

CANADIO-BYZANTINA

NO. 33 | JANUARY 2022

INTRODUCTORY REMARKS	1
ACTIVITIES OF MEMBERS	2
REPORT	15
ARTICLES	15
SHORT NOTICES	35
UNDERGRADUATE ESSAY COMPETITION	39

INTRODUCTORY REMARKS

One year on, and we find ourselves still confronted by the pandemic. Some members were able to take advantage of the more relaxed conditions in the summer, at least, which is encouraging. We are able consequently to publish a further report on the excavations at Baturyn. I am pleased not to be including any obituaries in this issue, despite another year of COVID.

This issue, moreover, should be rather better produced than the last: Louis-Patrick St-Pierre, a doctoral student at Queen's University, has kindly come to my aid – and not just in this matter. He has also been redoing our website, which remains attached to that of scapat.ca: you can find our new site at www.scapat.ca/byzcan. We owe him a great debt for getting this sorted out once again.

One subject that is less in evidence in this issue, but remains much discussed among both Byzantinists and scholars of Late Antiquity, is that of the Justinianic Plague, also known as the Early Medieval Pandemic. As readers will doubtless be aware, much research has been produced on this recently, a great deal emanating from Princeton University; I wrote a brief article on this, which I mentioned last year, which was published in bulletins like this one in Spain and Sweden. The debate continues to rumble on, generating perhaps more heat than light. In this context, I warmly recommend this brief assessment of the situation by Peter Sarris, <https://www.cam.ac.uk/research/news/justinianic-plague-was-nothing-like-flu-and-may-have-hit-england-before-constantinople>, which is a popular synthesis of his useful survey article

just published in *Past and Present*. There is a risk that the Princeton juggernaut, systematically playing down the impact of the plague, will gain undue prominence in the scholarly literature, and so it is all the more important to take other views into consideration.

It is worth signalling the initiative of the British SPBS (Society for the Promotion of Byzantine Studies) to support Turkish scholars in attending the next congress of the AIEB: Alex Vukovich gives details of a fund created for this purpose in this issue. I am grateful also to Peter Boudreau for his interesting contribution to this issue: as I have mentioned before, I am always happy to publish book reviews, conference reports and general articles on Byzantine matters. All of our issues are accessible to the public, it is worth recalling, here: <https://uottawa.scholarsportal.info/ottawa/index.php/cb/issue/archive>. I have not included any report on the AIEB this year; there should be rather more next year, of course. The main event, naturally, is the congress, whose website is now up and running (as noted below in the short notices). We can hope that 2022 proves to be a less troubled year than 2021, even if at this point the situation looks rather bleak. I wish all our members well for the congress year and hope that some of them at least will make it to Italy in August.

Geoffrey Greatrex
President

ACTIVITIES OF MEMBERS

peter boudreau (McGill University, Montréal)

This year I was awarded FRQSC for my dissertation 'Keeping Time: Temporal Imagery and Thought in the Calendars of Later Byzantium.' With this support, I completed a second chapter in the spring and presented portions of this at the 2021 Byzantine Studies Conference in Cleveland and virtually at the 2021 conference of the Association des étudiants du monde byzantine. Another chapter is well under way, and I plan to have a full draft of my dissertation by the end of the academic year.

In other news, I participated in a panel reflecting on the 20 years that have passed since the publication of Eva Hoffman's 'Pathways of Portability' at the 2021 annual meeting of the Middle East Studies Association.

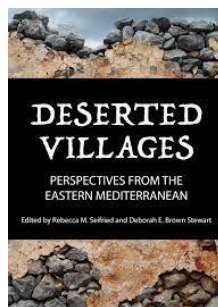
Publication:

'A World of One's Own: the Imaginative Geographies of Opicinus de Canistris', *tba: Journal of Art, Media, and Visual Culture* 3 (2021), 52-71.

Marica Cassis (University of Calgary)

Cassis, Marica, Anthony J. Lauricella, Katie Tardio, Madelynn Von Baeyer, Scott Coleman, arah E. Adcock, Benjamin S. Arbuckle, and Alexia Smith. 'Regional Patterns of Transition at Çadır Höyük in the Byzantine Period', *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 7, no. 3 (2019): 321-49.

with Anthony Lauricella, 'Positive Abandonment: The Case for Çadır Höyük', *Deserted Villages: Perspectives from the Eastern Mediterranean*, ed. D.B. Stewart and Rebecca Seifreid. University of North Dakota Digital Press, 2020. 27-66.



'Monastery of Mor Rubel and Mor Aho/Dayro da-Slibo/Deir el-Muhr', 'Monastery of Morushe', and 'Church of Yodath Aloho' in *Syriac Tur Abdin: Syriac Archaeological Heritage at Risk in Tur Abdin*, ed. Elif Keser Kayaalp, KMKD, 2020.

Steadmon, Sharon R., McMahon, Gregory, Şerifoğlu, T. Emre, Cassis, Marica, Lauricella, Anthony J., Hackley, Laurel D., Selover, Stephanie, Yildirim, Burcu, Arbuckle, Benjamin S., Von Baeyer, Madelynn, Heffron, Yağmur, Tardio, Katie, Adcock, Sarah, Dinç, Emrah, Özger, onca, Selvi, Bengi, Offutt, Stephanie, Hartley, Alicia, 'The 2017-2018 Seasons at Çadır öyük on the North Central Plateau', *Anatolica* 45 (2019), 77-119.

Lindsay Corbett (McGill University, Montréal)

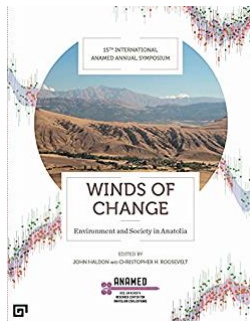
The majority of 2021 was spent writing the first two chapters of my dissertation. I completed the first chapter on a corpus of micromosaic icons that mobilized an intervisual network of monumental imagery in late Byzantine Constantinople. I am currently in the process of writing my second chapter, which explores the intersection of sacred image and matter on a series of icons commissioned by the *basilissa* of Ioannina, Maria Palaiologina.

In Winter 2021, I designed and co-taught ARTH 353: Sacred Space in the Medieval and Early Modern Mediterranean at McGill University alongside my colleague Rebecca Johnson. I am also interning at the Musée des beaux-arts de Montréal, where I am working on an interdisciplinary project that involves developing digital platforms for enhancing visitor experience with the museum's permanent collection.

Hugh Elton (Trent University, Peterborough)

Publication:

with Jim Newhard and John Haldon, 'Assessing Continuity and Change in the Sixth to Ninth Century Landscape of North-Central Anatolia', in Roosevelt, C.H. and Haldon, J., eds., *Winds of Change: Environment and Society in Anatolia* (Istanbul, 2021), 141-157.



I taught 5th century Constantinople again this semester at 4000 level, with a guest lecture (remote) by JaShong King (University of Ottawa)

Conference presentations (all remote)

December 2021 'The Late Roman Army: a case of barbarization?', Coins, Riches, and

Lands, Universidad Complutense de Madrid, Spain (remote)

June 2021 with Jim Newhard and John Haldon, 'Feeding Constantinople: from farm to capital', *Shifting Frontiers in Late Antiquity* 14, Ohio State University, Ohio (remote)

May 2021 'Managing imperial political crises in the reign of Zeno (474-491)', *Crisis of Leadership in the Eastern Roman Empire (250-1000 CE)*, Macquarie University, Sydney, Australia (remote)

April 2021 with Jim Newhard and John Haldon, 'Assessing Continuity and Change in the 6th to 9th Century CE Landscape of North-Central Anatolia', *Winds of Change: Environment and Society in Anatolia*, 15th International ANAMED Annual Symposium, Istanbul, Turkey (remote)

Michael Giavara (University of Ottawa)

I am a first year MA student at the department of Classics and Religious studies at the university of Ottawa. I previously attained my Bachelor's degree at the university of Bologna before moving to Canada and being admitted to continue my studies there. My main interest is the political history of the Roman empire between the late fourth and the sixth century, especially the decline of direct

Roman rule in the West and the later Justinianic reaction.

My BA thesis was about Ricimer and the rebranding of the Western Roman empire into the kingdom of Italy, while now I'm focusing on Justinian's wars in the West (especially in Italy), the process of restoring imperial authority there and the consequences of that conflict on the new subjects of the empire.

Alexandros Grammatikopoulos (University of Ottawa, University of Athens)

I am a second-year MA student in Classics at the University of Ottawa. My thesis focuses on administrative, social, and cultural aspects of Late Roman Edessa, based on the fifth-century Syriac hagiographic tale of *Euphemia and the Goth*, a source for which I am preparing a new English translation, with the help of the reading group Professor Greatrex co-ordinates in the program. In late November, I presented a paper with the title "The 'Other' in Syriac Hagiography: The Case of *Euphemia and the Goth*" in the International Conference of the research

program of the University of Cyprus, entitled 'Storyworlds in Collections: Toward a Theory of the Ancient and Byzantine Tale (2nd Century CE - 7th Century CE).'

I have a BA (Theology) and an MA from the University of Athens (Thesis title: Η Έδεσσα της Συρίας των τεσσάρων πρώτων χριστιανικών αιώνων και ο 'Συριακός Ευσέβιος'). In parallel, I am pursuing a second BA in History and Archaeology at the University of Athens.

Geoffrey Greatrex (University of Ottawa)

Procopius' Persian Wars: A Historical Commentary is now with Cambridge University Press, as is a new(ish) translation of the work (based on an earlier partial one by Averil Cameron). Both should be out in early 2022.



Procopé. Les guerres contre les Perses, translation by Janick Auberger, commentary by myself, will appear in the series La Roue à livres (Les Belles Lettres) in January 2022. It contains, alongside the two books of the Persian

Wars, translations of Nonnosus, two chapters of Malalas, and the surviving fragments of Theophanes of Byzantium and John of Epiphania.

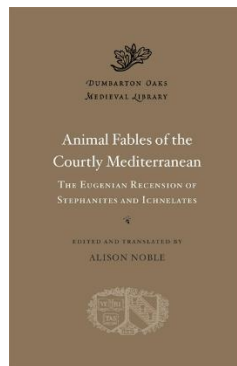
Articles:

'Roman campaigns and negotiations in the East, 542-545', *Studia Ceranea* 11 (2021), 11-23. 'Procopius: life and works' in M. Meier and F. Montinaro, eds, *A Companion to Procopius* (Leiden, 2022), 61-9.

I also gave my survey course on Byzantium in the winter term of 2021, five years on from the first time I taught it. Everything was virtual, of course, and, having been unable to return to Canada from England, I gave the entire course from Cambridge. I solicited the help of a good number of colleagues around the world for the course, who contributed either through an interview or through a lecture (on Zoom): Cecily Hilsdale, Lucas McMahon, Alex Vukovich, Glenn Peers, Richard Greenfield and Dimitris Krallis among Canadians took part. The class was able to undertake a virtual visit to the Cloisters of the Metropolitan Museum during the course, which proved quite successful.

Richard Greenfield (Queen's University, Kingston)

I was on leave in the Winter Term of 2021 working primarily on my (eventually) forthcoming *Short History of Medieval Greece* and on *Stephanites and Ichneulates*. In the Fall I have been teaching my undergraduate Byzantine survey lecture to a class of 90.



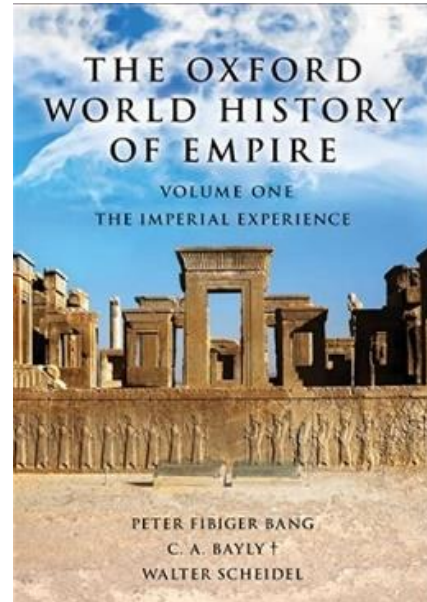
It is good to be back in the classroom again, albeit all well vaccinated and masked. This year I am supervising four MA and seven PhD students; congratulations to Julian Yang who defended successfully in December (with Anthony Kaldellis, as his external examiner).

Cecily Hilsdale (McGill University, Montréal)

At McGill I continue to direct the undergraduate interdisciplinary minor in Medieval Studies and to work with a group of phenomenal doctoral students. Off campus, I sit on the Governing Board of the Byzantine Studies Association of North America and on the Editorial Board for *Speculum*.

Since the last issue of *Canadio-Byzantina*, the following comparative empires essay has appeared in print in the *Oxford World History of Empire* and I did a related podcast for Anthony Kaldellis's *Byzantium & Friends* series. In term of talks, I delivered an online keynote lecture for the Graduate Conference on *Self-Representation in Late Antiquity and Byzantium* organized by the Oxford University Byzantine Society. Closer to home. I gave a zoom talk for the Classics Student Association at Concordia University and recorded a session for Geoffrey Greatrex's course on the Byzantine Empire at the University of Ottawa.

'Imperial Monumentalism, Ceremony and Forms of Pageantry: The Inter-Imperial Obelisk in Istanbul', in *The Oxford World History of Empire, Volume I: The Imperial Experience*, ed. Peter Fibiger Bang, C.A. Bayly, and Walter Scheidel (New York: Oxford University Press, 2021), 223-265.



'Why is There an Egyptian Obelisk in the Hippodrome of Constantinople?', episode 49 of *Byzantium & Friends* hosted by Anthony Kaldellis, May 6, 2021: <https://byzantiumandfriends.podbean.com/e/49-why-is-there-an-egyptian-obelisk-in-the-hippodrome-of-constantinople-with-cecily-hilsdale/>

Kerim Kartal (Queen's University, Kingston)

I am now a Ph.D. after having graduated in 2020 and received my degree from the History Department at Queen's University. My Ph.D. thesis, which I wrote under the supervision of Prof. Richard Greenfield, bears the title 'Crime and Punishment in the Patriarchal Court of Constantinople in Late Byzantium, 1261-1453'. In my thesis I utilized the Patriarchal registers and other relevant sources to explore the cases of socio-economic, political and politicized, as well as ecclesiastical and monastic crimes and disputes in Late Byzantium.

I am currently employed outside the field of History. If covid-19 had not been around, I was going to give two in-person presentations: 1. 'The Role of the Byzantine Church during the Period before the Fall of Constantinople (1453AD)' at The Parnassos Hellenic Cultural Society of Ottawa, and 2. 'Bearing the Brunt All Alone: Patriarch Athanasios I (1303-1309) and His Efforts to Help the Greek Refugees in Constantinople' in the Graduate Medieval Mediterranean History Conference at Queen's University.

JaShong King (University of Ottawa)

This year I have no new academic findings to report, however my partner and I are happy to announce the birth of our first child, Verona Zhuqian Schnurr King. For her western name, she is named after the Italian city, famed not only as the fictional setting of Romeo and Juliet but also (for our interests) the mythical home of Theoderic the Amal (Dietrich von Bern) according to German lore.

Instead of the above presentations that have been postponed indefinitely, I gave an online presentation (in Turkish) for the Written Sources Summer School (Tr. Yazılı Kaynak Bilimi Yaz Okulu) organized by Koç University's Bizantolog group. For those who speak Turkish, here is the link to the YouTube recording of my presentation: <https://www.youtube.com/watch?v=IdBKu5hq5IQ&list=PLe6ITrW42rxAvs32PYjaibOjWiKtLW52Z&index=11>

This month (October) I will submit a book chapter entitled 'Kız Tarafından Bir Çarşaf, Bir Vazo, Bir Dua Kitabı ve Üç Havlu: Geç Bizans Dönemi (1261-1453) Konstantinopolis Patrikhane Mahkemesi Tutanaklarında İktisadi Bir Meta Olarak Çeyiz [A Bedsheet, A Vase, A Prayer Book and Three Towels from the Girl's Side: Dowry as a Commodity in Late Byzantium According to the Records of the Patriarchal Court of Constantinople]', for an edited volume entitled *Ortaçağda Doğu Dünyasında Ticaret [Trade in the Eastern Medieval World]* that will be published by Selenge Publications in December 2021.

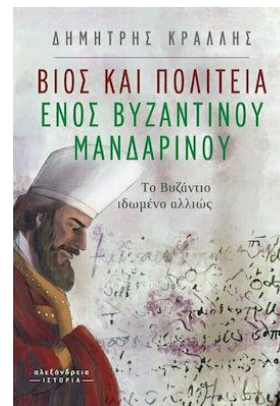
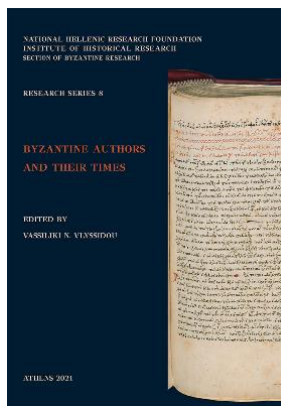
For her Chinese name, she's named after my grandfather's great-grandfather, the first person in our family to pass and be assigned the first rank in the prestigious Chinese imperial exam. He fought in the great Taiping Civil War and was a colleague of the far more internationally famous General Tso of General Tso's Chicken.

Dimitris Krallis (Simon Fraser University, Burnaby)

In 2020-21 I continued fulfilling my duties as Director of the [Stavros Niarchos Foundation Centre for Hellenic Studies](#) at SFU. In that capacity I worked closely with professor Sharon Gerstel, my counterpart at our sister Centre, the SNF Centre for the Study of Hellenic Culture at UCLA, to create the *West Coast Byzantinists Seminar* (WCBS). The WCBS is a cross-campus initiative based out of the University of California, Los Angeles (UCLA), Simon Fraser University (SFU), and the University of British Columbia (UBC). It seeks to foster dialogue and reflection on all manner of themes Byzantine. The WCBS is an open forum where peers – both young researchers and more established faculty – meet once a month to discuss their work or ideas and questions that animate our field. Hosted by professor Gerstel and I the WCBS is an interdisciplinary, informal forum where rigorous academic debate is made possible.

Centre affairs aside, 2020-21 saw the publication of two articles: ‘Time, Space, and Physical Reality: Byzantine Authors and the Materiality of the Roman Imagined Community’ appeared in a volume of the National Hellenic Research Foundation

titled *Byzantine Authors and their Times* and edited by Vasiliki Vlyssidou. ‘The Social Views of Michael Attaleiates’ was published in a volume edited by James Howard-Johnston and titled *Social Change in Town and Country in Eleventh-Century Byzantium*. In the fall of 2021 the updated and translated edition of my 2019 Palgrave monograph came out in Greece with the following title: *Βίος και πολιτεία ενός βυζαντινού μανδρινού: Το Βυζάντιο ιδωμένο αλλιώς* (Αλεξάνδρεια: Αθήνα, 2021).



Antony Littlewood (Western University, London)

The plague has prevented him from travelling to England this year to do further essential research for his third biography of a cricketer. He is hoping that progress will be

possible in the coming year. Meantime he just lives as quietly as he can at home, eschewing travel.

Lucas McMahon (Princeton University)

This year has been focused on completing my dissertation ('Information Transmission and the Byzantine State: Geography, Logistics, and Geopolitics, 600-1200') but I had an article appear in *Mediterranean Historical Review* and a piece accepted to *Studies in Late Antiquity*. I have also been working as project manager on a Centre for Digital Humanities@Princeton-funded project that aims to create quality, sharable vector data from the Syria volumes of the *Tabula Imperii Byzantini*.

Articles

'Digital perspectives on overland travel and communications in the Exarchate of Ravenna (6-8th c.)', *Studies in Late Antiquity* (2022, forthcoming).

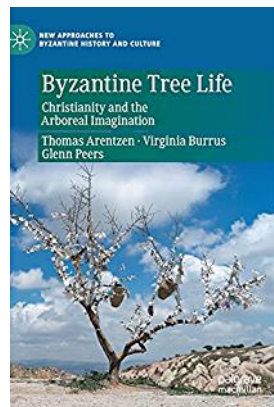
Glenn Peers (Syracuse)

Spring 2021 Beinecke Fellow, The Sterling and Francine Clark Art Institute, Williamstown, MA. Forthcoming (hopefully)

Byzantine Media Subjects (under review by Cambridge University Press).

Now Published

Byzantine Tree Life: Christianity and the Arboreal Imagination (in collaboration with Thomas Arentzen and Virginia Burrus), *New Approaches to Byzantine History and Culture* (New York: Palgrave-Macmillan, 2021).



'Logistical modelling of a sea-borne expedition in the Mediterranean: the case of the Byzantine invasion of Crete in A.D. 960', *Mediterranean Historical Review* 36.1 (2021), 63-94.

Reviews

Roche, Jason. *The Crusade of King Conrad III of Germany: Warfare and Diplomacy in Byzantium, Anatolia and Outremer, 1146-1148*, in: *International Journal of Military History and Historiography* 41.2 (2021, forthcoming).

Theotokis, Georgios and Marek Meško. *War in Eleventh-Century Byzantium*, in: *War in History* (2021, forthcoming).

Vilimonović, Larisa Orlov. *Structure and Features of Anna Komnene's Alexiad: Emergence of a Personal History*, in: *De Re Militari* (2021, forthcoming).

Animism, Materiality and Museums: How Do Byzantine Things Feel? (Leeds: ARC Humanities Press, 2021). Available via open access:

<https://library.open.org/handle/20.500.12657/43193>

'The Refectory of the Monastery of St. Mary in the Valley of Jehoshaphat, Jerusalem: Crusader Painting at Crossroads', in *Visual Culture in the Byzantine and Islamic Worlds: Essays in Honour of Erica Cruikshank Dodd*, ed. Lesley Jessop and Evanthia Baboula (Leiden-Boston: Brill, 2021), 89-107. *York City*, in *Apollo* (October 2021): 90-1.

Exhibition review

Spain, 1000-1200: Art at the Frontiers of Faith (The Cloisters, Metropolitan Museum of Art, New

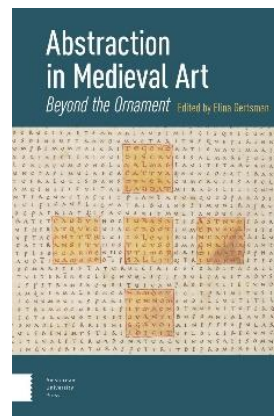
Dan Russell (University of Ottawa)

My MA thesis focuses on the portrayals of the Moors in Graeco-Roman literary sources from Herodotus to the sixth century CE. It investigates the political causes for the dichotomy of positive vs. negative portrayals of Moorish leaders, as well as stereotypes of treachery and promiscuity among Moors generally.

My thesis also examines the accuracy of the authors with respect to their accounts of Moors, arguing that the sixth century authors Procopius and Corippus provide more accurate accounts indicative of eyewitnesses.

Linda Safran (PIMS, Toronto)

The 2018 D.O. symposium volume, *The Diagram as Paradigm: Cross-Cultural Approaches*, which I co-edited by Jeffrey F. Hamburger and David Roxburgh, is in press and will appear in spring 2022. My new textbook, *Art and Architecture of the Middle Ages: Exploring a Connected World*, co-authored with Jill Caskey and Adam S. Cohen, has been copyedited and will be published by Cornell in November 2022; the book's companion open-access website will launch in summer 2022. Most of the articles and book chapters I listed as 'forthcoming' in *Canadio-Byzantina* a year ago are still in that limbo, unfortunately. The only one that appeared during the past year is not on a Byzantine topic ('Abstraction in the Kennicott Bible' [with Adam S. Cohen], in *Abstraction in Medieval Art*, ed. Elina Gertsman [Amsterdam UP, 2021], 89–114).



I gave two talks this year: one at Northern Illinois University, DeKalb, on 'When, Where, and What Was Medieval Art—And Why Does It Matter?' and another, entitled 'Orthodoxy Underground: Rock-Cut Churches in the Medieval Salento', for

the YouTube channel of Rev. Ilya Gotlinsky, Dormition of the Virgin Mary Church, Binghamton, NY (https://www.youtube.com/watch?v=bpd_wiuLlkqg). As I write this, I am hoping to deliver 'Fingers and Frescoes of St Catherine, from Sinai to Southern Italy' in person at the 'Moving Byzantium: Mobility, Microstructures, and Personal Agency' conference, University of Vienna, which was postponed from 2020.

Louis-Patrick St-Pierre (Queen's University, Kingston)

I am currently in the fifth year of my doctoral studies, which I have been undertaking under the supervision of Richard Greenfield and joint supervision of Anthony Kaldellis. My SSHRC-funded Ph.D. project focuses on Byzantine Roman identity and the modulation of its underpinning ethnocultural indicia. In other words, I am investigating when aspects that mattered in Byzantine life (i.e. religion, language, customs, and the like) had normative power or lay dormant in identity expression. Three chapters have been written so far and a fourth one is on the way (I am planning to have five in the final version of my dissertation). This winter, I will be teaching a seminar entitled "Topics in Byzantine History," offered at Queen's University (<https://www.queen-su.ca/history/courses/undergraduate/hist-400-26>).

I am still collaborating with the Dumbarton Oaks Medieval Library and Collection as proof-reader, a duty I have been fulfilling for two years through a Research Fellowship and Assistantship offered by my university. My most recent contributions include the review of the proofs of *The Byzantine Sinbad* and the forthcoming *Animal Fables of the Courty Mediterranean: The Eugenic Recension of Stephanites and Ichneutes*. I was also member of the 2020 cohort of the Dumbarton Oaks Byzantine Greek Summer School. Finally, I am preparing the bilingual content for the next version of the Canadian Committee of Byzantinists' website, which should come out by the beginning of the present year.

Grant Schrama (Queen's University, Kingston)

The past year has been very quiet, as I have been working full time in a supervisory position outside of academia while finishing my dissertation. The goal is to submit the final draft of my thesis by the end of November with a defense at the start of 2022. As well, I have three publications in the works:

'Rusians and Byzantine Romans in Latin chroniclers of the Crusades: a comparative approach', *Canadian Slavonic Papers* (revise and resubmit)

'Segregation, Integration and Colonisation: Cross-Cultural Interactions in Medieval Greece (13th–14th century)', in *Companions to Late Antique and Medieval Archaeology in*

the Mediterranean basin, ed. Angelo C. Barbara (Gainesville: University of Florida Press, forthcoming)

'F(r)iends while in Exile: The Perception of Bulgarians in Nicaea and Epiros, 1204-1261', in *Routledge Handbook of Byzantium and the Danube Regions (13th–16th c.)*, eds. M.A. Rossi and A.I. Sullivan (London and New York: Routledge, forthcoming)

I completed a brief historical summary for the Mapping East Europe project through Princeton University and will participate in the 2022 conference for the Society for the Study of the Crusades and the Latin East as the organizer of (hopefully!) two panels on the Baltic Crusades.

Alexandra Vukovich (University of Oxford)

The Covid19 pandemic brought with it all kinds of difficulties and adjustments, including working from my family home in Toronto where I bunkered down at the height of third wave in the United Kingdom. Besides having to teach at 5 am (EST) because one of my Oxford students was stuck in Singapore, I was able to work towards several publications that will appear in 2022. Several publications that appeared in 2021 include: 'Le Prince et son épée dans le Rous' du Nord à la suite de l'exil byzantin de Vsévolod Iourevich' in Élisabeth Yota (ed.), *Byzance et ses voisins : XIIIe-XVe siècle* (Bern: Peter Lang, 2021), 85-107; and based on my on-going interest in critical heritage studies: 'The (Re)enchantment of the Built Landscapes: A postcolonial perspective on the Batal Mosque in Belgrade' in Enass Khansa, Konstantin Klein, Barbara Winckler (eds.), *Thinking Through Ruins. Interdisciplinary Approaches to Functions, Interpretations, and (Mis-)Uses of Remnants of the Past* (Berlin: Deutscher Verlagspreis, 2021). The latter publication is the result of an informal research project on the transformation of the urban landscape of Belgrade, one that saw the removal of Ottoman monuments in favour of an Austro-Hungarian architectural landscape and, more recently, Byzantine revival. My article explores the intellectual and ideological conditions governing this transformation and its material manifestations. Some of my work on cultural heritage practices was featured in an article for which I was interviewed in *Der Spiegel* (2021), 'Restaurierung mit dem Presslufthammer' by Anne-Sophie Schneider: <https://www.spiegel.de/ausland/tuerkei-das-miss-management-der-akp-regierung-mit-dem-architektonischen-erbe-des-landes-a-6db7471f-fc11-48d3-ad4c-a0fe271c6c94>.

The Oxford Research Centre for the Humanities (TORCH) Research Network

'New Critical Approaches to the Byzantine World' of which I am an organizing member continued its activities with a series of webinar discussions with byzantinists, including Milan Vukašinović, Felege-Selam Yirga, and Roland Betancourt: <https://torch.ox.ac.uk/new-critical-approaches-to-the-byzantine-world-network#tab-877261> and produced a series of podcasts: <https://torch.ox.ac.uk/new-critical-approaches-to-the-byzantine-world-network#tab-877306> and blogs, including our discussion with Roland Betancourt: 'In Conversation with Roland Betancourt on his book 'Byzantine Intersectionality' <https://torch.ox.ac.uk/article/in-conversation-with-roland-betancourt>. In March 2021, the New Critical Approaches Network co-organized an event with the University of Uppsala: 'Our Daily Byzantium: Medieval Heritage, Nation-building, and Politics in Serbia' https://www.youtube.com/watch?v=jz3Rs_wvkRm8. This event has inspired an edited volume that will appear in 2022 on critical approaches to Byzantine cultural heritage in conversation with the global politics of heritage management of premodern monuments.

I also continued to convene the Early Slavonic Webinar during the 2020-2021 academic year, inviting paper contributions from 18 scholars from 11 different countries. The Early Slavonic Webinar continues in the 2021-2022 academic year and will be co-convened with King's College London and the University of Sheffield: <https://talks.ox.ac.uk/talks/series/id/3dec88f1-b403-4eb2-9479-fbc78020f0bb>. I also continued to co-convene the Slavonic Parabiblical Traditions Research Unit at the European Association for Biblical Studies. This research group has met every year at the annual EABS conference for almost a decade and invites contributions from scholars

working on or interested in Slavonic parabiblical literature, iconography, and narrative and story-telling traditions: <https://eabs.net/EABS/Research-Units/Research-Units/Research-Units-2020/Slavonic-Parabiblical-Traditions.aspx>.

The online format facilitated international meetings and I was able to present research on Rus and Byzantine numismatics at the *Byzanz global: Geschichte und Kultur des byzantinischen Reiches in welthistorischer Perspektive* at the University of Cologne and at The British School in Athens for the *Byzantine Material Culture & Topography* summer course. I participated in the *Narratives and Translations Seminar* at the University of Uppsala and the Medieval History Seminar at All Souls College, University of Oxford. I also gave lectures on 'Ritual and Politics in Early Rus' at The Mary Jaharis Center for Byzantine Art & Culture at Hellenic College Holy Cross at Harvard University and on 'Древнерусское столонаследие: обряд между Скандинавией и Византией (Succession in Early Rus: A ritual between Scandinavia and Byzantium)' at the Russian Academy of Sciences.

Finally, I end my news with a series of announcements:

1) I am pleased to announce a new book series at Brill for which I was a proposer and will be a member of the editorial board, *Worlds of the Slavs*. This series is the result of a collaboration with colleagues in Poland and will be launched at our joint conference in June 2022: 'Market Towns and Trade from the Elbe to the Yenisei (10th-15th centuries)'.

2) I am currently away from Oxford on a short Fellowship at the Institut des études avancées in Paris and the Inalco where I am working towards a larger project entitled: 'Imperial Imaginaries and Pre-Conquest Narratives of Siberia', which extends my work on the chronicles of Rus and Muscovy to the conquest period: <https://www.paris-iea.fr/en/fellows/alexandra-vukovich-2>

3) As my British Academy Postdoctoral Fellowship at St Edmund Hall, University of Oxford comes to an end, I am pleased to announce that I have accepted an assistant professorship in Late Medieval/Byzantine History at King's College London where I will be based beginning in 2022.

Julian Yang (Queen's University, Kingston)

Julian is a historian of religion and literature. He is interested in investigating the authorial role in making a 'successful' story in medieval Byzantium and the early Mediterranean world. He has recently completed his doctoral training at Queen's University (December, 2020) under the supervision of Dr Richard Greenfield. His project analyzes the conversational relationship between hagiographers and audience in Byzantium between the ninth and eleventh century. It is titled 'Author and Audience: Creating 'Sanctifiction' in Middle Byzantine Hagiography' and was examined by Dr Anthony Kaldellis (Ohio State University), Dr Adnan Husain (Queen's University), Dr Theodore Christou (Queen's University), and Dr Nancy van Deusen (Queen's). Julian is very happy that it has been passed with no revisions.

In addition to polishing this to be published as a monograph, he has embarked on two collaborative research projects in Korea. He and Adam Morin (a doctoral student of Dr Greenfield) are working on a book chapter titled 'Paximadi in Byzantium and Monastic Settlements: Simple Food of the Complicated

Empire' in *Introduction to Food History in the Near East and Europe*, which is forthcoming in March 2022.

For the second project, Dr Sang Dong Lee at Sungkyunkwan University (Seoul, Korea), which is the direct descendant of Seoul Confucian Shrine and Seonggyungwan National Confucian Academy founded in 986, has invited Julian to conduct a comparative study on the *Lives* of medieval pious housewives. This study is sponsored by the BK program, which is a nationally funded academic research initiative in Korea.

Julian has published his third and fourth articles between 2020 and 2021. He is currently searching for a job to continue his journey as a young historian.

Julian H. Yang. 'Engaging the Audience: Use of Classicization in Middle Byzantine Hagiography', *Journal of Western Medieval History* 48 (2021): 97-129.

Julian H. Yang. 'The Myth of Autarkeia: Economic Concerns in Middle Byzantine Hagiography', *Journal of Western Medieval History* 46 (2020): 115-146.

REPORT

Treasurer's Report

Membership in 2021 seems to have continued at similar levels to last year with a total in the upper 30s of both full members and students. This is encouraging, if still somewhat notional as, at the time of submitting this report, a number of the faithful have still to submit their dues. I would encourage you to do so if that has not already happened, but extend warm thanks both to the early birds and those generous supervisors who continue to support us by buying memberships for their students. If we can maintain these levels, we are able to keep up with the costs of functioning, but if we fall off ...!

As noted in my email of early October, we have finally moved with the times and I have now succeeded in setting up our account to receive e-transfers by Interac on autodeposit. Please use your online banking

service and my email address - greenfie@queensu.ca - to send your membership fee. As you make the payment you will see The Canadian Committee of Byzantinists as the recipient (not me personally!). I receive an email once a deposit has been made so record keeping is simple. I hope this may also simplify things for you. But, if you don't do or like online banking, you may of course continue to send a cheque payable to 'The Canadian Committee of Byzantinists' to me at the address below:

Prof. Richard Greenfield
Department of History, Watson Hall
Queen's University 49 Bader Lane
Kingston ON
K7L 3N6

ARTICLES

Excavations at Baturyn 2021

Summary of Archaeological and Historical Research of Baturyn in 2021 Owing to the spread of the coronavirus in Ukraine, excavations in the town of Baturyn, Chernihiv oblast, continued on a limited scale this past summer. The Baturyn project is sponsored by the Canadian Institute of Ukrainian Studies (CIUS) at the University of Alberta and the Ucrainica Research Institute in Toronto. The Ukrainian Studies Fund in New York also supports archaeological and historical investigations of early modern Baturyn.

Prof. Zenon Kohut, a former director of CIUS, founded this joint Canadian-Ukrainian undertaking and oversaw it from 2001 to 2014. He currently serves as its academic adviser and participates in the publication of the research results. The Baturyn project is affiliated with [The Peter Jacyk Centre for Ukrainian Historical Research at CIUS Toronto Office](#). Archaeologist Dr. Volodymyr Mezentsev (CIUS Toronto Office) is the Canadian executive director of this project.



Fig. 1: 17th-century Baturyn citadel, reconstructed on the basis of archaeological research in 2008. Aerial photo from the archives of the National Historical Preserve in Baturyn.

The 2021 excavation team at Baturyn consisted of 45 students and scholars from the Chernihiv College National University, the Hlukhiv Lyceum, the Institute of Archaeology at the National Academy of Sciences of Ukraine in Kyiv, and the Chernihiv Regional Historical Museum. It was headed by the archaeologist Yurii Sytyi of this university.

From 1669 to 1708, Baturyn was the administrative and military capital of the Cossack state, or Hetmanate, in central Ukraine, under the suzerainty of the Russian Tsar (fig. 1). The town reached

the peak of its development during the reign of the outstanding European-oriented Hetman Ivan Mazepa (1687-1709), who was well known and respected in the West. In 1707, Kaiser Joseph I of the Holy Roman Empire of the German Nation awarded this Ukrainian Cossack ruler the prestigious title of prince of this empire (*Sacri Romani Imperii Princeps* in Latin or *Reichsfürst* in German) for his vigorous defence of Christendom against Ottoman expansion.

Mazepa was a champion of Byzantine-rite Christianity and an unrivalled founder and patron of Orthodox churches and

monasteries in Ukraine as well as the Polish-Lithuanian Commonwealth and the Ottoman Porte. Recent historical research has established that he and many other Cossack commanders were also generous benefactors and protectors of the Bulgarian Orthodox Zograf Monastery at Mount Athos, Greece. In the 17th and 18th centuries, the spiritual and cultural relations between this famous centre of Byzantine piety and Ukraine were particularly vibrant. During this period, many Ukrainian pilgrims visited the 'Holy Mountain' and some joined the monastic community of Zograf. In 1696, 1701-5, the hegumen and monks of this monastery were hosted by Hetman Mazepa in Baturyn. He granted them generous donations, theological treatises and liturgical books printed in Church Slavonic in Kyiv and Chernihiv, as well as church-plates and other valuable gifts.

In 1708, with Sweden as an ally, Hetman Mazepa attempted to overthrow Moscow's increasing control over central Ukraine, and proclaimed it an independent principality. That year, however, the Russian army put down Mazepa's uprising and sacked and razed his insurgent capital of Baturyn to the ground.

After 1750, the devastated town was rebuilt. But following the abolition of the Cossack polity and its absorption into the Russian Empire in 1764, the former hetman capital steadily declined into an insignificant borough, while Ukraine remained stateless.

In the course of the 2021 excavation, archaeologists discovered the remnants

of two dwellings of Mazepa's era, which were burned during the Russian onslaught on Baturyn in 1708. At the site of the former fortress, they also unearthed a group of seven sizeable pits for storing grain, dating to the 17th or 18th century. In 2003-4 and 2013, our expedition excavated 25 similar grain pits in two locations within the fortress. They likely represented three state granaries that Mazepa had prepared for supplying his capital in case of a siege and for the allied Swedish army. According to written sources, during the sack of Baturyn, tsarist troops plundered and burned large granaries, other provisions storehouses, and military depots.

In 2017-20, in the town's northwestern suburb, archaeologists partly uncovered the remnants of the residence of Chancellor General Pylyp Orlyk, the hetman's personal secretary, closest collaborator and counsellor, and *chargé d'affaires*. After the failure of Mazepa's anti-Moscow insurrection, in 1709 the hetman and his associates fled to Moldavia under the protection of the Ottoman Empire. Following Mazepa's death, Orlyk was elected hetman-in-exile (1710-42). He led the first Ukrainian political emigration and continued the political and diplomatic efforts to liberate Ukraine from Russian rule. For many years, Orlyk resided in Thessaloniki, Greece, and maintained close connections with Ukrainian monks and pilgrims at Mount Athos.

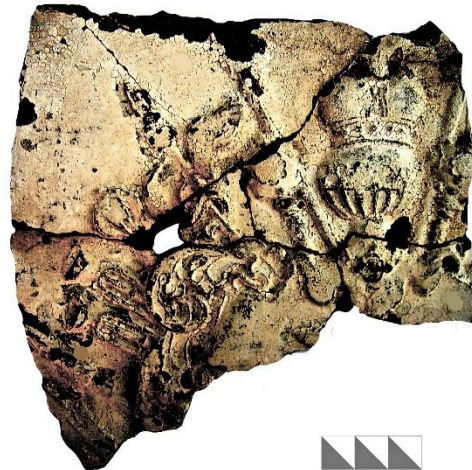
Archaeological investigations have revealed that in 1707-8 Orlyk constructed a spacious one-storey log house in Baturyn, including several

rooms and no basement. In 2017-18, the massive brick foundations of two ruined square masonry stoves, each measuring 2.1 by 2.1 m, were unearthed. They could heat two comparatively large adjacent quarters: presumably a living room, a bedroom, and/or an office. Orlyk's home burned down during the Muscovite destruction of Baturyn in 1708.

architectural majolica in Ukraine, and this craft flourished in his capital.



Fig. 2: Hetman Ivan Mazepa's coat of arms in relief on glazed ceramic tile from the facing of the stove at Pylyp Orlyk's residence in Baturyn, 1707-8. Supplemented hypothetical reconstruction and computer graphics by S. Dmytriienko, 2021.



Figs. 3a, 3b. Fragment of a terracotta lime-washed tile with the relief helmet surmounted by a prince's crown from the composition of Mazepa's heraldic emblem. 2018 excavation of the remnants of Orlyk's home. Photo by Yu. Sytyi.

Amid its debris, archaeologists have found many shards of glazed ceramic, plain terracotta, and some lime-washed tiles of high technical and artistic quality from the stove facings. They are ornamented with elaborate floral, geometric, and heraldic relief motifs in the Ukrainian baroque style. Perhaps Orlyk hired the best Baturyn tile-makers to decorate the stoves at his dwelling. Mazepa promoted the manufacture of



Fig. 4. Mazepa's relief arms on the 1695 gilded silver revetment of the Holy Theotokos Trinity–Saint Elijah icon. Chernihiv Historical Museum. Photo reprinted, with permission, from *Ukraine – Sweden: At the Crossroads of History (XVII–XVIII Centuries)*, Kyiv, 2010, p. 80

Of special interest are a number of fragments of glazed ceramic and terracotta tiles featuring the uniquely designed relief family coats of arms of both Mazepa and Orlyk. Applying computer photo-collage and graphics techniques, researchers have prepared hypothetical reconstructions of the assemblages of broken and burnt heraldic tiles, and determined their size to approximately 30 by 30 cm. Related photographs, descriptions, and evaluations were published in *Canadio-Byzantina*, No. 30 (January 2019), p. 12, fig. 3; and No. 31 (January 2020), pp. 13-14, fig. 5.

In the current issue, a more complete version of a hypothetical colour reconstruction of the costlier glazed stove tile with Mazepa's armorial bearings in relief is presented (fig. 2). Below I will examine his insignias of princely status and military attributes

depicted on this tile in a comparative analysis.

Above the helmet surmounting a baroque shield, the distinct relief of a stylised trefoil princely crown has been well preserved (figs. 2, 3). On top of this crown rests a tiny orb, itself surmounted by a cross – the symbol of power of a Christian monarch. Similarly fashioned crowns are represented on many early modern heraldic emblems, seals, and portraits of princes of Ukraine and Western countries. See, for instance, the crowns of the princes Ss. Hlib and Borys of Kyivan Rus' portrayed in an engraving printed in Chernihiv in 1705 (fig. 6). In fact, the shape of these princely crowns in question is reminiscent of the mitre worn by Orthodox bishops or metropolitans of the Byzantine tradition (figs. 2, 3, 6-9).

In numerous pre-1707 compositions of Mazepa's coat of arms, this particular type of crown is absent. Instead, they include smaller crowns or coronets, topped by three to five spikes or leaf-like ends, i.e., the standard heraldic symbol of nobility (e.g., fig. 6).



Fig. 5. Armorial bearings of Mazepa, surrounded by weapons and the hetman's insignias. Engraving from the 1697 Chernihiv publication.

The above-described specific type of mitre-like trefoil crown appears only in two designs of Mazepa's arms known to me that identify the hetman as a prince of the Holy Roman Empire, the title bestowed on him in 1707. One such engraving illustrates the *Great and Universal Collection of Coats of Arms* (trans. title from German) by Johann Siebmacher, published in Nuremberg (Nürnberg) in 1884-87 (fig. 7). Most likely the princely armorial bearings of Mazepa were reprinted there from some 18th-century source.

A unique silver seal with Mazepa's princely heraldic emblem is part of the collection of the Sheremet'iev Museum in Kyiv (fig. 8). Like the recreated stove tile featuring the hetman's arms discovered

in Baturyn, this seal has been dated to 1707-8.

In the centre of the seal is a figured shield with the family heraldic symbols of Mazepa in relief. Above it is a nobleman's crown, surmounted by five cloverleaf-shaped ends. Both the shield and the nobleman's crown are draped by a stylized royal-purple mantle lined with ermine. Above the mantle is a relief trefoil prince's crown, crested by a monarchic orb culminating in a cross. This motif closely resembles the regalia of princely authority depicted in relief on the Baturyn stove tile (cf. figs. 2, 3, 7, 8).



Fig. 6. Mazepa's coat of arms with portraits of the Rus' princes Ss. Hlib and Borys. Engraving illustrating the 1705 Chernihiv publication.

Indisputably, the seal features the coat of arms of Hetman Mazepa, Prince of the Holy Roman Empire. This artefact served

as the basis for our hypothetical computer graphic colour reconstruction of his emblem as a prince of this empire (fig. 9). Thus, these analogies of the seal and the above-mentioned German engraving corroborate my interpretation and dating of the synchronous Baturyn tile with Mazepa's armorial bearings as authentic visual evidence of his princely status since 1707.



Fig. 7. Heraldic emblem of Mazepa as Prince of the Holy Roman Empire (Johann Siebmacher, *Grosses und allgemeines Wappenbuch*, vol. I. 3. III, Nürnberg, 1887, table 186).

This seal indicates that the Ukrainian Cossack elite in Baturyn was familiar with the heraldry of the princes of the Holy Roman Empire. However, the composition of Mazepa's arms on the recreated tiles revetting the stoves in Orlyk's home lacks the image of a royal ermine mantle, a characteristic heraldic element of the princes of this empire (cf.

figs. 2, 7-9). Instead of a mantle, on these tiles a shield with Mazepa's emblem is surrounded on all sides by stylised relief representations of various weapons, accoutrements, Cossack flags, banners, and standards, and the hetman's insignias of power, i.e., maces, in the Ukrainian baroque style (figs. 2, 3). Had a royal ermine mantle been combined with this military paraphernalia, the composition of the tile would have been overloaded with details and illegible.

I believe that the designer of this tile featuring Mazepa's coat of arms modelled it not on the heraldic emblems of princes of the Holy Roman Empire, but rather on earlier engravings and bas-reliefs depicting the hetman's armorial bearings that had been created in Kyiv and Chernihiv and often abound with military motifs (e.g., figs. 4-6). He could also borrow the pattern of a trefoil prince's crown from the best-known heraldry of Ukrainian, Polish, or Lithuanian princes. In 1707-8, the representation of a royal ermine mantle on their emblems was uncommon.

The closest model for this Baturyn tile was likely a comparable composition of Mazepa's coat of arms surrounded by many kinds of armaments, munitions, and the hetman's regalia of power, hammered into relief on the gilded silver decorative revetment (the *riza*, *oklad*, or *shaty* of the Byzantine tradition) of the icon of the Holy Theotokos Trinity-Saint Elijah (fig. 4). In 1695, Mazepa commissioned this precious adornment for the icon, which was then at the Holy Trinity Orthodox Cathedral in Chernihiv; at present it is part of the collection of the

Chernihiv Regional Historical Museum. Similar military attributes surrounding various versions of the hetman's heraldic emblem are depicted in numerous engravings that were printed in Kyiv and Chernihiv during his reign (e.g., figs. 5, 6).

Probably, at Orlyk's behest, a professional draftsman from the leading Kyiv-Chernihiv art school used the above-mentioned local models to create the original pictorial designs of the stove tiles displaying his own and Mazepa's armorial bearings. On the basis of these graphic originals, the master tile-makers of Baturyn carved the wooden moulds for fashioning the clay tiles (figs. 2, 3).



Fig. 8. Silver seal featuring Mazepa's arms as Prince of the Holy Roman Empire, 1707-8. The Sheremet'iev Museum in Kyiv. Authorized publication of photos courtesy O. Sheremet'iev, owner of the museum collection.

In sum, this comparative analysis shows that the heraldic and decorative composition of the recreated Baturyn tile reflects the artistic influences of Kyiv and Chernihiv, the two principal and oldest cultural, educational, publishing, and ecclesiastical urban centres of early modern central Ukraine. The rare stove



Fig. 9. Armorial bearings of Mazepa as Prince of the Holy Roman Empire. Hypothetical reconstruction, based on his seal, 1707-8, by V. Mezentsev and S. Dmytriienko, computer graphics by S. Dmytriienko, 2021.

tiles found at Orlyk's residence in Baturyn (1707-8) are prized examples of Ukrainian baroque applied and heraldic arts. Their reconstruction and study provide an important insight into the heraldry and culture of the Cossack elite in the hetman capital, particularly into the hitherto little-known design and adornments of Mazepa's princely coat of arms and its Ukrainian prototypes. The Canadian and Ukrainian researchers of Baturyn plan to conduct more extensive excavations there next summer.

Volodymyr Mezentsev

Byzantine Art in a Global Middle Ages

peter boudreau
McGill University

The recent years have seen an intensification of lectures and roundtables focusing on a 'global Middle Ages.' Such platforms have displayed various attitudes toward the disciplinary scope of this global interest. Some brought together various scholars who self-identify as medievalists to interrogate the field's Eurocentric underpinnings while others assembled scholars of various sub-disciplines (western medieval, Byzantine, Late Antique, Islamic) to challenge the umbrella term of medieval studies in general and to shed light on its latent divisions within the specific fields.¹ Regardless of the speakers' academic backgrounds, the conversations that ensued sought to expand the discourse of medieval studies beyond traditional geographic boundaries and to consider how the diversity of texts, objects, networks, and materials can allow an outside and distant world to materialize within a given region often in the name of higher degrees of inclusion. As it was first proposed by Geraldine Heng, this global methodology had very clear, specific goals: it sought to reimagine the insularity of middle English literature and see what kinds of voices and worlds might exist beneath the surface of

canonical medieval texts.² Since then, the impulse has enthusiastically spread across the humanities through studies of cross-cultural encounters in what has become a global turn. However, despite the original insistence on localities and contextualization, the aims of the movement have been universally taken up by scholars wishing to bring together far off places such as Medieval Europe and Asia in an embrace of diversity.³ Following these initiatives, complex trading routes and patterns of interchange that connect the geographically distant capitals have come to the surface, uncannily revealing a world that contracts even as it expands.⁴ But closer to home, Byzantium continues to offer untapped potential for exploring a global Middle Ages. Rather than pursuing globalism literally on a large scale, the intricate synthesis of various sources at play within material culture from the borders of Byzantium, especially from regions often already marginalized within medieval studies such as Eastern Europe and portions of Africa, can bring the global imaginings of Byzantine studies into sharper focus and reshape our understandings of the field.

¹ As just two examples: the ICMA hosted a series of webinars on teaching a global middle ages in the summer of 2020 (<https://www.medievalart.org/teaching-a-global-middle-ages-art-history>); The Fall 2021 Meeting of the Delaware Valley Medieval Association was a roundtable facilitated by Alicia Walker entitled 'Curating the Art of a Global Middle Ages' (<https://curatingartoftheglobalmiddleages.blogs.brynmawr.edu/>).

² The term Global Middle Ages was first proposed within Geraldine Heng's publication 'A Global Middle Ages' in *A Handbook of Middle English Studies*, edited by Marion Turner (Sussex: Wiley-Blackwell, 2013), 413-429. These ideas were expanded in her *The Invention of Race in the European Middle Ages* (Cambridge: Cambridge University Press, 2018). For critical

responses to Heng's Global approach, see S.J. Pearce, 'The Inquisitor and the Moseret: The Invention of Race in the European Middle Ages and the New English Colonialism in Jewish Historiography', *Medieval Encounters* 26 (2020): 145-90.

³ Sierra Lomuto cautions against the centrality of diversity within the movement in favor of a taking a more critical and transformative stance toward the medieval as a concept, see 'Becoming postmedieval: The Stakes of the Global Middle Ages', *postmedieval* 11 (2020): 503-512.

⁴ Janet Abu-Lughod, *Before European Hegemony: The World System AD 1250-1350* (Oxford: Oxford University Press, 1989).

Far from the insularity of Middle English literature, Byzantium's central role within more inclusive discussions of globalism is evident. Geographically, the empire is often characterized as a bridge between the Western and Eastern worlds where the major sea and land trade routes converged. Along these lines, art historian Alicia Walker has expertly demonstrated in concrete terms the far-reaching connections between China and the court culture of Constantinople, providing a much more expanded image of the Byzantine world that extends beyond the Mediterranean.⁵ Historiographically, too, notions of global encounters have long influenced foundational studies of Byzantium through concepts of cultural diffusion. Dmitri Obolensky's *Byzantine Commonwealth*, for example, tells the story of how the territories under Byzantine influence became an international community whose respective cultures gradually incorporated a style imported from Constantinople.⁶ By casting the scope of inclusivity wide, these studies map the global aspirations of the empire: the distant world of China is made proximate through the appropriation of motifs within imperial artwork while colonial endeavours sought to expand Byzantine territory and influence whereby conquered regions or satellites passively copied the dominant Byzantine style. But globalism need not signify a cultural universalism, where the diversity of courtly material stands in for the rest of society. Instead, following the global turn, these strands have given way to other models that operate outside imperial ambitions, allowing the surrounding communities to speak on their own terms.

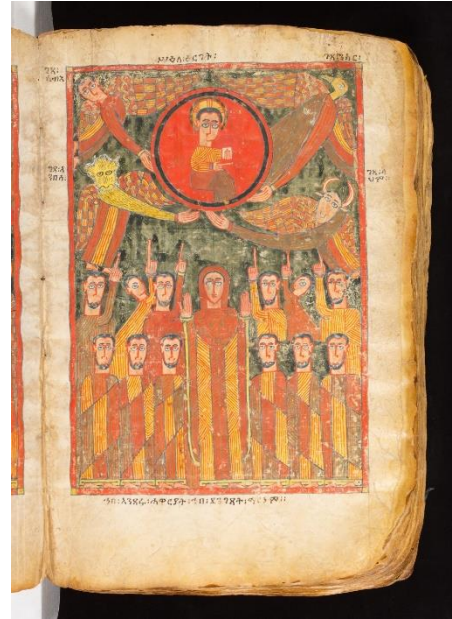


Figure 1: The Ascension from an Illuminated Gospel Book (late 14th-early 15th century), Amhara peoples (Ethiopia), Metropolitan Museum of Art, New York (public domain)

<https://www.metmuseum.org/art/collection/search/317618>

Looking outside the capital to more global connections around the empire's immediate edges, concepts that have anchored global studies of the Middle Ages, such as 'east' and 'west' or 'indigenous' and 'foreign' may not be the most productive terms for analyzing global material broadly, or Byzantine material more specifically. What to do, for example, with those communities that fall outside the empire's bounds and did not speak Greek but nonetheless responded to Byzantine prototypes in crafting their own localized expressions, as with the visual idioms of Ethiopia, Armenia, and Rus?⁷ The use of such rigid binaries seems to run counter to the fluid

⁵ Alicia Walker, *The Emperor and the World: Exotic Elements and the Imagining of Middle Byzantine Imperial Power, 9th to 13th Centuries* (Cambridge: Cambridge University Press, 2012), esp. 71-79.

⁶ Dmitri Obolensky, *The Byzantine Commonwealth: Eastern Europe, 500-1453* (Cambridge: Cambridge University Press, 1974).

⁷ Judith McKenzie and Francis Watson, *The Garima Gospels: Early Illuminated Gospel Books from Ethiopia* (Oxford: Oxford University Press, 2016); Christina Maranci, 'The Monument and the World: Zwart'noc' and the Problem of Origins', in 'Convivium: Exchanges and Interactions in the Arts of Medieval Europe, Byzantium, and the Mediterranean', edited by Erik Thunø and Ivan Foletti, special issue, *The Medieval South Caucasus*:

interchanges of objects throughout the Byzantine sphere.



Figure 2: The Ascension from an Illuminated Gospel Book (1434/35), Armenia, Metropolitan Museum of Art, New York (public domain)

<https://www.metmuseum.org/art/collection/search/478665>

Interrogations of 'Byzantine' as an art historical category have proven the label to be amenable to global methodologies because it has been so pliant and flexible. Early on, even the understandably notorious figure of Josef Strzygowski whose reputation is mired by his anti-Semitism and Germanophilia provided insight into a latent globalism on the border of Byzantium. His *Die Baukunst der Armenier und Europa* took up the subject of Armenian

Artistic Cultures of Albania, Armenia, and Georgia (2016): 70-87. Christian Raffensperger also takes aim with Obolensky's model proposing instead a 'Byzantine ideal' in *Reimagining Europe: Kievan Rus' in the Medieval World* (Cambridge: Harvard University Press, 2012), esp. 10-11.

⁸ Josef Strzygowski, *Die Baukunst der Armenier und Europa* (Wien: Schroll, 1918).

⁹ Elizabeth Bolman, *The Red Monastery Church: Beauty and Asceticism in Upper Egypt* (New Haven: Yale

University Press, 2016); Thelma Thomas (ed.), *Designing Identity: the Power of Textiles in Late Antiquity* (New York: Institute for the Study of the Antique World, 2016).

architecture and traced its multicultural origins as well as its dissemination across Eurasia to illustrate the style as dynamic, migratory, and adaptable.⁸ More recently, the work of Betsy Bolman and Thelma Thomas on the monastic architecture and textiles of Coptic Egypt in the Early Byzantine period productively reconceptualized a region excluded from Byzantine studies and misconstrued as idiosyncratic as, instead, a major center of artistic production.⁹ From these interventions, the edges of Byzantium have given way to a diversity of worlds that requires us to move beyond the monolithic social and linguistic categories all too often collapsed with Byzantine: namely Constantinopolitan, Greek-speaking and Orthodox Christian.¹⁰

Such work of decentering Byzantine studies away from Constantinople and probing its location has changed our understandings of Byzantine art, allowing us to reconceptualize the various pieces of the empire and its surrounding cultures beyond the traditional binaries of global studies. In so doing, a more inclusive image of a Byzantine globalism has come into focus that remains sensitive to difference. The studies on medieval Egypt have elevated the region as a vital producer of work and shown that it could be both Coptic and Byzantine. Curatorial practices under Helen Evans and Andrea Achi have further reified this multicultural and fluid image of Byzantium through projects that visualize undeniable connections to the Islamic world in works produced across the empire with special attention given to acquiring works

University Press, 2016); Thelma Thomas (ed.), *Designing Identity: the Power of Textiles in Late Antiquity* (New York: Institute for the Study of the Antique World, 2016).

¹⁰ These conceptions were directly challenged in a 2016 Dumbarton Oaks symposium titled 'The Worlds of Byzantium' (proceedings under contract with Cambridge University Press).

from Eastern Europe and Africa.¹¹ Through these efforts challenging a contained and homogenous image of Byzantine art, the inventive synthesis of various material from cultures interacting within and outside of the empire's boundaries have constructed a much more dynamic and exciting image of what Byzantine art can be.

While globalism is primarily a perspective, the global Middle Ages that has been mapped at present remains a fairly restricted one, limited to the Mediterranean and its surrounding regions.¹² But as global interests evolve to include neighboring kingdoms and communities, the question remains how to continue broadening the scope of medieval studies. Bryan Keene's edited volume *Toward a Global Middle Ages* takes up the social lives of manuscripts, illuminating how traditions flowed across Eurasia beyond a multicultural

Mediterranean, the Silk Road, and the trade networks sub-Saharan Africa to also incorporate worlds excluded from medieval studies, including Australasian and Pacific networks, the tropics, and the Americas.¹³ When discussing a global Byzantium, can we also expand outward to think about other cultures often excluded from the umbrella of a "global Middle Ages" or does a true global middle ages require a different approach? Key to the success of projects such as this will always be the need for collaborative, cross-disciplinary work and the availability of primary sources through translation or rigorous language training. However, leaving behind binaries such as east/west, indigenous/foreign, or center/periphery to instead embrace the global perspectives of the objects themselves may prove to be a helpful exercise.

¹¹ Helen Evans, ed., *Byzantium: Faith & Power, 1261-1557* (New York: Metropolitan Museum of Art, 2004); Helen Evans and Brandie Ratliff, eds., *Byzantium and Islam: Age of Transition, 7th-9th Century* (New York: Metropolitan Museum of Art, 2012); Andrea Achi, 'Crossroads'.

¹² Janet Abu-Lughod, 'The World System in the Thirteenth Century: Dead-end or Precursor?' in *Islamic and European Expansion: The Forging of a Global Order*,

ed. Michael Adas (Philadelphia: Temple University Press, 1993): 92-93; Eva Hoffman, 'Pathways of Portability: Islamic and Christian Interchange from the Tenth to Twelfth century', *Art History* (2001): 17-50.

¹³ Bryan Keene (ed), *Toward a Global Middle Ages: Encountering the World through Illuminated Manuscripts* (Los Angeles: Getty, 2019).

A Short History of the Canadian Committee of Byzantinists

The preparations Louis-Patrick St-Pierre is undertaking for our website raised questions about the history of our association. It will be useful, as he notes, to have something about our committee on the site, and to this end I have compiled this brief dossier. In the first instance I reproduce, with minor changes, an article by Franziska Shlosser, outlining the history of the committee up to 2004. To this I append an update to the present day. I am grateful to Antony Littlewood for help in putting this together; he will add a list of articles (as opposed to routine reports and the like) that have appeared in *Canadio-Byzantina* through the years, so that readers may find at a glance the more significant pieces that have appeared here.

The Canadian committee of Byzantinists: how it came about and where it is now

As noted just above, this article from Franziska Shlosser first appeared in our newsletter in issue 15 (2004), 15-19.

After Antony Littlewood had asked me to write a brief history of the Canadian Committee of Byzantinists, I went to my files and looking through them I realized that I have become somewhat of a living memory of the Committee. The following, then, is a short retelling. The Canadian Committee of the Association Internationale des Études Byzantines (AIEB) was founded by the late George Galavaris of the Department of Fine Arts, McGill University, at the invitation of the international committee in 1965. The stated purpose of this Committee was 'to arouse interest in Byzantine Studies and promote their development in Canada.' The first members of the Committee were:

Honorary President: P. Brieger (University of Toronto)

President-Secretary: G. Galavaris (McGill University)

Treasurer: C. Gordon (McGill University)

Members: M. Mladenovic (McGill University); J.A. Williams (Islamic Institute, McGill University); J. des Gagniers (University of Laval); G. Sotiroff (University of Saskatchewan at Regina); E. Cruikshank-Dodd (Montreal).

George Galavaris wrote to the then Dean of the Faculty of Graduate Studies and Research

at McGill, S.B. Frost, in 1967 to announce that a new president of the Canadian Committee, Milos Mladenovic, had been elected. He continued saying,

Before I pass to him the various tasks, it gives me great pleasure to write to you a word of thanks for supporting our work and to remind you of the customary annual grant of \$50.00 for the Committee's running expenses during the next academic year. Will you be so kind as to make this grant out to Professor C. Gordon of the Department of Classics who continues to serve as treasurer of the Committee?

To this Dean Frost replied unequivocally, 'I have to say that there is no customary annual grant of \$50.00 for the Committee's running expenses. We do not make annual grants of this kind because the number of such committees is so very great.' For this reason, Michael Woloch, who had become the secretary of the Canadian Committee, had to ask eventually for members' dues at the rate of \$5.00 per year. He explained,

It is unfortunately no longer possible for McGill University to subsidize the Canadian Committee, which has

recurrent expenses. The most important of these is the annual contribution to the Association Internationale. Financing through a foundation or government agency is not available at the present time. Thus, members of the Committee be asked to pay dues at the rate of \$5.00 per year.

What would the membership get for this contribution? Again Michael Woloch,

The aims of the Committee include the following: 1) to inform members and the Association Internationale des Études Byzantines, of which it is a component, about works in progress; 2) to support the Association internationale, which informs us of what is being done by members of the various national committees and is now sponsoring a corpus of sources; 3) to promote interest in Byzantine Studies in Canada.

A meeting was held in January 1971, at which time a motion was accepted to conduct a survey of Byzantine Studies in Canada. The survey found that most Canadian universities offered courses that touched only indirectly on aspects of Byzantine art, civilization and history. A proposal was made at McGill University to introduce an integrated programme specializing in Byzantine Studies. This was to be an interdisciplinary programme, and the aim of the programme was '... to give the undergraduate student a comprehensive view of the almost unique case of cultural continuity presented by the Greek Civilization—a subject worthy of study by itself, and capable of throwing light upon many features of contemporary civilization'. At the time there was hope that Byzantine Studies would get wider attention in Canada. Unfortunately this hope was not fulfilled.

In 1972, the Canadian Committee of Byzantinists held a meeting at the Learned Societies, at McGill University. It was the first such gathering of the Canadian Byzantinists, and papers of members were presented on two days. The meeting was opened with an address by Professor Mladenovic the Committee's second president. A business meeting was held on the second day, the main thrust of which was a discussion on the future of Byzantine Studies in Canada, and what role the Canadian Committee should play in promoting and developing this field of enquiry.

Encouraged by the success of the first meeting, it was decided to meet again in the summer of 1973 at Queen's University. New officers were elected at the meeting:

President: A. Mouratides (University of Windsor)

Vice-President: R.P. Mathieu de Durand, O.P. (Université de Montréal)

Secretary: F.E. Shlosser (McGill University)

Treasurer: C.D. Gordon (McGill University)

Professor Mouratides was the Committee's third president, and chaired the meeting of the Canadian Committee at the Learned Societies held at Queen's University in June of 1973. As in the previous meeting, papers were presented by the members of the Committee followed by a business discussion. The subject of this discussion focused mainly on the creation of a Byzantine Centre the possibilities of which had been explored at the previous meeting, and a planning committee had been struck to look into it. The committee consisted of N. Oikonoinides, W.M. Hayes and J. Wortley as the chair. The report that was conveyed to the members present was discouraging. The planning committee had investigated the possibilities of government support for a Centre. As it turned out, the government was prevented by the British North American Act

from involving itself directly in educational projects. Professor Wortley closed his report saying:

The report of the planning committee, therefore, has to be that the proposal was a good one, but given the present state of Canada, it cannot work. The only way which an independent institution can be set up is by independent funds, and here too we have a problem. Private funds are available still, provided we are prepared to go cap in hand to private donors.

In the discussion that followed there was some agreement that the idea of a centre had been a good one, but there was no unanimity. Some members raised objections on pedagogical grounds. Professor Galavaris, who regretted that he could not attend, had sent a letter in which he expressed his view that,

... we need the revitalization of Greek and Latin in pre-university levels of education and students... Then we can hope to have students and perhaps we can make them interested in the Byzantine era once in the university.

It was once more decided to meet the following year at the Learned Societies to be held at the University of Toronto in 1973. Since this meeting was not very well attended, some of the members present voiced their opinion that meetings of the Canadian Committee in the framework of the Learned Societies might not be a good idea. First, these meetings took place at a time of the year when many members were abroad doing research and could therefore not attend. Second, it was felt that there was not enough interest by specialists in other fields to participate in our sessions. (*Editor's note: the CAC, the Classical Association of*

Canada, drew the same conclusion about twenty years ago and holds its own annual meetings independently). Professor Mouratides then suggested that Canadian Byzantinists should consider meeting with other groups of similar interests. He brought the meeting of the Medieval Society of the University of Michigan which was to be held at Kalamazoo to our attention. In a gathering like this, Mouratides stressed, we could maintain our own identity and meet with Byzantinists from various regions coming together at Kalamazoo. The Canadian Committee decided to try it for one time.

The meeting took place the next year at the Tenth Conference on Medieval Studies, sponsored by the Medieval Institute, Western Michigan University, Kalamazoo, Michigan. Several members of the Canadian Committee attended, and it was noted that non-members came to individual sessions of our Committee. A business meeting was held in which the present set of executives was re-elected for another term. What emerged from the general discussion was the importance of meetings to be held in areas that were within easy reach of most, and to encourage student participation.

It was furthermore suggested that the Committee should consider meeting only every second year, and that it should try to link up with another Canadian group that had needs, and problems, similar to our own. Several ideas were explored by the members present, including creating a journal of the Canadian Committee. These were rejected by Mouratides on account of the situation in which the Canadian Committee found itself in at the time, and the proliferation of journals in general, Professor Littlewood addressed the problem by showing the members the recently published *The Bulletin of British Byzantine Studies*. Its content was highly informative, and it had the virtue that it cost very little. He made a motion which was seconded by Professor Woloch, that a

News Letter be established under the guidance of Professor Hayes, who was to organize it and approach the Canada Council for some funding. The motion was carried unanimously. It should not have come as a surprise that this suggestion came from Antony Littlewood whose presentation on the 'Byzantine Attitudes toward Letter Writing' had been received with enthusiasm by those hearing it, praising it for its unusual charm and interest.

Unfortunately, none of the things thus planned came to fruition till much later. In fact, the Canadian Committee entered something that might be called a 'Dark Age'. No more meetings were held, and the membership shrank. In addition to the secretaryship, I had also taken over the role of treasurer after Cohn Gordon. The situation became sufficiently bad that I felt compelled to ask Margaret E. Frazer, who was then the Chair of the American national committee, if she would consider letting the remnants of the Canadian Committee join the Americans. It was certainly all very unorthodox to do so but I was at my wits' end. Margaret Frazer was very clear in her answer, 'No. The Canadians deserve their own committee. Try to get things moving once more.' Mouratides had dropped out as president, and since there was no meeting in sight, I asked John Wortley to take the burden until we found a new president. In January 1986, I received a letter from Sheila Campell of the Pontifical Institute of Medieval Studies (PIMS), in which she informed me that she had been elected chair of the Canadian Committee of Byzantinists. Sheila was helpful in trying to recruit for the Committee, and things started to improve. She remained chair for a short period only, and was eventually followed by Daniel Sahas of Waterloo University. It was during his tenure, and as a result of his tireless

enthusiasm, that the idea of a Newsletter finally was realized. Some years later, in 1997, Antony Littlewood, upon becoming president, came to Montreal to discuss business with me, and has ever since been a pillar of strength to the Canadian Committee. The membership has increased and the Newsletter is now a regular feature of the Committee. To sum it all up, it is clear that funding has been the Canadian Committee's main problem from the beginning, but so was lack of involvement by the members. There are a number of explanations for this. All of our members have other affiliations. They are members of Classics, History, Theology, or Fine Arts departments, and many have onerous duties. We have been at times not quite clear who we are. One may ask: What's in a name? At the inception George Galavaris called it The Canadian Committee of the Association Internationale des Études Byzantines, but ever since, we have called ourselves variously: The Canadian Committee of Byzantinists; The Canadian Society of Byzantinists, etc. Luckily, the managers in the Royal Bank where our account is have not taken offence at our inconsistencies.

It should finally be said here that we are indebted to the various people who have represented the Canadian Committee at meetings overseas. All of them, including presidents and myself, had to finance their trips abroad from grant money, or going hat in hand to chairs and deans of their respective faculties. As 'your living memory', I can only express the hope that with the help of our members we will go forward, and realize some of the ideas of those who gave their time to establish the Canadian Committee of Byzantinists in Canada.

Franziska Shlosser

Presidents of the Canadian Committee of Byzantinists

1965-1972	George Galavaris (McGill)
1972-1973	Miloš Mladenevic (McGill)
1973-1975	Anastasios Mouratides (Windsor)
1975-1984	Interregnum/'Dark Age'
1984-1986	John Wortley (Manitoba)
1986-1987	Sheila Campbell (PIMS, Toronto)
1987-1997	Daniel Sahas (Waterloo)
1997-2011	Antony Littlewood (Western)
2011-	Geoffrey Greatrex (Ottawa)

An update up to the present day (2022)

Our records, I fear, are not as extensive as they were in Franziska's day, but developments can be summarised fairly briefly. I can recall discussing the Committee with Antony Littlewood at the BSC in Toronto in October 2007, and it was just a few years later, in 2010, that he asked if I would be willing to take over from him as the president/secretary. Such was the manner in which power – if it can really be called such – was passed on! From Franziska's account it seems that there were more meetings of members in the early days, which gave rise to a larger executive, comprising several members. For a long time now, however, we have had only two positions – president/secretary and treasurer. In this latter post Greg Fisher, formerly of Carleton University, took office in 2011 and served until 2015; George Bevan of Queen's University succeeded him, but soon afterwards Richard Greenfield, still in post, took over the post.

As can be seen from Richard's report in this issue, our numbers remain steady. As seems always to have been the case, courses in Byzantine studies are given here and there in Canadian universities; surveys of what was on offer may be found in issues 11 (2000), 12 (2001) and 26 (2015) of *Canadio-Byzantina*. We have very active members through much of the country, though we

hear little from the Maritimes, as a glance at the members' reports shows. In November 2014 the BSC took place at Simon Fraser University, British Columbia, at which Canadian scholars had a chance to meet and discuss the situation of Byzantine studies: a report may be found in the 2015 issue. I have taken part in the various meetings of the AIEB, both at the congresses and at the autumn inter-congrès in Athens, which I have succeeded in making coincide with my sabbatical leave. I think I can say that we have been quite active players in discussions within the AIEB, often in collaboration with the Swedish association.

The cornerstone of the committee's activities remains its bulletin: its production is the most important task for any president/secretary. It allows us to maintain contact with our colleagues and, I hope, to have a larger sense of what is going on in the field more generally.

Antony Littlewood writes: The newsletter dates from its introduction in 1992 by Daniel Sahas, although Franziska says that it came from a suggestion of mine a few years earlier to other Canadians at Kalamazoo when Professor Hayes of Toronto was given the job of approaching the Canada Council in seeking funds. No.1 is a brief six pages long and throughout

Daniel's seven issues (and one kindly compiled at short notice by Glenn Peers in 1996) was mainly concerned with giving information on conferences and members' doings, still two of the most important features of the newsletter. When I was editor (1997-2011) I established it firmly as an annual production rather than one put out just when it seemed appropriate to the editor. I also listed all members with e-mail addresses, listed all universities that automatically received copies and invited members (and twice outsiders) to contribute articles of varied interests, one becoming an annual report on excavations at Baturyn in the Ukraine (2002 to the present), with the result that my last number in 2011 numbered fifty pages.

But we are also trying to promote Byzantine studies in Canada, of course, and I am glad that our essay competition, set up in 2014, continues to attract entries each year. Doubtless we could be doing more, and I am open to suggestions as to other initiatives: given our geographical dispersion, not to mention current obstacles to travel, we might contemplate a virtual meeting of our members at some point. The issue of funding, highlighted by Franziska, has receded somewhat: we rely on our members' dues, but these have sufficed thus far both for our own dues to the AIEB and to allow us to award the essay prize each year. I see little prospect of attracting outside funding, but we no longer have any illusions about receiving such support.

Geoffrey Greatrex

If you have not renewed your subscription for this year, please send a cheque (\$30 or \$15 for students) payable to 'The Canadian Committee of Byzantinists' to Prof. Richard Greenfield, Department of History, Watson Hall, Queen's University, 49 Bader Lane, Kingston ON, K7L 3N6. Electronic payments are also accepted: see the treasurer's report in this issue.

An index of articles in Canadio-Byzantina

This is the thirty-third edition of our newsletter *Canadio-Byzantina*, first issued in 1992 (albeit originally proposed and unanimously approved in 1974) by Daniel Sahas, and regularly once early every year since 1998 by the president of the time with the exception of no. 8 in 1996, when Glenn Peers nobly and ably filled in for Daniel who was abroad.

In addition to the regular features such as activities of members, e-mail addresses of members, announcements of forthcoming scholarly meetings, reports of scholarly meetings attended by one or more members,

student essay awards, exchange of newsletters and miscellaneous news, there have been various articles by members (and occasionally by a non-member) on a diversity of other subjects. Since some of these last have been mentioned in other publications and included in members' curricula vitae, it has been thought that members may find a list of these of interest now that they have easy access to all issues of our newsletter.

The location of each item has been given as issue number, year and page(s).

Andreopoulos, 'New Programmes in Orthodox Theology', 14 (2003) 9-10

boudreau, 'Crisis at the Borders of Byzantine Art History: Preservation, Patrimony, and Armenian Heritage in Artsakh', 32 (2021) 22-5

Buck, 'Reflections of an Honorary Byzantinist', 16 (2005) 13-14

Campbell, [Obituary of Elisabeth Alföldi-Rosenbaum], 2 (November, 1992) 5-6

Cassis, 'Invisible Archaeology: Byzantium and the Rural Remains of an Empire', 22 (2011) 28-34

Caudano, 'Of Eggs, Boxes and Whales: Adventures in Byzantine Cosmology', 21 (2010) 19-24

Dimnik and Mezentsev, 'Archaeological Excavations in Baturyn (Eastern Ukraine)' annual reports have been given in *Canadio-Byzantina* every year from 13 (2002) 11 to the present

Dodd, 'A Brief Report on a Visit to Lebanon and Syria', 13 (2002) 12-14

Giroux, 'Lecture Report: The Archaeology of a Dividing Line: The Islamic-Byzantine Frontier' [lecture by A. Asa Eger on his book 'The Islamic-Byzantine Frontier'], 28 (2017) 16-17

Fotiou, see Photiou

Gray, [In Retirement] 20 (2009) 8

Gray, 'Forty + years with Leontius' [of Jerusalem], 20 (2009) 17-21

Greatrex, 'Trip to Turkey, May 2002', 14 (2003) 14-15

Greatrex, 'Pseudo-Zachariah of Mytilene and Historiography in Late Antiquity' [with bibliography], 17 (2006) 10-13

Greatrex, 'Other Canadian and International Organisations of Potential Interest to Byzantinists', 26 (2015) 17-19

Greenfield and Foley, 'Patient Endurance: the Nea Moni, Galesion, and the Importance of Archaeological Investigation', 22 (2011) 22-28

Heilo, 'The perpetual conquest', 32 (2021), 22-5

- Kaldellis, 'Review of Jonathan Harris, ed., *Palgrave Advances in Byzantine History*', 17 (2006) 14-16
- Kitchen, 'John Trevor Wortley Remembered', 31 (2020) 16
- Littlewood, 'Byzantine Exhibit at the ROM', 9 (1998) 9 Littlewood, 'Miscellaneous' [Difficulty of Visiting Libya], 16 (2005) 16-17
- Littlewood, 'Orheiul Vechi' [Moldova, with illustrations scattered through issue], 19 (2008) 21-23
- Littlewood, 'Georgia', 21 (2010) 24-28
- Littlewood, 'Armenia and Nagorno-Karabagh', 22 (2011) 34-43
- Littlewood, 'Central Asia' [Travels in Turkmenistan, Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan], 22 (2011) 43-49
- Lock, 'Book Review' [of Elizabeth Revel-Neher, 'The Image of the Jew in Byzantine Art' (English translation from French)], 7 (March 1996) 4
- McGeer, 'Teaching Byzantine History in Adult Education Programmes', 14 (2003) 10-12
- McGeer, 'Byzantine Sigillography', 15 (2004) 10-13
- McGeer, 'The Dumbarton Oaks Seals Project', 26 (2015) 16-17
- Moffat, 'Review of Michael Decker, *The Byzantine Dark Ages*', 29 (2018) 18-19
- Moffat, 'Review of A. Minchev, V. Iotov (eds), *Early Christian Martyrs and Relics and their Veneration in East and West*', 32 (2021) 26-7
- Moore, 'Iter Psellianum', 15 (2004) 9-10
- Moran, 'Searching for the Soul of Hagia Sophia', 15 (2004) 13-15
- Payton, 'Byzantium through the Back Door', 18 (2007) 7-11
- Peers, 'A Letter from a Canadian Byzantinist in Exile', 12 (2001) 10-11
- Peers, [A Letter Sent to the President and other Officials in Turkey protesting against conversion into mosques of Byzantine Churches in their country], 26 (2015) 14-16
- Photiou, 'The Byzantine Treatise of "Political Science"', 16 (2005) 10-12
- Sahas, 'G.L.Kurbatov in Canada', 1 (January, 1992) 1-2
- Sahas (with Sophia Mergiali-Sahas), 'Nicolas Oikonomides (1934-2000)', 12 (2001) 6-7
- St-Pierre, 'Que se passe-t-il au Québec?', 30 (2019) 14-15
- Shlosser, 'An Appreciation of his [Oikonomides] Stay in Canada at the Université de Montréal' [and list of theses supervised at Montréal by Oikonomides], 12 (2001) 7-8
- Shlosser, 'A Brief Tribute for Daniel Sahas, Past President of the Canadian Committee of Byzantinists', 14 (2003) 8-9
- Shlosser, 'Remembering George Galavaris', 15 (2004) 8-9
- Shlosser, 'The Canadian Committee of Byzantinists: How it Came About and Where it is Now', 15 (2004) 15-19 (reprinted in this present issue)
- Speake, 'Sir Steven Runciman Revisits Mount Athos' [at age 97], 12 (2001) 9-10
- Wortley, 'The Good is Oft Interred with their Bones', 16 (2005) 12-13
- Wortley, 'Studies on the Cult of Relics in Byzantium up to 1204' [international co-operation in producing book], 22 (2011) 18

Antony Littlewood

SHORT NOTICES

We publish below an announcement put out by the British Society for the Promotion of Byzantine Studies, which is seeking to support Turkish participation in the next international congress. This is a laudable initiative in which our own member, Alex Vukovich, is involved. Since we do not have charitable status here in Canada, there would be no point in us offering to set up our own charitable fund – but our members can of course contribute to the British one.

Society for the Promotion of Byzantine Studies

International Byzantine Studies Congress 2022

Solidarity Fund for Turkish Scholars

After a long campaign, Turkey won the nomination to host the 24th International Byzantine Studies Congress in 2021. However, due to a variety of concerns, the Congress Venice and Padua, in Italy and will take place in 2022.

The Society for the Promotion of Byzantine Studies (SPBS) is aware that our Turkish colleagues, many of them early career researchers and students, were looking forward both to hosting and participating in the Congress. Its relocation risks marginalising colleagues in Turkey, especially due to border restrictions and prohibitive conference costs, especially in the current context of a serious devaluation of the Lira compared to the Euro. It is out of solidarity with our colleagues in Turkey, especially students and early career scholars that the SPBS is fundraising for a solidarity fund that will cover full conference costs for as many students and early career scholars as possible.

See our fundraising page for more details and how to contribute: <https://www.byzantium.ac.uk/solidarity-fund/>.

The funds raised by this campaign will be used to cover visas, registration fees, travel, and accommodation, which are estimated to cost a minimum of £500 per person. Any leftover funds will spill over into a permanent fund to facilitate participation by students and early career scholars in the annual SPBS Spring Symposium.

Alexandra Vukovich for the SPBS

New textual editing tool available

Sébastien Moreau (FNRS, UCLouvain) announce the publication of ChrysoCollate, a **free** computer program for collation and critical edition in **any language** (unicode), which he has developed.

This tool offers:

- two modes: collation mode and edition mode;
- a collation table with automatic distinctive colours and previsional completion of readings;
- annotation tools for the collation table, including a system of references to the images of the witnesses that allows you to navigate easily in your textual tradition;
- automatic apparatus, according to the readings that are chosen by the editor;
- a stemma codicum checker;
- a translation box to manage and synchronise your translation;
- exportation in various formats (odt, cte, etc.).

ChrysoCollate is freely available at <https://uclouvain.be/chrysocollate/>.

A Digital Corpus of Early Christian Churches and Monasteries in the Holy Land

The six-years long project was carried out on behalf of the Hebrew University of Jerusalem, The Institute of Archaeology. It started in Oct. 2014 with a budget allotted by the Israel Science Foundation (ISF). Although still under work, some sections of it go open, partially or in full. <https://dig.corps-cmhl.huji.ac.il/>. No username or password are needed.



Website on Roman and Byzantine Arabia and neighbouring provinces

Our own member, Conor Whately, has set up a website with photos, inscriptions and more resources about Roman and Byzantine Arabia (in the first seven centuries A.D.). It may be found at: <https://romanarabia.wordpress.com>.

50th issue of *Byzantine News*

Byzantine News, a regular on-line bulletin for Byzantinists, has now reached its 50th issue, which appeared in December 2021. It contains a large range of announcements and news; all can subscribe to it for free through this website: <http://aiebnet.gr/newsletter-main/>.

Congratulations to Sergei Mariev (Mainz) and Annick Peters-Custot (Nantes) on the considerable work involved in keeping this resource going.

On-line catalogue of Byzantine Coins (Dumbarton Oaks)

At <https://www.doaks.org/resources/coins> readers will find an on-line catalogue that supplements the published catalogues from Dumbarton Oaks.

Digital Tabula Imperii Byzantini (Dig-TIB)

The Digital Tabula Imperii Byzantini (Dig-TIB) has put its Web Application, the TIB Mapviewer, online! It is entitled *Maps of Power: Historical Atlas of Places, Borderzones and Migration Dynamics in Byzantium*: <https://data1.geo.univie.ac.at/projects/tibapp>.

New department for Byzantine and Coptic Art at the Louvre?

The new president of the Louvre, Laurence des Cars, intends to create a department devoted to Byzantine and Coptic art at the Louvre. Plans were underway already for such a department, but it had been held back by the previous president. More details may be found here: <https://www.artnews.com/art-news/news/louvre-coptic-byzantine-art-department-laurence-des-cars-1234594418/>.

Follow-up grant Database of Byzantine Book Epigrams

The Database of Byzantine Book Epigrams has been steadily growing the past several years, thanks to a GOA (Concerted Research Action) grant of the Ghent University Research Council. That grant was set to expire soon, so the team has been working hard the past few months to secure new funding. All are encouraged to make use of the database and to follow the news about a new project on www.dbbe.ugent.be.

Istanbul City Walls Project Website

Initiated by the Koç University Stavros Niarchos Foundation Center for Late Antique and Byzantine Studies (GABAM) in 2017, the project digitizing the Istanbul City Walls, part of which is inscribed in the UNESCO World Heritage List, has been conducted with an international team of 40 people and now can be accessed at: <https://istanbulcitywalls.ku.edu.tr/> in Turkish and English.



Conference Announcements

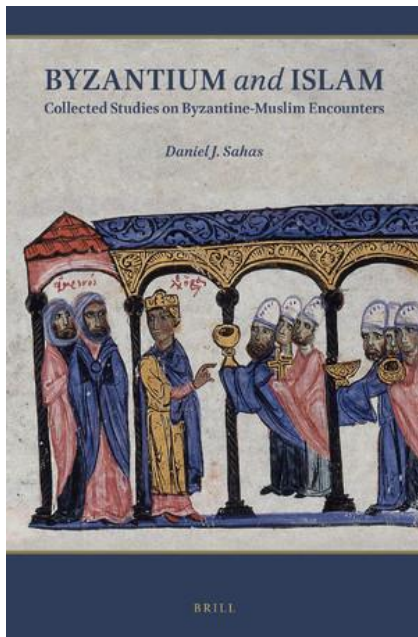
The website of the 24th International Congress of Byzantine Studies, due to take place in Venice and Padua, 22-27 August 2022, is now functioning. It may be found at <https://byzcongress2022.org/>



24th
International Congress
of Byzantine Studies
VENICE AND PADUA, 22-27 AUGUST 2022

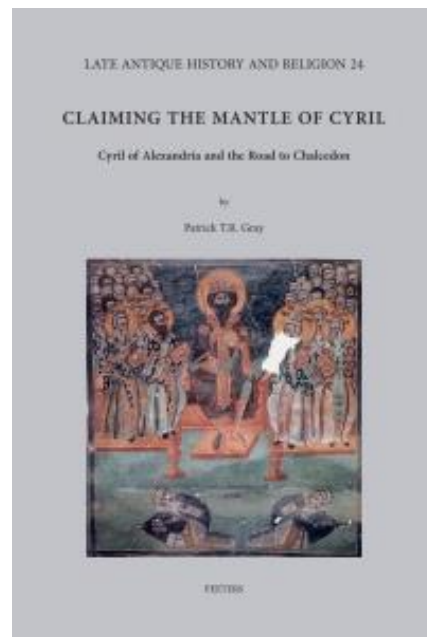
Lecture/conference reports

Our former member, Daniel Sahas, reports the publication of a volume of his collected articles by Brill, *Byzantium and Islam. Collected Studies on Byzantine-Muslim Encounters* (2021), <https://brill.com/view/title/60888?language=en>.



New book by former member

Our distinguished former member Patrick Gray has just brought out an important new book on the church in the fifth century, *Claiming the Mantle of Cyril. Cyril of Alexandria and the Road to Chalcedon* (Louvain, 2021), on which we congratulate him.



UNDERGRADUATE ESSAY COMPETITION

The winner of this year's essay contest is Griffin Chinneck from the University of Ottawa. He wrote an essay entitled, "The Long Terms Effects of the Reforms of the Komnenoi, 1081-1204". In this very interesting paper, Griffin looks at how the varied reforms of the Komnenian dynasty both worked to ensure its success in the wake of Alexios I's accession and set the stage for its later collapse in the context of the Fourth Crusade. A focal point of the analysis is the Komnenoi's famed family rule, which disrupted many traditional patterns of rulership in the Byzantine Empire. Griffin also investigates the role of the Venetians in Byzantium's liquidity crisis.

We are also pleased to announce the next Undergraduate Essay Contest in Byzantine Studies, which is designed to celebrate and reward exceptional research undertaken by undergraduate students in Canada who have written essays, in English or French, on any theme relating to Byzantine studies, i.e., concerning the eastern Roman Empire from A.D. 312 to 1453. Applicants do not need to be a major in a pertinent discipline (Archaeology, Art History, Classics, History, Medieval Studies, Near Eastern Studies, etc.) to submit their work. Furthermore, the course for which the essay was written need not be focused specifically on Byzantine Studies. The prize for the winner will be \$100.

Essays should be submitted electronically (from a university e-mail address) by either the student or the instructor on the student's behalf. In either case, the student should have the instructor's endorsement. They should be sent in pdf format to:

Dr. Conor Whately
Department of Classics
University of Winnipeg
515 Portage Ave.
Winnipeg, Manitoba Canada
Tel.: 204-786-9879
c.whately@uwinnipeg.ca

There should be no indication of the student's identity on the essay document itself. Instead, the required information should be provided on a separate document (also sent electronically) that indicates the student's name, email address, university affiliation, and the title of the paper. If the essay is being submitted by an instructor the name and email address of the applicant should be included.

The essay should be submitted as it was written for its course without revisions, with the exception of typographical corrections. It should be 10-20 pages in length (including bibliography and double-spaced). Students may submit only one essay per year.

The judging is based on both the essay's content and its form: the winning essay must be well written, clearly organized and free from errors of grammar and syntax; and the contest winner will have made good use of the pertinent sources, have covered their chosen subject thoroughly, and ideally have provided new insights on their chosen topic. The deadline for submitting material to the competition is **May 31st, 2022**. The winner will be notified in August (2022) and will be announced in a subsequent CAN-BYZ newsletter.

It is possible to submit the essay both to this contest and to that organised by SCAPAT (www.scapat.ca).