmes; illuminated manuscripts; icons; sculpture; techniques; and aesthetics, and concludes with a brief history by period. Icons have received the most attention recently, though Barber stays clear of the more "theoretical" approaches (e.g., he does not use the word "power" in connection with icons).

"Gender" (c. 11, D. Smythe) is the most discordant chapter in the book and one wonders whether it should have been included at all in its present state. A large portion (3 pages) has nothing to do with Byzantium, but is a quirky and impressionist history of feminist thought from the 1960s. The "skeptical" is admonished that all this is highly relevant because one of the strategies for women to "win victory" was to become academics (159). I still fail to see the relevance, and the claim undermines the validity of feminist

scholarship (but is consistent with postmodern equations of power and truth). Smythe defensively insists that "'gender' is not a 'posh' nom de guerre for 'women's history'" (165), but his own survey indicates that, in Byzantine Studies at least, that is what it is. He has little to show in his brief entries on "men's studies" and homosexuality (even mentioning Foucault). V. Burrus' "Begotten, not Made": Conceiving Manhood in Late Antiquity (Stanford 2000) is a major omission. Smythe is right that the field has been dominated by studies of empresses, but mostly omits work on saints. Also, his assumptions often reflect a knee-jerk ideology. Has anyone actually proven that Procopius' denunciation of Theodora was "a decidedly paranoid response to a woman" in power? (157) Everything that we know indicates that she was just as vindictive, petty, arrogant, and irrational as he claimed. Do such women not exist then? And what about Procopius' admiration for Amalasontha? "Gender" is finally coming into its own in our field; a more solid treatment might have better advanced its cause.

"Archaeology" (c. 12, K. Dark), one of the longest chapters in the book, is a survey of Constantinople and parts of Asia Minor and Greece. It focuses on secular buildings and settlements and only secondarily on churches, a refreshing change of direction for a field that used to be synonymous with ecclesiastical architecture. Dark emphasizes how new findings are altering views about life in Byzantium and providing evidence about previously unknown areas. It is fascinating to witness the Byzantine history of places like Athens and Corinth slowly come to life. A final section surveys Palestine and Syria in late antiquity. (Note on p. 179: Mt Kithairon is not in Thessaly but in southern Boiotia).

Finally, the editor's introductory remarks on why Byzantium is less popular with western audiences than the ancient world are worth reading. Our field certainly cannot compare in terms of philosophy, theater, poetry, and cultural influence. Also, the ancients "were people who lived in towns, went to the theater, had elected local governments and believed in tolerance of other religions", while "much of Byzantine life and belief can seem outlandish and bizarre" (2). However, to a great degree we ourselves are to blame for making Byzantium seem bizarre, for instance by placing at the center of our attention aspects of its life (such as various forms of religious neurosis) which the Byzantines themselves regarded as marginal, at least judging by the comparative volume of evidence. We have failed to highlight the virtues of the Byzantines: unlike the west, their Church rarely persecuted; unlike the ancients, they abhorred war and practised social welfare and compassion for the poor; unlike the moderns, they loved not the new but the good, even if it was essentially unchanging. We should also be more critical regarding the success of classical studies: it is a field that has managed to reinvent itself to address new interests and a changing society. By contrast, our underlying approach has changed little since the nineteenth century, coupling historical positivism with ideological determinism. But we are now entering a world where elections mean less and less, where local and even national values are falling before global institutions, where "high culture" is a matter of preservation and repetition rather than original production, and where all media broadcast the same ideology and marginalize dissidents through studied contempt. Byzantium has much to say to this world. Will we seize this opportunity?

Anthony Kaldellis

RAPPORT SUR LE Ve COLLOQUE ANNUEL DE L'ASSOCIATION CANADIENNE DES ETUDES SYRIAQUES

Le samedi 12 novembre 2005 eut lieu le colloque annuel de l'association. Pour la première fois, l'association s'était donnée rendez-vous à l'extérieur de Toronto: l'invitation à se réunir à Ottawa fut lancée en 2003 et le colloque fut organisé par Geoffrey Greatrex du département d'études anciennes et de sciences des religions à l'université d'Ottawa.

Le thème du colloque portait sur l'historiographie syriaque. Grâce à l'appui financier du conseil de recherches en sciences humaines du Canada il fut possible d'inviter plusieurs chercheurs de l'étranger, dont Muriel Debié du CNRS (Paris), Jan van Ginkel (Leyde, Pays Bas) et Witold Witakowski (Uppsala, Suède). Les participants, environ une trentaine, vinrent pour la plupart d'Ottawa et de Toronto: on devrait souligner la présence du renommé professeur Tim Barnes de Toronto ainsi que celle de Sam Lieu, de l'université Macquarie à Sydney, Australie. Certains firent le voyage de Montréal et même de Regina pour y assister.

Tous furent régalez par un déjeuner et des goûters servis et préparés par l'une de nos anciennes étudiantes, Yolande Rioux-St Cyr, assistée d'une équipe de collaborateurs. Les coûts de l'approvisionnement des participants furent assumés par le département, car les fonds du CRSH ne couvrent pas de telles dépenses.

Les premières conférences traitèrent principalement de l'œuvre d'Eusèbe de Césarée, surtout de sa Chronique et sa transmission en syriaque. Ainsi Richard Burgess, de l'université d'Ottawa, prononça une conférence sur "Reconstructing Eusebius: Neglected evidence from Ps.-Dionysius (the Zuqin chronicle)"; son discours était bien illustré par des acétates de pages de manuscrits de la version latine de la chronique d'Eusèbe (produite par Jérôme). Muriel Debié discuta ensuite de "L'héritage de la chronique d'Eusèbe dans l'historiographie syriaque". Après une pause la troisième conférence fut donnée par Geoffrey Greatrex, de l'université d'Ottawa, sur "Pseudo-Zachariah of Mytilene: the context and nature of his work", une introduction à une œuvre complexe du VIe s.

Suivit une pause pour le déjeuner après quoi on changea de thème: on lut à l'assistance la présentation d'Adil al-Jadir, anciennement professeur auxiliaire à l'université d'Ottawa et professeur titulaire à l'université de Baghdad, qui avait dû partir à Tunis deux semaines avant le colloque. Elle concerna "Numbers and dating formulae in the Old Syriac inscriptions" et représente une analyse très utile de l'épigraphie syriaque. Après une dernière pause Jan van Ginkel retourna aux chroniqueurs syriaque par sa présentation qui eut pour thème "Michael the Syrian and his sources: Reflections on the methodology of Michael the Great as a historiographer and its implications for modern historians", un plaidoyer pour une attitude plus prudente à l'usage qu'on fait des extraits d'autres chroniques enfouis dans la grande chronique de Michel le Syrien.

Malheureusement Witold Witakowski ne put assister au colloque à cause d'une malaise cardiaque; on espère toutefois qu'il pourra contribuer par le texte de sa conférence aux actes du colloque qui seront publiés dans le prochain numéro du *Journal of the Canadian Society for Syriac Studies* (pour 2006). Son absence fut compensée par la présence de Sam Lieu qui donna une présentation, très bien illustrée par des diapos, sur "Medieval Nestorian and Manichaean remains on the South China Coast", faisant part de ses propres travaux et fouilles dans la région; de nombreuses inscriptions de la région sont gravées en syriaque.

Geoffrey Greatrex

REQUEST FOR ASSISTANCE AT BYZANTINE CONFERENCE IN TORONTO IN 2007

The thirty-third annual Byzantine Studies Conference will be held at the University of Toronto in fall 2007, more than twenty years since the BSC last met here. The precise weekend has not yet been decided, but by then the Royal Ontario Museum will have reinstalled its Byzantine art collection in the expanded Libeskind building, and U of T's own Malcove Collection of late antique and Byzantine objects will also have a new display. As chair of the Local Arrangements Committee, I welcome advice and assistance from any Canadian Byzantinists, particularly those familiar with Toronto: I hope to relate some of the multicultural offerings of T.O. to the multiple cultures of the Byzantine world.

Linda Safran

FUTURE CONFERENCES

The annual Spring Symposium at Dumbarton Oaks will be held on April 28th-30th, 2006, on the theme of "Becoming Byzantine: Children and Childhood in Byzantium": for details see (<http://www.doaks.org/conferences.html>).

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/medieval congress](http://www.wmich.edu/medieval%20congress), the e-mail address MDVL-CONGRES@WMICH.EDU).

The Twenty-first International Congress of Byzantine Studies will be held at the University of London on August 21st-26th, 2006. For academic matters please get in touch with Anthony Bryer (Bryer@compuserve.com), for other information Karen Wraith (kwraith@wraithconf.f9.co.uk).

A conference on "The Reign of Justinian and Theodora" will be held at Macquarie University on October 14th-15th, 2006. For details contact Dr Ken Parry (kendee@bigpond.com) (-bigpond- ?).

The next biennial conference of the Australian Association of Byzantine Studies will be held at the University of New South Wales on February 1st-4th, 2007, with the theme of "Culture and Imperium". For details and offers of papers contact Dr Geoff Nathan (g.nathan@unsw.edu.au) or Dr. Vicky Panayotopoulou-Doulaveras (v.doulaveras@unsw.edu.au).

MISCELLANEOUS

The American Research Center in Sofia, the Varna Free University and the Bulgarian Heritage National Association (under the patronage of the President of Bulgaria) are sponsoring a three-week summer session on Bulgarian history and culture, with an emphasis on the ancient and Mediaeval periods from June 14th to July 5th, 2006. The session will consist of a week of lectures at the Varna Free University with visits to sites in and near Varna and 14 days of historical and cultural excursions in Bulgaria. Lectures and site reports will be given by leading experts from Bulgarian universities and museums, as well as by guest lecturers from U.S. institutions.

The programme is open to graduate and advanced undergraduate students, high-school and college teachers, and other scholars with a serious interest in Bulgarian history and culture. The total cost for participation not including international travel is U.S.\$1,320 (full room and board, use of research facilities, local travel, and lectures). Applications may be obtained from Professor Kevin Clinton (120 Goldwin Smith Hall, Classics Department, Cornell University, Ithaca, NY 14853, kmc1@cornell.edu), and should be returned postmarked no later than February 15th, 2006. A limited number of grants to cover part of the participation fees will be available to student applicants. Information about Bulgarian sites may be found at many internet locations. e.g. <http://www.visitbulgaria.com>, <http://get.info.bg/visit>, <http://www.picturesofbulgaria.com>.

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

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*Corinthian capital, Church of Ag. Leonidas,
Lechaion, Corinth. Photograph: A.R. Littlewood*