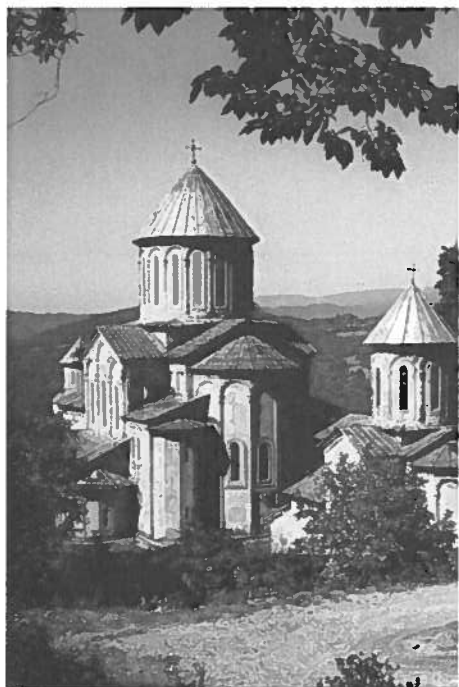


CANADIO-BYZANTINA
A Newsletter published by the
Canadian Committee of Byzantinists

No. 21 - February 2010

This year we can happily welcome to our group as many as three new Byzantinists (a record, I believe; and a most encouraging sign in these difficult times for students of a subject still generally considered as arcane): Dr Andrew Faulkner, an assistant professor in the Department of History at the University of Waterloo; Dr Greg Fisher, an assistant professor in the Department of Greek and Roman Studies at Carleton University; and Miss Alexandra Vukovitch, a Canadian at present reading for a Ph.D. at Cambridge University. In accordance with our normal practice fairly full curricula vitae are included under "Activities of Members" below.

Congratulations are due to Marica Cassis for gaining her Licence in



Gelati Monastery, Georgia (photograph:
A R Littlewood)

Mediaeval Studies magna cum laude at the Pontifical Institute of Mediaeval Studies in Toronto; to Anne-Laurence Caudano for being awarded a three-year SSHRC Standard Research Grant; to Geoffrey Greatrex for election to a Bye fellowship at Robinson College, Cambridge; to Linda Safran for election to a Visiting Scholarship at the Hebrew University of Jerusalem; to Eric McGeer for being appointed Supervisor of the Lead Seals Collection at Dumbarton Oaks; and to John Wortley for the well-deserved honour done him in having a selection of his articles published in an Ashgate Variorum volume. I wish to record my thanks to Anne-Laurence for her contribution on "Eggs, Boxes and Whales" (to whet appetites I shall say no more here); and Martin Dimnik and Volodymyr Mezentsev for their annual report on excavations at Baturyn (augmented again this year by illustrations).

Finally, and with great gratitude for her sterling work over many years, I must sadly report that Franziska has relinquished her job as secretary/treasurer. We all owe her a huge debt for running things so smoothly for the last thirty-five or

so years. Fortunately, as you will all know by now, Jeffrey Greatrex has agreed to take over her duties in his far more than merely capable hands.

Antony Littlewood

ACTIVITIES OF MEMBERS

E.C. BOURBOUHAKIS:

Reviews:

Ruth Macrides, *George Akropolites The History: Introduction, Translation, and Commentary* (Oxford University Press, 2007), in *BMCR/The Medieval Review* 2009.04.11.

Paul Magdalino, *Studies on the History and Topography of Byzantine Constantinople* (Variorum, 2007), in *BMCR/The Medieval Review* ((with Vasileios Marinis, forthcoming).

Lectures:

“As if to a friend: Writing and Reading Social Relations in Byzantine Epistolography”, at Queen Mary University of London – Albert Ludwigs University Colloquium on Friendship and Patronage in European History, May 15-17, 2009.

“Jenseits der Symbolik: die Funktion des Begleitgeschenks im byzantinischen Briefwechsel” (“Beyond Symbolism: the Function of Accompanying Gifts in Byzantine Correspondance), at The Medieval Friendship Networks Workshop Series: Westfälische Wilhelms-Universität & The British Academy International Kolloquium "Geschenke erhalten die Freundschaft", November 19-20, 2009.

“God's Chronicle and Man's Story: Christian and Secular Narrative in Byzantium”, at St. Andrew's University, Scotland (lecture sponsored by the Scottish-Hellenic Society), December 1, 2009.

Byzantine-related Teaching:

At Albert-Ludwigs Universität Freiburg -

2009/10 Graduate Workshop in the Humanities and Social Sciences:

Epistemology, Social Theory, and Historiography in Practice, (Sommer-/Wintersemester); 2010 Seminar: Griechische Geschichtsschreibung des

Mittelalters, christliche und profane Erzählungsformen vom 4. zu 12. Jahrhundert (Mediaeval Greek Historical Writing: Christian and 'Secular' Narrative Forms from the 4th to the 12th century).

At Harvard University -

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”.

D.F. BUCK:

Publication:

“Maximinus (Valerius Galerius Maximinus Augustus)”, forthcoming in *Wiley-Blackwell's Encyclopedia of Ancient History*.

M.C. CASSIS:

Publications:

“Cadir Höyük: a Rural Settlement in Byzantine Anatolia”, in T. Vorderstrasse and J. Roodenberg (edd.), *Archaeology of the Countryside in Medieval Anatolia*, Leiden, NINO, 2009, pp. 1-24.

“A Restless Silence: Women in the Byzantine Archaeological Record”, in B. Nakhai (ed.), *The World of Women in the Ancient and Classical Near East*, Cambridge, Scholars Press, 2009, pp. 139-154.

Lectures:

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

“Byzantine Excavation Levels at Cadir Höyük”, at Late Antiquity and Byzantium Workshop, University of Chicago, Chicago, Illinois, April 14, 2009.

A.-L. CAUDANO:

Publication:

“Un univers sphérique ou voûté? Survivance de la cosmologie antiochienne à Byzance (XIe et XIIe s.)”, *Byzantion* 78 (2008), pp. 66-86.

Lecture:

“Sciences in the Byzantine Empire? You Must Be Joking!”, at Northern Great Plains History Conference, Brandon, September 24-26, 2009.

M. DIMNIK:

Publications:

“Dynastic Burials in Kiev before 1240”, *Ruthenica* 7 (2008), pp. 71-104.

“Medieval Baturyn and the Zadesen'e before the Tatar Invasion”, *Baturyns'ka starovyna/: Zbirnyk naukovykh prats', prysviachenyi 300-littiu Baturyns'koi trahedii* (Kyiv, 2008), pp. 22-33.

“Mstislav Mstislavich 'The Bold' (d. 1228): A Unique Prince of Kievan Rus”, *Mediaeval Studies* 70 (2008), pp. 67-113.

“Relations between the Ol'govichi and the Polovtsy (1181-1194)”, *Sivershchyna v istorii Ukrainy* (Sumy, 2008), pp. 30-38.

A.T. FAULKNER:

Education:

1996-2000, University of St Andrews, Scotland, M.A. (first-class honours) in Classics.

2000-2001, University of St Andrews, Scotland, research student in Classics.

2001-2005, Oxford University (Merton College), D.Phil. in Classics (thesis "The Homeric Hymn to Aphrodite: introduction, text and commentary on lines 1-199).

Positions:

2004-2005, Crake Fellow in Classics (Research and Teaching), Mount Allison University.

2005-2006, Visiting Assistant Professor of Classics, University of Notre Dame, U.S.A.

2006-2008, Tenure-stream Assistant Professor of Classics, University of Texas at Austin, U.S.A.

2008-, Tenure-stream, Assistant Professor in Classics, Department of Classical Studies, University of Waterloo.

Awards and Grants:

2000-2001, Millar Lyell Postgraduate Scholarship, University of St Andrews.

2000-2003, Overseas Research Student Award, CVCP, U.K.

2002-2003, Prize Scholar, Merton College, Oxford.

2002-2004, Derby Fellow, Oxford University.

2003-2004, Visiting Scholar, École Normale Supérieure, Paris.

2003-2004, Wingate Foundation Scholar, London, England.

2004, Fellow of the Japanese Society for the Promotion of Science.

2006-2008, Fellow of the Louann and Larry Temple Centennial Professorship, University of Texas at Austin.

2007, Summer Research Award, University of Texas at Austin.

2008, Dean's Fellowship, University of Texas at Austin.

2008, SSHRC Seed Grant, University of Waterloo.

Teaching:

2004 (January to February), at Hokkaido University, Sapporo, Japan: Research Seminar Leader.

2004-2005, at University of Mount Allison: Upper-level Greek Tragedy; Upper-level Greek and Roman Comedy; Director, Aeschylus' *Agamemnon*, Windsor Theatre.

2005-2006, at University of Notre Dame: Beginning Greek I; Beginning Greek II; Upper-level/Graduate seminar on Homer; Upper-level Greek Religion; Director, Seamus Heaney's *Burial at Thebes* (*Antigone*), DeBartolo Performing Arts Centre.

2006-2008, at University of Texas at Austin, U.S.A.: Introduction to Mythology; Greek Love Poetry; Homer (second year); Greek and Roman Comedy; Graduate Seminar on Homer; Graduate Directed Reading Course on Lucan; Graduate Directed Reading Course on Greek Authors; Director, Production of Aristophanes' *Ploutos*.

2008-2010, at University of Waterloo: Mythology; Beginning Greek I; Beginning Greek II; Undergraduate Seminar on Pindar; Graduate Seminar on Integration in the Mediterranean.

Thesis Supervision:

Undergraduate Supervision, 2006-2007, thesis on Thebes in Athenian Tragedy; thesis on politics in Sophocles' plays; M.A. Supervision: 2008, second supervisor for M.A. thesis of David Stark on Travel and Tourism in the Ancient World; on Ph.D. committee for thesis on *Hades and Oceanos: Immersion into the Sea as a Metaphor for Death and Rebirth in Greek Mythology* (completed in May 2008).

Publications:

"Apollonius Rhodius: Gods and Prophets - The Human-Divine Relationship in the Argonautica", in E. Dabrowa (ed.), *Festschrift for Staszek Kalita (Electrum 8)*, Kraków, Poland, 2004, pp. 49-66.

The Homeric Hymn to Aphrodite: Introduction, Text, and Commentary, Oxford University Press, Classical Monograph Series, May 2008 (July in North America). (Ed.), *The Homeric Hymns*, volume of collected essays (forthcoming with Oxford University Press).

"Aphrodite's Aorists: Attributive Sections in the Homeric *Hymns*", *Glotta* 81 (2006), pp. 60-79.

"The Legacy of Aphrodite: Anchises' Offspring in the *Homeric Hymn to Aphrodite*", *American Journal of Philology* 129.1 (2008), pp. 1-18.

"Aphrodite", in M. Gargarin (ed.), *Encyclopedia of Ancient Greece and Rome*, Oxford University Press (forthcoming; 6 typed pages).

"Callimachus and his Allusive Virgins: Delos, Hestia, and the *Homeric Hymn to Aphrodite*", *Harvard Studies in Classical Philology* 105 (forthcoming; proof 11 pages).

"St. Gregory of Nazianzus and the Classical Tradition: the *Poemata Arcana qua Hymns*", *Philologus* (forthcoming; 14 typed pages).

"The *Homeric Hymn* to Dionysus: P.Oxy.670", *Zeitschrift für Papyrologie und Epigraphik* (forthcoming; 3 typed pages).

"The Performance of the *Homeric Hymn to Aphrodite*", in the conference proceedings of the international colloquium "Les hymnes de la Grèce antique: entre littérature et histoire", Lyon, France, June 2008 (forthcoming; 9 typed pages).

"P. Oxy. 15 2B.42/D (a) - Xenophon *Memorabilia* I 7.3-4 - transcript and notes" (submitted for the Oxyrhynchus Papyri editions; 2 typed pages).

“P.Oxy. 112/74 (b) – Isocrates, *Ad Demonicum* 21-26 – transcript and notes” (submitted for the Oxyrhynchus Papyri editions; 5 typed pages).

“Callimachus *Epigram* 46 and Plato: the Literary Persona of the Doctor” (submitted to *Classical Quarterly*; 12 typed pages).

“Fast, Famine, and Feast: the Motif of Food in Callimachus’ Sixth *Hymn* to Demeter” (submitted to *Harvard Studies in Classical Philology*; 17 typed pages).

“The Silence of Zeus: Speech in the *Homeric Hymns*” (submitted for publication in the conference proceedings of the conference on narrative and hymns at the University of Wales, Lampeter. The volume will be submitted to an independent press for peer review).

Reviews:

F. Nisetich, *The Poems of Callimachus – Translated with Introduction, Notes, and Glossary*, in *Bryn Mawr Classical Review*, December 2001.

W. D. Furley/J.M. Bremer (edd.), *Greek Hymns. Volumes I and II*, *ibid.*, May 2002.

Koumoulides, *The Legacy of Greece*, *Classical Review* 52, 2002, pp. 182-183.

S. Saïd, M. Trédé, A. Le Boulluec (edd.), *Histoire de la littérature grecque*, *ibid.*, pp. 364-365.

M. Crudden, *The Homeric Hymns*, *ibid.*, pp. 365-366.

Reichel, M. and Rengakos, A. (edd.), *EPEA PTEROENTA – Beiträge zur Homerforschung – Festschrift für Wolfgang Kullmann zum 75. Geburtstag*, *Bryn Mawr Classical Review*, May, 2003.

A. Suter, *The Narcissus and the Pomegranate: An Archaeology of the Homeric Hymn to Demeter*, *Classical Review* 54 (2004), pp. 286-288.

D. Rayor, *The Homeric Hymns: A Translation, with Introduction and Notes*, *Classical Review* 55, (2005), pp. 392-394.

L. Floridi, *Stratone di Sardi: Epigrammi*, *Classical Review* 59 (2009), pp. 95–97.

J. Clay, *Politics of Olympus* (2nd. edition), forthcoming in *Phoenix*.

E. van Opstall, *Jean Géomètre. Poèmes en hexamètres et en distiques élégiaques*, forthcoming in *Classical Review* 60.

Lectures:

“The Homeric Hymn to Aphrodite”, at University of Amsterdam, Netherlands, June, 2003.

“The Use of the Past Tense in Early Greek Hymns”, Niigata University and University of Tokyo, Japan, January 2004.

“The History and Current State of Classical Education in Britain”, to Japanese government symposium, Tokyo, February, 2004.

“Aphrodite and the End of Love: The Aineiadaí Revisited”, at meeting of The Classical Association of Canada, Banff, Alberta, May, 2005.

“Callimachus and the art of allusion”, at University of Texas at Austin, January,

2006.

Invited paper on the performance of the *Homeric Hymn to Aphrodite*, at the international colloquium “Les hymnes de la Grèce antique: entre littérature et histoire”, Lyon, France, June, 2008.

“Fast or Famine: Food in Callimachus’ *Hymn to Demeter*”, at University of Western Ontario, January, 2009.

“Les rencontres érotiques dans l’épopée grecque”, at the École Normale Supérieure, Paris, April, 2009.

“The Hellenistic Doctor as Poet and Audience”, at the University of Exeter, England, May, 2009.

“The Silence of Zeus: Speech in the *Homeric Hymns*”, at conference “Hymns as Narrative and the Narratology of Hymns”, University of Wales Lampeter, May, 2009.

Research in Progress:

Editor of a volume of Collected Essays on the *Homeric Hymns*. forthcoming with *Oxford University Press*.

Book length edition and study of the *Metaphrasis Psalmorum* attributed to Apollinaris of Laodicea.

Article on the reception of Homer in Late Antique Christian poetry.

G. FISHER

Education:

McGill University, B.A., First Class Honours, in History (1999), M.A. in History (2004).

Oxford University, D.Phil. in Classics (2008).

Positions:

2008, University of Ottawa, Sessional Professor, Department of Classics and Religious Studies.

2009, University of McGill, Sessional Professor, Faculty of Religious Studies.

2009-, Carleton University, Assistant Professor, Department of Greek and Roman Studies.

Fellowships, Grants and Awards:

1996-1999, McGill University J.W. McConnell Scholarship.

1997, Historical Society’s Prize (McGill) for most promising student entering Honours History programme.

1999, Woodhead Prize for Achievement in Classics (McGill).

2003, Bernard Michael Tarhsis Fellowship for most promising student entering Master’s programme (McGill).

2004, Government of Québec Fonds de Recherche sur la Société et la Culture Doctoral Award (declined).

2004, McGill University Faculty of Arts Recruitment Fellowship.
 2004-2005, Social Sciences and Humanities Research Council of Canada Graduate Scholarship.
 2005, McGill University Alma Mater Travel Award; McGill University Internal Social Sciences and Humanities Research Council of Canada Grant.
 2005-2008, Social Sciences and Humanities Research Council of Canada Doctoral Fellowship Award; University of Oxford Clarendon Scholarship; United Kingdom Overseas Research Students Award.
 2006, two Keble College Graduate Fund Travel Awards.
 2006-2007, Keble Association Travel Award; Craven Fund Travel Award; Canadian Centennial Scholarship Fund (U.K.).
 2007, Council for British Research in the Levant, support for independent research.
 2009, Social Sciences and Humanities Research Council of Canada Postdoctoral Fellowship Award (declined); nominated for TVO Best Lecturer Competition (Carleton University).

Previous Positions:

2008, University of Ottawa, Sessional Professor in Department of Classics and Religion.
 2009, McGill University, Sessional Professor in Faculty of Religious Studies.

Field Work:

1998, Volunteer, Al-Humayma Excavation Project, Humayama, Jordan.
 2002, Square Supervisor, Al-Humayma Excavation Project, Humayma, Jordan.
 2005-2007, Staff Member, Pyla-Koutsopetria Archaeological Project, Cyprus.

Languages:

Latin, Ancient Greek, Syriac, Arabic (reading knowledge), French (spoken, written, reading), German (reading knowledge).

Professional Memberships:

American Schools of Oriental Research; Archaeological Institute of America; Association of Ancient Historians.

Teaching (at Carleton):

Roman Civilization (1st year); History of Ancient Rome (2nd year: full-year course); Introductory Latin (2nd year); Alexander the Great (3rd year); Roman Middle East (3rd year).

Publications:

“A New Perspective on Rome’s Desert Frontier”, *Bulletin of the American Schools of Oriental Research* 336 (2004), pp. 49-60.
 “Crisis, Provincial Historiography and Identity in sub-Roman Britain”, in E. Digesr and R.M. Frakes (edd.), *Religious Identity in Late Antiquity*, Toronto, 2006, pp. 166-215.

“The Political development of the Ghassan between Rome and Iran”, *Journal of Late Antiquity* 1/2 (2008), pp. 313-336.

“Emperors, politics, and the plague”, in C. Robin and D. Genequand (edd.), *Regards croisés de l’histoire et de l’archéologie sur la dynastie Jafnide* (forthcoming, 2009).

“Rome and the Ghassanids: comparative perspectives on conversion, boundaries and power in the Near Eastern borderlands”, in J. Fossey and E. Aitken (edd.), *Late Antique Crossroads in the Levant. Space, Ritual, Texts and Daily Life*, (forthcoming, Leiden, 2009).

“Koutsopetria, Cyprus: a Mid-Sized Coastal Town and Late Antique Mediterranean Exchange” (with W. Caraher, R.S. Moore and D.K. Pettegrew: submitted to *Journal of Roman Archaeology*, 2009).

“Mavia”, in R. Bagnall et al. (edd.), *Wiley-Blackwell’s Encyclopedia of Ancient History* (forthcoming 2010).

“Arabs (including Ghassanids, Lakhmids and *Saraeni*)”, in G. Greatrex et al. (edd.), *Blackwell Encyclopedia of the Roman Army* (forthcoming 2010).

Review:

B. Dignas and E. Winter, *Rome and Persia in Late Antiquity: Neighbours and Rivals*”, in *Classical Review* 59/1 (2009), pp. 232-233.

Lectures:

“A New Perspective on Rome’s Desert Frontier”, at the Ninth Annual UCLA Graduate Late Antiquity Conference, University of California, Los Angeles, May 1, 2004.

“The transformation of *Romanitas*: creating a new identity for post-Roman Britain”, at Shifting Frontiers in Late Antiquity VI, University of Illinois at Urbana-Champaign, March 17-20, 2005.

“The Pyla-Koutsopetria Archaeological Project: Cyprus, the Near East, and trade in Late Antiquity”, at Postgraduate Cypriot Archaeology conference, University of Edinburgh, October 27-28, 2006.

“Mechanisms of power in the borderlands: Rome and the Ghassanids in the 5th and 6th c. C.E. Near East”, at Late Antique Crossroads in the Levant, McGill University, Montréal, November 1-4, 2006.

“Between empires: a comparative approach”, at Department of History, McGill University, Montréal, November 6, 2006.

“Christianity and the Arabs before Islam: comparative perspectives on conversion, boundaries and power in the Near Eastern borderlands”, at Oxford-Leiden Bologna Conference on Oriental Christianity, Oriental Institute, Oxford, December 11, 2006.

“The Ghassan between Rome and Iran”, at Conference on Ancient Borderlands, University of California at Santa Barbara, March 21-22, 2008.

“Emperors, politics, and the plague: Rome and the Jafnids, 70-585”, at Regards croisés de l’histoire et de l’archéologie sur la dynastie Jafnide, CNRS, Paris, November 24-25, 2008.

“Rome and the Arabs in Late Antiquity: the imperial alliance with the Jafnid dynasty, 500-580”, at Corpus Christi Classical Seminar, Oxford, February 25, 2009.

“Rome’s desert frontiers”, at School of Oriental and African Studies, London, February 27, 2009.

Future Work:

“Political and cultural effects of Roman/Sasanian alliance on the ‘clients’ who lay at the periphery of both or were marooned in between.”

Other:

Member, Search Committee for the MacNaughton Chair in Greek History and for Roman History, McGill University, 2003-2005.

Director, Archaeological Institute of America, Ottawa Chapter, 2009 –.

Member, B.A. Greek and Roman Studies Curriculum Committee, Carleton University, 2009 –.

Referee for the *Journal of Late Antiquity* (Johns Hopkins U.P.), 2009 -.

P.T.R. GRAY:

Publication:

“The Trial of Eusebius: a New Interpretation” (with G.A. Bevan), *Byzantinische Zeitschrift* 101/2 (2009), pp. 1-41.

G. GREATREX:

Publications:

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

“Political-Historical Survey, c.250-518”, in E. Jeffreys, with R. Cormack and J. Haldon (edd.), *The Oxford Handbook of Byzantine Studies* (Oxford, 2008), pp. 232-48.

“Prokopio de Cezareo: enigma historiisto de la epoko de Justiniano” in J.A. Vergara (ed.), *Internacia Kongresa Universitato, 61a sesio*, (Rotterdam, 2008), pp. 56-72 (in Esperanto with summary in English, French and Dutch, now available on-line at www.ruor.uottawa.ca).

“Le pseudo-Zacharie de Mytilène et l’historiographie syriaque au VIe s.”, in M. Debié (ed.), *L’historiographie syriaque* (Paris, 2009), pp. 33-55.

“Patriarchs and Politics in Constantinople in the Reign of Anastasius (with a Reedition of O. Mon. Epiph. 59)” (with Jitse Dijkstra), forthcoming in *Millennium* 6 (2009).

“The fall of Macedonius reconsidered”, in M. Vinzent (ed.), forthcoming in *Studia Patristica*.

Geoffrey further writes, “In November 2008 I went to Paris to take part in a conference on the Jafnids and the defence of the eastern frontier, organised by Christian Robin and Denis Genequand, at which was also present Greg Fisher, who recently completed his doctorate on this subject at Oxford and obtained a post at Carleton University in Ottawa. From January to June 2009 I was on sabbatical, continuing work on my commentary for a forthcoming tr. and comm. of the *Miscellaneous History of Pseudo-Zachariah of Mytilene* (in collaboration with Cornelia Horn and Robert Phenix of St Louis). This should appear late in 2010 in the *Translated Texts for Historians* series (Liverpool). I spent the first three months of the year as a Bye fellow at Robinson College, Cambridge; from April to June I was at the department for Byzantine and Modern Greek Studies at Ludwig-Maximilians-Universität, Munich, sponsored by the department's head, Professor Albrecht Berger. While there I delivered lectures on Pseudo-Zachariah, as also on the Jafnids and on patriarchs and politics during Anastasius' reign at Tuebingen, Heidelberg, Munich, and Halle.”

R.P.H. GREENFIELD:

Publication:

"Galesion: opposition, disagreement and subterfuge in the creation of a holy mountain," in Peter Soustal (ed.), *Heilige Berge Und Wüsten: Byzanz Und Sein Umfeld. Referate Auf Dem 21. Internationalen Kongress Fur Byzantinistik London, 21.26. August 2006* (Österreichischen Akademie der Wissenschaften, Vienna, 2009), pp. 25-40.

Richard further writes, “With some relief I stepped down in July as Chair of the Department of History at Queen’s after a five year term. Now on a year’s leave, I am able to pursue academic interests with revived interest and time to accomplish something. Most immediate among these is an edition and English translation of the *Life of Symeon the (New) Theologian* for the new *Dumbarton Oaks Medieval Library* series. I have also become a member of the editorial board for the Greek series. At the same time I continue to pursue with determination my long term project for the archaeological exploration of Mt. Galesion near Ephesus in Turkey. This is planned as an international collaborative project involving initially Canadian, Turkish and Austrian colleagues from Queen’s, Oxford and the Austrian excavation at Ephesus. I have some hopes that an initial season may be possible in the summer of 2010. In this connection I gave a paper with my wife Dr Anne Foley (Queen’s, Classics) in early November 2009 at Bogazici University, Istanbul entitled, ‘Holy men, lobbyists and imperial wealth in 11th C Byzantium: creating the monasteries of Galesion and the Nea Moni.’”

D. KRALLIS:

Publications:

“‘Democratic’ Action in Eleventh-Century Byzantium: Michael Attaleiates’ ‘Republicanism’ in Context”, *Viator* 40.2 (2009), pp. 35-53.

“Sacred Emperor, Holy Patriarch: a New Reading of the Clash between Emperor Isaakios I Komnenos and Patriarch Michael Keroullarios in Attaleiates’ History”, *Byzantinoslavica* 67 (2009), pp. 169-90.

A.R. LITTLEWOOD:

Publications:

J.H. King: Leicestershire’s Longaevous Left-hander (Association of Cricket Statisticians and Historians, Lives in Cricket no. 9), Cardiff, 2009, 151 pp. This is, I believe, the only book on cricket to contain a Byzantine reference (to Michael Psellos), although classical allusions and quotations are legion in cricket literature (and the subject, I hope, of a book one day).

“The formative Influences on Byzantine Gardens: to what extent were they directly and indirectly from the East?”, in J. Ganzert and J. Wolschke-Bulmahn (edd.), *Bau- und Gartenkultur zwischen “orient” und “Okzident”*: *Fragen zu Herkunft, Identität und Legitimation*, München, 2009, pp. 85-95.

Three translations of tiny opuscula by Psellos, two articles on gardens, one article on Niketas Choniates and one on *Kallimakhos and Khrysorrhoe* are supposedly in the press, while short essays on *Byzantine Gardens* and *The Geoponika* are shortly to wing their way into the aether in the *Wiley-Blackwell Encyclopedia of Ancient History*.

E.M. McGEER:

Eric writes, “I have accepted an 18-month appointment at Dumbarton Oaks as supervisor of the lead seals collection. The purpose is to prepare a programme by which to photograph every seal and put it on a database accessible to all interested scholars. I was also asked to submit an entry on the *Taktika* of Leo VI to an encyclopedia on Christian-Muslim relations during the Middle Ages; the focus of the entry was the emperor’s discussion of the Arabs in Book XVIII. In the meantime I am still working on the translation of Skylitzes continuatus which I hope to complete in 2010.”

J. OSBORNE:

“The Jerusalem Temple treasure and the church of Santi Cosma e Damiano in Rome”, *Papers of the British School at Rome* 76 (2008), pp. 173-181.

“The Cult of Maria Regina in Early Medieval Rome”, *Acta ad Archaeologiam et Artium Historiam Pertinentia* 21 (2008), pp. 95-106.

Lectures:

“S. Maria Antiqua: a palimpsest church”, at the Norwegian Institute in Rome (as part of the celebration of their 50th anniversary), September 24, 2009.

John further writes, “I am currently co-organizing a conference on the church of Old St Peter’s, to be held in Rome at the British School, 22-25 March 2010. The programme is available on the conference web-site:

<http://www.open.ac.uk/Arts/oldstpeters/timetable.html>”.

J.R. PAYTON:

Publications:

“Religion, Nationalism, and National Identities,” in I. Murzaku (ed.), *Quo Vadis Eastern Europe? Religion, State and Society after Communism*, Bologna, University of Bologna Press, 2009, pp. 49-60.

“The Reformations in Eastern Europe”, *The Sixteenth Century Journal* 40 (2009), pp. 268-270 (this issue was the 40th anniversary issue. It offered sections on “Looking Back” and “Looking Forward: The Field and the Future”; I was invited to contribute to the latter segment of the issue).

Jim also writes “An Asian edition of my book came out, *Light from the Christian East: An Introduction to the Orthodox Tradition*, Secunderabad, Andhra Pradesh, India: Authentic Media, 2009 (for sale in India, Nepal, Sri Lanka, Oman, Qatar, United Arab Emirates, Bahrain, and Kuwait).”

Lectures:

“Neglecting Byzantium: A Failure of Neo-Calvinist Scholarship”, to graduate seminar, New Saint Andrews College, Moscow, Idaho, August 27, 2009.

“The Historical Road to Czech Secularism”, presentation to a 4th-year history course, Geneva College, Beaver Falls, Pennsylvania, October 7, 2009.

G.PEERS:

Publications:

“Vision and Community among Christians and Muslims: The Al-Muallaqa Lintel in Its Eighth-Century Context”, *Arte medievale* 7.1 (2007), pp. 25-46.

“Icons’ Spirited Love”, *Religion and the Arts* 13.2 (2009), pp. 218-247.

Forthcoming:

“Art and Identity in an Amulet Roll from Fourteenth-Century Trebizond”, in B. ter Haar Romney and M. Immerzeel (edd.), *Religious Origins of Nations? The Christian Communities of the Middle East, Church History and Religious Culture*, vol. 89, Leiden, 2009, pp. 153-78.

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

“The Church at the Jerusalem Gate in Crusader Ascalon: A Rough Tolerance of Byzantine Culture?”, forthcoming in *Eastern Christian Art*.

“Object Relations”, forthcoming in S.F. Johnson (ed.), *The Oxford Handbook of Late Antiquity*, Oxford, 2010.

“Utopia and Heterotopia: Byzantine Modernisms in America”, forthcoming in *Studies in Medievalism*.

These can all be found in pdf format at <http://utexas.academia.edu/GlennPeers>.
Review:

M. Bernabó, *Il Tetravangelo di Rabbula. Firenze, Biblioteca Medicea Laurenziana, Plut. 1.56. L'illustrazione del Nuovo Testamento nella Siria del VI secolo*, Rome, 2008, forthcoming in *Speculum*.

Papers:

“The Fresco of the Four Hierarchs at Crusader Ascalon: a Rough Tolerance of Byzantine Culture?”, at the Annual Meeting of the College Art Association, Los Angeles, CA., February, 2009.

Animism and Relations with Byzantine Objects,” at the Centre for Research in Socio-cultural Change, University of Manchester, September, 2009.

“Byzantine Materiality and Spirituality,” at the American University in Beirut, October, 2009.

“In Defense of Museum Heterotopia”, at the Thirty-Fifth Annual Byzantine Studies Conference, Florida State University-Ringling Museum of Art, Sarasota, Florida, November, 2009 (when he also chaired the session “Exhibiting Byzantium: Perspectives and Directions”).

L. SAFRAN:

Publications:

“Cultures textuelles publiques: une étude de cas dans le sud de l'Italie”, *Cahiers de civilisation médiévale* 52.3 (2009), pp. 245-263.

“Jewish and Greek Patronage in Apulia: Two Texts (1313/14, 1372/73)” and

“A Bilingual Jewish Tombstone Inscription in Oria”, in K. Jansen, J. Drell, F. Andrews (edd.), *Medieval Italy: Texts in Translation*, Philadelphia, University of Pennsylvania Press, 2009, pp. 258–260, 487–489).

Review:

S. Piazza, *Pittura rupestre medievale: Lazio e Campania settentrionale (secoli VI–XIII)*, *Collection de l'École française de Rome* 370, in *Studies in Iconography* 30 (2009), pp. 235–238.

Linda also writes, “This year I am a Visiting Scholar at the Hebrew University of Jerusalem; with no teaching responsibilities I expect to finish my book on Art and Identity in the Medieval Salento. I shall be giving talks at Hebrew U and Ben Gurion University of the Negev (Beer Sheva). I recently gave a paper at Princeton titled “Betwixt or Beyond? Apulia in the Fourteenth and Fifteenth Centuries,” for the Colloquium on Renaissance Encounters: Greek East and Latin West, organized by the Program in Hellenic Studies' 30th Anniversary colloquium and the Renaissance Studies Committee. I have co-edited a special issue of *Medieval Encounters* (with Jill Caskey and Adam S. Cohen) based on sessions we organized for the Medieval Academy of America conference in Toronto (volume forthcoming 2010).”

A.F. VUKOVITCH:

Education: B.A. (Licence) History (Honours, mention “bien”), University of Strasbourg, France, 2004-2007 (Areas of Concentration: History and Classical Literature; Minor: Modern Slavonic Languages).

M.A. in Byzantine Studies (First Class Honours, mention “très bien”), École des Hautes Études en Sciences Sociales, France, 2007-2009 (thesis: “Le mécénat princier et la rhétorique du pouvoir princier féminin dans le royaume némanide aux XIII^e – XV^e siècles”).

MPhil/Ph.D (candidate) in Slavonic Studies, Cambridge University (Jesus College), England, 2009- (research topics: Ceremonies, Kingship Ideology, Sacred Topography in Medieval Russia, Serbia, Byzantium; supervisor: Prof. Simon Franklin, advisor: Dr Jana Howlett).

Awards:

Travel Grant: SANU Archives (Belgrade), March – May 2008.

University of Thessaloniki/EHESS, Summer Studentship, June 2009 – July 2009.

Queen Elizabeth II Grant, September 2009 – July 2010.

Memberships:

DEEDS Project in Ethiopian Art, University of Toronto, Canada; Centre for Byzantine, Neo-Hellenic and South-East European Studies, EHESS, Paris; Les Byzantines, Graduate Byzantine Studies Group, Paris; Russgrads, Slavonic Graduate Studies Group, Cambridge; Slavonic and East European Seminar Group, UK.

Languages:

English, French (native languages), Serbo-Croatian, Russian (speak fluently, read and write with high proficiency), Greek, Ukrainian (basic knowledge),

Ancient and Mediaeval Greek, Latin, Old Church Slavonic.

Publications and Papers:

“Text and Image: the katapetazma and the pokrov as examples of the nun Jefimija’s cultural patronage”, *Anthropologie de la Sexualité dans le Sud-est européen*, séminaire – EHESS, March 2008.

“La Sainte reine Hélène et la rhétorique du pouvoir princier dans le Royaume némanide aux XIII^e – XIV^e siècle, *Rencontres Byzantines*, The National Institute for Art History in Paris, October 16-17, 2009,

Published by the Collège de France: http://www.college-de-france.fr/chaieres/chaire23/pub/frameset_dernpub.htm.

“The Three Epistles of Princess Jelena Balsic, Women as Literary Patrons in Late Medieval Zeta”, *Female Founders in Byzantium and Beyond: An International Colloquium*, University of Vienna, September 23-25, 2008, published in the *Wiener Jahrbuch für Kunstgeschichte*, January 2010.

Dissertations and Seminars:

“Princess Olga’s Visit to Constantinople in the *De Cerimoniis*”, translation, article and commentary prepared for Dr. Michael Featherstone (EHESS), December 2007.

« ‘L’Éloge du Prince Lazar’ écrit par la Moniale Euphémie et sa place dans le Cycle Littéraire de Kosovo », Séminaire : « Anthropologie linguistique des Balkans », dir. Prof. G. Drettas, *Anthropologie Linguistique des Balkans*, École des Hautes Études en Sciences Sociales (EHESS), April 2008.

« Le reniement de la sexualité chez les premiers chrétiens : le cas du travestissement féminin dans les textes hagiographiques », article prepared for Prof. Marie-Élisabeth Handman (Collège de France), June 2008.

“Étude bibliographique des sources textuelles et iconographiques médiévales sur le ktitorat féminin dans les Balkans orientaux aux XIII^e et XIV^e siècles”, Master I-Semester II long dissertation, prepared for thesis director Prof. Paolo Odorico, June 2008, awarded distinction.

« The Greek Fire: Qu’est-ce que c’est? », presentation, prepared for Dr. Michael Featherstone, November 2008.

“The Early Slavic Invasions and the Settlement of the Western Balkans in the *De Administrando Imperio*, ch. 52”, presentation prepared for Dr. Michael Featherstone (EHESS), February 2009.

« Les serviteurs du roi : l’archevêque Daniel II », presentation prepared for Prof. Michel Kaplan (Paris I – La Sorbonne), March 2009.

“The Role of Gender and the ‘Ideal’ Woman in Byzantine Court Literature of the Komnenian Period”, article and presentation prepared for Prof. Ingela Nilsson (EHESS), April 2009.

“The Eulogies of Saints: the Role and Function of Panegyric in the *Vitae Regum et Archiepiscoporum Serbiae*”, core course dissertation prepared for Dr Jana Howlett (Cambridge), November, 2009.

J. WORTLEY:

Publications:

Studies on the Cult of Relics in Byzantium up to 1204 (sixteen articles - including one previously unpublished: “The Wood of the True Cross”), Ashgate-Variorum 2009.

“How the Desert Fathers ‘meditated’”, *Greek, Roman and Byzantine Studies* 46 (2006), pp. 315-328.

“Relics and the Great Church”, *Byzantinische Zeitschrift* 99 (2006), pp. 631-647
John Skylitzes: A Synopsis of Byzantine History, 811-1057 (translation with notes by Jean-Claude Cheynet), CUP (forthcoming 2010).

Work proceeding under contract:

Apophthegmata Patrum: series anonyma [APanon.] (edition and translation), CUP
Apophthegmata Patrum: series systematica [APsys.] (translation), Cistercian.

S. YOUNG:

Publication:

“Glass”, in A.H.S. Megaw et al. (edd.), *Kourion: Excavations in the Episcopal Precinct*, D.O. Studies XXXVIII, 2007, pp. 485-526.

Susan also writes, “Essentially complete is my manuscript on the glass finds from Saranda Kolones, a Crusader castle excavated in Cyprus, which will appear eventually as a contribution to the BSA Supplementary Volume on Saranda Kolones”.

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EXCAVATIONS AT BATURYN IN 2009

In August of 2009, the Canada-Ukraine archaeological expedition continued its annual excavations in Baturyn, Chernihiv province, Ukraine. Baturyn, a capital of the Cossack Hetman state, flourished during the reign of Hetman Ivan Mazepa (1687-1709). In 1708, Peter the Great's troops destroyed it while suppressing Mazepa's uprising against Moscow.

The expedition is co-sponsored by 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). Prof. Zenon Kohut, Director of CIUS, heads this undertaking. Dr. Orest Popovych, President of SSS-A, is its academic adviser. Dr. Volodymyr Kovalenko, University of Chernihiv, leads the expedition. Dr. Volodymyr Mezentsev (CIUS) and Prof. Martin Dimnik (PIMS) assist in fund raising and in publishing its findings. The expedition included 152 students and scholars from the universities and museums of Chernihiv, Kyiv, Nizhyn, L'viv (Ukraine), Toronto, and Edmonton (Canada).



17th -century gilded copper pendant icon of St Nicholas found at the cemetery of the Trinity Cathedral in Baturyn (photograph: V. Kovalenko)

The 2009 expedition concentrated on Mazepa's villa located in Baturyn's suburb of Honcharivka. The palace was commissioned before 1700 and burned in 1708 during the Russian assault. The archaeologists uncovered foundations of inner walls and stairs in the basement of the main complex. The villa is the earliest known multi-storey secular edifice in central Ukraine constructed and decorated in the Vilnius Baroque style with an admixture of Ukrainian Baroque elements. Following the practice of early modern Kyivan architecture, the entablature friezes were adorned with glazed ceramic rosettes. The heating stoves were decorated with ceramic tiles featuring plant relief patterns and images of cherubs. Many tiles were covered with polychrome enamel.



Fragments of glazed ceramic tiles with relief of an angel embellishing a heating stove at Mazepa residence in the Honcharivka suburb of Baturyn (photograph: V. Mezentsev)

Some 36 m. from the palace remnants of a spacious contemporaneous residence were partly unearthed. It had a deep basement 10 m. by 9.5 m. and probably a larger masonry ground floor. Further investigations will determine the parameters, outline, and architectural design of the residence. Its interior walls were revetted with fine ceramic tiles representing in relief Mazepa's coat of arms and his abbreviated title and initials. This is a unique find of decorative tiles with his armorial bearings. The tiles

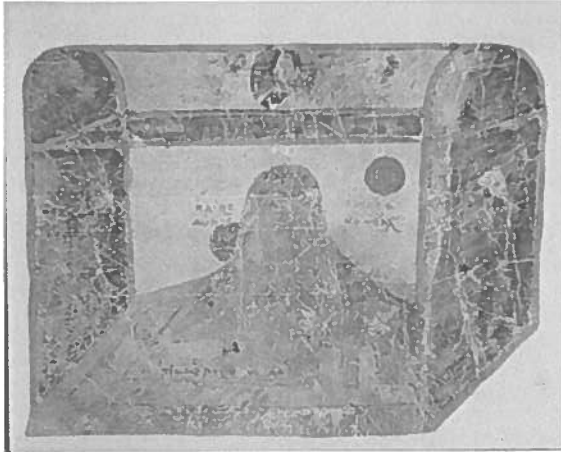
covered with multicoloured glazing are remarkable pieces of Ukrainian Baroque art and heraldry.

In the former Baturyn fortress the team also excavated 65 graves of the townspeople from 17th-18th centuries. Five contained casualties of the 1708 attack. In the graves and at Mazepa's villa the archaeologists discovered a gilt copper icon of St Nicholas in the Byzantine tradition, iron wattle detail of a church chandelier or *choros*, a fragment of an expensive wine cup made of frosted Venetian glass, and two carved bone ornaments of the 17th-18th centuries. The expedition intends to continue its excavations in 2010.

Martin Dimnik and Volodymyr Mezentsev

OF EGGS, BOXES AND WHALES: ADVENTURES IN BYZANTINE COSMOLOGY

Constantinople, 15 April 1409 – an eclipse of the sun partially covered the city. Around that time, John Chortasmenos, notary to the Patriarch and future Metropolitan of Selymbria, private tutor and eager student of astronomy, made all



Christian Topography: Index of Cartographic Images Illustrating Maps of the Early Medieval Period 400-1300 A.D., Florence, Laurenziana, Plutarch IX. codex 28. fol. 95^v

the necessary calculations to assess when the phenomenon would start, peak and end. Granted, there were mistakes in his estimates, some of them rather enormous in fact (which, by the way, still took me an entire year to figure out). Yet this amateur astronomer offered an original method that combined Ptolemaic astronomy and Persian tables, translated by Chrysococces a few decades earlier. Chortasmenos never considered himself an accomplished astronomer. This may explain why he would send his students, Mark Eugenikos, Bessarion and George Scholarios to name a few, to perfect their education elsewhere. These shortcomings humbly set aside, I personally do not

know many people who, in their spare time, calculate manually the time, duration and size of eclipses for their own amusement! This was my first encounter with Byzantine astronomy. In a time when the simplest math is done with a calculator, it opened my eyes to the incredible achievements of medieval scholars. To put some of your worries to rest, I do not calculate eclipses in my spare time... In fact, I have not calculated eclipses in a long while: my gaze is now turned to the cosmological beliefs of an earlier period, the 11th to 13th centuries.

According to a tacit rule, in Louvain (Belgium) potential Byzantinists are susceptible to get drawn into the history of its mathematical and astronomical traditions. And thus was I dragged into the field by Anne Tihon, to study an eclipse calculation made about 600 years before me by a metropolitan whose name I had to practise pronouncing (I was still an undergraduate after all). I still remember the chuckles and popping eyes of my friends and family. Well, let us admit it: the work was a bit tedious at times. But I truly enjoyed it. Not only did I get to work with manuscripts, I could also do some serious math. To me this was the best combination possible (I think I can still hear the chuckles...). Byzantine scholars offer a wide range of ideas about the world, a fascinating mixture of classical, Biblical and Muslim science that is truly their own. In fact, historians of sciences often forget about Byzantium in their surveys, or in their conference programs for that matter. When it is mentioned, they tend to consider that, first, natural sciences were no matter of interest to the Byzantines and, second, that, if contribution to science there was, it was limited to the preservation and copying of Greek manuscripts. Of course this scribal role was important; no one will deny it. However, as Alain Touwaide (yes, another Belgian) recently reminded the History of Science Society in its newsletter of April 2008, there is more to Byzantine sciences than a mere transmitting rôle. Be it for medicine, pharmacology,

meteorology, astronomy or alchemy, manuscripts show that the Byzantines had a variety of scientific interests. This was even the case in the 11th to 13th centuries, a period often disparaged for its lack of scientific productivity, the period that I have studied in the past 10 years. Admittedly, these were not the most fruitful times for astronomy. Still, a number of anonymous glosses, astronomical tables and astrological calculations in manuscripts for instance point to Islamic influences on Byzantine scholars. Moreover, we need only to remember characters such as Michael Psellos (how could we forget him?), Symeon Seth, Anna Comnena, Michael Glykas, Manuel II Comnenos and, later, Nicephoros Blemmydes to know that, while not at their peak, mathematical sciences were alive and rather well.

Strangely enough, I did not come to study Byzantine cosmology in the most obvious fashion. For reasons still unclear to me, the medieval Slavic world and the Rus' in particular have always fascinated me. Maybe because the lack of sources for that period constitute an interesting challenge – who knows? In any case, through a rather convoluted path that brought me first to Edmonton, I completed my Ph.D. with Simon Franklin in the Department of Slavonic Studies at Cambridge. There I devoted (part of) my time to studying the cosmological worldview of the Eastern Slavs between the 11th and 13th centuries. I took all the advantages Cambridge would offer: the rich resources of the Cambridge University Library, and its proximity to Oxford and London, formal halls, soothing choral evensongs, punting sessions on the Cam and walks to Granchester's "Orchard" for scones with clotted cream (there is, by the way, a lovely Icelandic tearoom in Gimli, Manitoba, that has reached the closest thing to a proper English creamed tea – only with Saskatoon berries and Yorkshire cream). Following this (I have a theory that scones help you think properly), it turned out that the Rus' could be fascinating revelators of the Byzantine world.

It should not have surprised me. After all, the Rus' have inherited most of their cosmological texts from the Byzantines, often through a Bulgarian or Serbian translation. The culture of the Rus' is not Byzantine *per se*, however. What they did with these translations was truly their own work and the result, Rus' culture. The way they appropriated and adapted Byzantine culture for their own needs is a fascinating subject *per se* with still many unknowns. Why was one text privileged over another to be translated? Where and how would this selection and exchange happen (between Byzantines and Slavs, but also among the Slavs themselves)? And, among these translated texts, why did some become more successful than others? What does this say about the relationships between the Byzantines and the Slavs? These are complex questions with, unfortunately, tentative answers only. One aspect of this study struck me more particularly, however. The results of this translation of cultures did not seem to reflect what we thought we knew about Byzantine sciences and cosmological worldview at the time. The texts that have

apparently shaped the Rus' overall view of the world were not Aristotelian in essence. Rather, the Rus' relied heavily on Scriptural approaches to the cosmos, thus on the works of Antiochene authors of the 5th and 6th centuries such as Severianos of Gabala, Pseudo-Caesarius and Cosmas Indicopleustes. Yes, Cosmas Indicopleustes, who painstakingly attempted to explain all the workings of the world with Biblical quotations; the same author who was convinced that the earth was flat, that the universe was in the shape of a box, and that the sun and the moon revolved around a tall large conical mountain behind which they disappeared at night; the author whose work Photios described as a ridiculous set of fables; an author historians thought was in the limbo of Byzantine memories by the 11th century. Cosmas' ideas were in fact more resilient. Indeed, while the situation in Bulgaria and Serbia was slightly more complicated, considerable evidence indicates that a majority of the Rus' believed in this box-like universe. And to think that I have to convince my students that no such ideas circulated in the Middle Ages...

Interestingly, these results also mean that we should revise our opinion about the cosmological worldview of the Byzantines themselves. It had to be richer than originally thought: all approaches to the nature and structure of the world could not have been based only on Aristotelian ideas. Why would the Biblical representation of the universe have been transmitted to the Slavs, if not because at some level these views also circulated in the Byzantine world at the same time? Thus, in a strange turn of event, the outcome of a study about the Rus' highlighted problems in our knowledge of the Byzantines. And, indeed, I soon discovered that, along with Aristotle, a large array of opinions about the cosmos circulated in Byzantium.

For example, Byzantine manuscripts are filled with cosmographical fragments, some wrongly attributed to Eustratios of Nicaea (12th century), which consider that the universe and the earth are shaped like an egg. Most peculiar to these fragments is the presence of pre-Socratic cosmological ideas, for instance from Anaximenes or Empedocles, in the midst of a strong Christian framework. This text seemed to have been particularly successful later, in the 14th and 15th centuries, as attested by a large number of manuscripts from that period; it was also a bestseller in Serbian and Muscovite monasteries. The box-like universe and the flat earth suggested by authors of the Antiochene tradition were actively discussed between the 11th and the 13th centuries. They survived, for instance, in numerous chains of commentary to Genesis (notably through *catenae* quoting John Chrysostom and Severianos of Gabala). More explicitly, Peter the Philosopher, a little known 12th-century author, extolled the ideas of Cosmas Indicopleustes in a strange cosmological work entitled, "An Account of Astronomy". In a letter written to Luke Chrysoberges he did not hide his utter disappointment at this Patriarch (1156-1169) who, it seems, was dabbling in astrology. Amidst this

condemnation, though, he could not help showing off his own knowledge of the medical (Hippocratic) lore related to the rising of the star Sirius. This and other documents thus reveal a hesitant relationship with Hellenistic sciences within a certain fringe of the population. Finally, I cannot resist mentioning the cosmos of the Bogomils with its world resting on whales or fish, depending on which story you are reading. This always reminded me of Terry Pratchett's novels, in which a Turtle carries the elephants that support a Discworld on their backs. More seriously now, the case of the Bogomils is different from the previous two. While it certainly attracted part of the inhabitants of Constantinople in the 11th century, such a cosmological belief was probably less widespread. This cosmography is certainly more difficult to document in Byzantium than among the Slavs where it is already a challenge to trace. In any case, these eggs, boxes and whales show that people were ready to believe in other representations of the world than that which was taught at the university or discussed in intellectual circles. In a modern perspective, we might compare this situation with the current debate between Darwinism and Creationism, or Intelligent Design. At least, this is what comes to my mind when I read the news. *Nihil sub sole novum.*

While slightly unexpected to Byzantinists and historians of science, the circulation in Byzantium of ideas such as the egg-shaped and box-shaped worlds at a time of Aristotelian revival will not surprise those of us who work with Slavonic sources. These opinions were, after all, very popular among the Bulgarians, Serbs and/or Rus' at the same time. Important questions remain, however, which I will (naïvely) try to answer in the next few years. They relate essentially to the ways in which such knowledge circulated across the Byzantine and Slavic worlds, the so-called "Byzantine Commonwealth" (to quote Obolensky). It seems to me that the repositories of knowledge situated at the borders of the Empire, and notably at the Slavic frontier, but also smaller monasteries probably did not have the same resources or interests as the schools and/or larger monasteries of the capital (it suffices to remember Eustathios' despair at monastic disregard of secular knowledge when he was moved to Thessalonica). Yet, in all probability, these libraries at the borders were the place where the Slavs would get their books; the Holy Mountain was most certainly another important place of exchange. Discovering where and how these exchanges worked will prove an interesting challenge. As challenging will be to understand how such knowledge circulated among the Slavs themselves.

Subjects like this offer plenty of opportunities for travel, new encounters and long hours with manuscripts. Yet it remains difficult to get students interested in Byzantium, let alone Byzantine sciences. The idea of a monolithic empire where Byzantine discussions and schemes were at play has a hard life in the mind of many undergraduates (if they have heard about Byzantium at all). Poor Gibbon

will get the blame for this once more... At the graduate level technical difficulties partly explain the little success of this subject: many astronomical tables, treatises and cosmological works remain unpublished. Attracting students in the field is thus not the only hurdle. Manuscript studies are often very technical, unfortunately. The notion that the field is indeed "Byzantine" may have some ground. Training students at painstakingly browsing through non-digitalized manuscript catalogues in an electronic age (Latin manuscripts apparently deserve priority) and deciphering Greek palaeography, a discipline little taught at universities if at all*, is probably even more challenging than getting them interested in the subject. This is not the problem of astronomy alone, however; a large number of Byzantine scientific works remain unpublished, or not translated. If we want to change the image of Byzantine scholarship in the mind of other historians of science and, more generally, in the mind of the public, many more treatises in medicine, meteorology, pharmacology or mathematics will have to be edited and, perhaps more importantly, translated. A better digital access to Byzantine resources would probably remedy part of this unfortunate situation, so that the achievements of John Chortasmenos and Peter the Philosopher may come to life one more time. I will end on this note and with the hope that, in a future newsletter, I may report new and exciting changes regarding this matter.

Anne-Laurence Caudano

*I did at the University of Western Ontario before my retirement. Where else has it been or is it being taught in Canada ? [Ed.]

GEORGIA



The Sveti-Tskhoveli Cathedral, Mtskheta, Georgia (photograph: A.R. Littlewood)

Even fewer Byzantinists than before are now visiting Georgia since the war with Russia over South Ossetia. This is a shame because the country is both beautiful and spectacular and has many ancient churches and monasteries showing

huge Byzantine influence and yet retaining a distinctive national style, most notably in the exterior sculptural decoration, as all Byzantine art historians know.

I was there in the early autumn of 2008 about six weeks after the conclusion of the war, and found complete freedom to travel around (indeed the only physical evidence of the war that I saw was a burned copse; but I did not, of course, enter South Ossetia, whose snow-capped mountains I only glimpsed at a considerable distance). Borders are open with Turkey, Armenia and Azerbaijan (I arrived by train from Baku and left by air for Vienna). That the border with Russia is closed makes no difference to visitors since as a rule only Russians and Georgians were allowed to cross by land (by train it is possible to go via Azerbaijan to Astrakhan). There is little public transport in Georgia itself, and off the very few main roads there are virtually no signposts – even Georgians not conversant with a neighbourhood have repeatedly to ask for directions. I did not notice anybody who was obviously a tourist from another country, although there probably were a few.



The Samtavro Monastery Church, Mtskheta, Georgia
(photograph: A.R. Littlewood)

On my visit, which was far too short, I, of course, explored the churches and fortress at Tbilisi, and also wandered round the Moslem quarter. Outside I made four trips. One was nearby to the spiritual centre of the country, the late sixth-century Djvari Church built on the site where Saint Nino is believed to have set up her cross before converting the pagan community of Mtskheta below to Christianity in the fourth century (Georgia is the second oldest officially

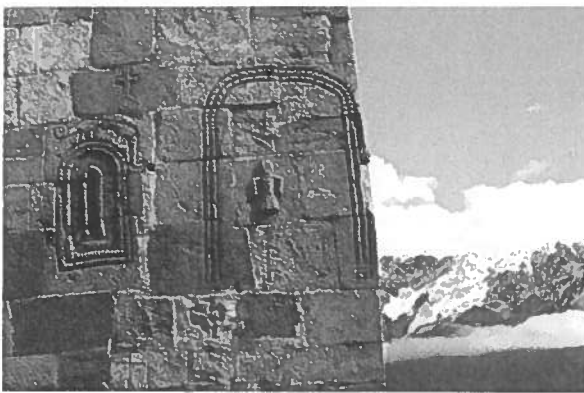
Christian country in the world, after Armenia and long before Theodosius banned pagan cults in the Roman Empire). In Mtskheta itself, above the Mtkvari River) is the highly impressive Sveti-Tskhoveli Cathedral (constructed under Patriarch Melkisedek between 1010 and 1029), the site, reputedly, where Christ's robe was buried; and the 12th century Samtavro Church (now a nunnery). The museum at Mtskheta has been closed for renovations for some years, but the director showed me recent finds from graves of the early Christian period before paganism had truly disappeared here. One grave had been especially left for me to open (and new excavating tools bought); but, most unfortunately, recent rains prevented my first archaeological dig since Leicester Museum allowed me to participate in a local Roman excavation when I was nine or ten and still at primary school.

A second expedition was up the Georgian Military Highway, engineered when the Russians annexed the Caucasus in the early nineteenth century. The highlights were the striking fortress and church at Ananuri (from the sixteenth and

seventeenth centuries) at the edge of the very pretty Zhinvali Reservoir (watch out here for snakes); the striking erosion on the southern part of the Djvari Pass, the beauties of the Caucasus at the top and the splendid view on the northern side; a visit to a village of Ossetians (though not in either Ossetia); the absolutely marvellous situation of the Tsminda Sameba church (of the fourteenth century) at 7,120 feet and



The doorway to the Tsminda Sameba church above Gergeti, Georgia (photograph: A.R. Littlewood)



Sculptures on the bell-tower of the Tsminda Sameba monastery above Gergeti, Georgia (photograph: A.R. Littlewood)

within view of Mount Kazbek (16,559 feet), reputed site where Prometheus was enchained while his liver provided the daily food of an eagle sent by Zeus, where a cave purportedly contains Abraham's tent, Christ's manger and a cradle rocked by a dove (one almost begins to believe such things here); a signpost at Gergeti pointing to Vladikavkaz (the capital of Russian North Ossetia), and the road down the forbidding Dariali Gorge until its

locking on the Georgian side opposite the "castle of Tamar" blocks access to Vladikavkaz (and also, some miles west of Chechnya, to Ingushetia).

My third expedition was westwards as far as Kutaisi (believed to be the ancient Colchis). Just to the north, on Ukimerioni where the ancient citadel lay, is the imposing cathedral built under King Bagrat III (an inscription gives a date of 1003), which was severely damaged by the Turks in the sixteenth and seventeenth centuries but is now under restoration, and some fairly paltry remains of the once impressive royal residence. Not far away are two monasteries. One is at Motsameta from where there are most dramatic views over the Tskhaltsitela River ("Red Water" after a massacre by Arabs in the eighth century: the bodies of two brothers are said to have been brought by lions to an earlier church on the site and to be now in a small altar under which I saw people crawl to ensure the granting of wishes – the bones were returned there by the local Cheka whose tribulations began when they removed them in 1923). The other monastery, at Gelati, was founded in 1106 by King David the Builder (who, along with a few later monarchs, was buried here), is one of the outstanding monuments of mediaeval Georgia and contains the remains of an academy founded by David to provide "a



Detail of pilasters of the church of the Virgin, Gelati Monastery, Georgia (photograph: A.R. Littlewood)

second Athens and a second Jerusalem". Its position is, again, quite magnificent. On the return journey I stopped east of the divide of the country at Gori, site of a dominant mediaeval fortress (which replaced one besieged by Pompey in 65 B.C.), and birthplace of Stalin (Josef Dzhugashvili), son of a local cobbler: the cottage where he was brought up is now in the porch of the Stalin Museum, a truly garish sight when illuminated at night. The inhabitants of Gori, unlike most Georgians whom I found to be somewhat ashamed of him, still heroize their native son despite the fact that he did nothing for his birthplace or indeed for Georgia (he was still a hero also, I discovered a few years ago, in Pridnestrovskaya Moldavskaya Respublica [Transdnestria, the breakaway republic from Moldova] and is now being "rehabilitated" in certain quarters in Russia). More interesting for me, however, were visits to the nearby sites of Atenis Sioni (a seventh-century copy of the Djvari church at Mtskheta), which is situated down the geologically spectacular Tana Gorge and where a service was being held, and Uplistikhe above the Mtkvari River. This latter was inhabited from c. 1,000 B.C. until its devastation by Timur, and was once a seat of the Georgian kings. Its caves were once houses, workshops, temples to various gods and various other buildings (one with a ceiling in the rock carved to imitate Roman workmanship such as that in the main hall of the Baths of Caracalla). Near the top is the Uplistulis Eklesia (Prince's Church), a basilica on the site of an earlier temple.

My last trip was to Davit Gareja, again a largely rupestrian monument, in south-eastern Georgia right on the border with the plains of Azerbaijan. It was founded in the sixth century by the Syrian Father Davit who made himself at home in a limestone cave. There are now many caves at the Lavra, once more a functioning monastery which is an important pilgrimage centre for Georgians since it is said to contain one third of Jerusalem's spiritual treasure – Davit made a journey to Jerusalem, then, overcome at the thought of entering the city, began to return home with three stones that he had picked up but had to relinquish two to the King of Jerusalem who had dreamed that the spiritual peace of the city had been removed. A steep climb up from Davit Gareja took me to the ridge where a tiny church commemorates the massacre of 6,000 monks by soldiers of Shah Abbas (monks had been slaughtered earlier by both the Mongols and Timur's army). But here, in the caves of Udabno monastery overlooking Azerbaijan, are some quite splendid frescos, some of unusual subject-matter. There is no proper



Fresco of angels in principal church, Udabno Monastery,
Georgia (photograph: A.R. Littlewood)

protection of these, and some have Islamic graffiti and others just record, in the execrable fashion of so many egomaniacal visitors, name and country of origin; but even these are of some interest to western eyes (I had not seen before, for instance, a graffito by a visitor from Dagestan). This lack of protection has, nevertheless, one advantage – whereas inside churches elsewhere photography is forbidden, here there is complete freedom to record visually whatever one wills.

Antony Littlewood

THE BYZANTINE “LOEB” SERIES

The first two volumes in the DOML project have been approved; viz. the *History* of Kritoboulos of Imbros, to be translated by Michael McGann, and the *Life of St Symeon the Theologian*, to be translated by one of our members, Richard Greenfield. Volumes of Manasses, Attaleiates and a collection of three miracle tales are under review. Further possibilities at present are Romanos the Melode, Bryennios, Psellos’ funerary orations and visionary literature. Any scholar interested in contributing to this project should get in touch with Dr Alice-Mary Talbot (e-mail: alicemarytalbot@gmail.com).

MISCELLANEOUS

The University of Western Australia has announced the establishment of a new Centre for Medieval and Early Modern Studies (CMEMS). The web-site is <http://www.mems.arts.uwa.edu.au/>. Further details are available from Andrew Lynch (alynch@arts.uwa.edu.au) or Pam Bond (pambond@arts.uwa.edu.au).

A team of researchers at Cambridge University, led by David Holton, Reader in Modern Greek and Fellow of Selwyn College, has begun a five-year project to compile a reference grammar of Mediaeval Greek. The period that it is intended to cover is c. 1100-1700.

FUTURE CONFERENCES

The Sixteenth Biennial Conference of the Australian Association for Byzantine Studies will be held at the University of New England on April 16 to 18, 2010. The subject this year is "Gender and Class in Byzantine Society". The web-site is <http://home.vicnet.au/~byzaus/conferences/16th2010/>.

The Forty-fifth Annual International Congress on Medieval Studies will be held at the Western Michigan University at Kalamazoo on May 13 to 16, 2010 (web-site: www.wmich.edu/medieval/congress; e-mail address: medieval-institute@wmich.edu).

A conference entitled "Aux origins d'une diplomatie méditerranéenne" will be held at the University of Metz, France, on October 14 to 16, 2010. Those interested should contact one of the following: becker-piriou@univ-metz.fr, nicolas.drocourt@wanadoo.fr (or nicolas.drocourt@univ.nantes.fr).

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Universität Wien |
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| 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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Byzantine influence in wall of private house. Tbilisi, Georgia (photograph: A.R. Littlewood)