

**HIEU 104A: The Byzantine Empire, I
(3rd to 7th centuries)**



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INTRODUCTION

Instructor: Paul Stephenson, Department of History

Course code: HIEU104A

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

Course description

This course is devoted to the Byzantine empire between the birth of Constantine I and the death of Constantine IV (i.e., c. AD 270-685). 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 Persians and Arabs, by Slavs and Bulgars, Armenians and others. 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 rise and triumph of Christianity, and its redefinitions; the rhetoric, image and reality of power, notably imperial power; holy men, holy women and saints 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 early 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 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

WINTER 2012	MONDAY, 5.00-6.20pm	WEDNESDAY, 5.00-6.20pm
WEEK 1	Introduction	Late Roman Religion
<i>Jan. 9, 11</i>	Brown: 1-21; Mango: 1-16	Stephenson: 13-37, 61-86
WEEK 2	<i>No class: MLK day</i>	The Tetrarchy
<i>Jan. 16, 18</i>		Brown: 22-34; Stephenson: 87-109
WEEK 3	Rise of Christianity	Constantine, 1
<i>Jan. 23, 25</i>	Brown: 49-81; Stephenson: 38-61	Mango: 17-18; Stephenson: 113-89
WEEK 4	Constantine, 2	Constantine's Heirs
<i>Jan. 30, Feb. 1</i>	Stephenson: 190-278	Stephenson: 279-307
WEEK 5	Society, Politics, War	New Religion, Old Culture
<i>Feb. 6, 8</i>	Brown: 34-47; Mango: 19-59	Mango: 96-114; Brown 137-71
WEEK 6	Constantinople	Cities, Countryside, Economy
<i>Feb. 13, 15</i>	Mango: 65-70; Stephenson: 190-211	Mango: 71-95; Morrisson and Sodini 2002
WEEK 7	<i>No class: Pres. Day</i>	Rise of Monasticism
<i>Feb. 20, 22</i>		Brown: 96-113; Mango: 115-19
WEEK 8	Early Byzantine Art	Justinian, 1
<i>Feb. 27, 29</i>	Lowden 1997: ch. 2	Procopius, <i>Secret History</i>
WEEK 9	Justinian, 2	Holy Men and Hagiography
<i>Mar. 5, 7</i>	McCormick 2007	<i>Life of St. Theodore of Sykeon</i>
WEEK 10	Heraclius, Persians	Rise of Islam
<i>Mar. 12, 14</i>	Foss 1975	Mango: 121-50, 129-50

Compulsory Reading for Classes

Brown = P. Brown, *The World of Late Antiquity* (London, 1971, 1986) which has been reprinted many times. I suggest you read it all in one long sitting and then return to the listed pages when we cover the subjects.

Mango = C. Mango, ed., *The Oxford History of Byzantium* (Oxford, 2002), which has chapters by a number of distinguished scholars. The first chapters are relevant to this course. Although for brevity's sake, I shall 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.

Stephenson = P. Stephenson, *Constantine. Unconquered Emperor, Christian Victor* (London, 2009). This was reprinted with a new subtitle, as *Constantine. Roman Emperor, Christian Victor* (New York, 2010). It is the same book with same pagination. Buy either (the former title is now in paperback).

Note that later in the course we shall begin to rely more on articles and sources, rather than the books, as we get a better grasp of the subject matter, including:

Foss 1975 = C. Foss, "The Persians in Asia Minor and the end of Antiquity," *English Historical Review* 90 (1975): 721-47. Download from JSTOR.

Lowden 1997 = Lowden, J. (1997) *Early Christian and Byzantine Art*, London. PDF supplied.

McCormick 2007 = M. McCormick, "Toward a molecular history of the Justinianic pandemic," in *Plague and the end of antiquity. The pandemic of 541-750*, ed. Lester K. Little (Cambridge, 2007), pp. 290-312. This currently can be downloaded from:
<http://isites.harvard.edu/icb/icb.do?keyword=k40117&pageid=icb.page188194>

Life of St. Theodore of Sykeon, in E. Dawes and N. H. Baynes, *Three Byzantine Saints: The Lives of St. Daniel the Stylite, St. John the Almsgiver, and Theodore of Sykeon* (Oxford, 1948):
<http://www.fordham.edu/halsall/basis/theodore-sykeon.html>

Morrisson and Sodini 2002 = C. Morriison and J.-P. Sodini, "The sixth century economy," in A. Laiou, ed., *The Economic History of Byzantium* (Washington, D.C., 2002), 171-220. Download from:
http://www.doaks.org/publications/doaks_online_publications/EHB.html

Procopius *Secret History*, trans. G. A. Williamson (Harmondworth, 1966). There are both earlier and newer translations that will do, including this:
<http://www.fordham.edu/halsall/basis/procop-anec.html>

GENERAL AND INTRODUCTORY READING (NOT COMPULSORY, BUT RECOMMENDED AS HIGHLY USEFUL OR GOOD FOR REFERENCE)

Bowersock, G., P. Brown and O. Grabar, eds. (1999) *Late Antiquity: A Guide to the Postclassical World*, Cambridge MA.

Bury, J. B. (1958) *History of the Later Roman Empire from the Death of Theodosius I to the Death of Justinian*, 2 vols. Also an ACLS eBook.

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, is particularly full for the earlier period.

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.

Jenkins, R. J. H. (1966) *Byzantium: the Imperial Centuries, AD 610-1071*. London, starts shortly before we end, but is a good read.

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, containing short alphabetically arranged introductions to a vast range of subject.

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

Stephenson, P. ed. (2010) *The Byzantine World*, London and New York: Routledge, is more useful for later periods, but has some insights. A similar collection that appeared at the same time also has some early material:

James, L. ed. (2010) *A Companion to Byzantium*, Oxford: Blackwell. I reviewed this online: <http://www.history.ac.uk/reviews/review/1019>

Treadgold, W. (1997) *A History of the Byzantine State and Society*, Stanford CA. Also 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, and look at the abstracts)
<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>

You can get access to some parts of the various Byzantine volumes published by 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.org>

<http://homepage.mac.com/paulstephenson/byzantium.html>

Primary sources (post-700):

<http://homepage.mac.com/paulstephenson/trans.html>

Additional useful bibliography can be found online at:

<http://homepage.mac.com/paulstephenson/madison/byzantium/bibliog.html>

A course that covered 641-1204, and a taster for HIEU 104B:

http://homepage.mac.com/paulstephenson/Bibliography_Stephenson_Byzantine_Commonwealth.htm

A TIMELINE

<http://homepage.mac.com/paulstephenson/madison/byzantium/chron/chronology1.html>

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 attendance and class participation. You should choose which essay subject you wish to pursue based on class discussions, but also, of course, 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 1200-1500 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.

Deadlines for essay submission:

Midterm essay must be submitted at or before 5pm, February 15, 2012

Final essay must be submitted at or before 5pm, March 14, 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 TOPICS

1. The Rise of Christianity

Eusebius, *Ecclesiastical History*: Eusebius, *History of the Church*, tr. G. A. Williamson (Harmondsworth, 1965). Be sure to read books 6 and 10, which can also be read online in various places, including:

<http://www.ucalgary.ca/~vandersp/Courses/texts/eusebius/eusehe.html>

and: <http://www.ccel.org/ccel/schaff/npnf201.toc.html>

One might then turn to W. Frend, *The Rise of Christianity* (Philadelphia, 1984), and to R. Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, 1996). Stark's vision is teased out in a series of superlative essays, most delivered as lectures. The book met with a vociferous critical response, not least in a series of rather narrow articles published in the *Journal of Early Christian Studies* 6/ii (1998), which can be downloaded through the library (Project Muse). Stark has since developed his ideas on the urban character of early Christianity, initially sketched in chapters 6 and 7 of *The Rise of Christianity*, in *Cities of God: The Real Story of How Christianity Became an Urban Movement and Conquered Rome* (San Francisco, 2006).

There are many other general accounts of the role of Christianity in the late Roman world, and on the process of Christianization. The following is merely a representative sample: G. Clark, *Christianity and Roman Society* (Cambridge, 2005); M. Humphries, *Early Christianity* (New York and London, 2006); M. Salzman, *The Making of a Christian Aristocracy* (Cambridge, MA, 2002; 2nd edn 2004); and some classic studies: P. Brown, *Authority and the Sacred. Aspects of the Christianisation of the Roman World* (Cambridge, 1995); R. Lane Fox, *Pagans and Christians* (Harmondsworth, 1986); R. McMullen, *Christianizing the Roman Empire (A.D. 100-400)* (New Haven, CT, 1984). There are others in the library, which you should certainly glance through. Compiling your own research bibliography and learning to judge the merits of what you have read is an essential skill that I wish to encourage, and so I do not provide references to everything that will be useful, nor could I.

Comparing Christianity with other cults that spread through the Roman world, you might start with a two-volume general interpretation of great use is M. Beard, J. North and S. Price, *Religions of Rome, 1: A History; 2: Sources* (Cambridge, 1998). J. Ferguson, *Religions of the Roman Empire* (Ithaca, NY, 1970) is still useful, as is R. MacMullen, *Paganism in the Roman Empire* (New Haven and London, 1981). On Cybele, one can read far more in L. Roller, *In Search of God the Mother: the Cult of Anatolian Cybele* (Berkeley, 1999), who disassociates the arrival of Cybele in Rome and the end of the Punic Wars, but acknowledges the force of the later myth that she was a bringer of victory. For Christian attacks on Cybele, see A. T. Fear, 'Cybele and Christ', in E. Lane, ed., *Cybele, Attis and related cults* (Leiden, 1996), pp. 37–50, and in the same volume K. Summers, 'Lucretius' Roman Cybele', pp. 337–65, assesses that author's account of the ecstatic rites in the first century BC.

(This book is not in the UCSD library, but I would encourage you to search anyway, to see what alternative search terms you are offered.) A survey of the sites devoted to Isis is provided by R. A. Wild, 'The known Isis-Serapis sanctuaries from the Roman period', *Aufstieg und Niedergang der römischen Welt* II 17.4, pp. 1739–1851. This encyclopaedic collection contains many more chapters that may be of great use or interest.

The bibliography on Mithraism is vast. For example, *Studies in Mithraism*, ed. J. R. Hinells (Rome, 1994) includes among several very useful studies, J. H. W. G. Liebeschuetz, 'The expansion of Mithraism among the religious cults of the second century', pp. 195–216, which presents a sensible and clear introduction, and P. Beskow, 'Tertullian on Mithras', pp. 51–60, which sets out all relevant information provided by that Christian apologist.

Essay Questions: How and why did Christianity spread before c. 300?

OR: To what extent did Christianity spread because it was different to other religions that Romans observed?

2. Constantine and Constantinople

Primary Sources:

The key text is *Vita Constantini*: Eusebius, *Life of Constantine*, tr. Averil Cameron and S. G. Hall (Oxford, 1999). You should read as much of this as you can (it is long).

An earlier translation can be found online at:

<http://www.fordham.edu/halsall/basis/vita-constantine.html>

Only use this if you cannot get hold of the new translation. See also an introduction:

<http://homepage.mac.com/paulstephenson/madison/byzantium/notes.html>

Contrast this view with that presented by Lactantius, *On the Deaths of the Persecutors*, tr. J. L. Creed (Oxford, 1984)

An online version of the Nicene Fathers translation:

<http://www.ucalgary.ca/~vandersp/Courses/texts/lactant/lactpers.html>

Those intending to write the essay must see also:

Origo Constantini: 'The Origin of Constantine', trans. J. Stevenson, in S. Lieu and D. Montserrat, *From Constantine to Julian: Pagan and Byzantine Views. A Source History* (London and New York, 1996), pp. 39-62. An older translation of this same text, and less reliable, is appended to the Loeb *Ammianus Marcellinus*, tr. J. C. Rolfe (Cambridge, MA, 1939), III, pp. 506-31, where it is called 'The Excerpts of Valesius'.

Secondary Literature:

Works devoted to Constantine are legion, but A. H. M. Jones, *Constantine and the Conversion of Europe* (London, 1948), remains of great value. The best introduction to earlier literature is contained in the notes of N. Baynes, 'Raleigh Lecture on History: Constantine the Great and the Christian Church', *Proceedings of the British Academy* (1929): 341-442. I now can highly recommend my own book, P. Stephenson, *Constantine. Unconquered Emperor, Christian Victor* (London, 2009; New York, 2010), with which you should by now be very familiar.

T. D. Barnes, *Constantine and Eusebius* (Cambridge, MA & London, 1981), presents Constantine as a proselytizing convert from 312, enhancing the sympathetic Christian portrait painted by A. Alföldi, *The Conversion of Constantine and Pagan Rome*, trans. H. Mattingly (Oxford, 1948). J. H. W. G. Liebeschuetz, *Continuity and Change in Roman Religion* (Oxford, 1979), pp. 277-91, offers a concise, nuanced, and convincing summary interpretation of Constantine's gradual conversion, with references to earlier literature. T. D. Barnes, *Constantine. Dynasty, Religion and Power in the Later Roman Empire* (Oxford, 2011), makes innovative use of recent research to reinforce older arguments.

C. M. Odahl, *Constantine and the Christian empire* (London and New York, 2004), and N. Lenski, ed., *The Cambridge Companion to the Age of Constantine* (Cambridge, 2005), are recent major contributions in English. The latter is a collection, so read a number of chapters and cite them in your notes by author and chapter heading.

On Constantinople the two scholars to follow are Cyril Mango and Gilbert Dagron, in numerous contributions over half a century. One might start with the papers in their co-edited volume, *Constantinople and its Hinterland* (Aldershot, 1995), and with G. Dagron, *Naissance d'une capitale: Constantinople et ses institutions de 330 à 451* (Paris, 1974; 2nd edn 1984), which omits archaeology. This is remedied by C. Mango, *Le développement urbain de Constantinople (IVe – VII siècles)* (Paris, 1990), a short book which is nonetheless usefully summarized in his important paper 'The development of Constantinople as an urban centre', most easily accessed in his collection *Studies on Constantinople* (Aldershot, 1993). Most recently, a synthetic overview is offered in the second part of R. Van Dam, *Rome and Constantinople* (Waco, TX, 2010). Van Dam has written two other books on Constantine lately. Also C. Ando, *The Matter of the Gods* (Chicago, 2008), last chapter.

Essay Questions (choose one question): When and why did Constantine become a Christian?

OR: Was Constantinople founded as a Christian Capital?

**MIDTERM ESSAY IS DUE AT OR BEFORE 5PM, WEDNESDAY ,
FEBRUARY 15, 2012**

FINAL TOPICS

3. The Age of Justinian: Climate Change and Plague

The principal concern for writers of this essay may well be climate change and the plague: the theory that a volcanic eruption or comet strike in c. 536 led to a period of rapid cooling (climate forcing), which allowed rats carrying fleas infected with plague bacteria to reach the Mediterranean.

An account of the onset of plague is provided by Procopius, Wars 2.22-23 (in the Loeb trans. by H. B. Dewing this is vol. I, pp. 453-73). This is placed online here in a modified (modernised) form:

<http://www.fordham.edu/halsall/source/542procopius-plague.html>

Additional Primary Sources (where is the plague?):

Procopius, *Anekdotai: Procopius Secret History*, trans. G. A. Williamson, Harmondsworth 1966. There are newer versions and an earlier translation can be read online at: <http://www.fordham.edu/halsall/basis/procop-anec.html>

One might also look at Justinian's death and the coronation of Justin, with a glance at: Corippus, *In laudem Iustini Augusti minoris, libri IV*, ed. and trans. Averil Cameron, London 1976.

<http://homepage.mac.com/paulstephenson/madison/byzantium/notes.html>

Secondary Literature:

General reading, for context (essential if you attempt the essay):

M. Maas, ed., *The Cambridge Companion to the Age of Justinian* (Cambridge, 2005); R. Browning, *Justinian and Theodora*, 2nd edn (London, 1987); Averil Cameron, *Procopius and the Sixth Century* (Berkeley, 1985); A. Kaldellis, *Procopius of Caesarea: Tyranny, History, and Philosophy at the End of Antiquity* (Philadelphia, 2004); G. Greatrex and S. Lieu, *The Roman Frontier and the Persian Wars, II: AD 363-630* (London and New York, 2002).

For an older, but accessible narrative: A. A. Vasiliev (1950) *Justin the First: An Introduction to the Epoch of Justinian the Great*. Also an ACLS eBook. Similarly dated, but readable: J. Barker (1966) *Justinian and the Later Roman Empire*. A rather narrow biographical approach is taken also, more recently, by J. Moorhead (1994) *Justinian*. There are any number of books like this that you might read, which draw heavily on Procopius, so be conscious of how little they tell us about other matters of importance.

For guidance on interpreting Procopius see: Averil Cameron (1985) *Procopius and the Sixth Century*, much of which is challenged by A. Kaldellis (2004) *Procopius of Caesarea*.

P. Sarris (2006) *Economy and Society in the Age of Justinian*, focusses on Egypt to fill in much of the story not told by those interested in imperial politics. See also Sarris' chapters in Mango (2002) and Little (2007, below).

Be aware, also, how much else is going on both inside and outside Constantinople: massive building activity; the revolution in the law; wars against the Vandals and Goths.; etc.

On the background to the Nika Riot, the following book is essential: Cameron, Alan (1976) *Circus Factions*. Also an ACLS eBook.

On the plague: You must read several of the chapters in L. Little, ed., *Plague and the End of Antiquity. The pandemic of 541-750* (Cambridge, 2007). Remember to cite them in your notes by chapter, not simply as Little, p. 47, etc. The chapter by P. Sarris is the same as his earlier 'The Justinianic Plague: origins and effects', *Continuity and Change* 17 (2002), 169-82, which you can download.

See also A. Kaldellis, 'The literature of plague and the anxieties of piety in sixth-century Byzantium', in *Piety and Plague from Byzantium to the Baroque*, eds. F. Mormando and T. Worcester, *Sixteenth Century Essays and Studies* 78 (Kirskville, MO: Truman State University Press, 2007), pp. 1-22. And D. Stathokopoulos, *Famine and pestilence in the Late Roman and Early Byzantine Empire* (Aldershot, 2004)

On climate change events and epidemics, see R. B. Stothers, 'Volcanic dry fogs, climate cooling and plague pandemics in Europe and the Middle East', *Climatic Change* 42 (1999), 713-23.

For a provocative paper on a different period see M. McCormick, P. E. Dutton and P. A. Mayewski, 'Volcanoes and the climate forcing of Carolingian Europe, A.D. 750-950', *Speculum* 82 (2007), 865-95, but note that the GISP2 data for the sixth century fell out of the core as they extracted it, so is missing! See instead, L. B. Larsen, et al., 'New ice core evidence for a volcanic cause of the A.D. 536 dust veil', *Geophysical Research Letters* 35 (2008) L04708 (5 pages). All matters are addressed, including plague, by P. Horden, in a recent general collection: M. Maas, ed. (2005) *The Cambridge Companion to the Age of Justinian*. Remember to cite this by author and chapter title in your notes. A recent account of the 'catastrophic event' hypothesis is presented in a popular book which you might find useful for the accessible account of how plague is transmitted, and other matters, but please do not use it for historical insights (and certainly not as a model for notes, as it is egregious): W. Rosen, *Justinian's Flea* (London and New York, 2007).

Essay Questions (choose one question):

Plague defined the 'Age of Justinian'. Discuss.

OR:

To what extent is Procopius an accurate guide to the 'Age of Justinian'?

4. Holy Men, Holy Women and Hagiography

Primary Sources:

The Life of Theodore of Sykeon, in Elizabeth Dawes and Norman H. Baynes (1948) *Three Byzantine Saints: The Lives of St. Daniel the Stylite, St. John the Almsgiver, and Theodore of Sykeon*, Oxford.

Online: <http://www.fordham.edu/halsall/basis/theodore-sykeon.html>

Compare with lives of women contained in the following collection. It is most sensible to choose an early life (Mary/Marinos or Matrona of Perge), to avoid drawing contrasts or comparison across too many centuries.

Talbot, A.-M., ed. (1998) *Holy Women of Byzantium*, Washington, DC.

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

Within the secondary literature, it may be interesting to look fully at the contribution of one major scholar, Peter Brown. Start with: Brown, P. (1971) 'The Rise and Function of the Holy Man in Late Antiquity', *Journal of Roman Studies* 61: 80-101. Use JSTOR. Follow up with several articles in a themed issue of the *Journal of Early Christian Studies* 6.3 (1998), including an important overview by Peter Brown himself.

Read more of his works, for example: Brown, P. (1978) *The Making of Late Antiquity*. Cambridge. For more reflections on Peter Brown's work, see J. D. Howard-Johnston and P. A. Hayward, eds. (1999) *The Cult of the Saints in Late Antiquity and the Middle Ages*, Oxford.

On Women in Late Antiquity, you might start with Herrin, Judith (2001) *Women in Purple. Rulers of Medieval Byzantium*, London; and 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*. Libraries tends to have a lot of bad narrative and biographical accounts, so be careful.

A highly critical approach to early Christian hagiography is offered in Barnes, T. D. (2010) *Early Christian Hagiography and Roman History*, Tübingen. For other insights, search the library catalogue for 'hagiography'. Remember to remained focussed on the eastern Mediterranean.

Essay Questions (choose one question): Is it inadequate to consider only the role and function of the Holy *Man* in Late Antiquity and Early Byzantium?

OR:

How useful is hagiography to historians?

5. Heraclius, the Persians and the Rise of Islam

We shall explore the final battles of antiquity, between Romans and Persians, often considered the harbinger of the Middle Ages.

Readings: *The Chronicle of Theophanes Confessor, Byzantine and Near Eastern History AD 284-813*, translated by Cyril Mango and Roger Scott (Oxford: Clarendon Press, 1997), pp. 424-75 (from A.M. 6100; over coming weeks you will read to the end, at A.M. 6305). Be sure to read the intro. to sources and the notes carefully. See also an excerpt:

<http://www.deremilitari.org/resources/sources/theophanes.htm>

Theodore the Syncellus, 'Homily on the siege of Constantinople in AD 626,' *The Early Church Fathers – Additional Texts*. Trans. Roger Pearse (2007)

http://www.tertullian.org/fathers/theodore_syncellus_01_homily.htm

Chronicon Paschale, the *Easter Chronicle*, preserves a despatch that Heraclius sent back from the front to be read out in Hagia Sophia on 15 May 628. Find it in *Chronicon Paschale 284-628*, tr. M. Whitby and Mary Whitby (Liverpool, 1990), also in G. Greatrex and S. Lieu, *The Roman Frontier and the Persian Wars, II: AD 363-630* (London and New York, 2002), 219-23. This book will prove invaluable.

You may also wish to read: F. C. Conybeare, 'Antiochus Strategos' account of the sack of Jerusalem in AD 614', *English Historical Review* 25 (1910): 502-17; C. Virgilio Franklin, *The Latin Dossier of Anastasius the Persian. Hagiographic translations and transformations* (Toronto: Pontifical Institute of Medieval Studies, 2004), English translation.

Political and military background, archaeology and literature: W. Kaegi, *Heraclius. Emperor of Byzantium* (Cambridge, 2003); N. Baynes, 'The first campaign of Heraclius against the Persians', *English Historical Review* 19 (1904): 694-702; C. Foss, 'The Persians in Asia Minor and the end of Antiquity', *English Historical Review* 90 (1975): 721-47; J. Howard-Johnston, 'The official history of Heraclius' Persian campaigns', in E. Dąbrowa, ed., *The Roman and Byzantine Army in the East* (Cracow, 1994), 57-87; Mary Whitby, 'A new image for a new age: George of Pisidia on the emperor Heraclius', in *ibid.*, 197-225; also her 'George of Pisidia's presentation of the reign of Heraclius and his campaigns: variety and development', pp. 157-73, in the following collection:

G. J. Reinink & B. H. Stolte, eds, *The Reign of Heraclius (610-641): Crisis and confrontation*, Groningen Studies in Cultural Change 2 (Leuven, 2002), which has many excellent articles; on the Cross see esp. J. W. Drijvers, 'Heraclius and the *restitutio crucis*: notes on symbolism and ideology', pp. 175-90. See also C. Mango, 'Deux études sur Byzance et la Perse sassanide, II: Héraclius, Šahrvaraz et la Vraie Croix', *Travaux et mémoires* 9 (1985), 105-18; A. Frolov, 'La vraie croix et les expéditions d'Héraclius en Perse', *Revue des études byzantines* 11 (1953), 88-93; Averil Cameron, 'The Virgin's Robe: an episode in the history of early seventh-century Constantinople', *Byzantion* 49

(1979): 42-56; reprinted in her *Continuity and Change in Sixth-Century Byzantium* (London, 1981).

On Muslim views of Heraclius, see Nadia Maria El-Cheikh, 'Muhammad and Heraclius: a study in legitimacy' *Studia Islamica* 89 (1999): 5-21; Nadia Maria El-Cheikh, *Byzantium viewed by the Arabs* (Cambridge, MA, 2004); Lawrence I. Conrad, 'Heraclius in early Islamic kerygma', in Reinink and Stolte, *Reign of Heraclius*, pp. 113-56.

Art and ideology: S. Spain Alexander, 'Heraclius, Byzantine imperial ideology, and the David plates', *Speculum* 52 (1977): 217-37; Ruth E. Leader, 'The David Plates revisited: transforming the secular in early Byzantium', *Art Bulletin* 82 (2000): 407-2; B. Pentcheva, 'The supernatural protector of Constantinople: the Virgin and her icons in the tradition of the Avar siege', *Byzantine and Modern Greek Studies* 26 (2002): 2-41; B. Pentcheva, *Icons and Power. The Mother of God in Byzantium* (University Park, PA, 2006).

For fun: Metropolitan Museum of Art activity book on 'The David Plates'.
Download from: <http://www.metmuseum.org/explore/publications/david.htm>

Essay Questions (choose one):

Can we discern the first articulation of Christian 'Holy War' in Byzantine art and literature of the early seventh century?

OR: Heraclius was the last Roman emperor. Discuss.

FINAL ESSAY IS DUE AT OR BEFORE 5PM, WEDNESDAY 14 MARCH, 2012