

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

No. 18 - January 2007



Fresco of neo-martyr Saint Constantine of Hydra, in exonarthex of Pendeli Monastery, near Athens. (Photograph by A.R. Littlewood)

2007 is an important year for Byzantinists in Canada since, for only the second time in thirty-three years, the North American Byzantine Studies Conference will be held here. I hope that as many members as possible will be able to come to Toronto for this event in October (further information is given below, pp. 11-12).

Congratulations are due to two members, Andreas Andreopoulos for his recent appointment as Lecturer of Christian Theology at the University of Wales (Lampeter campus), where he is developing a graduate programme in Orthodox Theology; and Emanuel Bourbouhakis for the award of a Ph.D. in Byzantine Language and Literature at Harvard. We also must congratulate and offer our best wishes to a quondam member, Sophia Mergiali-Sahas, who has been appointed Assistant Professor of Byzantine History at the Ionian University in Corfu (whither she and her husband Daniel, our erstwhile president, will be moving probably for the coming academic year).

I am grateful to Martin Dimnik and Volodymyr Mezentsev for their annual report on Excavations at Baturyn, to Jim Payton for reminiscing about his Byzantine career, and to Daniel Sahas for news from Greece.

Antony Littlewood

ACTIVITIES OF MEMBERS

A. Andreopoulos:

Publications:

Metamorphosis: the Transfiguration in Byzantine Theology and Iconography, St. Vladimir's Seminary Press, 2005.

The Sign of the Cross: the Gesture, the Mystery, the History, Paraclete Press, MA, expected in November, 2006.

Art as Theology: from the Postmodern to the Medieval, Equinox Publishing, London, expected in December, 2006.

E.C. BOURBOUHAKIS:

He is currently a Lecturer in Classics at Harvard's Department of The Classics, where he is teaching a variety of courses on Latin and Greek literature, including a graduate tutorial on Byzantine Greek. He was awarded his Ph.D. in Byzantine Language and Literature from Harvard University in 2006 with a dissertation entitled *'Not Composed in a Chance Manner': The Epitaphios for Manuel I Komnenos by Eustathius of Thessalonike. Text, Translation, Commentary*. This project is under consideration for inclusion in the *Corpus Fontium Historiae Byzantinae*.

Publications:

"Byzantium", in R. Bjork (ed.), *The Oxford Dictionary of The Middle Ages*, Oxford University Press, 2007.

"Byzantine Narrative Literature" (with Ingela Nilsson), in L. James (ed.), *The Blackwell Companion to Byzantine Culture*, Blackwell, 2007/8.

"Rhetoric and Performance in Byzantine Literature", in P. Stephenson (ed.), *The Byzantine World*, Routledge, London and New York, 2008.

Lecture:

"Prurient Plots: The Politics of Romance in Byzantine Historiography", at a symposium on Eros in Ancient and Medieval Narrative, Uppsala, Sweden, May 2006 (to be published in I. Nilsson [ed.], *Loving Reading: Narrative, Poetics, and Eros*, Museum Tusulanum Press, Copenhagen, 2007/8. This lecture stemmed from research for an anticipated book about the *Diegesis Historike* of Niketas Choniates).

M. DIMNIK:

Publication:

Chapter 5: "The Rus' principalities (1125-1246)", in M. Perrie (ed.), *The Cambridge History of Russia, vol. 1, From Early Rus' to 1689*, (Cambridge, 2006), pp. 98-126.

G. GREATREX:

"For the first half of 2006 I was in Munich on sabbatical leave with a grant from the Humboldt Foundation. I was attached to the Abteilung für Byzantinistik, where my host was Professor Albrecht Berger. The resources at my disposal were tremendous, as was the support and encouragement I received from many colleagues, both in Munich and elsewhere: I gave papers in Halle, Kiel, Frankfurt, Tübingen and Munich. During the six months I was able to prepare my commentary of the final six books of Pseudo-Zachariah's Church History. In August I took part in the 21st Congress of Byzantine Studies in London, delivering a paper on Pseudo-Zachariah (available on the conference website).

A.R. LITTLEWOOD:

Publication:

"Imagery in the *Chronographia* of Michael Psellos", in C. Barber and D. Jenkins (edd.), *Reading Michael Psellos*, Leiden, Brill, 2006, pp. 13-56.

He was the commentator at the plenary session on literature at the 21st International Congress of Byzantine Studies in London in August, 2006. At present he is working on imagery in Niketas Choniates and on translations of three opuscula of Michael Psellos for the series "Michael Psellos in Translation" (University of Notre Dame Press). He has also been made a (permanent) Visiting Fellow at the University of Reading's interdisciplinary Research Centre for Late Antique and Byzantine Studies.

N. MORAN:

Publications:

Introduction to Early Medieval Notation by Constantin Floros, enlarged second edition, revised, translated, and with an Illustrated Chapter on Cheironomy, Warren, Mich., 2005.

"The Choir of the Hagia Sophia", *Oriens Christianus* 89 (2005), pp. 1-7.

"Music and Liturgy in the Hagia Sophia, Constantinople", in M. Altripp & C. Nauerth (edd.), *Architektur und Liturgie* (Wiesbaden, 2006), pp. 265-270.

"The Transformation of the Second Medial Mode in Beneventan and Frankish Sources", submitted to *Plainsong & Medieval Music*.

"Wechselbeziehung zwischen dem lateinischen, byzantinischen und slawischen Kirchengesang im frühen und hohen Mittelalter: Das Cherubikon für Gründonnerstag ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ", submitted to *Die Musikforschung*.

Lecture:

"The Transfer of Musical Knowledge from Jerusalem to the West in the Early Middle Ages: A Reply to Leo Treitler's Homeric Musings", submitted to annual meeting of the Medieval Academy in Toronto (2007).

J. OSBORNE:

Publications:

"Leonard Boyle and the Lower Church of San Clemente, Rome", in A. Duggan, J. Greatrex, B. Bolton (edd.), *'Omnia disce'--Medieval Studies in Memory of Leonard Boyle, O.P.*, (Aldershot, 2005), pp. 3-8.

"St Peter's Needle and the ashes of Julius Caesar: invoking Rome's imperial history at the papal court, ca. 1100-1300", in M. Wyke (ed.), *Julius Caesar in Western Culture* (Oxford, 2006), pp. 95-109.

Review:

J. Caskey, *Art and Patronage in the Medieval Mediterranean: Merchant Culture in the Region of Amalfi*, in *University of Toronto Quarterly* 75 (2006), pp. 236-238.

Lectures:

"Memory and 'Memoria': Ancient Monuments on the Road to St Peter's in Rome", at the Annual meeting of the Canadian Society of Medievalists, Toronto, May 28th, 2006.

"The Christianisation of the Roman Forum", at the University of Cambridge, UK, February 20th, 2006; at the University of Edinburgh, UK, February 23rd, 2006; at Morley College, London, UK, February 24th, 2006.

J.R. PAYTON:

Publications:

Light from the Christian East: An Introduction to the Orthodox Tradition, to be published by InterVarsity Press, in its IVP Academic imprint, in 2007.

"Ottoman Millet, Religious Nationalism, and Civil Society: Focus on Kosovo", *Religion in Eastern Europe* 26.1 (2006), pp. 11-23.

"Learning from Eastern Orthodoxy", *Images* (Fall 2006), p. 19.

"Eastern Orthodoxy in the 21st Century: Historic Faith, New Circumstances", forthcoming in D. Shantz & T. Ruparell (edd.), *Christian Thought for the 21st Century: Agenda for the Future*, (University of Calgary Press, 2007).

Articles on "Central and Eastern Europe", "Rastislav (r. 846-87), Prince of Great Moravia", "Jaroslav 'the Wise' (978-1054), Grand Prince of Kievan 'Rus'", "Nicolas Velimirovic (1880-1956), Serbian Orthodox hierarch" and "Joseph Georg Strossmayer (1815-1905), Croatian Catholic", forthcoming in J.O. Duke et al. (edd.), *The New Westminster Dictionary of Church History* (Philadelphia, Westminster/John Knox Press, 2007).

Articles on "Otakar Premysl", St Vincent of Lérins", "The Council of Basel" and "Conrad of Gelnhausen", forthcoming in R.E. Bjork (ed.), *The Oxford Dictionary of the Middle Ages*, (Oxford: Oxford University Press, 2007).

Reviews:

J. Behr, *The Mystery of Christ: Life in Death*, in *Calvin Theological Journal* 41 (2006), pp. 366-369.

G. Murdock, *Beyond Calvin: The Intellectual, Political and Cultural World of Europe's Reformed Churches*, in *The Sixteenth Century Journal* 37 (2006), pp. 249-251.

S.E. Buckwalter and H. Schulz (edd.), *Martin Bucers Deutsche Schriften, Band 10: Schriften zu Ehe und Eherecht*, in *The Sixteenth Century Journal* 36 (2005), pp. 894-895.

Lectures:

"Natural Philosophy and Scripture in Eastern Christianity", at the Third International Pascal Centre Workshop, "Interpreting Nature and Scripture: History of a Dialogue," at Redeemer University College, Ancaster, Ontario, July 19th, 2005.

"Ottoman Millet, Religious Nationalism, and Civil Society", at the American Academy of Religion Annual Meeting, Philadelphia, Pennsylvania, November 19th, 2005.

"Setting the Background: An Assessment from North of the Border," at the CAREE (Christians Associated for Relationships with Eastern Europe) Conference, "Inter-church and Inter-religious Tensions in Post-Communist Eastern Europe: Can Americans Serve as Reconcilers?," Washington, D.C., November 17th, 2006.

G. PEERS:

Publications:

"Extroverting the Icon: Animated Spaces of the Byzantine Image," in *Proceedings of the 21st International Congress of Byzantine Studies, London, 21-26 August 2006. Volume II: Abstracts of Panel Papers*, Aldershot, 2006, pp. 217-218.

"Thinking with Animals: Byzantine Natural History in Sixteenth-Century France," forthcoming in *Bibliothèque d'Humanisme et Renaissance* 68 (2006), pp. 457-484.

"A Cretan in Paris: Angelos Vergekios and Greek Natural History in the French Renaissance", forthcoming (still) in *Proceedings of the 9th International Congress of Cretan Studies* (2006).

"Magic, the Mandylion and the Letter of Abgar: A Fourteenth-Century Amulet Roll in Chicago and New York", forthcoming (still) 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, 2006.

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

"Utopia and Heterotopia: Byzantine Modernisms in America", forthcoming in G. Wolf & M. Bernabò (edd.), *Novocento bizantino* (Florence, 2007).

"Purposeful Polyvalency: The Stag and Hunter Motif in the Twelfth-/Thirteenth-Century Frescoed Grotto at Kafr Shleiman, Sayyidat Naya, Lebanon", forthcoming in *Iconographica*.

"Masks, Marriage and the Byzantine Mandylion: Classical Inversions in the Tenth-Century Narratio de translatione Constantinopolitum imaginis Edessenae", forthcoming in *Intermedialités*.

Catalogue Entries:

In R.S. Nelson & K.M. Collins (edd.), *Holy Space, Hallowed Ground: Icons of Sinai*, Getty Museum of Art, Los Angeles, 2006, nos. 155, 209, 237, 239.

Reviews:

B.V. Pentcheva, *Icons and Power: The Mother of God in Byzantium*, in *The Medieval Review* [<http://www.hti.umich.edu/cgi/t/text/textidx?c=tmr;cc=tmr;q1=pentcheva;rgn=main;view=text;idno=baj9928.0610.001>]

E. Dauterman Maguire & H. Maguire, *Other Icons: Art and Power in Byzantine Secular Culture*, in *CAA Reviews*.

V. Ruggieri et al., *La Caria Bizantina: Topografia, archeologia ed arte*, in *Orientalia Christiana Periodica*.

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

Lectures:

"Faith in the Past: Traces of Multi-Faith History in Medieval Syracuse", Angela Volan Memorial Lecture at the University of Chicago, October, 2006.

"Ghost Stories and Christian Breaths", at the Thirty-Second Annual Byzantine Studies Conference, The University of Missouri-St. Louis, November 10th-12th, 2006.

"Icons' Spirited Erotics", at Icons from Sinai Symposium, J. Paul Getty Museum, Los Angeles, California, January, 2007.

L. SAFRAN:

Publications:

Ed. (with W.E. Klingshirn), *The Early Christian Book*, forthcoming (Washington, DC: Catholic University of America Press, March 2007).

"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 byzantin, IVe – XVe siècle* (Réalités Byzantines 11), Paris, 2005, pp. 179-192.

"What Constantine Saw: Reflections on the Capitoline Colossus, Visuality, and Early Christian Studies", in *Millennium. Jahrbuch zu Kultur und Geschichte des ersten Jahrtausends n. Chr.* 3 (2006), pp. 43-63.

"Learning From Romanesque Bronze Bowls" (with A.S. Cohen), *Word and Image* 22.3 (2006), pp. 211-218.

Lectures:

"Public Textual Culture in Mainland Southern Italy", at conference on Textual Cultures of Medieval Italy, 41st Annual Conference on Editorial Problems, University of Toronto, November 2005.

"Jews in the Medieval Salento", for Jewish Studies faculty seminar, University of Toronto, February 2006.

"(Un)Orthodox Liturgy in the Late Medieval Salento", at international workshop on Art, Liturgy, and Religious Cult in Late Antiquity and the Middle Ages, Beersheva (Israel), June 2006.

"Talking Walls: Graffiti in Southeastern Italy," at the 32nd Byzantine Studies Conference, St. Louis, November 2006.

"Multiculturalism in the Medieval Salento (Southern Italy)," for the Canadian Institute for Mediterranean Studies, Toronto, December 2006.

F.E. SHLOSSER:

Publication:

"Roman Persecutions of the Christians", in D. Shelton (ed.), *Encyclopedia of Genocide and Crimes Against Humanity*, Detroit, Michigan, MacMillan Reference USA, 2005, vol. 1, pp. 177-179.

Reviews:

N. Zeddies, *Religio et sacrilegium. Studien in Inkriminierung von Magic, Häresie und Heidentum (4.-7. Jahrhundert)*, in *Mediaevistik*, 2005, pp. 252-256.

K. Dark (ed.), *Secular Buildings and the Archaeology of Everyday Life in the Byzantine Empire*, in *The Medieval Review* (distributed by e-mail Friday, 10th February 2006, 15:41).

J.O. Rosenquist (ed), *Interaction and Isolation in Late Byzantine Culture: Papers Read at a Colloquium Held at the Swedish Institute at Istanbul, 1-5 December, 1999*, in *The Medieval Review* (distributed by e-mail Friday, 6th October, 2006, 16:15).

K.M. Girardet, *Die Konstantinische Wende: Vortaussetzungen und Geistige Grundlagen der Religionspolitik Konstantins des Grossen*, forthcoming in *Brian Mawr Classical Review*.

She was also a member of the planning committee and chair of one session of "Late Antique Crossroads in the Levant: Space, Ritual, Texts, and Daily Life", a workshop-conference held in Montreal, Quebec from November 1-4, 2006.

J. 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 & B. Flusin (edd.), *Byzance et les reliques du Christ*, Paris, 2004, pp. 143-157.
- “Uses and abuses of psychopelitic tales”, *Basilissa* 1 (2004), pp. 81-97.
- “The Relics of Our Lord’s Passion in ‘The Russian Primary Chronicle’” (with C. Zuckerman), *Visantijskij Vremennik* 63 (2004), pp. 67-75.
- “The tale of Daniel’s sister, ‘de sorore Danielis’, BHG 1438hb” (with E. Skakas), in *Metaphrastes: Essays in honour of Robert Jordan*, Belfast, 2004.
- “The Marian relics at Constantinople”, *Greek, Roman and Byzantine Studies* 45 (2005), pp. 171-187.
- “The origins of Christian veneration of body-parts”, *Revue de l’Histoire de Religion* 223 (2006), pp. 5-28.
- “The earliest relic-importations to Constantinople”, in J.-L. Deuffic (ed.), *Reliques et Sainteté dans l’espace medieval* (PECIA 8/11), Paris, 2005, pp. 207-225.
- “The ‘sacred remains’ of Constantine and Helena”, in *Byzantine Narrative: Papers in honour of Roger Scott*, Melbourne, 2006, pp. 351-367.
- “How the Desert Fathers ‘meditated’”, *Greek, Roman and Byzantine Studies* 46 (2006), pp. 315-328.
- “Relics and the Great Church”, forthcoming in *Byzantinische Zeitschrift*.

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EXCAVATIONS AT BATURYN (EASTERN UKRAINE), 2006 SEASON

During the summer of 2006, the Canadian-Ukrainian archaeological expedition continued its annual excavations of Baturyn, the capital of the Cossack state that was devastated by Peter the Great's troops in 1708. 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) co-sponsored the project. Dr. Volodymyr Kovalenko from the University of Chernihiv leads the expedition. Dr. Volodymyr Mezentsev (U of T, CIUS) and Prof. Martin Dimnik (PIMS) participate in the project and publicize its findings. Prof. Zenon Kohut, Director of CIUS, and Dr. Orest Popovych, President of SSS-A, serve as advisers. Some 120 students and scholars from the universities of Kyiv, Chernihiv, Nizhyn, Hlukhiv, Rivno, the Baturyn historical preserve (Ukraine), and Graz (Austria) participated in the excavations.

The team conducted aerial photography of the Baturyn terrain to study its historical topography and the plan of the town. Excavations of the citadel's defenses revealed two dry moats, a rampart with inner timber structures, bastions, and a fence made of four rows of oak frameworks filled with clay. Within the fortress the archaeologists discovered the foundation of Baturyn's cathedral of the Holy Trinity. It was endowed by Mazepa around 1692 and ruined during the attack in 1708. The team also resumed its excavations of the palace in the citadel and restored graphically its architecture and external plastic decorations. Erected by Hetman Dem'ian Mnohorshnyi (1669-72) the palace was a 25 x 21 m. one-floor brick structure typical for the administrative buildings in the Cossack Baroque style.

The expedition also continued its investigations of Mazepa's country residence in the Honcharivka suburb. This masonry palace was 20 x 14.5 m. in size and three stories high with a mansard. It was the first example of the combined Italian (Roman) and Ukrainian Baroque styles in civil architecture of the Cossack State.

Adjacent to the fortress were the remains of a wooden dwelling belonging to a Cossack officer. An ornate Polish-made bronze military belt with the relief of a mounted knight as well as locally produced glazed earthenware decorated with folk floral and geometric patterns were found there. The archaeologists also discovered thirteen copper and silver Russian and Polish coins, a silver thaler from Basel, a lead seal from Breslaw, three copper neck crosses, a bronze finger-ring with an engraved coat of arm, and other artefacts of the period. Within the citadel and fortress the team excavated 46 graves among them those of seventeen children who were casualties of the 1708 assault.

Last summer's excavations helped to advance our knowledge of Baturyn's high standard ecclesiastical and palatine masonry architecture and decorative techniques in the Ukrainian and Western Baroque styles. They also increased our knowledge of native wooden residences, international trade, local crafts, and artistic folk ceramics.

The Canadian-Ukrainian archaeological expedition plans to continue its explorations at Baturyn in the summer of 2007.

Martin Dimnik and Volodymyr Mezentsev

BYZANTIUM THROUGH THE BACK DOOR

I freely admit that I entered Byzantine studies through the back door. Like many others in North America, I had little exposure to Byzantium and its profound influence during my formal education, from primary school through university. I had learned a little about it, of course, but even though I had an avid interest in history, Byzantium had not been drawn to my attention. In early graduate studies, I became fascinated with Church History. In due course, during seminary studies, I took a graduate degree in that field, enrolling in every Church History course listed in the calendar – including one that had not been offered in many years on Eastern Orthodoxy. That independent studies course opened my eyes to a different approach to the Christian faith than I had ever encountered, and fascination with Orthodoxy

remained with me. Over the next several years, as I read more about Orthodoxy, I became increasingly aware of the importance of Byzantium – in its own right and as a shaper of Orthodox faith and life.

I had also come to the awareness that some scholars who approached Church History from a religious studies background produced some historically questionable work, so when I applied for doctoral studies, I enrolled in a history program that allowed me to do some work in Church History but required me to develop the requisite skills of a genuine historian. My fields of study remained, though, within Western Europe; in due course, I received a Ph.D. from the University of Waterloo, in the Intellectual History of Early Modern Europe, with a second field in Late Medieval Ecclesiastical and Political History, and my third field in Social and Political History of Modern Germany.

Not long afterwards, I became a faculty member at a fledgling Christian post-secondary institution, Redeemer University College. As a member of the history faculty, I offered courses in late medieval Europe, early modern Europe, and western civilization. But I recognized other possibilities for our department, too. Redeemer stands within the “Neo-Calvinist” stream of the Reformed Protestant tradition. Among other things, that orientation includes a deep concern to wrestle from a faithfully Christian perspective with contemporary culture. This is no “escapist” approach to Christianity: it seeks to understand, appreciate, and beneficially influence the world today, not just to serve fellow Christians, but in the pursuit of justice for all. For me, this also entailed helping students break out of the familiar situations in which they had grown up and learn about the rest of the world.

These came together in two courses which, soon after I joined the Redeemer faculty, I proposed. One was a course in Eastern Orthodoxy – which definitely took our students, all of them at the time Protestants of one stripe or another – outside their background. The other was a course on the Byzantine world, which took our students – all, early on, with a Western European/North American heritage – into a fascinating history about which they knew virtually nothing (just like me in university). The faculty accepted these courses into the regular course offerings, and I have been offering them ever since. My colleagues, all from Western European/North American Protestant backgrounds, recognized the appropriateness of my argument when I pointed out that Byzantium was the longest-lasting Christian civilization, one that attempted mightily to enact and embody Christianity in its government and culture, and that a genuinely Neo-Calvinist orientation should certainly want to study, critique, and profit from the wisdom of those who bore a similar concern, but expressed it in a different time and situation.

Since that time, my scholarly interests have increasingly moved eastwards. My own interests and student enthusiasm led to a historical overview course I teach on the history of Eastern Europe, with other courses on those Eastern European countries which have especially been impacted by Byzantium’s culture and Orthodox heritage – so, I now offer courses on Ukraine, the Balkans, and Kosovo. I make sure students realize and appreciate the deep indebtedness these countries and regions have to Byzantium, and my course on Byzantium is always fully enrolled.

I am now doing less, directly, on Byzantium than I did in the 1980s and early 1990s. Back then I presented two papers at Byzantine Studies conferences, and I thoroughly enjoyed interacting with fellow Byzantium enthusiasts then (and since). Over the last few years, though, I have especially focused my scholarship on the history of regions influenced by Byzantium. I continue to teach a two-term upper-level sequence in Church History (cross-listed in our Religion & Theology Department), but otherwise I am entirely in “the Byzantine world.”

Since 1998, I have served as executive secretary of CAREE (Christians Associated for Relationships with Eastern Europe), a UN-endorsed NGO which has worked in the region for the past 40 years in the pursuit of peace, justice, and reconciliation; at the November 2006 annual meeting, I was elected president. I am pleased to announce that I have a book which is to be published in mid-summer, 2007. It is entitled, “Light from the Christian East: An Introduction to the Orthodox Tradition.” It will be published by InterVarsity Press, in its IVP Academic imprint series.

This term I am offering my course on “The Byzantine World” again, using the new text, *A History of Byzantium*, by Timothy E. Gregory (Blackwell, 2005); the students also must read and assimilate Nadia Maria El-Cheikh’s *Byzantium Viewed by the Arabs* (Harvard University Press, 2004).

I was invited a number of years ago by my friend, Daniel Sahas, to become a member of the Canadian Society of Byzantinists. I joined and have been a member ever since. I am always impressed by the diversity of interests presented in *Canadio-Byzantina*, and I always look forward to hearing what others who study Byzantium and its influence are doing.

James R. Payton, Jr.

STATUTES OF THE INTERNATIONAL ASSOCIATION OF BYZANTINE STUDIES

Preamble

The Association was set up by the Sixth and Seventh International Congress of Byzantine Studies convened in Paris and Brussels in July-August 1948. The statutes set out below, approved by the General Assembly at London on August 22, 2006, replace and cancel the previous statutes of 1948, amended in 1961. They exist in a French version and an English version, the French [available from me for any interested member] being the sole authentic version. They have been registered in Paris, which the Association has made i[t]s legal domicile.

Title I: Aims and Composition of the Association

Art.1: The object of the Association is to promote Byzantine studies in the widest sense and to assume responsibility for organizing regular international congresses every five years (cf. art. 14) and for facilitating research in this field. It may undertake any operations contributing directly or indirectly to this end, with the exception of those which may exceed the recognized capacity of a registered association.

Art. 2: The Association shall comprise three categories of members:

Category A, which shall comprise those National Committees of Byzantine studies that have requested and been granted admission on a decision by a simple majority of the A members of the General Assembly present or represented being one per sovereign state; the National Committees shall be represented in membership voting by their chairpersons or one delegate.

Category B, which shall comprise members of the Bureau (defined in art. 5).

Category C, which shall comprise the various institutions and individuals supporting Byzantine studies, in particular by financial means in a decisive way, and who have been admitted by the General Assembly as honorary members by a simple majority of the A members present and represented.

Art. 3: The registered office of the Association shall be in Paris, where its statutes have been registered in accordance with current French legislation; the court competent to judge any litigation regarding the functioning of the Association [and] relations between its members with respect to the functioning of the Association is therefore the Tribunal de Grande Instance in Paris.

Art. 4: Membership shall be lost through resignation or striking from the roll, primarily as a result of non-payment of the subscription. In the latter case the Bureau is entitled to suspend voting rights until the member has effected full payment of the arrears in subscription. Members of the Bureau shall be exempt from subscription.

Title II: Administration and Functioning

Art. 5: The Association shall comprise the following bodies:

The General Assembly, comprising three categories of members:

A. For each National Committee one delegate having a deliberative vote and possibly an alternate having a consultative vote.

B. The Bureau, comprising three individuals holding the offices of President, Secretary and Treasurer, each member having an alternate elected jointly and under the same conditions with the members of the Bureau having a deliberative vote and their alternates having a consultative vote. Honorary members of the Bureau are the honorary presidents, the vice-residents and the honorary vice-presidents appointed according to the statutes of 1961. They shall equally have [a] consultative vote.

C. A representative of each institution and individuals belonging to Category C having a consultative vote.

Art. 6: The individuals holding the various offices of the Bureau shall be elected by the ordinary General Assembly of each Congress by a simple majority of the A members present or represented, with a mandate extending until the following Congress; each individual mandate may be renewed once. Candidates shall be members of one of the National Committees and be under 70 years of age at the date of the vote. The three elected individuals shall come from different National Committees. The functions of the Bureau are incompatible with those of a delegate of an A member of the General Assembly.

Art. 7: The Ordinary General Assembly shall be convened by the Bureau on the convocation of each Congress. It shall also meet once between congresses at a date and venue to be decided by the Bureau, preferably in Greece. An agenda [sic] shall be attached to each invitation, which shall be sent electronically or by post at least 2 months in advance. Each General Assembly has the task of admitting new category A and C members by a simple majority vote of the A members present or represented. It shall be presented with a situation report from the President, a financial report from the Treasurer and a report on the activities of the Association, to be delivered by the Secretary, and shall adopt a position on these reports. It shall fix for each budgetary period the subscriptions required of the members.

The General Assembly shall put to the vote only those items of business which appear on the agenda; such items shall include the examination and approval of the budgetary accounts of the period since the previous General Assembly. It shall not take any decision which increases the commitments of the members of the Association without the consent of the latter.

At each Congress the General Assembly shall fix, on a proposal of the Bureau, the date and venue of the next Congress.

The minutes of the sessions shall be produced at the behest of the Bureau, which shall forward them to the members and ensure that they are preserved. The Assembly shall vote by a show of hands, except where individuals are concerned, when the vote shall be by secret ballot.

Art. 8: The voting rights at the General Assembly shall constitute one vote for each National Committee and each member of the Bureau. In all voting including the B members, the President shall have the casting vote in case of a tie. Voting by proxy shall be permitted to the extent of one proxy vote per mandatory. A mandatory may only be elected by members entitled to vote.

Art. 9: An Extraordinary General Assembly may be convened and held under the same terms as an Ordinary General Assembly at the request of the Bureau [or] at least one third of the members. It shall hold the remit set out in Art. 12.

Art. 10: The President shall represent the Association in all acts of civil law, in particular those relating to the members. He shall represent it in legal proceedings, both as regards pursuit and defence. He shall open current accounts with banks in the name of the Association, sanction expenditure and manage the assets of the Association. He may delegate all or part of these powers to the Treasurer.

The Secretary, whose office shall normally and corresponding to tradition be in Athens, shall send out invitations, keep records of the deliberations of the General Assembly and sign the minutes together with the President. He shall be responsible for all administrative contacts between the various bodies of the Association, operating from his computer site.

The Treasurer shall keep the accounts of the Association and shall ensure the receipt of members' subscriptions.

Art. 11: Outside the General Assemblies the Bureau is entitled to take all decisions not expressly within the purview of the General Assembly pursuant to the present statutes, provided that it reports to the General Assembly.

Art. 12: Amendments of the statutes, transformation or dissolution of the Association or merging with another Association may be decided only by an Extraordinary General Assembly, acting upon a proposal listed as an item on the agenda and approved by a two third majority of the votes cast. More than half of the member A and B should be present or represented.

An Extraordinary General Assembly which decides upon the dissolution of the association shall designate one or more commissaries for the liquidation of the assets and discharge of the liabilities[. A]n

Extraordinary General Assembly for the winding up shall allocate the net assets to one or more analogous associations, acting on a proposal of the commissaries for the liquidation.

A decision to merge the Association with an analogous association may only be taken by an Extraordinary General Assembly, acting on a report by a merger commissary setting out the composition and value of the assets to be received or transferred. A draft merger agreement shall be drawn up between the Associations parties to the merger and put to a vote by the Extraordinary General Assemblies. The agreement shall lay down in particular the terms under which the members of the association absorbed may become members of the absorbing association. Unless provided otherwise, the members of the absorbed association or associations shall automatically become members of the absorbing association unless they notify the latter's administrative body of their resignation within 90 days of the date of the merger. The merger shall be put into effect by the universal transfer of the assets of the absorbed association or associations to the absorbing association on the day of the last Extraordinary General Assembly deciding on the merger.

Art. 13: The General Assembly, acting on a proposal by the Bureau[,] shall decide on creating or restoring Committees and on their composition. Eight months before each General Assembly the Committee chairpersons shall transmit to the Secretary detailed reports which shall be attached to the agenda.

Art. 14: At each Congress the General Assembly, having examined the candidatures deposited in writing at least eight months beforehand and attached to the agenda, shall designate the National Committee that will organize the next Congress. It is then the task of the National Committee to set up an Organising Committee, which shall work in close collaboration with the Bureau.

Title III: Transitory provision

Art. 15: The present statutes shall come into force on the day they are adopted [viz. August 22nd, 2006].

BYZANTINE STUDIES CONFERENCE IN TORONTO

As we all know the 33rd Annual Byzantine Conference will be held at the University of Toronto from Thursday, October 11th, to Sunday, October 14th this autumn. Abstracts for proposed papers should be sent to Glenn Peers (Department of Art and Art History, University of Texas at Austin, Austin, Texas 78712-1104, U.S.A.; e-mail: gpeers@mail.utexas.edu) by March 15th. Only members in good standing may submit proposals (any questions concerning dues should be addressed to the treasurer, Anna Gonosová (e-mail: agonosov@uci.edu).

Members of our Canadian Committee will be much involved: Linda Safran chairs the local arrangements committee, Glenn Peers is the programme chairman and he will be helped in the selection of proposals for papers by, *inter alios*, Patrick Gray and Antony Littlewood

The following letter of invitation was read to participants at the 32nd Byzantine Studies Conference by Professor Marc Gotlieb (Chairman, Department of Fine Art, University of Missouri and Editor of *Art Bulletin*):

“Ladies and Gentlemen,

With this letter I invite you to Canada's largest city for the Thirty-third Byzantine Studies Conference. The conference will take place in the heart of Toronto, at the University of Toronto's Victoria College. Established in 1827, the U of T is Canada's largest university, recognized as a global leader in research and teaching and with a distinguished tradition in Medieval Studies. The University is in easy walking distance to several world-class museums and many other attractions.

Many programs at the University of Toronto have contributed to the organization of the 2007 BSC: the departments of Classics, Fine Art, and Near and Middle Eastern Civilizations; the Faculty of Music; the Centre for Medieval Studies; and the Pontifical Institute of Medieval Studies. Beyond the Toronto campus, support has been obtained from the A.G. Leventis Foundation; the Royal Ontario

Museum; Carleton University; the University of Ottawa; and the Programme in Hellenic Studies as well as the departments of Classics, History, and Arts at York University. This is only the second time that the BSC will be held in Canada—the last was 22 years ago—and, clearly, Canadian academics are eager to ensure its success.

Two special events have been organized on campus in conjunction with the BSC. The Royal Ontario Museum has invited Marlia Mundell Mango of Oxford to give a public lecture on the evening before the conference officially opens; afterwards, conference participants can enjoy a reception and private viewing of a small exhibition of Byzantine objects, most of them never shown previously. On Saturday evening a reception will be held in the University Art Centre's Malcove Collection, which also is bringing Byzantine objects out of storage for this event. Given the heterogeneity of the Byzantine empire, it is fitting that the 2007 BSC will be held in multicultural Toronto, a city of diverse neighbourhoods that is home to more than 100 different cultural groups. The conference dates are October 12 through 14. You can expect crisp fall weather, averaging 48 degrees, and more than 60 percent of the U.S. population is only a 90-minute flight away.

On behalf of my many colleagues who are supporting this venture, I welcome your participation at the 2007 Byzantine Studies Conference."

FUTURE CONFERENCES

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".

The 40th Spring Symposium of Byzantine Studies will be held at the University of Birmingham from April 13th-16th, 2007. Its theme is "Byzantine History as Literature", and its symposiarch Ruth Macrides. From Canada the telephone no. for general enquiries and for booking is 011 44 121 414 7544 and the facsimile no 011 44 121 414 3595.

The 42nd Annual International Congress on Medieval Studies will be held at the Western Michigan University at Kalamazoo on May 10th-13th, 2007 (website: <http://www.wmich.edu/medieval/congress>; e-mail address: mdvl_congress@wmich.edu).

The 22nd International Congress of Byzantine Studies will be held in Sofia, Bulgaria, in the last week of August, 2111 (the Bureau of the Association suggested October, but I argued for late August as being more convenient for North Americans, whose academic terms usually begin in early September, and I received sufficient support. I hope that members will not execrate me for this).

CORPUS FONTIUM HISTORIAE BYZANTINAE

As of May 2006 the following volumes were in the press:
42/2: Theophanes Continuatus V (Vita Basilii) [I. Sevckenko]
43: Stephanos Byzantinos, Ethnika [Billerbeck]
44: Logothetes-Chronik A [Wahlgren]
45: Eustathius Thessalonicensis, De emendanda vita monachica [Metzler]
46: Theodoros Skutariotes, Chronika [Tocci]

The following volumes were in preparation:
Chronicon Paschale [Mazal]
Dukas [Kotzabassi]

Eustathios Thessalonicensis, Briefe [Kolovou]
 Georgios Kedrenos [Maisano/Tartaglia]
 Ioannes Anagnostes [Tsaras†]
 Ioannes Antiocheus [Mariev]
 Ioannes Apokaukos [Katsaros]
 Ioannes Kantakuzenos [Schönauer]
 Ioannes Kinnamos [Tocci]
 Ioannes Zonaras [Leone]
 Kekaumenos, Strategikon [Roueché]
 Laonikos Chalkokondyles [Wurm/Grünbart]
 Leon Diakonos [Panagiotakis†]
 Leonis Tactica [Dennis]
 Manganeios Prodromos [E. & M. Jeffreys]
 Michael Attaleiates [Tsolakis]
 Michael Psellos, Chronographia [Reinsch]
 Nikephoros Kallistos Xanthopoulos [Berger & Gastgeber]
 Niketas David, Vita Ignatii [Smithies & Duffy]
 Ps.-Symeon Logothetes [Markopoulos]
 Registrum Patriarchatus Constanipolitani IV [Kresten et al.]
 Scriptor incertus de Leone Armenio [Markopoulos]
 Terrae Sanctae descriptions graecae [Külzer]
 Theodoros von Kyzikos, Briefe [Tziatzi-Papagianni]
 Theodoros Metochites, Basilikoi Logoi [I. Sevckenko]
 Theodoros Skutariotes, Synopsis Chronike [Hohlweg]
 Theophanes Continuatus I-IV, VI [Featherstone]

The volume of Nikephoras Gregoras had not yet been assigned.

MISCELLANEOUS

Geoffrey Greatrex informs us that this autumn the M.A. programme in Late Antiquity at the University of Ottawa had five students in it. “I am teaching the methodology course, which also aims to cover developments in the fourth century as well (in a historical survey).”

The Department of Byzantine and Modern Greek Studies and the Department of History and Archaeology at the University of Cyprus will offer an Interdepartmental Postgraduate Programme in Byzantine Studies starting in September this year. The programme co-ordinators are Martin Hinterberger (siebens@ucy.ac.cy) and Alexander Beihammer (abeihamm@ucy.ac.cy). Full information can be found on the website (www.ucy.ac.cy/byz).

The Department of History at the University of Québec in Montréal (UQAM) intends to make two appointments for the coming year: one in the history of near-eastern antiquity and the other in either the western middle ages or in Byzantium.

Our ex-president Daniel Sahas sends the following information from Greece in 2006 which may be of interest to members: on March 30th an Honorary Doctorate was granted by the School of Philosophy, University of Athens, to J. Koder who then gave a lecture on “Symeon the New Theologian” at the official hall of the University of Athens; on May 4th D.R. Reinsch gave a lecture (in Greek) at the Institute of Byzantine Research in Athens on Psellos' style; on October 17th-19th the Third International Musicological Conference on Byzantine Music was held in the Music Hall of Athens; and on November

7th Spyros Vryonis Jr. gave a lecture on "Manuel II Palaiologus and Islam" at the Gennadeios Library in Athens.

The Estonian "open-access on-line journal" *Studia Humaniora Tartuensia* encourages the submission of scholarly articles "in all areas of the humanities, but especially in classical studies and ancient history, Neo-Latin studies, classical tradition, history of scholarship and philosophy." Submissions should be sent by e-mail to strukt.kf@lists.ut.ee. For details see the web site <http://www.ut.ee/klassik/sht/>, on which the first six volumes may also be read.

The web address of the Australian Association of Byzantine Studies (AABS) has changed. For information about previous and forthcoming AABS conferences, Byzantina Australiensia publications, AABS research and the Newsletters go to <http://home.vicnet.net.au/~byzaus>. To view copies of the electronic Newsletter since 1998 add [nletter.htm](#) to the previous address.

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

CANADIO-BYZANTINA
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