

**HIEU 104B: The Byzantine Empire, 2
(7th to 11th centuries)**



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INTRODUCTION

Instructor: Paul Stephenson, Department of History

Course code: HIEU104B

Classes are held on Mondays and Wednesdays, 5.00pm-6.20pm

Course description

This course is devoted to the Byzantine empire between the death of Constantine IV and that of Constantine IX (i.e., c. AD 685-1055). Our gaze will fall on the Eastern Mediterranean lands that formed an empire ruled from Constantinople, whose inhabitants principally spoke Greek but called themselves Romans. We shall also attend to lands occupied by Arabs, Slavs, Bulgars, Armenians and even Vikings. The geographical range of our interests will be extremely wide, and a good amount of political and cultural history should be mastered as the weeks pass. We shall attend to several key themes, namely: the rhetoric, image and reality of power, notably imperial power; holy men, holy women, saints and eunuchs in society and literature; war and diplomacy, holy or otherwise; the city of Constantinople, as urban reality and ceremonial stage; climate change, natural disasters and disease. We end with the rise of Islam and the initial Byzantine responses. HIEU 104B will pick up from there.

Students will become familiar with a full range of sources for middle Byzantine history, both visual and written, and will subject primary sources to scrutiny in translation. They will explore institutions (e.g., the imperial office, monasteries), practices (e.g., warfare, diplomacy, ritual) and material resources (e.g., coinage). Byzantine art and architecture, literature and theology, will be studied in addressing aspects of the culture and ideology of the empire. Principal tasks throughout will be to understand forces for continuity and processes of transformation, and the limitations our sources place on their comprehension.

Summary of course requirements

- (a) You should plan to attend all classes, which provide the essential framework for further study.
- (b) Lectures are interactive. You should try to participate in all class discussions.
- (c) You must submit two essays/ term papers of 1200-1500 words each on or before the deadlines, which are listed below.
- (d) You may be asked to attend additional meetings by arrangement.

COURSE SCHEDULE

SPRING 2012	MONDAY, 5.00-6.20pm	WEDNESDAY, 5.00-6.20pm
WEEK 1	Introduction	Byzantium in c. 700
<i>April 2, 4</i>	Mango: 129-50	Laiou 2002
WEEK 2	Iconoclasm, 1	Iconoclasm, 2
<i>April 9, 11</i>	Mango: 151-62	Mango: 169-208
WEEK 3	Slavs and Bulgars	Khazars, Magyars, Rus
<i>April 16, 18</i>	Mango: 230-47	Shepard 1974
WEEK 4	Money, Coins, Economy	Constantinople
<i>April 23, 25</i>	Morrisson 2010	Mango: 163-8
WEEK 5	Imperial Ceremony, 1	Imperial Ceremony, 2
<i>April 30, May 2</i>	McCormick 1985	Mango 2000
WEEK 6	Learning	Monks and Saints
<i>May 7, 9</i>	Mango: 214-29	Munitiz 2010
WEEK 7	Slavery and Death	Women, Men and Eunuchs
<i>May 14, 16</i>	Prinzing 2010	Kaldellis 2010; Tougher 2010
WEEK 8	Tenth Century	Byzantium at War
<i>May 21, 23</i>	Mango: 209-13; Maguire 1988	Haldon 2010; Sullivan 2010
WEEK 9	<i>No Class: Mem. Day</i>	Basil the Bulgar-slayer
<i>May 28, 30</i>		Stephenson 2000
WEEK 10	Byzantine Background to the First Crusade	Conclusions
<i>June 4, 6</i>	Kolbaba 2010	

Compulsory Reading for Classes

Note that in this course we shall rely a good deal on chapters from Stephenson 2010 (details below). If a paper is listed as Name 2010, look in the readings folder on TED, where a PDF will most likely be located.

Mango = C. Mango, ed., *The Oxford History of Byzantium* (Oxford, 2002), which has chapters by a number of distinguished scholars. Although for brevity's sake, I have referred to this as Mango, please remember to cite this in essays according to chapter and author, not simply as, for example, Mango 2002, p. 123.

Laiou 2002 = A. Laiou, 'Political history, an outline', in A. Laiou, ed., *The Economic History of Byzantium* (Washington, D.C., 2002), 9-28 (although we stop at p. 20). See TED or download from:

http://www.doaks.org/publications/doaks_online_publications/EHB.html

Maguire = H. Maguire, 'The Art of Comparing in Byzantium', *Art Bulletin* 70 (1988): 88-103. Download from JSTOR.

Mango 2000 = C. Mango, 'The triumphal way of Constantinople and the Golden Gate', *Dumbarton Oaks Papers* 54 (2000): 173-88. Download from JSTOR.

McCormick 1985 = M. McCormick, 'Analyzing imperial ceremonies', *Jahrbuch der österreichischen Byzantinistik* 35 (1985): 1-20. Currently to be downloaded from: <http://isites.harvard.edu/icb/icb.do?keyword=k40117&pageid=icb.page188194>

Shepard 1974 = J. Shepard, 'Some problems of Russo-Byzantine relations, c. 860-c. 1050', *Slavonic and East European Review* 52 (1974): 10-33. JSTOR.

Stephenson 2000 = P. Stephenson, 'The legend of Basil the Bulgar-slayer', *Byzantine and Modern Greek Studies* 24 (2000): 102-32

Stephenson, P. ed. (2010) *The Byzantine World*, London and New York. Please cite the chapters in your essays by author and chapter title.

General and Introductory reading (not compulsory, but very useful)

Cavallo, G. ed. (1997) *The Byzantines*. Chicago and London, addresses Byzantine "types," covering a longer period than this course.

Gregory, T. E. (2005) *A History of Byzantium*. Oxford. A decent little textbook.

Harris, J. ed. (2005) *Palgrave Advances in Byzantine History*. New York.

Herrin, J. (2007) *Byzantium. The Surprising Life of a Medieval Empire*, Princeton, takes a novel approach, inspired by the way we now read (i.e. in small chunks), offering very short chapters on a range of subjects.

James, L. ed. (2010) *A Companion to Byzantium*, Oxford. I reviewed this online, so provide outlines of some chapters:

<http://www.history.ac.uk/reviews/review/1019>

Jenkins, R. J. H. (1966) *Byzantium: the Imperial Centuries, AD 610-1071*. London.

Jeffreys, E. et al., eds. (2008) *Oxford Handbook of Byzantine Studies*, Oxford, may be found to complement Kazhdan (1991).

Kazhdan, A. ed. (1991) *The Oxford Dictionary of Byzantium*, 3 vols. Oxford, is the essential reference tool.

Mango, C. (1980) *Byzantium. The Empire of the New Rome*. London, covers a longer period thematically, but full of insights.

Shepard, J. (2008) *Cambridge History of the Byzantine Empire*, Cambridge.

Treadgold, W. (1997) *A History of the Byzantine State and Society*, Stanford CA. Also an ACLS eBook.

Whittow, M. (1996) *The Making of Byzantium*, Berkeley and LA. An ACLS eBook.

JOURNALS

The more notable journals in the field are: *Byzantine and Modern Greek Studies*; *Byzantion*; *Byzantinische Zeitschrift*; *Byzantinoslavica*; *Dumbarton Oaks Papers*; *Revue des études byzantines*. Several are available through the library (databases may include JSTOR, Maney, SWETS, etc.). In addition, a number of important journals are now available online for free:

Greek, Roman and Byzantine Studies:

<http://www.duke.edu/web/classics/grbs/online.html>

Byzantina Symmeikta (mostly in Greek, but some articles in English and French)

<http://www.byzsym.org/index.php/bz>

Hugoye: Journal of Syriac Studies (lots of useful articles for broader context):

<http://syrcom.cua.edu/Hugoye/index.html>

The Historical Review / La revue historique (mostly modern Greek, but has some articles of interest to Byzantinists)

<http://www.historicalreview.org/index.php/historicalReview>

Zbornik radova Vizantoloshkog Instituta (not all the articles are in Serbian!):

<http://www.doiserbia.nb.rs/journal.aspx?issn=0584-9888>

Access to some parts of volumes from the Austrian Academy of Sciences:

<http://hw.oeaw.ac.at/prospekte/Byzantinistik>

ADDITIONAL RESOURCES

Prof. Stephenson maintains WWW pages that contain translations, notes, bibliographies, chronologies, and images:

<http://www.paulstephenson.info>

ESSAYS / TERM PAPERS

The course will be examined by term papers, which I prefer to call essays. You will write two essays, a Midterm (40%) and a Final (50%). The other 10% of your final grade will be awarded for class attendance and participation. You should choose which essay subject you wish to pursue based on class discussions, but also on what books are available to you. Each essay will be entirely your own work, but it may (indeed should) draw on the materials discussed in class.

Essay Guidelines

(a) Each essay must be no shorter than 1200 words and no longer than 1500 words, which is between 4 and a little over 5 printed pages, if you are using Times 12pt font, double-spaced. I recommend that you do, and certainly double-space the essay. You must be accurate in the count. If using Microsoft Word use "Tools/Word Count" to ensure you are on target. Footnotes or endnotes must be counted in the 1500 words, but the bibliography should be counted separately.

(b) Each essay must be accompanied by a full bibliography (not included in the 1500 word limit). Only include the works you have cited in footnotes or endnotes, as this is an incentive to show what you have read and how it helped your argument. If you read much more but did not cite it, list those extra works separately, explaining in a note what you gained from the reading that was not relevant to the essay. Please ensure that your endnotes or footnotes follow an established convention (e.g. copy the style used in a book or article you have read). You can use any system, just be consistent.

(c) Each essay must be delivered by the deadline specified. Let me know as soon as possible if you are unable to meet a deadline. Acceptable reasons for late delivery of an essay are established by the department and university.

(d) Each essay must be submitted in one hard (paper) copy and one digital copy as a Word document (which enables a plagiarism check and word count). Naturally, plagiarism carries a heavy penalty. If you are unclear about what constitutes plagiarism, please consult the UCSD library page below:
<http://libraries.ucsd.edu/locations/ssh/guides/preventing-plagiarism/index.html>

Deadlines for essay submission:

Midterm essay must be submitted at or before 5pm, May 2, 2012

Final essay must be submitted at or before 5pm, June 6, 2012

ESSAY QUESTIONS, READING REQUIREMENTS

Far fuller reading lists for each major topic addressed in class are provided below. You are NOT expected to read everything on these lists, but certainly the more you read the more you will benefit from the course, and the better informed your essay will be. If the book listed is not available in the library, then please let me know so I can modify the reading lists or ask the library to order the book. It takes time to build a good working library, and we can supply much of the material for now as PDFs.

MIDTERM ESSAYS

1. Icons and Iconoclasm

Your principal Greek sources for the period are: Theophanes the Confessor, *The Chronicle of Theophanes Confessor: Byzantine and Near Eastern history, AD 284-813*, trans. with introduction and commentary by Cyril Mango and Roger Scott, Oxford 1997, pp. 542-626; Nikephoros, Patriarch of Constantinople, *Breviarium historicum. Short history*, Washington, D.C, 1990, pp. 133-9 (English text) = chapters 64-66. This can be found online, at least as a preview on Googlebooks.

Additional key sources are translated in both D. J. Sahas (1986), *Icon and Logos. Sources in Eighth-century Iconoclasm* (Toronto); and A. Bryer, A. & J. Herrin, eds (1977) *Iconoclasm*, Birmingham. The latter is an ACLS eBook.

On origins, see: Brown, P. (1973) 'A Dark-Age Crisis: aspects of the Iconoclastic controversy', *English Historical Review* 88: 1-34; Herrin J. (1987), *The Formation of Christendom*, Princeton, esp. pp. 307-43; Brubaker, L. (1988), 'Icons before Iconoclasm', in *Morfologie Sociali e Culturali in Europa fra Tarda Antichità e Alto Medioevo = Settimane di Studio del Centro Italiano di Studi sull'Alto Medioevo* 45 (Spoleto, 1998), pp. 1215-54; Haldon J. (1977), 'Some remarks on the Background to the Iconoclast Controversy', *Byzantinoslavica* 38: 161-184. Very recently, a huge new interpretation has appeared: Brubaker, L. and J. Haldon (2011) *Byzantium in the Iconoclast Era, c. 680-850. A History*, Cambridge. This follows Brubaker, L. & J. Haldon, with R. Ousterhout (2001) *Byzantium in the iconoclast era (ca.680-850): the sources, an annotated survey*. Birmingham. Also, see <http://www.paulstephenson.info/trans/iconoclasm.html>
<http://www.paulstephenson.info/trans/IconoclasmII.html>

For how it ended (if it even began), and the triumphant view of icons, read the partial description of the apse mosaic of the Virgin and child intoned by the Patriarch Photius in C. Mango ed. (1972), *Art of the Byzantine Empire 312-1453*, Englewood Cliffs, N.J., pp. 187-90; Google Books (http://books.google.com/books?id=rSvf_KMYQiwC).

Be sure to look at the image, preserved in the apse of Hagia Sophia today. For further commentary: James, Liz (2004), 'Sense and sensibility in Byzantium', *Art History* 27/4: 522-37; and N. Oikonomides, 'Some remarks on the apse mosaic of St. Sophia', *Dumbarton Oaks Papers* 39 (1985): 111-15 (JSTOR). For the art, generally, read a selection of: Demus, O. (1955) *Byzantine Mosaic Art*, London; Kitzinger, E. (1995) *Byzantine Art in the Making*; Mango, C. (1976), *Byzantine Architecture*, New York; Pelikan, J. (1990), *Imago Dei*, Princeton; Pentcheva, B. (2006) *Icons and Power. The Mother of God in Byzantium*; Safran, L. ed. (1998), *Heaven on Earth*, University Park, PA.

Essay Questions (choose one question): Was the period of Iconoclasm more one of redefinition than destruction?

OR:

"There was no Byzantine period of Iconoclasm." Discuss.

2. Orthodox Culture and the Slavs

Primary source: Letter of Pope Nicholas to Boris Use the translation by North, which can be downloaded from several places.

<http://www.fordham.edu/halsall/basis/866nicholas-bulgar.html>

http://www.pravoslavieto.com/history/09/866_responce_pope_Nicholas_I.htm

Some general accounts: Dvornik, F. (1953), *The Slavs: Their early history and civilization*, Boston, MA.; Obolensky, D. (1971), *The Byzantine Commonwealth. Eastern Europe 500- 1453*, London; Stephenson, P. (2000), *Byzantium's Balkan Frontier. A Political Study of the Northern Balkans, 900-1204*. Cambridge. Also an ACLS e-book.

On conversion: Dvornik, F. (1970), *Byzantine Missions among the Slavs*, New Brunswick; Fletcher, R. (1997), *The Conversion of Europe. From Paganism to Christianity 371-1386 AD*, London. But see the very important article by Shepard, J. (2002), in Mango, ed., *The Oxford History of Byzantium*. And compare to Shepard, J. (1992), 'Byzantine diplomacy, AD 800-1204: means and ends', in J. Shepard & S. Franklin, eds, *Byzantine Diplomacy*, Aldershot, pp. 41-71. Read more of the papers in this important collection on diplomacy, and locate additional essays by Shepard in other collections if possible.

More works on diplomacy and the Slavs by Obolensky, D. (1963), 'The principles and methods of Byzantine diplomacy', in Obolensky 1994; Obolensky, D. (1967) 'Cyril and Methodius and the Christianization of the Slavs', in Obolensky (1994),

pp. 243-58; Obolensky, D. (1988), *Six Byzantine Portraits*, Oxford; Obolensky, D. (1994) *Byzantium and the Slavs*. New York.

For contemporary events, involving Rus (are they Slavs?): Vasiliev, A. A. (1946) *The Russian Attack on Constantinople in 860*. Also an ACLS eBook. Franklin, S. and J. Shepard (1996) *The Emergence of Rus*, London. And for contemporary events involving the Franks, notably diplomatic contacts with Byzantium, see McCormick, M. (1994) 'Diplomacy and the Carolingian encounter with Byzantium', a PDF on TED.

Essay Question (choose one question):

Why did Byzantium wish to effect the conversion of the Slavs in the ninth century?

OR:

"Missionary activity was simply a branch of Byzantine diplomacy." Discuss.

3. Middle Byzantine Constantinople

Read first about the imaginary city: *Constantinople in the early eighth century: the Parastaseis syntomoi chronikai*, eds. Averil Cameron and Judith Herrin, Leiden 1984. Online text here:

<http://www.kcl.ac.uk/kis/schools/hums/byzmodgreek/Z304/Parastaseis.htm>

Some comments here:

(A) Constantinople: The Fabric of the City, is a useful series of peer-reviewed articles presented at a symposium and published in a journal *Dumbarton Oaks Papers* 54 (2000), which can be downloaded from JSTOR. Make sure you read the short introduction, by Maguire and Ousterhout, before the articles.

(B) In addition, one might find some chapters of use in the Economic History of Byzantium, available online:

http://www.doaks.org/publications/doaks_online_publications/EHB.html

But remember to maintain focus on the Middle period (up to c. 1055).

(C) Remember to make full use of JSTOR (for example, searching on 'Byzantine' and 'Constantinople'), checking journals in archaeology, classics and history). I attach a link to get you started.

<http://www.jstor.org/pss/2852356>

On the *realia* of life in Medieval Constantinople, see: Miller, Dean (1969), *Imperial Constantinople*. Also an ACLS eBook. Mango, C. (1993), *Studies on Constantinople*, Aldershot. (A collection of important essays supplemented by chapters in Mango, C., & G. Dagron (eds.) (1995) *Constantinople and its Hinterland*, Aldershot. C. Mango, 'Antique statuary and the Byzantine beholder', *Dumbarton Oaks Paper* 17 (1963), 53-75, JSTOR, is very important.

Necipoglu, N. ed. (2001), *Byzantine Constantinople: Monuments, Topography and Everyday Life*. The Medieval Mediterranean 33. Leiden, Boston and Cologne. For those able to read French: ; Mango, C. (1990), *Le développement urbain de Constantinople (IVe-VIIe siècles)*. 2nd edn. Paris. Magdalino, P. (1996), *Constantinople Médievale. Etudes sur l'évolution des structures urbaines*, Paris. Magdalino summarizes his ideas in James, *Companion to Byzantium*, pp. 43-54 (see also the next chapter by Holmes).

On government in the city, see the vital snapshot provided by Bury, J. B. (1911) *The Imperial administrative system in the ninth century*, London. Also an ACLS eBook.

Essay Question (choose one question):

To what extent was the image of Constantinople distinct from urban reality?

OR:

"In the Middle Byzantine Period, Constantinople was Byzantium." Discuss.

FINAL ESSAYS

4. Women, Men and Eunuchs in Middle Byzantium

Primary Sources:

Read A. Laiou, tr., 'The Life of St Mary the Younger', in: A.-M. Talbot, ed., *Holy Women of Byzantium*, Washington, DC, 1998, pp. 239-89.

<http://www.doaks.org/ATHW.html>

You might also be interested in the lives in *Holy Women of the Syrian Orient*, trans. S. Brock and S. Ashbrook Harvey (1998), Berkeley and London. Contrast this with an empress of your choice. Be led by the following: Garland, Lynda (2006), *Byzantine Women: Varieties of Experience, A.D. 800-1200*, London; Herrin, Judith (2001), *Women in Purple. Rulers of Medieval Byzantium*, London, which is an ACLS eBook; Connor, Carolyn L. (2004), *Women of Byzantium*, London and New Haven.

Beware older biographical studies, including Diehl, Charles (1927; 1967), *Byzantine Empresses*, London, which takes a very dated approach. This might also be said of A. Bridge (1978) *Theodora*. Librarians tend to have a lot of bad narrative and biographical accounts, so be careful.

Be sure to consider the implications of Pentcheva, B. (2006) *Icons and Power. The Mother of God in Byzantium*. Compare with the papers in Vassilaki, M., ed. (2005) *Images of the Mother of God. Perceptions of the Theotokos in Byzantium*. And for the very end of our period: A. Kaldellis, (2007) *Mothers and Sons, Fathers and Daughters. The Byzantine Family of Michael Psellos*, South Bend.

On eunuchs, see also the various works by S. Tougher, including his paper in P. Stephenson, ed., *The Byzantine World* (London, 2010), but also more expansively his *The Eunuch in Byzantine History and Society* (Abingdon, 2008). Compare this with K. Ringrose, *The Perfect Servant* (Chicago, 2003), which is an ACLS Humanities eBook.

More generally on gender in Byzantium: James, Elizabeth, ed. (1997) *Women, Men and Eunuchs. Gender in Byzantium*, London; and chapters in *Gender in the early medieval world*, ed. L. Brubaker and J. Smith (Cambridge, 2004)

Essay Questions (choose one):

"For the Byzantines, the ideal woman was a pious mother." Discuss.

OR:

What did eunuchs mean in Byzantium?

5. The Byzantine Emperor and his Image

Primary sources for this topic are principally visual, although one should focus also on rhetoric (panegyric). You may select any images you wish, but be sure to locate writings about each image you choose, don't just speculate based on your own view or what you may hear in lectures.

For tips on how to interpret Byzantine art, and how to relate it to rhetoric, see H. Maguire (1988), 'The Art of Comparing in Byzantium', *Art Bulletin* 70: 88-103, which should be downloaded from JSTOR. Look also at the immediately preceding article by A. Cutler.

Stephenson, P. (2003), *The Legend of Basil the Bulgar-slayer*, Cambridge, has a chapter devoted to the image of the emperor in art, and addresses an image in the same psalter discussed by Maguire. You might also try to read Grabar, Andre (1936) *L'empereur dans l'art byzantin: recherches sur l'art officiel de l'empire d'Orient*. Also an ACLS eBook. If you cannot manage the French, at least look at the pictures!

On panegyric, start with: Dennis, G. T. (1997), 'Imperial Panegyric: rhetoric and reality', in H. Maguire, ed., *Byzantine Court Culture from 829 to 1204*, 131-40. Read more generally in this excellent collection, esp. Maguire, H. (1997), 'The heavenly court', 247-58; and Kalavrezou, I. (1997), 'Helping hands for the empire: imperial ceremonies and the cult of relics at the Byzantine court', 53-79.

See what is useful in Jenkins, R. J. H. (1970) *Studies on Byzantine History of the Ninth and Tenth Centuries*, an ACLS eBook.

On ceremonial, inauguration and triumphal rulership: Dagron, G. (2003), *Emperor and Priest. The Imperial Office in Byzantium*. Cambridge; McCormick, M. (1986), *Eternal Victory. Triumphal Rulership in Late Antiquity, Byzantium and the early Medieval West*, Cambridge & Paris; McCormick, M. (1985), 'Analyzing imperial ceremonies', a PDF on TED.

Nelson, J. (1976), 'Rulers inauguration rituals in Byzantium and the West in the early middle ages', *Studies in Church History* 13: 97-119; reprinted in her *Politics and ritual in early medieval Europe*, London 1986.

Ostrogorsky, G. (1956), 'The Byzantine emperor and the hierarchical world order', *Slavonic and East European Review* 35: 1-14. PDF on TED.

Essay Questions (choose one):

How and why was the imperial image constructed?

OR: To what extent was the imperial image a fiction?

6. The Byzantines at War

Start with: Leo the Deacon: English translation: *The History of Leo the Deacon. Byzantine Military Expansion in the Tenth Century*, eds. & trans. A.-M. Talbot and D. Sullivan, Washington, DC (2005).

Also: <http://www.paulstephenson.info/trans/LeoVI.html>

Additional primary sources should be consulted in: McGeer, E. (1995) *Sowing the Dragon's Teeth. Byzantine Warfare in the Tenth Century*. Washington DC.

And here: http://www.paulstephenson.info/trans/military_texts.html

McGeer, E. (2003), 'Two military orations of Constantine VII', in J. Nesbitt, ed., *Byzantine authors: literary activities and preoccupations: texts and translations dedicated to the memory of Nicolas Oikonomides*, The Medieval Mediterranean 46, Leiden, pp. 111-35.

Secondary literature:

Dennis, G., 'Religious services in the Byzantine army', in *Eulogema. Studies in Honor of Robert Taft* (Rome, 1993) = *Studia Anselmiana* 110 (1993): 107-17. PDF on TED.

Dennis, G. (1997) 'The Byzantines in battle', in K. Tsiknakis, ed., *Byzantium at War*, Athens, pp. 165-78. PDF on TED.

John Haldon is the principal living military historian of Byzantium: Haldon, J. (1999), *Warfare, state and society in the Byzantine world, 565-1204*, London; Haldon, J. (2001), *The Byzantine Wars*, Stroud; Haldon, J. (2007), *Byzantine Warfare*. A collection of essential essays. You'll find his other books.

Kolbaba, T. (1998), 'Fighting for Christianity: Holy War in the Byzantine Empire', *Byzantion* 68: 194-221. PDF supplied on TED. Compare with Taft, R. 'War and peace in the Byzantine divine liturgy', also supplied as a PDF on TED.

Stephenson, P. (2007) Imperial Christianity and Sacred Warfare in Byzantium, in: *Belief and Bloodshed. Religion and Violence across Time and Tradition*, ed. J. K. Wellman, Jr. (Lanham, MD: Rowman and Littlefield 2007), pp. 81-93. PDF supplied on TED. You might also find two more articles useful: Stephenson, P. and B. Shilling (2012) 'Nicholas the Monk, former Soldier', PDF on TED; and Stephenson, P. (2003), 'The Balkan frontier in the year 1000' in: P. Magdalino, ed., *Byzantium in the Year 1000*, Leiden, pp. 109-33.

See also the various books by W. E. Kaegi included among the ACLS ebooks. Treadgold is perhaps less reliable, and disagrees with much of Haldon's and Kaegi's work.

If you wish to proceed towards the Crusades, then there are several excellent papers in the following collection that may be pertinent to your approach: *The Crusades from the Perspective of Byzantium and the Muslim World*, eds. Angeliki E. Laiou and Roy Parviz Mottahedeh (Washington, DC, 2001):

http://www.doaks.org/publications/doaks_online_publications/LACR.html

In addition, you will need to read carefully some Byzantine perspectives, notably books 10 and 11 in the *Alexiad of Anna Comnena*, which can be found online:

<http://www.fordham.edu/halsall/basis/AnnaComnena-Alexiad.asp>

Essay Questions (choose one)

How and why did Byzantine military fortunes change in the tenth century?

OR

Were there Byzantine crusades before the Crusades?