

Recommended Reading for SHWEP Special Episode: Constantinople Considered as a Talismanic City

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1 Primary Access

John Lydos' *De mensibus*:

Richard Wünsch. *Antikes Zaubergerät aus Pergamon*, volume 6 of *Jarhrbuch des Kaiserlich Deutschen Archäologischen Instituts*. Georg Reimer, Berlin, 1905.

Hooker's English translation of Lydos:
<https://archive.org/details/JohnLydusOnTheMonthsTr.Hooker2ndEd.2017>

The *Parastaseis Syntomoi Chronikai*:

Averil Cameron and Judith Herrin, editors. *Constantinople in the Early Eighth Century: The Parastaseis Syntomoi Chronikai. Introduction, Translation and Commentary*. Brill, Leiden, 1984.

The *Patria*:

T. Preger. *Scriptores originum constantinopolitanarum*. Teubner, Leipzig, 1901–1907. As far as I know, no English translation exists.

2 Relevant to the Theurgic Constantinople, Specifically

A. Baldini. Il filosofo Sopatro e la versione pagana della conversione di

Costantino. *Simblos*, 1:265–86, 1995.

T. D. Barnes. *Constantine and Eusebius*. Harvard University Press, Cambridge, MA, 1981 [dismisses claims that there might have been ‘pagan elements’ involved in the foundation of Constantinople, p. 222].

Lellia Cracco Ruggini. Vettio Agorio Pretestato e la fondazione sacra di Costantinopoli. In Giorgio Bretschneider, editor, *Philias kharin, Miscellanea in onore di E. Manni*, pages 595–610. Rome, 1979 [accepts the plausibility of the theurgic foundation, and indeed of Prætextatus’ participation in it].

S. Mazzarino. *Antico, tardoantico ed era costantiniana I*. Edizioni Dedalo, Bari, 1974 [takes the story of the theurgic foundation seriously, pp. 441 ff.].

F. Paschoud. Zosime 2,29 et la version païenne de la conversion de Constantin. *Historia*, 20:334–53, 1971.

R. Penella. *Greek Philosophers and Sophists in the Fourth Century A.D. Studies in Eunapius of Sardis*. Leeds, 1990 [see esp. 34 n. 81, et 51 n. 28 for Prætextatus].

3 The Built Environment, Statues, and the Constantinopolitan Weird

Benjamin Anderson. Classified Knowledge: The Epistemology of Statuary in the *Parastaseis Syntomoi Chronikai*. *Byzantine and Modern Greek Studies*, 35:1–19, 2011.

Gilbert Dagron. *Constantinople imaginaire. Études sur le recueil des Patria*. Presses Universitaires de France, Paris, 1984.

Liz James. ‘Pray Not to Fall into Temptation and Be on Your Guard’: Pagan Statues in Christian Constantinople. *Gesta*, 35(1):12–20, 1996.

Cyril Mango. Antique Statuary and the Byzantine Beholder. *Dumbarton Oaks Papers*, 17:55–59, 1963.

Glenn Peers. *Animism, Materiality and Museums: How do Byzantine Things Feel?* ARC Humanities Press, Leeds, 2021.

4 On Constantinople’s Horoscope (with thanks to Dorian Greenbaum)

First of all, see: David Pingree. The Horoscope of Constantinople. In Y. Maeyama and W. G. Salzer, editors, *PRISMATA. Naturwissenschaftsgeschichtliche Studien. Festschrift für Willy Härtner*, pages 305–15. Wiesbaden, 1977.

After consulting the basics with Pingree, check out:

László Levente. Revisiting the Authenticity of Porphyry’s Introduction to Ptolemy’s “APOTELESMATICS”. *Classical Philology*, 116(3):392–411, 2021 [pp. 46–76 contains a useful discussion of the charts of six ancient cities, including Constantinople, as well as discussions of earlier scholarship; it would seem that our current chart the city doesn’t make sense, and either errors were made in the original calculation or have crept in subsequently].

Paul Magdalino. *L’Orthodoxie des astrologuesL La science entre le dogme et la divination à Byzance (VIIe-XIVe siècle)*. Number 12 in Réalités Byzantines. Lethielleux, Paris, 2006 [an interesting study of the rôle of astrology in East Roman culture generally; one might not agree with the overarching thesis, but it’s a great general discussion].

Maria Papathanassiou. Stephanos of Alexandria: A Famous Byzantine Scholar, Alchemist and Astrologer. In Paul Magdalino and Maria Mavroudi, editors, *The Occult Sciences in Byzantium*, pages 163–203. La Pomme d’Or, Geneva, 2006 [contains some relevant discussion of the horoscope of Constantinople].

5 Eschatological Constantinople

Albrecht Berger. Das apokalyptische Konstantinopel. Topographisches in apokalyptischen Schriften der mittelbyzantinischen Zeit. In Wolfram Brandes and Felicitas Schmieder, editors, *Endzeiten. Eschatologie in den monothe-*

istischen Weltreligionen, number 16 in Millennium-Studien, pages 135–55. De Gruyter, Berlin/New York, NY, 2008.

Paul Magdalino. The History of the Future and its Uses: Prophecy, Policy and Propaganda. In Roderick Beaton and Charlotte Roueché, editors, *The Making of Byzantine History: Studies Dedicated to Donald M. Nicol*, pages 3–34. Variorum, Aldershot, 1993.

Paul Magdalino. The Year 1000 in Byzantium. In Paul Magdalino, editor, *Byzantium in the Year 1000*, volume 45, pages 233–270. Brill, Leiden, 2003.

Paul Magdalino. The End of Time in Byzantium. In Wolfram Brandes and Felicitas Schmieder, editors, *Endzeiten. Eschatologie in den monotheistischen Weltreligionen*, number 16 in Millennium-Studien, pages 119–33. De Gruyter, Berlin/New York, NY, 2008.