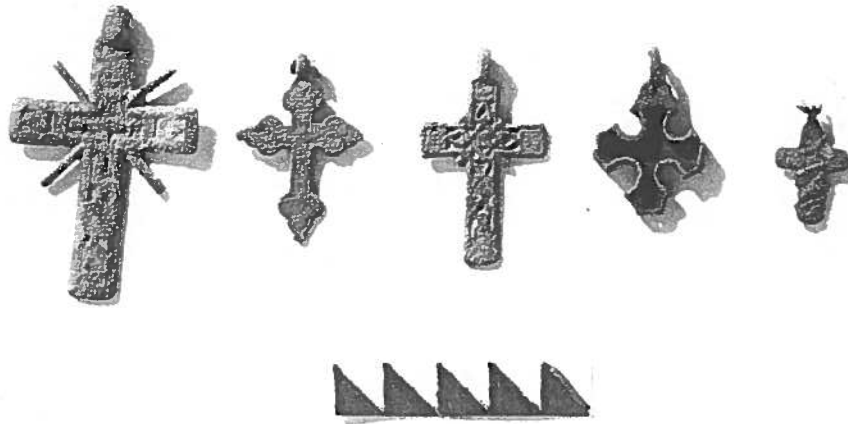


CANADIO-BYZANTINA
A Newsletter published by the
Canadian Committee of Byzantinists

No. 20 - February 2009



Bronze and billon neck crosses from 17 – 18th – centuries graves in Baturyn

This year we happily greet another new Byzantinist to the fold, Dr Marica Cassis, an assistant professor in the Department of History at Memorial University. In accordance with our normal practice a fairly full curriculum vitae is included under “Activities of Members” below.

Congratulations are due especially to four of our members this year. Glenn Peers has been promoted to Full Professor; Linda Safran has been made a visiting scholar at the Hebrew University in Jerusalem; Jim Payton’s book, “Light from the Christian East: An Introduction to the Orthodox Tradition” (Downers Grove, Illinois: IVP Academic, 2007), has won two first-place awards at the national gala of the Canadian Word Guild, and he himself was both reappointed as president of CAREE (Christians Associated for Relationships with Eastern Europe), for a second two-year term, and elected as Christian co-chair of the National Muslim/Christian Liaison Committee of Canada; while Martin Dimnik has had

published a catalogue of Balkan coinage in Spinks' famous series - Canadian Byzantinists really do cover a lot of territory.

I wish to record my gratitude to Martin Dimnik and Volodymyr Mezentsev for their annual report on excavations at Baturyn (augmented this year by illustrations) and Patrick Gray for an account of his life-long association with Leontios of Jerusalem.

Finally, and with considerable sadness, I must report that Franziska and I have decided that our membership fees, which have remained at \$15 for the last twenty years, must now be raised to \$20. Our dues to the International Association are 300 euros per annum, and last year our fees brought in just \$200 while the newsletter is not supported in any way.

Antony Littlewood

ACTIVITIES OF MEMBERS

E.C. BOURBOUHAKIS:

He is currently a Research Fellow in the Department of History, Freiburg University, working on a book provisionally entitled "Friendship in Byzantium: The Epistolary Negotiation of a Sociopolitical Institution".

Publication:

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

Byzantine-related Teaching:

Spring 2008, Dept. of The Classics, Harvard University, "Late Antique and Byzantine Poetry from the 4th to the 12th century".

Summer 2008, Harvard Summer School, Olympia, Greece, "Byzantium from the Seventh to the Fifteenth Century: Crucible of the Medieval Mediterranean".

M.C. CASSIS:

Current position:

Assistant Professor, Department of History, Memorial University of Newfoundland, St John's, Newfoundland, A1C 5S7 (telephone: 709-737-7650).

Courses taught: Medieval Europe to 1050; Christianity and the Roman Empire; Introduction to Ancient History; Religion and Society in the Early Middle Ages.

Education:

University of Alberta, Department of History and Classics, B.A. Honours (1995) in Classics (Honours Thesis: "A Short History of Aspasia of Miletus").

University of Toronto, Department of the History of Art, Master of Arts (1998) in the Ancient Studies Collaborative Program.

University of Toronto, Department of Near and Middle Eastern Civilizations, M.A. (2000) in Byzantine and Syriac Archaeology; Ph.D. in Byzantine and Syriac Archaeology (2007) (Comprehensives: Syriac and Aramaic Language; Byzantine Archaeology; Parthian/Sasanian Art and Architecture; Dissertation: "The Evolution of the Permanent Altar in the Early Christian Church", supervised by Dr Sheila Campbell (PIMS) and Dr Amir Harrak (NMC).

Fellowships and Awards:

1995, Third Prize, Undergraduate Essay Competition, Classical Association of Canada.

1997, University of Toronto Open Masters Fellowship.

1999-2001, University of Toronto Fellowship.

2000, Top Graduate Essay Prize, Hellenic Canadian Association of Constantinople.

2002, University of Toronto Foundation Graduate Award.

2002-2004, Doctoral Fellowship, Social Sciences and Humanities Research Council.

2004, Dorot Foundation Travel Scholarship, American Schools of Oriental Research.

2006, Second Prize, Byzantine Studies Conference Graduate Student Prize.

2007, Leonard E. Boyle Dissertation Prize of the Canadian Society of Medievalists.

2007-2008, Pontifical Institute of Mediaeval Studies, Toronto, Mellon Postdoctoral Fellowship.

Previous Teaching Experience:

1998, University of Alberta, Teaching Assistant, Department of History and Classics (Course: Bir el-Djebana Archaeological Field School in Tunisia).

1999-2003, University of Toronto, Teaching Assistant and Tutorial Instructor, Department of Near and Middle Eastern Civilizations (course: Civilizations and Cultures of Asia).

2002-2004, University of Toronto, Lecturer, Department of Near and Middle Eastern Civilizations (course: Civilizations and Cultures of Asia; lectures: Hellenistic Judaism; Early Christianity; Syriac Christianity; the Parthian and Sasanian Near East).

2003-2006, University of Toronto at Mississauga, Learning Strategist, Academic Skills Centre (instruction in academic skills and critical thinking for individuals, small groups, and classes).

2004, University of Toronto, Teaching Assistant, Department of Near and Middle Eastern Civilizations (course: Arabic Literature in Translation).

2004-2005, University of Toronto, Teaching Assistant, Department of Historical Studies (course: Introduction to the Classical World).

2006-2008, SUNY at Cortland, Cortland, New York, Assistant Professor, Department of History (courses taught: The History of Islamic Civilization to 1500; The World to 1500; The Persian Empires of Pre-Islamic Iran).

Educational Technology:

2003, University of Toronto, Department of Near and Middle Eastern Civilizations and University College Writing Centre, i-Write Site Developer for Civilizations and Cultures of Asia.

Areas of Teaching Interest:

Aramaic and Syriac Language

Late Antiquity

Byzantine History and Archaeology

Syriac History and Archaeology

Islamic History

Late Antique Judaism and Christianity

Pre-Islamic Persian History

Byzantine Historical Archaeology

Women in the Near East in Late Antiquity and the Byzantine Empire

Classical Greek

Professional Service:

SUNY at Cortland, History Club (Discussion of the Middle East, in the Fall of 2006); History in Progress group (current research talk for students and faculty, in March, 2007); Phi Alpha Theta Keynote Talk ("A Different Kind of Light", in April, 2007); College and Community Talks, High School College Course Partnership Program, Talk for Liverpool High School Students ("Aladdin, Sinbad, and Scheherazade: Perceptions of Islamic History in the West"); Cortland Junior/Senior High School: guest lectures on Islam to four grade nine classes, panel Participant: "The Future of Iraq: Stable State or State of Chaos?" (all April, 2007).

Memberships:

American Schools of Oriental Research

Byzantine Studies Association of North America

Canadian Society for Syriac Studies [Member of the Board of Directors]

Archaeological Grants:

2005, 2006, 2008, Dumbarton Oaks Project Grants (for Çadır Höyük, written with Dr Sharon Steadman, SUNY Cortland)

2008, Loeb Foundation Research Grant (for Çadır Höyük, written with Dr Sharon Steadman).

Archaeological Field Experience:

1994, 1996, Excavator (Student), Bir el-Djebbana Archaeological Field School, Tunisia (director: Dr Jeremy Rossiter, University of Alberta)
1997, Pottery Assistant, Gordion Excavation Project, Turkey (directors: Dr Mary Voigt, College of William and Mary and Dr Ken Samms, University of North Carolina, Chapel Hill)
1998, Teaching Assistant, Bir el-Djebbana Archaeological Field School, Tunisia (director: Dr Jeremy Rossiter, University of Alberta)
2000, Surveyor, Gordion Regional Survey, Turkey (director: Dr.Lisa Kealhofer, Santa Clara University)
2001, Excavator, Gordion Excavation Project, Turkey (directors: Dr Mary Voigt, College of William and Mary and Dr Ken Samms, University of North Carolina, Chapel Hill)
2004-present, Byzantine Project Director, Çadır Höyük, Turkey (director: Dr Ron Gorny, University of Chicago)

Areas of Research Interest:

Byzantine Liturgy and Architecture
Byzantine and Syriac History and Archaeology
Byzantine Interaction with the Sasanian and Islamic Empires
Jewish, Christian and Muslim Interaction in Late Antiquity and the Byzantine Period
Rural and Domestic Architecture in the Byzantine Empire
Feminist Theory in the Archaeology of the Near East
Teaching Critical Thinking through Archaeology

Publications:

"The Early Christian Churches of Babylonia and the Persian Gulf", in *Proceedings of the Near and Middle Eastern Civilizations Graduate Students' Annual Symposia (1998-2000)*, Toronto: Benben Publications, 2001, pp. 153-174.
"Writing Syriac: From Stone to Bytes" (with Debra Foran), *Hugoye* 4, 2001.
"The Bema in the East Syriac Church In Light of New Archaeological Evidence," *Hugoye* 5, 2002.
"Kokhe – Cradle of the Church of the East: An Archaeological and Comparative Study," *Journal of the Canadian Society of Syriac Studies* 2, 2002.
"A Restless Silence: Women in the Byzantine Archaeological Record", in *The World of Women* (collected articles from gender sessions at the Annual Meeting of the American Schools of Oriental Research), Cambridge Scholars Press (forthcoming).
"Çadır Höyük: a Rural Settlement in Byzantine Anatolia", *Archaeology of the Countryside in Medieval Anatolia* (Proceedings from symposium held in February 2008), NINO, Leiden (forthcoming).
"Gemstones: Sassanian Christian" and "Bullae", in Paul Corby Finney (ed.),

Encyclopedia of Early Christian Art and Archaeology (forthcoming).

Reviews:

Emma Loosley, *The Architecture and Literature of the Bema in Fourth- to Sixth-Century Syrian Churches*, in *Hugoye* 8, 2005.

John Healey, *Leshono Suryoyo: First Studies in Syriac*, in *Journal of Near Eastern Studies* (forthcoming).

Joel Thomas Walker, *The Legend of Mar Qardagh*, in *Journal of the American Oriental Society* (forthcoming).

Lectures:

"The Early Christian Churches of Babylonia and the Persian Gulf", at Near and Middle Eastern Civilizations Graduate Students' Symposium, University of Toronto, March, 2000.

"What's In a Name: The Gates of the Early Islamic Haram al-Sharif", at Near and Middle Eastern Civilizations Graduate Students' Symposium, University of Toronto, March 2001.

"Skirting Byzantium: Byzantine Architectural Traditions and Syriac Monasticism", at Byzantine Monasticisms Conference, St. Michael's College, University of Toronto, March 30, 2001.

"The Bema in the East and West Syriac Churches", at American Oriental Society, Toronto, Ontario, March 31, 2001.

"The Development of the Altar in the Early Christian Church", at Canadian Academic Institute in Athens, Pontifical Institute of Mediaeval Studies, Toronto, September 30, 2001.

"The Archaeology of Christian Kokhe: A Comparative Study", at Canadian Society for Syriac Studies, University of Toronto, Toronto, November 24, 2001.

"Byzantine Sacred Space: Synagogue and Church", at Canadian Academic Institute in Athens, University of Waterloo, October 4, 2003.

"The Altar in Byzantium and Syria: Form and Meaning", at Canadian Society for Syriac Studies, University of Toronto, November 18, 2003.

"A Restless Silence: Women in the Late Antique and Early Byzantine Archaeological Record", at American Schools of Oriental Research, San Antonio, Texas, November 18, 2004.

"i-Write Software and Undergraduate Writing", at Classics: An Education for the New Millennium, Nipissing University, North Bay, Ontario, June 3, 2005.

"Teaching Critical Thinking through Near Eastern Archaeology: Connecting the Old to the New", as preceding, June 4, 2005.

"Çadır Höyük: A Byzantine Settlement in Central Anatolia", at Byzantine Studies Conference, University of Georgia, Athens, Georgia, October 29, 2005.

“Churches, Synagogues, and Iwans: Regional Variation in Early Christian Architecture”, at American Schools of Oriental Research, Philadelphia, Pennsylvania, November 18, 2005.

“Looking for Byzantium in Rural Anatolia”, at Friends of the Medieval Studies Society of the Royal Ontario Museum, Toronto, March 25, 2006.

“The Commemoration of Female Saints in Late Antiquity”, at The Classical Association of Canada, St. John’s, Newfoundland, May 23, 2007.

“The Catholicos Isho'yahb III and the Arrival of Islam”, at Canadian Society of Syriac Studies, Toronto, January 30, 2008.

“Cadır Höyük: A Rural Settlement in Byzantine Anatolia”, at Archaeology of the Countryside in Medieval Anatolia, Leiden, Holland, February 29, 2008.

“Rethinking the History of the Early Christian Altar”, at Friends of the Medieval Studies Society of the Royal Ontario Museum, Toronto, Ontario, March 30, 2008.

“Cooking Pots and Rubble Walls: Secular Sites in the Byzantine Near East”, at American Schools of Oriental Research, Boston, November 22, 2008.

S. CAMPBELL:

She was co-curator of an exhibition entitled “The Sacred Image of the Icon: a World of Belief” held at the Varley Art Gallery, Markham, Ontario, from May 8 to September 2, 1908. She edited and contributed to the publication with the same title that accompanied the exhibition but which can also stand on its own.

M. DIMNIK:

Publications:

Medieval Slavic Coinages in the Balkans: Numismatic History and Catalogue (co-authored with Julijan Dobrini _), Spink, London, 2008.

“Dorogobuzh”, in *The Supplement to the Modern Encyclopedia of Russian, Soviet, and Eurasian History (SMERSH)*, vol. 8 (Academic International Press, Florida, 2007), pp. 123-124.

“Dorogobuzh Princes (1084-1241)”, as preceding, pp. 124-126.

“Two Unique Saints of the Chernigov Dynasty in Kievan Rus”, *Sivershchyna v konteksti istorii Ukrainy (Sumy)*, 2007, pp. 49-53.

“The Patrimonies of the Rostislavichi in the Kievan Lands: an Anomaly,” *Mediaeval Studies* 69 (2007), pp. 187-222.

“The Saints of the Chernigov Dynasty in Kievan Rus”, *Chernihiv u seredn'ovichnii ta rann'omodernii istorii tsentral'no-skhidnoi evropy* (Chernihiv, 2007), pp. 223-235.

“St. Stephen or St. Lazar?” in *Proceedings of the 5th International Numismatic Congress in Croatia*, September 17-19, 2007, Opatija, Croatia (Rijeka, 2008), pp. 41-49.

P. GRAY:

Patrick has sent the following information:

“I have little to report. Retirement is proving a delightful distraction from research productivity, rather than a release of time for it!

I had expected to be writing a book on the Fifth Ecumenical Council at this point, but that has not panned out. One reason for putting that project aside is the fact that Richard Price, who recently published (with Michael Gaddis) the fine three-volume translation of *The Acts of the Council of Chalcedon*, is now working on doing the same for Constantinople II. Since there will be an extensive introduction, my work would either have to duplicate much of it, or focus on just some issues he might not be expected to cover, or to cover differently. Neither option seemed acceptable to me. No doubt the appearance of a translation will spark an eventual flurry of new and revisionist work on the Fifth Council, but that will take time I do not have. Also, the jury is still out on the connections between the second Origenist controversy and the Fifth Council, and to come to any clear conclusion would require an immersion in Origenism and its history for which I have neither the time nor the talent. Finally, while I expect startling developments on all this from scholars I know that would help our understanding of the council enormously, until they have published I would be left either stealing their thunder or again leaving serious blanks in my treatment.

Instead, my focus when I do work has turned, surprisingly to me, back to the fifth century, in particular to the prelude to Chalcedon from 428 on. I am now convinced that I made many incorrect assumptions, assuredly based on the best scholarship I could find when I was writing *The Defense of Chalcedon*, that badly skewed my assessment of Chalcedon, and of the subsequent pro- and anti-Chalcedonian debate/schism. It is time I got that right, and I intend to do so focusing on the way rival factions attempted to co-opt/exploit/limit the reputation and authority of Cyril of Alexandria during the century after his death. A key role in bringing me to rethink this material so radically was played by an increasing disquiet I felt about accepted understandings of the trial of Eutyches in 448, a disquiet that deepened over the last several years of teaching a graduate course on christology. An articulation of the quite new understanding I have come to about that pivotal trial is shortly to appear in the form of a long article co-authored with George A. Bevan of Queen's University, "The Trial of Eutyches: A New Interpretation", now in press with *Byzantinische Zeitschrift*."

G. GREATREX:

Publications:

“Deux notes sur Théodose II et les Perses”, *Antiquité Tardive* 16 (2008), pp. 19-25.

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

Reviews:

J.D. Howard-Johnston, *East Rome, Sasanian Persia and the End of Antiquity* (Aldershot, 2006), in *Early Medieval Europe* 16 (2008), pp. 118-123.

Y. Le Bohec, *L'armée romaine sous le bas-empire* (Paris, 2006), in *Antiquité Tardive* 15 (2007), pp. 376-383.

W. Treadgold, *The Early Byzantine Historians* (London, 2007), in *Journal of Ecclesiastical History* 59 (2008), pp. 530-531.

“This year my teaching has again featured some courses of relevance for Byzantine history, including one course on the eastern Roman frontier from Augustus to Heraclius and another on the age of Constantine (both in French). Research on Pseudo-Zachariah of Mytilene continues: while working in Cambridge in the summer I was able to complete a first draft of the commentary on books V-VI. In late September I visited one of my collaborators, Dr Robert Phenix, in St Louis, who is preparing the Syriac translation in conjunction with his wife, Dr Cornelia Horn. In the course of my sabbatical from January to June 2009 I hope to complete the work, so that it may be published (in the TTH series) in the following year, all being well. I shall be spending the first three months of 2009 at Robinson College, Cambridge, and the second three months in Munich, Germany, attached to the Department of Byzantine and Modern Greek Studies. Over the course of 2008 I delivered papers at Trinity College, Oxford, and in the department of Religious Studies and Theology at Cardiff University, both to do with the downfalls of patriarchs Macedonius and Euphemius under the Emperor Anastasius. At the World Esperanto Congress in Rotterdam, July 2008, I delivered a general lecture on Procopius and Justinian, naturally in Esperanto, which has been published in the proceedings of the Internacia Kongresa Universitato.”

R.P.H. GREENFIELD:

Publications:

"Children in Byzantine Monasteries: Innocent Hearts or Vessels in the Harbor of the Devil," in Arietta Papaconstantinou and Alice-Mary Talbot (edd.), *Becoming Byzantine: Children and Childhood in Byzantium*, Dumbarton Oaks, 2009, pp. 253-282.

"Galesion: opposition, disagreement and subterfuge in the creation of a holy mountain," in Peter Soustal (ed.), *Monastic Mountains and Deserts, Akten des Panels "Holy Mountains and Deserts" im Rahmen des 21st International Congress of Byzantine Studies, London, August 2006*, Österreichische Akademie der Wissenschaften, Institut für Byzanzforschung, Vienna, 2009 (forthcoming).

Review:

Paul Magdalino & Maria Mavroudi, *The Occult Sciences in Byzantium*, in *The Medieval Review*, April 2008 (<http://quod.lib.umich.edu/cgi/t/text/text-idx?c=tmr;cc=tmr;q1=2008;rgn=main;view=text;idno=baj9928.0804.022>).

“I am involved in organising an archaeological survey and potential excavation of the monastic and other sites on Mount Galesion near Ephesus in Turkey. This is an international project involving archaeologists from Queen's, the University of Oxford, the Austrian excavation at Ephesus and the Turkish archaeological service. Some very preliminary fieldwork was carried out in the summers of 2007 and 2008 which located previously known but unpublished and some previously unrecorded remains of the monastic communities founded on the mountain by Lazaros Galesiotes in the 11th C, communities which became prominent again in the 13th C. I am hoping this project will become functional in 2009, but getting a permit has so far proved difficult.

D. KRALLIS:

Publication:

“Sacred Emperor, Holy Patriarch: A New Reading of the Clash between Emperor Isaakios I Komnenos and Patriarch Michael Keroularios in Attaleiates’ History,” *Byzantinoslavica* 67 (2009) (forthcoming).

Review:

M. Rautman, *Daily Life in the Byzantine Empire* (The Greenwood Press “Daily Life through History” Series; Westport, Conn., and London: Greenwood Press, 2006) in *Speculum* (April 2008), pp. 474-475

Lectures:

“Byzantine Stargazers Remember Baghdad: Charting the Traces of the Byzantine-Abbasid Scientific Competition in later-day Byzantine Literature” at a symposium at Simon Fraser University entitled “Bridging Frontiers: Intersections between Hellenism and Islam in Byzantium, the Caliphates and the Ottoman Empire”, which he organized with his Ottomanist colleague Thoman Kuehn.

“Alexios I Komnenos’ first supporter: Michael Attaleiates as Komnenian ‘pundit’”, at the 34th Annual Byzantine Studies Conference at Rutgers University in October, 2008.

A.R. LITTLEWOOD:

Publications:

Three translations of very small opuscula by Psellos, three articles on gardens and one on Niketas Choniates are supposedly in the press.

Reviews:

A.R. Dyck, *Michael Psellus: the Essays on Euripides and George of Pisidia and on Heliodorus and Achilles Tatius*, in *Byzantine Studies* n.s. 1-2 (1996-1997), pp.

296-297 (this was written in 1987 or 1988, but the journal then became quiescent for a number of years and I have only just discovered by accident that my review was eventually published).

A.I. Laiou (ed.), *The Economic History of Byzantium*, in *Journal of Economic History* 63.4 (2003), pp. 1149-1150 (again I have only just noticed that this actually came out).

P. Roilos, *Amphoteroglossia: a Poetics of the Twelfth-Century Medieval Greek Novel*, in *Speculum* 83 (2008), pp. 241-242.

Lectures:

“The Gardens of ‘Kallimakhos and Chysorrhóe’”, at the Fourth International Conference on the Ancient Novel, Lisbon, Portugal, July, 2008.

“Quotidian Imagery in the History of Niketas Choniates”, at *Imitatio, Aemulatio, Variatio: internationales wissenschaftliches Symposion zur byzantinischen Sprache und Literatur*, Vienna, Austria, October 23, 2008.

J.R. PAYTON:

Publications:

“Universities” (co-authored with Richard Greydanus), *Christian Higher Education* 7.5 (2008), pp. 371-387.

“Keeping the End in View: How the Strange Yet Familiar Doctrine of Theosis Can Invigorate the Christian Life”, *Christianity Today*, 52.10 (October 2008), pp. 66-68.

“Are You Missing Out? Liturgical Resources from the Apocrypha”, *Reformed Worship* 89 (September 2008), pp. 40-43.

Reviews:

Norman Russell, *The Doctrine of Deification in the Greek Patristic Tradition*, in *Calvin Theological Journal* 43 (2008), pp. 366-368.

Bryan M. Litfin, *Getting to Know the Church Fathers: An Evangelical Introduction*, in *Calvin Theological Journal* 43 (2008), pp. 146-147.

Peter Bouteneff, *Sweeter than Honey: Orthodox Thinking on Dogma and Truth*, in *Calvin Theological Journal* 43 (2008), pp. 132-134.

Karl Barth (tr. D.C. Stassen), *Fifty Prayers*, in *Reformed Worship* 90 (December 2008), p. 46.

Lectures:

He was invited in October, 2007, by the Dean of St. Clement of Ohrid Orthodox Theological Faculty of Skopje, Macedonia, and by the executive assistant of the Metropolitan of the Macedonian Orthodox Church, to return to Skopje and present another paper at the Orthodox Theological Faculty.

By personal invitation from the the Honorable Nicolas Gruevski, Prime Minister of Macedonia, he participated from October 26-28, 2007, in the World Conference on Dialogue among Religions and Civilizations, held in Ohrid, Macedonia.

He was respondent to Barend Kamphuis, "Herman Bavinck on Catholicity," at the conference, "A Pearl and a Leaven: Herman Bavinck for the Twenty-First Century," held in Grand Rapids, Michigan, September 18-20, 2008.

He also May 5-9, 2008 taught a course on "The Theology and Spirituality of Gregory of Nyssa," at the Matthias Flacius Illyricus Faculty of Theology, in Zagreb, Croatia, from May 5-9, 2008.

Popular presentations:

"Muslim/Christian Dialogue in Eastern Europe", to the National Muslim/ Christian Liaison Committee, Toronto, May 28, 2008.

"A Basic Introduction to Eastern Orthodoxy", to the World Religions class at Hamilton District Christian High School, May 8, 2007 and June 5, 2008.

G. PEERS:

Publications:

"Purposeful Polyvalency: The Stag and Hunter Motif in the Twelfth-Thirteenth-Century Frescoed Grotto at Kafr Shleiman, Sayyidat Naya, Lebanon", *Iconographica* 6 (2007), pp. 44-53.

"Art and Identity in an Amulet Roll from Fourteenth-Century Trebizond", in Bas ter Haar Romeny and Mat Immerzeel (edd.), *Religious Origins of Nations? The Christian Communities of the Middle East, Church History and Religious Culture*, 88, Leiden, 2008 (forthcoming).

"Icons' Spirited Love", in *Religion and the Arts* (forthcoming).

"Finding Faith Underground: Visions of the Forty Martyrs Oratory at Syracuse", Colum Hourihane (ed.), *Looking Beyond: Visions, Dreams and Insights*, in *Medieval Art and History*, Princeton, 2009 (forthcoming).

Lectures:

"The Face and Hand of Christ: Modes of 'Magic' on a Fourteenth-Century Melkite Amulet Roll (University of Chicago 125/Morgan 499)," in the Department of Art and Archaeology, Princeton University, February, 2008.

"The Authority of Byzantine Icons: Materiality and Delusions", The Authority of the Image, at the University of Rochester, March, 2008.

"Finding Faith Underground: Visions of the Forty Martyrs Oratory at Syracuse", *Looking Beyond: Visions, Dreams and Insights in Medieval Art and History*, at the Index of Christian Art, Princeton University, November, 2008.

L. SAFRAN:

Publications:

“Public Textual Cultures, A Case Study”, in *Cahiers de civilisation médiévale* (forthcoming).

In 2009-10 she will complete her book on art and identity in southern Italy.

Lectures:

“Deconstructing Donors”, at the international colloquium on “Female Founders in Byzantium and Beyond” held in Vienna in September 2008.

In February 2009 she will speak about “Byzantine Art in Post-Byzantine South Italy”, in a session on “Byzantine Art as Medieval 'Lingua Franca'” at the 97th Annual College Art Association conference in Los Angeles.

She recently completed her term as President of the Byzantine Studies Association of North America, which includes the Canadian Committee of Byzantinists; she will serve until 2010 as a member of the BSANA Board.

F.E. SHLOSSER:

Review:

Liz James, *Art and Text in Byzantine Culture*, Cambridge, 2007, in *Bryn Mawr Classical Review* (2008.02.12).

J. WORTLEY:

Publication:

“What the Desert Fathers meant by ‘being saved’”, *Zeitschrift für Antikes Christentum* 12 (2008), pp. 322-343.

Works contributed to:

Sergey A. Ivanov, “The Slavic Life of Saint Stefan of Surozh,” in C. Zuckerman (ed.), *La Crimée entre Byzance et le Khaganat Khazar*, Paris, 2006, pp. 109-163 (see p. 9).

Tim Vivian, *Witness to Holiness: Abba Daniel of Scetis*, Kalamazoo, 2008 (see p. xv).

Also:

The Wortley/Flusin/Cheyne translation of John Skylitzes' *Synopsis Historion* should appear in 2009 (CUP), and his edition and translation of the so-called 'Anonymous' *Apophthegmata Patrum* in 2010.

John Smedley is preparing a volume of his articles on relics which might appear next year.

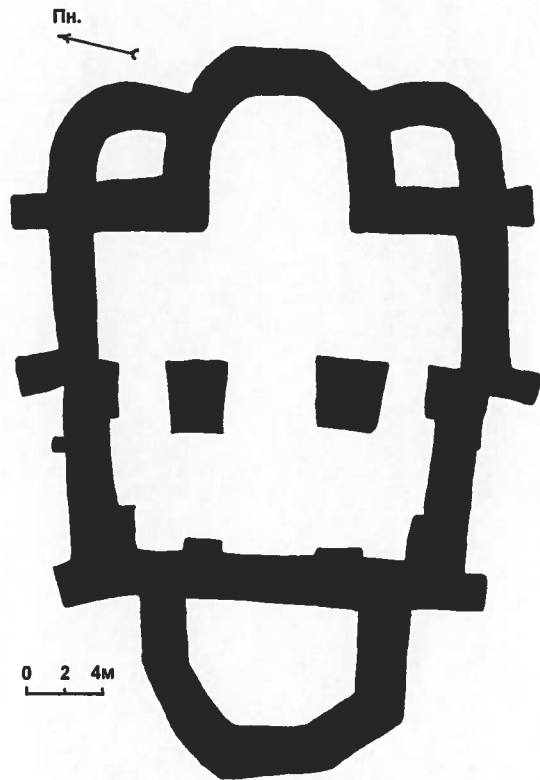
He is also “working up an article which is really a campaign against the noxious (and misleading) practice of translating *geron* as 'old man' (rather than 'elder') in apophthegmatic and psychopelitic literature. The problem is not new; it goes back to Pelagius and John who made it *senex* rather than *senior*.”

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EXCAVATIONS AT BATURYN IN 2008

Between 1669 and 1708 Baturyn was the capital of the Cossack Hetman state. In 1708, Hetman Ivan Mazepa (1687-1709) rebelled against the overlordship of Muscovy and in retaliation Tsar Peter I dispatched the Russian army against him. It razed Baturyn, obliterated its Cossack force, and massacred some 11,000-14,000 townsfolk.



The ground plan of the Holy Trinity Cathedral in Baturyn (c. 1692)



Western and southern facades of the Trinity Cathedral in Baturyn (Reconstruction by Volodymyr Mezentsev, drawing by Serhii Dmytrienko, 2008)

In July and August of 2008, the Canada-Ukraine archaeological expedition conducted its annual excavations at 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) co-sponsored the project. This year the Ukrainian government also granted funds to expand field research. Dr Volodymyr Kovalenko of the University of Chernihiv led the expedition. Dr Volodymyr Mezentsev (University of Toronto, CIUS) and Prof. Martin Dimnik (PIMS) also engaged in the excavations, publicising and fundraising. Prof. Zenon Kohut, Director of CIUS, and Dr Orest Popovych, President of SSS-A served as academic advisers. In 2008 the number of students increased to nearly 160 from the universities of Chernihiv, Kyiv, Nizhyn, Sumy, Kharkiv, and Melitopol' (Ukraine) as well as Toronto and Montreal.

The team completed excavating the rampart and moat of the 17th-century town's citadel. Restorers rebuilt the wooden defensive walls, the hetman's brick

palace, the treasury house, and the wooden Resurrection Church. The team also completed excavating the Cathedral of the Holy Trinity, commissioned by Mazepa around 1692. According to its dimensions, ground plan, and architectural design it was one of the largest churches in the Cossack State (38.7 x 24.2 m.). It had three naves, three altar apses, an articulated transept, a spacious semicircular exonarthex, and five to seven domes. The cathedral belonged to a rare syncretic church type that blended the Baroque Roman Catholic basilica and the early modern Ukrainian Orthodox five-domed, cross-like church. President Viktor Yushchenko has decreed

that the Trinity Cathedral and the Mazepine palace be reconstructed in 2009-10.

The archaeologists unearthed 165 graves from the 17-18th centuries and identified 15 skeletons as victims of the 1708 onslaught. Other finds were: a gilded copper icon of the Mother of God of Byzantine tradition; six bronze, billon, or wooden neck crosses; an amber pendant from a necklace; 41 multicoloured glass beads; seven silver and copper Polish coins; an iron oil lamp with floral relief motifs; and an iron cannon ball and grape-shot of the 17-18th centuries. A unique find was the pre-1708 fragmented shell of an Easter egg (pysanka). It represents the earliest known shell found in Ukraine to date. Of particular interest was the 18th century grave of a wealthy bride that contained strips of fabric from her ornate bridal head-dress,



The 17th – century gilt copper pendant icon of the Holy Theotokos with Jesus found at the cathedral's cemetery, Baturyn

remnants of an embroidered silk veil, and a patterned belt embellished with coloured glass beads.

Based on its explorations the team has recently published a collection of articles entitled *Baturyns 'ka starovyna: Zbirnyk naukovykh prats', prysviachenyi*

300-littiu Baturyns 'koi trahedii, edited by Zenon Kohut et al. (Kyiv, Olena Teliha Publishers, 2008), 512 pp. The book is available for purchase from the Canadian Institute of Ukrainian Studies Press (<http://www.utoronto.ca/cius/>). The Canada-Ukraine archaeological expedition plans to resume its exploration of Baturyn next summer.

Martin Dimnik and Volodymyr Mezentsev

FORTY + YEARS WITH LEONTIUS

I have never been sure whether I should call myself a patrologist or a Byzantinist. Perhaps my epitaph-writer will cut the Gordian knot and describe me, in the emerging fashion, simply as “the late antique Patrick Gray” ! Patrologist or Byzantinist, I am probably pretty typical of scholars in the field in having spent most of a research lifetime working, on and off, on a single figure; that is especially and notoriously true, of course, if one attempts an edition. For me that single figure is Leontius of Jerusalem (“Ah, *that* Leontius !”, I hear you cry) and Oxford’s publication the other year of my edition/translation of him in *Leontius of Jerusalem: Against the Monophysites* really does climax forty years of a frequently troubled and certainly evolving relationship.

I first met Leontius under an assumed name (his, not mine) in 1965. I was working on my Master’s at Yale, already focusing on the history of Christology, which I had fallen in love with. I was realizing that, while the history seemed to have been well studied up until the Council of Chalcedon, little had been said about what followed, and the assumption usually implied was that Chalcedon had simply “settled” the matter once and for all. That assumption did not ring true to me. I had smelled my first historical rat, so to speak, and was embarked upon a quest that was to inform my doctoral research, the quest to understand what happened after Chalcedon in the light of, and in continuity with, what happened (lots of fighting between Christological parties) before. In the first tentative phase of that quest, in Tixeront’s *Handbook of Patrology* in the Yale library, I encountered a “Leontius of Byzantium” described as the most important pro-Chalcedonian champion of the sixth century, and I knew from that moment that “Leontius of Byzantium” would be at the heart of what I meant to do.

Back in Toronto and well into my Th.D. programme, I began to get down to looking seriously at the figures who began to emerge as those I would have to make sense of. I discovered that *PG* 86 had casually lumped together the works of two Leontii, not to mention works of one or two other people, as of one author, Leontius of Byzantium, the Origenist monk who figure in the pages of Cyril of

Scythopolis. That Leontius was already the subject of a major study by the American scholar David Evans. I saw that my Leontius, Leontius of Jerusalem, represented a quite different position, one that various Catholic scholars had recently been characterizing as “Neo-Chalcedonian”, by which they meant that what Chalcedon stood for was being reconstructed – in their view, it seems, at the urging of the meddling amateur theologian of an emperor, Justinian – as much more like what Cyril of Alexandria stood for, and therefore more acceptable to the anti-Chalcedonians (at that time universally called by the offensive and misleading term “Monophysites”) the emperor wished to see reconciled. My first serious fling with Leontius, then, led to what I wrote about him in my thesis-become-book, *The Defense of Chalcedon in the East (451-553)*.

Contrary to what some people believed, I was *not* driven to say what I did by any particular sympathy for the position of either Cyril of Alexandria or Leontius of Jerusalem. On the contrary, I am a pretty typical twentieth-century theological liberal, and therefore more likely to sympathize with their opponents of the Antiochene School than with Cyril or Leontius on a theological level. But theological sympathy or antipathy should not, in my view, make a bit of difference to one’s historical analysis, which should take account only of the historical evidence. I was in fact outraged that this period seemed particularly victimized by subjective, *parti pris* analyses. I was determined that my study should be as purely objective as I could make it. It was gratifying recently to learn that a European scholar, himself a devout Orthodox, recommends *The Defense of Chalcedon* to his students precisely because I cannot be dismissed, as he might, as taking Leontius *et al.* seriously only because I sympathized with their theology !

By the time *The Defense of Chalcedon* appeared in 1979, I was already in far deeper waters with Leontius. In 1975 I had been delighted to notice a name tag saying “David Evans” at the opening garden party of the Oxford Patristics Conference. “I know him ! I’ve read (and leaned heavily on) his book on Leontius of Byzantium”, I had thought. Six beers and four hours later, I found myself convinced that I was just the man to take on the next step – one that I’d foreseen myself in the last chapter of my book – of providing a proper edition, translation, and commentary for one of the key figures I’d surveyed, yes, Leontius of Jerusalem. I have never been sure whether I should curse or bless David for that. I was about to become something I was not trained for or temperamentally suited for, a text editor, on the grounds that only so would I be able to claim to understand Leontius. That is probably true, but I had no idea of the difficulty of the task, especially for a non-philologist like me. A Killam Post-Doctoral Scholarship came along, by reversion (but I wasn’t too proud to accept it !), and I had two years at PIMS in Toronto to begin the work, tutored by Walter Hayes. As you know, what was supposed to be a two-year project took rather longer than that.

However, working with Leontius gave me a unique window into sixth-century developments that I would never otherwise have noticed, with resultant papers and articles on them. David Evans was the catalyst again, suggesting we organize and present together in a session on the end of the age of the Fathers for the 1981 BSC. That set me thinking about Leontius' approach to the Fathers, and the challenge of doing that coincided with another "smelling of a rat" I had experienced when working on Leontius: at one point he remarks, as an unchallengeable assumption, that "none of the select Fathers is at variance with himself or with his peers with respect to the intended sense of the Faith ...". What I experienced, first as a vague suspicion, then as a revelation, is that this explained much about what was going on in the sixth century. It explained, for instance, what was going on in the ending of the age of the Fathers: beginning with the Nestorian Controversy, theologians had more and more appealed to "the Fathers" as the authorities by reference to whom theological disputes could be settled, rather than to Biblical texts. This tendency had led to the assumption that there was a canon of theologically-dependable Fathers centred on the heroes of orthodoxy out of the past such as Athanasius, the Cappadocians, and Cyril of Alexandria. To be able to accept such a canon, though, was to accept also the assumption that the age of the Fathers was over, and the final word on the Trinity and Christology said. A number of papers and articles pursued this train of thought further.

I had begun my research career as a historian of theology, interested simply in the development of Christology. While never abandoning that focus, I found myself changing. Though I never read modern critical theory, or paid any attention to what it might mean to be post-modern, I was becoming post-modern despite myself, just because my encounter with Leontius and others on the business of the Fathers inevitably raised a post-modern issue. If Leontius and his contemporaries actually believed the impossible and unhistorical claim that the Fathers contradicted neither themselves nor each other, they would have to deal with the actual reversals and contradictions of the patristic record; but how? This question found its answer in something I was wrestling with on the text-editing side, namely Leontius of Jerusalem's penchant for misattributing, misquoting, cutting short, and mangling the patristic texts that were central to his Neo-Chalcedonian case. He was the despair of Marcel Richard, who saw him simply as a bad scholar and left it at that. I thought there was more to it, especially since the very same people who accepted obvious forgeries as genuine when they supported their own position became quite good historical critics of opponents who did the same thing! I came to see that the only way Leontius *et al.* could solve their problem was, as they say, to reconstruct the past in the harmonious image they so unrealistically insisted actually characterized it. I preferred to the word "reconstruction" the more in-your-face "forgery", arguing in one of several articles on the ancillary theme that,

for people like Leontius, forgery was in fact an “instrument of progress”. I had a lot of fun urging this view on conference audiences, never more so than when arguing that, in a kind of Freudian slip, Leontius and others had actually revealed that what they were doing was, in the manner of Noah’s good sons, covering the Fathers’ nakedness by imposing on them an entirely constructed monolithic unity.

Forgery was one ancillary theme to the end-of-the-age-of-the-Fathers theme. Another was the transformation of theological method marked by the near-hegemony the appeal to the Fathers had achieved by the sixth century. Not only, I began to argue, were we seeing the end of the age of the Fathers in this; we were also seeing the birth of a new era in theological method, the age of scholasticism. It was Grillmeier, in private correspondence, who first suggested that name for it; I was a bit taken aback that it had not occurred to me, given its entire aptness for the phenomenon to which I was pointing. This theme, too, was presented to conferences, and published in articles.

As do many others, then, I had found a way to make something of an industry out of my chosen special figure. I had also evolved as a historian, and was now taking a much more nuanced view of the evidence I was finding, especially in Leontius; perhaps, even, I was becoming acceptable company for the really trendy scholars riding the wave of postmodernism ! Had I become something of a Peter-Brownian ?

Then the *series graeca* of Corpus Christianorum, which had long been committed to my edition, understandably gave up on me after so many years. In a way that was a blessing, since that project had committed me to editing both what is usually called *Contra Monophysitas*, the work that had stimulated all of the productive trains of thought I had been pursuing from 1981 on, and *Adversus Nestorianos*, a work I found more and more daunting in its vastness, obscurity, and unattractive argumentation (citing a Nestorian’s aporiae, and then posing counter-aporiae, often at enormous, convoluted length). I was fortunate to attract the support of Henry Chadwick and the series of the Oxford Early Christian Texts, of which he was general editor, for an edition with facing-page translation of *Contra Monophysitas* alone. The time had come to take my editorial responsibilities with high seriousness for this much more manageable task, and that meant as well writing a properly Oxonian introduction that would magisterially (well, one could dream !) present Leontius, or at least the Leontius of *Contra Monophysitas*, to a world much more likely to take account of Leontius, now that he would be available in English.

Introducing Leontius led me to revisit many issues I’d had to address back in my dissertation and in the book that resulted from it; I expected to be a bit bored, really, but I was not. It turned out that I really had developed over those decades, and that I could see Leontius more completely and accurately. The recognition,

already hinted at by Marcel Richard half a century ago, that *Contra Monophysitas* was really two works, a kind of commented set of florilegia that I've called, after the MS description, *Testimonies of the Saints*, and a set of aporiae, was a satisfying thing to arrive at. I was delighted, too, to find that it was actually good fun to tell the story of how a MS of Leontius came to Italy, of who copied it and when, and of how we got the dog's breakfast of Greek text and Latin translation in *PG* 86. I found that Richard had been wrong about dating the text and about its connection with Severus of Antioch and his followers. Redating the text helped me to see that it was very closely related to the failure of the Conversations of 532 Justinian had brokered to attempt to break the deadlock between Chalcedonians and anti-Chalcedonians from Syria allied with Severus; it was, I saw, an attempt to avoid the causes of that failure and to offer a more acceptable basis for reconciliation, addressed to an audience of bishops, not necessarily theologians, and at a rather popular level. It was pleasing to find that, in at least some sense, Leontius was an ecumenical theologian. It was less pleasing to observe that he took a fairly vicious line when he attempted to alienate Severus' followers from their leader. The line of thought regarding Leontius' ecumenism came, in part, out of my just-completed work on a chapter about the Christological controversies for the *Cambridge Companion to the Age of Justinian*; it benefited considerably from my struggle there to make just as much sense out of the anti-Chalcedonians as out of the Chalcedonians I had spent a lifetime studying.

I am now a bit tired of Leontius, and no wonder. Someone – not me ! – will someday need to edit and translate *Adversus Nestorianos*, and explain Leontius as its author. I know there are issues that have not yet been addressed in *Testimonies of the Saints*, for instance in its relationship with the collection of the aporiae. A paper I had intended to write on the subject had to be withdrawn when I discovered I would need surgery for cancer, and has not been revisited. Someday, perhaps, it will. I am currently revisiting, in shocked disbelief at the naiveté with which I once accepted the common wisdom of scholars about them, the events that led from the Nestorian Controversy through the Council of Chalcedon, i.e. the *vorleben* of the controversies to which I have devoted my life work so far. I can see now that the radically revisionist view of that *vorleben* I am now beginning to enunciate will someday, if I live so long, lead me to revise also the view of Leontius of Jerusalem and of the Neo-Chalcedonians that was the centerpiece of my first substantial contribution to scholarship. *Retractiones*, I see at my age, are the inevitable price of refusing to stop thinking. And Leontius, I also see, will never be entirely out of my life.

Patrick Gray

INTER-CONGRESS BUSINESS MEETING OF THE A.I.E.B.

On behalf of the Canadian Committee of Byzantinists I participated in the inter-congress business meeting of the Association Internationale des Études Byzantines General Assembly in Athens in September. Our secretary/treasurer Franziska Shlosser was unfortunately not able to attend also. The main item discussed was the provisional programme for the Congress in Sophia in 2011. The Bulgarian Committee had some interesting topics for sessions, but the general reaction from the representatives of national committees was that many sessions were both too specific, being more suitable for an individual paper than a whole session, and too peripheral to central concerns of Byzantine scholarship. The host committee usually, and rightly, emphasizes the role of its own country in Byzantine studies, but it was felt that on this occasion that had been carried too far – there was, for instance, almost no opportunity for lectures in the main areas of Byzantine art and literature. Many changes to the programme are expected. There have been two offers so far to host the following Congress in 2016, one from the Serbian Committee (for Belgrade), the other from the Turkish (for Istanbul). As usual at these meetings I spoke out and made a big nuisance of myself.

A NEW JOURNAL

The following notice has been received from Professor Taxiarchis Koliass of the Institute for Byzantine Research in Athens:

“The Institute for Byzantine Studies of the National Hellenic Research Foundation (www.eie.gr) announces the launch of *BYZANTINA SYMMEIKTA*, an international peer-reviewed open access journal. The journal is accessible at www.byzsym.org. Visit our site to submit papers for publication and to read articles published in previous volumes of the journal in its print form. Please open the attached documents to read concise information about the journal in Greek or English. We will be grateful if you help spread the news about the journal that is available to the international scholarly community. For any questions regarding the journal please contact us at byzsyminfo@eie.gr.”

A BYZANTINE “LOEB” SERIES

As some of you know, Dumbarton Oaks is intending to publish a series of texts of Byzantine authors with the Greek and an English translation on facing

pages in imitation of the Loeb Classical Library and I Tatti Renaissance Library, but having a closer similarity in size and format with the latter. From Canada John Wortley and I were invited to attend an organizational meeting in Washington last November. Any scholar interested in contributing to this project should get in touch with Dr Alice-Mary Talbot (e-mail: talbotam@doaks.org).

FUTURE CONFERENCES

The College Art Association will hold its Annual Conference in Los Angeles from February 25 to 28, 2000. One session sponsored by the International Center for Medieval Art will be on "Byzantine art as medieval lingua franca". Further information is available from Professor C.J. Hilsdale (e-mail: cjhilsda@northwestern.edu).

The Medieval Academy of America will hold its Annual Meeting in Chicago from March 26 to 28, 2009. One topic will be "Matters of Exchange: Byzantine Art and the Mediterranean". For further information see web site (<http://www.medievalacademy.org/>) or, again, get in touch with Professor C.J. Hilsdale.

The Forty-fourth Annual International Congress on Medieval Studies will be held at the Western Michigan University at Kalamazoo on May 7 to 10, 2009 (web-site: www.wmich.edu/medieval/congress; e-mail address [which is now longer than last year]: medieval-institute@wmich.edu).

The Thirty-fifth Annual Byzantine Studies Conference will be held from November 5 to 8, 2009 on the Sarasota Campus of the Florida State University. For details see <http://www.bsana.net/conference/index.html>.

LIBRARIES HOLDING COMPLETE SETS OF CANADIO-BYZANTINA

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|----------|---|
| 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

N.B. Thanks to Linda Safran electronic copies of Canadio-Byzantina (since 2007) are available at <http://www.bsana.net/committees/ccb.html>.

CANADIO-BYZANTINA
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Left: The 17th or 18th – century wooden neck cross with copper frame and carved Crucifixion discovered at the Baturyn fortress



Right: Early modern iron oil lamp for an icon with plant relief pattern (Baturyn excavations in 2008)