

to have survived until modern times (with KRTI and the Panagia tes Kyras near Livadia). Unfortunately it was recently detached from the apse of the church and partly destroyed. The mosaic showed the seated Virgin and Child in the center of the conch, isolated in a great MANDORLA and flanked by palm trees and archangels; busts of the apostles in medallions form the principal outer border. The program of the apse has been ex-

plained by Megaw in terms of the Chalcedonian doctrine of the dual nature of Christ—with the boldly frontal and axial Theotokos embodying the human nature of Christ, and the enveloping mandorla expressive of the divine—and is thought to have been derived from Constantinople.

LIT. A.H.S. Megaw, E.J.W. Hawkins, *The Church of the Panagia Kanakaria at Lythrankomi in Cyprus* (Washington, D.C., 1977).  
—W.T.

**MA'ARAT AL-NU'MĀN TREASURE**, dated to the 6th or 7th C. and found ca. 1945 in a village just south of Ma'arat al-Nu'mān, southwest of Aleppo (BERROIA) in northern Syria, is composed of five objects and about 14 plaquettes, all of silver. It is now divided among museums in Paris, Baltimore, and Toledo, Ohio. This heterogeneous collection of objects (two crosses, a spoon, a box, a plaque) does not represent the essential LITURGICAL VESSELS of a church and may be part of a treasure, unlike other contemporary church silver TREASURES that seem to be complete. Of interest, however, are the large VOTIVE plaque portraying one of the Symeon the Stylites and the set of tiny votive plaques, the use of which may continue a pagan custom of offering *ex-votos* to Asklepios in thanksgiving for healing.

LIT. Mango, *Silver*, nos. 67–72.

—M.M.M.

**MABBUG.** See HIERAPOLIS.

**MACCABEES** (Μακκαβαῖοι), Jewish family that led a revolt against the Syrians in the 2nd C. B.C. The Byz. included all four Books of the Maccabees in the Old Testament, thus giving special emphasis to the expansive account of the torture and death of Eleazar, seven unnamed brothers, and their mother (4 Macc 5–18, and cf. 2 Macc 6:18–7:41). The *Synaxarion of Constantinople* (*Synax.CP* 859f) names Eleazar, the mother Solomonis, and his brothers Abibos, Antoninos, Gourias, Eleazar, Eusebonas, Samonas, and Markellos. All nine, loosely termed the Maccabees, were regarded as saints and protomartyrs in Byz. (cf. Gregory of Nazianzos, PG 35:912–33). Churches were dedicated to the Maccabees, for example, two in Constantinople (Janin, *Églises CP* 313f), and they appear already in the 7th-C. frescoes at S. Maria Antiqua, Rome. The feast of their martyrdom was celebrated on 1 Aug. and included by SYMEON METAPHRASTES, taking 4 Maccabees as a text. The feast was illustrated both in calendar-based icons and MSS. An illustrative cy-

## M

cle is found in many MSS of Gregory's homilies, but follows the biblical account (in 4 Macc), not the homily text. In the Bible of LEO SAKELLARIOS the frontispiece to Maccabees was placed not at the start of the book, but facing 4 Maccabees. In the 4th C. a *martyrion* of the Maccabees was built in Constantinople, just outside GALATA.

LIT. Galavaris, *Liturgical Homilies* 109–17. J. Paul, W. Busch, *LCI* 3:144f, 8:343f.  
—J.H.L., C.B.T.

**MACEDONIA** (Μακεδονία), in antiquity a region between THRACE and EPIROS comprising the watersheds of the Haliakmon and VARDAR rivers. Central Macedonia is a large plain dominated by the city of THESSALONIKE, with SERRES and PHILIPPI in the east and KASTORIA, BERROIA, OHRID, and PRESPA in the west. In the 4th C. Macedonia was a province in the diocese of MOESIA; by the time of the *Notitia Dignitatum* it was divided into Macedonia Salutaris and Macedonia II. This administrative structure was retained in the 6th C: HIEROKLES calls Thessalonike the capital of Macedonia I and STOBI that of Macedonia II. Constantine VII Porphyrogenetos anachronistically described Macedonia I as an *eparchia* (under a *consularis*) containing 32 cities and Macedonia II (under a *hegemon*) as having eight cities.

In the late 6th–7th C. much of Macedonia was occupied by Slavs, resulting in cultural bifurcation: Slavs controlled the countryside and upland regions while Byz. retained possession of most of the towns. Byz. reconsolidation began in the 8th C. A new administrative unit, the theme of Macedonia, was created in 797–801, according to P. Koledarov (*IzvInstBulgIst* 21 [1970] 219–43). Theophanes (Theoph. 475.22) mentions a *monostrategos* in Thrace and Macedonia active in 801/2. At the same time, a 9th-C. seal of Leo, *spatharios* and *tourmarches* of Macedonia (*Zacos, Seals* 1, no. 2147), shows that Macedonia was first a *tourma* of Thrace. In 813, however, the *patrikios* John Aplakes served as *strategos* of Macedonia. Several seals of various *strategoï* of Macedonia belong to the 9th C. The office of the *strategos* of Macedonia

is mentioned in the earlier *taktika* but not in the *Taktikon of the Escorial* of 971–75 (Oikonomides, *Listes* 355); the theme of Macedonia was probably replaced by that of LARISSA—at any rate, a *strategos* of “Larisa and Makaidonia” in 1006/7 founded a church in Tao (K. Juzbašjan in *Ellinističeskij Bližnij Vostok, Vizantija i Iran* [Moscow 1967] 115).

In Byz. terminology of the 10th–12th C. the name *Macedonia* was applied to Thrace: thus, Niketas Choniates (Nik.Chon. 6.22–24) calls ADRIANOPOLE one of the richest and strongest *poleis* of Macedonia, and Basil I, born in Thrace, was founder of the “Macedonian” dynasty. A 13th-C. historian (Akrop. 23.3–16) lists PHILIPPOPOLIS, HERAKLEIA, RHAIDESTOS, and many other Thracian *poleis* as located in Macedonia. On the other hand, a 14th-C. historian (Greg. 1:524.18, 3:99.15, 100.7) distinguishes Thrace from Macedonia, and Kantakouzenos (Kantak. 3:104.20) sees Macedonia as a region that included Thessalonike (N.P. Andriotes, *BalkSt* 1 [1960] 147).

After 1204 all of Macedonia fell under the control of BONIFACE OF MONTFERRAT, king of Thessalonike. The area was invaded by KALOJAN and conquered by Theodore Komnenos Doukas of Epiros in 1222, then by John III Vatatzes ca.1242. The CHALKIDIKE became a base for the CATALAN GRAND COMPANY in 1307–08 and much of Macedonia fell to STEFAN UROŠ IV DUŠAN ca.1345. The Ottomans conquered Macedonia in the late 14th C., although some cities held out into the early 15th C. The metropolitans of Macedonia were the bishops of Thessalonike and Philippi; they were under the authority of the papacy until 732/3, afterward under that of Constantinople.

Culturally, Macedonia formed a single unit, although the settlement of Slavs created some division, and the successive Bulgarian and Serbian states contested political control with Byz. Thessalonike dominated the south and Ohrid, from the 9th C., the north. Macedonia was the center from which Byz. culture reached the Slavs of the Balkans. Both Thessalonike and Ohrid developed cultural forms of their own, and one may speak of distinctly Macedonian styles of architecture and painting, although these were always strongly influenced by Constantinople and individual styles developed in many rural parts of Macedonia.

LIT. G. Theodorides, *Historia tes Makedonias kata tous mesous chronous 285–1354* (Thessalonike 1980). J. Lefort,

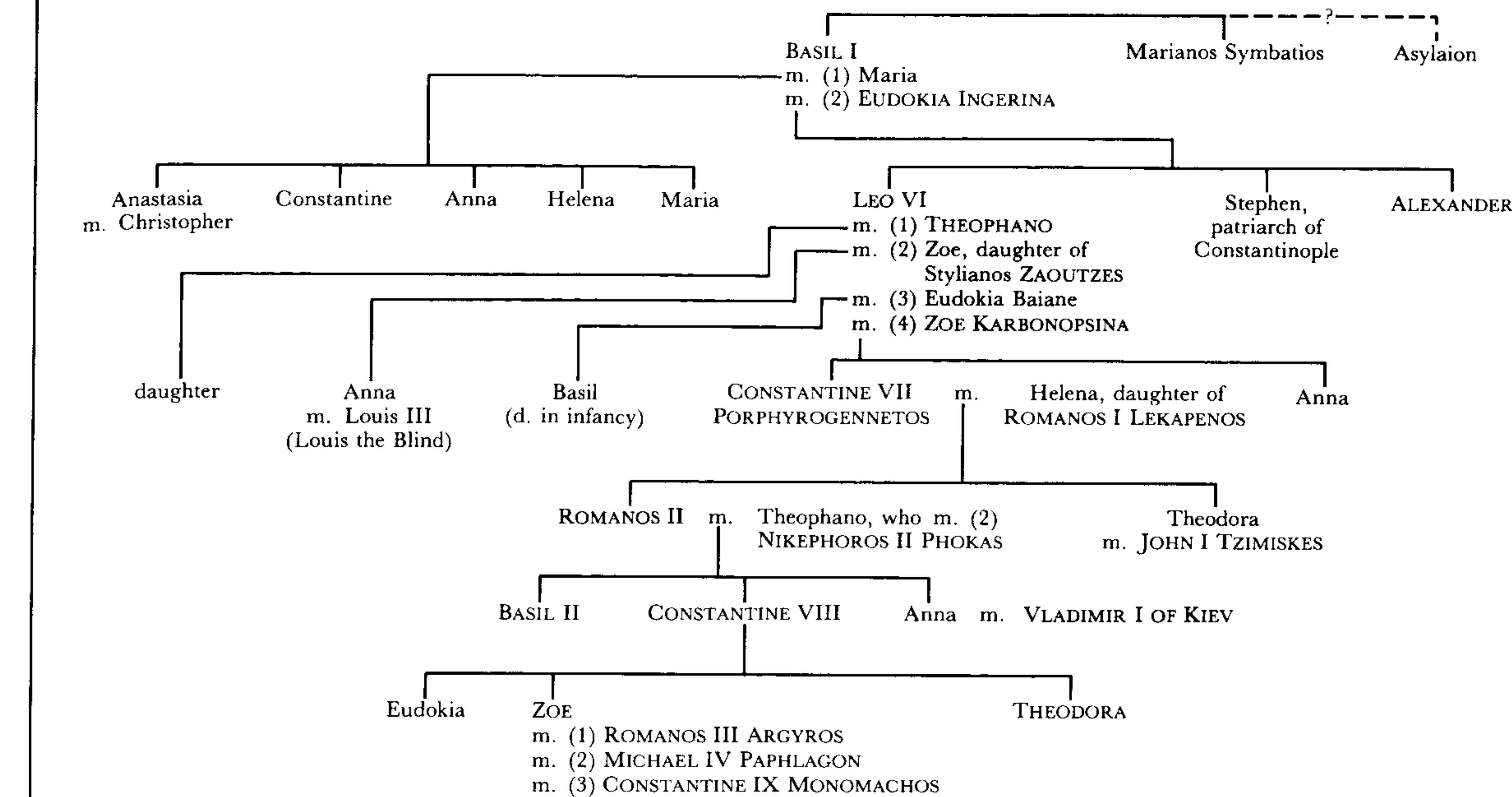
*Paysages de Macédoine* (Paris 1986). Aik. Christophilopoulou, “Byzantine Makedonia,” *Byzantina* 12 (1983) 9–63. A. Konstantakopoulou, *Historike geographia tes Makedonias* (Ioannina 1984). S. Antaljak, B. Panov, *Srednovjekovna Makedonika*, 3 vols. (Skopje 1985). —T.E.G.

**MACEDONIAN DYNASTY** (867–1056), Byz. dynasty founded by BASIL I, who came from an Armenian family that settled in Thrace or Macedonia. According to a legend, originated probably by PHOTIOS, the family was descended from the Arsacids, but in fact Basil’s parents were simple peasants. He advanced rapidly thanks to his extraordinary physical strength and boldness, murdering his rival, Caesar BARDAS, and then his protector MICHAEL III, whose former mistress EUDOKIA INGERINA was Basil’s wife.

The Macedonian dynasty included direct male descendants of Basil I: his sons LEO VI and ALEXANDER, a grandson CONSTANTINE VII, a great-grandson ROMANOS II, and Romanos’s sons BASIL II and CONSTANTINE VIII. During the minority of Constantine VII the imperial functions and the emperor’s title were assumed by ROMANOS I, who tried to establish his own dynasty, that of the LEKAPENOI; his attempt failed. During the minority of Basil II and Constantine VIII imperial power and the emperor’s title were bestowed upon NIKEPHOROS II PHOKAS and JOHN I TZIMISKES. Although Constantine VIII died in 1028 without a male heir, the dynasty was continued by a series of emperors, ROMANOS III ARGYROS, MICHAEL IV, MICHAEL V, and CONSTANTINE IX, all of whom were related to the Macedonian dynasty through ties of marriage to or adoption by Constantine VIII’s daughter, ZOE. This emphasis on continuation of the dynasty demonstrates the strength of the ruling family in the 10th and 11th C. Michael V’s attempt to depose Zoe led to his overthrow; the dynasty became extinct only after its last member, THEODORA, died childless. (See genealogical table; on the achievements and policies of the Macedonian emperors, see “Age of Recovery and Consolidation” under BYZANTIUM, HISTORY OF.)

LIT. Adontz, *Études* 47–109. E. Kislinger, “Eudokia Ingerina, Basileios I. und Michael III.,” *JÖB* 33 (1983) 119–36. G. Ostrogorsky, “Brat’ja Vasilija I.,” *Sbornik v pamet’ na Petr Nikov* (Sofia 1940) 342–50. W. Ohnsorge, “Zur Frage der Töchter Kaiser Leons VI.,” *BZ* 51 (1958) 78–81. Angelide, *Bios tou Basileiou* 112–22. —A.K.

## SELECTED GENEALOGY OF THE MACEDONIAN DYNASTY (867–1156)



Based on Grumel, *Chronologie* 363.

**MACEDONIAN RENAISSANCE.** See ENCYCLOPEDIA; RENAISSANCE.

**MACHAIRAS, LEONTIOS**, Cypriot chronicler attached to the court of the LUSIGNANS; born Cyprus ca.1380, died after 1432. In 1401 Machairas (*Μαχαίρας*) was secretary to Jean de Nore (*PLP*, no.20722), in 1426 he was responsible for wine distribution in Cherokitia (in southern Cyprus), and in 1432 he went on an embassy to the Turkish ruler in Laranda in Asia Minor.

The prose chronicle that Machairas composed on the history of CYPRUS begins with a summary of ecclesiastical history from Constantine I onward. His account becomes much more detailed with the reign of Peter I Lusignan of Cyprus (1359–69) and continues to 1432. The chronicle of Machairas was derived from a combination of Western and Greek written sources, oral tradition, and personal reminiscences. It reflects the viewpoint of a patriotic and Orthodox Cypriot, who was at the same time a great admirer of the

Lusignans, while despising the Genoese. Machairas was bilingual and wrote in a 15th-C. Cypriot dialect with numerous loanwords, esp. from French. His work bears few traces of the learned Byz. language or literary tradition, but contains elements of folklore and popular storytelling.

ED. *Leontios Makhairas. Recital Concerning the Sweet Land of Cyprus entitled 'Chronicle.'* ed. R.M. Dawkins, 2 vols. (Oxford 1932), with Eng. tr.; corr. by K. Chatzepsaltes, *Byzantion* 31 (1961) 209–14.

LIT. R.M. Dawkins, *The Nature of the Cypriot Chronicle of Leontios Makhairas* (Oxford 1945). P. Tivčev, “Tendances patriotiques dans la ‘Chronique chypriote’ de Léontios Machaeras,” *BBulg* 5 (1978) 147–74. *PLP*, no.17517.

—A.M.T.

**MACHAIRAS MONASTERY**, founded in the mid-12th C. on a mountain near Tamasos (or Tamasia) in central Cyprus; it continues to function at the present. The early history of the monastery of Machairas (*Μαχαίρας*, “swordmaker”), which was dedicated to the Theotokos tou Machaira, is known only from the *typikon* (*typike dia-*

*taxis*) composed in 1210 by Neilos, bishop of Tamasia. It began as a hermitage established by two Palestinian monks, Neophytos and Ignatios. After the death of Neophytos, Emp. Manuel I granted Ignatios the mountain and an annual income of 50 nomismata to build a small monastery and chapel; the independence of Machairas was guaranteed (Tsiknopoullos, *infra* 11f). After 1172 the complex was greatly enlarged under the leadership of Ignatios's disciple Neilos, who accumulated considerable property and received a tax exemption and 24 *paroikoi* from Emp. Alexios III Angelos (Tsiknopoullos, *infra* 17.1-4). Neilos also founded a nunnery in Tamasia and provided it with a rule that has not survived.

The *typikon*, modeled on that of the EUERGETIS MONASTERY in Constantinople, begins with instructions for the celebration of services; it then provides a detailed description of the administrative structure of Machairas. An unusual feature was the appointment of two *oikonomoi*, one to supervise internal affairs and the other to supervise agricultural activity on its estates. Other monastic officials included two *docheiarioi*, an *eklesiarches*, a cellarer, and a disciplinary officer (*epistemonarches*). Neilos devoted particular attention to record keeping and other provisions to guard against fraud. He specifically forbade the entrance of women and the education of lay children at the monastery.

SOURCE. *Kypriaka Typika*, ed. J. Tsiknopoullos (Nicosia 1969) 1-68, corr. K. Manaphes, *EEPhSPA* 20 (1969) 155-68.

LIT. S. Menardos, *He en Kypro hiera mone tes Panagias tou Machaira* (Piraeus 1929). Galatariotou, "Typika" 130f.

-A.M.T.

**MACROBIUS**, more fully Ambrosius Theodosius Macrobius, Latin writer of 4th/5th C., perhaps the Theodosius who was praetorian prefect of Italy in 430 (Al. Cameron, *JRS* 56 [1966] 25-38). His *Commentary on the Dream of Scipio*, a Neoplatonist exposition of Scipio Africanus's epiphany in Cicero's *De re publica*, was very influential in medieval times. The *Saturnalia*, whose dramatic date is 17-19 Dec. 384, although itself perhaps not published until after 410, comprises seven books (with lacunae at the beginning and end of some) of antiquarian polymathy, couched in the traditional form of a symposium. Hosts and participants include prominent pagans (e.g., SYMMACHUS) and

the Vergilian commentator Servius. VERGIL himself is the central topic, cast in the superhuman form that anticipates his role in Dante. The *Saturnalia* is a piece of classical and pagan nostalgia, studiously ignoring Christianity and contemporary troubles. A third work, *On Dissimilarities and Similarities between Greek and Latin Words*, survives only in medieval excerpts.

ED. *Saturnalia and Commentarii in somnium Scipionis*, ed. J. Willis, 2 vols. (Leipzig 1970). *Commentary on the Dream of Scipio*, tr. W.H. Stahl (New York 1952; rp. 1966). *Saturnalia*—Eng. tr. P.V. Davies (New York 1969). *On Dissimilarities, frags.*—*Grammatici Latini*, ed. H. Keil, vol. 5 (Leipzig 1868; rp. Hildesheim 1881) 599-655.

LIT. J. Flamant, *Macrobe et le néo-platonisme latin à la fin du IVe siècle* (Leiden 1977). M.A. Elferink, *La descente de l'âme d'après Macrobe* (Leiden 1968).

-B.B.

**MADABA** (Μήδαβα, Ar. Mādabā in modern Jordan), city and bishopric in the province of Arabia, under the jurisdiction of BOSTRA; it flourished in the 6th-7th C. Lying to the east of the pilgrimage site of Mt. NEBO, Madaba itself had at least 12 churches. Subjects of the numerous floor mosaics uncovered in Madaba include a map of the Holy Land (MADABA MOSAIC MAP), Hippolytos and Phaedra, Achilles and Patroklos, Herakles, a Dionysiac procession, hunting scenes, city Tyches, and a personification of Thalassa (the last in a Church of the Holy Apostles of 578). An inscription records the restoration of a cistern by Justinian I. Other dated inscriptions of building and paving are of 562 and 603/4 (the cathedral), 595/6-607/8, and 663 (the Church of the Virgin, by the "people of this polis of Madaba").

LIT. *IGLSyr* 21.2 (1986) nos. 125-52. M. Piccirillo, *Madaba: Le chiese e i mosaici* (Milan 1989).

-M.M.M.

**MADABA MOSAIC MAP**, a late 6th-C. topographical pavement depicting the Holy Land, set into the transept of a church at MADABA in Jordan. The major surviving fragment (10.5 × 5 m) shows the area from the Jordan Valley to the Nile; dominating its center is Jerusalem, directly in front of the apse. Based on a Roman road map and the *Onomastikon* of EUSEBIOS OF CAESAREA, supplemented by a few Jewish and later Christian sources, the mosaic provides a graphic guide to Old and New Testament sites. Although small towns are represented only by conventional structures, larger cities are laid out with surprising

detail in bird's-eye view; in Jerusalem five of the ten churches shown can be identified. There are indications of vegetation as well, and, in many cases, enough information to judge the relative importance of the various LOCA SANCTA in the 6th C.

LIT. H. Donner, H. Cüppers, *Die Mosaikkarte von Madaba* (Wiesbaden 1977). M. Avi-Yonah, *The Madaba Mosaic Map* (Jerusalem 1954). H.G. Thümmel, "Zur Deutung der Mosaikkarte von Madaba," *ZDPV* 89 (1973) 66-79. -G.V.

**MAENADS**, ecstatic and frenzied women in DIONYSOS's retinue, who in their madness dance and devour raw flesh. Allusions to maenads are found in late Roman literature both pagan and patristic: thus, Basil the Great (PG 31:189BC) in his list of women's vices speaks of maenadic misbehavior—drunkenness, fornication, insolence, etc., while the vita of John Klimax (PG 88:600B) describes the sword of obedience as extinguishing maenadic tyranny. NONNOS OF PANOPOLIS, in the *Dionysiaka*, presents maenads as zealous warriors in the great Indian war launched by Dionysos, but he also describes them (34:352-56) as discarding their manly character and once more becoming women who refuse to do battle and return to the distaff and spindle. Christian authors explained their *omophagia* (devouring raw flesh) as merely a commemorative rite, in commemoration of the day when, according to the legend, Dionysos was torn to pieces (E.R. Dodds, *HThR* 33 [1940] 165). Niketas Choniates (Nik.Chon. 321.20-26) compares Andronikos I Komnenos and his courtesans to Dionysos and the maenads.

By the 10th-11th C. the maenad had become a generic figure in art, adapted to a specific situation by the attributes that she holds (Weitzmann, *infra*, figs. 114, 157). Thus divorced from their original context, they lent their form to the dancers on the crown of Constantine IX (Rice, *Art of Byz.*, fig.134).

LIT. Weitzmann, *Gr. Myth.* 129f, 179f. -A.K., A.C.

**MAGI**. See ADORATION OF THE MAGI.

**MAGIC** (μαγεία). In Byz. usage synonymous with sorcery (*goeteia*), magic was a normal phenomenon in the life of late Roman society. It served two major goals: to explain "supernatural" forces

(dreams, visions, extraordinary natural phenomena, constellations of celestial bodies) and to influence them (or prevent their effect) through special prayers, AMULETS, and the assistance of DEMONS. The position of Christianity toward magic and DIVINATION was ambivalent: on the one hand, holy objects (RELICS, icons, liturgical objects) and holy persons (both living and dead) were granted the ability both to explain and to control the activity of supernatural powers. On the other hand, traditional magic was condemned and perpetrators of magic could be burned alive (e.g., A. Leroy-Molinghen in *Rayonnement grec* 286f).

The church distinguished between the holy man or woman who relied upon divine aid, and the magician who, however powerful, acted with demonic assistance. Magic was to prove inferior in any confrontation with genuine divine power: magical creatures dissolved before the sign of the cross, the books of the Holy Writ, or a sincere prayer, and sorcerers (like medical doctors) had to yield to the greater power of a saint. Another distinction, an internal one, lay in the nature of the act performed: the sorcerer concentrated on fulfilling sexual desires, producing ludicrous situations or objects, creating fake riches or secular knowledge, and inflicting harm, whereas the saint acted as healer and protector of men and animals, and countered the eruption of the evil forces of the cosmos (earthquakes, flood, locusts, etc.). The struggle against magic is one of the main topics of HAGIOGRAPHY (H.J. Magoulias, *Byzantion* 37 [1967-68] 228-69).

The ambivalent attitude toward magic was typical even of intellectuals: Niketas Choniates records numerous cases of the efficient exercise of sorcery (the magic power of letters and words, hypnotic effects, knowledge of the future) but condemns them as futile, unchristian activities. The church fought against sorcery until the very end of the empire (e.g., C. Cupane, *JÖB* 29 [1980] 237-62), but various forms of magic were nonetheless accepted in Byz. daily life (the idea of beneficial and harmful days, dream interpretation, fortune-telling) and even in criminal procedure (ordeal by hot iron, the examination of an alleged thief by a "magic eye").

SOURCE. *Papyri graecae magicae*<sup>2</sup>, ed. K. Preisendanz, 2 vols. (Stuttgart 1973-74).

LIT. P. Brown, *Religion and Society in the Age of St. Augustine* (New York 1972) 119-46, and criticism, J.O. Ward,

*Prudentia* 13 [1981] 93–108. M. Smith, "How Magic was Changed by the Triumph of Christianity," *Graeco-arabica* 2 (1983) 51–58. Trombley, "Paganism" 341f, 344. Troianos, "Mageia kai dikaios sto Byzantio," *Archaiologia* 20 (1986) 41–44. A.A. Barb, "The Survival of Magic Arts," in *The Conflict Between Paganism and Christianity in the Fourth Century*, ed. A. Momigliano (Oxford 1964) 100–25. D. Abrahamse, "Magic and Sorcery in Hagiography of the Middle Byzantine Period," *ByzF* 8 (1982) 3–17. —A.K., F.R.T.

**MAGICIANS** (μάγοι), sorcerers (*goetai*), and witches existed in both urban and rural society and in all social and economic classes of the late Roman Empire; pagans and Christians alike appealed to them for help: the vita of George of Choziba (7th C.) mentions a wrestler who resorted to a magician to alleviate the effects of poison, and the sorcerer Albicerius helped the young St. Augustine find a silver spoon. Political trials, esp. numerous in the 4th C., were often interwoven with accusations of sorcery, and political biographies of this period frequently include a magician's attack.

In the Hippodrome of Constantinople (5th–9th C.), members of the factions paid magicians to destroy the charioteers of their enemies. High officials suffering from maladies attributed them to the sorcery of magicians hired by their competitors for rank and promotion in the imperial administration; these officials recuperated at monasteries like that of St. Hypatios at ROUPHNIANAI in Bithynia, where the saint's blessings and EULOGIAI were thought to counteract sorcerers.

The nature of INCANTATIONS (preserved in Egyptian papyri), inscribed AMULETS, and magic books all presuppose literacy among sorcerers. Their ability to procure papyrus and metal for amulets suggests the financial viability of their profession. In popular belief, magicians were usually, but not always, connected with Egypt.

Christianity viewed the magician as a rival of the holy man, and hagiography encouraged the negative image of the sorcerer, usually described as a Jew, heretic, or heathen, who might direct hordes of locusts against tilled fields, practice poisoning, make love potions, and own magic books full of spells against men, animals, and houses. Nevertheless, practitioners of sorcery were active until the end of the empire. Tradition endowed even some biblical personages (SOLOMON) with witchcraft and power over DEMONS. The Iconoclast JOHN (VII) GRAMMATIKOS was proclaimed

magician par excellence, and in the Khludov marginal PSALTER he is shown being trampled by Patr. Nikephoros I, just as the nearby figure of the sorcerer Simon Magus is trampled by St. Peter (fol.51v). —F.R.T., A.C.

**MAGISTER EQUITUM.** See **MAGISTER MILITUM.**

**MAGISTER MILITUM** (στρατηλάτης), commander in chief of the armies in the late Roman Empire. According to a historian of the 5th–6th C. (Zosim. bk.2.33.3), Constantine I removed the PRAETORIAN PREFECT from military command, entrusting the SCHOLAE PALATINAE to the MAGISTER OFFICIORUM and the regular army to the STRATELATAI of the cavalry and of the infantry; the Latin terms, *magister equitum* and *magister peditum*, are known only from the period after Constantine. The distinction between the two kinds of troops, mounted and foot, was more theoretical than real. Constantius II created three posts of local *magistri militum* for both troops: for Oriens (350/1), Gallia (355), and Illyricum (ca.359). The next step in the division of military power occurred in 364, when the empire and the army were split between Valentinian I and Valens.

Thereafter several *magistri militum* existed in both the West and East, some at court (*magistri praesentales*) and some in the provinces (A. Hoepffner, *Byzantion* 11 [1936] 483–98). Theodosios I tried to reduce the number of *magistri militum*, and Arkadios attempted to abolish them altogether, placing military power in the hands of the eunuch EUTROPIOS, but the post was soon reestablished. The distinction between cavalry and infantry disappeared by 370, when the title of *magister utrius militiae* was introduced, although the former designations continued to exist; in the West the *magister peditum* seems to have dominated.

The *magistri militum* were recruited mainly from Germanic peoples, in the 4th C. often from the lower strata, in the 5th primarily from princely families. Besides direct military functions and the right of conscription, *magistri militum* possessed judicial authority over their officers. Western *magistri militum* (like STILICHO) held supreme power; in the 5th C. they either appointed emperors or gained the throne themselves. In the East the

omnipotence of *magistri militum* was crushed, some of their functions being assigned to the QUAESTOR and the *magister officiorum*. In the 6th–7th C. the title *stratelates* was depreciated and later lost its technical significance (J. Durliat, *BZ* 72 [1979] 306–20).

The service costume of *magistri militum* in the 5th C. consisted of a sword, lance, *chlamys* (a richly embroidered tunic), and, at least on the diptych of Stilicho, a shield decorated with the emperors' busts.

LIT. A. Demandt, *RE* supp. 12 (1970) 556–790. D. Hoffmann, "Der Oberbefehl des spätrömischen Heeres im 4. Jahrhundert n. Chr.," *Actes du 9e Congrès international d'études sur les frontières romaines* (Bucharest-Cologne 1974) 381–97. A.E.R. Boak, "The Roman *Magistri* in the Civil and Military Service of the Empire," *HSicPhil* 26 (1915) 117–64. —A.K., A.C.

**MAGISTER OFFICIORUM** (μάγιστρος τῶν ὀφικίων), master of the offices, the head of the central civil administration in the late Roman Empire. The office (first mentioned in 320) was created by Constantine I with the aim of restricting the PRAETORIAN PREFECT. Originally, the *magister officiorum* had under his control three chief *scrinia* (bureaus), the AGENTES IN REBUS, and the SCHOLAE PALATINAE, although he never exercised military functions. The increasing role of the *agentes* and the imperial bodyguards enabled the *magister officiorum* to become the central figure at court, a member of the CONSISTORIUM with control over the *cursus publicus*, the state police, diplomatic negotiations, and armament factories.

The master of offices had judicial powers and some authority over everyday affairs in the palace, tending the lamps and introducing people to the *consistorium*. To some extent he collaborated with the QUAESTOR but had no influence over fiscal services. The attempt to assign military functions to the *magister officiorum* failed in the West, but in the East he acquired control over the LIMITANEI and the border strongholds. Under Justinian I the struggle between the praetorian prefect (JOHN OF CAPPADOCIA) and *magister officiorum* (TRIBONIAN TO 535) ended in the defeat of the latter official. In the 7th C. the *magister officiorum* was shorn of most functions (Bury, *Adm. System* 29); the DOMESTIKOS TON SCHOLON assumed command over the bodyguard, and the office of *magister officiorum* eventually involved only the conduct of

imperial ceremony. Although in the late 9th C. Stylianos ZAOUTZES was occasionally called *magistros ton ophphikion*, from the 9th C. the office of *magister officiorum* in reality ceased to exist and MAGISTROS became merely a title.

LIT. M. Clauss, *Der magister officiorum in der Spätantike* (Munich 1980). Boak-Dunlap, *Two Studies* 1–160. G. Purpura, "Il 'magister officiorum' e la 'schola agumentium in rebus,'" *Labeo* 25 (1979) 202–08. —A.K.

**MAGISTER PEDITUM.** See **MAGISTER MILITUM.**

**MAGISTROS** (μάγιστρος), a high-ranking DIGNITY. The word is etymologically connected with the Latin MAGISTER OFFICIORUM, but the Byz. *magistros* had nothing in common with the late Roman functionary. The first certain mention of *magistros* as a title is in the late 9th-C. *Kletorologion* of PHILOTHEOS, who places *magistros* above the ANTHYPATOS. Bury (*Adm. System* 30) notes the omission of *magistros* from the mid-9th-C. TAKTIKON of Uspenskij, but Oikonomides (*Listes* 47) considers this a scribal error. There were several *magistroi*, one of whom was called *protomagistros*: Stylianos ZAOUTZES, among others, was granted this title. The number of *magistroi* was fewer than 12 at the beginning of the 10th C. but reached 24 by the time of the embassy of LIUTPRAND OF CREMONA. Simultaneously, the title began to lose its significance. It probably disappeared by the mid-12th C.; a 14th-C. ceremonial book in verse (in pseudo-Kod. 338.124) mentions it among obsolete dignities. One of the last *magistroi* bore the name of Rousopoulos, indicating his ethnic origin (Seibt, *Bleisiegel*, no.124). The female title *magistrissa* is also known—a seal of the *magistrissa* Maria Bryennissa is dated by Seibt (*Bleisiegel*, no.119) to ca.1080. The term *magistros*, usually in the vernacular spelling MAISTOR, was also used to designate a craftsman or teacher.

LIT. R. Guiland, "Études sur l'histoire administrative de l'Empire byzantin: L'ordre (taxis) des Maîtres," *EEBS* 39–40 (1972–73) 14–28. —A.K.

**MAGNAURA** (Μαγναύρα, from Lat. *magna aula*), ceremonial hall situated on the periphery of the GREAT PALACE of Constantinople, east of the Augustaion. It had the form of a basilica with apses

to the east and two lateral aisles supporting galleries. In the central apse stood Solomon's Throne flanked by lions. The west façade opened onto a courtyard planted with alleys of trees. The Magnaura had, therefore, approximately the same situation and the same architectural form as the SENATE HOUSE rebuilt by Justinian I (Prokopios, *Buildings* 1.10.6–9), and one may wonder whether they were one and the same, the more so as the Senate House is never mentioned after the reign of Justinian.

The Magnaura was restored by Herakleios after 628 (*AnthGr* 9:655). It was later used for receptions of foreign ambassadors, who were impressed by the hall's AUTOMATA. In the reign of Michael III the Magnaura became the seat of a school. It was also the normal venue on occasions when the emperor addressed the people. These considerations indicate that the Magnaura was easily accessible from outside the palace. Another Magnaura was located in the suburb of HEBDOMON.

LIT. J. Ebersolt, *Le Grand Palais de Constantinople* (Paris 1910) 68–76. Guillard, *Topographie* 1:141–50. Mango, *Brazen House* 57f. —C.M.

**MAGNENTIUS** (Μαγνέντιος), more fully Flavius Magnus Magnentius, usurper (from 18 Jan. 350) and augustus (from 1 Mar. 350); born Amiens ca.303, died Lyons 10/11 Aug. 353. Of Germanic origin, Magnentius rose in the army to the position of *comes rei militaris* in charge of the palatine legions. He conspired with the *comes rei privatae* Marcellinus and overthrew and killed Constans I. Gaul, Britain, and Spain joined him. Taking advantage of the absence of Constantius II on the Eastern frontier, Magnentius marched toward Illyricum. The Roman aristocracy tried to organize resistance, proclaiming Nepotianus as emperor on 3 June 350. In Illyricum the general Vetrano was elevated on 1 Mar. 350 as "*salvator rei publicae*"; he attempted to negotiate between Magnentius and Constantius. Magnentius defeated Nepotianus and had him executed. He enacted some measures against the wealthy that caused senators to flee to Constantius and Vetrano. Although himself a pagan, Magnentius planned an alliance with the Orthodox in Egypt against the Arian Constantius.

In 351 Constantius appeared in Illyricum, where he gained the support of Vetrano. His attempt

to enter northern Italy failed and in the summer of 351 Magnentius marched via Siscia to Sirmium, near which, at Mursa, he was defeated in a bloody battle on 28 Sept.; 54,000 soldiers reportedly perished. Magnentius then withdrew to Gaul, where Constantius again defeated him (end of summer 353) at the battle of Mons Seleucus. Magnentius soon thereafter took his own life. The empire was united under Constantius II.

LIT. Stein, *Histoire* 1:138–41. W. Ensslin, *RE* 14 (1930) 445–52. J. Šašel, "The Struggle between Magnentius and Constantius II for Italy and Illyricum," *Živa antika* 21 (1971) 205–16. P. Bastien, *Le monnayage de Magnence*<sup>2</sup> (Wet-teren 1983). —T.E.G.

**MAGNESIA** (Μαγνησία, now Manisa), city of Lydia in western Asia Minor, at the foot of Mt. Sipylus. Magnesia became important in the 12th C. It developed further under the Laskarids when it was functionally capital of the empire of NICAEA, whose rulers resided nearby at NYMPHAION and maintained their treasury and mint at Magnesia. In the 13th C. Magnesia was a market for local and foreign trade and site of an imperial palace. It was the center of a rich agricultural district that contained the important monastery of Sosandra founded by John III Vatatzes. Theodore II received the Seljuk sultan at Magnesia in 1257, and Michael VIII was there confirmed in power in 1258. By the late 13th C., Magnesia was increasingly exposed to attack. It was the base of Michael IX's campaign against the Turks in 1302, during which it withstood a long siege. In 1304, Magnesia was used by the CATALAN GRAND COMPANY, who so oppressed the citizens that the gates were shut against them; the city resisted their consequent attack. In 1313, the Turks of SARUHAN took the city. Magnesia was a suffragan bishopric of Ephesus, frequently contested with Smyrna. Remains of the walls and citadel appear to be the work of John III.

LIT. Ahrweiler, "Smyrne" 44–47. C. Foss, "Late Byzantine Foundations in Lydia," *JÖB* 28 (1979) 306–09. —C.F.

**MAINA** (Μαίνα in the *Chronicle of the Morea*, Fr. le Grande Magne), castle in the MANI region in southern Greece. Although the castle is mentioned frequently in texts of the 13th–14th C. and was one of the major strongholds ceded to

the Byz. by the treaty of Constantinople in 1262, its precise location is still disputed (P. Kalonaros, *HellCont* 3 [1939] 375–80). Some have identified it with Zarnata, but this seems unlikely, while others have suggested Tigani on the west coast (N.B. Drandakes et al., *PraktArchEt* [1978] 183–91).

LIT. Bon, *Morée franque* 502–07. —T.E.G.

**MAISTOR** (μαΐστωρ), one of several vernacular forms of the classical *magistros* (Lat. *magister*). While *maistros* was used (by authors or by later scribes) to describe the MAGISTER MILITUM OR MAGISTER OFFICIORUM, *maistor* was understood (e.g., in the *Souda*) to mean teacher. The word was extended to designate the leader of an atelier or team of ARTISANS: thus it is applied to Gerontios, a woodworker and "the best of his profession," by Theodoret of Cyrhus. Texts included in the *Patria of Constantinople* mention *maistores* and their apprentices (MISTHIOI). The term *protomaistor* designated the head of a GUILD. It could also refer to an expert performer and teacher of sacred chant (pseudo-Kod. 190.7, 359.20); the most famous of them, John KOUKOUZELES, is frequently cited in the MSS simply as "the *maistor*." *Megas maistoras* was the Greek translation of the title of the head of a Western monastic order.

LIT. E. Kriaras, *Lexiko tes mesaionikes Hellenikes demodous grammateias* 9 (Thessalonike 1985) 270, 285f. Oikonomides, *Hommes d'affaires* 111f. —A.K., A.C., D.E.C.

**MAISTOR TON RHETORON** (μαΐστωρ τῶν ῥητόρων), "master of the rhetoricians," one of the DIDASKALOI of the PATRIARCHAL SCHOOL in Constantinople. It is not quite clear when the office was introduced; the novel of Alexios I of 1107 mentions only three didascalical positions and does not include the *maistor* of the rhetoricians. In the late 11th C., however, Theophylaktos of Ohrid is attested as *maistor* before becoming archbishop, if indeed the lemma to the vita of Clement is authentic. The first *maistor* mentioned in an official list is Basil in 1166, whereas the list of 1156 does not include this office (Darrouzès, *Offikia* 529.13). Browning ("Patriarchal School" 39) lists several *maistores* before 1166, some questionable but two more or less certain. Choniates (Nik.Chon. 211.92–93) describes MICHAEL RHETOR as "adorning the

rhetorical throne." A certain "Mouzalon" (Browning, *ibid.* 14) is called in the title of his speech "a rhetorician under [an unspecified] patriarch Nicholas." In the second half of the 12th C. many *maistores* are named, including writers such as EUSTATHIOS OF THESSALONIKE and Nikephoros CHRYSOBERGES. The *maistor* was considered to be a deacon and a member of the group of five patriarchal teachers, but unlike his colleagues he was an imperial appointee. A Moscow MS (Moscow, Hist. Mus. 53/147) published by Čičurov defines the functions of the "rhetorician" as producing encomiastic speeches in honor of the *basileus* on Christmas Day and on the "bright Sunday" (Easter); the oratorical samples contain the speeches of the *maistor* primarily at Epiphany (for the emperor) and Lazarus Saturday (for the patriarch).

LIT. F. Fuchs, *Die höheren Schulen von Konstantinopel im Mittelalter* (Leipzig-Berlin 1926) 40f. I.S. Čičurov, "Novye rukopisnye svedenija o vizantijskom obrazovanii," *VizVrem* 31 (1971) 238–42. —A.K.

**MAJESTAS DOMINI** (Lat., lit. "Majesty of the Lord"), the conventional name for a highly synthetic visual image showing Christ's majesty at the end of time. Blending elements from the various apocalyptic and prophetic VISIONS (Is 6:1–4, Ezek 1:4–28, Rev 4:2–9), it shows CHRIST—youthful, mature, or as the Ancient of Days—right hand raised in speech and book in left hand, enthroned on a rainbow in a MANDORLA from which project the four beasts and often the wings studded with eyes, the fiery chariot, and angels. It is first seen in the apse of HOSIOS DAVID, Thessalonike, where prophets witness to Christ in a paradisiac landscape; in BAWĪT (Chapels 26, 51); at SAQQĀRA; and on an icon at the monastery of St. Catherine on Mt. Sinai (Weitzmann, *Sinai Icons*, no.B.16). The inscriptions used in these early versions indicate that the image owes its particular blend of elements to invocations of Christ's majesty in the liturgy. Popular in the 9th–10th C., the image appears in Cappadocian apse compositions of the Prophetic Vision, reflecting the Iconophile emphasis on visions as proof of the visibility of God. Komnenian Gospel books use the image as a frontispiece, invoking the Gospel prefaces that discuss "him who sits upon the Cherubim." The *Majestas Domini* recurs in Palaiologan miniature and icon painting in versions showing both the youthful

Christ with prophets, as at Hosios David, and the lone, mature Christ.

LIT. Ihm, *Apsismalerei* 42–51. J. Lafontaine-Dosogne, "Theophanies-visions auxquelles participent les prophètes dans l'art byzantin après la restauration des images," in *Synthronon* 135–43. Nelson, *Preface & Miniature* 55–73.  
—A.W.C.

**MAJORIAN** (*Μαϊορίνος*), more fully Flavius Julius Valerius Majorianus, Western emperor (1 Apr. 457–2 Aug. 461); died Liguria 7 Aug. 461. Of an Italian senatorial family, Majorian served in the army under AETIUS, but retired temporarily before 451. In 454 Valentinian III recalled Majorian to court. After the emperor's murder he was considered a possible successor. He served as a high military commander under PETRONIUS MAXIMUS and EPARCHIUS AVITUS and cooperated with RICIMER in the overthrow of Avitus in 456. In 457 he was appointed *magister militum*, probably by Leo I, then acclaimed by his troops as augustus, and on 28 Dec. recognized by the senate in Ravenna. Leo I accepted him as emperor by May 458. Majorian tried to support the urban curiae, improve the system of taxation, and enhance the old Roman virtues. He had to deal with a threat in Gaul, where he found strong opposition (B. Czúth, *Acta classica Universitatis scientiarum Debreceniensis* 19 [1983] 113–22), and in Africa, which had been conquered by the Vandals; Prokopios preserved a legend that Majorian visited the court of GAISERIC incognito (G. Max, *BS/EB* 9 [1982] 58–63). Majorian prepared expeditions against the Vandals in 460 and 461, but in both cases Gaiseric attacked the Roman ships before they set out and the attempts failed. In 461 Majorian was deposed and executed by order of Ricimer.

LIT. Kaegi, *Decline* 31–35. W. Ensslin, *RE* 14 (1930) 584–90. H. Meyer, "Der Regierungsantritt Kaiser Majorians," *BZ* 62 (1969) 5–12.  
—T.E.G.

**MAJUSCULE.** See UNCIAL.

**MAKARIOS/SYMEON**, or pseudo-Makarios, monastic writer who probably lived in Mesopotamia or eastern Anatolia at the end of the 4th and beginning of the 5th C. Makarios/Symeon has become the conventional name for this author, whose works include 50 *Spiritual Homilies* that were attributed to the 4th-C. Egyptian monk

MAKARIOS THE GREAT in some MSS. Certain pieces by this author have also been assigned in the MS tradition to "Symeon," identified by Dörries (*infra*) with the Symeon who was the leader of the MESSALIAN heresy condemned by the Councils of Side (390) and Ephesus (431).

In addition to the homilies Makarios/Symeon wrote the *Great Letter*, *erotapokriseis*, and collections of *logia*. His works emphasize the constant spiritual struggle toward perfection and the supreme importance of prayer. Messalian elements (others prefer Gnostic) have been detected in the mystical nature of the *Homilies*, esp. as there are verbal accords with the Messalian *Ascetic Book*. Makarios/Symeon was also influenced by Basilian monasticism and by Gregory of Nyssa. The works of Makarios/Symeon were translated into Syriac, Arabic, Georgian, Latin, and Church Slavonic.

ED. PG 34. *Oeuvres spirituelles*, ed. V. Desprez, vol. 1 (Paris 1980). Eng. tr. G.A. Maloney, *Intoxicated with God: The Fifty Spiritual Homilies of Macarius* (Denville, N.J., 1978). *Epistola magna*, ed. R. Staats (Göttingen 1984). For complete list of ed., see *CPG* 2, nos. 2410–27.

LIT. H. Dörries, *Symeon von Mesopotamien: Die Überlieferung der messalianischen "Makarios"-Schriften* (Leipzig 1941). Idem, *Die Theologie des Makarios/Symeon* (Göttingen 1978). V. Desprez, *DictSpir* 10 (1980) 20–43. W. Strothmann, *Die syrische Überlieferung der Schriften des Makarios* (Wiesbaden 1981).  
—B.B., A.M.T.

**MAKARIOS OF PHILADELPHIA.** See CHRYSOKEPHALOS, MAKARIOS.

**MAKARIOS OF ROME**, saint; principal feast-days 23 Oct., 19 Jan., and others. Son of a Roman senator named John, Makarios ran away from home during his wedding, which had been arranged by his father. According to his Life, the angel Raphael led him to the ends of the earth, where he lived in a cave in peace with wild beasts. Makarios's vita takes the unusual form of a traveler's romance: three monks—Theophilos, Sergios, and Hygieinos—set off from a monastery in Mesopotamia to see the edge of the sky "at the iron pillar." The sober description of their route via Jerusalem to Ctesiphon gives way later to images of fabulous rivers, mountains, animals, and people in India and farther east. Finally they encountered Makarios, his body hidden by his white hair, his fingernails and toenails as long as a leopard's claws. He briefly told the monks his story and explained that they were not allowed to

proceed further, since 20 miles from Makarios's cave were two walls—one of iron and another of bronze—surrounding Paradise. Many MSS from the 11th C. onward preserve the legend; the editor, A. Vassiliev, proposed a dubious *argumentum ex silentio*—that the legend originated in the 5th–6th C. since it does not mention the Arabs. The legend is very important for reconstructing early medieval geographic perceptions.

**Representation in Art.** One of the very rare portraits of this saint is that in the MENOLOGION OF BASIL II (p.334), where he appears as an elderly monk standing alongside MAKARIOS THE GREAT; the two are celebrated together on 19 Jan.

SOURCES. *Anecdota graeco-byzantina*, ed. A. Vassiliev (Moscow 1893) 135–65. Russ. tr. Poljakova, *Viz. leg.* 37–45.

LIT. BHG 1004–1005p. J. Trumpf, "Zwei Handschriften einer Kurzfassung der griechischen Vita Macarii Romani," *AB* 88 (1970) 23–26. F. Halkin, "Une rédaction inconnue de la légende de s. Macaire le Romain," *AB* 92 (1974) 344. S. Kimpel, *LCl* 7:479f.  
—A.K., N.P.S.

**MAKARIOS THE GREAT**, or Makarios the Egyptian (to distinguish him from Makarios the Alexandrian or Politikos), saint; born Upper Egypt ca.300, died Sketis ca.390; feastday 15 or 19 Jan. He became the leader of an eremitic group in Sketis (WADI NATRUN) in which the monks lived in separate shelters and gathered only for worship and guidance from the leader. He was ordained in 340. As a supporter of the Nicene policy of ATHANASIOS, he was exiled under Loukios, the Arian bishop of Alexandria.

The anecdotes about Makarios stress his strict asceticism and ability to work miracles. His ascetic practice aimed at complete detachment from bodily functions: for example, PALLADIOS (*Lausiac History* 18.28) recorded that Makarios had not spat since he was baptized. Many writings in Greek as well as in Syriac, including the works of pseudo-MAKARIOS/SYMEON, were incorrectly attributed to him.

LIT. BHG 999g–999y. G. Quispel, *Makarius, das Thomas-evangelium und das Lied von der Perle* (Leiden 1967). E. Lanne, "La 'prière de Jésus' dans la tradition égyptienne," *Irénikon* 50 (1977) 163–203.  
—J.A.T.

**MAKEDONIOS CONSUL**, 6th-C. poet. The GREEK ANTHOLOGY preserves 43 of his epigrams, coming from the *Cycle* of AGATHIAS. They are mainly anathematic, ekphrastic, erotic, and satir-

ical, largely unremarkable in subjects and style. J.A. Madden (*Mnemosyne*<sup>4</sup> 30 [1977] 153–59) detects evidence of Christian belief in one poem (bk.9, no.649), but the sentiment is entirely neutral and commonplace (B. Baldwin, *Mnemosyne* 37 [1984] 451–53). Makedonios (*Μακεδόνιος*) has been identified both with a former referendarios reported by MALALAS and THEOPHANES THE CONFESSOR to have been purged for paganism in 529, and with a *vir illustris* who was an imperial official of 531; reconciliation of the two is not impossible. Since his name is not in the official *fasti*, his consulate must have been honorary.

LIT. B. Baldwin, "The Fate of Macedonius Consul," *Eranos* 79 (1981) 145f.  
—B.B.

**MAKĪN, AL-**, more fully Jirjis al-Makīn ibn al-ʿAmīd, Christian Arab historian; born Cairo 1205 (or 1203?), died Damascus 1273. Following in the footsteps of his Coptic father, al-Makīn became a civil servant of the Ayyūbids in Damascus. After a long and eventful service (he was twice thrown into prison), al-Makīn spent the rest of his life in that city. He composed a universal chronicle in Arabic entitled *The Blessed Collection*. The first part of this work begins with Adam and ends with the eleventh year of the rule of HERAKLEIOS. The second part covers the period of Islam, beginning with Muḥammad and ending with 1260. It refers to Muslim contacts with the Byz., e.g., the confrontation at MANTZIKERT, which consists of an abbreviated version of the account found in SIBT IBN AL-JAWZĪ (C. Cahen, *Byzantion* 9 [1934] 618). The work of al-Makīn was used by the famous Egyptian Muslim historian al-MAQRĪZĪ as his main source of information about the Christians.

TR. C.F. Seybold, "Zu El Makīn's Weltchronik," *ZDMG* 64 (1910) 140–53. T. Erpenius, *Historia Saracenicæ* (Leiden 1625).

LIT. Graf, *Literatur* 2:348–51. C. Cahen, R.G. Coquin, *EI*<sup>2</sup> 6:143f. Vasiliev, *Byz. Arabes* 2.2:188–91.  
—A.S.E.

**MAKRE** (*Μάκρη*, anc. Telmessos, now Fethiye), coastal city of western LYCIA. Constantine VII Porphyrogenetos (*De them.* 14.16, ed. Pertusi 78) still knew it as the "famous polis Telmisos," but in a notitia of ca.800 it appears as "Telmissos or Anastasioupolis" (*Notitiae CP* 2.310). The name *Telmissos* disappears from notitias by the 10th C., when the name *Makre* emerges (*Notitiae CP*, p.

76), but already in 451 a bishop of the *polis* of Telme and of the island of Makra attended the Council of Chalcedon (Mansi 7:433D).

The history of Byz. Makre is unknown. In al-Idrīsī and in Latin texts of the 13th C. it appears as an important commercial center, and in 1106 Daniil Igumen described it as a center of production of perfumed essences. At the end of the 12th or in the 13th C. the area fell to the Turks.

Preserved at the site are fortifications of the 8th C., enlarged in the 12th. The center of a coastal region, Makre's remains attest considerable growth and prosperity in late antiquity, the result of its location on the main trade routes between Constantinople and the East. Numerous sites in the vicinity preserve the remains of churches and houses but few civic buildings; most are datable to the 6th C. and were abandoned in the 7th/8th C. (R. Carter, *Archaeology* 38.3 [1985] 16–21).

LIT. C. Foss, "The Defenses of Asia Minor against the Turks," *GOrThR* (1982) 193–95. W. Tomaschek, *Zur historischen Topographie von Kleinasien im Mittelalter* (Vienna 1891) 43–45. —C.F., A.K.

**MAKREMBOLITES** (Μακρεμβολίτης, fem. Μακρεμβολίτισσα), a family of civil functionaries, probably of Constantinopolitan origin; Makros Embolos ("Long Portico") was a district in Constantinople. The first known Makrembolites, whose death LAZAROS OF MT. GALESIOS predicted (AASS Nov. 3:539E), apparently lived in Constantinople. John Makrembolites, a conspirator against Michael IV in 1040, belonged to the aristocracy of the capital: he married the sister of MICHAEL I KEROULARIOS, and his daughter, EUDOKIA MAKREMBOLITISSA, wed Constantine X Doukas. The Makrembolitai remained influential in the 12th C.: Demetrios was Manuel I's envoy to Conrad III and Louis VII in 1146–47; John served as *megas droungarios tes viglas* in 1157; Eumathios, *sebastos* and eparch (died ca.1185), was a grandson of Eudokia's nephew, according to his epitaph by Theodore Balsamon (K. Horna, *WS* 25 [1903] 182f). Both John and Eumathios are known by their seals (Laurent, *Corpus* 2, nos. 896, 1041). Theophylaktos of Ohrid corresponded with a certain Makrembolites, *archon* of Prespa (on his name, G. Litavrin, *IzvInstBulgIst* 14–15 [1964] 521), and characterized him as a man who skillfully acquired alien property. Some family members also held

high ecclesiastical posts: Theodore was metropolitan of Methymna in the early 12th C. (Laurent, *Corpus* 5.3, no.1798). The Makrembolitai corresponded with some *literati*. Eustathios or Eumathios Makrembolites wrote the romance *On Hysmine and Hysminias*. Alexios Makrembolites was a writer in the 14th C. (see MAKREMBOLITES, EUSTATHIOS and MAKREMBOLITES, ALEXIOS).

LIT. *PLP*, nos.16351–53. —A.K.

**MAKREMBOLITES, ALEXIOS**, writer; died after 1349 or 1353. All that is known of his life is that he was in the service of the *exisotes* Patrikiotes (a financial adviser of John VI Kantakouzenos) and was a teacher and member of a group of *literati*. His works include orations on the Genoese War of 1348–49 and anti-Jewish and anti-Islamic polemics. His worldview is tragic, portraying a society torn between the poor and wealthy people, whose moral principles are perverse (M.A. Poljakovskaja, *ADSV* 8 [1972] 95–107; 10 [1973] 251–54); the Genoese exploit the empire, the Turks incessantly attack it, and gloomy omens portend the imminent end of the world (Eadem, *ADSV* 18 [1981] 135–40; 11 [1975] 87–98). A realist who was well aware of the decline of Byz., Makrembolites attributed the success of the Ottomans to their moral character, in contrast to the sinful Byz., who oppressed the poor. Makrembolites' language is rhetorical, and concrete interpretation of his work is difficult. Lj. Maksimović (*ZRVI* 20 [1981] 99–109) suggests that "the rich" in Makrembolites' *Dialogue between the Rich and the Poor* (of 1343) are financiers in the milieu of Alexios APOKAUKOS. At any rate, the *Dialogue* is not a revolutionary manifesto, and Makrembolites looks to intermarriages between rich and poor as the solution for social inequality. Eschatological lamentations about the plight of the empire in his *threnos* on the collapse of the dome of Hagia Sophia are harmonized with the expectation of the advent of Christ. Makrembolites drew on the Bible rather than classical authors for literary allusions. In his commentary on *Lucius or the Ass* of LUCIAN he allegorically interprets the text as a story of salvation through toil and purification (M.A. Poljakovskaja, *VizVrem* 34 [1973] 137–40).

ED. and LIT. I. Ševčenko, "Alexios Makrembolites and his 'Dialogue between the Rich and the Poor,'" *ZRVI* 6 (1960) 187–228, with Eng. tr. S.I. Kourouses, "Hai antilep-

seis peri ton eschaton tou kosmou," *EEBS* 37 (1969–70) 223–40. E.V. Maltese, "Una fonte bizantina per la storia dei rapporti tra Costantinopoli e Genova alla metà del XIV sec.: il 'Logos Historikos' di Alessio Macrembolite," *Atti e Memorie della Società Savonese di storia patria* 14 (1980) 55–72. *PLP*, no.16352. —A.K., A.M.T.

**MAKREMBOLITES, EUSTATHIOS**, or Eumathios (Georgios, according to Dölger [*Diplomatik* 31]), *protonobilissimos*, writer. Usually he is dated in the second half of the 12th C., but S.V. Poljakova endeavored to demonstrate that he lived before Nikephoros BASILAKES and Theodore PRODRAMOS (*VizVrem* 30 [1969] 113–23; 32 [1971] 104–08), i.e., in the late 11th or early 12th C. His identity with the eparch Eumathios Makrembolites, the addressee of BALSAMON (ca.1185?), cannot be proved. His prose romance (*drama*) *Hysmine and Hysminias*, although imitating ACHILLES TATIUS, introduced significant innovations in narrative technique: according to Poljakova (in *Antičnost' i sovremennost'* [Moscow 1972] 380–86), he simplified the plot, rejected everyday scenes, and attained sublimity and abstraction; in contrast, M. Alexiou sees his originality in the bold eroticism, humor (even parody), and psychological insight (*BMGS* 3 [1977] 23–43). An important role in the romance is played by *ekphraseis*, esp. of the garden of a certain Sosthenes with figures of the 12 months represented as a *stratiotes*, shepherd, peasants, man in a bathhouse, etc., symbolizing Time in general and various stages of life. Under the name of Makrembolites is also preserved a collection of RIDDLES. Identification of Makrembolites with EUSTATHIOS OF THESSALONIKE (A. Heisenberg, *RhM* 58 [1903] 430) is not valid, nor is an attempt to see in Makrembolites the author of a version of DIGENES AKRITAS (A. Chatzes, *Athena* 54 [1950] 134–76; 55 [1951] 189–224).

ED. *Erotici scriptores graeci*, ed. R. Hercher (Leipzig 1859) 159–286. *De Hysmines et Hysminiae amoribus libri XI*. ed. I. Hilberg (Vienna 1876). Russ. tr. S.V. Poljakova, *Vizantijskaja ljubovnaja prosa* (Moscow-Leningrad 1965) 46–110. *Quae feruntur aenigmata*, ed. M. Treu (Breslau 1893).

LIT. Poljakova, *Roman*. Hunger, *Lit.* 2:137–42. A.C. Palau, "La tradition manuscrite d'Eustathe Makrembolitès," *RHT* 10 (1980–81) 75–113. —A.K.

**MAKRES, MAKARIOS**, sometimes called Asprophrys ("with white eyebrows"); monk and writer; born Thessalonike ca.1383, died Constantinople 8 Jan. 1431. His biography is known from the

vita written by an anonymous monk (ed. Argyriou, *infra* 185–236). After receiving a secular education, Makres (Μακρῆς, Μακρύς) went to Athos at age 18 and became a hieromonk at the Vatopedi monastery. He and his second spiritual director, David, were invited by MANUEL II to Constantinople, where they remained for two years (1419–21). Makres returned briefly to Athos, but was then recalled to the capital by the emperor in 1422; shortly thereafter, apparently at the instigation of George SPHRANTZES (ed. Grecu, 48–50), he became superior of the PANTOKRATOR MONASTERY and *protosynkellos* of the patriarchate (1424). Although he was accused of being a Latinophile by Patr. JOSEPH II, he remained in the confidence of Emp. JOHN VIII. Circa 1429/30 he went on an embassy to Pope Martin V (1417–31) in Rome and proposed the convocation of an ecumenical council. He died shortly after his return to Constantinople.

Makres wrote on a variety of topics, including *ekphraseis* of icons (H. Hunger, *JÖB* 7 [1958] 125–40), funeral orations, and polemics against Latins and Muslims. He had a special interest in hagiography and wrote *enkomia* or vitae of David of Thessalonike, Andrew of Crete, Maximos Kausokalybites, and Gabriel, archbishop of Thessalonike. Many of his works remain unpublished. The attribution of some of his works is still debatable; a number of them had been erroneously ascribed to Manuel II (R.-J. Loenertz, *OrChrP* 15 [1949] 185–93).

ED. A. Argyriou, *Macaire Makrès et la polémique contre l'Islam* [= ST 314] (Vatican 1986). *Enkomion of David*—ed. V. Latyšev, *Zapiski imp. Odesskogo obščestva istorii i drevnostej* 30 (1912) 236–51. Vita of Andrew of Crete—ed. B. Laourdas, *KretChron* 7 (1953) 66–74. For complete list, see Argyriou, 10–25.

LIT. *PLP*, no.16379. —A.M.T.

**MAKRINITISSA MONASTERY**, a 13th-C. Thessalian foundation dedicated to the Theotokos tes Oxeias Episkepseos ("of swift visitation"). Only fragments of the original buildings now survive in the village of Makrinitisa on the slopes of Mt. Pelion near Volos. The monastery of Makrinitissa (Μακρινίτισσα) was established in the early 13th C. by Constantine MALIASENOS, the ruler of Demetrias, and is first mentioned in a document of February 1215. The monastery's status as a STAUROPEGION was challenged on several occasions by

the bishops of Demetrias but reaffirmed by Patr. Germanos II and Arsenios. Constantine eventually became a monk at Makrinitissa and died there ca. 1256. His son, Nicholas Maliasenos (*PLP*, no. 16523), succeeded him as second κτητορ and by 1266 had retired to Makrinitissa as the monk Ioasaph. The monastery flourished in the 13th C., acquiring several METOCHIA, including the Hilarion monastery at Halmyros.

In 1271/2 Nicholas also founded the Nea Petra monastery at nearby Dryanoubaina, together with his wife Anna Komnene Doukaina Maliasene. Dedicated to St. John the Baptist (Prodrornos), it was also located on the slopes of Mt. Pelion, above the modern village of Portaria. Nea Petra was originally a nunnery, to which Anna retired between approximately 1274 and 1276 as the nun Anthousa, but within a few years it was converted into a male monastery. The monastic complex still survives, but the original Byz. church has been replaced by a 19th-C. structure. The monastery was a *stauropegion* under patriarchal jurisdiction; it was exempted from paying taxes and from the jurisdiction of the bishop of Demetrias.

A deluxe illuminated MS of 1282–86 (Turin, cod. gr. 237), which preserved a copy of the charters of both monasteries, was destroyed by fire in 1904; it contained a portrait of Nicholas-Ioasaph and his wife (Spatharakis, *Portrait* 188f, 248, figs. 141–42). The cartulary provides important information on the properties of the Maliasenoi and on sales and donations of land to the two monasteries, in addition to recording their disputes with the bishops of Demetrias (B. Pančenko, *IRAİK* 9 [1904] 173–81).

ED. Acts—MM 4:330–430.

LIT. F. Barišić, "Diplomatar tesalijskih manastira Makrinitisa i Nea Petra," *ZRVI* 16 (1975) 69–103. B. Ferjančić, "Posedi porodice Maliasina u Tesaliji," *ZRVI* 9 (1966) 31–48. N.I. Giannopoulos, "Hai para ten Demetriada byzantinai monai," *EEBS* 1 (1924) 210–40; 2 (1925) 227–41. Idem, "Les constructions byzantines de la région de Démétrias (Thessalie)," *BCH* 44 (1920) 181–209. —A.M.T.

**MALAGINA** (Μαλάγινα, later Μελάγγεια), district of BITHYNIA in the central Sangarios valley. Malagina first appears in history when Empress Irene sent an army there against the Arabs in 786. In 798 Arabs captured the royal saddle and horses at Malagina; they attacked again in 860 and ca. 875. Malagina was the site of the main

imperial stables where mounts were obtained for campaigns in the east. The first APLEKTON on the road to the frontier, it was where the *strategoï* of THRAKESION and OPSIKION joined imperial expeditions. In 1074 John DOUKAS had his palace in the vicinity, and in 1145 Manuel I restored its central fortress of Metabole after a Turkish attack. Manuel gathered troops at Malagina for his attack on DORYLAION in 1175. Its people supported the pseudo-Alexios against Alexios II. Malagina became the center of a province administered by a *doux kai stratopedarches* in the late 12th C. (Angold, *Byz. Government* 245). Attested as an archbishopric in the 12th C., Malagina became a metropolis under the Laskarids. Its powerful fortifications, overlooking the Sangarios near Pamukova, show two periods, probably of the 7th and 12th C.

LIT. S. Şahin, "Studien über die Probleme der historischen Geographie des nordwestlichen Kleinasien, II: Malagina/Melagina am Sangarios," *Epigraphia Anatolica* 7 (1986) 153–66. Foss-Winfield, *Fortifications* 140, 148f. Oikonomides, *Listes* 338f. —C.F.

**MALAJA PEREŠČEPINA TREASURE**, a group of more than 200 gold and silver objects as well as weapons and clothing, found in 1912 on the banks of a tributary of the Dnieper River, near Poltava in the Ukraine. The finds included Byz., Sasanian, and Avar pieces and others of disputed origin. The oldest Byz. object is a silver paten with control stamps of Anastasios I and an inscription noting that it was "renovated" by Bp. Paternos, possibly the early 6th-C. bishop of Tomis (*Iskusstvo Vizantii* 1, no. 142). Other finds included silver utensils with stamps of Emp. Maurice, a massive gilded silver amphora (early 7th C.?), and 69 solidi from Maurice to Constans II (V. Kropotkin, *Klady vizantijskich monet na territorii SSSR* [Moscow 1962] no. 250), indicating a date after the mid-7th C. for the burial of this diverse assemblage. Effenberger (*infra*) suggested that the objects came from a grave rather than a hoard; others have argued for and against the thesis that it belonged to a Khazar or Bulgar leader such as KUVRAT.

LIT. *Sükrovišče na chan Kubrat* (Sofia 1989) 42–53. M. Kazinski, J.-P. Sodini, "Byzance et l'art nomade," *RA* (1987) 71–83. A. Effenberger in *Silbergefässe* 33–35. B.I. Maršak, K.M. Skalon, *Pereščepinskij klad* (Leningrad 1972). J. Werner, *Der Grabfund von Malaja Pereščepina und Kuvrat, Kagan der Bulgaren* (Munich 1984), rev. M. Schulze-Dörlamm, *BjB* 187 (1987) 852–54. K. Horedt, "Die Völker

Südosteuropas im 6. bis 8. Jahrhundert, Probleme und Ergebnisse," in *Die Völker Südosteuropas im 6. bis 8. Jahrhundert* (Munich-Berlin 1987) 11–26. —A.C.

**MALAKES, EUTHYMIOS**, metropolitan of Neopatras (from before 1166), writer; born Thebes ca. 1115, died before 1204. Malakes (Μαλάκης) was related to the TORNIKIOI (his sister probably married the *logothetes* Demetrios). He belonged to the circle of the PATRIARCHAL SCHOOL in Constantinople and was closely connected to intellectuals such as EUSTATHIOS OF THESSALONIKE, whose monody Malakes eventually wrote, and Michael CHONIATES. In his speeches he praised the military exploits of MANUEL I and the heroism of Alexios KONTOSTEPHANOS; he ridiculed those who climbed the social ladder without acquiring the values of friendship and love for motherland and family (Bonis [1937], *infra* 62f); he criticized the "chief tax collector" (*architelones*) Bardas for his cruelty (p. 50.23–25). As a metropolitan, he tried to impose discipline on the monks of his diocese. Malakes' rhetoric remained conventional, although he introduced some vivid features in his portrait of Manuel: the emperor carried stones for the construction of Dorylaion; during expeditions he slept on straw, using his shield for a pillow and his armor for a blanket (Bonis [1941–48], *infra* 533.25–28, 538.1). Darrouzès ("Notes" 155–63) attributed to Malakes three speeches published by Papadopoulos-Kerameus (*Noctes Petr.* 142–87) under the name of Euthymios TORNIKIOS, Malakes' closest friend and author of a monody on Malakes.

ED. *Ta sozomena*, ed. K. Bonis (Athens 1937). K. Bonis, "Euthymiou tou Malake metropolitou Neon Patron (Hypates) dyo enkomiasitikoï logoi," *Theologia* 19 (1941–48) 524–58.

LIT. G. Stadtmüller, *Michael Choniates, Metropolit von Athen* (Rome 1934) 306–12 [184–90]. —A.K.

**MALALAS, JOHN**, chronicler; born ca. 490, died 570s. The name *Malalas* (Μαλάλας) means *rhetor* or *scholastikos* in Syriac. Malalas was educated in Antioch and evidently worked there as a bureaucrat; he probably moved to Constantinople in the 530s or soon after 540. The city of Antioch figures prominently in his *Chronicle*, an 18-book world history covering the Creation to the era of Justinian I. The sole Greek MS breaks off in 565; the narrative may have subsequently been extended

to 574 (E. Chrysos, *JÖB* 15 [1966] 147–52). Book 18, which describes the reign of Justinian, shows more interest in Constantinople and fewer hints of Monophysite sympathies than the rest of the chronicle; it seems grafted on, either by the author himself, with his views and residence changed, or by another. The suggestion of J. Haury (*BZ* 9 [1900] 337–56) that the author be identified with JOHN III SCHOLASTIKOS, patriarch of Constantinople, is now rejected.

The work is important as the first Byz. universal CHRONICLE; as such it exercised great influence, as it was also translated into Church Slavonic (M. Černyševa, *VizVrem* 44 [1983] 221–26) and Georgian. It is of great linguistic interest, written largely in an undemanding vernacular (presumably for a popular audience), a refreshing change from Atticist pretensions. One positive aspect of the chronicle is the constant and unusual citing of sources by name, esp. in books 1–14, although many look secondhand. Books 15–18 derive more from oral sources and the author's personal experience. Greek MYTHOLOGY is constantly rationalized. The Justinianic section seems often to be based on imperial propaganda, giving the official point of view (R.D. Scott, *DOP* 39 [1985] 99–109).

ED. *Chronographia*, ed. L. Dindorf (Bonn 1831). Books 9–12—ed. A. Schenk von Stauffenberg, *Die römische Kaisergeschichte bei Malalas* (Stuttgart 1930). Eng. tr. E. & M. Jeffreys, R. Scott, *The Chronicle of John Malalas* (Melbourne 1986). Eng. tr. of Slavonic tr.—M. Spinka, G. Downey, *Chronicle of John Malalas, Books VIII–XVIII* (Chicago 1940).

LIT. *Studies in John Malalas*, ed. E. Jeffreys, B. Croke, R. Scott (Sydney 1990). E. Jeffreys, "The Attitudes of Byzantine Chroniclers Towards Ancient History," *Byzantion* 49 (1979) 199–238. Z.V. Udalt'cova in *Kultura Vizantii* (Moscow 1984) 248–60. E. Hörling, *Mythos und Pstis: Zur Deutung heidnischer Mythen in der christlichen Weltchronik des Johannes Malalas* (Lund 1980). A.-J. Festugière, "Notabilia dans Malalas," *RPhil* 52 (1978) 221–41; 53 (1979) 227–37. —B.B.

**MALATYA.** See MELITENE.

**MALCHOS OF PHILADELPHIA** (probably in Syria), successful sophist in Constantinople; fl. 5th–6th C. Malchos (Μάλχος) wrote a history called *Byzantiaka*, whose contents are uncertain. Most of the extant fragments come from the *Excerpta de legationibus* of Constantine VII (see EXCERPTA). Other fragments from the SOUDA, with and without his name, are variously ascribed to Malchos or to KANDIDOS ISAUROS, whose his-



tory covered Leo I and Zeno. The surviving extracts, emphasizing Eastern events, do much to justify the enthusiasm of PHOTIOS (*Bibl.*, cod.78), who thought Malchos a paradigm of historical writing in style and content. Photios was, however, cool towards Malchos's religious position, observing that he was "not outside the Christian faith," a comment that has led various scholars to label Malchos a Neoplatonist, a pagan, or a flirter with heresies, but that may only mean that he was studiously neutral on all religious issues.

ED. Blockley, *Historians* 1:71–85, 124–27; 2:402–62, with Eng. tr. *Frammenti: Malco di Filadelfia*, ed. L.R. Cresci (Naples 1982), with Ital. tr.

LIT. B. Baldwin, "Malchus of Philadelphia," *DOP* 31 (1977) 89–107. M. Errington, "Malchos von Philadelphia, Kaiser Zenon und die zwei Theoderiche," *MusHelv* 40 (1983) 82–110. —B.B.

**MALEINOS** (Μαλείνος), a family probably originating from Charsianon (Ch. Loparev, *VizVrem* 4 [1897] 358–63), although S. Papadimitriou considered the name non-Greek (*VizVrem* 5 [1898] 734). In 866 the first known Maleinos, the general Nikephoros, crushed the mutiny of Smbat, a close relative of Caesar Bardas (*TheophCont* 680.15–20). Eustathios Maleinos was also a general; his grandson evidently administered Cappadocia for many years in the mid-10th C. (L. Petit, *ROC* 7 [1902] 551.6–9). Constantine's brother Michael Maleinos was an influential church leader and the spiritual adviser of NIKEPHOROS II PHOKAS, his nephew (see MALEINOS, MICHAEL). Another Eustathios, one of the richest Byz. magnates, fought in 976 against Bardas SKLEROS but in 986 effectively supported Bardas PHOKAS. Basil II, impressed by his wealth, took Eustathios to Constantinople, confined him, and after his death confiscated the Maleinos estates. Eustathios is thought to be the patron of a silver-gilt STON, a shrine or reliquary now in the cathedral treasury at Aachen; only the first name is inscribed. According to E. Honigmann (*AIPHOS* 4 [1936] 268–71), Arab itineraries for Asia Minor note the Maleinos estates that stretched from Klaudioupolis to the Sangarios River for about 115 sq. km. Several seals of the Maleinoi of the 11th C. have survived; they bore titles of *patrikios* and *proedros*; Niketas Maleinos was *hypatos* and *strategos* in the mid-11th C. (Seibt, *Bleisiegel* 274f). Thereafter the Maleinoi lost the role of military commanders: in 1084 Stephen Maleinos

was a modest landowner in Thessalonike (*Lavra* 1, no.45.8), and, under Andronikos I, Eustathios of Thessalonike (Eust. Thess. *Capture* 56.15) described a certain Maleinos as noble, although Niketas Choniates (Nik.Chon. 296.76–78) considered him neither noble nor rich.

A branch of the family existed in Calabria: a *protospatharios* Gregory Maleinos, perhaps a relative of NEILOS OF ROSSANO, served in the Byz. administration in the 10th C.; family members were landowners, administrators, and church leaders in 11th- and 12th-C. Calabria (Falkenhansen, *Dominazione* 154f). The family is unknown in late Byz.

LIT. Winkelmann, *Quellenstudien* 191. —A.K., A.C.

**MALEINOS, MICHAEL**, saint; baptismal name, Manuel; born Charsianon ca.894, died Mt. Kyminas, Bithynia, 12 July 961. Born to the noble MALEINOS family, he received the title of *spatharokandidatos* at an early age. At 18, however, he left the imperial court and retired to the monastery of Kyminas, where he served as a waiter (*trapezites*). After his father's death Maleinos ceded his vast property to his brother Constantine and lived several years on a rock and then in an isolated location. In 921 he returned to cenobitic life: first in the monastery of Xerolimne, then ca.925 in Kyminas, where he became priest and *hegoumenos*. He had great influence on NIKEPHOROS II PHOKAS, who was his nephew, and on ATHANASIOS OF ATHOS.

His Life was written by a Theophanes, whom L. Petit identified with the Theophanes mentioned in the Life as a calligrapher and the disciple of Maleinos for 40 years; at any rate, the Life was apparently written by a contemporary. The author eulogizes the aristocracy: he criticizes ROMANOS I and describes with pride the Maleinos genealogy. He depicts social conflicts, such as an attempted murder of Maleinos by the monk Kyriakos. Theophanes included several visions, one of which concerned the Byz.-Bulgarian war; since the victory in the dream is ascribed to the black dog and the man in black dress (i.e., to Bulgarians), it is probable that Theophanes wrote before the Byz. victories over the Bulgarians under JOHN I TZIMISKES.

SOURCE. L. Petit, ed., "Vie de saint Michel Maléinos," *ROC* 7 (1902) 543–68.

LIT. BHG 1295. Ch. Loparev, "Opisanie nekotorych grečeskich žitij svjatykh," *VizVrem* 4 (1897) 358–63. —A.K.

**MALIASENOS** (Μαλιασηνός, fem. Μαλιασηνή), a 13th-C. noble family in Thessaly, confused by some scholars with the MELISSENOI. The Maliasenoï may have been related to the *sebastos* Nicholas Maliase[s?], a participant in the council of 1191. Constantine Maliasenos supported MICHAEL I KOMNENOS DOUKAS of Epiros and married his daughter. Constantine's son Nicholas changed sides, married Anna Palaiologina, Michael VIII's niece, ca.1267, and became imperial *gambros*. Nicholas (monastic name Ioasaph) and Anna built or rebuilt several monasteries and churches in Thessaly, including MAKRINITISSA and Nea Petra. In 1274 Anna became a nun under the name of Anthousa; she died probably before 1276. Slabs from her elaborate sarcophagus, identified by its inscription, are preserved at Nea Petra and at Ano Volos. A portrait of Nicholas and Anna in a collection of monastic charters (Turin, cod. gr. 237) was destroyed by fire in 1904 (Spatharakis, *Portrait* 188f, 248, figs. 141–42).

LIT. B. Ferjančić, "Porodica Maliasina u Tesaliji," *Zb-FilozFak* 7.1 (1963) 241–49. Idem, "Posedi porodice Maliasina u Tesaliji," *ZRVI* 9 (1966) 33–48. *PLP*, nos. 16521–23. —A.K., A.C.

**MALIKSHĀH** (Μελίκης), Seljuk sultan (1073–92); born Aug. 1055, died Baghdad Nov. 1092. Son of ALP ARSLAN, Malikshāh ruled Iran, Iraq, and northern Syria and claimed control over the Turkomans in Anatolia. In 1074 MICHAEL VII, seeking an alliance, exchanged embassies with Malikshāh, while Psellos wrote a treatise on the Incarnation addressed to Malikshāh, praising his tolerance. The alliance proved ineffective. About 1086 or 1087, after Abu'l-Ḳāsim had secured possession of Nicaea, Malikshāh sent Bursuk with an army against him. He also sought alliance with ALEXIOS I, who, however, chose to support Abu'l-Ḳāsim. In 1092 Malikshāh sent Buzan to Anatolia to subdue Abu'l-Ḳāsim and proposed the marriage of the sultan's son to a daughter of Alexios, restoration of Byz. territory in Anatolia, and aid against the Turkomans. Alexios declined the marriage proposal; his embassy to Malikshāh was frustrated by the latter's death. The ensuing fragmentation of Seljuk territories allowed the First

Crusade's success and the Byz. reconquest of parts of Anatolia.

LIT. H. Antoniadis-Bibicou, "Un aspect des relations byzantino-turques en 1073–1074," 12 *CEB* (Belgrade 1964) 2:15–25. P. Gautier, "Lettre au Sultan Malik-Shah rédigée par Michel Psellos," *REB* 35 (1977) 73–97. C.E. Bosworth, *EF* 6:273–75. —C.M.B.

**MALTA** (Μελίτη), island lying 80 km off the southeast coast of SICILY. Probably ruled by the Vandals from ca.455 until it was taken over by the Ostrogoths at an uncertain date. It was conquered by the Byz. ca.535. By 592 it was the seat of a bishopric within the Sicilian province, initially under papal jurisdiction, but transferred to the patriarchate of Constantinople ca.756. Although attached to the administration of Sicily, it had its own *doux* by 637 (Nikeph. 25.23). G. Schlumberger's association of the seal of an *archon kai droungarios* (*REGr* 13 [1900] 492, no.203) with Malta has led to the suggestion that, owing to its strategic position and excellent harbor, a fleet was stationed there. Archaeological evidence is scanty and in Byz. sources Malta figures most often as a remote place of exile. Probably after a series of Arab attacks it fell to the Aghlabids from North Africa on 29 Aug. 870. Destruction of Christian sites and near complete Islamicization followed; a Byz. attempt at reconquest ca.1050 failed. Even after its conquest by the Norman count ROGER I in 1090 the Islamic presence remained strong.

LIT. T.S. Brown, "Byzantine Malta: A Discussion of the Sources," in *Medieval Malta*, ed. A.T. Luttrell (London 1975) 71–87. Ahrweiler, *Mer* 87. M. Talbi, *L'émirat aghlabide, 184–296 (800–909): Histoire politique* (Paris 1966) 475f. —T.S.B.

**MAMAS** (Μάμας), saint; feastday 2 Sept. The earliest panegyrics by BASIL THE GREAT (PG 31:589–600) and GREGORY OF NAZIANZOS (PG 36:620f) are devoid of factual information: they only call Mamas a poor shepherd; Gregory reports that Mamas, who used to milk the deer, "now pastures the people of a metropolis." The so-called encyclical *passio*, preserved only in Latin (although the authors assert that it was written in Greek), develops the theme of Mamas's pastoral life among animals: when he was arrested and thrown to wild beasts, the lions and leopards knelt at his feet. The *passio* locates Mamas in time and space: supposedly *puer* (servant?) of T[h]aumasios,

an absolutely unknown bishop of Caesarea in Cappadocia, he was about 17 when he was discovered in the wilderness, brought to trial, and executed in the reign of Aurelian (270–75). A Greek legend describes Mamas as born in Gangra, son of a senator named Theodotos, and martyred at age 15. The legend of Mamas is also known in Syriac and Armenian versions.

**Representation in Art.** There are several different types of images of Mamas, the type varying with the context in which the portrait appears. Plain portraits show him clad in a short tunic and long cape, with a crook or a knife in his hand, sometimes standing among sheep. In the *MENOLOGION OF BASIL II* (p.5) and other *CALENDAR CYCLES*, the martyrdom of Mamas is chosen (he is speared in the stomach). In illustrated MSS of the works of Gregory of Nazianzos, Gregory's homily on Mamas is frequently accompanied by the image of the shepherd boy, kneeling to milk a doe or merely seated among animals on a hillside (Galavaris, *Liturgical Homilies* 100–03). The images of Mamas astride a lion may reflect *EULOGIAI* distributed at his shrine (A. Marava-Chatzenikolaou, *DChAE* 2 [1960–62] 131–36).

SOURCE. H. Delehayé, "Passio sancti Mammetis," *AB* 58 (1940) 126–41.

LIT. *BHG* 10172–1022. A. Marava-Chatzenikolaou, *Ho hagios Mamas* (Athens 1953), rev. F. Halkin, *AB* 71 (1953) 467–69. N. Klerides, "Prolegomena kai keimenon tes akolouthias tou hagiou endoxou megalomartyros Mamantos tou thaumatourgou," *KyprSp* 15 (1951) 91–145. G. Kaster, *LCl* 7:483–85. S. Gabelić, "Predstave sv. Mamanta u zidnom slikarstvu na Kipru," *Zograf* 15 (1984) 69–75.

—A.K., N.P.Š.

**MAMAS, MONASTERY OF SAINT**, located in the southwestern section of Constantinople near the gate of Xylokerkos. Byz. tradition assigned the original foundation of the monastery variously to Pharasmanes, a chamberlain of Justinian I (Zon. 3:300.23–26), or to Gordia, the sister of Emp. Maurice (Preger, *Scriptores* 3:274.4–5). The church served as a private mausoleum for the family of Maurice, containing the tomb of the murdered emperor and his wife.

By the late 10th C. Mamas had fallen into decline and was restored under SYMEON THE THEOLOGIAN. According to tradition, he served as *hegoumenos* for 25 years; ca.996–98, however, a group of monks briefly rebelled against his authority. By the mid-12th C. the condition of the

monastic complex had deteriorated once again, reportedly on account of the abuses of *charistiki-arioi*. It was rescued by the *mystikos* George Kapadokes, who rebuilt the monastery and secured a chrysobull from Emp. Manuel I Komnenos declaring its independent and self-governing status. In 1158 the *hegoumenos* of Mamas, Athanasios Philanthropenos, composed a *typikon* of 48 chapters based largely on the 11th-C. *typikon* of the *EUERGETIS MONASTERY*. Although the monks were theoretically limited in number to 20, 29 signed the *typikon*. The monastery is last attested in 1399.

SOURCE. S. Eustratiades, "Typikon tes en Konstantinoupolei mones tou hagiou megalomartyros Mamantos," *Hellenika* 1 (1928) 245–314, corr. A. Sigalas, *EEBS* 7 (1930) 399–405 and V. Laurent, *EO* 30 (1931) 233–42.

LIT. J. Pargoire, "Les Saint-Mamas de Constantinople," *IRAİK* 9 (1904) 261–316. Janin, *Églises CP* 314–19.

—A.M.T.

**MAMAS, REGION OF.** See *BOSPOROS*.

**MAMIKONEAN** (Μαμακουνιανός), leading family of early ARMENIA, said to have been descended from the Čenk'. The latter were traditionally identified with China, but recent scholarship has identified them with either the Tzans of the Caucasus or an Asiatic group in the vicinity of the Jaxartes. During the 4th and 5th C., the Mamikoneans were hereditary commanders-in-chief (*sparapetk'*) of the Armenian forces and royal tutors (*dayeakk'*). As such, they were able to play kingmaker for the dynasty of the *ARSACIDS* (pseudo-P'AWSTOS BUZAND, bk. 5, chs. 37–44) and were Persian viceroys after the fall of the dynasty. Their domains included TAYK'/TAO and TARŌN and they inherited lands belonging to the Church at the death in ca.438 of the last hereditary patriarch, through the marriage of his only daughter to Hamazasp Mamikonean.

Politically, the Mamikoneans usually sided with Byz. despite occasional compromises with the Persians and the Arabs. In 368/9, Mušel Mamikonean collaborated with imperial troops to replace PAP on the Armenian throne. The 5th- and 6th-C. revolts of Vardan I and II Mamikonean served Byz. interests because they were directed against Persia and because Vardan II sought refuge in Constantinople after his defeat, even though Justin II's promised help had not come. Vardan's unsuccessful revolt and flight were repeated by

Grigor Mamikonean in 748, during his revolt against the Arabs.

From the 7th C. onward, the power of the Mamikoneans waned. They lost command of the army and their lands to the rival *BAGRATIDS*. The death of Mušel Mamikonean in battle against the caliphate ca.772, the subsequent murder of his sons, and the marriage of his daughter to the Arab freebooter Jahhaf marked the end of the main line in Armenia, though some minor branches survived.

Even though Greek texts do not employ the family name of Mamikonean, many scholars (e.g., Toumanoff, Adontz) have suggested that certain Byz. noble families of Armenian origin (*MOSELE*, *ARTABASDOS*, even *PHOKAS*) were descendants of the Mamikoneans. The Mamikonean connection was also ascribed to some emperors, such as Hera-kleios and Philippikos, Empress Theodora, and her brother caesar *BARDAS*. Attractive though it is, this thesis cannot be proven for want of sources.

LIT. Toumanoff, *Caucasian Hist.* 209–11. N. Adontz, *Armenia in the Period of Justinian*, ed. and tr. N.G. Garsoïan (Lisbon 1970) 183–251. K. Mlaker, "Die Herkunft der Mamikonier und der Titel *Cenbakur*," *WZKM* 39 (1932) 133–45.

—N.G.G.

**MAMISTRA.** See *MOPSUESTIA*.

**MAMLŪKS** (Μαμελοῦκοι, from Ar. *mamlūk*, "slave"), a dynasty of sultans that ruled over Egypt from 1250 to 1517 and in Syria from 1260 to 1516. The Mamlūks originally were Turkish slaves who formed the bodyguard of the *AYYŪBID* sultan in Cairo. Taking advantage of the crisis caused by the Crusade of Louis IX (1249–50), the Mamlūks murdered the last *Ayyūbid* sultan Tūrānshāh in 1250 and seized effective political control; for a period of ten years, however, they installed a series of nominal *Ayyūbid* rulers, among them a woman Umm Khalil Shadjar al-Durr. The real founder of the Mamlūk sultanate was al-Zahīr Baybars (1260–77), who established his position by defeating the invading Mongol army of Hulagu at 'Ayn Jalut, near Nazareth, in 1260. Baybars and his immediate successors subjugated independent lords in Syria, conquered Crusader fortresses such as Caesarea and Antioch, and finally drove the Crusaders from their last stronghold at Acre ('Akka) in 1291. The sultanate re-

mained a great power through the mid-14th C., when al-Nāšir Ḥasan (1341–51, 1354–61) tried to play the role of an autocratic ruler; thereafter incessant usurpations and Turco-Mongol attacks created a precarious situation, and in the early 16th C. the sultanate fell to the Ottomans.

The Mamlūk sultans were natural allies of Byz. in the confrontation with the Latins and Turks. The treaty of 1281 (M. Canard, *Byzantion* 10 [1935] 669–80), signed by Michael VIII and Kalāwūn (1279–90), established eternal peace between Constantinople and Cairo and guaranteed security of both envoys and merchants. Exchanges of ambassadors continued under Andronikos II Palaiologos; Andrew *LIBADENOS* served as undersecretary on one of these embassies, sometime before 1328. In 1349 John VI dispatched to al-Nāšir Ḥasan an embassy led by Lazaros, patriarch of Jerusalem, and Manuel Sergopoulos, asking for the reestablishment of a Greek quarter (*Hārat al-Rūm*) in Cairo, protection of the Christians in Jerusalem, release of captives, etc. (*Reg* 5, no.2950). Sometime between 1425 and 1428 John VIII corresponded with the sultan Barsbay (1422–38), seeking an alliance against the Ottomans (Gy. Moravcsik, *VizVrem* 18 [1961] 105–15). Nonetheless there was occasional persecution of Christians in Mamlūk lands. At the beginning of the 14th C. Theodore *METOCHITES* wrote a *Logos* (no.12) on the neomartyr Michael who had been recently executed in Egypt, just at the time of a Byz. embassy (ed. H. Delehayé, *AASS* Nov. 4 [1925] App. 670–78).

LIT. D. Ayalon, P.M. Holt, *EI*<sup>2</sup> 6:314–31. H. Lammens, "Correspondances diplomatiques entre les sultans mam-louks d'Égypte et les puissances chrétiennes," *ROC* 9 (1904) 151–87, 359–92. F. Dölger, "Der Vertrag des Sultans Qalā'ūn von Ägypten mit dem Kaiser Michael VIII. Palaiologos (1281)," in *Serta Monacensia: Franz Babinger zum 15. Januar 1951 als Festgruss dargebracht* (Leiden 1952) 60–79. P. Schmid, "Die diplomatischen Beziehungen zwischen Konstantinopel und Kairo zu Beginn des 14. Jahrhunderts" (Ph.D. diss., Univ. of Munich 1956). P. Schreiner, "Byzanz und die Mamluken in der 2. Hälfte des 14. Jahrhunderts," *Der Islam* 56 (1979) 296–304.

—A.K., A.M.T.

**MAMRE, OAK OF** (Μαμβρή ή δρῦς, also called *Τερέβινθος*, lit. "turpentine tree"), the *LOCUS SANCTUS* near Hebron associated with the *PHILOXENIA OF ABRAHAM* when he provided hospitality to the three angels. *EUSEBIOS OF CAESAREA* (*Demonstr. evang.* 5.9.7, ed. Heikel, *Eusebius Werke*

6:232.5–8) mentions that Terebinthos was considered holy by the local people. Sozomenos (Sozom. *HE* 2.4.2–4) describes an annual fair (*panegyris*) at the site in which Jews, pagans, and Christians participated equally. The feast included libations, incense, and animal sacrifice. The celebrants dwelt in communal tents but strictly abstained from sex and disorderly behavior. According to Eusebios (*VC* 3.53.2), Constantine I ordered the altar there destroyed and statues burned and had a church built on the spot, which was also marked by the sacred oak beneath which the angels sat. Remains of this 4th-C. basilica, later rebuilt, have been excavated.

LIT. Wilkinson, *Pilgrims* 173f. *EAEHL* 3:776–78. Ovdiah, *Corpus* 131–33. —G.V., Z.U.M., A.K.

**MA'MŪN** (Μαμουῦν), caliph of the 'ABBĀSIDS (813–33); born Sept. 786, died Tarsos 7 Aug. 833. He was the son of HĀRŪN AL-RASHĪD. Under Ma'mūn the study of ancient Greek works enriched the caliphate's flourishing cultural life. Ma'mūn esp. patronized philosophy and science, funding translations of such authors as Aristotle and Ptolemy into Syriac and Arabic and sending to Constantinople and Sicily for MSS. He unsuccessfully attempted to have LEO THE MATHEMATICIAN visit Baghdad (Lemerle, *Humanism* 174f). For most of his reign Ma'mūn avoided direct attacks on Byz., although he supported the revolt of THOMAS THE SLAV. In 829/30 he received the embassy of JOHN VII GRAMMATIKOS. Hostilities flared in March 830, when Ma'mūn led an army into Byz. territory, probably pursuing the general MANUEL and reacting against Byz. support for the Khurramites led by Bābak (J. Rosser, *Byzantina* 6 [1974] 265f). With his brother MU'ṬAṢĪM in 831 Ma'mūn launched another invasion, during which his son al-'Abbās defeated Emp. Theophilos. Ma'mūn refused the emperor's peace entreaties and in July 833 invaded Asia Minor, where he died, having proclaimed Mu'ṭaṣim his successor.

LIT. K.V. Zetterstéen, *EI* 3:221–23. P.K. Hitti, *Makers of Arab History* (New York 1968) 76–94. Kennedy, *Abbasid Caliphate* 164–75. —P.A.H.

**MANASSES, CONSTANTINE**, writer at the courts of the *sebastokratorissa* Irene KOMNENE and of Manuel I, eventually metropolitan of Naupaktos; born

Constantinople ca.1130, died ca.1187. Manasses (Μανασσῆς) wrote various conventional panegyrics (eulogies of Manuel I and the *logothetes* Michael Hagiotheodorites, a monody on Nikephoros Komnenos, etc.), and *ekphraseis*. His erotic verse romance, *Aristandros and Kallithea*, is preserved only in fragments. Manasses also wrote the *Hodoiporikon*, a verse description of his participation in the embassy of the *sebastos* John Kontostephanos to Palestine in 1160; his personal impressions and observations permeate the entire narrative. In an *ekphrasis* of bird hunting, Manasses concentrated on the elderly and bold leader who looked fierce and behaved disgracefully (L. Sternbach, *Eos* 7 [1901] 181–86). One can hypothesize that Manasses was alluding to ANDRONIKOS I, esp. because he reportedly caught the whole flock of birds, so that no messenger (Angelos) remained.

Manasses created a new genre of verse chronicle, his *Chronike synopsis* that encompasses the period from Adam to 1081. He followed ZONARAS primarily but omitted the reign of Alexios I (treated so critically by Zonaras), proclaiming himself unable to present the exploits of the Komnenoi. The sympathies of Manasses lie with the nobility, and he condemns Nikephoros III for his support of smiths, woodcutters, merchants, and other "craftsmen" (vv.6706–13). Manasses stresses the erotic element in the relations of Zoe with the young Michael the Paphlagonian. The playful approach of the *Chronicle* is emphasized by the abundance of Homeric images, by the rhetorically artificial vocabulary, and by uncouth expressions. The *Chronicle* was very popular; besides a great number of MSS of the original, there is a vernacular paraphrase, a continuation, and a 14th-C. Bulgarian translation with rich illuminations.

ED. *Breviarium historiae metricum*, ed. I. Bekker (Bonn 1837). PG 127:219–472. I. Bogdan, *Die slavische Manasses-Chronik* (Munich 1966). K. Horna, "Das Hodoiporikon des Konstantin Manasses," *BZ* 13 (1904) 325–47. O. Mazal, *Der Roman des Konstantinos Manasses* (Graz-Vienna-Cologne 1967). See also list in *Tusculum-Lexikon* 495–97.

LIT. Hunger, *Lit.* 1:419–22. O. Lampsidis, "Die vier Handschriften der Ausgaben der Chronike Synopsis von K. Manasses," *Byzantion* 53 (1983) 654–59. *Demosiumata peri ten Chroniken Synopsin Konstantinou tou Manasse* (Athens 1980). Jeffrey, "Chroniclars" 199–238. O. Lampsidis, "Zur Biographie von K. Manasses und zu seiner Chronike Synopsis," *Byzantion* 58 (1988) 97–111. I. Dujčev, *Miniatjurne na Manasievata letopis* (Sofia 1962). —A.K.

**MANAZKERT**. See MANTZIKERT.

**MANBIJ**. See HIERAPOLIS.

**MANDAEANS** (from Aramaic *manda* [γνώσις], "knowledge"), a sect whose teachings are based on Gnosticism, also known as Nasoreans or St. John Christians; it apparently already existed in Syria in the 1st and 2nd C. and still survives today in Iraq and Iran. Teachings of the Mandaean, contained in works such as the *Ginza* (Treasure), are DUALIST and resemble MANICHAEANISM: the soul is imprisoned in the body and will be freed by *Manda d'Hayyē*, a personification of the "Knowledge of Life." Mandaean stressed frequent baptism and paid special honor to John the Baptist, causing some scholars to argue that they were disciples of the Baptist. The Mandaean were opposed to practices such as celibacy and baptism in still water. Their historical importance lies in their survival as a group, allowing insight into a living Gnostic tradition that is otherwise largely extinct.

ED. *Ginza, der Schatz oder das grosse Buch der Mandäer*, ed. M. Lidzbarski, 2 vols. (Göttingen 1925). E.S. Drower, *The Canonical Prayerbook of the Mandaean* (Leiden 1959), with Eng. tr.

LIT. E.S. Drower, *The Secret Adam* (Oxford 1960). K. Rudolph, *Die Mandäer*, 2 vols. (Göttingen 1960–61). *Der Mandäismus*, ed. G. Widengren (Darmstadt 1982).

—T.E.G.

**MANDATE** (ἐντολή, *mandatum*), a transaction whereby an authorized person (the mandatary) was empowered and obligated to act for another. A mandate was issued when the mandatary was to appear, on behalf of the person who authorized him, before a court, state authorities, or at a transaction. There seems to have been no attempt to work out any theory of legal representation. Therefore, the distinction is fluid between the representative in court (*entoleus*, cf. *Nov. Just.* 71) who appeared for a single case and the administrator of an estate (*epitropos*, *procurator*) who served for a long time or even continuously on another's behalf in various ways. The custom of entrusting by will a close relative or spouse with the administration of the estate for the survivors led in the post-Justinianic period to a type of mandatary known as an *epitropos*, whose role must be variously interpreted according to context: as guardian, administrator, or executor of a will (see *Peira*,

15; *Ivir.* 1, no.12.8–12, a.1001; *Lavra* 3, no.160. 1–2). —D.S.

**MANDATOR** (μανδάτωρ), subaltern official employed for special missions. The ΤΑΚΤΙΚΑ of the 9th and 10th C. distinguish between imperial *mandatores* and those of high-ranking military and civil functionaries; a seal records the *mandator* of the LOGOTHETES TOU DROMOU (Laurent, *Corpus* 2, no.472). The term *mandator* is first used in a 9th-C. chronicle (Theoph. 182f) for Justinian I's spokesman during the Nika Revolt of 532. *Mandatores* also had police functions—according to the (late 10th-C.?) vita two of them were sent to arrest MAXIMOS THE CONFESSOR (PG 90:109C). The seals of imperial *mandatores* are of the 7th–9th C. (Laurent, *Corpus* 2, nos. 257–68); *mandatores* are also mentioned in the mid-9th-C. *taktikon* of Uspenskiĭ and in the late 9th-C. *Kletorologion* of PHILOTHEOS. In chrysobulls of the end of the 11th C. *mandatores* of the *dromos* function as guides for foreign envoys (e.g., *Lavra* 1, no.48.45). The chief of the *mandatores* was called *protomandator*; a seal of the *protomandator* George Pekoules is dated to the 11th C. (Laurent, *Corpus* 2, no.256). The office of *mandator* disappeared thereafter; according to Guiland (*Institutions* 1:597), it was replaced by ΤΖΑΟΥΣΙΟΣ.

LIT. Bury, *Adm. System* 113.

—A.K.

**MANDORLA** (It., lit. "almond"), a conventional term for the aureole shown surrounding an entire figure to indicate the presence of the power of God. Usually almond-shaped, it may be round for seated figures. Seen first in 5th-C. art—Old Testament scenes at S. Maria Maggiore, Rome; apse of HOSIOS DAVID, Thessalonike—it then envelops Christ in scenes of his TRANSFIGURATION and ASCENSION and the Virgin in Glory in 6th-C. art. Rooted in Jewish and Antique literary images, the mandorla unites ideas of enveloping light and enveloping, protective cloud. Applied initially to varied instances of the "glory of God" (Septuagint *doxa*—W. Loerke, *Gesta* 20 [1981] 15–22), it was eventually restricted to Christ and the Virgin Mary as a sign of their celestial glory. It surrounds the figure of Christ in the ANASTASIS from the 10th C. onward and in the DORMITION from the late 12th C. In Palaiologan art, the mandorla was

understood primarily as light and was extravagantly developed in images associated with HESYCHASM, as in, for example, the miniature of the Transfiguration in Paris, B.N. gr. 1242 (Rice, *Art of Byz.*, pl.39).

LIT. O. Brendel, "Origin and Meaning of the Mandorla," *GBA* 25 (1944) 5-24. —A.W.C.

**MANDYAS** (*μανδύας*), originally a light Roman cloak (attested from ca.200), resembling the CHLAMYDYS. Both Hesychios of Alexandria and Eustathios of Thessalonike assert that it originated with the Persians. The term came to designate the long, dark, plain cloak worn over the monastic tunic by both men and women. Hanging from the shoulders, it opens in front and stretches down to the knees; it is fastened at the neck and below the waist by drawstrings. According to monastic *typika*, a new *mandyas* was distributed to monks every two years (P. Gautier, *REB* 32 [1974] 65.610). The term *mandyas* can also refer to the cloak that is worn by a bishop except when he dons the OMOPHORION to celebrate the liturgy; the episcopal *mandyas* may be more elaborate, with embroidered panels at its four corners from which spread rays called *potamoi* ("rivers"). In the 14th C., the emperor donned a gold *mandyas* during the coronation (pseudo-Kod. 261.3).

LIT. F. Kolb, "Römische Mäntel: *paenula*, *lacerna*, *mandye*," *Römische Mitteilungen* 80 (1973) 69-167. Walter, *Art and Ritual* 30. Bernadakis, "Ornements liturgiques" 136. K. Wessel, *RBK* 3:450. —N.P.S.

**MANDYLION** (*μανδύλιον*), the Holy Towel, a precious ACHEIROPOIETOS said not only to have been an authentic likeness of Christ but one which Christ himself willingly produced. It was thus often cited both as proof of the reality of his incarnation—as it had been in contact with his body—and as justification for the ICONOPHILE position: Christ thereby endorsed the making of his images.

The existence of the Mandylion is first mentioned in the 6th C. According to one of several versions of the story, Abgar, a 1st-C. king of EDESSA, had fallen ill and begged Christ to come and cure him; instead, Christ gave the King's messenger a towel that he had pressed to his face and that retained the impression of his features.

(In some reports Christ sent a letter instead. Both relics were honored in Edessa.) The king was cured by the miraculous image, which, after being lost and then miraculously rediscovered, remained in the city even after its conquest by the Arabs. In 944, John KOURKOUAS besieged Edessa and obtained the Mandylion as a condition of his withdrawal. The Mandylion was carried in a triumphal procession to Constantinople that same year to the Pharos chapel in the GREAT PALACE. Its arrival is described in the *Story of the Image of Edessa* (PG 113:421-54) attributed to Emp. Constantine VII Porphyrogenetos, and the event was celebrated thereafter annually on 16 Aug. (V. Grumel, *AB* 68 [1950] 135-52). The Mandylion may have been one of the relics purchased by King Louis IX in 1247 and taken to Paris; these were housed in the Ste. Chapelle until lost during the French Revolution.

The extent of the influence exerted by the relic on other images of Christ after its arrival in Constantinople remains to be explored. Its original aspect can be reconstructed through its many copies. Although Christ's features on the Mandylion image is not a bust: it shows the nimbed head of Christ and part of his neck, but not his shoulders. The face is painted as though imprinted on a horizontal fringed strip of white cloth, which is sometimes woven with a diaper pattern or stripes of ornament. The earliest surviving example is on a 10th-C. icon at St. Catherine's monastery, Sinai, celebrating the Abgar story (Weitzmann, *Sinai Icons* B.58).

As the *Story of the Image* was incorporated into the *menologion* of SYMEON METAPHRASTES, some 11th-C. illustrated MSS of the *menologion* also contain images of the Mandylion and even short narrative cycles illustrating the story of the relic and of its arrival in the capital. Longer cycles appear in the 14th C.: on a scroll in the Morgan Library (S. Der Nersessian, *IzvBulgArchInst* 10 [1936] 98-106; *Illuminated Greek MSS*, no.56), on ten silver panels that frame a 14th-C. painted icon of the Mandylion in Genoa (Grabar, *Revêtements*, no.35), and in the Serbian church of Matejić (V. Petković, *PKJIF* 12 [1932] 11-19). A curious miniature in the Madrid Skylitzes MS shows Emp. Romanos I receiving and embracing the Mandylion, here represented not as a piece of im-

printed cloth but as the disembodied head of Christ resting on a towel (Grabar-Manoussacas, *Skyllitzès*, fig.158).

In monumental painting, the Mandylion was a popular theme in all quarters of the empire and beyond, including Cappadocia (N. Thierry, *Zograf* 11 [1980] 16-18) and Georgia (T. Velmans, *Zograf* 10 [1979] 74-78). It has no fixed place in church decoration, but often forms a pendant to the KERAMION. The Mandylion image was also known in the West where, with certain differences of detail (Christ's neck is not included, the crown of thorns is eventually added), it developed as the "Veronica."

LIT. Dobschütz, *Christusbilder* 102-96, 158-249\*, 29-129\*\*. Av. Cameron, "The History of the Image of Edessa: The Telling of a Story," *Okeanos* 80-94. J.M. Fiey, "Image d'Edesse ou Linceul de Turin," *RHE* 82 (1987) 271-77. K. Weitzmann, "The Mandylion and Constantine Porphyrogenitus," *CahArch* 11 (1960) 163-84. Pallas, *Passion and Bestattung* 134-46. A. Grabar, *La Sainte Face de Laon* (Prague 1931). —N.P.S.

**MANFRED**, king of Sicily (1258-66); born 1232, died Benevento 26 Feb. 1266. The illegitimate son of FREDERICK II HOHENSTAUFEN, Manfred was elected king of Sicily in 1254 after the death of his half-brother Conrad IV. He was not crowned until 1258, however, after overcoming papal opposition. Manfred continued his ancestors' policy of conquest of the Balkans. Although his sister Constance-Anna was married to JOHN III VATATZES, Manfred abandoned his father's alliance with the empire of NICAIA after the death of THEODORE II LASKARIS and formed a coalition with the despotate of EPIROS. On 2 June 1259 he married Helena, daughter of MICHAEL II KOMNENOS DOUKAS of Epiros (M. Dendias, *EpChron* 1 [1926] 219-94). Michael confirmed Manfred's possession of coastal lands that he had previously seized in Albanian Epiros. Manfred joined the anti-Nicene alliance of Michael and WILLIAM II VILLEHARDOUIN and sent 400 German knights to fight at PELAGONIA, but did not himself participate in the battle (D.J. Geanakoplos, *DOP* 7 [1953] 101-41). After the defeat of the coalition, the victorious MICHAEL VIII PALAIOLOGOS offered to marry Manfred's sister Anna, but she refused. Manfred was killed at Benevento in battle against CHARLES I OF ANJOU, who succeeded him as king of Sicily. Manfred's daughter Constance was mar-

ried to Peter III of Aragon, thus providing the latter with a claim to Sicily (see SICILIAN VESPER).

LIT. E. Merendino, "Manfredi fra Epiro e Nicca," 15 *CEB* 4 (Athens 1980) 245-52. M. Dendias, "Le roi Manfred de Sicile et la bataille de Pélagonie," in *Mél.Diehl* 1:55-60. *PLP*, no.16779. Nicol, *Epiros I* 166-82, 192-94. B. Berg, "Manfred of Sicily and the Greek East," *Byzantina* 14 (1988) 263-89. —A.M.T.

**MANGANA**, region of Constantinople, named after a depot of military engines (*μάγγανα*), situated on the east declivity of the Acropolis hill. The family of Michael I Rangabe owned a mansion there, transformed by Basil I into a crown domain with far-flung landed possessions to defray the expenses of the imperial table. Constantine IX Monomachos developed the area: he built a monastery of St. George, a palace (later destroyed by Isaac II), and a hospital, and established a law school there. The monastic church, cloister, and surrounding garden were constructed on a lavish scale by Constantine, who was subsequently buried there in 1055. The imperial court visited the church annually on 23 Apr., the feast of St. GEORGE. Constantine IX granted the "pronoia of Mangana" to the future patriarch CONSTANTINE (III) LEICHOUDS, but the meaning of the term PRONOIA here is debatable (A. Hohlweg, *BZ* 60 [1967] 291-94).

After brief occupation by Latin monks during the 13th-C. Latin Empire of Constantinople, the monastery was restored to the Greeks under Michael VIII. JOHN VI KANTAKOUZENOS lived at Mangana for a while after his abdication. Greek monks continued to inhabit Mangana until 1453, when Turkish dervishes occupied it. Soon thereafter the monastic complex was destroyed to accommodate the fortified circuit of the seraglio. Archaeological exploration has revealed a complex of substructures among which the remains of the Church of St. George are recognizable.

During the 14th C. the monastery housed the relics of Christ's Passion, which attracted numerous visitors, including pilgrims from Rus'. It held second place in the hierarchy of Constantinopolitan monasteries. A number of MSS have survived from its library; at least two were copied at Mangana in the 14th C.

LIT. R. Demangel, E. Mamboury, *Le quartier des Manganes* (Paris 1939). Janin, *Églises CP* 70-76. Lemerle, *Cinq études* 273-83. N. Oikonomides, "St. George of the Man-

gana, Maria Skleraina and the 'Malyj Sion' of Novgorod," *DOP* 34-35 (1980-81) 239-46. Majeska, *Russian Travelers* 366-72. E. Malamut, "Nouvelle hypothèse sur l'origine de la maison impériale des Manganés," in *Aphieroma Svoronos* 1:127-34. —C.M., A.M.T.

**MANGLABITES** (μαγγ(γ)λαβίτης), member of the *manglabion* (lit. "cudgel"), a detachment of imperial bodyguards (along with the HETAIREIA). *Manglabitai* preceded the emperor at ceremonies and had to unlock certain gates of the palace every morning. They were armed with swords (*De cer.* 576.1). The first mention is in the 9th-C. vita of PHILARETOS THE MERCIFUL—his son John was *spatharios* and *manglabites*. The etymology is under discussion: M. Canard (*Byzantion* 21 [1951] 405, n.1) has associated the word with the Arabic *mijlab*, a whip, while others have suggested the combination of Lat. *manus*, "hand," and *clava*, "cudgel" (*De adm. imp.* 51.61-62); the verb *manglabizo* was used for flogging (Ph. Koukoules, *Thessalonikes Eustathiou ta laographika* [Athens 1950] 2:114, n.6). The term *rabdouchoi*, "bludgeon-carriers," in the vita of IGNATIUS THE DEACON (PG 105:529C), was probably a synonym for *manglabitai*.

*Manglabitai* fulfilled special assignments, sometimes to kill or capture an imperial adversary; because of their closeness to the ruler they would occasionally be involved in conspiracy against him. Their commanders, sometimes called *epi tou manglabiou* or *protomanglabitai*, held a high position in the 10th C., whereas a simple *manglabites* could be illiterate (*Lavra* 1, no.16.49, a.1012). According to Oikonomides (*Listes* 328), imperial *manglabitai* disappeared by the end of the 11th C. On the other hand, *manglabitai* of the Great Church are known only from seals of the 11th-13th C. (Laurent, *Corpus* 5.1, nos. 142-43).

LIT. A. Vogt, *Constantin Porphyrogénète, Le livre des cérémonies. Commentaire*, vol. 1 (Paris 1935) 32. Seibt, *Bleisiegel* 206-09. Schlumberger, *Sig.* 537-43. R. Jenkins in *De adm. imp.* 2:200. —A.K.

**MANI** (Μάνη, Μαινῆ), the mountainous central "finger" of the Peloponnesos extending southward into the Cretan Sea and terminating in Cape Tainaron (Matapan). The region has an unusually rough and rocky terrain formed by the southern reaches of Mt. Taygetos, which plunges sheer into the sea at many points; as a result it tended to be isolated from the rest of the peninsula, and its

population has a tradition of resistance to control by a central authority.

In the 4th and 5th C. the Mani was ravaged by invasions of Goths and Vandals, and also suffered from severe earthquakes. In the late 6th C. began the invasions of the Slavs, some of whom settled permanently and came to be known as the EZERITAI and MELINGOI. According to Constantine VII Porphyrogenetos (*De adm. imp.*, 50.71-75), the Maniots were ethnically Greek ("the descendants of the ancient Romans who even to this day are called 'Hellenes' by the local inhabitants") and retained their allegiance to the Byz. Empire during the period of the Slavic invasions. Byz. political control over the Mani was reasserted in the 9th C.; the Mani was part of the theme of the Peloponnesos. In the 13th C. the Mani was briefly under the control of the Franks who constructed great castles at Passava and MAINA; the Byz. recovered Mani by the treaty of 1262, but their authority over the region remained nominal. The Ottomans added Mani to their territory after the fall of Mistra in 1460.

Christianity penetrated into Mani by the 5th C. and at least four churches built there in the 5th and 6th C. are known. Nonetheless, there must have been considerable reversion to paganism during the time of Slavic settlement in the peninsula, and Constantine VII states that Maniots were considered by some [Christian] "local inhabitants" as idol worshipers; he says that they were converted to Christianity by Basil I. Strangely enough, the conversion of the Maniots is not mentioned in the VITA BASILII, and missionaries (notably NIKON HO "METANOEITE") were active in the Mani in the 9th and 10th C. The churches built in the 10th C. and thereafter are remarkable for their number and their state of preservation, although it is unclear whether this should be attributed to the wealth of the area in Byz. times or to its modern isolation. Most of these churches are small versions of the cross-in-square plan although local features, such as the vault of the nave projecting into the narthex, are evident, as at St. Theodore, Vamvaka, dated by inscription to 1075. Among the most elaborately painted are the Church of Hagios Strategos at Voularioi (12th C.) and St. Nicholas at Kambinari near Platsa, whose first program of decoration was commissioned by Constantine Spanes, military governor (*tzaousios*) of the region in 1337.

LIT. D.E. Rogan, *Mani, History and Monuments* (Athens 1973). P. Calongos, "A travers le Magne: Les châteaux francs de Passava et du Grand Magne," *HellCont* 3 (1938) 375-80. N.B. Drandakes et al. in *PraktArchEt* (1979) 156-214; (1980) 188-246; (1981) 449-578. N.B. Drandakes, *Byzantinai toichographiai tes Mesa Manes* (Athens 1964). H. Megaw, "Byzantine Architecture in Mani," *BSA* 33 (1932-33) 137-62. D. Mouriki, *The Frescoes of the Church of St. Nicholas at Platsa in the Mani* (Athens 1975).

—T.E.G., A.C.

**MANI** (Μάνης), religious leader and founder of MANICHAEANISM; born Babylonia 14 Apr. 216, died 2 Mar. 274 or 26 Feb. 277. According to a legend, he was flayed alive by authorities of the Sasanian state and his "passion" or "crucifixion" lasted 26 days. The Byz. had a negative view of Mani and regarded him as a particularly noxious heretic rather than as the founder of a separate religion; some theologians (e.g., APHRAHAT) admitted, however, that he did recognize the unity of the Godhead. His name was derived by the Byz. from the verb *mainomai*, "to be furious or mad" (e.g., Titos of Bostra, PG 18:1077B). The Byz. legend of Mani, differing from that of Muslim sources, is developed in the ACTA ARCHELAI; some details were added by Epiphanius of Salamis, Cyril of Jerusalem, Kedrenos, etc. According to this legend, Mani's real name was Skythianos; in the days of the apostles, he settled among the Saracens; his wife, an Egyptian prostitute, urged Mani to go to Egypt, where he met a certain Terebinthos who became his disciple and recorded Mani's doctrines in four books—*Mysteria*, *Chapters*, *Evangelion*, and *Treasure*. Epiphanius relates that Mani-Skythianos was killed when a roof fell on his head; Cyril locates his death in Judea; Sokrates (*HE* 1.22.4) states that Terebinthos assumed the name of Buddha.

LIT. G. Widengren, *Mani and Manichaeism* (London 1965) 23-58. H.C. Puech, *Le manichéisme. Son fondateur, sa doctrine* (Paris 1949). O. Klima, *Manis Zeit und Leben* (Prague 1962) 217-400. C. Riggi, *Epifanio contra Mani* (Rome 1967). —T.E.G., A.K.

**MANIAKES, GEORGE**, general and usurper; died Ostrovo near Thessalonike between Apr. and early June 1043 (Shepard, "Russians Attack" 174, n.4). Of low birth, Maniakes (Μανιάκης) impressed even his opponents by his great size, courage, and military skills. In 1030, as *strategos* of TELOUCH, he saved his town from Arab attack; in 1031 or

1032, as *strategos* of the cities of the Euphrates (Samosata in Yaḥyā—V. Rozen, *Imperator Vasilij Bolgarobojca* [St. Petersburg 1883] 72), he won Edessa and sent to Constantinople Jesus' purported letter to Abgar (see MANDYLION). He governed Vaspurakan ca.1034 or 1035. About 1037 Michael IV sent him to Italy as *strategos autokrator*. In 1038 he attacked Sicily with forces that included VARANGIANS (with HAROLD HARDRADA) and 500 Normans. Maniakes conquered eastern Sicily. But in 1040, falsely accused, he was recalled and imprisoned in Constantinople. Released by Michael V, he went as *katepano* to subdue the Normans in southern Italy (arrived Apr. 1042), where he behaved with great cruelty. His feud with Romanos SKLEROS (their estates abutted in Anatolia) culminated when the latter influenced Constantine IX to recall Maniakes (Sept. 1042). Outraged, Maniakes rebelled, crossed to Dyrrachion (Feb. 1043), and marched on the Byz. capital. He fell at the moment of victory; his head was paraded through Constantinople. Maniakes' career is depicted at length in the Madrid Skylitzes MS (Grabar-Manoussacas, *Skylitzès*, nos. 500f, 519-21, 545-47). Descendants of his former troops, called Maniakatai, are attested in the late 11th C. (An.Komn. 2:117.3); a *protospatharios* George Maniakes (the same or a grandson?) held land in central Greece (Svoronos, *Cadastre* 69). K. Konstantopoulos (*EEBS* 9 [1932] 123-28) denies that the seal published by G. Schlumberger (*L'épopée byzantine* [Paris 1905] 3:457) belonged to Maniakes.

LIT. Falkenhausen, *Dominazione* 60, 74, 95f. A. Poppe, "La dernière expédition russe contre Constantinople," *BS* 32 (1971) 14-21. Guiland, *Institutions* 2:107f.

—C.M.B., A.C.

**MANIAKION**. See TORQUE.

**MANICHAEANISM**, a system of belief that spread throughout the Roman Empire, the Near East, and as far east as China: the remnants of Manichaean writings have been found in Tebessa (Theveste), North Africa (P. Alfarc, *Revue d'histoire et littérature religieuses* 6 [1920] 62-98), in Fayyūm, and in northwestern Turkestan (E. Chavannes, P. Pelliot, *JSav* 18 [1911] 499-617). The system was allegedly formulated by the Persian religious leader MANI. It was uncompromis-

ingly DUALISTIC and grew out of ZOROASTRIANISM; the latter, however, presented the primeval conflict between Light and Darkness primarily as that of the forces of nature, whereas Manichaeism emphasized the struggle of ethical principles—Good and Evil; while Zoroastrianism was optimistic, Manichaeism tended toward pessimism. It was influenced, at least in its western manifestation, by GnosticisM and Judeo-Christianity.

The search for the roots of EVIL made Manichaeism popular: even Augustine was temporarily an adherent (A.I. Sidorov, *VDI* [1983] no.2, 145–61). According to Manichaean teaching, the history of the cosmos consists of three periods: the past when the Spirit was not yet mixed with Matter; the present when these two principles are mixed, creating tension and conflict; the future when Evil (Darkness) and Good (Light) will be separated in two different zones, Good in the north and Evil in the south. Each of the two principles has its king—the Father of Light and the Prince of Darkness; the Prince of Darkness is surrounded by demonic forces, whereas Light sends its divine emanations—the Mother of Life, the Friend of Life, the Friend of Light, or Demiurge, the Messenger of Salvation, the Longing of Life, Jesus the Luminous, who suffered on earth and whose apostle Mani opened the final way to salvation. Adherents of Manichaeism were divided into grades (the Elect and the Hearers), each professing different levels of asceticism. Manichaeism maintained eschatological expectations: the sect was to spread and prosper until all light (except for a tiny bit) was liberated and this would be followed by a universal conflagration lasting 1,468 years and leading to the triumph of Good.

Manichaeism met strong opposition from both Zoroastrianism and Christianity. The Neoplatonist Alexander of Lykopolis (ca.300) wrote a treatise against Manichaeism and many Christian theologians followed suit: Serapion of Thmuis, Titos of Bostra, Epiphanius, Germanos I, John of Damascus, and others; the ACTA ARCHELAI was the major refutation of the sect. Christian criticism of Manichaeism was based on the idea that there can be only one principle, *monas*, and not two; Evil is not a being but the lack of existence, and Matter is not necessarily evil since it brings forth good fruit: otherwise, as John of Damascus points out (*Contra Manichaeos* 76.3–6, ed. Kotter,

*Schriften* 4:392), the Pantokrator would surely have destroyed it. The Christian law codes regard Manichaeism as the most noxious of heresies, but the testimony of St. Ephrem and Mark the Deacon show that Manichaeism remained strong in Syria and Mesopotamia. The Byz. systematically identified later dualistic movements (BOGOMILS, etc.) as Manichaean, although there was probably no direct link between them.

SOURCE. Alexandre de Lycopolis, *Contre la doctrine de Mani*, ed. A. Villey (Paris 1985).

LIT. M. Tardieu, *Le manichéisme* (Paris 1981). S.N.C. Lieu, *Manichaeism in the Later Roman Empire and Medieval China* (Manchester 1985). I. Rochow, "Zum Fortleben des Manichäismus im byzantinischen Reich nach Justinian," *BS* 40 (1979) 13–21. P. Brown, "The Diffusion of Manichaeism in the Roman Empire," *JRS* 59 (1969) 92–103.

—T.E.G., A.K.

**MANIERA GRECA.** See ART AND THE WEST.

**MANKAPHAS, THEODORE**, nicknamed "Morotheodore" ("Theodore the Fool"); fl. ca.1188–1205. Apparently a prominent personage of Philadelphia, ca.1188 Mankaphas (Μαγκαφᾶς) secured the allegiance of its inhabitants and neighboring provincials, took the imperial title, and minted silver coinage. I. Jordanov attributed a series of billon trachy coins found in Bulgaria to Mankaphas, but E. Pochitonov (*BS* 42 [1981] 52–57) assigns these to the contemporary Peter of Bulgaria. Grierson (*Byz. Coins* 235f) and Hendy (*Economy* 439) ascribe them to Mankaphas.

Isaac II besieged Mankaphas in Philadelphia (June 1189), but the advance of Frederick I forced a compromise: Mankaphas gave up his imperial title and offered hostages but retained control in Philadelphia. Basil Vatatzes, *doux* of Thrakesion, forced Mankaphas ca.1193 to flee to Kay-Khusraw I at Ikonion. The sultan allowed him to recruit Turks with whom he ravaged southwestern Anatolia. Isaac persuaded the sultan ca.1194 to sell him Mankaphas, on condition that Mankaphas suffer no corporal punishment. Mankaphas was imprisoned, but by 1204 free and again powerful in Philadelphia. Following the Fourth Crusade, he created an independent state around Philadelphia. Mankaphas brought a large force to counter HENRY OF HAINAULT, who had occupied Atramyttion, but was defeated on 19 Mar. 1205. Mankaphas soon lost his territories to Theodore I Laskaris.

LIT. J. Hoffmann, *Rudimente von Territorialstaaten im byzantinischen Reich (1071–1210)* (Munich 1974) 66–68, 99f. Savvides, *Byz. in the Near East* 60–63. J.-C. Cheynet, "Philadelphie, un quart de siècle de dissidence, 1182–1206," in *Philadelphie et autres études* (Paris 1984) 45–54. —C.M.B.

**MANKIND.** The unity of the human race is the presupposition in Byz. theology for Christology, SOTERIOLOGY, and the doctrine of THEOSIS. The prototypes of this unity are Adam and Christ who, along with CREATION and the INCARNATION, are cited as the inner basis for the unity of the human race. In some Christological texts one encounters the view that the "human reality" (commonly called *sarx*) of Christ assumed by the Logos is the "full human nature," that is, humanity as a whole, and not a particular human individual. The latter would be considered a person, but one cannot present the humanity of Christ as a human person without falling into NESTORIANISM.

LIT. H.C. Baldry, *The Unity of Mankind in Greek Thought* (Cambridge 1965). —K.-H.U.

**MAN OF SORROWS** (ἡ ἄκρα ταπείνωσις, lit. "the peak of humiliation," from Is 53:8). Known in the West as the Imago Pietatis, or the Christ of Pity, this image shows the upper body of Christ naked, upright in a sarcophagus, arms visible only to the elbow and hanging down at his sides (or, from the 14th C., crossed), eyes closed, his head bent in death. The cross is placed directly behind him in the background. Essentially a combination of elements drawn from scenes of Christ's PASSION, particularly his deposition and entombment, the theme existed as a separate image as early as the 12th C. (e.g., an icon from Kastoria [*Holy Image*, no.9]) and was a response to developments taking place in the HOLY WEEK liturgy, notably that of GOOD FRIDAY, over the course of the 11th and 12th C. The importance of the Virgin and her laments in this liturgy inspired a pendant image, that of the mourning Virgin; often the two were paired as wings of a diptych or on either side of a bilateral icon, esp. in the 14th C. The association of the icon type with Good Friday is reflected in images of St. PARASKEVE THE ELDER, who holds an icon of the Man of Sorrows. The image of the Man of Sorrows was used in MSS of the DECORATIVE STYLE group to accompany the Gospel passages read on Good Friday and deco-

rated some EPITAPHIOS textiles. It was also used in monumental painting in a more strictly Eucharistic context, for example, in the PASTOPHORIA, esp. the *prothesis* (S. Dufrenne, *REB* 26 [1968] 297–310). It appears on mosaic ICONS; one of the earliest of these (ca.1300), housed in Santa Croce in Rome, gave birth to the long tradition of the image in the West.

LIT. H. Belting, "An Image and Its Function in the Liturgy: The Man of Sorrows in Byzantium," *DOP* 34–35 (1980–81) 1–16. Idem, *Das Bild und sein Publikum im Mittelalter* (Berlin 1981) 142–98. Pallas, *Passion und Bestattung* 197–289. —N.P.S.

**MANOUALION.** See LIGHTING, ECCLESIASTICAL.

**MANPOWER.** It is generally accepted (even though there is no direct data from DEMOGRAPHY) that the economic crisis of the later Roman Empire was caused by a decrease in manpower that affected both military institutions and the economy. It is argued that the government tried to solve the former problem by recruiting foreigners, primarily Germanic mercenaries and FOEDERATI; it dealt with the insufficiency of farmers, craftsmen, etc., by attaching the COLONI to the soil, the tradesmen to their GUILDS, and the CURIALES to their cities. It is also generally accepted that in the 7th–9th C. the crisis of manpower was overcome and that by the 10th C. the empire had "an ample demographic reservoir" (Vryonis, *infra*); the hypothesis of Russian Byzantinists (V. Vasil'evskij, etc.), who proposed that this demographic upsurge was a result of the settlement of the Slavs in Byz., is now rejected for lack of evidence. One can affirm, however, a significant shift of population by the mid-7th C. from the city to the countryside that may have contributed to the increase of manpower within the fiscal and agricultural sector.

It is also assumed that from the 11th C. onward a new crisis of manpower developed as a consequence of social (the growth of great landownership) and ethno-geographical (primarily, the Turkish invasion) causes. This assumption can be challenged, however, since the growth of urban centers in this period seems certain, whereas the desertion of the countryside is questionable, at least up to the 14th C., when the *praktika* provide the earliest dependable data for southern Mace-

donia. Even in the 14th C., however, the land was not less valuable than the workers, and the great landowners tended to acquire rather than dispose of deserted or escheated fields. The constant influx of foreigners and refugees from the regions occupied by the Turks helped to preserve a certain balance of manpower.

LIT. S. Vryonis, "Byzantine and Turkish Societies and their Sources of Manpower," in *War, Technology and Society in the Middle East*, ed. V.J. Parry and M.E. Yapp (London 1975) 126–40. Laiou, *Peasant Society* 223–98. Jacoby, *Société* pt.III (1962), 161–86. —A.K.

**MANŞÜR IBN SARJŪN**, high-level administrator in Damascus; a member of a prominent Syrian Melchite family; died after 636. Theophanes the Confessor (Theoph. 365.23–24) mentions a certain Sergios, son of Manşūr, "general *logothetes*" in the reign of Justinian I. Probably promoted to a high post by Maurice, Manşūr (*Μανσοῦρ*) retained his position at the time of the Persian occupation of Damascus in 613. When Herakleios entered Damascus in 630, he required Manşūr to pay again "100,000 dinars" that the city had already given in taxes to the Persians. Manşūr's dislike of Herakleios intensified from that moment. According to Eutychios of Alexandria, Manşūr still held his position at the time of the Muslim invasions in 635. The Byz. general Vahan attempted to secure provisions from Manşūr in the summer of 636. Manşūr claimed that the city's resources were insufficient. Eutychios says that Manşūr subsequently created a ruse, using noisy civilians in the night to frighten encamped Byz. soldiers. In that case, Manşūr contributed to the disorder of the Byz. army on the eve of the battle at YARMUK. Possibly, however, this incident is confused with a different group of military actions prior to the first Muslim capture of Damascus in 635. Manşūr surrendered Damascus to the Muslims, for which he was allegedly excommunicated. His son Sarjūn ibn Manşūr was public and private secretary to Caliph Mu'āwiya and a friend of Caliph 'Abd al-Malik. Manşūr's grandson was JOHN OF DAMASCUS.

LIT. Caetani, *Islam* 3:368–76. J. Nasrallah, *St. Jean de Damas* (Paris 1950) 14–29. —W.E.K., A.K.

**MANTIC ARTS.** See DIVINATION.

**MANTZIKERT** (*Μαντζικέρτ*, Arm. Manazkert), city north of Lake Van. Already an important episcopal see in the 4th C., Mantzikert was the site of a council of union between the Armenian and the Syrian churches in 725/6 and is still recorded as an episcopal see in the 11th C. The 9th–10th C. marked the apex of Mantzikert's prosperity as a military and trade center and as the site of a mint under the Arab Kaysite emirs. In 968/9, however, the Byz. retook and razed the city, later granting it to DAVID OF TAYK'/TAO. It reverted to the empire at his death in 1000.

LIT. S. Favoglu, *EI*<sup>2</sup> 6:242f. B. Coulié, "Manzikiert ou Mantzikiert? Note sur le De Administrando imperio," *Byzantion* 56 (1986) 342–48. —N.G.G.

**MANTZIKERT, BATTLE OF** (Aug. 1071), the first encounter of the Byz. with the regular army of the Seljuk sultan ALP ARSLAN. The battle is described in various Greek sources (primarily ATTALAIATES and NIKEPHOS BRYENNIOS) as well as by oriental (MICHAEL THE SYRIAN, MATTHEW OF EDESSA, SIBT IBN AL-JAWZĪ) and even Western historians (WILLIAM OF APULIA); their information is, however, contradictory. After victories in skirmishes with separate Turkish bands, the emperor ROMANOS IV in the spring of 1071 led an enormous expedition into Anatolia to clear the eastern provinces of the Seljuks. His army included numerous foreign contingents (Franks, Rus', Pechenegs, Uzes, Caucasians) and was, according to the late Muslim historians, 200,000–400,000 strong; Cheynet (*infra*) lowers this figure to roughly 60,000. For Alp Arslan's army the Muslim sources give 15,000. The armies met on 19 or 26 Aug. someplace on the road between MANTZIKERT and Chliat (mod. Ahlat).

Romanos evidently underestimated his adversary. He divided his forces and sent the Norman general ROUSSEL DE BAILLEUL and Joseph Tarchaneiotos to Chliat; they did not participate in the battle, however, but fled westward as soon as the fighting began. The first phase of the battle was a cavalry attack by the Byz. The Turks retreated, feigning flight, then suddenly turned, entrapping and annihilating their pursuers; the main portion of the Byz. army attacked the Seljuks, forced them to withdraw, and safely returned to their camp. The next day Alp Arslan

managed to attract some contingents of the Uzes to his side, but he was far from victory and suggested a truce; Romanos's conditions, however, were unacceptable to the Turks. When fighting resumed, the Byz. army advanced in the center, under command of Romanos himself; but at that moment Andronikos Doukas, the emperor's old rival, spread the rumor that Romanos had been defeated. Doukas then fled from the battlefield and caused a general retreat. Romanos was surrounded and fought desperately but was taken captive. One reason for the Turkish victory was their skillful use of mounted archers (W. Kaegi, *Speculum* 39 [1964] 105f).

The battle itself was not such a great disaster as it is usually presented by modern historians. The Byz. had insignificant losses, and Romanos was chivalrously treated by Alp Arslan and signed an honorable peace. His enemies in Constantinople, however, took advantage of Romanos's captivity to proclaim a new emperor, Michael VII Doukas. The uncertainty of the political situation enabled the Seljuks to occupy rapidly the larger part of Asia Minor.

LIT. C. Hillenbrand, *EI*<sup>2</sup> 6:243f. Vryonis, *Decline* 96–104. A. Friendly, *The Dreadful Day* (London 1981). C. Cahen, *Turcobyzantina et Oriens Christianus* (London 1974), pt.II (1934), 628–42. J.C. Cheynet, "Mantzikert: Un désastre militaire?" *Byzantion* 50 (1980) 410–38. —A.K.

**MANUEL** (*Μανουήλ*), contracted form of the biblical Emmanuel (lit. "God is with us"), whose birth was prophesied by Isaiah (7:14). In Matthew (1:22–23) Isaiah's words are applied to Christ and, accordingly, Byz. rhetoricians considered Manuel as *christonymos*, "Christ-named" (Kazhdan-Franklin, *Studies* 100). As a personal name Manuel appeared relatively late: *PLRE*, vols. 1–2, does not have it; Theophanes the Confessor (Theoph. 338.20–27) mentions only one Manuel, an Armenian, who under Herakleios was the governor (*augustalis*) of Egypt. Theophanes Continuatus mentions several Manuels: one of them was definitely of Armenian extraction (*TheophCont* 110.1–3); another belonged to the Armenian lineage of KOURTIKIOS; we may assume that the third Manuel in this chronicle, author of a book on the exploits of John KOURKOUAS, was also Armenian. The name, whether or not it was of Armenian origin, was not among the most fashionable, al-

though Skylitzes mentioned 11 Manuels, Anna Komnene four, and Niketas Choniates eight. In the acts of *Lavra*, vol. 1 (10th–12th C.), only eight Manuels are to be found, as many as NIKETAS; in the more numerous acts of vols. 2–3 of *Lavra*, (13th–15th C.), they number 62 (compared with 350 Johns) and hold the ninth place among male names. The emperors and patriarchs who bore this name are of the 12th–15th C. —A.K.

**MANUEL**, Armenian general who served both Byz. and the Arabs; died 27 July 838 (W. Treadgold, *DOP* 33 [1979] 182f). Manuel was *protostrator* under Michael I; Leo V appointed him *patrikios* and *strategos* of the Armeniakon theme, where he apparently served also under Michael II. In late 829, after the accession of Theophilos (not before, as suggested by E.W. Brooks, *BZ* 10 [1901] 297), Manuel fled to the Arabs, apparently fearing court intrigues. In 830 he campaigned for MA'MŪN with Byz. captives against the Khurramites. The embassy of JOHN VII GRAMMATIKOS to Ma'mūn in winter 829/30 was likely intended to recall Manuel, who returned to Byz. territory in autumn (J. Rosser, *BS* 37 [1976] 168–71). Theophilos made him *magistros* and *domestikos ton scholon*. Manuel campaigned with Theophilos in 837, when they took Zapetra. Wounded on 22 July 838 at the disastrous battle of Dazimon, Manuel died five days later and was buried in his palace in Constantinople by the cistern of Aspar (Janin, *CP byz.* 384). Some scholars, identifying Manuel with a *magistros* Manuel who was apparently the uncle of Empress THEODORA, believe that Manuel survived the battle, became *protomagistros* of the army, served as tutor to Michael III, and died ca.860 after saving Michael's life in another battle at Dazimon (rejected by F. Halkin, *Byzantion* 24 [1954] 9–11).

LIT. Guiland, *Institutions* 1:436f. Grégoire, "Études" 520–24. Idem, "Manuel et Théophobe ou la concurrence de deux monastères," *Byzantion* 9 (1934) 183–204. —P.A.H.

**MANUEL I KOMNENOS**, emperor (1143–1180); born Constantinople 28 Nov. 1118 (Barzos, *Genealogia* 1:205, n.13), died Constantinople 24 Sept. 1180. Youngest son of John II and the Hungarian princess Irene, Manuel was proclaimed heir to the throne in Cilicia, even though his elder brother

Isaac was still alive. Manuel reached Constantinople on 27 June but required time to establish his rights; he was probably not crowned until 28 Nov. One of the most contradictory figures among the Komnenoi, chivalrous and courageous, Manuel imitated a Western way of life and therefore contemporaries considered him a Latinophile. He used Latins as soldiers and diplomats rather than as generals, however; some of his military commanders were of Turkish origin. His willingness to appease the Turks is revealed in his negotiations with KILIC ARSLAN II and in his attempts to find a conciliatory formula relating to "the god of Muhammad."

At the same time Manuel endeavored to entrench himself on the Mediterranean coasts in Cilicia and Antioch. In 1158–59 he subdued T'OROS II and Renaud of Châtillon. Efforts to gain suzerainty over the kingdom of JERUSALEM became meaningless after the failed siege of Damietta (1169). The Second CRUSADE caused Byz. difficulties but did not change the situation in Asia Minor. Thereafter Manuel had to face a coalition of Normans, Serbs, Hungarians, and Kievans. Manuel experienced some successes. He allied himself with CONRAD III against the Normans, placed BÉLA III on the Hungarian throne, and, probably with the support of JURIJ DOLGORUKIJ, gained a footing on the Sea of Azov (A. Kazhdan in *Okeanos* 346–48). His temporary success aroused opposition in the West, esp. when FREDERICK I BARBAROSSA succeeded Conrad. Although a Byz. invasion of Italy failed (1155–57), Manuel financially supported the Lombard League against Frederick (1167) and negotiated with the pope for the Western imperial crown (P. Classen, *Ausgewählte Aufsätze* [Sigmaringen 1983] 147–70, 176–83). Relations with Venice worsened: Manuel favored Pisa and Genoa (G. Day, *Journal of Economic History* 37 [1977] 289–301; idem, *Byzantion* 48 [1978] 393–405) and on 12 March 1171 he arrested Venetians throughout the empire, confiscating their property. An expedition against Kilic Arslan also failed. Manuel was defeated at MYRIOKEPHALON. He repelled attacks on the Meander valley and Klaudioupolis in 1180 (P. Wirth, *BZ* 50 [1957] 68–73), but lacked resources for a new, large-scale war.

Manuel's domestic policy experienced difficulties. He had to contend with rivalry within his own "clan." His brother Isaac, the *sebastokratorissa*

Irene KOMNENE (widow of another brother), and esp. the future Emp. ANDRONIKOS I caused trouble. Manuel sought support in the church, helping its struggle against heretics such as Soterichos PANTEUGENOS and DEMETRIOS OF LAMPE. His piety is suggested by a MS of the acts of the council of 1166, devoted to the nature of Christ, in which the emperor and empress are portrayed (Spatharakis, *Portrait*, fig. 155). As a sort of Christological pun on his name, Manuel placed the image of Christ Emmanuel on his coins. He reestablished the office of HYPATOS TON PHILOSOPHON as an intellectual censor. But Patr. MICHAEL III would not tolerate his pro-Western inclinations, and the emperor had to give in (at least according to the *Dialogue* between him and the patriarch), as later he had to compromise on his attempt to conciliate potential Muslim converts. Many contemporary writers, esp. John KINNAMOS and EUSTATHIOS OF THESSALONIKE, glorified Manuel, whereas Niketas CHONIATES, while praising his energy, stressed his failures and immorality. At the end of Manuel's reign, the seeds of a crisis were sown; the minority of his heir, Alexios II, troubled by hostile factions, brought catastrophe closer.

Manuel was married twice: to BERTHA OF SULZBACH and after her death to MARIA OF ANTIOCH. Manuel was the greatest patron of art of his dynasty. Creations such as the refectory in the monastery of St. Mokios, Constantinople, decorated with images of his ancestors, and the *triklinia* he built at the Blachernai and in the Great Palace, both filled with HISTORY PAINTING, epitomize the Komnenian use of art for political and dynastic purposes.

LIT. Chalandon, *Comnène* 2:195–663. Angold, *Empire* 161–243. P. Lamma, *Comneni e Staufer*, 2 vols. (Rome 1955–57). Magdalino-Nelson, "Emp. in 12th C.," 132–51, 162–77. R. Hiestand, "Manuel I. Komnenos und Siena," *BZ* 79 (1986) 29–34. —C.M.B., A.K., A.C.

**MANUEL I KOMNENOS**, emperor of Trebizond (1237/8–Mar. 1263). Although data concerning his reign are scarce, it is plausible that Manuel, like his contemporary John III Vatatzes of Nicaea, was successful in fortifying his small state. PANARETOS calls him warlike and fortunate, while Joinville, a historian of Louis IX (1266–70), describes Manuel as great and rich (*Histoire de Saint Louis*, ed. N. de Wailly [Paris 1867] 346f). Even though Manuel was compelled to pay tribute

to the Seljuks, and after 1243 to the Mongol Ilkhanids, TREBIZOND remained independent; Manuel minted coins and styled himself *autokrator*. In 1253 when Manuel's envoys met Louis IX at Sidon, the French king attempted to attract the Trapezuntine emperor to an alliance with the Latin Empire against Vatatzes. Manuel refused, however, to join the Latins. By 1260 he agreed to a tentative compact with Nicaea, gaining such privileges as the right of the Trapezuntine metropolitan to appoint local bishops (*RegPatr*, fasc. 4, no. 1351).

Manuel married three times. Two of his wives, Anna Xyloloe (died 1245 or 1250) and Irene Syrikaina (who survived him), were of local noble families that evidently supported Manuel, while Rusudan (died before 1253) was a Georgian princess. Anna bore to him Andronikos II, his successor (1263–66); Rusudan produced Theodora, who usurped the throne in 1284/5; and Irene gave birth to GEORGE KOMNENOS and JOHN II KOMNENOS.

The date when Manuel built the Church of Hagia Sophia near Trebizond is unknown. A fresco portrait, sometimes identified as the emperor, survived in the church until the 19th C.

LIT. K. Barzos, "Hoi treis gamoi kai ta tekna tou Manouel (A') Megalou Komnenou," *Byzantina* 11 (1982) 55–74. Karpov, *Trapezundskaja imperija* 152f. S. de Vajay, "Essai chronologique à propos de la famille du Grand Comnène Manuel (1238–1263)," *ByzF* 6 (1979) 281–91. L. Petit, "Acte synodal du patriarche Nicéphore II sur les privilèges du métropolitain de Trébizonde (1er janvier 1260)," *IRAIK* 8 (1903) 163–71. *PLP*, no. 12113. —A.K., A.C.

**MANUEL II PALAIOLOGOS**, emperor (1391–1425); born Constantinople 27 July 1350, died Constantinople 1425 probably on 21 July (Barker, *infra* 383f, n.161). Second son of JOHN V PALAIOLOGOS and Helena Kantakouzene, Manuel was named co-emperor and heir to the throne in 1373 after the rebellion of his older brother ANDRONIKOS IV. When Andronikos again rebelled and seized the capital, Manuel was imprisoned in Constantinople from 1376 to 1379, together with his father and younger brother THEODORE (I) PALAIOLOGOS. In 1381 John V was forced to recognize Andronikos IV as his heir. Manuel, excluded from the succession despite his loyalty to his father, established himself as independent emperor in Thessalonike (1382–87). He defended the city

against the Turks until it was forced to surrender in Apr. 1387. When JOHN VII claimed the throne after the death of his father Andronikos IV, Manuel again supported John V and succeeded him as emperor in 1391; the next year he married Helena Dragaš and was formally crowned (cf. Majeska, *Russian Travelers* 416–36).

Manuel's career was marked by alternating policies of accommodation with the Turks and the search for Western military aid to fight them. As an Ottoman vassal he had to accompany sultan BAYEZID I on campaign in Anatolia in 1391. From 1399 to 1403 Manuel visited western Europe, seeking assistance against the Turks who were besieging Constantinople (1394–1402). His search was fruitless, but the Turks withdrew after the defeat of Bayezid by TIMUR at Ankara (1402). Manuel was an energetic ruler who went on campaigns, conducted diplomatic negotiations, and supervised the reconstruction of the HEXAMILION at the Isthmus of Corinth (1408, 1415). He suffered a stroke in 1422 and died three years later as the monk Matthew.

Manuel had a penchant for study and literary discussion and left a significant corpus of writings: correspondence, theological treatises, rhetorical exercises (including a description of a tapestry in the Louvre), a funeral oration for his brother Theodore (Paris, B.N. suppl. gr. 309), etc. His 68 surviving letters are of particular interest; although rhetorical in style, they provide information on the Turkification of Asia Minor, the campaigns of Bayezid, Manuel's visit to Europe, and contemporary literary circles and criticism. Manuel, Helena Dragaš, and their sons John (VIII), Theodore, and Andronikos are depicted in the MS Louvre, Ivoires 100, a copy of the works of pseudo-Dionysios the Areopagite (Spatharakis, *Portrait* 139–43). According to its colophon, written by Manuel CHRYSOLORAS, the emperor sent the book to the monastery of St. Denis, near Paris, in 1408, a few years after his visit there. He is also portrayed in the manuscript of the funeral oration for his brother (ibid. 233f).

ED. *The Letters of Manuel II Palaeologus*, ed. G.T. Dennis (Washington, D.C., 1977). E. Trapp, *Manuel II. Palaiologos, Dialoge mit einem "Perser"* (Vienna 1966). Fr. tr. T. Khoury, *Manuel II Paléologue: Entretiens avec un Musulman: 7e Controverse* (Paris 1966). For full bibl., see Barker, *infra* 426–39, 554f.

LIT. J. Barker, *Manuel II Palaeologus (1391–1425)* (New Brunswick, N.J., 1969). G.T. Dennis, *The Reign of Manuel*



*Il Palaeologus in Thessalonica, 1382-1387* (Rome 1960). Ostrogorsky (1958), *Byz. Geschichte* 235-44. —A.M.T., A.C.

**MANUEL III KOMNENOS**, emperor of Trebizond (20 March 1390-1416); born 16 Dec. 1364, died 5 Mar. 1417? (Bryer-Winfield, *Pontos* 208 n.191). Son of ALEXIOS III KOMNENOS, Manuel was connected with the Georgian royal family by his first marriage in 1377 (M. Kuršanskis, *BK* 34 [1976] 118-21) to Koulikan-Eudokia (died 1395), daughter of David VII, and with the Byz. nobility through his second marriage to Anna Philanthropene. Manuel ruled the empire of Trebizond during the troubled years of the Mongol invasion of Anatolia. In 1402 he provided the Mongol khan TIMUR with 20 galleys to support his campaign against the Ottomans. After Timur defeated BAYEZID I at the battle of Ankara that same year, he did not annex Trebizond but forced it to pay tribute, as noted by the Castilian envoy CLAVIJO during his visit to the city in 1404. Manuel was on good terms with the Venetians, confirming their trade privileges in 1391; relations with the Genoese were less amicable. In 1401 Patr. Matthew I censured Manuel for simony because he tried to secure the election of the hieromonk Symeon as metropolitan of Trebizond (*RegPatr*, fasc. 6, no.3236). About 1409/10 Emp. MANUEL II PALAIOLOGOS of Constantinople sent Manuel of Trebizond a copy of some of his writings (ep.53, ed. Dennis, 150-53).

LIT. Miller, *Trebizond* 61, 70-79. *PLP*, no.12115.

—A.M.T.

**MANUEL ANGELOS**, emperor at Thessalonike (1230-ca.1237); born 1186 or 1188, died ca.1241. A younger brother of THEODORE KOMNENOS DOUKAS, he escaped capture at the battle of KLOKOTNICA in 1230 and secured control of Thessalonike with the connivance of the victor JOHN ASEN II, whose illegitimate daughter, Maria Beloslava, Manuel had married in 1225. He held the rank of DESPOTES, but affected the imperial title and prerogatives, which laid him open to ridicule. To protect the church of Thessalonike from Bulgarian claims, he first sought papal backing, but then turned to the Nicaean patriarch. In 1232 the longstanding breach with the church in Nicaea was healed (A.D. Karpozilos, *The Ecclesiastical Controversy between the Kingdom of Nicaea and the Principality of Epiros (1217-1233)* [Thessalonike 1973]

87-95). John Asen II released Theodore ca.1237. In vain Manuel looked for help from GEOFFREY II VILLEHARDOUIN, prince of Achaia, whose suzerainty he was willing to recognize. Forced into exile in Attaleia, Manuel was able to return in 1239 with Nicaean backing. He recovered control of parts of Thessaly and came to terms with his brother, but died soon afterward.

LIT. Nicol, *Epiros I* 113-27. Polemis, *Doukai* 90, no.43. Barzos, *Genealogia* 2:637-56, no.169. —M.J.A.

**MANUEL KANTAKOUZENOS**, *despotes* of the Morea (25 Oct. 1349-10 Apr. 1380); born ca. 1326?, died Mistra. Second son of John VI Kantakouzenos, he served briefly as governor of Beroia (1343-47) and Constantinople (1348). In 1348 Manuel was named ruler of the despotate of MOREA, newly created by his father. He assumed his duties in late 1349 upon his arrival in the Peloponnesos. He was a capable and conscientious governor who successfully established order among the rebellious local Greek *archontes*, who both fought each other and joined in revolt against the *despotes*. When John VI abdicated in late 1354, John V Palaiologos attempted to replace Manuel with two governors, Michael and Andrew Asan. Manuel, however, successfully resisted their efforts to take control of the Morea and was eventually confirmed in his position by John V. He maintained amicable relations with his Latin neighbors in the Peloponnesos, esp. with the principality of ACHAIA. In the 1360s he even joined a Greco-Latin alliance to combat the ever-increasing danger of Turkish attack on the Peloponnesos. Manuel encouraged the immigration of ALBANIANS to settle as farmers in the depopulated Morea and to serve as mercenary soldiers. He sponsored the construction of the Church of Hagia Sophia at MISTRA.

LIT. Zakythinis, *Despotat* 1:95-113, 335-38. Nicol, *Kantakouzenos* 122-29. *PLP*, no.10981. —A.M.T.

**MANUELATON** (*νόμισμα μανουηλάτον*), one of several terms (cf. TRIKEPHALON) used in the late 12th and early 13th C. for the one-third HYPERPYRON or electrum TRACHY, a denomination last struck in any quantity under Manuel I and taking its name from him. It is more common in its Latin form (*manuellatus* or variant) than in Greek.

LIT. Hendy, *Coinage* 19f, 23, 27, 225f. —Ph.G.

**MANUMISSION** (*ἀπελευθέρωσις*, also *eleutheria psychariou*). The concept of emancipation was well developed in classical Roman law, to which late Roman emperors introduced some alterations: thus Constantine I (*Cod.Theod.* IV 7.1) simplified manumission by allowing masters to give liberty to their slaves by making a public statement in a church (*in ecclesia*); Justinian I established that all valid manumissions made slaves *cives Romani*; according to another Justinianic law, the slave became a citizen if a will appointed him heir to his master even if it did not mention his liberation. Justinian stressed that emancipation was irrevocable. Slaves who became priests or monks, undertook military service, received imperial dignities, suffered from certain cases of mistreatment, or informed against a master's murder or a counterfeiter had to be freed.

Byz. law preserved the Roman principles of manumission. Acts of emancipation are known from formularies (Sathas, *MB* 6:617f), charters of manumission (A. Kazhdan, *Srednie veka* 17 [1960] 319f), wills (e.g., of Eustathios BOILAS, EUSTATHIOS OF THESSALONIKE), and hagiographical texts. They usually stressed that SLAVERY is an institution contrary to the law of nature and that freedmen were transformed by emancipation into Roman citizens with freedom to travel; sometimes acts of manumission also provided slaves with LEGATA. In practice, freedmen remained in a state of dependency on their former masters, although some emancipated slaves (esp. those of the emperor) might climb high on the social ladder.

LIT. W.W. Buckland, *The Roman Law of Slavery* (Cambridge 1908) 449-701. A. Dain, "Une formule d'affranchissement d'esclave," *REB* 22 (1964) 238-40. P. Mpoumes, "He apeleutherosis ton doulon," *EETHSA* 24 (1980) 695-708. —A.J.C.

**MANUSCRIPT**. See BOOK ILLUSTRATION AND ILLUMINATION; CODEX; PALAEOGRAPHY.

**MANUSCRIPT TRADITION**, term describing the systematized relationship between extant MSS of a given text. The purpose of the study of MS tradition is to approach as closely as possible the original form of the text, and to study the history of the copying and editing of the text in the Byz. and immediately post-Byz. periods. The author's original is scarcely ever available, except in the case of charters and similar documents and very

occasional autograph copies of works by Byz. authors. The study of the MS tradition proceeds by elimination of MSS that can be demonstrated, by internal or external evidence, to be copied directly or indirectly from other extant MSS; it then goes on to try to construct a "family tree" or STEMMA of the latter based on shared textual variants and finally aims to reconstruct the common ancestor or archetype of all surviving MSS.

Some texts have been preserved in almost uniform copies with only minor deviations and scribal errors; others show a complex MS tradition, sometimes reflecting different versions by the author as well as reworkings by later scholars or copyists (variant recensions or redactions). Documents may survive in the original, in official copies close to the original, in private and often much later copies (the text of which may have been deliberately "doctored"), and in paraphrases in narrative sources. Inscriptions sometimes survive only in later copies or paraphrases. The indirect MS tradition includes translations into foreign languages, sometimes made from an original much older or better than surviving MSS, CATENAE, and quotations; polemical works may contain citations from "nonconformist" texts later destroyed or lost. The results of the study of the MS tradition are usually presented in the form of a *stemma codicum*, a list of MSS to be eliminated, and a critical apparatus, in which the variant readings of significance for the constitution of the text are recorded.

LIT. G. Pasquali, *Storia della tradizione e critica del testo*<sup>2</sup> (Florence 1952). B.A. van Groningen, *Traité d'histoire et de critique des textes grecs* (Amsterdam 1963). A. Dain, *Les manuscrits*<sup>2</sup> (Paris 1964). *Geschichte der Textüberlieferung der antiken und mittelalterlichen Literatur*, vol. 1, ed. H. Hunger (Zürich 1961) 423-510. A. Diller, *Studies in Greek Manuscript Tradition* (Las Palmas 1983). —A.K., R.B.

**MAP, WALTER**, Welsh courtier and raconteur; born ca.1140, died 1 Apr. 1209/10. Map studied at Paris, became a royal clerk to Henry II (1170s), participated in Lateran Council III (1179), and was chancellor of Lincoln by 1186, canon at St. Paul's, London (1192), and archdeacon of Oxford (1196/7). From ca.1181 to ca.1193 he composed *De nugis curialium* (Courtiers' Trifles), a collection of entertaining anecdotes and satirical tales. The semimythical Byz. that emerges is rich in silk and gold (bk.5, ch.5 [ed. James et al., p.450]) but degenerate. A garbled, unfinished history of the

later Komnenoi describes how Andronikos I (his wickedness outdid Nero: 5,3 [p.410]) gained access to Constantinople through the "gate of the Dacians" and criticizes the Byz. knightly class for having lost its prowess after the Trojan War; Western emigrés at Constantinople are "fugitive phalanxes" of inborn vice (2,18 [pp. 174-78]). Map retells the legend of the "whirlpool of Satalia" (Attaleia) apparently brought back by Crusaders (cf., e.g., ROGER OF HOVEDEN, *Gesta*, ed. Stubbs, 2:195-96), in which the necrophiliac Byz. knight appears as the "haunted shoemaker of Constantinople" who, to win his love, became a robber baron and emperor (4,12 [pp. 364-68]).

ED. M.R. James, C.N.L. Brooke, R.A.B. Mynors, *Walter Map, De Nugis Curialium: Courtiers' Trifles* (Oxford 1983), with Eng. tr. —M.McC.

**MAPHORION** (*μαφόριον*), a garment covering the head and shoulders, mentioned in papyri of the 4th-6th C. (Preisigke, *Wörterbuch* 2:55); the term was occasionally used for an element of monastic dress for men and women (PG 34:1220A, 87:3688A). A civil official, such as the *praipositos* of the Senate, could wear a *maphorion*, which apparently covered his head and entire body (*De cer.* 529.20-22). The inventory of the Petritzos monastery (P. Gautier, *REB* 42 [1984] 123.1736-37) lists seven *maphoria*, some of silk and one bearing an image (outlined?) in pearls.

A distinguishing feature of the costume of noble women, the *maphorion* became the traditional attire given the Virgin Mary and holy women in artistic representations. The Virgin's *maphorion* or "veil," usually blue, brown, or purple, may be decorated with gold dots or pellets in the form of a cross; the *maphorion* of Eve is generally red.

Whether the *maphorion* of the Virgin is the same article of clothing as the Virgin's "robe" is unclear. George Hamartolos (ed. de Boor 2:617.5-10) says that the Virgin's robe (*esthes*) was found in Jerusalem by a pious Jewess and deposited in the Blachernai Church during the reign of Leo I. The deposition of the honorable robe was celebrated annually in Constantinople on 2 July (*Synax.CP* 793.5-9). In the text of the *Synaxarion of Constantinople*, the pious Jewess was replaced by two *patrikioi* and Jerusalem by a village in Galilee. Pseudo-Symeon Magistros, in the 10th C., relates

that it was the *maphorion* preserved at Blachernai that Photios used in 860 as a talisman to repel an attack of the Rus' (*TheophCont* 674.23), whereas other versions of the chronicle (*Leo Gramm.* 241.8, *TheophCont* 827.6) have *OMOPHORION* instead. In the 14th C., Nikephoros Kallistos Xanthopoulos was familiar with the version of the *Synaxarion* but characterized the relic of Blachernai as a shroud—*entaphia spargana* (PG 147:69D), *peristolía* (401D)—that was preserved there alongside a part of her girdle and headgear.

LIT. *DOC*, ed. Grierson, 3.1:170. Oppenheim, *Monchskleid* 78, 132f. K. Wessel, *RBK* 3:473. Janin, *Églises CP* 163, —N.P.Š., A.K.

**MAPPA** (*μάππα*), a badge of consular authority, the white handkerchief that the consul tossed as a signal to begin the circus games; the word was also transferred to the games or races themselves (e.g., Malal. 412.13). On consular *DIPTYCHS* the consuls are often depicted holding the *mappa* in their right hand and a *SCEPTER* in their left (e.g., Delbrück, *Consulardiptychen*, pls. 2, 6, 16, 20, etc.). A special official, the *mapparios*, was introduced; his role was to strike a gong (*semantron*) as the signal to begin the games (pseudo-Chrysostom, PG 59:570.7-8). Kedrenos (*Cedr.* 1:297.15-19) states that the *mapparios* picked up the cloth after the consul threw it. In a burlesque presentation of games ca.1200, the *mapparios* was responsible for starting the foot races (*Nik.Chon.* 509.10-13).

By the 6th C. the emperor assumed the consular function of giving the signal to start the games, and thus the *mappa* became a symbol of imperial authority: on coins of Phokas and Constans II the emperors are depicted holding the *mappa* in a raised hand as if ready to throw it (*DOC* 2.1:87). A. Alföldi (*MDAI RA* 50 [1935] 34-36) hypothesized that the transfer to the emperor of the function of throwing the *mappa* was connected with the change of the circus factions from sporting organizations into political bodies. By the 8th C. the *mappa* was replaced by the *AKAKIA* in representations on coins (*DOC* 3.1:133).

LIT. M. Restle, *Kunst und byzantinische Münzprägung* (Athens 1964) 143. —A.K.

**MAPS.** See *CARTOGRAPHY*; *MADABA MOSAIC MAP*.

**MAQDISĪ, AL-** (al-Muqaddasī), more fully Muḥammad ibn Aḥmad al-Maqdisī, traveler and Arab geographer of the systematic school (see *ARAB GEOGRAPHERS*); born Jerusalem 946, died ca.1000. His *Best Classification for the Knowledge of Regions* (published 986, revised 989) is a comprehensive regional, economic, and human geography of the Islamic world. It is based mostly on his observations and interviews during extensive travels in Muslim lands; he only infrequently incorporates material from earlier geographers, despite his familiarity with these and his "extensive research in various royal libraries." His varied experience included witnessing Byz.-Arab naval warfare.

Although his scheme deliberately excludes non-Muslim lands, he refers to Byz., "for some Muslims reside in Constantinople and knowledge of routes thereto is needed for envoys, ransoming of prisoners, military expeditions, and trade." He refers to Byz. treatment of Muslim *PRISONERS OF WAR*: if skilled, they would be forced to work; they could also attend races in the Hippodrome as spectators. He describes several routes through Asia Minor including two through "the country of the *MALEINOS* family." He considers Constantinople as possibly smaller than Baṣra, reiterates certain popular notions about the Byz. capital, and contemptuously calls the emperor "the dog of the Rūm." He ignores Tarsos and the other towns, "since they are in Byz. hands."

ED. *Aḥsan al-Taqāsīm fī-Maʿrifat al-Aqālīm*<sup>2</sup>, ed. M. de Goeje [= *BGA* 3 (1906)]. Partial Fr. tr.—A. Miquel, *La meilleure répartition pour la connaissance des provinces* (Damas-cus 1963).

LIT. Kračkovskij, *Geog. Lit.* 210-18. Miquel, *Géographie* 1:xxxiv, 313-30. —A.Sh.

**MAQRĪZĪ, AL-**, more fully Taqī al-Dīn Abū'l-ʿAbbās al-Maqrīzī, Arab writer, teacher, jurist, and preacher; born Cairo 1364, died there 9 Feb. 1442. In the 1420s, following a multifarious public career in Egypt and Syria, al-Maqrīzī retired to Cairo and devoted the rest of his life to extremely prolific literary activities. Thorough analysis and copious quotations from earlier authorities characterize his works. They cover a wide chronological and topical range mainly focused on Islamic Egypt. Best known is his monumental work, *Admonitions and Observations on the History of the Quarters and Monuments*. It deals with the historical geography and archaeological legacy of

Egypt, placing special emphasis on the topography of its capital cities. No less important are al-Maqrīzī's contributions in the field of political history, for example, his history of the *FĀṬĪMĪDS* and his chronicle of Egypt from 1181 to 1436, which refer to Egyptian contacts with the Byz., the Crusaders, and other non-Muslim peoples. His literary legacy also includes major biographical works and specialized treatises dealing with economic crises in Egypt, numismatics, and metrology.

TR. *Description topographique et historique de l'Égypte*, tr. U. Bouriant, P. Casanova, 4 pts. in 4 vols. (Paris-Cairo 1895-1920). *Histoire d'Égypte*, tr. E. Blochet (Paris 1908).

LIT. Brockelmann, *Litteratur*, 2:47-50. F. Rosenthal, *EI*<sup>2</sup> 6:193f. —A.S.E.

**MARAŞ.** See *GERMANIKEIA*.

**MARBLE** (*μάρμαρον*), generic name for any number of limestone varieties in crystalline state capable of taking a high polish. Hard, durable, and costly, marble was the favorite material for ostentatious architecture and sculpture in antiquity. Diocletian's Price Edict lists 19 varieties (M.H. Ballance, *JRS* 60 [1970] 134-36). The most important and popular marble in Byz. times came from the quarries of *PROKONNESOS*. It is characterized by its white color, with bluish-grayish veining, and was shipped throughout the Mediterranean world (see *MARBLE TRADE*). Following Roman practice, the Byz. continued to use multicolored marbles, most impressively in *HAGIA SOPHIA*, Constantinople. This spectacular display captivated *PAUL SILENTIARIOS*, who devoted much space to the description of different types of marbles and their sources. Production and widespread use of marble declined after the 6th C. but never disappeared, while the use of *SPOLIA* became common. Aesthetic fascination with polychrome marble interiors continued to be attested, as, for example, by the description in the *Vita Basilii* of the so-called *Kainourgion* built by Basil I in the *GREAT PALACE*. Equally telling is the widespread practice in and after the 11th C. of using fresco to emulate marble *REVTMENTS*.

LIT. R. Gnoli, *Marmora Romana* (Rome 1988) 10-25, 35-54, 81-94. J.B. Ward-Perkins, "Roman Garland Sarcophagi from the Quarries of Proconnesus (Marmara)," in *Smithsonian Report for 1957* (Washington, D.C., 1958) 455-

67. A. Dworakowska, "Rozdział *De marmoribus* edyktu Dioklecjana o cenach maksymalnych," *Balkanica Posnaniensia* 3 (1984) 399-406. -S.C.

**MARBLE TRADE.** Difficulties of shipping heavy material such as MARBLE required above all that QUARRIES be located near rivers, coast, or on islands. Half-finished sarcophagi, architectural elements (basket capitals), and even statues have been found at PROKONNESOS; these partially worked marbles were exported in specially built boats. The shipment of prefabricated marble is remarkably attested by the cargo of columns, capitals, etc. contained in a wreck off Marzamemi, Sicily (G. Kapitän, *Archaeology* 22 [1969] 122-33). Both underwater ARCHAEOLOGY and texts (e.g., Lemerle, *Miracles* 239.18-240.13) inform us of ships carrying prefabricated marble furnishings for churches and stopping at North African ports. In much of the central and western Mediterranean, the Roman marble trade had come to an end by the mid-7th C., but Phrygian onyx and Thessalian verd antique, among other stones, still supplied Justinian I's huge building programs, and as late as ca.670 a North African bishop was able to buy an ambo, a ciborium, and other marbles for his church from ships trading along the coast (ibid., 1:235f). Similar imports are reported in the *Vita Basilii* but, thereafter, claims of such imports all but vanish from the sources. Only objects such as the "serpentine" (i.e., Lakonian green porphyry) medallion, inscribed with the name of (Nikephoros) Botaneiates and now in London (Beckwith, *ECBA*, fig.208), support the belief that small amounts of semiprecious stones may have continued to be transported. Outside such luxuries, the medieval marble trade consisted largely of SPOLIA, most notoriously in the case of Venetian loot from Constantinople in and after 1204.

LIT. J.B. Ward-Perkins, "Dalmatia and the Marble Trade," *Disputationes Salomitanæ*, ed. Z. Rapanić (Split 1975) 38-44. Idem, "Nicomedia and the Marble Trade," *BSR* 35 (1980) 23-69. Sodini, "L'artisanat urbain," 110f. Idem, "Le commerce des marbres à l'époque protobyzantine," in *Hommes et richesses dans l'Empire byzantin, I. IVe-VIIe siècle* (Paris 1989) 163-86. -A.C.

**MARCELLINUS COMES**, 6th-C. Latin chronicler; born Illyria, perhaps near Skopje. After coming to Constantinople to seek his fortune, Marcellinus served Justinian I as *kankellarios* be-

fore the latter's accession in 527 and subsequently received the rank of *comes* and title of *vir clarissimus*. These honors may have been rewards for his writing. He composed a chronicle extending initially from 379 to 518 in formal continuation of JEROME, later adding a sequel down to 534; a second supplement to 548 is not by him. The viewpoint of his chronicle is eastern, its focus Constantinople. Apart from providing many interesting and important details, Marcellinus stands out as seemingly the first perpetrator of the notion of the fall of Rome in 476 (B. Croke, *Chiron* 13 [1983] 81-119). CASSIODORUS, who recommends Marcellinus's chronicle as the best of the Jerome continuators, also mentions two lost works, *The Description of Constantinople and Jerusalem*, an apparent travelogue, and *On the Nature of Eras and on the Locations of Places*, of uncertain subject, but pronouncedly Christian.

ED. T. Mommsen, *MGH AuctAnt* 11:37-108. LIT. O. Holder-Egger, "Die Chronik des Marcellinus Comes und die oströmischen Fasten," *Neues Archiv der Gesellschaft für ältere deutsche Geschichte* 2 (1877) 49-109. A. Vaccari, *Scritti di erudizione e di filologia* 2 (Rome 1958) 33f. B. Croke, "Marcellinus on Dara: A Fragment of His Lost *De Temporum Qualitatibus et Positionibus Locorum*," *Phoenix* 38 (1984) 77-88. -B.B.

**MARCIAN** (Μαρκιανός), emperor (from 25 Aug. 450); born Thrace ca.392, died Constantinople 27 Jan. 457. A common soldier, Marcian rose in the ranks, becoming *tribunus* and then *domestikos* under ASPAR. Upon the death of Theodosios II, his sister PULCHERIA offered Marcian the throne and her hand. Marcian was an efficient administrator and left a full treasury at his death. His policy favored the senatorial class. He abolished the land tax, the so-called *collatio glebalis*, and reduced the payments that high-ranking officials made at their investiture. Marcian supported Orthodoxy against the Monophysites; he convoked and presided over the Council of CHALCEDON, provoking resistance esp. in Egypt and Palestine. Relations with Italy were tense and his accession was officially recognized in Rome only on 30 Mar. 451. After Valentinian III's death Marcian did not acknowledge either PETRONIUS MAXIMUS or EPARCHIUS AVITUS. His foreign policy was otherwise successful: peace on the eastern frontier was interrupted only by victorious skirmishes with the Blemmyes and Saracens; Constantinople intervened in internal rivalry in Lazika. While Italy suffered from Van-

dal raids, Marcian limited himself to sending an embassy to the Vandals asking for the return of Eudoxia, Valentinian III's widow, and her children who had been captured by the Vandals. He refused to send tribute to ATILA and managed to divert him westward; after Attila's death Marcian's generals defeated Hunnic troops and settled peoples that had been subjugated by the Huns on the northern frontier of the empire.

The Byz. preserved a favorable impression of Marcian's reign: as a pious ruler he was compared to Constantine I and Theodosios I; Theophanes the Confessor describes his rule as a golden age. Legends relate predictions Marcian received that he would be emperor. His marriage with Pulcheria was praised for the preservation of her virginity. He reportedly participated on the very eve of his death in a 10-km religious procession.

LIT. Bury, *LRE* 1:236-39. W. Ensslin, *RE* 14 (1930) 1514-29. B. Croke, "The Date and Circumstances of Marcian's Decease, A.D.457," *Byzantion* 48 (1978) 5-9. P. Devos, "Saint Jean de Lycopolis et l'empereur Marcien," *AB* 94 (1976) 303-16. R.L. Kohlfelder, "Marcian's Gamble. A Reassessment of Eastern Imperial Policy toward Attila AD 450-453," *American Journal of Ancient History* 9 (1984) 54-69. -T.E.G.

**MARDAITES** (Μαρδαίται), a people inhabiting the Amanus mountains and the Taurus region in the 7th C.; called Jarājima in Arabic sources (M. Moosa, *Speculum* 44 [1969] 597-608). The origins and ethnic composition of the Mardaites are obscure; they may have been Armenian (Bartikjan, *infra*) or Persian. They were Christian, probably Monophysite or Monothelite. In the late 630s the Arabs hired the Mardaites to guard the border north of Antioch, but they more often served Byz. interests. In 677 their invasion of Syria "as far as Jerusalem" (Theoph. 355.7), probably directly supported by Constantine IV, forced Mu'āwīya to raise his siege of Constantinople and agree to a disadvantageous treaty. A decade later the Mardaites, encouraged by Justinian II, again invaded Syria and compelled 'ABD AL-MALIK to renew Mu'āwīya's treaty, but 'Abd al-Malik stipulated that Justinian resettle them in Byz. territory. They were likely removed to Epiros, Kephallenia, the Peloponnesos, and Asia Minor, where they later served prominently in various thematic fleets (Ahrweiler, *Mer* 399f). Theophanes the Confessor (Theoph. 363.19-20) condemned Justinian for evacuating the border regions, but many Mar-

daites remained and continued to raid Arab territory. In 707/8 MASLAMA captured their stronghold of Jurjūma and resettled numerous survivors throughout Syria. He allowed them to remain Christian but pressured them into the army: the Mardaites fought under him in Iraq in the early 720s.

LIT. Hr. Bartikjan, "He lyse tou ainigmatos ton Mardaiton," in *Festschrift Stratos* 1:17-39. Stratos, *Byzantium* 4:40-48. M.A. Cheira, *La lutte entre Arabes et Byzantins* (Alexandria 1947) 150-76. M. Canard, *EF* 2:456-58. -P.A.H.

**MARGARIT** (from Gr. μαργαρίτης, "pearl"), a collection of homilies by JOHN CHRYSOSTOM in Slavonic translation, esp. popular in Eastern Slavic territory. Greek collections of patristic "pearls" vary in their composition, but the Slavonic *Margarit* is consistently based on a stable group of 30 homilies, supplemented in some redactions. The homilies are from Chrysostom's *On the Incomprehensible Nature of God* (PG 48:701-48), *Against the Jews* (PG 48:843-56, 871-942), *On Lazarus* (PG 48:963-1016), *On David and Saul* (PG 54:675-708), and the possibly spurious *On Job* (PG 56:563-82). The earliest extant Eastern Slavic MSS of the *Margarit* are from the 15th C., though the translation is thought to date from at least the 13th or 14th C.

ED. *Velikie Minei Četii. 14-24 Sent.*, ed. Makarij (St. Petersburg 1868) cols. 773-1193. LIT. A. Gorskiy, K. Nevostruev, *Opisanie slavjanskich rukopisej Moskovskoj Sinodal'noj biblioteki*, 5 vols. (Moscow 1855-1917; rp. Wiesbaden 1964) 2.2:119-31. V. Istrin, "Zamečanija o sostave Tolkovoj palei," *IzvORJaS* 3 (1898) bk.2:478-91. T.V. Čertorickaja, "Margarit," *TODRL* 39 (1985) 258-60. -S.C.F.

**MARGINAL PSALTERS.** See PSALTER.

**MARIA** (Μαρία), Mary (in the New Testament also Mariam), feminine personal name derived from Hebrew. Frequently used in the New Testament (VIRGIN MARY, MARY MAGDALENE, and some others), it means "she who commands," according to JOHN OF DAMASCUS (*Expos.fid.* 87.50, ed. Kotter, *Schriften* 2:200). Rare in the 4th C. (*PLRE* 1:558), it became more common in the 5th (*PLRE* 2:720-22), esp. among ladies of Spanish, African, and Italian connections. E. Patlagean (in *Byz. Aristocracy* 25f) notes that the name was rare

in early provincial epitaphs. Theophanes the Confessor mentions only three Marias (including the Virgin), but later the name became the most popular: eight Marias in Skylitzes (more than THEODORA and IRENE) and seven in Niketas Choniates (as many as Irene and more than Theodora). In the later acts of *Lavra*, vols. 2–3, Maria holds uncontested first place. —A.K.

**MARIA OF "ALANIA,"** more correctly, of Georgia, Byz. empress (1071/3–81); born ca. 1050, died after 1103. Born Martha, daughter of Bagrat IV of Georgia, and distinguished for her beauty, Maria came to Constantinople ca. 1066 to wed the future MICHAEL VII. The marriage, between ca. 1071 and 1073 or earlier, produced one child, Constantine DOUKAS. On Michael VII's fall, Maria fled with her son to the Petron monastery and then, to protect his position, agreed to marry NIKEPHOROS III. Her favor was sought by Isaac and Alexios Komnenos (the future ALEXIOS I); she adopted the latter and rumor magnified their relationship. When Nikephoros disinherited Constantine Doukas, she supported the Komnenoi, who promised to restore her son's rights. Her warning (Feb. 1081) that their plot had been discovered precipitated their revolt. When Alexios occupied Constantinople, she remained in the palace a week, until the coronation of IRENE DOUKAÏNA. Although adopting a nun's habit, Maria apparently maintained a court at the Mangana Palace; she patronized THEOPHYLAKTOS of Ohrid and EUSTRATIOS OF NICAËA. Anna KOMNENE was in her care (ca. 1090–94) as her son's betrothed. Alexios ignored the part Maria had in Nikephoros Diogenes' plot to kill Alexios in Maria's villa (early 1094). Thereafter she may have entered a convent; Theophylaktos wrote to her at Prinkipo. In 1103 a Georgian synod offered her greetings. Maria appears with her first husband in a psalter in Leningrad, on the Khakhoulis triptych, possibly executed for her coronation, and with either Michael VII or Nikephoros III in the rich Chrysostom MS in Paris, B.N. Coislin 79 (*Spatharakis, Portrait*, figs. 10f).

LIT. Skoulatos, *Personnages* 188–92. M. Mullett, "The 'Disgrace' of the Ex-Basilissa Maria," *BS* 45 (1984) 202–11. I.M. Nodija (misprinted "Hogus"), "Gruzinskie materialy o vizantijskoj imperatricy [sic] 'Alanki' Marii," 15 *CEB* (Athens 1980) 4:138–43. —C.M.B., A.C.

**MARIA OF ANTIOCH**, Byz. empress (from 1161); born 1140s, died Constantinople 1182/3. Daughter of Raymond of Poitiers and Constance of Antioch, called "Maria" by William of Tyre, but "Marguerite" in the *Lignages d'Outremer* (RHC *Lois* 2:446), Maria was sought in marriage by MANUEL I after the death of BERTHA OF SULZBACH. The marriage, 25 Dec. 1161, cemented his alliance with ANTIOCH. After Manuel's death, Maria nominally became a nun, Xene, but, as principal regent for her son, ALEXIOS II, effectively ruled the empire. Despite her beauty, her foreign origin and devotion to Latins alienated the populace of Constantinople. Still youthful, she chose Alexios KOMNENOS the *protosebastos* as her chief minister and allegedly her lover. After the victory of ANDRONIKOS I, Maria sought help from BÉLA III of Hungary. Andronikos used her letters to Béla to secure her condemnation. Once her son signed her death warrant, she was strangled.

LIT. Barzos, *Genealogia* 1:459f, 2:461–67. Brand, *Byzantium* 28–32, 45–47. —C.M.B.

**MARICA.** See HEBROS.

**MARICA, BATTLE OF** (26 Sept. 1371), crucial victory of Ottoman Turks over the Serbs. After the unsuccessful attempt of the Byz. emperor John V to obtain Western military assistance, despite his personal conversion to Catholicism in Rome in 1369, Patr. Philotheos Kokkinos proposed an anti-Ottoman alliance of the Orthodox states—Byzantium, Bulgaria, Serbia, and Russia. This plan was welcomed by the Mrnjačević brothers, king VUKAŠIN of Macedonia, and the *despotes* JOHN UGLJEŠA of Serres, as their territories were directly endangered by the Turkish advance. Uglješa sent an embassy to Constantinople to negotiate a joint campaign against the Turks, but Byz. delays forced Uglješa and Vukašin to set out alone against the Turks in Sept. 1371, with armies numbering perhaps 70,000 men. Approaching from two directions—Vukašin following the Marica valley and Uglješa crossing the Rhodope mountains—they camped on the right bank of the Marica (HEBROS) River at Černomen (modern Ormenion in Greek Thrace), some 25 miles upstream from Adrianople. During the night of 25–26 Sept. the *beylerbey* of Rumelia, Lala Şahin, made a surprise attack on the Serbian army. After a

fierce battle, the Serbs were totally routed; Vukašin and Uglješa were among the many who fell on the battlefield.

The consequences of the Serbian defeat at Marica were of far-reaching importance: for the Serbs, the principality of Serres ceased to exist and Vukašin's heir MARKO KRALJEVIĆ became a Turkish vassal; for the Turks, it opened the way to the West and made possible their eventual conquest of Serbia and Bulgaria; for the Byz., it was a turning point shortly after which John V Palaiologos became a vassal of the sultan and the empire a tributary state of the Ottomans.

LIT. Ostrogorsky, *Serska oblast* 127–46. Soulis, *Dušan* 96–101. —J.S.A.

**MARINA** (*Μαρίνα*), known as Margaret in the West, late 3rd-C. martyr and saint; feastday 17 July. Marina was executed under Diocletian in Pisidian Antioch. Her legend ascribes to Marina victories over a dragon and Satan.

**Representation in Art.** The virgin martyr Marina is easily recognized by her bright red *maphorion*; scenes from her life appear on Cypriot icons and Cappadocian frescoes (J. Lafontaine-Dosogne, *Byzantion* 32 [1962] 251–59; L. Hadermann-Misguich, *AIPHOS* 20 [1968–72] 267–71).

SOURCE. *Acta S. Marinae et S. Christophori*, ed. H. Usener, in *Festschrift zur fünften Säcularfeier der Carl-Ruprechts-Universität zu Heidelberg* (Bonn 1886) 3–53.

LIT. *BHG* 1165–69d. M.C. Ross, G. Downey, "A Reliquary of St. Marina," *BS* 23 (1962) 41–44. S. Kimpel, *LCl* 7:494f. —A.K., N.P.Š.

**MARINA**, in Greek versions Maria, legendary saint; feastday 8 or 12 Feb. According to the legend, after her mother's death Maria followed her father Eugenios to a cenobitic monastery, where she lived disguised as a boy named Marinos. When sent on assignment with three other monks, Marina was accused of impregnating the daughter of an innkeeper. Marina did not deny her "guilt," accepted the punishment, and raised the infant. Only when she died did the monks learn that "abba Marinos" was a woman.

The origin of the legend is obscure. Clugnet (*infra*) hypothesized that the original was Latin and that Maria lived in the 5th C. in the area of Tripoli, Syria. Richard (*infra*), on the other hand, considered the Greek *vita antiqua* as the closest to

the original; it bears a strange title—*The Life and Deeds of Eugenios and his daughter Maria*. The original redaction appeared in a written form, Richard thinks, between 525 and 650. It was translated into Syriac, Latin, and probably Armenian, whereas the Coptic, Arabic, and Ethiopic versions are based on oral tradition and differ substantially from the Greek original. Richard established the existence of several revised Greek versions: the *vita rescripta*, the *vita aucta*, etc. Contrary to the opinion of Clugnet, none of them was Metaphrastic. A Sicilian *vita* of the 12th C. calls the heroine Marina (as do Latin texts) and places her birth in 1062 in the "poor village of Skanion" (Sicily).

**Representation in Art.** The death of Marina and the revelation it brought is depicted in the *MENOLOGION OF BASIL II* (p.394) and in the "imperial" *menologion* MS in Moscow (Hist. Mus. gr. 183, fol.47r).

SOURCES AND LIT. *Vie et office de sainte Marine*, ed. L. Clugnet in *BHO* 8 (Paris 1905). Richard, *Opera minora* 3, no.67, pp. 83–115. *Martirio di Santa Lucia. Vita di Santa Marina*, ed. G. Rossi Taibbi (Palermo 1959) 73–107. *BHG* 614–615d, 1163, 1165–70. Patlagean, *Structure*, pt.XI (1976), 601f. —A.K., N.P.Š.

**MARK**, saint; author of the second GOSPEL; feastday 25 April. Early tradition presents him as Peter's translator, who wrote the Gospel "according to Peter's instruction" (Eusebios, *HE* 6.25.5); in later tradition, he is "Peter's son and companion of the keeper of heavenly keys" (PG 100:1189A). Church fathers commented little on Mark. Probably after 500 a certain Victor of Antioch compiled a commentary on Mark that is, in fact, a collection of exegetical explanations on Matthew and Luke by JOHN CHRYSOSTOM, TITUS of Bostra, CYRIL of Alexandria (to whom, in some MSS, the whole work is attributed), THEODORE OF MOP-SUESTIA, and others. Acts 15:39 links Mark to BARNABAS and his mission to Cyprus.

Byz. legends connect Mark primarily with Egypt: he worked wonders and healing miracles in Alexandria, became the first bishop there, and died as martyr at an Easter festival (PG 115:168C). The cult of Mark in Alexandria is attested in the 4th C. In 828 two Venetian merchants transferred Mark's relics to VENICE (only his head is said to have remained in Egypt), where the basilica of San Marco was erected in his honor; Mark became the patron of Venice. In Constantinople Theo-

dosios I built a Church of St. Mark, which was reconstructed by Romanos I. Several sermons were devoted to Mark; among their authors are a deacon and *chartophylax* Prokopios (9th C.?) and Symeon Metaphrastes. Hagiographers describe Mark as a man of modest stature, with a long nose, thick eyebrows, and large beard; "the virtue of his soul outshone his physical quality" (*Synax.CP* 630.6–11).

**Representation in Art.** Mark is depicted most often in the context of EVANGELIST PORTRAITS as a robust, mature man with dark brown hair and beard. Occasionally shown standing or *en buste*, he is usually seated and writing, dipping his pen, or pausing with his hand on the lectern rising from his desk (see WRITING DESK). Sometimes a second figure joins him; after the 9th C., the accompanying figure is PETER. In 16 surviving codices, a miniature of the Baptism of Christ (see EPIPHANY) accompanies Mark's portrait. His martyrdom is depicted in cycles of the deaths of the APOSTLES. Scenes of his life are rare outside of VENICE, but a group of ivories representing aspects of his biography has been considered to be 8th-C. Byz. work (Weitzmann, "Grado Chair" 43–91).

LIT. BHG 1035–1038t. F. Spadafora, A. Niero, *Bibl.sanct.* 8:711–38. F. Halkin, "Saint Marc dans l'hagiographie byzantine," *StVen* 12 (1970) 29–34. H. Smith, "The Sources of Victor of Antioch's Commentary on Mark," *JThSt* 19 (1918) 350–70. Friend, "Portraits." J. Weitzmann-Fiedler, "Ein Evangelientyp mit Aposteln als Begleitfiguren," in *Adolph Goldschmidt zu seinem 70. Geburtstag* (Berlin 1935) 30–34. O. Kresten, G. Prato, "Die Miniatur des Evangelisten Markus im Codex Purpureus Rossanensis: Eine spätere Einfügung," *RömHistMitt* 27 (1985) 381–99.

—J.L., A.K., A.W.C.

**MARKELLAI** (Μαρκέλλαι), a stronghold near the Bulgaro-Byz. border; it is variously called a *phrourion* (Nikeph. 56.26–27) or *kastron* (Theoph. 467.28). Its exact location is under dispute, although it can probably be identified with the ruins of Hisarlük, near Karnobad in Bulgaria (Dujčev, *Proučvanija* 19). The stronghold played an important role during the Bulgaro-Byz. wars of the 8th and 9th C.: Constantine V defeated the Bulgars there in 756, in 792 Constantine VI fortified it but was routed by the khan Kardamos, and in 811 Emp. Nikephoros I reached Markellai during his march to Pliska. It is probable that sometime thereafter Markellai was destroyed; a 12th-C. historian (An.Komn. 2:105.27–29) mentions a valley

between IAMBOL and Goloe where the Pechenegs pitched their tents near "the so-called Markella."

LIT. Dujčev, *Medioevo* 3:57–62, 670. V. Beševliev, "Ein verkannter thrakischer Ortsname," *Izvestija na Institut za Bŭlgarski ezik* 16 (1968) 75–77. G. Taverdet, "Au sujet du toponyme 'Marcellai-Marcellae,'" *RESEE* 7 (1969) 397–99. —A.K.

**MARKELLOS OF ANKYRA**, bishop of Ankyra (by 314) and opponent of ARIANISM; born ca.280, died ca.374. While Markellos (Μάρκελλος) was a stalwart Nicene in 325, his attack a decade later on the Arian Asterios the Sophist included charges against EUSEBIOS OF CAESAREA, who responded at once with counteraccusations of SABELLIANISM. A synod at Constantinople in 336 condemned, deposed, and exiled Markellos. Over the next decade the ensuing theological seesaw had him restored in 337, deposed in 339, restored in 343 after proving his orthodoxy to the councils of Rome (340) and Serdica (343), and finally deposed and exiled in 347. He was condemned as a heretic in 381 in canon 1 of the First Council of Constantinople.

Little remains of the voluminous writings ascribed to him by JEROME (*De viris illustribus* 86). The *Profession of Faith* required of him for the council at Rome survives, but only fragments of the diatribe against Asterios. He is probably the author of the tract *On the Holy Church* ascribed to ANTHIMOS OF NIKOMEDEIA (Richard, *Opera minora* 2, no.33). Markellos attacked Arianism as polytheistic, himself expounding the theory that the Logos was only in God before the Creation and will likewise be only in God at the redemption, being consubstantial with the Father but ungenerated and not a person, unlike Christ the Son.

ED. *Profession of Faith* and fragment of attack on Asterios—ed. E. Klostermann, G.C. Hansen in *Eusebius Werke*, ed. I.A. Heikel, vol. 4<sup>2</sup> (Berlin 1972) 183–215. "Anthimi Nicomediensis episcopi et martyris de sancta Ecclesia," in G. Mercati, *Note di letteratura biblica e cristiana antica* (Rome 1901) 87–98.

LIT. J.T. Lienhard, "Marcellus of Ancyra in Modern Research," *TheolSt* 43 (1982) 486–503. T.E. Pollard, "Marcellus of Ancyra, a Neglected Father," in *Epektasis: Mélanges J. Daniélou* (Paris 1972) 187–96. M. Tetz, "Zur Theologie des Markell von Ankyra," *ZKirch* 75 (1964) 217–70; 79 (1968) 3–42; 83 (1972) 145–94. —B.B.

**MARKELLOS THE AKOIMETOS**, saint; born in Syrian (?) Apameia ca.400, died near Constantinople before 484; feastday 29 Dec. Born to a

family of noble birth (*eupatrides*), Markellos was educated in Antioch and worked as a calligrapher in Ephesus. He was invited to Constantinople by ALEXANDER, founder of the wandering community of AKOIMETOI, the "sleepless monks"; when the group settled at Irenaion on the Bosphoros, Markellos became archimandrite of the Akoimeto-i monastery (before 448). He became involved in political and religious struggles and fought against Monophysites and Arians; with Patr. GENNADIOS I, Markellos headed the demonstration in the Hippodrome ca.470 against an attempt to proclaim Patrikios, son of ASPAR, caesar and heir to the throne (Dagron, *infra* 316–18). In 463 Markellos helped to found the STODIOS MONASTERY.

The anonymous Life of Markellos, written in the mid-6th C. according to Dagron (p.278f), tends to play down the involvement of the Akoimeto-i and Markellos in MESSALIANISM and NESTORIANISM, and to emphasize his orthodox activity. The author describes Markellos's role as an organizer of monastic life; helped by a generous grant by a certain Pharetrios, "the first in the great council," he built a spacious chapel, lodgings for the brethren, a hostel for strangers, and hospitals (p.297.12–18). The service according to the rite of the Akoimeto-i (*akolouthia ton akoimeton*) was broadly spread at this time. Markellos worked many miracles, for example, assisting the wife of the deacon Eugenios during a difficult childbirth. SYMEON METAPHRASTES (PG 116:705–46) slightly retouched the original Life.

SOURCE. G. Dagron, "La vie ancienne de saint Marcel l'Acémète," *AB* 86 (1968) 271–321.

LIT. BHG 1027z–1028.

—A.K.

**MARKET** (ἀγορά), also *phoros*. The term *market* in modern, Western economic parlance denotes both the area in which buyers and sellers meet and the establishment of prices through the forces of supply and demand. The Byz. terms designate the place where transactions occur, either in a specific, geographic sense, or in the more general sense of marketplace; they can also refer to an occasion for carrying out transactions. Thus, according to a chronicle (*TheophCont* 87.16–17), the emperor Theophilos went through the *agora* checking on the price of commodities; Basil I built a church for the use of those who frequented the "agora that was named Phoros" (ibid. 339.1–5).

In the general sense of marketplace, the term is employed, for instance, in Attaleiates (Attal. 270.8), where Nikephoros III Botaneiates is acclaimed by, among others, the most important people of the *agora*, or in Eustathios of Thessalonike (Eust. Thess., *Opuscula* 223.38–40), where he accuses some monks of frequenting the *agora* more than the church.

The term is frequently encountered in the sense of an occasion for carrying out transactions. Noteworthy in this respect is the fact that markets could be impermanent, occasional, or periodic. Kekaumenos (Kek. 184.12 and 32) uses the term *phoros* interchangeably with *panegyris* to denote a market established on a single occasion. The BOOK OF THE EPARCH talks specifically of the "established market-days" (2.3, cf. 9.7), on which transactions are to take place. While the distinction between market and FAIR is blurred in such cases, the terms for market generally denote a more permanent and more frequent institution than the fair.

Byz. cities had specific areas where commercial activities were concentrated. In Constantinople, the main market was along the Mese (Guilland, *Topographie* 2:69–79).

The role of the market as a mechanism of PRICE formation was considerably tempered by the fact that, for much of Byz. history, the price of important commodities was regulated. While there is evidence of negotiated price formation in every period, it was certainly in the Palaiologan period, and probably also in the 11th–12th C., that the regulatory role of the state decreased and prices were, to a considerable extent, formed in the marketplace. Attaleiates (Attal. 200–04) suggests that grain prices in Rhaidestos were being formed through the mechanism of supply and demand before the reforms of NIKEPHORITZES, while some evidence of reaction to prices by sellers and buyers may be found in a text by Psellos (A. Kazhdan, *Byzantion* 53 [1983] 550). —A.L.

**MARKIANOPOLIS** (Μαρκιανούπολις), Roman city in Bulgaria at Reka Devnia, about 30 km west of VARNA on the road to the Danube. In the late 4th C. Markianopolis was a base in the war against the Visigoths and was for four years the residence of VALENS. Two fierce battles were fought outside its walls in 376 and 377. Justinian I restored the

city walls as part of the defenses of the northern Balkans. Captured and sacked by the Avars in the third quarter of the 6th C., Markianopolis seems to have remained a military post until its final abandonment at the end of the century. The site was never reoccupied. There are substantial remains of a single-naved basilica of the 4th or 5th C., rebuilt and enlarged in the 6th, and of several churches of the Justinianic period.

LIT. Hodinott, *Bulgaria* 154–56, 267f. B. Gerov, "Markianopolis im Lichte der historischen Angaben und der archäologischen, epigraphischen und numismatischen Materialien und Forschungen," *Studia Balcanica* 10 (1976) 49–72. —R.B.

**MARKIANOS OF HERAKLEIA** (in the Pontos), geographer, probably of the 4th to early 5th C. His biography is unknown. He himself names three of his works: *Periplus of the Outer Sea*, an epitome of Artemidorus of Ephesus, and an epitome of Menippus of Pergamon, the last two being ancient geographers who had described the Inner Sea (Mediterranean). Markianos depended heavily upon his classical predecessors. In the *Periplus of the Outer Sea*, after some general deliberations about the size of the tripartite world (Asia, Libya, and Europe), he describes the "right" sections of the world, from the "Arabian Gulf" to the Indian Ocean, and then the "left" sections, from the Persian Gulf via India to the gulf of the "fish-eating Sinai," that is, the Chinese (GGM 1:537.15). The second half of the book deals with the ocean from Spain to Britain. Of Markianos's other works only fragments survive.

ED. GGM 1:515–76.

LIT. A. Diller, *The Tradition of the Minor Greek Geographers* (Oxford 1952) 147–50. F. Gisinger, *RE* supp. 6 (1935) 271–81. Hunger, *Lit.* 1:528. —A.K.

**MARKO KRALJEVIĆ** (lit. "king's son"), eldest son of the Serbian *kralj* (king) VUKAŠIN and popular folk hero; died Rovine 17 May 1395. Following Vukašin's death in 1371 at the battle of MARICA, Marko inherited his father's title and his territories in western Macedonia. At the same time he was forced to become an Ottoman vassal; as such he took part in the battle of ROVINE against Mircea of Wallachia and fell together with CONSTANTINE DRAGAŠ. He was the *ktetor* of Markov Manastir near Skopje and the Holy Archangels

Church near his capital Prilep; portraits of Marko and of his father are preserved at both sites.

Although the historical sources on Marko are rather limited, he became the most famous hero of the epic poetry of the Serbians (and other Balkan Slavs). Endowed with supernatural strength, valor, fearlessness, and a sense of justice, he and his single-handed victories are the subject of hundreds of folk songs and ballads. A number of toponyms in the Balkans also bear his name.

LIT. Mihaljčić, *Kraj carstva* 162–84. Fine, *Late Balkans* 379–83. T. Popović, *Prince Marko, the Hero of South Slavic Epics* (Syracuse 1988). —J.S.A.

**MARK THE DEACON**, a disciple of PORPHYRIOS OF GAZA and allegedly his hagiographer; fl. 5th C. According to the vita of Porphyrios, Mark was originally from the province of Asia. He came to Jerusalem, where he supported himself by working as a calligrapher. After entering the service of Porphyrios, in 395 he accompanied the newly appointed bishop to Gaza, where he himself became deacon. Thereafter he was the constant companion of Porphyrios in his struggle to convert the pagans of GAZA and close their temples.

There has been considerable discussion of the authorship of the vita of Porphyrios. According to its most recent editors, Grégoire and Kugener, its compiler was not Mark, but someone who worked much later, ca. 600, virtually copied the preface to the *Religious History* of Theodoret of Cyrillus, and suppressed Porphyrios's heretical sympathies with Pelagianism. The compiler did, however, use a diary written by Mark and preserved the true pattern of events. Whoever the author, the biography is valuable for its description of pagan-Christian tensions, as well as social life and backstairs intrigue at court and church. It is lucidly and vividly written, almost novelistic. The vita is known in a Georgian version, which, according to P. Peeters (*infra*), derives from a lost Syriac original. Mark claims (ch.88) to have commemorated Porphyrios's debate with the Manichaeans in a separate book, but no such work survives.

ED. *Marc le Diacre: Vie de Porphyre évêque de Gaza*, ed. H. Grégoire, M.-A. Kugener (Paris 1930), with Fr. tr.; rev. by F. Halkin, *AB* 49 (1931) 155–60 and F. Nau, *ROC* 27 (1929–30) 422–41. Eng. tr. G.F. Hill, *The Life of Porphyry, Bishop of Gaza, by Mark the Deacon* (Oxford 1913). P. Peeters, "La vie géorgienne de Saint Porphyre de Gaza," *AB* 59 (1941) 65–216. —B.B., A.K.

**MARK THE HERMIT**, or Mark the Monk, ascetic writer to whom at least 14 works are ascribed in Greek and oriental (Syriac and Arabic) tradition; it is still unclear whether they were works of a single or different authors. Even though Mark was often cited by the church fathers (Dorotheos of Gaza, John of Damascus, Theodore of Studios, etc.), his biography is unknown. GEORGE HAMARTOLOS (599.5) names the ascetic Mark, together with Neilos and Isidore of Pelousion, among the pupils of John Chrysostom—but this evidence seems suspicious. On the basis of his works Mark has been variously dated between the end of the 4th and the 6th C. and situated in Palestine or Egypt; however, there are no data for a convincing conclusion.

The most important point of Mark's doctrine is his rejection of Messalianism, even though he retained some vocabulary of pseudo-MAKARIOS/SYMEON; he esp. underlined the perfect nature of baptism in the spiritual struggle against sin. A treatise *On Melchizedek* or *Against the Melchizedekites* denounces a sectarian view widespread in Egypt and Phrygia that claimed MELCHIZEDEK was the son of God rather than human (O. Hesse, *OrChr* 51 [1967] 72–77). Mark's tract *Against the Nestorians* maintains the notion of hypostatic union; though recognizing the Nestorians as heretical, his tone is one of compromise between Orthodoxy and its opponents. Some later theologians, including Photios, accused Mark of Monophysite leanings.

ED. PG 65:893–1140. *Against the Nestorians*—ed. J. Kunze, *Marcus Eremita* (Leipzig 1895). Germ. tr. O. Hesse, *Asketische und dogmatische Schriften* (Stuttgart 1985).

LIT. J. Gribomont, *DictSpir* 10 (1980) 274–83. O. Hesse, *Markos Eremites und Symeon von Mesopotamien* (Göttingen 1973). H. Chadwick, "The Identity and Date of Mark the Monk," *EChR* 4 (1972) 125–30. K.T. Ware, "The Sacrament of Baptism and the Ascetic Life in the Teaching of Mark the Monk," *StP* 10 (Berlin 1970) 441–52. —B.B., A.K.

**MARMARA, SEA OF** (*Προποντις*), a small sea between Thrace and Asia Minor. Two straits, the BOSPOROS and the HELLESPONT, link it with the Black Sea and the Aegean, respectively. The transformation of ancient Byzantium into Constantinople, capital of the empire, increased the significance of the Sea of Marmara as a trade route and the importance of the ecclesiastical centers on its shores. Thracian HERAKLEIA and SE-

LYMBRIA on the northern shore and LAMPSAKOS and KYZIKOS on the southern shore were important harbors and customs points on the way to Constantinople. Of the Marmara islands the most important were PROKONNESOS (whose marble quarries gave the sea one of its names) and the PRINCES' ISLANDS. A group of churches and monasteries (the Archangels at SIGE/Syke, MEDIKION, PELEKETE, Polichnion/Polychronia, etc.) survived on the southern shore. In the 9th C. the enigmatic office of "archon of the monasteries on Propontis" (PG 105:532B) existed or was created by Photios for one of his favorites. In Feb. 764 Theophanes the Confessor observed an unusual phenomenon—the Sea of Marmara was covered with ice so that children could walk to its islands.

LIT. F.W. Hasluck, "The Marmara Islands," *JHS* 29 (1909) 6–18. H. Evert-Kappesowa, "L'archipel de Marmara comme lieu d'exil," *ByzF* 5 (1977) 27–34 (expanded Polish version in *Polska—Niemcy—Europa* [Posen 1978] 33–44). C. Mango, I. Ševčenko, "Some Churches and Monasteries on the Southern Shore of the Sea of Marmara," *DOP* 27 (1973) 235–77. —A.K.

**MARONEIA** (*Μαρώνεια*), city in Thrace on the Aegean Sea near Lake Ismaris, midway between the Nestos and HEBROS rivers. Mentioned by Ammianus (Amm.Marc. 27.4.13) as the second city of RHODOPE, it appears anachronistically in Constantine VII Porphyrogenetos (*De them.* 2.36, ed. Pertusi, p.88) as a city in the theme of MACEDONIA. The data on Byz. Maroneia are scanty: a lead seal of the 11th–12th C. defines it as a *kastron* (K.M. Konstantopoulos, *Thrakika* 4 [1933] 35–39). More is known about the ecclesiastical history of Maroneia: it was an autocephalous archbishopric of Rhodope at least from the 7th C. onward (*Notitiae CP* 1.45); a notitia indicates that after the death of Andronikos III, "in the time of havoc," it was transformed into a metropolis (17.122.23). It changed status thereafter, being called an archbishopric in a document that may date to 1365 (MM 1:471.12), but a metropolis in 1405 (*RegPatr*, fasc. 6, no.3270). A mutilated document, perhaps of 1371, referring to the invasions of "godless peoples" that ravaged and burned "the beautiful land" of Maroneia relates that the archbishop of Maroneia was transferred to the "widowed" metropolis of Mesembria (MM 1:594.2–19). Some seals of archbishops of Maroneia have been published (Laurent, *Corpus* 5.1, no.819; Zacos, *Seals* 2, no.546).

S. Reinach (*BCH* 5 [1881] 88) noted Byz. and Genoese buildings and a fortification made of bricks and *spolia* near the sea, preserved to a height of 4 m. More recent excavations have revealed late Roman and Byz. remains in Maroneia and nearby, on the acropolis of St. George: towers, an underground passageway, bathhouse, ceramics, mosaic floor of an early basilica, and sculptural and architectural fragments.

LIT. Asdracha, *Rhodopes* 115–17. Eu. Tsimpides-Pentazos, "Archaikologikoi ereunai en Thrake," *PraktArchEt* (1971 [1973]) 86–118. —T.E.G.

**MARONITES**, a Christian sect in Lebanon. Their early history is obscure. P. Dib believes that they originated from the disciples of the priest and anchorite Maron who lived in Syria II and corresponded with John Chrysostom ca.405; Maron's exploits are described by THEODORET OF CYRRHUS. In contrast, M. Moosa asserts that this Maron of the early 5th C. had no connection with the future Maronites; he also denies that a letter of 10 Jan. 518 signed by Alexander, priest and archimandrite of St. Maro, and describing an attack of "rustics" sent by SEVEROS of Antioch against his monastery, is related to the early phase of the Maronite movement. The first indisputable data concerning the Maronites come from DIONYSIOS OF TELL MAHRĒ (9th C.) and EUTYCHIOS OF ALEXANDRIA (10th C.) who speak of their activity in the 7th and late 6th C., respectively. John of Maron, who may have been the first Maronite patriarch, lived in the 7th C. (sometime between 630 and 707), according to Breydy (*infra* [1985] 76). Many of his works in Syriac survive.

It is plausible that the Maronite politico-religious community was established in the period of the Persian invasion and subsequent Arab conquest of northern Syria when the patriarchs of Antioch sought refuge in Constantinople. The religious affiliation of the Maronites is also under discussion: Dib insists on their orthodoxy, their support of the Chalcedonian creed, and their alliance with Rome, whereas Moosa considers them to be predominantly Monothelite. The Maronites supported the Crusaders' effort to gain control of the Holy Land. WILLIAM OF TYRE relates that they abandoned their ancient Monothelite "heresy" and united with the Latin patriarchate of Antioch in 1187—evidence rejected by Dib.

SOURCE. Jean Maron, *Exposé de la foi et autres opuscules*, ed. M. Breydy, 2 vols. (Louvain 1988).

LIT. P. Dib, *L'église maronite*, vol. 1 (Paris 1930). M. Moosa, *The Maronites in History* (Syracuse 1986). M. Breydy, *Geschichte der Syro-Arabischen Literatur der Maroniten vom VII. bis XVI. Jahrhundert* (Opladen 1985). —A.K.

**MAROULES**, or Maroules (*Μαρούλ(λ)ης*, fem. *Μαρουλίνα*), a family name that according to V. Laurent (*EO* 30 [1931] 481–84) was of vernacular origin, signifying a vegetable merchant (cf. *maroullion*, "lettuce"). The first known Maroules ("the son of Maroules") was *domestikos ton Hikanaton* under Constantine VII (*TheophCont* 389.5); Skylitzes conveys his first name, Olbianos (Skyl. 203.88). Another Maroules was *katepano* of Italy in 1060/1 (Falkenhausen, *Dominazione* 98f). The family did not hold military offices in the 12th C.: the *protonotarios* Basil attended the council of 1143; John owned a seal that calls him *doulos* of Manuel I. Several family members served in church administration: Constantine was in charge of a patriarchal *sekretion* (Laurent, *Corpus* 5.1, no.135); another Constantine (?) Maroules was metropolitan of Thessalonike (*Corpus* 5.1, no.458); John (or Constantine) was exarch in Miletos (MM 6:153.17; cf. *Patmou Engrapha* 2:142f) in the beginning (Laurent: the second half) of the 13th C.; Alexios was chief of the *sakellion* in Smyrna in 1274 (Ahrweiler, "Smyrne" 114). The 14th-C. members of the Maroules family were generals and courtiers: the *megas archon* Maroules led an army against the CATALAN GRAND COMPANY (Pachym., ed. Bekker, 2:424.2); a purchase deed of 1312 mentions the *sebastos* Maroules as a landowner (*Xerop.*, no.16.9); Phokas Maroules was *domestikos* of the imperial table ca.1328–41; he also founded a convent of the Theotokos in Constantinople before 1341 (MM 1:221–26; 2:424.16–18). A charter of 1384 names John Maroules *archon* (*Docheiar.*, no.49.10). Demetrios Maroules was an "honorable physician" in Thessalonike ca.1322. Peasants of several Athonite monasteries often bore the related name of Maroulas.

LIT. *PLP*, nos. 17128–63.

—A.K.

**MARRIAGE** (*γάμος*). In Roman law marriage was originally a relationship based on the husband's domination over the wife (*manus*) and later a relatively "free marriage" (i.e., union of equals in which divorce was permissible). The radical

Christian sects (Marcionites, Gnostics) attacked marriage as contrary to the Gospels, as fornication, and as the work of the devil. Mainstream Christianity had to work out a compromise between the complete rejection of marriage and the Roman legal concept of "free marriage" following St. Paul's dictum that "it is better to marry than to burn" (1 Cor 7:9). Late Roman legislation shifted back and forth on the question of the permanence of marriage and the possibility of DIVORCE; Justin II in a novel of 566 still maintained the traditional view that divorce could be allowed with the agreement of the two partners. The principal changes occurred (probably under the influence of customary law) by the 8th C., and were formulated in the *Ecloga*. The major aspects of the change were restriction of divorce, strengthening bonds of property within the family, and balancing the rights of the mother and father regarding their children. Later came the prohibition of CONCUBINAGE.

Church fathers considered marriage a divine institution established for the procreation of children and the prevention of fornication. The consent of the bride and groom, and often of their parents or guardians, was necessary for marriage, although in romances marriages were sometimes performed without parental approval. A formal MARRIAGE RITE or WEDDING was required for the conclusion of a marriage; eventually under Alexios I, the distinction between marriage and BETROTHAL was limited. The minimum age for marriage was puberty, reckoned as age 12 for girls and 14 for boys; normally, the husband was older than the wife. Second marriages were permitted (for lay persons), while a third was undesirable and required an *epitimion* (see REMARRIAGE). The marriage of EUNUCHS was prohibited by Leo VI, and the marriage of slaves was considered illegal until the 11th C. (see SLAVERY). There were various MARRIAGE IMPEDIMENTS, based on reasons of religion, consanguinity, or affinity. Although highly regarded, marriage was considered inferior to VIRGINITY, and canon law required CELIBACY of monks and bishops; second marriages were prohibited for priests.

The metaphor of marriage was frequently used in Byz. imagery: the church was identified as the bride of Christ, and individual women committed themselves in marriage to the immortal bridegroom Christ (Brock-Harvey, *Women* 71,165).

LIT. J. Zhishman, *Das Eherecht der orientalischen Kirche* (Vienna 1864). A. Schmink, "Der Traktat *Peri Gamon* des Johannes Pediasimos," *FM* 1 (1976) 126–74. Zachariä, *Geschichte* 55–105. J. Dauvillier, C. de Clerque, *Le mariage en droit canonique oriental* (Paris 1936). Ritzer, *Mariage* 127–213. A. Laiou, "Consensus facit nuptias—et non," *RJ* 4 (1985) 189–201. Hunger, *Grundlagenforschung*, pt.XI (1967), 305–25. E. Patlagean in Veyne, *Private Life* 1:597–604. D. Simon, "Zur Ehegesetzgebung der Isaurier," *FM* 1 (1976) 16–43. O. Kresten, "Datierungsproblem isaurischer Eherechtsnovellen I. Coll. I 26," *FM* 4 (1981) 37–106. M. Angold, "E byzantine ekklesia kai ta problemata tou gamou," *Dodone* 17 (1988) 179–95. —J.H., A.K.

**MARRIAGE BELT**, apparently one of the customary gifts from groom to bride. Unlike the marriage RING and MARRIAGE CROWN, it was associated with the nuptial chamber, rather than the wedding ceremony (A. Amiaud, *La légende syriaque de saint Alexis, l'homme de Dieu* [Paris 1889] 12f). Two gold specimens survive, at Dumbarton Oaks (*DOCat* 2, no.38) and in the de Clercq Collection; both date to the later 6th/7th C. and are said to have been found in Syria. Each consists of repoussé medallions—many small ones with Dionysiac figures or TYCHAI (de Clercq) and two large ones at the center that depict the *dextrarum junctio* (see MARRIAGE RITE). Their iconography is that of marriage rings, with Christ as officiating priest,

MARRIAGE BELT. Marriage belt; gold, late 6th to 7th C. Dumbarton Oaks, Washington, D.C.



as are their inscriptions; the Dumbarton Oaks example bears "From God, Harmony, Grace, Health," while the de Clercq medallion is inscribed "Wear in Good Health (*Hygienousa phori* [sic]), Grace of God." Their emphasis on health and their association with the bridal chamber suggest that these marriage belts had an amuletic role in facilitating conception and childbirth.

LIT. E.H. Kantorowicz, "On the Golden Marriage Belt and the Marriage Rings of the Dumbarton Oaks Collection," *DOP* 14 (1960) 1-16. -G.V.

**MARRIAGE CROWNS** were usually designated by the generic term for crowns, *stephanoi*. A. Vogt's (*De cer.*, vol. 1.2:25) strict distinction between imperial crown (*stemma*) and nuptial crown (*stephanos*) does not prove valid: in the chapter on the marriage (*stephanoma*) of the augusta, the **DES-POTAI** are said to have been crowned with the *stemma* (bk.1, ch.50[41], vol. 2:17.15). The habit of crowning newlyweds was known by the end of the 6th C.; describing the marriage of Maurice, Theophylaktos Simokattes (*Theoph.Simok.* 57.17-19) notes that *stephanoi* were employed. Wedding crowns appear on the bezels of 6th- through 7th-C. marriage rings as well as in later MS illumination (e.g., the marriage of Constantine IX and Zoe in the Madrid SKYLITZES—Grabar-Manoussacas, *Skylitzès*, no.542). Generally, they appear to be wide, simple bands (of metal?), which is consistent with the only known surviving set, in the Byzantine Museum, Athens (P.A. Drossoyianni, *JÖB* 32.3 [1982] 529-38). These tin-plated copper crowns have an arch bearing a cross over the forehead; each carries an invocation and a quotation from a psalm sung as part of the marriage ceremony. The so-called *Akolouthia of Betrothal and Marriage* (preserved in MSS from the 10th C. onward) prescribes that two crowns be set on the altar, together with a glass wine cup that the bride and groom were to share; after they express their wish to marry, the priest girds a sword around the waist of the groom and puts crowns on the heads of the pair as symbols of imperial power (P.N. Trempelas, *Theologia* 18 [1940] 120-23). The crowns would be hung over the marriage bed for seven days.

LIT. Koukoules, *Bios* 4:108, 118f, 136-39. C. Walter, "Marriage Crowns in Byzantine Iconography," *Zograf* 10 (1979) 83-91. -G.V.

**MARRIAGE IMPEDIMENTS.** Marriage with certain categories of people was prohibited; enumerated in Byz. law books mainly under the rubric "On Forbidden Marriages," these people included Jews, heretics, clerics, guardians, rapists, adulterers, those marrying for the third and fourth time (see **TOMOS OF UNION**), and, above all, relatives. Impeded relatives were at first defined by their kinship designations on a case by case basis. From the 11th C. onward the general rule prevailed that all blood, adoptive, and spiritual relatives to the 7th degree of relationship (see **RELATIONSHIP, DEGREES OF**) were prohibited categories (to the 6th degree for those related by marriage). Important sources for the development of the topic are canons 53, 54, and 98 of the Council in Trullo, title 2 of the *Ecloga*, and acts of the patriarchs Sisinnios II, Alexios Stoudites, Michael I Keroularios, and John VIII Xiphilinos, as well as novels of the emperors Alexios I and Manuel I Komnenos. That the topic was of great relevance is attested by the existence in many MSS of various different treatises dealing with it; John PEDIASIMOS and Matthew BLASTARES were esp. concerned with the subject.

LIT. Zhishman, *Eherecht* 212-600. K.G. Pitsakes, *To kolyma gamou logo syngeneias hebdomou bathmou ex haimatos sto byzantino dikairo* (Athens-Komotini 1985). -A.S.

**MARRIAGE RITE** (*στεφάνωμα*, lit. "crowning") consisted of two separate parts: **BETROTHAL** (*mnesteia*), and crowning, originally with a garland, later with a **MARRIAGE CROWN** of precious metal, which is the marriage proper. Crowning was a traditional element of pre-Christian weddings; hence Christians first discouraged it as pagan, but accepted it by the 4th C., interpreting it in a Christian sense as the crown of victory over concupiscence (John Chrysostom, PG 62:546.51-52). Crowning became a customary part of the ecclesiastical ceremony by the end of the 6th C. (Ritzer, *Mariage* 136). After the rite of **BETROTHAL**, *stephanoma* follows with the *synapte*, three prayers, the crowning itself, lections (Eph 5:21-33, Jn 2:1-11), the *ektene* litany, the prayer, the *synapte* with *aiteseis*, Our Father, a prayer, the ritual procession, removal of the crowns, concluding blessing, and prayers. Some early MSS also have a blessing of the nuptial chamber. The nuptial blessing and crowning were restricted to first marriages up until the 8th C., when the prohibition

against second marriages was relaxed and the church extended its control over all Christian marriages. Only in this period does the ritual take shape. Gradually the church's nuptial blessing became the only acceptable Byz. form of marriage, extended even to slaves by the 11th C. The legislation accompanying these developments is an important part of Byz. jurisprudence (Ritzer, *Mariage* 127-213). From the 11th C. onward, legislation reserved nuptials to the bishop or, with his permission, a priest, though the stipend went to the bishop according to the *typikon* of Constantine IX Monomachos (*Reg* 2, no.923). There is a commentary on the rite by Symeon of Thessalonike (PG 155:503-16).

**Representation in Art.** The earliest depictions of Christian marriage appear in the 5th C. They show the couple with joined right hands, the gesture of the *dextrarum junctio* common in Roman rite, which symbolized *concordia*. The celebrant is now Christ, replacing the personification of *Concordia*. He places his arms around the shoulders of the couple. A solidus of Pulcheria and Marcian with this image was struck to commemorate their marriage. The same composition appears on marriage RINGS and a **MARRIAGE BELT** of the 6th-7th C. in Dumbarton Oaks (E. Kantorowicz, *DOP* 14 [1960] 1-16). On the 7th-C. **DAVID PLATE** on Cyprus, Saul stands as the celebrant between David and Michal, but he is no longer embracing them. From the 11th C. onward the celebrant places crowns on the heads of the couple, for example, Saul marrying David and Michal in the Psalter MS, Vat. gr. 752 (fol.2v: E. De Wald, *The Illustrations in the Manuscripts of the Septuagint*, vol. 3.2 [Princeton 1942] pl.4). When Christ is placing his hands on the crowns of imperial couples, it cannot be determined from the images alone whether a marriage or a coronation is commemorated. Certain scenes in the Madrid MS of John SKYLITZES are unambiguously marriage ceremonies. The essential elements in these scenes are the bishop or patriarch who is celebrating the marriage rite, the couple, and the **MARRIAGE CROWNS** (*stephanoi*) either already on the heads of the couple or about to be placed there by the bishop. In the miniature of the marriage of Zoe and Michael IV Paphlagon (fol. 206v) the marriage crowns are joined by a cloth band. Michael also holds Zoe by the wrist, a late example of the *dextrarum junctio*. (For the secular celebration of marriages, see **WEDDING**.)

ED. P. Trempelas, *Mikron Euchologion*, vol. 1 (Athens 1950) 7-96. A. Raes, *Le mariage dans les églises d'Orient* (Chevetogne 1958).

LIT. D. Gelsi, "Punti di riflessione sull'ufficio bizantino per la 'incoronazione' degli sposi," *La celebrazione cristiana del matrimonio*, ed. G. Farnedi (Rome 1986) 283-306. G. Passarelli, "Stato della ricerca sul formulario dei riti matrimoniali," *SBNG* 241-48. C. Walter, "The Dextrarum Junctio of Lepcis Magna in Relationship to the Iconography of Marriage," *Antiquités Africaines* 14 (1979) 271-83.

-R.F.T., I.K.

**MAR SABA MONASTERY.** See **SABAS, GREAT LAVRA OF**.

**MARTIN I**, pope (July 649-17 June 653) and saint; born Todi, Tuscany, died Cherson 16 Sept. 655; feastday in the Greek calendar 13 Apr. Martin served as papal *apocrisarius* in Constantinople, where he supported **MAXIMOS THE CONFESSOR** against official Monothelism (W. Peitz, *HistJb* 38 [1917] 213-36, 429-58). When he was elected pope, Martin did not receive confirmation from Emp. **CONSTANS II**. Martin immediately took steps to find backing in Palestine by dispatching John of Philadelphia as his vicar; he summoned the **LATERAN SYNOD** in 649 to reject the **TYPOS OF CONSTANS II**. Constans considered these actions political treason and sent the exarch **OLYMPIOS** to arrest the pope. Olympios, however, made peace with Martin and soon proclaimed himself emperor. The new exarch Theodore Kalliopas entered Rome with an army and forced Martin to submit; the pope was brought to Constantinople on 17 Sept. 653 and tried on 19 Dec., charged with conspiring with Olympios and sending money to the Arabs who were attacking Sicily. His attempt to discuss the *Typos* was not permitted. Condemned to death, Martin was instead exiled to Cherson, whence he sent letters lamenting his fate. The Greek church proclaimed Martin a martyr: the history of his ordeal was described probably by Theodore Spoudaios (R. Devreesse, *AB* 53 [1935] 49-80).

LIT. Richards, *Popes* 186-91. Caspar, *Papsttum* 2:553-73. R. Riedinger, "Papst Martin I. und Papst Leo I. in den Akten der Lateran-Synode von 649," *JÖB* 33 (1983) 87f. -A.K.

**MARTINA** (*Μαρτίνα*), empress; second wife of **HERAKLEIOS**; born ca.598, died probably Rhodes, after 641/2. The niece of Herakleios, Martina



married him after the death of Fabia/Eudokia in 613/14. Patr. SERGIOS I protested that the marriage was incestuous, and the Greens insulted the emperor when he appeared with Martina in the Hippodrome. Martina produced perhaps ten children, some of them retarded, a fact her enemies interpreted as evidence of God's wrath. Martina was Herakleios's supporter, adviser, and assistant, accompanying him on military expeditions and exercising important influence on his policy. His will left her co-ruler with his son by his first marriage, HERAKLEIOS CONSTANTINE, and Martina's son HERAKLONAS, but the people refused to acknowledge the will of Herakleios. Herakleios Constantine's premature death and Heraklonas's minority gave Martina the reins of power, but she was unable to suppress the opposition of the senate and army: the revolt of VALENTINOS ARŠAKUNI led to her deposition. She was accused of poisoning Herakleios Constantine, her tongue was slit, and she was banished to Rhodes.

LIT. Stratos, *Byzantium* 1:95f, 2:204f. Dieten, *Patriarchen* 65-73. —W.E.K., A.K.

**MARTYR** (μάρτυς "witness"), a SAINT who gave his or her life for the Christian faith. Despite the obvious similarity between the Christian image of martyrs, on the one hand, and Jewish veneration of the just or certain Greek mythological themes, on the other hand, the cult of martyrs was a new phenomenon developed by the early church. Moreover, the New Testament use of the word "witness" is not directly linked to the later tradition (N. Brox, *Zeuge und Märtyrer* [Munich 1961]); the traditional meaning of the word was apparently established by the late 2nd C., whereas the first epistle of Clement still uses the verb *martyrein* in the sense of "testify." Tertullian (ca.150-ca.230) and Cyprian (ca.200-58) stressed the difference between red and white (bloodless) martyrdom, between martyr and CONFESSOR, while the literary genre of MARTYRION emphasized the ordeal and execution of martyrs. The cult of martyrs was a reaction to persecution, and its purpose was the heroization of real and legendary victims. Emp. JULIAN tried to compromise the cult of martyrs, presenting it as an imitation of pagan cults. Later, Byz. theologians expanded the concept of martyr (or martyrlike attitude and martyrlike glory) to

other types of holy man (D. Balfour, *Sobornost* 5.1 [1983] 20-35).

**Representation in Art.** A saint was designated as a martyr in art by holding a small cross in one hand. Scenes of martyrdom (see HAGIOGRAPHICAL ILLUSTRATION), frequently preceded by scenes of torture, are esp. developed in CALENDAR CYCLES, where, along with routine beheadings, there are depictions of death by beating, stoning, drowning, crucifixion, incineration, dismemberment, etc., all rendered with considerable devotion to detail.

LIT. H. Delehaye, *Les origines du culte des martyrs*<sup>2</sup> (Brussels 1933). F. Halkin, *Martyrs grecs IIe-VIIIe s.* (London 1974). T. Baumeister, *Die Anfänge der Theologie des Martyriums* (Münster 1980). C. Pietri, "Les origines du culte des martyrs (d'après un ouvrage récent)," *RACr* 60 (1984) 293-319. —A.K., N.P.S.

**MARTYRION** (μαρτύριον), a term that refers both to a martyr's shrine (Eng. *martyr*) and to an account of a martyr's life.

**Shrine.** A *martyrion* was a building or shrine erected over the grave of a MARTYR or on a site connected with the life of Christ or a saint. The earliest *martyria*—Christian successors to pagan *heroa*—were simple shrines erected at the graves of martyrs, such as the aedicula at the supposed tomb of St. Peter on the Vatican Hill in Rome. Monumental *martyria* appeared ca.300 as in the large baldachinlike structure that sheltered the "Tomb of St. John" at EPHEBUS. After 312, monumental *martyria* were erected in large numbers throughout the Christian world. Grabar (*infra*) showed that the architectural form of *martyria* derived largely from that of Roman funerary monuments. Many *martyria* were centrally planned—circular, as in the Anastasis rotunda in JERUSALEM; octagonal, as in the structure sheltering the Grotto of the Nativity in BETHLEHEM; or cruciform, as in the Martyrion of St. Babylas near ANTIOCH. The basilica form was also used for *martyria*, for example, the Holy SEPULCHRE basilica in Jerusalem; at the Constantinian Church of St. Peter in Rome, the transept functioned as a *martyrion*. *Martyria* continued to be erected in later periods, as in the case of St. EUPHEMIA in Constantinople, actually a palace converted into a chapel to accommodate the saint's relics in the early 7th C. The distinction between *martyria* and regular churches was gradually lost, beginning in

the mid-4th C., with the first translations of relics to churches that were not specifically built as *martyria*.

LIT. A. Grabar, *Martyrium*, 2 vols. (Paris 1946). J.B. Ward Perkins, "Memoria, Martyr's Tomb and Martyr's Church," *JThSt* n.s. 17 (1966) 20-37. —M.J.

**Literary Genre.** A *martyrion* (Lat. *passio*) was also the term for a story of a martyr or a group of martyrs. The *martyrion* was a particular genre of HAGIOGRAPHY, presenting not the life of a saint but rather his or her passion: that is, the saint's questioning by the authorities (Roman, Persian, Arab), torture, and execution. Most *martyria* are placed within the chronological framework of the late Roman Empire (2nd-4th C.); accounts of martyrs of Iconoclasm and the Arab and Turkish invasions are relatively rare. Interpretation of early *martyria* varies from an acceptance of their complete authenticity (Th. Ruinart, 17th C.) to the rejection of their credibility (P. Bezobrazov, *VizObozr* 1 [1915] 117-224; 2 [1916] 1-96, 177-294). The earliest form of *martyrion* seems to be a letter from a Christian community reporting a saint's execution; later, *martyria* acquired the form of a dramatic scene with a liturgical purpose. EUSEBIOS OF CAESAREA collected a number of *martyria* for his *Church History*. Although *martyria* are often allegedly based on the minutes of the trial (*acta*) and conform to Roman laws of procedure (G. Lanata, *Gli atti dei martiri come documenti processuali* [Milan 1973]), many of them are legendary, and the very existence of certain saints (GEORGE, BARBARA) is doubtful.

ED. *The Acts of the Christian Martyrs*, ed. H. Musurillo (Oxford 1972), with Eng. tr.

LIT. H. Delehaye, *Les passions des martyrs et les genres littéraires* (Brussels 1921). G. Lazzati, *Gli sviluppi della letteratura sui martiri nei primi quattro secoli* (Turin 1956). S. Pezzella, *Gli Atti dei Martiri* (Rome 1965). D. Wendebourg, "Das Martyrium in der Alten Kirche als ethisches Problem," *ZKirch* 98 (1987) 295-320. S. Ronchey, *Indagine sul Martirio di San Policarpo* (Rome 1990). —A.K.

**MARTYROPOLIS** (Μαρτυρόπολις, Ar. Mayyā-fāriqīn, mod. Silvan in Turkey), city northeast of Amida. Its identification with Tigranocerta, ancient capital of Armenia, is disputed. According to a late legend (J.M. Fiey, *AB* 94 [1976] 35-45), it was founded by Bp. Marutha, an imperial envoy to Persia who, for Byz. propaganda purposes, named it after the Christian martyrs of Persia

whose Acts and relics he brought back with him; their relics were reportedly placed in the city walls. Martyropolis was the administrative center of the province of Sophanene in the 5th C. and of Armenia IV from 536. The Sasanian king KAVĀD took Martyropolis in 502 and held it for several years, but the Byz. reconquered the city, and Justinian I refortified it; according to Prokopios, he doubled the height of the inner enceinte and erected an outer wall. In May 589 the Persians again occupied Martyropolis, their entry enabled by the treason of a subaltern. Although the Byz. besieged the city, they could not take it until CHOSROES II, threatened by a usurper, had to ask Maurice for support; Martyropolis's surrender to the Byz. in 591 is commemorated by a long Greek inscription put up in the name of Chosroes. The city was again under Persian rule from 602 to 622.

The Arabs conquered Martyropolis in 640. The Byz. began to invade the district in the 9th C., and in Oct.-Nov. 863 they defeated the Arab governor of Armenia, whose troops included people from Martyropolis. In Oct.-Nov. 942 John KOURKOUAS temporarily seized Martyropolis, and in June 958 John (I) Tzimiskes invaded the region. Circa 976 the emir of Martyropolis acknowledged his dependence on Byz. During his revolt in 979, Bardas SKLEROS sought refuge in the city. George MANIAKES took Martyropolis in 1032 after the emir of the city had stolen its wealth, including that of the Great Church, and carried it away on camels (Skyl. 387.3-6).

The city walls, which were restored by Islamic rulers, are partially preserved. Marutha's large basilica of 410-20 (?) and a domed church, perhaps of the 6th C., disappeared during the 20th C.

LIT. Bell-Mango, *Tur 'Abdin* 123-30. C. Mango, "Deux études sur Byzance et la Perse sassanide," *TM* 9 (1985) 91-104. J.M. Fiey, "Martyropolis syriacque," *Muséon* 89 (1976) 5-38. —M.M.M.

**MARWAZĪ, AL-** (Marvazi), more fully Sharaf al-Zamān Ṭāhir al-Marwazī, Arab author and court physician of MALIKSHĀH; fl. late 11th-early 12th C. His *Properties of Animals* (written ca.1120) contains a brief chapter on Byz., among other nations. Based partly on earlier Arabic reports, it refers to the Byz. military hierarchy. His descrip-

tion of Constantinople—its walls, gates, statues, Hagia Sophia, imperial palace, role of the empress, sports in the Hippodrome—supplements that of HĀRŪN IBN YAḤYĀ. He also refers to Byz.'s northern and western neighbors and the survival of Hellenistic learning. His reference to Muslim merchants, rather than prisoners, at Constantinople seems indicative of the contemporary situation.

ED. V. Minorsky, "Marvazi on the Byzantines," in his *Medieval Iran and its Neighbours* (London 1982), pt. VIII (1950), 455–69.

LIT. Brockelmann, *Litteratur*, supp. 1:903. C.E. Bosworth, *EI*<sup>2</sup> 6:628. —A.Sh.

**MARY MAGDALENE** ("of Magdala"), saint, one of the MYRROPHOROI; main feastday 22 July. Her tomb was located in either Jerusalem or Ephesus, whence her relics were transferred to Constantinople at the order of Emp. Leo VI. Her cult in Byz. never attained the stature it had in the West, where Mary was identified with both Mary of Bethany (sister of LAZARUS) and the anonymous sinner of Luke 7. She was praised, however, by numerous authors, from Gregory of Nyssa to Nikephoros Kallistos Xanthopoulos, and most highly in the Greco-Italian tradition of pseudo-Theophanes Kerameus (probably PHILAGATHOS), which celebrates Mary as the first to see the risen Christ and thus as the "apostle of apostles." In art as in literature, the earliest Eastern works singling out Mary from the other Myrrophoroi have Western associations (*Noli Me Tangere* on the Crusader façade of the Holy Sepulchre, JERUSALEM, and in MS Kiev, Academy of Sciences, gr. 25, [Carr, *Byz. Illumination*, fig. 12B11] where it is paired as in Western literature, including pseudo-Theophanes, with the Doubting of Thomas). From the early 13th C. onward (MILEŠEVA), Byz. art gives Mary a central place in images of the DEPOSITION FROM THE CROSS. Her softly colored garments do not distinguish her from the other Myrrophoroi.

LIT. BHG 1161x–1162c. V. Saxer, "Les Saintes Marie Madeleine et Marie de Béthany dans la tradition liturgique et homilétique orientale," *RSR* 32 (1958) 1–37. V. Saxer, M. Celletti, *Bibl. sanct.* 8:1078–1107. —A.W.C., A.K.

**MARY OF EGYPT**, saint; feastday 1 Apr. Her chronology cannot be established. A singer in the Church of the Anastasis in Jerusalem, Mary fled to the desert, taking a basket of vegetables that

lasted 17 years, according to the Life of Kyriakos by CYRIL OF SKYTHOPOLIS (ed. E. Schwartz 233f; Fr. tr. A.J. Festugière, *Les moines de Palestine* [Paris 1963] 50f). Before her death Mary told her story to the monk John, who showed her grave to Cyril. MOSCHOS tells a similar tale (PG 87:3049). The story was reworked by SOPHRONIOS of Jerusalem (his authorship is denied by Beck, *Kirche* 435), who dramatized the story, apparently using the Life of Paul the Hermit by JEROME. John was replaced by another narrator, Zosimas; Mary became a licentious woman from Alexandria who suddenly converted to Christianity when a supernatural force prevented her entrance into the Church of the Anastasis; a lion appeared to dig her grave. The author retained certain details; for example, his Mary survived 17 years on three small loaves. This legend stressed the vital topic of repentance, absent in the earlier version. The story of Mary was included in the collection of SYMEON METAPHRASTES and retold by many writers, for example, Manuel HOLOBOS and Manuel II. The legend is known also in Syriac, Armenian, Latin, and other versions.

**Representation in Art.** The figure of Mary is distinctive: gaunt and bony, with long unkempt white hair and no headcovering, she is sometimes depicted without any clothes at all, and her body is covered with hairs or sores. In church programs she appears either among the holy women or opposite the bishop Zosimas, who holds a paten and a spoon with which he offers her communion. The latter scene often occupies a position near the apse (e.g., at ASINOŪ). In the THEODORE PSALTER (fol.68r), Zosimas extends to her his mantle.

SOURCES. PG 87:3697–726. F. Halkin, "Panegyrique de Marie l'Égyptienne par Euthyme le protosecretis," *AB* 99 (1981) 17–44.

LIT. BHG 1041z–1044e. F. Delmas, "Remarques sur la vie de Sainte Marie l'Égyptienne," *EO* 4 (1900–01) 35–42, and add. in *EO* 5 (1901–02) 15–17. J. Noret, "La vie de Marie l'Égyptienne (BHG 1042) source partielle d'une prière pseudo-Éphrémienne," *AB* 96 (1978) 385–87. A. Stylianos, "The Communion of St. Mary of Egypt and her Death in the Painted Churches of Cyprus," 14 *CEB*, vol. 3 (Bucharest 1976) 435–41. S. Radojčić, "Una poenitentium. Marija Egipatska u srpskoj umetnosti XIV veka," *Zbornik Narodnog muzeja u Beogradu* 4 (1954) 255–65. K. Kunze, *LCI* 7:507–11. —A.K., N.P.Š.

**MARY THE YOUNGER**, saint; born Armenia (?) before 866 (?), died Bizye ca.902/3; feastday 16 Feb. Mary was the youngest daughter of an Ar-

menian family that moved from Armenia to Constantinople during the reign of Basil I. She married a certain Nikephoros, *droungarios* and eventually *tourmarches*, and followed him to BIZYE. The intrigues of Nikephoros's relatives made him jealous of Mary; finally he beat her fatally.

Mary's anonymous Life, preserved only in 14th-C. MSS, was probably written at her monastery in Bizye. Its date of composition is usually assigned to the 11th C., since the hagiographer refers to Basil II; Beck (*Kirche* 565), however, places it soon after 903; in this case, the reference to Basil II is an interpolation. The hagiographer also dwells on the fate of two of Mary's sons and describes miracles performed at her tomb. The Life conveys important information about Byz.-Bulgarian relations up to the death of Symeon. A new type of saintly woman, Mary is a modest matron and housewife who apparently worked no miraculous deeds while alive; rather, the author stresses her works of charity. The hagiographer, quite reasonably, comments that many people may doubt Mary's sanctity; he insists, however, that posthumous miracles at her tomb demonstrate her sainthood. The Church of Hagia Sophia in Bizye had an inscription mentioning the "life-containing tomb" of Mary (C. Mango, *ZRVI* 11 [1968] 11f); probably it was the cathedral church in which Mary's corpse supposedly remained uncorrupted for 25 years until transferred to a private chapel. The Life describes Mary's appearance in a vision to an artist in Rhaidestos; she ordered him to paint an icon of her. The icon was sent to Bizye, and the hagiographer stresses its resemblance to Mary (p.699BC).

SOURCE. AASS Nov. 4:692–705.

LIT. BHG 1164. P. Peeters, *Recherches d'Histoire et de Philologie orientales*, vol. 1 (Brussels 1951) 129–35. R.M. Bartikjan, "Razmyšlenija o Žitii sv. Marii Novoj," in *Rec. Dujčev*, 62–64. —A.K.

**MASLAMA** (Μασαλαμᾶς), son of 'Abd al-Malik and brother of the caliphs Walīd I (705–15), Sulaymān (715–17), and YAẒĪD II (720–24); died between 733 and 744. An exceptional general, in 709 Maslama was appointed governor of Armenia, from where he moved against and took Tyana (710), Amaseia (712), and Melitene (714). In 715–16 Maslama led a great army across Asia Minor to Constantinople, which he besieged with Sulaymān's navy in August 717. Maslama's forces

suffered greatly from GREEK FIRE, famine, and a Bulgarian attack by TERVEL; in Aug. 718 'UMAR II ordered him to lift the siege. In 720 Yazīd appointed Maslama governor and sent him to Iraq. A 13th-C. Syrian source states that Yazīd also entrusted him with promulgating his decree against images. Maslama renewed his attacks on Byz. in the late 720s, taking Caesarea in Cappadocia (726), but subsequently devoted more energy to campaigning in Armenia and Khazaria.

LIT. M. Canard, "Les expéditions des Arabes contre Constantinople," *Journal asiatique* 208 (1926) 80–102. R. Guiland, *Études byzantines* (Paris 1959) 109–33. —P.A.H.

**MASON** (λιθοξόος), worker in stone or marble. In late Roman texts the term *lithoxoos* designated both a stoneworker and a stonemason in a QUARRY, but primarily had the connotation of sculptor (and in a Christian context specifically a maker of idols). Gregory of Nyssa (PG 46:737D) referred to a carpenter who made wooden statues of animals and a *lithoxoos* who carved stone plaques as if they were soft silver. In inscriptions the term *lithoxoos* designated both a workman who installed decorative stonework and a builder (Robert, *infra* 33). In the 5th–6th C. Isaurian masons were esp. famous: they built the Church of St. Sabas ca.501, the monastery of St. Symeon the Stylite the Younger between 541 and 551, and repaired the dome of Hagia Sophia in Constantinople ca.558. They formed teams that traveled considerable distances and were a close-knit group, caring for their companions if they fell ill (see BUILDING INDUSTRY). Inscriptions from Cilicia mention marble masons: *marmarios* once (MAMA 3, no.683) and frequently *marmararioi*; esp. noteworthy is the epitaph of the *marmararios* Stephen, the son of the *marmararios* Konon (MAMA 3, no.721). They are also attested in inscriptions from Greece, Cappadocia, Lydia, and other places. From ordinary masons should be distinguished experienced marbleworkers, such as a certain Leontios who worked in a luxurious house in Antioch ornamenting walls with marble plaques and setting a beautiful, perhaps multicolored marble floor (vita of St. THEKLA, ed. Dagron, ch.17.3–6, p.334).

The scanty evidence from later centuries indicates that a *lithoxoos* was an ordinary craftsman: thus Symeon the Theologian (*Traité théologiques et éthiques* 2 [Paris 1967] 166.142–48) lists a *litho-*

*xoos* (ed. reads *linxoos*) side by side with other such artisans as a jeweler and a smith and equates him with a *tektion* (carpenter). In the 10th-C. *Book of the Eparch* (ch.22.1) *marmarioi* were regular construction workers.

LIT. C. Mango, "Isaurian Builders," in *Polychronion* 358–65. L. Robert, "Epitaphes et acclamations byzantines à Corinthe," *Hellenica* 11–12 (1960) 28–39. Sodini, "L'artisanat urbain" 75–78. —A.K.

**Masons' Marks.** Masons incised letters, MONOGRAMS, and nonverbal signs on blocks of stone and other architectural members either in the quarry or at the time of their use in construction projects. The collection, let alone the study, of such masons' marks is in its infancy, for example, most of the ca.1500 such marks found by R. van Nice at Hagia Sophia, Constantinople, remain unpublished. Marks served a variety of purposes, more often functioning as invocations or records of the name or place of origin of a mason or his workshop than as assembly marks. There were also stamps on BRICKS, probably having a similar function.

LIT. J.-P. Sodini, "Marques de tâcherons inédits à Istanbul et en Grèce," in *AAPA* 2 (1987) 503–18. Deichmann, *Ravenna* 2:206–30. —A.C.

**MASONRY.** See ASHLAR; BRICKWORK TECHNIQUES AND PATTERNS.

**MASSACRE OF THE INNOCENTS.** See INFANCY OF CHRIST.

**MASTOTS.** See MESROP MAŠTOC'.

**MAS'ÜD I,** Seljuk sultan of IKONION; died between Apr. and Sept. 1155. Son of KILIC ARSLAN I, Mas'üd (*Μασούρ*) deposed his brother Shāhānshāh (between 1116 and 1118) but had to flee to Constantinople (ca.1125/6) from his brother 'Arab. Restored with Byz. aid, Mas'üd received Byz. refugees: Isaac, brother of JOHN II (after 1130), temporarily, and Isaac's son John (1140), permanently. Overshadowed by the DANİŞMENDIDS, Mas'üd emerged after 1140 or 1142 as the leading Anatolian Muslim ruler. When, in response to Turkish ravaging in western Anatolia, MANUEL I attacked Ikonion (1146), Mas'üd's forces outside the city prevented a siege. Mas'üd and Manuel

made peace (1147) to confront the Second CRUSADE. In 1152–54, Mas'üd received Byz. subsidies to attack T'OROS II in Cilician Armenia, but was unsuccessful. —C.M.B.

**MAS'ÜDĪ, AL-**, more fully Abū'l-Ḥasan 'Alī ibn al-Ḥusayn, al-Mas'ūdī, Arab historian; born Baghdad 893?, died al-Fuṣṭāṭ Sept./Oct. 956. Concerned with the broader theoretical implications of social and cultural phenomena, al-Mas'ūdī spent much of his life traveling. He journeyed east to India, visited Arabia and East Africa, and spent his last 30 years in Syria and Egypt, where he did most of his writing. He gathered much information on other lands and cultures during these travels.

Only two of his 36 Arabic works survive: *The Meadows of Gold and Mines of Gems*, a discursive world history from Creation to 947, and *Elucidation and Overview*, a historical and geographical digest. Both books range over many topics and reflect his keen interest in other cultures. Of these, Byz. is of first importance, due to Mas'ūdī's intense interest in Christianity and his admiration for the empire's political power and venerable tradition of institutions and administration. Mas'ūdī speaks at length about the imperial and ecclesiastical history of Byz., describes Constantinople and the empire's lands, lists the themes and other administrative divisions, and discusses Byz. relations with the Muslim world, the Bulgars, Khazars, Rus', and the West. He treats matters of commerce and culture, as well as the usual military and diplomatic affairs. His accounts, remarkably objective, are well informed and esp. important for events of his own times.

ED. *Les prairies d'or*, ed. C. Barbier de Meynard, Pavet de Courteille, 9 vols. (Paris 1861–77) with Fr. tr. Corr. C. Pellat (Beirut 1966–79). Incomplete tr. *Kitāb al-tanbīh wa'l-ischrāf*, ed. M.J. de Goeje (Leiden 1894; rp. Beirut 1965). *Le Livre de l'avertissement et de la revision*, tr. B. Carra de Vaux (Paris 1896–97).

LIT. T. Khalidi, *Islamic Historiography: The Histories of Mas'ūdī* (Albany, N.Y., 1975) 94–98. A.M.H. Shboul, *Al-Mas'ūdī and His World* (London 1979) 227–28. Sezgin, *GAS* 1:332–36. —L.I.C.

**MATASUNTHA** (*Ματασοῦνθα*), Ostrogothic queen; daughter of AMALASUNTHA; born ca.518, died after 551. While a young girl, she was married against her will to VITIGES in 536/7. More

Roman than Goth in upbringing and culture, Matasuntha became the center of the senatorial opposition to Vitiges, whom she disliked. In 538 she started negotiations with John, the Byz. commander in Ariminium. Rumor even accused her of burning Ravenna's grain when BELISARIOS besieged the city. After Ravenna fell, Vitiges and Matasuntha were brought to Constantinople as prisoners of war. When he died, she married the widowed GERMANOS; this marriage was intended to symbolize the unity of Justinian's court and the AMALI. Wroth (*Western & Provincial Byz. Coins*, xxxvi–xxxvii) attributed to Matasuntha some silver and bronze coins with monograms; these, he surmised, were struck in Constantinople in 550 during the preparation for Germanos's expedition to Italy. These coins are now considered (W. Hahn, *FelRav*<sup>4</sup> 1 [1979] 64) to have been issued by Mastinas, the client king of Mauretania (ca.535).

LIT. W. Ensslin, *RE* 14 (1930) 2180. Wolfram, *Goths* 343f. P. Grierson, "Matasuntha or Mastinas: A Reattribution," *NChron* 19 (1959–60) 119–30. —W.E.K.

**MATHEMATICAL PROBLEMS, TEXTBOOKS OF.** The earliest collections of problems in MATHEMATICS appear in Byz. in a series of epigrams preserved in the *Greek Anthology* under the name of Metrodoros, a grammarian of the early 6th C. (Heath, *Mathematics* 2:441–43); this is followed by a 7th- or 8th-C. papyrus found at AKHMĪM.

The only other known Byz. mathematical problem books were written under the influence of an oriental tradition that goes back to India. These works are an anonymous collection of the early 14th C. and a "letter" of 1341 to Theodore Tzabouches from Nicholas RHABDAS. Another anonymous treatise, written after 1453, also belongs to this oriental tradition. The late Byz. problem books deal with cases of construction work, financial transactions, etc., and contain substantial data for economic history (K.-P. Matschke, *Jahrbuch für Geschichte des Feudalismus* 3 [1979] 181–204), as well as for the history of language (E. Kriaras, *ByzF* 3 [1968] 141–56).

ED. *Le papyrus mathématique d'Akhmīm*, ed. J. Baillet (Paris 1892). *Ein byzantinisches Rechenbuch des frühen 14. Jahrhunderts*, ed. K. Vogel (Vienna 1968). *Ein byzantinisches Rechenbuch des 15. Jahrhunderts*, ed. H. Hunger, K. Vogel (Vienna 1963).

LIT. H. Hermelink, "Arabic Recreational Mathematics as a Mirror of Age-Old Cultural Relations between Eastern and Western Civilizations," *Proceedings of the First Interna-*

*tional Symposium for the History of Arabic Science*, vol. 2 (Aleppo 1978) 44–52. —D.P., A.K.

**MATHEMATICS** in Byz. encompassed four fields: arithmetic (including notation), geometry, optics and catoptrics (that portion of optics dealing with reflected light), and metrology. The Byz. used mathematics in their studies of ASTROLOGY and ASTRONOMY, for the COMPUTUS (to establish the date of Easter), and for financial transactions and architectural construction (see MATHEMATICAL PROBLEMS, TEXTBOOKS OF). The Byz. placed great importance on NUMBER SYMBOLISM, esp. in the spheres of theology, art, and architecture.

**Arithmetic.** Teachers at Alexandria, like AMONIOS and John PHILOPONOS, used the *Introduction to Arithmetic* of Nikomachos of Gerasa (fl. ca.100) as their text. This work also provided the basis for the arithmetical portions of the *Quadrivium* of 1007/8 (with the addition of Euclid) and of that by George PACHYMERES; it continued to be widely read in the Palaiologan period. Nikomachos's book (but not its Byz. commentaries) was translated into Latin by BOETHIUS and into Arabic by Thābit ibn Qurra.

The only other early Byz. work on arithmetic, a reaction against Nikomachos, is the 5th-C. *Handbook of the Introduction to Arithmetic*, composed by Domninos of Larissa (in Syria), who together with PROKLOS had studied with Syrianos. Domninos also wrote a brief tract on removing one ratio from another, the *Pos esti logon ek logou aphelein*.

Thereafter there is a gap in the tradition until the 9th-C. scholar LEO THE MATHEMATICIAN, who studied arithmetic (among other subjects) with a teacher on Andros, and later taught arithmetic and geometry in Constantinople. According to Theophanes Continuatus (*TheophCont* 185–90), his fame reached the Arab caliph al-Ma'mūn, who consulted him on problems of geometry and astronomy. His library included works of Euclid, Apollonios of Perge (on conics), PROKLOS the Neoplatonist (on geometry), and Archimedes (Lemerle, *Humanism* 195–204).

In the 10th–12th C. the only traces left of the study of arithmetic are in the *Quadrivium* of 1007/8, which should remind us that arithmetic was always included in the school curriculum even if no original treatises were being composed, and from the mid-11th C. a short piece by PSELLOS,

the *On Numbers*. Unlike astronomy and astrology, Byz. mathematics in this period seems not to have experienced any influence from Islam.

During the Latin occupation of Constantinople, however, there was written in 1252 a treatise on the use of Indian numerals entitled *The So-called Great Computation according to the Indians* (A. Allard, *RHT* 7 [1977] 57–107). It is not clear whether this is based directly on an Arabic source (it transliterates some Arabic technical terms and uses the epoch of the Hijra in an example) or on some Latin version of one, such as the *Book of the Abacus* of Leonardo of Pisa (who is known to have visited Constantinople). In any case, this anonymous text was the main source of *The So-called Great Computation according to the Indians* of Maximos PLANODES, to which supplements were added by Nicholas RHABDAS and Manuel MOSCHOPOULOS (ed. A. Allard, *Le grand calcul selon les Indiens* [Louvain-la-Neuve 1981]).

The last arithmetical tradition in Byz. was that of the *Arithmetic* of Diophantos of Alexandria, which deals with problems we now classify as algebraic. The commentary of HYPATIA on the *Arithmetic* is now lost but may be the source of Psellos's letter concerning Diophantos. There now survive only six of the original 13 books in Greek; four others have recently been discovered in an Arabic translation by Qustā ibn Lūqā (see J. Sesiano, *Books IV to VII of Diophantus' Arithmetica* [New York 1982]), which shows that a more complete MS survived until at least the late 9th C. Nikephoros BLEMMEYDES had read Nikomachos and as much of Diophantos as his teacher understood; Pachymeres paraphrased the beginning of the *Arithmetic* in his *Quadrivium*; Planoudes commented on the first two books, and in the 14th C. both Rhabdas and Demetrios KYDONES refer to Diophantos. (For further scholia, see A. Allard, *Byzantion* 53 [1983] 664–760). One should also note the treatise on magic squares, *Exposition for Finding Square Numbers*, addressed by Manuel Moschopoulos to Rhabdas, and the treatise of Isaac ARGYROS on finding square roots.

**Geometry.** The tradition of Byz. studies of geometry was, of course, based on EUCLID. The *Elements* were commented on by Pappos (bk.10), Proklos (bk.1), Simplicios (bk.1), and Isaac Argyros (bks. 1–6), while BARLAAM OF CALABRIA wrote an arithmetical explanation of book 2. The *Data* was commented on by Marinus. Both of these

works of Euclid were revised by THEON. The *Elements* was the basis for the geometrical sections of the *Quadrivium* of 1007/8 and for that by Pachymeres.

From the corpus of ARCHIMEDES, the *On the Sphere and the Cylinder*, *On the Measurement of a Circle*, and *On Plane Equilibria* were commented on by EUTOKIOS, who also explained books 1–4 of Apollonios's *Conics*. Also largely in the form of explications of the theories of earlier mathematicians is the *Collection* of Pappos. A younger contemporary of Pappos, Serenos of Antinoeia, also wrote a commentary on Apollonios's *Conics*, but it is unfortunately lost. There do survive from his hand two related treatises, *On the Section of a Cylinder* and *On the Section of a Cone*. Also in the tradition of conic sections is Anthemios of Tralles' *On Burning Mirrors* of which we possess only a fragment.

Aside from the numerous scholia, esp. on the *Elements*, virtually the only other known Byz. treatise on geometry is a work on triangles, based on Heron, that Isaac Argyros composed in 1367/8. It is remarkable that none of the brilliant advances in geometry made by the Arabs ever reached Byz.

**Optics and Catoptrics.** The principal Byz. texts on these subjects are Theon's recension of Ptolemy's *Optics* and the pseudo-Euclidean *Catoptrics*, which Heiberg (*infra*) conjectured to be the work of Theon. The *Quadrivium* of Pachymeres (3, 59–76) used the original Euclidean form of the *Optics*. An older contemporary of Theon was Damianos, the son (or pupil) of Heliodoros of Larissa, who composed the *Chapters of Optical Hypotheses*.

**Metrology.** The mathematical aspects of METROLOGY derive from the traditions of Heron's *Geometry*, *Stereometry*, and *On Measures*. These include the pseudo-Heronian *Geodesy*, the *Synopsis of Measurement and Division of the Earth* of John PEDIASIMOS, Isaac Argyros's *Method of Geodesy*, and George the Geometer's *On Geodesy* as well as several anonymous texts (see J.L. Heiberg, *Heronis Alexandrini Opera*, 5 [Leipzig 1914] lxvi–cxi). A large number of other metrological texts exist, including a poem attributed to Psellos (ed. Schilbach, *Quellen Met.* 116–25).

LIT. Heath, *Mathematics* 2:355–555. Hunger, *Lit.* 2:221–60. —D.P.

**MATINS.** See ORTHROS.

**MATRIMONIAL LEGISLATION.** From the 4th C. onward MARRIAGE, more than any other institution, was the subject of both secular and ecclesiastical regulations. The two generally complemented one another and conflicted only in exceptional cases. Most of the norms of matrimonial legislation originate in Roman law and are widely expounded in all parts of the *Corpus Juris Civilis* and in the *Basilika* (books 28–30) as well as in minor compendia. Collections of relevant canons were assembled, esp. in the NOMOKANON OF FOURTEEN TITLES (9.28–30, 13.2–4), the commentaries on which also include other relevant material. The principal concerns of matrimonial legislation were the age of the betrothed couple (see BETROTHAL), MARRIAGE IMPEDIMENTS (title 2 of the *Ecloga*), DIVORCE, REMARRIAGE, and new MARRIAGE RITES (title 16 of the *Epanagoge*). Even if the main principles of matrimonial legislation were apparently widely known and respected, the legal rules were presumably often and easily disregarded through OIKONOMIA.

LIT. J. Zhishman, *Das Eherecht der orientalischen Kirche* (Vienna 1864). P. Gorla, *Tradizione romana e innovazioni bizantine nel diritto privato dell'Ecloga privata aucta. Diritto matrimoniale* (Frankfurt 1980). —A.K.

**MATTER** (ὕλη). The problem of the relationship between God and matter was important for both philosophers and theologians—heretical and orthodox—during the entire period of the late Roman Empire. While PLOTINOS rejected Aristotle's concept of neutral matter and considered lower matter as the end product of the emanative process and the principle of EVIL, PROKLOS emphasized the origin of matter from the supreme principle; matter was not evil but only deprived of good (R. Beutler, *RE* 23 [1957] 242). Christian writers insisted that matter was created: Origen criticizes those who impiously assume “matter to be uncreated (*ingenitam*) and coeternal with uncreated God” (*De principiis* 2.4.1, ed. P. Koetschau [Leipzig 1913] 110.16–17). The concept of preexisting matter from which God created all sensible objects was refuted by Athanasios of Alexandria (PG 25:100A) and other fathers; John PHILOPONOS lent a scientific foundation to this idea by demonstrating that celestial matter is as corruptible as solar-lunar matter and is not a link in the Prokleian divine emanation. The idea of two equal and warring principles, the divine and material,

present already in GnosticisM, became the core of various DUALIST heresies: Orthodox polemics (e.g., John of Damascus in his tract *Against Manichaeans*, ed. Kotter, *Schriften* 4:351–98) stressed the incongruity of two principles (*archai*)—*arche*, affirms John of Damascus, can only be the monad not dyad; blind matter, which lacks *taxis*, cannot launch a successful war against the realm of light; the cosmos reveals the divine order and cannot be evil, etc. —A.K.

**MATTHEW** (Ματθαῖος), named Levi before his conversion; evangelist and saint; feastday 16 Nov. Author of the first GOSPEL, he was one of the APOSTLES and preached to the Jews in their native tongue, according to Eusebios of Caesarea (*HE* 3.24.5–6); Eusebios (*HE* 6.25.4) quotes Origen to the effect that Matthew had written his gospel “in the Hebrew language.” Matthew's Gospel was the object of lengthy exegesis, esp. by Origen and John Chrysostom; *catenae* also include fragments of Apollinaris of Laodikeia, Theodore of Mopsuestia, Cyril of Alexandria, Photios, and several other theologians. Later, Euthymios Zigabenos and Theophylaktos of Ohrid compiled commentaries on Matthew. Matthew's biography was developed in APOCRYPHAL acts of apostles and in homilies (among the authors are Niketas Paphlagon and Symeon Metaphrastes); hagiographers paid special attention to Matthew's transformation from a tax collector (an abominable profession) into a disciple of Christ. They describe his widely ranging travels, which included Persia and Ethiopia. More modestly, the *Synaxarion of Constantinople* (*Synax.CP* 227–30) limits Matthew to a journey to Hierapolis in Syria; he is said to have died there peacefully. Matthew's cult in Byz. did not flourish: he had no shrine of his own in Constantinople, and his memory was celebrated in the Church of St. Peter, near Hagia Sophia.

**Representation in Art.** In EVANGELIST PORTRAITS Matthew is depicted as a vigorous gray-beard. Usually he is shown writing before a desk (see WRITING DESK), but sometimes he stands (Nelson, *infra*, figs. 62–63), a posture used in some MS illuminations to distinguish Matthew and JOHN, who were disciples of Christ, from MARK and LUKE, who were not. Matthew may be accompanied by an angel or image of Christ—the latter *en buste* or as the MAJESTAS DOMINI (Nelson,

*infra*, fig. 40)—to indicate that Christ inspired the Gospel, or by a youth, perhaps JAMES the brother of Christ, who supposedly translated Matthew's Gospel into Greek. In 17 MSS, a miniature of the NATIVITY accompanies the portrait of Matthew. The scene of his conversion (Mt 9:9, Lk 5:27–31) is illustrated in several densely illuminated MSS and occasionally in wall painting. His ministry and martyrdom appear in cycles of the lives and deaths of the apostles.

ED. J. Reuss, *Matthäus-Kommentare aus der griechischen Kirche* (Berlin 1957).

LIT. BHG 1224–1228d. F. Spadafora, *Bibl.sanct.* 9:110–25. Friend, "Portraits." Nelson, *Preface & Miniature* 75–90. —J.I., A.K., A.W.C.

**MATTHEW I**, patriarch of Constantinople (Oct. 1397–1402; 14 June 1403–10 Aug. 1410); born ca.1360 or earlier, died Constantinople. At age 15 Matthew entered the CHARSIANEITES MONASTERY in Constantinople under the spiritual guidance of the *hegoumenos* Markos (PLP, no.17017) and of his successor NEILOS KERAMEUS, the future patriarch. After Neilos's death (1388), Matthew succeeded him as superior of the monastery. In 1387 Matthew was made *proedros* of Chalcedon but not consecrated; he was then appointed metropolitan of Kyzikos (MM 2:108–11). Thus, when he became patriarch, he was attacked by his enemies, Matthew of Medeia and Makarios of Ankyra, for unlawfully holding the position of bishop three times. He was also accused of negotiating with the Turks during their siege of Constantinople in order to secure his own position, a charge that Matthew rejected as slander (MM 2:463–67). He was briefly deposed (summer 1402–June 1403) by a synod composed of four metropolitans but reinstated by MANUEL II upon his return from Italy (G.T. Dennis, *ByzF* 2 [1967] 100–06). Matthew remained *hegoumenos* of the Charsianeites monastery throughout his patriarchate and in 1407 wrote a *typikon* for the monastery as part of his last will and testament (H. Hunger, *BZ* 51 [1958] 294–303).

ED. MM 2:296–570. I.M. Konidares, K.A. Manaphes, "Epiteleutios boulesis kai didaskalia tou oikoumenikou patriarchou Matthaiou A' (1397–1410)," *EEBS* 45 (1981–82) 472–510.

LIT. *RegPatr*, fasc. 6, nos. 3059–3285. PLP, no.17387. V. Laurent, "Le trisépiscopat du patriarche Matthieu I<sup>er</sup>," *REB* 30 (1972) 5–166. —A.M.T.

**MATTHEW I KANTAKOUZENOS**, co-emperor (1353–57); born ca.1325, died Mistra 1383 or 1391. Eldest son of JOHN VI KANTAKOUZENOS, Matthew in 1341 married Irene Palaiologina, granddaughter of Andronikos II. He followed a military career and supported his father during the CIVIL WAR OF 1341–47. Angered when John VI failed to recognize him as heir after his own coronations in 1346 and 1347, Matthew declared his independent rule over eastern Thrace. John then granted him this territory as an appanage. John finally agreed to grant Matthew the title of co-emperor in April 1353. Patr. KALLISTOS I resigned in protest. The coronation was performed in Feb. 1354 by a newly elected patriarch, PHILOTHEOS KOKKINOS. Tensions between Matthew and his brother-in-law JOHN V PALAIOLOGOS increased after John VI's abdication in Dec. 1354. The rivals for the throne were at war in 1355–56. In 1356 Matthew was captured by Serbs and handed over to John V, who held Matthew until he renounced his title of emperor at Epibatai in 1357. In 1361 Matthew moved to the Morea, where he spent his remaining years (A.C. Hero in *Okeanos* 280–87). He assisted his brother, the *despotes* MANUEL KANTAKOUZENOS (1349–80), in the administration of the province and briefly succeeded him as *despotes* in 1380–81. He wrote some insignificant commentaries and addressed two treatises on religion and philosophy to his daughter.

ED. "Matthaiou basileos tou Kantakouzenou Logoi anekdotoi dyo," ed. I. Sakkalion, *DIEE* 2 (1887) 425–39. For further list, see Beck, *Kirche* 791.

LIT. Nicol, *Kantakouzenos* 108–22. Zakythinis, *Despotat* 1:114–17, 337–40. PLP, no.10983. —A.M.T.

**MATTHEW OF EDESSA** (Matt'eos Urhayec'i), Armenian historian, priest in the large Armenian population of EDESSA. Of his life nothing is known, save that he was an eyewitness of events in the Crusader principality of Edessa in the early 12th C. His detailed *Chronicle* begins in 952 and reaches 1136. It is of prime importance for Byz.-Crusader-Turkish history in Cilicia and northern Syria. Gregory the Priest (otherwise unknown) continued the narrative to 1162.

Matthew says that he took eight years to compile his work from written and oral sources, which he does not identify. The narrative proceeds strictly chronologically, events being grouped together

year by year according to the Armenian calendar. Like many Armenians, Matthew was ambivalent toward Byz. He praises individual emperors (notably Basil II) for their policies or characters but blames the Greeks for destroying the unity of Armenia and thus causing Turkish success in Anatolia. The attempts of the Byz. to impose Chalcedonian orthodoxy he denounces, yet he calls Constantinople a city under divine protection.

ED. *Patmul'ian* (Jerusalem 1869; Vařarřapat [Ejmiacin] 1898). *Chronique de Matthieu d'Edesse*, tr. E. Dulaurier (Paris 1858).

LIT. Adontz, *Etudes* 141–47. A. Lüders, *Die Kreuzzüge im Urteil syrischer und armenischer Quellen* (Berlin 1964) 17–21. —R.T.

**MATTHEW OF EPHESUS**. See GABALAS, MANUEL.

**MATTHEW OF KHAZARIA**, late 14th-C. poet. A hieromonk from the monastery of Kyrizou (in Constantinople or Bithynia), Matthew was sent to CRIMEA in Aug. 1395 by Patr. ANTONY IV as exarch of KHAZARIA (MM 2:492.26–29). He wrote a poem of 15-syllable verses on the "city of Theodore," most probably DORY. It takes the form of a dialogue between a visitor to Crimea (the poet) and the "city of Theodore." The stranger praises the city's site and splendid buildings, but asks why the place seems deserted. The city replies that she has suffered for years from enemy attack and siege (probably the campaigns of TIMUR). The poet concludes with edifying reflections on the transience of material things; therefore man should concentrate on his spiritual salvation. The poem is couched in literary language, but frequently lapses into vernacular syntax, morphology, and vocabulary, esp. when necessary to conform to the meter.

ED. Mercati, *CollByz* 1:385–98. Partial Eng. tr. A. Vasiliiev, *The Goths in the Crimea* (Cambridge, Mass., 1936) 189f.

LIT. Hunger, *Lit.* 2:148. PLP, no.17309. —A.M.T.

**MATZOUKA** (Ματζούκα), BANDON of the empire of TREBIZOND, consisting of the valleys immediately south of the coast that control routes to the interior. The region was dominated by the landholdings of the monasteries of Peristera, SOUMELA, and VAZELON and inhabited by Greek-

speaking peasants. These tough mountaineers saved Trebizond from Turkish attack in 1283 and 1361 and retained considerable independence after its fall. Besides the great monasteries and numerous castles, remains consist of modest village churches in a vernacular late Byz. style, many of them decorated with paintings of conventional types. The region is important for providing a great range of unpretentious buildings that illustrate rural conditions.

LIT. Bryer-Winfield, *Pontos* 251–98. A. Bryer, "Rural Society in Matzouka," in *Continuity and Change in Late Byzantine and Early Ottoman Society* (Birmingham 1986) 53–95. —C.F.

**MAUREX** (Μαύρηξ), also Maurix, Maurikas, a Byz. family that flourished in the 11th and 12th C. Its founder, whose first name is unknown, was a common sailor from Herakleia Pontike. According to Italian chroniclers, in 1066 and 1067 a certain Ma(m)brica commanded a fleet attacking Robert Guiscard; WILLIAM OF APULIA (p.240.99) calls him *dux* of Alexios I's fleet. Bryennios (Bryen.197.19–24) says that his naval experience made Maurex indispensable and the emperors conferred upon him enormous wealth; he controlled a local militia consisting of his slaves and servants. In 1082 he was in charge of the navy dispatched to intercept Norman communications between southern Italy and the Balkans (An. Komn. 1:148.30–31). He is usually identified as the Michael Maurex who was titled *strategos* of Chios, *magistros*, *katepano* of Dyrrachion, etc., on several seals of the 11th C. (Seibt, *Bleisiegel* 168–71), but narrative sources do not confirm that the naval commander Maurex held these ranks.

In the 12th C. Constantine Maurikas was *praitor* of the Peloponnesos and Hellas (Laurent, *Bulles mètr.*, no.305); John Maurikas, in the mid-12th C., was a *kouropalates* (Guilland, "Curopalate" 209). More complicated is the case of a certain Mauresius, a servant (*familiaris*) of Manuel I who was granted special powers during the expedition of Andronikos Kontostephanos to Egypt in 1169; William of Tyre (PL 201:791A) states that at the end of his life Manuel I entrusted him with the administration of the empire. No Greek source confirms this, nor is it known whether Mauresius belonged to the Maurex family. The traces of later family members are scanty: in 1280/1 a cer-

tain Demetrios Maurikas founded a monastery on Naxos (*PLP*, no.17421).

LIT. Ahrweiler, *Mer* 162f. Lemerle, *Agr.Hist.* 204. Bon, *Péloponnèse* 196. —A.K.

**MAURI** (*Μαυρούσιοι*), Moors. From the 3rd C. onward this term was used primarily to designate the semiromanized peoples in North Africa who inhabited the area extending from the Syrtic Gulf to the Atlantic Ocean (Austuriani, Baquates, Leuthathai, Mazikes, Musones, Quinquegentanei, Tynsenses, etc.). Mauri was also used in late Roman military jargon as a synonym for rebels. Both senses of the term are employed by PROKOPIOS and CORIPPUS in their accounts of the 6th-C. wars between the Byz. army and Mauri tribes in the North African provinces of TRIPOLITANIA, BYZACENA, and NUMIDIA.

The conflicts were precipitated by Byz. efforts to wrest control over the southern parts of these provinces from various Mauri tribal coalitions that, in some instances, had formed a series of loosely defined Mauri-Roman "kingdoms" during the 5th and early 6th C. Although generally successful militarily, the Byz. were unable to establish full control over the Mauri, and in 547 the Mauri crushed the army of John TROGLITA. To offset this, treaties of alliance and friendship, grants of administrative autonomy, and other diplomatic measures were employed to ensure the loyalty of the tribes. To protect against razzias the Byz. also constructed numerous fortifications in towns on the edge of Mauri-controlled areas and along seasonal north-south migration routes used by the pastoral tribes (e.g., LIMISA). Finally, efforts were made to convert those tribes that were still pagan.

The relative success of Byz. efforts to assimilate the Mauri was demonstrated during the Arab invasions of Africa in the 7th and 8th C. when, according to the Arab sources, the Barbar (the Arabic term for the Mauri, from which the word Berber is derived) were frequently found in alliance with the RŪM (i.e., Romans). Indeed, there is a growing body of epigraphic, archaeological, and numismatic evidence that points to a substantial Romano-Christian element among the Mauri in the 6th and 7th C.

LIT. G. Camps, "Rex Gentium Maurorum et Romanorum. Recherches sur les royaumes de Maurétanie des VIe et VIIe siècles," *AntAfr* 26 (1984) 183-218. Pringle, *Defence* 13-16, 22-43. —R.B.H.

**MAURICE** (*Μαυρίκιος*), emperor (13/14 Aug. 582-23 Nov. 602); born Arabissos ca.539, died Chalcedon 27 Nov. 602. A legend makes him Armenian (P. Charanis, *Byzantion* 35 [1965] 412-17), but the question of his ethnic origin remains unresolved. Maurice came to Constantinople as a notary and made a career as military commander; TIBERIOS I appointed him caesar (in summer 582) and heir to the throne. After his predecessor's death Maurice married Tiberios's daughter Constantina. Evagrius describes Maurice as simple in private life and undemanding in his diet; however, yielding to the taste of the Constantinopolitan population, Maurice arranged splendid festivities at his wedding and upon entering the consulate. In the Karianos portico that he had built in 571 (Theoph. 261.13-15) at the BLACHERNAI, Maurice had painters depict his life story up to the time of his accession. In 596 he set up his statue in a courtyard at the MAGNAURA.

Maurice tried to diminish Justinianic centralization: he introduced the EXARCHATES and in 597 wrote a will, planning to divide the empire among his three sons. The circus factions revived after long inactivity (Y. Janssens, *Byzantion* 11 [1936] 499-515). Maurice used able generals (PHILIPPIKOS, PRISKOS, KOMENTIOLOS) and diplomats (DOMITIANOS) and was so successful in the war against Persia that CHOSROES II acknowledged dependence on Constantinople. In the West the situation was worse: the Lombards continued to encroach upon Italy, and under GREGORY I the papacy grew more independent; attempts to ally with the Franks against the Lombards failed. The situation on the Danube border became dangerous because of Avar pressure and rebellious armies that felt themselves underpaid and overburdened. The revolt of PHOKAS led to the overthrow of Maurice, his execution, and that of his male relatives.

LIT. Goubert, *Byz. avant l'Islam*, vols. 1-3. Whitby, *Maurice & His Historian*. Kaegi, *Unrest* 101-19. V. Grumel, "La mémoire de Tibère II et de Maurice dans le Synaxaire de Constantinople," *AB* 84 (1966) 249-53. —W.E.K., A.C.

**MAURITANIA** (*Μαυριτανία*). From the 1st C. A.D., Mauritania designated that part of North Africa extending from the border of Numidia (the Ampsaga River) to the Atlantic. Originally, Mauritania was divided into two provinces: Caesariensis to the east and Tingitana to the west, the

border between the two formed by the Mulucha (mod. Moulouya) River. Diocletian detached the eastern part of Caesariensis to form the new province of Sitifensis. Following the Byz. reconquest of Africa (533), Justinian I called for the reestablishment of the "two Mauritanias." The fact that Mauritania Sitifensis was not recovered militarily until 539 led Pringle (*infra*) to argue that the second Mauritania was Gaditana, the northern coastal strip of Tingitana around SEPTEM, which was held by the Byz. after 533. This hypothesis, however, overlooks the fact that Justinian's rescript was intended to serve primarily as a blueprint for the future, not as a reflection of the existing extent of Byz. control in Africa in 534. Moreover, since the prefecture of AFRICA was modeled on the Diocletianic diocese of the same name, which included Sitifensis but not Tingitana (the latter attached to the Spanish dioceses), it is arguable that Sitifensis was the second Mauritania.

A further problem in the case of Sitifensis arises from Prokopios's inclusion of Sitifis in NUMIDIA (*Buildings* 6.7.9), thereby leading Y. Duval (*Latomus* 29 [1970] 157-61) to conjecture that by 554 Sitifensis had been absorbed into Numidia. There is no evidence, however, that Sitifensis was ever more than a civil province (see Prokopios, *Wars* 2.20.30). As with parts of AFRICA PROCONSULARIS, it is more likely to have formed part of the large military province under the *dux Numidiae*. Byz. control of Caesarea and Rusguniae in Caesariensis is attested in the late 6th C., but beyond that time nothing is known; Septem in Gaditana remained in imperial hands until seized by the Arabs in 711.

LIT. Pringle, *Defence* 23, 64f. C. Courtois, *Les Vandales et l'Afrique* (Paris 1955) 170, 174f. Lepelley, *Cités* 1:49-57. Diehl, *L'Afrique* 107-11, 254-66. —R.B.H.

**MAUROKATAKALON.** See KATAKALON.

**MAUROPOUS, JOHN**, writer; born Paphlagonia ca.1000, died Constantinople after ca.1075-81, according to Ja. Ljubarskij (*BBulg* 4 [1973] 50f). Mauropous (*Μαυρόπουος*) was a teacher in Constantinople, a court rhetorician under Constantine IX, metropolitan of Euchaita (ca.1050-75), then a monk in the monastery of Prodromos in PETRA in Constantinople. He claimed the leader-

ship of young intellectuals (such as his pupil PSELLOS), who tried to direct the policy of Constantine IX; in 1047 Mauropous courageously petitioned the emperor to acquit the participants in the rebellion of Leo TORNIKIOS. The chronography Mauropous wrote was destroyed because of its political heterodoxy (Lagarde, no.96). Socially, Mauropous was antimilitaristic: he contrasted imperial justice and omnipotence with the frenetic activity of barbarians and rebellious generals doomed to lose in the end. Mauropous paved the way for the use of rhetoric as a means of political influence. His speeches dealt with the most important events of political life. After being forced to leave Constantinople ca.1050, Mauropous concentrated on religious topics, producing *kanones* and saints' lives; his antiaristocratic tendencies are revealed in his praise of the foot soldier St. THEODORE TERON whose festival was celebrated in Euchaita. A forerunner of Psellos, Mauropous sought to introduce vivid images into his speeches, letters, and epigrams and eagerly defended ancient writers, such as Plato and Plutarch, against charges of atheism (Lagarde, no.43). His speeches are also a valuable source for the history of Byz. relations with their northern neighbors, even though their vague imagery makes some of their data disputable (e.g., J. Shepard, *JÖB* 24 [1975] 61-89; A. Kazhdan, *JÖB* 26 [1977] 65-77). Psellos's very conventional *enkomion* of Mauropous (*Encomio per Giovanni piissimo metropolita di Euchaita*, ed. R. Anastasi [Padua 1968]) is lacking in concrete information.

ED. "Quae in codice Vaticano graeco 676 supersunt," ed. P. de Lagarde, *Abhandlungen der Göttinger Gesellschaft der Wissenschaften* 28 (1881) 1-228. *The Letters of Ioannes Mauropous, Metropolitan of Euchaita*, ed. A. Karpozilos (Thessalonike 1990).

LIT. A. Karpozilos, *Symbole ste melete tou biou kai tou ergou tou Ioanne Mauropodos* (Ioannina 1982). J. Lefort, "Rhétorique et politique: trois discours de Jean Mauropous en 1047," *TM* 6 (1976) 265-303. R. Anastasi, "Su Giovanni d'Euchaita," *SicGymn* 29 (1976) 19-49. —A.K.

**MAUROZOMES** (*Μαυροζώμης*), a noble family of the 12th C. The etymology of the name is "black broth" (Koukoules, *Bios* 6 [1957] 494); the name is preserved in the toponymy of the Peloponnesos, and it is possible that the family originated from this area. Theodore Maurozomes was one of the favorite generals of Manuel I and was briefly chief of the imperial secretaries under Andronikos I; John Maurozomes led an army from

the Peloponnesos to the relief of Thessalonike in 1185 (Brand, *Byzantium* 59, 61, 165).

Circa 1200 Manuel Maurozomes was, according to IBN BĪBĪ (tr. Duda 30), one of the great "caesars" of Byz. When the Seljuk sultan KAY-KHUSRAW I went into exile in Constantinople, he married the daughter of "a great *patrikios*" (according to Rashīd ad-Dīn and GREGORY ABŪL-FARAJ); the name of the sultan's father-in-law, Manuel Maurozomes, is provided by Niketas Choniates and ibn Bībī. Probably before the fall of Constantinople in 1204, the sultan fled to the "island" or "fortress" of Manuel and from there went to Ikonion; both Kay-Khusraw and Manuel were stopped in Nicaea, since the "basileus" (Constantine Laskaris or Theodore I Laskaris?) had already signed a treaty with the Seljuk ruler. They managed to escape, and eventually Kay-Khusraw resumed power and appointed Manuel to a high position. Manuel fought unsuccessfully against Theodore I, but under Seljuk pressure the emperor acknowledged the jurisdiction of Maurozomes (as a Turkish vassal) in the basin of the Meander, including Chonai and Laodikeia. The family, although Christian, retained influence in Ikonion at least until 1297, when the funerary inscription of a certain John Komnenos Maurozomes was erected there (P. Wittek, *Byzantion* 10 [1935] 505–15).

LIT. P. Wittek, "Von der byzantinischen zur türkischen Toponymie," *Byzantion* 10 (1935) 24–30. C. Cahen, "Une famille byzantine au service des Seldjuquides d'Asie Mineure," in *Polychronion* 146. P. Žavoronkov, "U istokov obrazovanija Nikejskoj imperii," *VizVrem* 38 (1977) 32–36. —A.K.

**MAUSOLEUM** (ἡρώδιον), a monumental tomb. Late Antique mausoleums, like those of Diocletian at Split and Helena at Rome, were domed structures with centralized plans, providing space for visitors and for memorial services. Mausoleums of pagan rulers were freestanding while those of Christian rulers were generally attached to a church. Three centrally planned 5th-C. mausoleums survive in Constantinople (Eyice, *infra* 117–30). The tradition of building such structures continued at least into the early 7th C., when four small, polygonal mausoleums were attached to the newly completed Church of St. EUPHEMIA (R. Naumann, H. Belting, *Die Euphemia-Kirche am Hippodrome zu Istanbul und ihre Fresken* [Berlin 1966] 49–53). The most important mausoleums in the Byz. world were those of the emperors attached to the Church of the HOLY APOSTLES in Constantinople. Four

imperial mausoleums adjoined the church: the Mausoleum, or "Heröon," of Constantine I, a domed rotunda; the "North Stoa" and "South Stoa," two small mausoleums of uncertain form completed by ca.405; and the cruciform Mausoleum of Justinian I. With the change in custom to burials within narthexes and PAREKKLESIA sometime after the 6th C., the practice of erecting separate buildings as mausoleums was abandoned. The function of the so-called Mausoleum of Galla Placidia in Ravenna is debated.

LIT. M. Johnson, "Late Antique Imperial Mausolea," (Ph.D. diss., Princeton University, 1986). P. Grierson, "The Tombs and Obits of the Byzantine Emperors," *DOP* 16 (1962) 1–63. S. Eyice, "Les églises byzantines à plan central d'Istanbul," *CorsiRav* 26 (1979) 115–49. —M.J., W.L.

**MAVIA** (Μαρία), queen of the Arab FOEDERATI in the 4th C. and wife of an anonymous federate king; he was probably a TANŪKHID. After her husband died (ca.375), the treaty or *foedus* with Byz. automatically lapsed and Mavia revolted. She was an Orthodox Christian and her revolt against the Arian emperor Valens assumed religious aspects. She took the offensive, attacking Phoenicia and Palestine. In pitched battles she twice defeated Byz. generals, and Valens sued for peace, agreeing to the consecration of an Arab, St. MOSES, as the bishop of Mavia's *foederati*. Her daughter married Victor, the *magister equitum* for Oriens; subsequently Mavia sent troops that participated in the Gothic war in Thrace and successfully defended Constantinople against the Goths after the battle of Adrianople (378). Difficulties arose with Theodosios I and, after a second revolt, RICIMER crushed the Arabs in 383, when Mavia's rule probably ended. Two Christian inscriptions, found outside Anasarthra in Syria, may refer to Mavia and her daughter. Arabic odes composed on the occasion of Mavia's victories are the first recorded Arabic poetry in Oriens.

LIT. Shahid, *Byz. & Arabs (4th C.)* 138–202. G.W. Bowersock, "Mavia, Queen of the Saracens," in *Studien zur antiken Sozialgeschichte: Festschrift Friedrich Vittinghoff* (Cologne-Vienna 1980) 477–95. P. Mayerson, "Mavia, Queen of the Saracens—A Cautionary Note," *IEJ* 30 (1980) 123–31. —I.A.Sh.

**MAXENTIUS** (Μαξέντιος), more fully Marcus Aurelius Valerius Maxentius, son of MAXIMIAN and emperor (306–12); born ca.286, died Rome 28 Oct. 312. Although ignored by the arrange-

ments of DIOCLETIAN for the succession in 305, he married Maximilla, daughter of GALERIUS. After Constantine I's assumption of the imperial title in 306 Maxentius was proclaimed by the praetorian guard and the people of Rome. At first he avoided the title augustus, but assumed it by early 307. Maxentius called on the assistance of his father, who returned from retirement and aided in the defeat of Severus, after which Maxentius controlled Italy and Africa. He initially allied with Constantine, who was married to his sister Fausta. The alliance was broken, however, when Maximian denounced his son and fled to Constantine's court. Left out of the reconstituted TETRARCHY at the Conference of Carnuntum in 308, Maxentius faced revolt from DOMITIUS ALEXANDER and the threat of LICINIUS, who had been appointed to accomplish his suppression. Maxentius attempted to win popular support through religious toleration and an active building program, but military needs forced heavy financial burdens on inhabitants of territories he controlled. Although he was certainly not the tyrant pictured in later Constantinian propaganda, his rule became more arbitrary and unpopular. In 312 Constantine anticipated Licinius and invaded Italy; Maxentius was defeated at the battle of the MILVIAN BRIDGE, during which he perished. The villa at PIAZZA ARMERINA in Sicily was probably built by Maxentius.

LIT. Barnes, *Constantine & Eusebius* 29–43. D. de Decker, "La politique religieuse de Maxence," *Byzantion* 38 (1968) 472–562. —T.E.G.

**MAXIMIAN**, full name Marcus Aurelius Valerius Maximianus, Diocletian's co-ruler and caesar (285), augustus (286–305); born Sirmium (?) between 240 and 250, died Massilia 310 (before 21 July). Born to a peasant family, Maximian (Μαξιμιανός) was fellow-soldier with Diocletian and made a military career under Aurelian and Probus. His wife was Eutropia, a Syrian. Diocletian elevated him to the dignity of emperor, and Maximian ruled in the West, his residence being Milan. He was faced with barbarian incursions across the Rhine, a revolt of Bagaudae in Gallia, and the revolt of his subordinate Carausius, who occupied Britain and northern Gallia but was defeated in 293.

In May 305 Maximian was persuaded by Diocletian to abdicate; he was succeeded by CONSTAN-

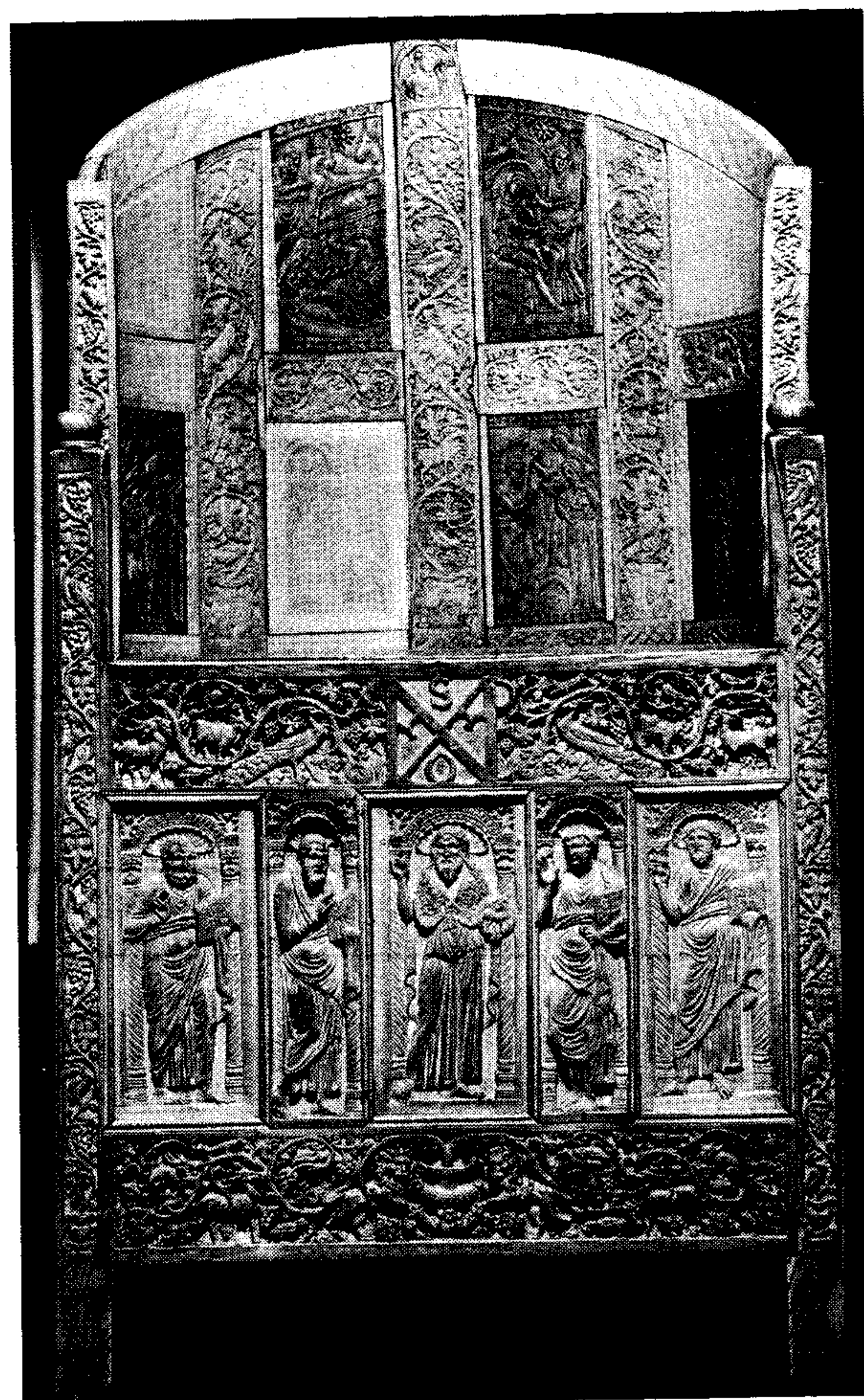
TIUS CHLORUS. The death of the latter in July 306 created a shaky situation in the West and allowed Maximian's interference in the political situation. First he assisted his son MAXENTIUS (proclaimed emperor in Rome) against the Augustus Severus, who fled to Ravenna but soon surrendered (before 1 Jan. 307?); then he sought an alliance with Constantine I the Great (married to Maximian's daughter Fausta) against Maxentius. Constantine, however, did not recognize Maximian's claims to the title of augustus, so Maximian took advantage of Constantine's preoccupation with a war against the Franks and revolted in 310. His rebellion was unsuccessful, however. He was forced to retreat to Massilia, where he surrendered; soon thereafter he was found hanged.

Later tradition was hostile to Maximian. He suffered *damnatio memoriae* and his statues were destroyed. Christian legends present him as persecutor of the faithful, even though the persecutions in the West were not as severe as those in the East under Diocletian.

LIT. W. Ensslin, *RE* 14 (1930) 2486–2516. A. Pasqualini, *Massimiano Hercules* (Rome 1979). C.E.V. Nixon, "The Panegyric of 307 and Maximian's Visits to Rome," *Phoenix* 35 (1981) 70–76. E.A. Sydenham, "The Vicissitudes of Maximian after his Abdication," *NChron*<sup>5</sup> 14 (1934) 141–65. —T.E.G.

**MAXIMIAN**, archbishop of RAVENNA (546–553); born Pola 498, died Ravenna 22 Feb. 553. From his native city, where he was a deacon, Maximian went to Constantinople. Shortly after his consecration on 14 Oct. 546 by Pope Vigilius at the orders of Justinian I and Theodora (Deichmann, *Ravenna*, 1:14), Maximian dedicated the Church of S. Vitale in RAVENNA, where he is portrayed in mosaic. He had built a church at Pola and, during his tenure of the see of Ravenna, built a Basilica of St. Stephen near S. Vitale and another of St. John outside Ravenna; he dedicated the Church of Sant'Apollinare in Classe on 9 May 549. The *Liber pontificalis* of AGNELUS records Maximian's donation of vessels for chrism, an ENDYTE, and other gifts to the see of Ravenna.

**Cathedra of Maximian.** The CATHEDRA is a thronelike object preserved in the Archiepiscopal Museum, Ravenna, and the only nearly complete piece of ivory furniture to survive from the Byz. era. It is now generally accepted as having been made for Maximian because of a monogram on the front that resolves as MAXIMIANUS EPIS-



MAXIMIAN. Cathedra of Maximian; ivory. Archepiscopal Museum, Ravenna. Beneath the monogram of Maximian are figures of the four evangelists and John the Baptist.

COPUS. The cathedra originally contained 39 panels, some double-sided, others framed by inhabited RINCEAUX. Twelve are lost and the arrangement of the others disturbed by frequent restoration, esp. the panels with the infancy and miracles of Christ on the dorsal and back. Below the monogram and between the Evangelists is John the Baptist, a prominence that may indicate that the cathedra was intended for the baptistery. Ten scenes from the life of Joseph on the sides could allude to the archbishop's role as "overseer" before the establishment of the EXARCHATE of Ravenna. Alexandria, Constantinople, and Ravenna have each been suggested as the cathedra's place of manufacture. The depth of relief and

other aspects of style vary greatly from one group of panels to another. Its size (124 cm high) and manner of construction—the ivory panels were attached to one another without the often postulated wooden core—imply that the object could scarcely have functioned as an episcopal THRONE. It has also been suggested that it served as a display stand for a Gospel book. Nothing is known of the cathedra's presence in Ravenna before the 17th C.

LIT. C. Cecchelli, *La cathedra di Massimiano ed altri avori romano-orientali*, 5 vols. (Rome 1936–44). F. Jurgensen, "Die 'Stile' und der Umkreis der Maximians-kathedra in Ravenna" (Ph.D. diss., Hamburg, 1972). —A.C.

**MAXIMINUS DAIA**, or Caius Galerius Valerius Maximinus (Daia was part of his original name and was not used in his official title), augustus (from 310); born Illyricum ca. 20 Nov. 270, died Tarsos summer 313. The nephew of GALERIUS, Maximinus (Μαξιμίνος) was named by DIOCLETIAN as caesar on 1 May 305. He ruled the prefecture of Oriens. At the Conference of Carnuntum in 308, despite the protests of Galerius, Maximinus was not elevated in rank, but was proclaimed augustus by his troops in 310 (on 1 May according to C.H.V. Sutherland, *Roman Imperial Coinage* 6 [London 1967] 15f). His proclamation, along with that of Constantine I, meant the effective end of the TETRARCHY. Upon the death of Galerius he seized Asia Minor, gaining popularity there through tax relief. Despite Galerius's edict of toleration, Maximinus continued to persecute the Christians. He formed an alliance with MAXENTIUS, and, after the battle of the MILVIAN BRIDGE, Constantine ordered him to cease the persecution. In 313 Maximinus attacked LICINIUS. He was defeated in Thrace. He fled eastward and then committed suicide.

LIT. Barnes, *New Empire* 39. H. Castritius, *Studien zu Maximinus Daia* (Kallmünz 1969). R. Grant, "The Religion of Maximin Daia," in *Studies for Morton Smith at Sixty* 4 (Leiden 1975) 143–66. S. Filosi, "L'ispirazione neoplatonica della persecuzione di Massimino Daia," *Rivista di storia della chiesa in Italia* 41 (1987) 79–91. —T.E.G.

**MAXIMOS KAUSOKALYBITES** (Καυσοκαλυβίτης), saint; born Lampsakos 1270 or 1285, died Mt. Athos, 13 Jan. 1365 or 1380. Maximos was an Athonite hermit who carried to an extreme the monastic ideal of poverty. He was reputed to

own only the clothes on his back and to have foraged for his food. His epithet, the "hut-burner," derives from his practice of periodically burning down his thatch hut and moving to another site.

Maximos first took monastic vows on Mt. GANOS at age 17. There followed years of restless wandering and pilgrimages to the shrines of Constantinople and Thessalonike. In Constantinople he refused to enter a monastery and became a holy fool living in the streets. He finally settled on Mt. Athos; after a few years of submission to the cenobitic discipline of LAVRA, he lived as a solitary until his death at 95. Maximos's astonishing prophecies and feats of asceticism attracted to Athos disciples and famous visitors, including the emperors John V and John VI, Patr. KALLISTOS I, and GREGORY SINAITES. He was a staunch hesychast and opponent of Gregory AKINDYNOS. Four different vitae of Maximos were composed during the century after his death (*BHG* 1236z–1237f); the most detailed is that of Theophanes, *prohegoumenos* of Vatopedi; another was written by the monk NIPHON. The Athonite skete of Kapsokalyvia, founded in the 18th C., is named after him.

SOURCE. F. Halkin, "Deux vies de S. Maxime le Kausokalybe, ermite au Mont Athos (XIV<sup>e</sup> s.)," *AB* 54 (1936) 38–112.

LIT. K. Ware, "St. Maximos of Kapsokalyvia and Fourteenth-Century Athonite Hesychasm," in *Kathegetria: Essays Presented to Joan Hussey for her 80th Birthday* (Camberley 1988) 409–30. —A.M.T.

**MAXIMOS OF EPHEBUS**, Neoplatonist philosopher; born Smyrna? ca. 300, died Antioch 371/2. He was confused in the *Souda* with an almost unknown Maximos of Epiros or Byzantion. Maximos, who belonged to the school of IAMBlichos, contributed much to the introduction of elements of divination and wonder-working into philosophy. His colleagues called him a "theatrical miracle-monger" and related how he made a statue of Hekate laugh and caused the torches she held in her hands to burst into flame (*Eunapius*, ed. Wright, *infra* 434.4–19). His works have not survived; from incidental references we know that he commented on Aristotle. Maximos's attempt to deliver public declamations proved a failure. He did not adhere to the ideal of the philosopher-hermit, but preferred interaction with people and making money.

The young JULIAN chose Maximos as his teacher and developed his belief in Platonism under the influence of Maximos. After Julian's accession to the throne, Maximos joined the emperor in Constantinople, became his favorite, acquired enormous wealth, and accompanied him on the Persian expedition. Julian's death curtailed the career of Maximos: he was brought before a court and sentenced to an exorbitant fine; he considered suicide, but was frightened after his wife poisoned herself. Partially rehabilitated, he began lecturing on philosophy and thus recovered much of his wealth and his reputation as fortune-teller. His interpretation of an oracle as predicting for Emp. Valens a strange death without burial resulted in Maximos's arrest and execution.

SOURCE. *Philostratus and Eunapius, The Lives of the Sophists*, ed. W.C. Wright, with Eng. tr. (London–New York 1922) 426–59.

LIT. K. Praechter, *RE* 14 (1930) 2563–70. R. Browning, *The Emperor Julian* (Berkeley–Los Angeles 1976) 55–58, 213. E.R. Dodds, "Theurgy and its Relationship to Neoplatonism," *JRS* 37 (1947) 59. —A.K.

**MAXIMOS THE CONFESSOR**, theologian and saint; baptismal name Moschion; born 580. According to the 10th-C. *enkomion* by a Stoudite monk, Michael Exaboulites (W. Lackner, *AB* 85 [1967] 312), Maximos was born in Constantinople, whereas his Syriac biography by Maximos's contemporary George of Reš'aina, a hostile document but concrete in detail, places his birth in the village of Hefsin east of Lake Tiberias. Maximos died on 13 Aug. 662 in the *kastron* Schiomaris, near the frontier with Alania (R. Devreesse, *AB* 46 [1928] 42). Michael calls him the son of noble and pious parents (PG 90:69A), but George describes his father as a Samaritan merchant and his mother as a Persian slave girl. After his stay in the monastery of "Palaia Lavra," Maximos was part of the entourage of SOPHRONIOS of Jerusalem and eventually became *asekretis* at the court of Herakleios (W. Lackner, *JÖB* 20 [1971] 64). Condemned for his religious views, Maximos fled to Africa ca. 630 and energetically fought against MONOTHELETISM. He supported Pope MARTIN I in 649 and was accused by Constans II of treason. He was exiled in 655 to Bizye in Thrace and in 662 to Lazica, where he died. His feastday was celebrated on 21 Jan., the translation of his relics to Constantinople on 13 Aug.



Maximos was a prolific author. His major works are *Mystagogy*, *The Book of Asceticism*, *Questions to Thalassios*, and *The Chapters on Love*. He was influenced first by ORIGEN (whom he later refuted), then by pseudo-DIONYSIOS THE AREOPAGITE. The idea of the perfect human nature in Christ forms the core of the theology of Maximos; it allows the deification of man—the ultimate goal of man's creation. Man as microcosm has a middle position between the extremes of creation; his task, interrupted by the Fall, is to overcome the trichotomy of mind, soul, and body, to ascend via the image of God to likeness with God. The human will plays a decisive role in man's ascent to God by suppressing the vices of self-love, gluttony, fornication, etc. (Maximos developed the hierarchy of vices of EVAGRIOS PONTIKOS), and by achieving the state of virtuousness and reintegration with Christ.

The anthropocentric theology of Maximos is reflected in his concept of the Church: it is not only the "type" and icon of God, but also of "the spiritual man," man in his turn being "the mystical church" (PG 91:684A). Unlike pseudo-Dionysios, Maximos did not emphasize the hierarchical structure of the church, but its hypostatic unity: the church is a single house, "not divided into its constituent parts" (PG 91:668D). These concepts of the atomization of the human will and the unity of the cosmos made Maximos one of the most "Byzantine" philosophers; his works, nevertheless, were translated in the West (I. Boronkai, *ActaAntHung* 24 [1976] 307–33).

ED. PG 90–91. *Quaestiones ad Thalassium*, ed. C. Laga and C. Steel (Louvain 1980). *Quaestiones et dubia*, ed. J.H. Declerck (Louvain 1982). Eng. tr. *The Church, the Liturgy and the Soul of Man*, tr. Dom J. Stead (Still River, Mass., 1982). *The Ascetic Life: The Four Centuries on Charity*, tr. P. Sherwood (Westminster, Md., 1955). *Selected Writings*, tr. G. Berthold (Mahwah, N.J., 1985).

LIT. BHG 1231–36d. S. Brock, "An Early Syriac Life of Maximos the Confessor," *AB* 91 (1973) 299–346. Beck, *Kirche* 436–42. *Maximus Confessor: Actes du Symposium*, ed. F. Heinzer and C. Schönborn (Freiburg 1982). L. Thunberg, *Man and the Cosmos: The Vision of St. Maximos the Confessor* (Crestwood, N.Y., 1985). F. Heinzer, *Gottes Sohn als Mensch* (Freiburg 1980). A. Riou, *Le monde et l'Église selon Maxime le Confesseur* (Paris 1973). —A.K.

**MAXIMUS** (Μάξιμος), more fully Magnus Maximus, usurper (383–88); died Aquileia 28 Aug. 388. Of Spanish origin, he was perhaps related to Theodosios I. He rose in the army and com-

manded troops in Britain under Gratian. He was proclaimed augustus by his troops probably in the spring of 383 (V. Grumel, *REB* 12 [1954] 18f). The assassination of Gratian followed soon after; as a result all of Gaul came under the control of Maximus. Theodosios I and the court of the young emperor Valentinian II at first acceded to the rule of Maximus. The new augustus posed as a champion of Orthodoxy and had his praetorian prefect conduct a hearing that led to the condemnation of the heretic PRISCILLIAN and his followers, a process that was attacked by AMBROSE of Milan and Martin of Tours as inappropriate for the state. Tempted by the weakness of Valentinian II, he invaded Italy in 387, forcing the court to flee to Thessalonike. Theodosios I finally marched westward and defeated Maximus in two battles. The rebel was apprehended and killed at Aquileia.

LIT. Stein, *Histoire* 1:194–207. W. Ensslin, *RE* 14 (1930) 2546–55. H.R. Baldus, "Theodosius der Grosse und die Revolte des Magnus Maximus—das Zeugnis der Münzen," *Chiron* 14 (1984) 175–92. —T.E.G.

**MAYYĀFĀRIQĪN**. See MARTYROPOLIS.

**MAZARIS** (Μάζαρις), author of a satirical dialogue entitled *Journey to Hades*, addressed probably to THEODORE II PALAIOLOGOS; fl. ca.1414/15. Mazaris was associated with the court of MANUEL II before 1399 but then fell into disgrace. In imitation of LUCIAN, the satire describes conversations in Hades with recently deceased imperial courtiers. The first part of the work, composed between Jan. and July 1414, is primarily a dialogue between Mazaris and Manuel Holobolos, a former imperial secretary who had been dismissed. Mazaris heaps abuse not only on garrulous, adulterous bureaucrats and corrupt judges, but also on incompetent doctors and immoral monks and nuns. Part II of the satire, written in 1415 after Mazaris moved to the Peloponnesos, attacks the various nationalities that comprised the Moreote population, including "greedy" Italians, "bloodthirsty" Slavs, "contentious" Jews, and "deceitful" Albanians. He also satirizes the rebellious local toparchs. Besides providing valuable prosopographical data, the satire contains information on Manuel's reconstruction of the HEXAMILION in 1415. S. Lampros (*BZ* 5 [1896] 63–73)

suggested that Mazaris might be identified with the monk Maximos Mazaris, who wrote grammatical canons, and/or with Manuel Mazaris, who composed a legend of St. Irene (*PLP*, nos.16121–22).

ED. *Mazaris' Journey to Hades*, with Eng. tr. (Buffalo, N.Y., 1975).

LIT. *PLP*, no.16117. Hunger, *Lit.* 2:155–58. R. Walther, "Zur Hadesfahrt des Mazaris," *JÖB* 25 (1976) 195–206. —A.M.T.

**MAZDAK**, Persian heresiarch; born Madariya? or Nisa ca.450, died 528/9 or, according to O. Klíma (*Charisteria orientalia* [Prague 1956] 135–41), in 524. The movement that took his name originated in the preaching of Zarādusht, whom Christensen (*infra*) identified as a certain Bundos who lived in late 3rd-C. Rome and then returned to Iran; Klíma, however, placed Zarādusht in the 5th C. Mazdakism attained its greatest political success through its influence on the Sasanian ruler KAVĀD and on some of his social legislation. Mazdak evidently became the head of a Mazdakite "church," and took an active part in the dynastic politics between Kavād's sons, Kāvūs and Chosroes. Simultaneously the radical social doctrines of the sect, which attacked the strict caste system and the established power of the ZOROASTRIAN clergy, brought about violent social uprisings in which the peasantry violated the purity of the social classes and the property of the wealthy nobility. This led to brutal retribution; Mazdak and the Mazdakite leaders were slaughtered and the movement was dispersed. It went underground, however, and survived the destruction of the Sasanian Empire. Many Greek historians (Prokopios of Caesarea, Agathias, Theophylaktos Simokattes, Theophanes) wrote about this movement, which they described as MANICHAEANISM without mentioning the name of Mazdak.

LIT. Christensen, *Sassanides* 316–62. Idem, *Le règne du roi Kawadh I et le communisme mazdakite* (Copenhagen 1925). *The Cambridge History of Iran*, ed. E. Yarshater 3.2 (Cambridge 1983) 991–1022. O. Klíma, *Mazdak* (Prague 1957). N. Pigulevskaja, "Mazdakitskoe dviženie," *Izv AN SSSR, serija istorii i filosofii*, no.4 (1944) 171–81. —S.V.

**MC'XET'A**, capital of GEORGIA (4th C. B.C.—A.D. 5th C.), and an important Georgian religious center. Many of its churches commemorate St. Nino's trials and miracles and her role in the conversion of King Mirian (265–342) to Christianity. A 4th-

C. (?) chapel commemorates Nino's refuge in the governor's garden. The Samt'avro (lit. "governor's residence") monastery, with an impressive 11th-C. domed cruciform *katholikon*, was built around this chapel. The Church of Džvari ("cross") replaced the large cross Nino had erected on a mountain overlooking Mc'xet'a. It is a tetraconch like St. Hrip'simē at VAZARŠAPAT and dates sometime between 586 (or 587) and the late 7th C., depending on the identity of the donor, Stephen, lord of K'art'li (W. Djobadze, *OrChr* 44 [1960] 114–27).

The church of Sveti C'xoveli (lit. "light-giving pillar") is a domed basilica (begun in 1010) that replaced at least three earlier churches; its name refers to a cedar pillar that miraculously glowed and floated into place in the first church at Mc'xet'a after originally proving impossible to move. Reliefs of bulls' heads (5th-C.?) are incorporated in its 18th-C. gateway.

LIT. R. Gverdciteli, *Mccheta* (Tbilisi 1962). —A.T.

**MEASURES**. Byz. units of length, surface, volume, weight, and time originated in late antiquity. Although through the 6th C. some measures were in widespread use (e.g., the LITRA, MODIOS, and sextarius), there was no coherent system throughout the whole empire. Rather the systems that had existed historically in the various regions were employed. A coherent system of specifically Byz. measures developed gradually in the period after Justinian I, owing to the requirements of the central fiscal system. The authorities constantly emphasized that official measures be used properly, and standard measures were frequently set up in towns and villages for public observation. From the 12th C. Italian merchants were allowed to use their own measures in the Latin quarters of cities.

Three measures were of central importance. The basic measure of weight was the *logarike litra* of approximately 320 g, the primary unit of length was the POUS of 31.23 cm, and the main measure of volume was the MEGARIKON of 102.5 liters. For measuring the surface of fields, the Byz. used measures such as ZEUGARION (yoke) and *modios* (a unit of grain capacity), along with linear measures such as SCHOINION or ORGYIA. In theory, measures formed a strict system, but in practice their interrelations varied within a wide range.