

Department of Greek and Latin: Classics 890

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Hellenism in Byzantium

Course description: This course will focus on two interrelated problems: (a) the fate of classical culture in the period between the end of antiquity and the Renaissance and (b) the revival of Hellenism as a national identity in Byzantium in the 12th-13th centuries. We will examine how the discipline of classical scholarship was invented by Byzantine writers eager to make room for Greek (pagan) literature and art in their own Christian society (much of what is considered modern *Wissenschaft* is in fact Byzantine in origin). This part of the course should be useful to classics students, who inevitably have to rely on "late," i.e., Byzantine, sources. We will also look at the gradual transformation of this scholarly enterprise into a budding national identity in Byzantium itself and consider the degree to which modern Greek identity has its origins in the medieval period.

Prerequisites: graduate student status; at least two years of Greek; or instructor's permission.

Grades and papers: The final grade for this course will be based on attendance (20%), which is mandatory; participation in classroom discussions (30%); small paper assignments and reviews (20%; see the analytical syllabus below); and a final paper (30%), which may be either an interpretive essay of roughly 20 pages on a topic chosen and researched in consultation with the instructor, or a translation with commentary of a relevant work of Byzantine literature. All absences must be excused and approved in advance. There will be no exams.

Academic Misconduct Cheating and plagiarism will not be tolerated and the University's policies will be followed in all cases. See <http://artsandsciences.osu.edu/currofc>

Disability services: If you need special accommodation based on the impact of a disability, you should contact the instructor as soon as possible. We can discuss the course format, anticipate your needs, and explore potential accommodations. We rely on the Office For Disability Services for assistance in verifying the need for accommodations and developing accommodation strategies. If you have not previously contacted the Office for Disability Services, we encourage you to do so now.

Required Background Knowledge: Within the first few weeks of the course you should have finished a general history of Byzantium. G. Ostrogorsky, *History of the Byzantine State*, would be ideal, if a bit long for your needs. If you are pressed for time, W. Treadgold, *A Concise History of Byzantium*, is probably the best. In any case, you should be especially familiar with the main events of the following reigns: Constantine I, Julian, Theodosius I, Justinian, Herakleios, Konstantinos V, Theophilos, Konstantinos VII Porphyrogenetos, Konstantinos IX Monomachos, Alexios I Komnenos, and Manuel I Komnenos, as well as with the events surrounding the Fourth Crusade of 1204.

General Reference Works: Basic information on all aspects of the Byzantine world can be found in the *Oxford Dictionary of Byzantium*. You should familiarize yourself with this as soon as possible. Entries on late antiquity and even Byzantine classical scholars can be found

in the *Oxford Classical Dictionary* (3rd edition). *Late Antiquity. A Guide to the Postclassical World*, is selective, but still useful. Finally, on all aspects of the Hellenic tradition you may consult *Encyclopedia of Greece and the Hellenic Tradition*.

Assigned readings will be placed in the drawer in the department designated for graduate seminars. Books from the library and from personal collections will be circulated among the students and instructor.

Standard Works on Byzantine Literature and Scholarship

N. G. Wilson, *Scholars of Byzantium*

P. Lemerle, *Le premier humanisme byzantin* (Greek and English translations)

H. Hunger, *Die hochsprachliche profane Literatur der Byzantiner* (2 vols; Greek translation)

Classics 890: Weekly Syllabus

WEEK 1: Hellenism in Antiquity and Late Antiquity (I)

Texts:

Favorinus, *Korinthian Oration*

Studies:

A. Kaldellis, 'The Legacies of Hellenism' (manuscript)

Athanassiadi-Fowden, P. (1977). 'The Idea of Hellenism,' *Φιλοσοφία* 7: 323-358.

WEEK 2: Hellenism in Antiquity and Late Antiquity (II)

Studies:

Bowersock, G. W. (1990). *Hellenism in Late Antiquity*. Ann Arbor: University of Michigan Press (RES).

Hall, J. M. (2002). *Hellenicity: Between Ethnicity and Culture*. Chicago and London: University of Chicago Press. chapters 1-2, 4, 6 (RES).

Assignment:

Look in LSJ at *genos* and *ethnos*.

Hall study questions: (i) What kind of evidence do we need to establish ethnicity? What is the role of archaeology in particular? (ii) What is the importance of onomastics? See esp. c. 4. (iii) Why did Athens need the barbarian?

Review of Bowersock.

WEEK 3 (I): Julian and *paideia*

Texts:

Close reading of the Greek and Latin texts in J. Bidez and F. Cumont, *Imperatoris Caesaris Flavii Claudii Iuliani Epistulae, Leges, Poematia, Fragmenta Varia*. Paris: Belles Lettres; London: Oxford University Press. 1922: #61 De professoribus, pp. 69-75.

Read the following works of Julian in W. C. Wright, *The Works of the Emperor Julian*. Cambridge: Harvard University Press; London: W. Heinemann, Ltd. (=

Loeb Classical Library), volume 2 (1913): *To the Uneducated Cynics; Fragment of a Letter to a Priest; Letter to Themistios the Philosopher* (RES).

Studies:

- G. W. Bowersock, *Julian the Apostate*. London: Duckworth. 1987: chapter 8 (RES).
- P. Athanassiadi, *Julian: An Intellectual Biography*. London and New York: Routledge. 1992: introduction and chapters 1 and 4.
- G. Downey, 'The Emperor Julian and the Schools,' *Classical Journal* 53 (1957-58) 97-103.
- B. C. Hardy, 'The Emperor Julian and his School Law,' *Church History* 37 (1968) 131-143.
- T. M. Banchich, 'Julian's School Laws: *Cod. Theod.* 13.3.5 and *Ep.* 42,' *Ancient World* 24 (1993) 5-14.

Assignment:

Thursday: What is *paideia* for Julian? What concepts in modern English does it correspond to? Give examples from his works.

WEEK 3 (II): Julian and Hellenism

Texts:

Read the following works of Julian in W. C. Wright, *The Works of the Emperor Julian*. Cambridge: Harvard University Press; London: W. Heinemann, Ltd. (= Loeb Classical Library), volume 3 (1923): *Letters* 19, 22, 25, 28, 37, 40, and 41; *Against the Galilaeans* (RES).

Studies:

- P. Athanassiadi, *Julian: An Intellectual Biography*. London and New York: Routledge. 1992: chapter 5.
- A. Cameron, 'Julian and Hellenism,' *Ancient World* 24 (1993) 25-30.
- F. Curta, 'Language, Ἑθνη, and National Gods: A Note on Julian's Concept of Hellenism,' *Ancient World* 33 (2002) 3-19.

Assignment:

What is Hellenism for Julian? Who are the Greeks? Give examples.

WEEK 4 (I): The Immediate Reaction

Texts:

Sokrates, *Ecclesiastical History* 3.12, 3.16

Gregorios of Nazianzos, *Or. 4: Against Julian*, esp. 101-109

Pseudo-Nonnos, *Commentary on Sermon 4 by Gregorios of Nazianzos* (selections)

Studies:

J. N. Smith, 'Introduction,' *A Christian's Guide to Greek Literature: The Pseudo-Nonnus Commentaries on Sermons 4, 5, 39 and 43 by Gregory of Nazianzus*. Liverpool: Liverpool University Press. 2001 (= *Translated Texts for Historians* v. 37).

WEEK 4 (II): The Long-Term Solution

Texts:

Basileios of Kaisareia, *An Address to Young Men on How to They May Benefit from Pagan Literature*

Studies:

R. Van Dam, *Kingdom of Snow: Roman Rule and Greek Culture in Cappadocia*.

Philadelphia: University of Pennsylvania Press. 2002. pp. 80-87, 181-202.

E. Fortin, 'Christianity and Paganism in Basil the Great's Address *ad adulescentes*,' and 'Basil the Great and the Choice of Hercules: A Note on the Christianization of a Pagan Myth,' in idem, *The Birth of Philosophic Christianity: Studies in Early Christian and Medieval Thought* (= Ernest L. Fortin: *Collected Essays, Volume 1*), ed. J. B. Benestad. Rowman and Littlefield. 1996. 137-168.

WEEK 5 (I): Michael Psellos

Texts:

Michael Psellos, *Chronographia*

-*To those who asked him how many kinds of philosophies there are*. Ed. J. M. Duffy and D. J. O'Meara, *Michaelis Pselli Philosophica Minora*, vol. I. #3, Stuttgart and Leipzig: Teubner. 1992. 4-11.

Studies:

A. Kaldellis, *The Argument of Psellos' Chronographia*. Leiden and Boston: E. J. Brill. 1999.

WEEK 5 (II): Greek Identity Between Byzantium and Bulgaria

Studies:

P. Stephenson, *The Legend of Basil the Bulgar-Slayer*. Cambridge: Cambridge University Press. 2003. chapters 5-8.

P. Stephenson, 'Byzantine Conceptions of Otherness after the Annexation of Bulgaria (1018),' in D. C. Smythe, ed., *Strangers to Themselves: The Byzantine Outsider*. Ashgate: Variorum. 2000. 245-257.

WEEK 6 (I): Souda

Text:

A. Adler, *Svidae Lexicon*, 5 vols. Leipzig: Teubner. 1928-1938.

Studies:

A. Kazhdan in *ODB*, v. 3, pp. 1930-1931.

P. Lemerle, *Byzantine Humanism: The First Phase (Notes and remarks on education and culture in Byzantium from its origins to the 10th century)*. Tr. H. Lindsay and A. Moffatt. Canberra: Australian Association for Byzantine Studies (= *Byzantina Australiensia* v. 3). 1986. pp. 343-345.

Assignments:

Peruse as much of the text as you can. What is it a dictionary/encyclopedia of? What is it good for? Who used it? Look through the first 50 entries or so of the letters E and K: How many are on Christian topics? How many are biographical and how many lexical (roughly)?

Read the preface (title page), and the entries on Kallimachos, Prokopios, Thucydides, and all the men called Ioulianos.

Look carefully at the alphabetical sequence of α, η, ω. What does it mean?

Cf. the entry χωρίς ἰππεῖς with P. Green, *The Greco-Persian Wars*. Berkeley, Los Angeles, and London: University of California Press. 1996. pp. 32-37.

Visit the site of the online translation project of the Souda (www.stoa.org/sol/) and submit translations for three entries that have not yet been claimed (at least three lines long each). Print these out for me as well. (Also, check out the link to “Ada,” the editor of the text and one of the great scholars of our time.)

WEEK 6 (II): Leon the Philosopher

Texts:

L. G. Westerink, ‘Leo the Philosopher: Job and Other Poems,’ *Illinois Classical Studies* 11 (1986) 193-222, here only the introduction and epigrams (pp. 193-201, esp. epigrams 4, 9, 11).

Studies:

P. Lemerle, *Byzantine Humanism: The First Phase (Notes and remarks on education and culture in Byzantium from its origins to the 10th century)*. Tr. H. Lindsay and A. Moffatt. Canberra: Australian Association for Byzantine Studies (= *Byzantina Australiensia* v. 3). 1986. pp. 171-204.

N. Wilson, *Scholars of Byzantium*. Duckworth: London. 1983. chapter 4.

P. Pattenden, ‘The Byzantine Early Warning System,’ *Byzantion* 53 (1983) 258-299.

WEEK 7: Rhetoric and Lexika

Text (for Tuesday):

Gregorios of Korinth, *On Modes*, ed. in Ch. Walz, *Rhetores Graeci*. v. 8, 1836.

Texts (for Thursday; all are on Reserve except the *Et. magnum*, which is in WEL):

Polydeukes (“Pollux”) of Naukratis (2nd cent.): *Onomastikon*. Ed. E. Berthe, *Pollucis Onomasticon*. Leipzig: Teubner. 3 vols (two of text and an index). 1900-1937 (= *Lexicographi Graeci* v. 9). This work is addressed to the emperor Commodus and is arranged topically, not alphabetically. Each book is introduced by a special preface. What survives is in part an epitome by bishop Arethas of Kaisareia (ca. 900). Read the preface to Book 1. See the subject index in v. 2, pp. 249-256. Check out the story of Herakles in v. 1, p. 14. What is it doing there? See also the terms of praise and abuse in v. 1, pp. 211-213; the arrangement by compound in v. 2, pp. 41-45; and Book 8, which is devoted to the ancient Athenian state.

Hesychios of Alexandria (5th cent.): *Lexikon*. Ed. K. Latte, *Hesychii Alexandrini Lexicon*. Copenhagen: E. Munksgaard. 2 vols (letters A-O only). 1953-1954. This is a lexikon of dialectical and rare words found mostly in poetry. It is severely abridged and entries, esp. the biblical ones, are interpolated (perhaps in the early 16th cent.). It too has probably been transmitted through Arethas. The original probably included the sources of the words. Read the preface.

Orion of Thebes (5th cent.): *Etymologikon*. Ed. F. W. Sturz, *Orionis Thebani Etymologikon*. Leipzig: I. A. G. Weigel. 1820. This is reconstructed mostly from the *Etymologikon Gudianum*. For additional fragments, see A. M. M. Collesi, 'Nuovi "Excerpta" dall' "Etimologico" di Orione,' *Byzantion* 40 (1970) 517-542 (in files). Orion was among the first to list etymologized words in alphabetical order, though in the version that survives this extends no further than the first letter (in earlier imperial times they were listed in categories, like Polydeykes' *Onomastikon*). His students in Constantinople included the empress Eudokia.

Oros of Alexandria (5th cent.): *Collection of Attic Words*. Ed. K. Alpers, *Das attizistische Lexikon des Oros: Untersuchung und kritische Ausgabe der Fragmente*. Berlin and New York: W. de Gruyter. 1981. This is reconstructed largely from the lexikon of "Zonaras." See pp. 22-35 for the manuscript tradition of Zonaras: no wonder it has not been published again in 200 years! See also p. 87 for the Souda entry on Oros.

Etymologicum magnum genuinum (9th cent.): *Etymologicum magnum genuinum, Symeonis etymologicum (una cum magna grammatica), etymologicum magnum auctum*, ed. F. Lasserre and N. Livadaras. v. 1 (only part of the letter A). Rome: Ed. dell'Ateneo. 1976. This is in part the source of the *magnum*. Note how three works are here edited together: make sure you understand how this works. Symeon was a 12th cent. grammarian, who based his work on the *genuinum* and followed it more closely than did the editor of the so-called *magnum* (see below). These Byzantine etymologika were largely (and ultimately) based on the works of Oros and Orion.

Etymologicum Gudianum: ed. A. de Stephani. 2 vols (letters A-Z only). Leipzig: Teubner. 1909-1920.

Etymologikon Mega (ca. 1150): *Etymologicum magnum*, ed. T. Gaisford. Oxford. 1848 (in WEL PA 431 F85, on its side: be very careful using it). This is based on the *genuinum* (see above), the *Gudianum* (previously believed to be connected to the circle of Photios), and the lexikon of rare words attributed to Kyrillos of Alexandria (part of its letter A is text # 6 in Bekker -- see below; there are many different versions of pseudo-Kyrillos). The *genuinum* is called that because it was the true *magnum*, on which the so-called *magnum* was based. Had enough?

Varia minora: glance through the dictionaries in I. Bekker ed., *Anecdota Graeca*, v. 1: *Lexica Segueriana*. Berlin: Nauck. 1814, esp. # 3 on verb usage (pp.117-180) and # 4 on legal (mostly Attic) terminology (pp. 181-194). I have not included Stephanos of Byzantium, *Ethnika*, lexika of specific authors (e.g., Plato), or Greek-Latin lexika.

Assignments:

Read the prefaces to Polydeukes and Hesychios. Look through all the dictionaries on reserve and try to figure out what they were used for; read sample entries and try to devise exercises like those for the Souda. Be prepared to discuss each work (i.e., take notes).

WEEK 8 (I): Photios

Text:

Photios, *Bibliotheke*: text and French tr. by R. Henry, *Photius: Bibliothèque*. Paris: Belles Lettres. 1959-1977. Partial English tr. by N. G. Wilson, *Photius: The Bibliotheca, A Selection*. London: Duckworth. 1994.

Studies:

- N. G. Wilson, introduction to op. cit.; you may also want to look at the chapter on Photios in idem, *Scholars of Byzantium*.
- W. Treadgold, 'The Macedonian Renaissance,' in idem ed., *Renaissances Before the Renaissance: Cultural Revivals of Late Antiquity and the Middle Ages*. Stanford: Stanford University Press. 1984. 75-98.
- W. Treadgold, *The Nature of the Bibliotheca of Photios*. Washington, D.C.: Dumbarton Oaks. 1980.

Assignment:

Read Photios' dedication and codd. 40 (Philostorgios), 44 (Philostratos), 60 (Herodotos), 61 (Aischines), 87 (Achilleus Tatios), 128 (Lucian), 158 (Phrynichos), 180 (Ioannes Lydos), 181 (Damaskios) -- all are in Wilson's tr. Also, skim through the Henry edition to get an overall sense of the contents and purpose of the *Bibliotheke*.

Select an author discussed by Photios whom you have also read in the original and be prepared to give brief presentation comparing your impressions or recollections to those of Photios.

WEEK 8 (II): Fragmenta

Text:

Photii Patriarchae Lexicon. Ed. Ch. Theodoridis. 2 vols (A to M). Berlin and New York: W. de Gruyter, 1982-1998.

Studies:

P. A. Brunt, 'On Historical Fragments and Epitomes,' *Classical Quarterly* 30 (1980) 477-494.

S. C. Humphreys, 'Fragments, Fetishes, and Philosophies: Toward a History of Greek Historiography after Thucydides,' in G. W. Most, ed., *Collecting Fragments*. Göttingen: Vandenhoeck and Ruprecht. 1997. 207-224.

Assignment:

With Photios' *Lexikon* at hand, read the assigned section of K. Tsantsanoglou, *New Fragments of Greek Literature from the Lexicon of Photius*. Athens: The Academy of Athens. 1984, and give a presentation on what has been found and what can be done with it.

WEEK 9: Ancient Art in Constantinople

Texts:

- Eusebius, *Life of Constantine* 3.54. Tr. A. Cameron and S. G. Hall. Oxford: Clarendon Press. 1999. 143-144, 301-303.
- Parastaseis Sytomoi Chronikai*. Ed. and tr. A. Cameron and J. Herrin, *Constantinople in the Early Eighth Century: The Parastaseis Syntomai Chronikai*. Leiden: E. J. Brill. 1984.
- Niketas Choniates, *History* 647-655. Tr. H. J. Magoulias. *O City of Byzantium, Annals of Niketas Choniates*. Detroit: Wayne State University Press. 1984. 357-362 (the destruction of ancient art by the Crusaders in 1204).

Studies:

- A. Kazhdan, *A History of Byzantine Literature (650-850)*. Athens: National Hellenic Research Foundation. 1999. 308-313, on the *Parastaseis*.
- L. Safran, 'Points of View: The Theodosian Obelisk Base in Context,' *Greek, Roman, and Byzantine Studies* 34 (1993) 409-435.
- T. F. Madden, 'The Serpent Column of Delphi in Constantinople: Placement, Purposes, and Mutilations,' *Byzantine and Modern Greek Studies* 16 (1992) 111-145.
- S. G. Bassett, 'The Antiquities in the Hippodrome of Constantinople,' *Dumbarton Oaks Papers* 45 (1991) 87-96.
- H. Saradi-Mendelovici, 'Christian Attitudes toward Pagan Monuments in Late Antiquity and Their Legacy in Later Byzantine Centuries,' *Dumbarton Oaks Papers* 44 (1990) 47-61.
- C. Mango, 'Antique Statuary and the Byzantine Beholder,' *Dumbarton Oaks Papers* 17 (1963) 53-75.