The Oxford Dictionary of Byzantium
AARON (Aaron), brother of Moses and first high priest of the Israelites, plays a significant supporting role in a number of events in Moses' life, notably those illustrated in the extensive cycle (between Ex 3:14 and Num 20:29) in the Octateuchs. An attempt to show Aaron in the priestly vestments described at length in Exodus 28 is also made in the illustrated MSS of Kosmas Israeli. In the text of which their symbolism is considered (Kos, Ind. 2:74–81). Usually Aaron is identified merely by the priestly diadem. He occasionally appears among the Prophets in monumental art as a companion to Moses, or as the bearer of the rod, considered one of the presignatures of the Virgin. In Palaiologan churches more complex Marian connections with Aaron were derived from the liturgy (G. Engelberg, DOP 21 [1967] 279–85).

LIT.: H. Dern, LGT 12–14.

J.H.L.

AARONIOS (Aaron, Aaron), Byz. noble family descended from the last Bulgarian tsar, John Vladislav, whose wife Maria was granted the title zoste Patriarch soon after 1018 and settled in Constantinople. Her older sons were involved in plots and rebellions: Presianos ca.1029, Aloumanios in 1040. The third son, Aaron, who gave the name to the lineage, was governor of Iberia (ca.1047), Mesopotamia (ca.1053), and perhaps of Ani and Edessa; his son Theodore, governor of Taros, fell in battle against the Turks in 1053/6. Another Aaron governed Mesopotamia in 1112. Seals of Radonik Aaron, strategos and doux, are preserved, but his identification remains problematic; he probably belonged to the family, since Radonik was also the name of Maria's fifth son. The Aaroniots were in double affinity with the Komnenoi: Isaac I married Maria's daughter, Catherine, and Alexis I married the grand-daughter of Theodore, Irene Doukaina. In 1107, however, the Aaroniots were exiled for participation in a plot against Alexis I. Theophylaktos of Ohrid dedicated two epigrams to a certain Aaron whose relationship with the lineage remains unclear. After Alexios I's reign, the family became obscure; Isaac Aaron from Corinth, interpreter at Manuel I's court, apparently did not belong to the aristocracy. In 1195 Alexis Aaron was ambassador to Russia. The Aloumanios belonged to this lineage. (See genealogical table.)

**ABASIA**

ABASIA. See Archasia.

**ABBASID CALIPHATE** (750–1258), ruled by a dynasty whose members were descendants of the uncle of Muhammad, al-'Abbas ibn 'Abd al-Muqitl ibn Hāshim. His great-grandson Muhammad and his son Ibrahim prepared the revolt in Khurāsān against the Umayyad Caliphate. Although the Umayyads captured Ibrahim, his brothers Alī, 'Abbas, and Abu Ja‘far energetically continued the struggle. Proclaimed caliph in 749, Alī 'Abbas became known as al-Saffāh, “the Bloody.” His brother, Abu Ja‘far al-Mansūr, made Baghdad his residence. The 'Abbasid dynasty counted among its most illustrious caliphs Hārūn ar-Raṣīl. The dynasty weakened after Turkish mercenaries became important in the caliphate of Mu’tasim in the 880s, and the Mongols under Hulagu destroyed it at Baghdad in 1258. (See table for a list of 'Abbasid caliphs of Baghdad.) A few of the 'Abbasid family escaped to Egypt, where one became nominal caliph under the name of al-Muntasir. The last 'Abbasid caliph was al-Mutawakkil, who surrendered all civil and religious authority to the Ottoman sultan Selim I in 1517 and died in 1538.

The early 'Abbasid caliphs, culminating in Hārūn, showed zeal in fighting the Byz. The last major campaign by an 'Abbasid caliph against Byz. occurred under al-Mu'tasim in 878. Yet there were important cultural contacts, including embassies in which such scholars as Phédrus and John VII Gromatrikos participated. These contacts led to exchanges of information and copying of MSS on mathematics, astronomy, astrology (esp. in the caliphate of al-Ma'mūn), literature, and music (and probably musical instruments, such as water organs). This intercourse probably reached its zenith in the 9th-C. Muslim geographers (see Arab Geographers) who wrote important descriptions of Byz. during the 'Abbasid caliphate. The deterioration of central authority in Baghdad reduced Byz. diplomatic contact with Baghdad and increased it with the border emirs.


**ABBREVIATIONS** (sometimes called compendia), found in inscriptions, papryri, and MSS, were frequently substituted for words, syllables, or the ending of words or single letters to save time and space. Sometimes the abbreviations include recognizably Greek letters, usually in ligature; more commonly they are composed of a variety of strokes and dots, similar to modern shorthand. The breathings and accents are often included. A particular kind of abbreviation is the nominum sacrum, first used for Christian sacred names in papyri and uncials, MSS, for example, XC for ΧΡΗΣΙΟΣ. In monular MSS from the 9th C. onward, the nominum sacrum occur in nonbiblical contexts also (e.g. anthophor, patet), even for compounds like parthenarche or philotrophos. The abbreviations for endings in book script are sometimes identical with elements from tachygraphy. Monograms sometimes use an abbreviated form of a name.

Lei. T. W. Allen, Notes on Abbreviations in Greek Manuscripts (Oxford 1884); F. Amelung, Die Formelversätze in der griechischen Kaiserzeit (1997); I. R. F. James, 'Abbreviation in Early Christian Egypt' (London 1978) 46-58; A. Paepcke, Nominum sacrarum in the Greek Papyri of the First Five Centuries A.D. (Leiden 1959); Deventer, Monu-

**ARCHASIA** (Afroporia), northern portion of ancient Colchis bordering on the eastern shore of the Black Sea. In the 4th C. Archasia became part of the kingdom of Lazica; it probably developed only in the 6th C., even though Theodoret of Cyrus mentioned its existence in 243. Similarly, though the Arabic version of Agathanghelos claims that Archasia was christianized at the order of St. Gregory the Illuminator, the surviving Armenian version lacks this information, pointing again to a post-6th C. date.

Byz. became familiar with Archasia during the late wars of the 6th C. when they built the fortresses of Starostavros and Piṉitus (mod. Piundia); a large proportion of Byz. eunuchs were said to have come from this region. The empire maintained some sovereignty over this area from the period of Justinian I to that of Heraclius and of the Arab invasions, when power passed to the native Archakhatė and its successors, who assumed the title of kings of Archasia. Under them, in the 9th C., they expanded their territories toward western Siberia (Kartli) until checked by the Bagratids of Tao in the 10th C. In 909 Bagrat III, son of Gorgun, archasopetates of Kartli, inherited Archasia through his mother Guranduz Archabzade. Although Basil II prevented his inheriting from his adoptive father David of Tao (903), in 1000, Bagrat received the title of kalluxolopetates from Byz. His inheritance of Kartli from his natural father in 908 joined the crowns of Abaschia and Kartli to form the first united kingdom of Georgia.


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**'ABBAD-MALIK,** son of Marwan I; Umayyad caliph (679–705); born 675/6, died 9 Oct. 705. Campaigning already at 16 under Mo’awiya, 'Abd al-Malik was a determined foe of Byz. throughout his reign. He particularly aimed at eliminating Byz. influence in the caliphate. Arabs replaced bureaucrats of Greek descent, Arabic became the official language, and coins were minted without Greek inscriptions or Byz. images. After his accession, internal opposition, the invasion of Armenia by Byz. led to the displacement of the Marzobas and compelled him to renew the agreement that had been made between Constantine IV and Mo’awiya. The ten-year treaty, signed most likely in 698, required Justinian II to withdraw the Marzobas from Armenia and 'Abd al-Malik to pay a weekly tribute of 1,000 solidi, one horse, and one slave, and stipulated that the revenues from Cyprus, Armenia, and Georgia be shared equally. During this period 'Abd al-Malik probably received Byz. help in building the Dome of the Rock in Jerusalem.

In the early 690s hostilities flared. Although Theophanes the Confessor (Theoph. 305, 8-21) blames Justinian for attempting to recapture Cyprus and refusing to accept 'Abd al-Malik’s new coinage, the aggressor was likely 'Abd al-Malik, who eliminated his final domestic rival and in 699 and 696 had won the appearance of Christ’s image on Justinian’s own coinage. His brother Muhammad defeated Justinian in 695, as a result of the desertion from the Byz. ranks of Nourouls and his Slavic troops. 'Abd al-Malik’s son, 'Ubayd al-îlāh, invaded Armenia and captured Theodosiopolis in 701, and in 702 Muhammad attacked Armenia IV and took Marttropolis. Despite a Byzantine invasion of Syria, 'Abd al-Malik had effectively subdued Armenia by 705. During a conflict in fighting the caliph reportedly allowed Tiberoius II

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to repatriate Cypriot captives and repopulate Cy-prus with them. He also attacked Byz. lands in the West; armies sent from Egypt in 654–68 captured Carthage (see John Patroklos) and ended Byz. control of North Africa.

‘ABDISHO’ BAR BERIKâ, or Ebedjesus, a poly- marth monk, Nestorian metropolitan of Shba (Ni-lbu) and Armenia, and prolific writer in Syriac; died 1318. ‘Abdisho’ composed influential works of biblical commentary, theology, and liturgical poetry. For the Byzantinists, his most important writings are the List of all the Eccelestined Writers and the Collection of the Syriac Canons. The former is a bibliography of church books, mora-
tically composed and arranged in four parts: books of the Old Testament, books of the New Testament, books of the Greek fathers, and books of the Syrian fathers. The Collection of the Syriac Canons, in the form that goes back to ‘Abdisho’, bears the name Nomocanon and is a systematic presentation of the church laws; the first division gives laws affecting lay persons; it is followed by a second part containing laws dealing with church organization and the clergy. Some MSS also include a Syriac version of the Apostolic Canons, and the canons of the synod of the Nestorian Anostisimos Timothy I (780–823).

ABRIKSIUS, ABBAS (1922–2011), OBE, DC, was a pioneer in the field of cybernetics and artificial intelligence. He was a key figure in the development of early computing systems and was instrumental in the creation of the first artificial intelligence program. His work laid the foundations for modern computer science and artificial intelligence.

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ABRAHAM (Abraham), or Abraham, is the patriarch of the Israelites and the father of Isaac and Jacob. He is considered the father of all believers and is a central figure in the Jewish and Christian religions.

ABRAMS, ALVIN A., is a renowned architect and urban planner known for his innovative designs and contributions to the field of architecture.

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A. K.

ABRAM (Abraham), Old Testament patriarch (Gen II–XXV). In patristic literature Abraham was interpreted as an ideal of asceticism and obedience to God; his departure from Canaan indicated the necessity of purification in order to achieve the Promised Land. He is said to have lived 175 years in khet us, priests, and judges, and his demise is described in an apocalyptic Testament of Abraham.

From the early period, Abraham appears in a number of scenes, such as the Pharaohs. The most popular seems to have been the Sacrifice of Isaac (Gen II:II), found already in the Synagogue at Dura Europos and included in the Commemoration animae. The dramatic nature of this scene was explored, for example, by Gregory of Nyssa, in texts that imply familiarity with an image (PP 45:77:27). This text was cited in support of holy images in the Second Council of Nicaea (325: 15-22). John Chrysostom (PP 44:72: 29-35:8) and others emphasized that Christ was both the beloved son (like Isaac) and the sacrificial lamb. These eucharistic conceptions were sometimes expressed visually, as at St. Vitale in Ravenna. Narrative cycles of Abraham's life are found, notably at St. Maria Maggiori in Rome (324: 40, in 352), and at the later Kosmas Indikoplesites and Octavee MS, which may derive from earlier sources. Christ's parable of the two sons (Lk 15:11-31), provided Abraham with a place in the New Testament illustration, notably on the iconography of the Last Judgment. On the basis of his correspondence, St. David of Thesalonike was described by his 8th-C. biographer as a new Abraham (vita, ed. Rone, 11:5, 11:28-28).

ABRAMOS, JOHN, astrologer and astronomer; b. Constantinople and Mytilene, 1575-90. Abramos (Abraamo) practiced magic and cast horoscopes on behalf of Andronikos IV and his son John Giun, in quirk with John V and Manuel II. His most important role was as the editor of texts of classical astrology; the author of treatises on astral influence, astrology and the Phoenician tradition of Theon Meteorites, Niketas Geoy and Isaac Ayvpopos, Abraham followed the Islamic tradition of Gregory Choniades, George Chrysokokk and Theodore Melitenites, and as the founder of a school in which these activities were continued until ca. 1410. His successors were Eleutherios Zebelnos, also known as Eleutherios Elias (born 1543), and Dionysios (PLT, nos. 612, 5443). A number of MSS of astronomical, astrological, medical, magical, and rhetorical content produced by Abramos and his school survive. They produced editions of Ptolemy, pseudo-Ptolemy, Heroniatou or Thebes, Olympiodoros and Alexannder, and Rhetorrius of Egypt. These editions are characterized by changes in both the grammar and the order of the presentation of the technical material of the original texts, and by the insertion of extraneous material into them. These MSS also contain some examples of Greek translations of Arabic astrological texts, notably the Mysteries of Abi Mas'ar and the Introduction of Ahmad the Persian.

In 1596 Abraham wrote a treatise on the connotations and oppositions of the sun and moon based on the New Tables of Isaac Arguros, but criticized his source because he followed Ptolemy rather than the later Kosmas Indikoplesites and Octavee MSS, which may derive from earlier sources. Christ's parable of the two sons (Lk 15:11-31), provided Abraham with a place in the New Testament illustration, notably on the iconography of the Last Judgment. On the basis of his correspondence, St. David of Thesalonike was described by his 8th-C. biographer as a new Abraham (vita, ed. Rone, 11:5, 11:28-28).

SCIENCE. Le Testament grec d'Abraham, ed. F. Schmidt (Tubingen 1936).


J.J.L.

ABRITUS (Abrius), late Roman city at Hisarik near Ruse in northeastern Bulgaria, where in 251 Decius was defeated and killed. The city continued to exist despite successive invasions until the end of the 6th c., when the Avars attacked it. In the 7th c. it became a Bulgarian settlement was established on the ruins of the Roman city, but it was abandoned in the late 10th c. as a result of an invasion by the Tatars of the Golden Horde.

Excavations since 1953 have revealed a city built on the typical Roman grid pattern, with Ionic colonnades along the principal streets. Many statues, reliefs, mosaics, and inscriptions bear witness to the prosperity and culture of Abritus in Roman times, but little is known of the Bulgarian site.


ABU AL-FIDÁ', more fully Ismã'il ibn 'Ali Abi a-Abi al-Fidà', Syrian scholar-prince related to the Ayyubid rulers of Hamah; born Damascus Nov. 1273, died Hamah (Empire) 27 Oct. 1331. A man of wide-ranging military and political experience, he participated in the campaigns against the Franks and established a political position in Hamah (1299), becoming governor in 1310. Invested as sultan of Hamah in 1340, he retained the title until his death. A generous patron, he was also esteemed for his poetry and learning. He may have known some Greek; he was certainly interested in Byz. affairs and Greek culture, about which he sought information from travelers and pilgrims.

His two extant Arabic works, though largely derivative, remain useful. The Concise History of Mankind, a universal history based on Ibn al-Attar, ends with the memoirs of Abu al-Fidâ' (1273-1331). Though preoccupied with the Franks, he broached the Seljuks, Seljuk Turks, and Mongols, he discusses developments in Ar- menia and Cappadocia in the Palaiologan period, provides valuable details on the social relations between Christians and Muslims in Asia Minor, and recounts the fall of Rhodes to the Hospitalers in 1308. In his descriptive geography, Survey of the Countries (written in 1283), material on Syria includes well-informed personal observations. For Byz. lands, he relies on eyewitnesses for the topography and monuments in Syriac, some of which he made copies. On the other hand, he undertook a study of the capitals of Asia Minor, and possibly details on Byzantine administrative geography.


ABU BAKR (Abu Bakr as-Siddîq), first caliph and successor of Mohammad, Abu Bakr's armies scored major early successes against the Byz., including the battles in the Arabah (May 633) and al-Farât or the camp of Areopoli (Ar. Mab, mod. Rabba), and at Dhiban and Ajnayn (July 634), as well as the occupation of much of the land east of the Dead Sea; in his lifetime the Muslims seized Transjordan and southern Palestine from the Byz. Abu Bakr skillfully selected his generals and directed them from Ma'dina, but did not personally fight against Byz. armies or visit conquered Byz. territories or towns. He possessed great leadership qualities, which contributed significantly to the consolidation and advance of Islam. He also showed a sense for military strategy and operations, although Heraclius and contemporary Byz. commanders probably did not consider him a serious opponent. His motives and calculations concerning Byz. can only be inferred, for no contemporary source details his decision to invade Byz. Syria. The invasion of Iraq also took much of his attention. Most scholars now accept the historicity of his caliphate, which other sources have questioned.


ABU FâRAS, more fully al-Harith ibn Safî al-Hamdanî da Thalûtî, Arab prince, warrior, and poet; born Iraq 942, died Syria 4 Apr. 486. His mother was the daughter of the great Abu al-Farab's death in 939, he grew up under her care and the patronage of his Hamdanî cousin Sayf al-Dawla at Aleppo. He participated in several expeditions against Byz. and was wounded and captured by Theodotos Phokas. Kept in chains at Charsianon, he later enjoyed princely treatment in Constantinople, was then recalled to Constantinople, where he was a general of the army of Michael III. While governor of Manbij, he was killed during his unsuccessful revolt against Sayf al-Dawla's son.
ABÚ MÍNÁ, famous Early Christian settlement (the ancient name is unknown) and pilgrimage center in Marzili, west of Alexandria, where the underground tomb of St. Menas was venerated from the late 4th C. onward. The inner core consists of a large square, with xenodochia on the north and churches on the south. The monastery over the saint's tomb is one of the most important of the churches. Its earliest foundations date from the late 4th C.; enlarged several times, it was rebuilt under Justinian I as a tetracanchon. To the east is a large transept basilica (early 6th C.), to the west a baptistry. At the south rear lies a unusual semicircular structure which probably held incubation rooms for sick pilgrims. There are also two baths within the town, colonnaded streets, and many private houses. Other church have been found in the environs of Abu Miná. A basilica to the north is a very regular building early maroubra, closely connected with a residential quarter that perhaps served as a residence for non-Chaldean monks. A church to the east, another tetracanchon, is surrounded by several houses for anachores. All churches and official buildings were built of local limestone. For their decoration extensive use was made of marble spolia from destroyed buildings in Alexandria. The famous Menas crosses were produced as pilgrim souvenirs at Abu Miná from the early 6th C. onward.

During the Persian invasions of 616–20 Abu Miná was almost abandoned. It was rebuilt only modestly afterwards. After the Arab conquest (639–42) the town, which was formerly Chalcedonian, came into the hands of the Coptic patriarch and was probably at the time of the Coptic patriarch Michael I (743–68) the metropolis was rebuilt as a five-noded basilica. The site was finally abandoned after the 10th C.

ABDYKOS (Αθήναι), an official in control of navigation. The name is evidently derived from Abveys and originally designated the inspector of sea traffic through the Hellespont. Athweiler suggests that he was a successor to the archon or kormen of the Strati (τοικτα) or of Abydos, known from an edict of Anastasius I, from Prokopios, and other sources. The term later acquired a generic meaning; abdykov of Thessalonike, Ainos, Crete, and Epirus are mentioned on seals. His function could be combined with that of kommerkarios. A military rank on the staff of the prograndatou to plomoni, abdykov was equivalent to, and commonly replaced, the rank of kormen. It remains under discussion whether the abdykov was the same official as the paraplytov of Abydos mentioned frequently on seals. Abdykovs are attested until the early 11th C.

ACADEMY OF ATHENS, a school of higher education, claiming descent from Plato's Academy, which preserved the traditions of Neoplatonism. It flourished in the 4th C. and attracted both pagan and Christian students, including Boil the Grammarian, Gregory of Nazianzus, and Julian the Apostate. Students formed close groups around their teachers, and fights between different groups were common. By the end of the 5th C. and in the 6th C. the Academy had acquired a predominantly pagan character with such teachers as Plutarchus, Syrianus, and the philosopher Proclus. The teachers emphasized the importance of ancient traditions and the role of the "divine philosopher" as opposed to the "tyrant." After the death of Proclus (465), Alexandria briefly evolved into the leading center of philosophical study, but at the beginning of the 6th C., under Damaskos, the Academy again became the most influential pagan school. Malalas (Malalas, 451–61; 516–18) records that in 529 Justinian I forbade the teaching of philosophy and law in Athens, but some teaching continued there. Circa 532 leading philosophers from Athens emigrated to Persia; disappointed in Constantinople, they turned not to be an ideal philosopher-king, they came back to the Byz Empire. Damaskos, however, returned not to Athens but to Eme Sira in his native

ACIIJUO| 9

ACANTHUS (Greek Ακανθός), classical Greek term for a perennial plant, common to the Mediterranean, whose leaf form inspired decorative motifs in architectural sculpture, particularly the Corinthian capital. In the 5th and 6th C., the traditional, naturalistic form of the acanthus was modified by flattening the leaves against a deeply undercut ground arch, creating a lazy texture of light and dark, solid and void, punctuated by deeply drilled points (Grabau, Sculptures I, pls. XIX–XX). The organic Roman form thus became an abstract motif used as an element of overall pattern. "Wind-blown" capitals of the 5th C. preserve the naturalistic treatment of the leaves but twist the entire form, denying its mass. The motif was further applied to a wide range of architectural features—imposts, blocks, capitals, entablatures, and archivols. The acanthus remained an abiding decorative form in sculpture and other media. Delicate, lacy fronds decorated triumphal arches and buildings. 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ACCLAIMS, APOTROPIC, words or phrases expressing religious conviction in brief, explanatory form, often found on amulets. At first simple utterances of shared religious feeling, such acclamations lent themselves naturally—because of the frequency with which they invoke the power of the deity—to eventual apotropic use; for instance, praise of God invokes his aid against demons. Some (e.g., Hymn, "health") are little more than banal expressions of good luck, while others (e.g., Hlei Theos lou theon to kaka, "One God conquering evil") are more specifically directed against evil spirits. The roots of Christian apotropic acclamations lie in the ceremonial protocol of the Hellenistic and Roman imperial courts, for example, the TRAIACUS (Hagnos, Hagnos, Hugio), which appears frequently on amulets of the 3rd through 7th C.

ACCLAIMS. See Akedia.

ACCLAMATIONS (sing. εκφώνησις, παλαιφώνησις). Cadenced unison shouts, which applauded or criticized magnates and esp. emperors, characterized Byz. public life. Against the silence attending the emperor's appearances or the reading of his words, acclamations manifested popular respect and support. Thus, acclamations by the army and people formed the key consensual act in an imperial coronation. Acclamations at public meetings (church councils) were increasingly written down, painted, or inscribed in public places in the 4th–5th C. and developed their own iconography. Chants or loyal petitions improvised at the circus offered Byz. crowds a rare channel of communication with their rulers; acclamations concerning pro- vious officials were forwarded to the prince as evidence of public opinion (Cod. Theod. 1. 1.66).

Acclamations grew more complex and formalized as the factions orchestrated their performance. The 9th- and 10th-c. acclamations of De ceremenio show uniformly obsequious texts performed at every ceremony by imperial employees under the supervision (Mc Cormick, Eternal Victory 223–25). This elaborateness and professional performance pushed acclamations toward political poetry and culminated, for example, in Theodore Prumarosos. The army and public continued to voice shelter, more formulaic shouts, like those appearing on coins (e.g., DOC 3.1.177), as responses to the factions' acclamations and esp. to demonstrate loyalty in crises. Users supposedly extolled them by force (John Mauropos, B 1.256). Given the political inaccessibility to the public branch of the family intermarried with the Palaeologoi and Tocco families.

The Acclamations in the modern, known from occasional, isolated cases, included fields, vineyards, meadows, forestland, etc. The documents list the patrois who were attached to the land, as well as their animals, and enumerates the rental payment owed by each peasant, usually in cash.


ACDIDIE. See Aeria.

ACHAIA (Ἀχαΐα). The toponym Achaia has several meanings in the Byz. period.

1. It was a late Roman province embracing the Peloponnese and central Greece south of Thera- mylia, identified by Hiero palateas with Hellas and eroded with 79 cities. The capital was Corinth. Under Docielion, Achaea was part of the diocese of Moesia, but it was later transferred to Macedonia under the praetorian prefect of Illyricum. Most of the province (with the exception of its western parts) was eventually included in the theme of Hellas. The ecclesiastical province of Achaia survived, but presumably designated only the Peloponnese; Patras is listed as its metropo- litan see from the 8th or 9th C.

2. In a general geographic sense, the term refers to the southwestern Peloponnese, whose main city was Patras. Aside from a narrow coastal strip along the Gulf of Corinth, Achaia is mountainous and sparsely populated. Among the churches of the region is the Panagia at Menitaina, a timber- framed basilica, dated to the mid-10th C. (A. G. M. Archaeologia Analecta Athenæ 17 [1894] 91–92).

3. Achaea was also the name of a Frankish prin- cipality founded in southern Greece after the Fourth Crusade (see Achaia, Principality of).

ACHAIA, PRINCIPALITY OF, sometimes called the Principality of Moria (to be distinguished from the Byz.-controlled despote of the Morea), the Frankish territory in the Peloponnese ruled by the princes of Achaia from 1205 to 1450. In the aftermath of the Fourth Crusade and the Latin conquest of Constantinople in 1204, two Frankish Crusaders, William I of Champlitte and Geoffrey (I) Villehardouin, seized control of virtually the entire Byz. Peloponnese and became the first two princes of Achaia. The Frankish principality reached the peak of its power under William II Villehardouin, who fortified castles at Mistra, Maira, and Monemvasia. After William II was captured by the Byz. at the battle of Pelagonia (1295), however, and forced to cede the castles to Emp. Michael VIII Palaeologus, the Byz. regained a foothold in the Morea. During their remaining 170 years of empire, the Byz. gradually reconquered the Peloponnese, until finally bringing an end to the principality only 30 years before the despotate of Morea fell, in turn, to the Ottomans. Both the Western and Greek versions of the Chronicle of the Morea are important sources for the first century of the principality. The French conquerors imposed a feudal sys- tem upon their new territories. The prince of Achaia was nominally a vassal of the Latin em- peror of Constantinople; in reality, however, he controlled more territory than his suzerain and was supported by a larger army. His chief resi- dence was Andravida. The prince had the right to mint coins, which were produced at the active mint of Clarenza (see Chlemonts). The prince's authority was limited by the power of his barons, who were considered his vassals, they had private armies and built (or restored) castles throughout the principality at such sites as Old Navarino, Kyperassia, and Karytaina. After Achaia became a dependency of the kingdom of Sicily in 1267 and after the death of William II in 1275, many princes of Achaia held the title only nominally and rarely, if ever, visited the Peloponnese. The French settlers who controlled the countryside were their Greek subjects, who sometimes preferred the tol- erant French rule to Byz. administration, but were
to relinquish their Orthodoxy. A Latin ecclesiastical hierarchy was established with the principal archbishop at Patras, subordinate to the Latin patriarch of Constantinople; Greek priests came under the jurisdiction of Latin bishops. (See table for a list of the princes of Achaia.)


ACHEIROPOIETOS CHURCH. The Church of the Acheiropoietos (aka Agios Oronos) in Thessalonike is so named because it housed a miraculous icon (see ACHEIROPOIETOS) of the Virgin Hodegetria (A. Xympopoulou, Hollo s of the MSS of the Byzantine and the Latin Church, London 1968). The church was expanded in the 19th century. The nave and aisles are screened off from the nave by high stoneworks, there are galleries above the two side aisles, and the outer narthex was flanked by towers. However, the oldest of the churches still standing in the city, it was probably built between 450 and 470 bricks from the facade of the building have been dated to 50-450 by W. Vickers, Byz 11 (1972) 285-294, and the mosaic of lards, chesses, and crosses in the softs of the nave arcade in the church are assigned to the period 450-600. (Ch. Bakirtides in Aphairema st. P. Palaiologou (Thessalonike 1953) 210-213.)

ACHEILLES ("Achileis"). A river, according to Skyl. 209-205, a fortress near Anchialos where Symeon of Bulgaria won a decisive victory over the Byz. on 20 Aug. 917 (in Skil. 6 Aug.). The Byz. army, commanded by Leo Phokas, domsoklas ton askelon, was accompanied by the fleet under Romanos I Lekapenos. Romanos headed for the mouth of the Danube, where he expected to Peccheneg auxiliaries; the Serbian prince Peter was also expected to join the Byz. Symeon launched his attack before these forces could unite. Skylitzes (Skil. 209-205-207) provides two explanations of the defeat. According to the first version, Leo Phokas’s horse bolted and returned riderless to camp, causing the soldiers to think that Leo had fallen in battle. The second version recounts that Leo was pursuing the Bulgarians when he heard a rumor that Romanos Lekapenos had diverted to Constantinople in order to seize the imperial power; immediately Leo headed for camp to learn the truth. Whatever the cause, the Byz. were routed, many commanders were killed (including Constantine Leps), and Leo barely escaped to Messembria.

LIT. Charkot, Bt. 11-368-391. Runciman, Romanus 295-348. A.K.
Achilles Tatius (Ἀχίλλης Τάτος), author of the novel Leucippe and Cleofa and, according to the Sources, other works of varied scope; born Alexandria, fl. end of 2nd C. The Sources also state, almost certainly incorrectly, that he became a Christian and a bishop. The romance, in carefully wrought prose with many epigraphs, is narrated throughout in the first person; it relates the lustful adventures and dramatic separations (by pirates, shipwrecks, false deaths, and so on) of the hero and heroine before they can be reunited and married. A papyrus roll of the 9th to 10th C. containing the romance is being edited at the university libraries of Duke and Cologne (W. H. Willims in XVII Congress International of Papyrologia [Naples 1961] 163-66). Despite reservations about the romance's moral qualities (see, e.g., Photios, Bibl., cod. 85; Pfeil, De Charite et Leucippe antiqua, 1921), the novel seems to have maintained an intermittent readership, perhaps because of its potential for allegorical interpretation in terms of the salvation of a Christian soul as well as its Attic prose style. When in the 12th C. novels began to be written once more, that of Achilles was taken as a model by Eustathios Makarinos (Kritos, used by Theodore Prodromos, and quoted in the Grottefertana version of Digenes Akritas.

Achim Ben Siren (Achim 6 rivol Xiyog), author of the longest and most important Byzantine dreams, Achim is the pseudonym of a Christian Greek who used in his onomastics widely divergent sources: Arabic (N. Bland, JRAS 16 [1856] 118-21; M. Steinschneider, ZDMG 17 [1859] 237-44), Byz. (dream books of Astruporphos and the prophet Daniel), late Roman (Artemidorus, 2nd C.), and his own dream material. The pagan material, particularly in the first 4 chapters, has been reworked to conform to Christian orthodoxy. The treatise is dedicated to the "protopsychos Ma'min," the caliph of "Babylon," whose dioscracide interpreter Achim purports to be, and contains the interpretations of hundreds of dreams symbols attributed to Persian, Egyptian, and Indian seers. These attributions, patently false, are a scheme to project cosmopolitan erudition. The date of composition lies somewhere between 813 (the year of ascent of Caliph Ma'min) and the early 12th C., when the dream book appears in the marginalia and text of two MSS (D. G. Gigli, Prometheus 4 [1978] 85-96, 173-88. S. M. Oberhollenzer, BZ 74 [1981] 580f.). The name Achim also appears as the author of an astrological treatise, datable to the end of the 8th or the beginning of the 9th C. (E. Ries, RE 1 [1894] 248).

Achyratos (Appiani, Lat. Exeter), fortress of Myssia overlooking the Maestus River in northwestern Anatolia, near modern Balkisir. First mentioned in 812 as a village by Theodorus or Stroukos, Achyratos became important only in 1139, when John II Komnenos made it a powerful and strategic fortified city to assure control of the region and its roads. Achyratos was then a bishopric, under Kyzentes, and, in the late 12th C., an ecclesiastical metropolis. At that time, it apparently became the center of a separate civil province. After Latin occupation in 1204-20, Achyratos was a major Laskarid fortress. Although strengthened by Michael VIII in 1282, it barely survived the siege of the Seljuk Turks in 1261, was temporarily reconquered by the Catalans in 1264, but fell to the Turks of Karas after the fall of Constantinople.


Acta Archelai, anti-Manichean document in the form of a dissertation disputing, on the Christian side, Archelaus, bishop of Karshawa in Mesopotamia (ca. 270), and for the Manicheans Turbo and Maxx Malakhvai. Although the dispute is certainly not historical, the text contains authentic documents and genuine tradition concerning Manichaeism. The text was written before 530 by an otherwise unknown Hegemonos and was cited by authors such as Euphemi and Sabas. Only a few fragments of the original Greek version survive, but the full text exists in a defective Latin translation.

ACROCYCLES (ακροκύκλοι), a composition in prose or verse in which the initial letters of each section form a word, phrase, or alphabetic sequence. Acrocycles are regularly found in hymns, both kondakia and kanones, where the first letters of each kondakia, or verse, are linked to form the author's name (e.g., τὸν Πατρῴον, an indication of the subject matter (e.g., έος τον Συνεδρίον Μοναστηρίον), or to make an alphabet (as in the Akathistos Hymn); letters can be doubled to allow the text to expand (e.g., τον Χρυσοσκηπτονυμιαν) and some phonetic spelling is permissible (e.g., τουρία). Alphabetic acrostics link chapters and entries in the glossology (see Gmeiner) and Mirrors or Princes, hortatory works to which are related a series of shorter penitential alphabets in prose and verse and in the vernacular as well as in the learned languages (Krumbacher, GBL 717-20). Acrocycles are found in secular and ecclesiastical and in the name of the recipient (e.g., in the works of Dioskoros of Arisocratia). Alphabetic acrostics are also used for love songs, as in the Erotymologia.

Acrocorinth. See CORINTH.

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 ACTIONS (ἀπώτατον). Under the classical formulary procedure of Rome, actions were written statements of grievance (formulas) that were allowed to the parties by the praetor on the basis of their descriptions of the conflict, so that they could bring their lawsuit before the judge. The substantive claims set forth in this formal statement were closely connected with the relevant obligation; as a rule every obligatio had its own actio and, inversely, where there was no obligatio (see Pacta) there was no actio. With the elimination of the formulary system in 342 (Cod. Justin. II 57.1), the procedural aspect of the action became irrelevant. Action became the name for the substantive claim (obligatio) that a plaintiff brought against a defendant. The name of the action had to be mentioned in the first sentence of the plaintiff's written statement. Consequentiy, lists were compiled of the names of actions; of these, only the work De actionibus from the 6th C. has been edited.

Actions in the Post-Justinianic Period. The Byz. developed a detailed system of classification of actions (e.g., Synopsis Basilicae A 14.3). In charters, however, the term (which is common) has a vague meaning of "claim," with the connotation of an illegal procedure. It is used primarily in formulas assuring legal protection for a buyer or grantee against the seller (Marcus) or a third person who was thus prohibited from initiating any claims concerning the transferred object (e.g., Tract. 11, nos.19-20; Xézopou. no.94, etc.). A document of 1377 (Laora 5, no.1168) describes a nomos as a document (with no further definition) by which the plaintiff could be protecting the named; the plaintiff then dropped the claim, refusing to turn to "any Christian aget" in order to assist them, and she then subsequently guaranteed the protection of the Byz. There is a difference between the elaborate categorization of actions in legal texts and the simple interpretation of the agetiin documents as a claim in general.

ACTOR. In Roman law actors (Lat. actores) and mimices were considered as belonging to an infamous profession and were classified with those whom the emperor expelled from the army for shameful behavior (Dегiщ. 3.11.3). Despite the defense of actors by some intellectuals (e.g., Ambrosius, Libanius, Choricius of Gaza), this negative attitude toward actors prevalent in Byz. clerics were forbidden not only to participate in performances, but even to hear about what was going on. Several decrees, ecclesiastical and civil, related the activities of Paulus, who labored more than any other; Chrysostom completes his work with a panegyric of Paul. Chrysostom's interpretation of Acts is permeated by his ethical ideals of poverty over wealth and pious ignorance over pseudosophy; he uses his material for attacks on theatrical performances, on the other hand, emphasizes Chrestological problems. Referring to Chrysostom, Didymos (PG 35:1621B) discusses the contradiction between Chrysostom and Paul in the story of the miracle on the road to Damascus. The contradiction is resolved by pointing out that in one case the text states that his companions heard Paul's voice, while in the other they saw only the light and did not hear the voice of the Lord. Lections from Acts (both with the Epistles) formed the liturgical book called the Praksitopolos. Several apocryphal acts described the exploits of individual apostles.

ACTS. Illustration. Illustration of Acts is rare in Byz. art. In monumental painting, only the scene of the parable in the narthex at Dece (14th C.) in Serbia bears a resemblance. Rather than episodes from the biographical cycles, such as the scenes of Peter and Paul at Monreale. Only two MSS of Acts—both 14th C.—contain anything more than a faint papretia of his author, Luke: Paris, B. gr. 102, fol. 79 (see Kesler, Ilfara), has a grid of four scenes—Peter and John at the Beautiful Gate, the martyrdom of James, Peter liberated from prison, and the stoning of Stephen—and Chicago, Univ. Lib. 995, preserves 13 of its original 19. The earlier Sacra Parallela contains 17 vignettes illustrating episodes from Acts. These four monuments, though chronologically diverse, reveal consistencies in the selection and interpretation of subject matter that occur also in byzantinizing cycles from Italy and indicate that a coherent Byz. tradition of Acts illustrates the Gospel text. It was extensive, settling on the end of the 8th C. As the complete comment, by Theonikel. of Chilid, drawn up that of Chrysostom. Other commentaries are known in fragments from catena.

Chrysostom highly appreciated the book of Acts: it is not less beneficial for us, he says (PG 60:1513), than the Gospels, since it demonstrates the realization (ergon) of what was prophesied by Christ and presented in the Gospels. The book, he continues (55:15:16), related the acts of Paul and he labored more than any other; Chrysostom completes his work with a panegyric of Paul. Chrysostom's interpretation of Acts is permeated by his ethical ideals of poverty over wealth and pious ignorance over pseudosophy; he uses his material for attacks on theatrical performances, on the other hand, emphasizes Chrestological problems. Referring to Chrysostom, Didymos (PG 35:1621B) discusses the contradiction between Chrysostom and Paul in the story of the miracle on the road to Damascus. The contradiction is resolved by pointing out that in one case the text states that his companions heard Paul's voice, while in the other they saw only the light and did not hear the voice of the Lord. Lections from Acts (both with the Epistles) formed the liturgical book called the Praksitopolos. Several apocryphal acts described the exploits of individual apostles.

ACTS, DOCUMENTARY. ACTS, DOCUMENTARY, documents of a formal nature, preserved in original or in copy, and varying according to their author and the nature and importance of the question they concern.

Physical Characteristics. Normally acts were written on Papyrus, parchment, or paper in black or brown ink; emperors (and later despotai) used purple ink for their signatures (and for some other words, for example, in CHRYSOSTOMUS); the HERASTAKROTAR and CAESARS used blue ink, the PROSTANTIA AND green ink. Purple parchment, use of gold or silver ink, and documents with miniatures (12th, 14th C.) or with decorated initials (11th C.) are rare. The script varies. In the 10th-11th C. a notarial script is typical of official chanceries. Normally acts were written in Greek; the language varies from moderately educated (chanceries) to popular (some private deeds). Letters of foreign relations were written in other languages (above all in Latin) or were accompanied by translations (few mentions of cryptographic or coded letters survive). The contents of the documents were guaranteed by the hand of the author, as is equally clear in the records at the bottom, or by his protase, i.e., writing his name at the top of the document; if the authority was illiterate, protase and subscription could be replaced by a town crier, i.e., an autograph cross in the quarters of which the notary wrote the author's name and titles. Some public documents and most private ones bear also the signatures (autograph, if possible) of witnesses, and, if one took part, of the tabellum or tabularium (see NOTARIES) who signed them after them. In some cases, the transaction was further confirmed by the signature of a bishop or an official, literally with the hope that the work for the documents would re- ceive public fides. The authenticity of the document was also guaranteed by a seal, hanging from a string of variable value and color at the bottom of an open document or securing a folded one; if so the seals were made of gold (only the emperor), of silver (rare: some despotai), lead and wax (general use, even in chanceries and despotai). Several other notations also survive; their interpretation is not always clear: recognition that the contents of
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ADAM AND EVE

The origin of Adam and Eve, the first human beings, is a central theme in religious texts. The creation story is found in the Bible, both in the Christian Old Testament and the Jewish Tanakh, and is also present in some non-Semitic religious traditions. Theologians and philosophers have long debated the nature of Adam and Eve, their relationships with each other and with God, and their role in the development of human society. This debate continues to this day, with different interpretations and emphases depending on one's religious or philosophical perspective.

Representation in Art. Adam and Eve are depicted throughout the Byzantine period, and are often portrayed in religious art, such as mosaics and frescoes. They are often shown in a simplified, stylized form, with minimal detail and a focus on their symbolic meaning rather than their physical appearance.

Address, Forms of. Address, or how one approaches another, is a fundamental aspect of social interaction. In ancient Greek society, for example, there were strict rules governing how people addressed each other, based on their social status, age, and other factors. These rules were important in maintaining social order and hierarchy.

ADDELPHOPOI ( διδασκαλοί), a "fellowship" or monastery, which provided the holder (adelphopoi) with a living allowance (assistance) for life. An adelphopoi was normally granted in return for a gift of immovables or money (100 nomismata was the going rate in the 14th C.—N.). Okonomides in Ikonos.iv.55 and guaranteed to a contract between the monastery and the benefactor. Adelphoi might also, however, be in the gift of the monastery's patron, as with the adelphopoi at the Maniaka, which Manuel I gave to Mantovanes Prodomos. There were two categories of adelphopoi: eosmatai, who joined the monastic community in some capacity, and eosmatai, who continued to live outside it. The institution is first attested in the 11th C. It always aroused some disapproval because it was seen to involve and encourage samvise and lack of commitment to the monastic life; hence periodic attempts to restrict it to eosmatai, to keep it nonretainable, and even, in some monastic typia, to prohibit it altogether (e.g., Typikon of Chasianites, EOE 45 [1981] 82-84; 491ff., 497, 510).


ADHELPHOPOIS ( διδασκαλοί), the adoption of a brother or sister. Like adoption and baptismal sponsorship (see GOSPEL), with which it is mentioned in treaties on prohibited degrees of marriage, adelphopoia was considered a spiritual relationship between two people, cre-
ADLICTOIO

ADLICTOIO (lit. "address"), public address of the emperor to his soldiers or the civilian populace, usually at the conclusion of a campaign. Two descriptions of adlictoio survive from the period of the Tetrarchy. On the Arch of Galerius in Thessalonike the emperor stands frontally on a platform in the center of the composition and addresses his army, represented by cavalry and footsoldiers assembled on both sides of him. On a relief on the Arch of Constantine in Rome the emperor proclaims to the Roman citizens the new era to follow his victory over Maxentius (312). He stands on the Rostra in the Forum Romanum and is flanked by senators on either side. In both reliefs the viewer, because of the symmetry of the composition and the formality of the emperor, becomes the direct recipient of the imperial message. These are the latest extant examples in monumental art; the last known numismatic representation of adlictoio is on a silver medallion of Constantine I dated to 315. Therefore, the subject disappears from the repertoire of Late Antique art.


ADMIRAL. See AMIRALYS.

ADMONITION (παρειπεως, ἀφοθατος, ἀφοτις-
πος), a genre of didactic literature. To designate its products, Gregory of Nazianzos and John Chrysostom used the term παρατηρετος (other church fathers considered parts of the Bible "parascenes"), while Kekakoumon used the title λόγος καθηκοντος for a section of his work, going back to Xenophon and to the theorization of rhetoric, Demetrios (4th c. B.C.). By "parase-
"nic" speech did follow from late Roman deliber-
"ative oratory (Kennedy, Rhetors 19–25) in that it was ethically rather than politically oriented and was presented in written form. The BANILOROS 

LOGON, a kind of eikonom, in fact contained sub-
stantial elements of admonition. So did the Mir-

rors of Princes, as indicated by the title κριταρι-

ασματος of the Mirror attributed to Emp. Basil I. In the 11th and 12th c. admonitions were produced addressing various sectors of society (e.g., the so-called Strategion by Kekakoumon, Spanases): biblical and ancient precepts were mixed with contemporary anecdotes, and the language was plain and even close to the vernacular. The parastic genre flourished in the monastic milieu from the 4th c. onward and usually affected the standard language: chapters (κριταρι-

ασματα) inculcated rules of ascetic conduct, ser-

tences (κνημες) inculcated rules of ascetic con-

tact; sermons had a didactic purpose, and ma-

ography also aimed at ethical indoctrination.

1. L. K. Rose-Bernal-Karanou, "Die byzantinische Mahn-


ADMONIASTE (διδασκαλεως), always used with the epithet μυγα, described by a 11th-C.

monastic author as a subaltern of the μεγας δομοκοιτος; his function was to issue horses and weapons to soldiers. In documents from 1190 onward the μεγας admoni-

ates appears as an administrator of land dona-
tions. There could be at least two admoniates at the same time, as shown in a synodal decision (of 1537/ 87) involving two megalos admoniaceus, Alexis Hyalesas and George Kokalas. The last known megalos admoni is noted Ggeorgtas Katarzas in 1551 (Dodia, no. 27.1–2, as stated by Guillaud, but John Maraches in 1409 (PLP, no. 18689).

1. Guillaud, Institutions 1594–1614. Raynaud, Gouverne-

ment 1540. Maksimatos, Administration 1917.

ADNOMINATION (διδασκαλεως, from Lat. ad nomen), an annual census and mobilization to enumerate and inspect soldiers of the provincial armies (do-

matoi). The Life of St. Philaretos the Merciful, referring to a campaign against the Arabs in the later 8th c., describes an adnomination at which sol-

diers were expected to present themselves with their horse and weapons (ed. M. H. Fourny, M. Leont, Byzantium 9 [1954] 125–127–76). The 10th-C. De dr militari (ed. Dennis, Military Treat-

ies 230.5–322.4) recommends general adnomination before and after campaigns to maintain accurate records of available manpower and equipment. The muster-lists recording these totals were kept at the bureau of the Logothetes tou Stratit-

iou. The megalos adnomiaceus, marshall, was in the 11th c. responsible for horses and equipment; he assisted the megas domtocos during the display of troops (pseudo-Kod. 250.13–20); the sign of his office was a silver staff with a dove on its hilt.


ADONAMAN or Adamman of Hy, Irish churchman and writer; abbot on the island of Iona, the Inner Hebrides (from 679); born ca.642, died 3 March 704. His works, in Latin, include a treatise On the Holy Places (De locis sanctis), written before 686 or 688. It relies chiefly on eyewitness testi-

mony dictated by Arculf, bishop of an unidentified see in Gaul, whose ship was blown off course and landed on Britain's west coast. Arculf visited the Holy Land in or before 683 or 684, traveled to Alexandria and from there, via Crete, to Con-

stantinople, where he stayed for some eight months. He then sailed to Italy, probably via Sicily (whence his information on travel conditions, e.g., 211.8–

10, 222.20–21, 229.9–10). Book 1, on the churches

(Arculf sketches plans preserved in later MSS) and relics (S. Neale, BE 4 [1867] 299–302) of Jerusalem and its environs, is based almost exclu-

sively on Arculf's nine-month stay there, while book 2's description of other sites depends more on written sources; e.g., the burning of the ship at Alexandria (223.55–60) is borrowed from "He-

gesipsus." Book 3 relates information Arculf col-

lected in Constantinople on the city's legendary foundation (247.2–36), on Iconoclastic incidents occurring an icon of St. George and its cult among the army at DiosoPs, and on an icon of the Virgin (229.1–231.58, 233.1–31). It also describes Ar-

culf's impression of Hagia Sophia (J. Strzygowski, BE 10 [1901] 704f) and the ceremony of the veneration of the relics of the cross by the emperor and his court (248.21–38).


ADAPTATION, Chirotology as that which depicts Christ as a man whom God assumes or adopts as his Son, either at his baptism or resurrection. The adoption may be likened to the Servant of God in Deutero-Isaiah, or to the bestial of the spirit on the Old Testament prophets. Or, it may con-

form to certain Hellenistic concepts (e.g., aposto-

los) often associated with doctic or Gnostic views (see Gnosticism). All of these forms share a strictly monophysiotic conception of God, and for that rea-

son they have been viewed in connection with Monophysitism. Adoptionism, in contrast to Monophysism, retains the transcendence of God the Father while the Son is solely a reality within history, and the Spirit, in the history of salvation, is the unique gift of God, but not God himself.

To the extent that the Christology of the Ast-

tiene School emphasized the full reality of Jesus' humanity, it could easily tend toward Adoptionism, as the church of Alexandria de-

nounced in 688: H. von Radman, Les actes du procès de Paul de Samosate [Fribourg 1951]. Later Antiochenes (Diokles of Tarsus, Theodoret of Mopsuestia, Nestorius), however, established their notions on the basis of the consubstantiality (see Homousios) of the Father and the Son/Logos. Nevertheless, in their Christology they preferred
ADOPTEURS. See Adoptima.

ADOPTEURS. See Adoptimaios.

ADOPTEURS. See Adoptimaios.

ADOPTEURS. See Adoptimaios.
proposing an eternal peace treaty, but his overtures were rejected. The Roman cavalry, which at first attacked successfully, was soon exhausted, and the counterattack of Ostrogotic and Alan mounted warriors destroyed the Roman infantry. Valens stood firm for a while, with his select infantry, but then had to retreat.

The defeat was overwhelming; probably only a third of the Roman army was able to escape, and Valens was killed. According to one version, he was killed by an arrow, his body was stripped on the spot and later could not be recognized; another version relates that he was wounded, brought to a hut, and burned with the hut by his pursuers. Even though Fritigern was unable to take Adrianople, the Goths rampaged all over Thrace and reached the walls of Constantinople; only lavish gifts diverted them from the siege of the city. At news of the defeat, Gratian recalled his troops to the upper Rhine. Orthodox tradition connects Valens' defeat with his Ariam persuasion.


ADRIATIC SEA (Αρδατική θάλασσα), the narrow waterway extending north of the Ionian Sea from the Straits of Otranto; it lies between Italy on the west and Dalmatia on the east. Along the Italian coast there are few harbors between Bari and Ravenna, and steep mountains rise along the eastern shore, but there are many islands and bays on this side, with major entrepôts at Zara, Dubrovnik, and Durazzo. At the northern end of the Adriatic Sea are Aquileia and Venice. Byzantine power centered control of most of this coast along the east coast until the late 11th C., despite Slavic settlement and Arab raids as far north as Dubrovnik. The developing maritime powers of Venice, from the 11th C. onward, made the Adriatic Sea a virtual Venetian lake.


ADSCRIPTICII (ἐνακτοπωδος, “registered”), landless cultivators recorded in census registers under the name of the owner on whose estate they lived and who was responsible for their tax liabilities; the census (PG 45:228C) defined pereus as the satisfaction of desire without offering another person, whereas mocheta is “a plan (epheboi) and injury (adolescentes).” On the ladder of sins described in the vita of Basil the Younger, the toll houses for mocheta and pereus were positioned separately (ed. Veselovski 31:8, 35:6). Some authors, however, equated forgivness and adultery, since the only permissible union was in marriage. Canon law condemned adultery; both pereus and mocheta were considered as grounds for divorce, wherever remarriage of the aggrieved partner was permissible.

The Roman civil law introduced severe measures against adultery. In his law of 346 Constantine I (Cod. JUST. IX 3:94) established the death penalty for adultery for both the guilty parties. Justian 1 (nov. 134) retained the principle of Constantine's legislation but emphasized the possibility of reconciliation of the married couple: within a two-year period the marriage could be restored, but if the husband died before the end of this period, the adulterous wife was to be confined in a monastery for life. The Edicts (17:27) introduced mutilation (cutting-off of nose) as the punishment for both men and women who committed adultery, and the procerono—in overt contravention of Christian morality—allowed the husband, in case his wife deserted him, to kill her or force her to return to him.

The route of the procession was decorated, included a visit to a shrine, and might have concluded with a banquet. Because the ceremonies represented the bonds between the welcoming community and arriving emperor, it took on a deeper meaning as a demonstration of loyalty and consensus, particularly at an emperor's first entry, for example, Nikephoros II Phokas (Leo 11:420–140). This made adventus important in imperial propaganda and explains its role in art and on coins. The adventus of an imperial fiancée lent unusual prominence to aristocratic women, for example, Irene, wife of Leo IV (Theoph. 444:15–19; cf. pseudo-Kod. 2861). The ceremony was also adapted to other circumstances such as triumphs or ceremonial victories. —A.M.H.

ADULTERY (απαντεσις), or marital infidelity, was contrasted with fornication or illicit sexual intercourses. Gregory of Nyssa (PG 45:228C) defined pereus as the satisfaction of desire without offering another person, whereas mocheta is "a plan (epheboi) and injury (adolescentes)." On the ladder of sins described in the vita of Basil the Younger, the toll houses for mocheta and pereus were positioned separately (ed. Veselovski 31:8, 35:6). Some authors, however, equated forgiveness and adultery, since the only permissible union was in marriage. Canon law condemned adultery; both pereus and mocheta were considered as grounds for divorce, wherever remarriage of the aggrieved partner was permissible. In his law of 346 Constantine I (Cod. JUST. IX 3:94) established the death penalty for adultery for both the guilty parties. Justian 1 (nov. 134) retained the principle of Constantine's legislation but emphasized the possibility of reconciliation of the married couple: within a two-year period the marriage could be restored, but if the husband died before the end of this period, the adulterous wife was to be confined in a monastery for life. The Edicts (17:27) introduced mutilation (cutting-off of nose) as the punishment for both men and women who committed adultery, and the procerono—in overt contravention of Christian morality—allowed the husband, in case his wife deserted him, to kill her or force her to return to him.

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REPRESENTATION IN ART. Depictions of the adventus ceremonies in Byz. art are very few. The monumental Arch of Galerius in Thessalonike and the Arch of Constantine in Rome show the standard Roman iconography: the emperor arriving in a chariot accompanied by cavalry and foot soldiers. On the silver tauroctony dish of Constantius II and on several commemorative medallions,
AEGEAN SEA (Ağayın p İles), the Byz. more
internm between Asia Minor, Greece, and Crete,
characterized by a rugged coastline and many
islands that differ widely in size, physical condi-
tions, and economy. The larger islands seem to
have been more densely populated than the smaller
ones, at least in the later period (J. Kodex, Byz
5 [1977] 234 ff.). Some islands (Crete, Lesbos, Lem-
non) were rich in agricultural products, and in the
later period the northern islands supplied Mt.
Athos with grain; at the beginning of the 12th C.
the pirate Daniil Iglumen from Rus was sur-
prised by the amount of livestock on the Aegean
island.

The natural protection of the islands made them
into places of refuge during the Slavo-Avar in-
vasion (S. Hood, BSA 65 [1970] 35-47), even
though some Slav boats penetrated to individual
islands. The Arab onslaught changed the situa-
tion, esp. when in the 800s they seized Crete—
some islands (like Paros) were deserted and only
occasional hermits inhabited them. From the 10th C.
onward the Byz. constructed numerous for-
tresses to guard the islands: they were built on
high rocks protected by nature and fortified with
Malamut (infa) suggested that in the 11th-12th C.
the islands of the Aegean and Lips with
M. Wirth (infa) noted that from the late 11th C.
onward they were virtually dependent on Venice.

In late antiquity the islands were divided be-
tween the provinces of Achaia and Ilia (Is-
lands); by the late 7th C. some were under the
command of the strategos of the Karabokh
and later included in the theme of the Cnossos-
transitional. The 9th C. Tactikon of Uspensky
(15.18-19) mentions the dromourgos of the
Aegean Sea and of the Kipos; according to Ab-
weiler (Wir 77-81), the territory was divided into
two administrative units—the Aegean Sea in the
north, and Kipos, centered around Samos and
including most of the Cyclades. The vita of David
Symeon, and George of Mytilene mentions the
strategos of the island (of Lesbos), but the extent
of his power is unknown. In the late 12th C. the
theme of Kyklades was administered by a kritas;
which included Chios, Kos, Karpathos, and Ikaria.
In the 13th C. Rhodes, Chios, and Kos were sepa-
rated from the theme, and cadastral by a dux.
In 1198 a province called "Dodecanese" is
known, with its center probably in Naxos.
After 1204 most of the southern Aegean Sea
fell under Venetian control, while the islands along
the coast of Asia Minor were retained by the Latin
Empire. The campaign of Lascaris against Euboea
in 1275-76 restored much of the Aegean to Byz.
control, although the duchy of Naxos maintained
Latin power on that island and Andros. By the end
of the 13th C., however, the Byz. navy had
collapsed and the islands were lost to the Vene-
tians, Genoese, the Hospitaliers, and Turkish pi-
rates.

AELIA CAPITOLINA. See Jerusalem.

AELIANUS, CLAUDIUS, Roman rhetorician who
wrote in Greek, born in Praenestae c. 170, died ca.
235. His On the Characteristics of Animals, an unsyst-
ematic collection of largely paradoxical animal sto-
 ries, was a major source of Byz. zoological lore
and influenced all later animal genera and exp. by Timo-
theos of Gaza (the 12th C. paraphrase of whose
work contains 32 parallels), Theophrastus Sti-
 lographers, John Tzetzes, Michael Glycon, Man-
uel Philias (J.F. Kindstrand, Silentius 4 [1986]
119-39), and various anonymous zoological ex-
cerpts. A new Byz. edition, republished by the
15th C. MS Florence, Laur., 86,8, rearranged the
stories thematically. The surviving MSS of Ael-
ianus’ Miscellanea Historiæ (Vatia Historia), a simi-
lar collection of mainly human anecdotes, trans-
formed a Byz. epítactical fuller text that was known
to Stobaeus, the Souda, Platel, and Eu-
 stathius of Thessalonike. Aelianus’ 22 surviv-
ing Letters of imaginary peasants were unillumin-
tial but are contained in two independent MSS of
the 10th and 11th C. On Providence and On Divine
Things, attributed to Aelianus by the Souda, are
probably alternative titles of a single stoichiz-
tic treatise now lost. Aelianus is almost certainly
to be distinguished from the author of the Tactica, a
work seldom used in Byz. schools.

1. L. Destré, "L’histoire d’un animal"

AELIUS ARIUSTIDES, See Aristides, Aelius.

AER (Αήρ), the largest of three liturgical veils,
the aer was carried in the Great Entrance
procession and placed over the eucharistic ele-
ments after their deposition on the altar. Litur-
gical commentators interpret the aer as the shroud
of Christ as well as the stone that sealed the Holy
Sepulchre; later commentaries even refer to aer as
επίστολοι (Symeon of Thessalonike, PG
155.288A). Initially, aeres were made of plain linen
or silk (e.g., a white aer in De ets. 15.20; a silk aer
in the Patmos inventory [ed. Artur 21.32-53]),
but in the late 14th C. they began to be embed-
dered with images, esp. the Ammos (H. Behning,

All surviving aer date from the late Byz. pe-
riod. They are made of silk, gold-embroidered
with images of the Dead Christ, angels, symbols of
the evangelists and, by the end of the 14th C., the
Lamentation (threnos), as well as with liturgical
and dedicatory texts. The eucharistic phrases to-
gether with the specific designation of the clothes
as aeres in the dedicatory inscriptions help to dif-
ferrntiate the aeres from epistoleis, which often
are similar in appearance. Important examples in-
clude the (lost) aer of Andronikos II Palaiologos,
and that of Stefan Uroš II Milutin (Belgrade,
Museum for Ecclesiastical Art), both from the
early 14th C. The three 13th C. Thessalonike
eaer (Athens, Byz. Museum) is embroidered with
a three-part composition: a central Amos panel
flanked by two smaller side panels showing the
Communion of the Apostles (see Louras’ super).

Lit. Sokolova, "Leiurgisca symba" 67-107. Miller,
Benedict 66-109. Mil. 192-216. Johnston, Church Embroi-
AESCHYLUS (Airyopone), Greek tragic poet; born Eleusis 525/4 B.C., died Sicily 456. The Attic tragedian least known in the Byz. period, Aeschylus was listed as an Athenian king in the chronicle of Malalas (Malal. 72.9) and was even ignored by the learned compiler of the Symnos. The earliest MS of Aeschylus's seven extant plays dates from the 10th or early 11th C. Subsequent evidence of revived interest in Aeschylus is found in Pala- logos, who commends Aeschylus for his profundity and gravity but finds him generally hard to understand (cf. A. R. Dray, The Essay on Euripides and Greek of Pouse, 13:07.04-644-68). In two dramatic works, Christian Paschon, which contains some 20 quotations from Aeschylus, and the Kallomachou of Theodore Pachomio- n a, a which shows some verbal borrowing. Also, noted editions of Aeschylus's most widely studied plays, the triad of The Persians, Prometheus, and Seven against Thebes, were produced in the 17th C. by Thomas Magistratos and Dionysios Tri- klinios. The later also edited the Eumenides and Agamemnon. Triklinios's autograph MS (Naples, Bibli. Naz. F 51) is the primary authority for most of the Agamemnon. The number of surviving MSS and of quotations in Byz. authors indicates that Aeschylus stood third in popularity after Eu- ripides and Sophocles.

AESOP (Aiontargo), a Phrygian slave who lived in Samos in the 6th B.C. and was renowned as the author of metaphorical animal fables, in prose, with a moral point. Originally traditional tales, but then a recognized literary device that was classed as a "programma," all such fables came to be attributed to Aesop, the fables of which are being an exception. The first collection, now lost but preserved in part in the works of his greatest imitators, was made in the 4th B.C. Aesop's fables are known in three major revisions: (1) the Augustana, probably the most important; (2) the Augusdiana, or the Pala- logs is an important edition; and (3) the Accursian, in which Maximus Planudes had a hand. The fables of Svetrenas are Greek versions of a Syracusan tradition, containing anecdotes with animal characters exist in the Physiologus and the A. E. Epics, while a scattering of late Byz. and Aesopian fables attest to the enduring attraction of the genre. Also attributed to Aesope are a collection of proverbs and ams. The Life of Aesop, written originally in Egypt in the 4th C., turns the legendary information on Aeschylus's career into a diverting narrative, whose popularity continued into late Byz. and beyond; linguistically it provides useful evidence for the development of spoken Greek.


AESTHETICS. The aesthetic principles of the Byz. were revealed both in works of literature (esp. EKEIREAS, EKIPHRA, and literary epigrams) and objects of visual art. The elaboration retained the ancient principle that an art object was to imitate nature, and even hagiography stressed the resemblance of the icon to the original (the ste- reotypical view of the icon. However, the concept of corporeal beauty as a reflection of absolute (divine) beauty contra- dicted this naturalistic approach. The main aim of art was to represent the eternal, not the ephemeral; therefore, it focused on humans (placed in a conventional landscape), on the spiritual ele- ments of the human body (the face, the eyes, etc.), on movement (poro), and gestures were signs of barbaric character), and on the dental character (a more or less profile view was reserved for the evil or the enemy). In his ceremonial pose man was an "imitation of a statue," rather than the statue being a copy of a live human being. In literary representations, the person depicted was usually per- ceived not as an entity, but as a construction, consisting of certain parts (forehead, eyes, nose, etc., down to the soles of the feet), each element being characterized separately.

The idea of ugliness as alien: even the drabness of the translation and restoration was miraculously repeated in literature and church decor- ation. Each event belonged not only to its his- torical place and time, but simultaneously to the ever-repeating cycle of the divine plan, and the transfer from concrete historicity to eternal mys- tery was performed by symbolic interpretation, direct references to the Bible or classical texts, stylistic parallels, and the use of abstract, synthetic, and vocabulary. Since all events were symbolically or metaphorically interconnected, the world was an enormous enigma or bundle; and both the author and the reader could reach a solution only through a thicket of obscurity. Because art was a demonstration of the divine plan, each person- age enshrined had its profound meaning, and each personage had his place on the moral scale. Art was didactic and interpretive, and seemingly distant events and images (including those of pa- gan gods) explained the fundamentals of contem- porary politics and ideology.

Despite this black-and-white didactic approach, the Byz. recognized the artistic pleasure that could be conveyed by rhetorical skill, richness of vocab- ulary, nuanced imagery, descriptions of curiosities and miracles, conflict of opposites, and unex- pected turns of the plot. General aesthetic prin- ciples underwent alterations due to historical changes in taste, individual style, or particulari- ties of genres.

AETHEUSicer. See EGERIA.
AETIOS (Aetios), "Neo-Arian" (Anomoean) theologian; born Atium c. 340 or c. 313 (Kopke, infra); died Chalcæus 396/7. Born to the family of a low official, he embarked on a career as a gentleman or physician. He then became interested in "logical studies" (as Philostorgios puts it) and traveled throughout Cilicia (Anatolians, Tar- son), making contacts with the Ariean clergy and participating in theological discussions. In the 350s and 340s he taught in Antioch and Alexandria, inciting the enmity of the leaders of the Nicene party, especially Basil of Anacre. As a friend of the caesar Gallus he came under the suspicion of Constantius II and was exiled in 364. Julian, however, recalled Aetios from exile, appointed him bishop, and granted him an estate in Lesbos. He probably supported the rebellion of Prokoptios and was consequently forbidden to enter Constantiopolis in 366.

Aetios was reputed to be a talented debater with a gift for sarcasm; he held a radical position, condemning any attempt to seek reconciliation with the Orthodox. He supported the doctrine of anomoeon (unlikeliness) in opposition to the theory of the monoirismos: the Inheriting God (the Fa- ther) had no common essence with the created deity of the Logos. Aetios further asserted that the Son had no nature, will, and energy, being different from the Father (V. Grunewald, E 88 [1990] 159–66. Little survives from Aetios' literary works: his manifest of 353 or 360 (the


AETIOS, cuneus and patrician; died 46 July 811 (?). Aetios was protopatriarch and trusted advisor of Empress Irene in 790, when Constantine VI exiled him. He regained influence after Irene's return in 792 and in 797 cleverly obtained the surrender of Caesar Nikephoros and his brothers. After Irene deposed Constantine in 797 Aetios sided with Staurakios to place relatives in power. In May 799 Aetios allied with Niketas, the domestikos ton scholon, against Staurakios; he be- came Irene's chief advisor, and, after the defeat of Staurakios in 800, probably logothetes ton dromon (D. Miller, Byzantium 36 [1966] 649). In 801 Aetios took command of the Opukosion and Anatolikos armies and appointed his brother Leo as secretary. In 804 he took command of the Macedonian and Thracian themes in hopes of making himself emperor. Aetios is credited (Theoph. 475, 30–32) with blocking the proposed marriage between Irene and Charlemagne. He is likely lost power after Nikephoros I deposed Irene, but may have been the man who persuaded the Emperor to take sides with Nikephoros in the battle against Krw. La. Guilbaud, Tois, pp. IX (1950), 356. – P.A.H.

AETIUS (Aetios), magister militum; born Duro- storum (Durostorum) c. 390; died Rome 21/2 Sept. 454. The son of an important military officer from Lower Moesia, Aetius was appointed by an Italian noblewoman as the child of her youth was hostage to the Visigoths and Huns. After service under the usurper Joannes he secured a military post from Valentinian III (c. 443) and was responsible for the defense of Gaul. In 432 he retired in temporary disgrace, but in 453 became magister militum of the West, a post he held continuously, until his death. For years he was the most powerful figure in the Western provinces, dealing successfully with Visi- goths, Burgundians, Alans, Franks, and others while supporting the throne of Valentinian III. His policy was to use various barbarian peoples (esp. Huns) against his enemies, both domestic and foreign. Aetius may have persuaded Valen- tianin not to give his sister Honorina in marriage to Atila. The Byz. sources allege that Atila's purpose in attacking the West was to remove Aetius. In 451 Aetius allied with Theodoric the Visigoth and defeated Attila at the battle of Tolbiac in France, but he could not keep the

Huns out of Italy. With the death of Attila, how- ever, Aetius's fortunes collapsed. In 454 he was assassinated by order of Valentinian, the emperor whom he had served so faithfully. Aetius made a great impression on contemporaries and was remembered by Prokopios (Wars 3.5.15) as one of the last of the Romans.


AFRICA, CONTINENT OF. Byz. knowledge of the configuration of Africa (Αἰγυπτίων) did not go beyond that of Ptolemy. The northern coast was thought to be straight. The west coast was known as far as Cape Bojador, the east coast as far as Zanzibar. The interior, except for Egypt, Nubia, and Axum, was inaccessible or unexplored. The general name for the continent west of Egypt was Libya, although Olympiodoros of Thess (ed. B. Blockley, C 40) calls it Africa while Zuomenos (Sozom. HE 9.8.5) uses both terms interchange- ably. Eunapios of Sardis (ed. H. Wright 440) says that "Africa" is the Latin equivalent of "Libya." Byz. geographical descriptions are limited to east Africa. Prokopios of Caesarea and Kosmas Indiklepouleste describe the Red Sea coast as far as Axum. Prokoptos of Pianos (fr. 21) traveled to the Egyptian-Nubian frontier; Olympiodoros (fr. 35) penetrated five days' journey into Nubia and vis- ited the El Kharga (or Dakhla) Oasis (fr. 52). Lives of saints, histories, and nonliterary documents provide many details about Egypt. After the Mus- lim conquest, esp. under the Fātimids, Ayūbids, and early Mamelukes (11–13 c.), Byz. trade with Africa, focused at Alexandria, continued; ivory was the most important trade commodity. Byz. itineraries of the 11–13 c. mention the cities of Byzantium, Carthage, Cyrene, and Alexandria. Several Byzantine authors have added Alexandria, and those by Andrade Líbiasen and Agatan- chios included the Thebaid (P. Schreiner, Xvm. Deutscher Orientalisierung [= ZDMG, supp. 61 [1852] 141–49). (See also CORPUS.)

AFRICA, PREFECTURE OF. The diocese of Africa was first raised to the level of a prefecture for a short period, between ca. 332 and 337, perhaps in response to unrest sparked by the Donatist controversy. This action, attaching the prefecture to someone outside the imperial family, was unusual, for other prefectures were attached to the emperor Constantine I or his sons. A precedent was perhaps the earlier expedition (309) of Maximian's praetorian prefect Caius Constantius Rufus Volusianus to Africa to suppress Domitian Alexander. Apart from a brief revival in 412, the African prefecture was not again reconstituted as a separate entity until April 534, following the Byz. victory over the Vandals and recovery of its territory. The revived prefecture included the provinces of Africa Proconsularis, Byzacena, Tripolitania, Numidia, the two Mauritanias, and Sardina. The primary function of the prefecture of Africa was apparently to support the defense and administration of the African provinces through revenues raised within the prefecture. This was not easily achieved in the early years after the reconquest, as the Vandals had destroyed Roman tax records. By 549, however, the revenues were evidently stable enough for Solomon, in his capacity as prefect, to undertake the construction of a number of fortifications. At the end of the 6th C. the prefecture of Africa was replaced by the EXARCHATE of Carthage. The exarch (first mentioned in a letter of Pope Gregory I the Great) was a military commander (probably replacing the magister militum) who was placed over the praetorian prefect and gradually assumed the latter's civil functions. By this time Tripolitania was transferred to the diocese of Egypt. Archaeological evidence from Italy, Gaul, and Spain in the 6th and early 7th C. reveals continuous imports of oil, wine, fish sauce, and pottery from Africa, suggesting that the prefecture was reasonably prosperous. From letters of Pope Gregory I the Great addressed to African prefects and the works of Maximus the Confessor in the mid-7th C., one can deduce that prefects were expected to maintain civil order, protect against corruption, and defend orthodoxy. The Arab invasion of the late 7th C. drained the exarchate financially, forcing Byz. abandonment of Africa by ca. 689 except for Carthage (which fell to the Arabs in 698) and Septimum (which surrendered in 711).

Africanus, Sextus Julius, Roman author; born Jerusalema, ca.180, died ca. 240. Circa 211 Africanus wrote his Chronographia in Greek, which is preserved now only in fragments; it was either a world history or tables of synchronies and genealogies designed to integrate the Old Testament with Greek and Oriental secular history. He exposed the belief that the world would last 6,000 years from the Creation; the birth of Christ was placed in 5500. Although rejecting its millenarianism, Eusebius of Caesarea made much use of the work, both as model and source; an intermediary source may have been the similar Chronik of Hippolytus (ca. 235), like Africanus an acquaintance of Origem at Alexandria. Other late Roman and Byz. users and preservers of fragments include Sozomenos, the Chronikon Paschale, and George the Syncellus. Fragmented also in Africanus's Acta (Amaleas), an encyclopedia full of remarkable information. Byz. military writers used it for such things as cavalry techniques (F. Lammer, Be 44 [1951] 366–69); while its sections on chemistry and explosives figured in the development of the so-called Greek Fire. Numerous extracts from its agricultural lore are preserved in the Gropoika, while literary and magical items attracted the attention of Pauly.


AGALLIANOS, THEODORE (also known as Theophanes of Medea), patriarchal official and writer; born Constantinople ca. 1400, died before Oct. 24, 1474. A student of Mark Eugenios, Agallianos ('Agηλιανός) became a deacon in 1425 and was hieromonk from 1437 to 1440 and again from 1445 to 1454. A staunch anti-Unionist, he
AGAPETUS I, pope (from 8 or 13 May 533), died Constantinople 22 Apr. 538; Roman feastday formerly 20 Sept. (the day of his interment in Rome), now 22 Apr.; Byz. feastday 17 Apr. Born to an aristocratic Roman family, Agapetus belonged to the circle of Cassiodorus and planned with the latter to found a Christian university in Rome. He worked to expand the authority of the Roman see; for example, he intervened in ecclesiastical controversies in Byz. Africa where, after Justinian’s reconquest, the situation of the Arian church (which had been supported by the Vandals) became threatened. Agapetus insisted on a hardline attitude toward former Arians converted to Orthodoxy (e.g., preventing them from holding clerical offices). He also took measures against the bishop of Larisa in Illyricum. His policy is reflected in a story told by John Monophysites and another author (probably Gregory I the Great) who asserted the pope’s intervention in the sphere of influence of an Italian bishop or abbots. After the Byz. invasion of Ostrogotic Dalmatia and Sicily, the Ostrogotic king Theodahad sent Agapetus as his envoy to Rome. In the 6th c. although Agathangelos claims to have been eyewitness, the work cannot have been composed before the 3rd c.

The extant Armenian text is not the original. From an early, now lost, text Agathangelos translated into Greek, Syriac, and Arabic. From a revised Armenian text—the standard “received” version—further Greek and Arabic translations were made. No other Armenian text ever circulated so widely outside Armenia.

The extant Armenian text covers the period from 242 to the death of St. Gregory after 353. It describes the early careers of Gregory and Trdat, the tortures and imprisonment of Gregory by the yet unconverted pagan king, the martyrdom at Vardanapat of Nerses (Hip’ simé) and her companions; who had fled from Dicretian, the release of Gregory and ensuing conversion of Trdat and the court, and the destruction of pagan temples.

It also gives an account of Gregory’s consecration in Cappadocian Caesarea, the founding of an organized Armenian Christian church, the visit of Trdat and Gregory to Constantine I, and of the succession of Gregory’s son to the patriarchate. The text in its present form includes a long theological document, the “Teaching of St. Gregory,” which dates probably to the mid-6th c. (M. van Esbroeck, AR 109 [1984] 321–28).

Of particular interest are the information on pagan temple sites, the emphasis on the dependence of the early Armenian Church on Caesarea, and the identification of Valarapat with the main episcopal see. Syrian influence in early Christian Armenia is ignored, as is the fact that the original gcb C. see was at Atštšat, west of Lake Van. Agathangelos thus represents a reworking of the Armenian ecclesiastical history to which pseudo-Fawwost Buzand bears witness.

AGE (Greek). The ancient Greeks and Romans often considered the life of man as consisting of seven periods that corresponded to the system of seven planets; Macrobius developed the idea of the hebdomadic (seven-year) rhythm in the life cycle, according to which 49 was the perfect age and 70 represented the complete life span. In contrast, Augustinians rejected the mystical meaning of the hebdomadal rhythm and of the astral conceptions of the human ages and established the concept of six ages of man (that correlated with the six ages of the world). Augustine's ages were infancy, childhood, adolescence, the periods of one's prime and of decline, and old age; each, however, was to be followed by the new morning, the age of the future life that shall have no evening. The six-age theory was widely accepted in the West, by Idoado of Seville among others.

The Byz. knew the ancient seven-age theory but did not develop either it or Augustine's view. In their practical definitions the Byz. distinguished several ages of man: infancy, childhood, puberty or marriagable age (marked by separation of the sexes), and old age. They did not precisely define the different stages, and the attitude toward them varied: the young Niketas Choniates, for instance, ridiculed old age, but later expressed indignation with its impertinent and silly youth (A. Kavadan, Kniha i pesni / v Visanti [Moscow 1973] 87f). For the most part, society respected old age, partially because the average Byz. had a relatively short life expectancy. The elderly also commanded respect because they had accumulated wisdom and experience ( probota ); their authority and understanding (oparne) could be transmitted orally (Socrata paraphr. PG 55.1150D-1150D). Village elders (gerontes, protoplas) with a good record of local traditions often resolved disputes over boundaries and land ownership. Many elderly Byz. complained, however, of the infirmities of old age; Niketas Magnentos, for example, regretted the effects of age on his literary creativity (ep.2c.2-4). The Greek Anthology (AndGr, bk.5, no.76) includes an earlier poet Rutilus, who described the physical decline of the elderly—gray hair, wrinkles, colorless cheeks, and sagging breasts—as a "coffee-like galleh about to sink," although Agathias noted cases where "time cannot subside nature" (AndGr, bk.5, no.284).

Elderly parents expected children to care for them; according to Nelon of Asykya (PG 50.600C-601A), two children were sufficient for the needs of old age. Parents might disinherit children who failed to provide for them, as, for example, in the case of a spiritual son who had promised in writing to look after his aged mother (A. Guiliou, La Théologie de Hugues d'Agoule (Vatican 1975) 70-90, 128-131). We now frequently lived with their children and might even act as heads of households. Some monasteries provided hospices for the elderly (kastorianes); and in an alternative mode, widowers took monastic vows and received care in a monastery in exchange for a donation of cash or property (see ADELPHIA).

AGHITAMAR. See ADEMAM.

AGNELLI, also called Andrea; 9th-c. priest and abbot of S. Maria ad Blacheria and S. Bartholomew's in Ravenna. He came from a leading family; his ancestor Ioannicius served in the central administration of Justinian II. Between 820 and 825, and the late 840's, and the late 840's Agnelli had a composed the Liber pontificum ecclesiae Ravennatis (Pontifical Book of the Church of Ravenna) in imitation of the Roman Liber pontificum. His biographies of the archbishops of Ravenna up to his own time chronicled Ravenna's pretensions vis-à-vis Rome. They also shed light on late antique Ravenna, the EXARCHATE, Justinian II, the adaptation of Eastern hagiographical legends to a Western context (F. Laturni, Feltria 8 [1913] 3-13, 42-47, 17 [1915] 79-85, 18 [1916] 75-97). The issue of icon veneration is alive in his account—and in a life in Byz. provincial town, as remembered two or three generations after the imperial authorities' departure. His sources included the lost chronicle of Archibap.

Maximinus (548-606), hagiography, occasional arch- spiritual documentation of the actual status of the three Byzantine provinces as a kind of secret police. In addition to these functions, agents acted as state prosecutors, inspectors of customs offices, state construction, and the billeting of soldiers; they also led diplomatic embassies. Their activity was closely intersected with that of the schola of notaries (W. Sinnigen, JBP 80 [1959] 238-34). The corps of agents had a tendency to increase in size. While Julian tried to restrict their number, by Leo I's reign it had reached 1,248 (Cod.Just. XII 20.3). The enrollment of the relatives of agents was welcomed, but Jews and Saracens were expelled (Jones, LRE 2294). Agents in rebus were exempt from the jurisdiction of provincial governors and could be dismissed, originally, by the magister officiorum, but after 415 (in the East) by the emperor. The agents in rebus disappeared under the PEPNI.


AGONY IN THE GARDEN. Christ's prayer in the garden of Gethsemane before his arrest is first found depicted on the 4th-c. Brescia Casket (Vollach, Early Christian Art, p.86). Christ's standing posture and the scene's place at the beginning of the Passion cycle imply inspiration from John 17:1-11, which opens the Holy Week liturgy. The Romanesque Gospels, fol.8v, and Corpus Christi Gospels (F. Wornald, The Miniatures in the Gospels

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AGORA (ἀγορά, “marketplace”; Lat. forum), the center of public life in many Byz. cities and large towns. The agora was generally laid out on a rectangular plan, though forms such as the oval (at Gerasa and the Forum of Constantine in Constantinople) and the circle (Justiniana Prima) are known. Lined with porticoes, or stoa, and dominated by important religious, civic, and commercial buildings, an agora was often embellished with imperial statues, honorific columns, monumental arches, and triumphal arches. Besides the seven major examples in the capital (see Constantinople, MONUMENTS OF) agorae also remained part of the urban scene. PHILIPPI and THEMES were both of the 5th C. Construction of buildings within forums was prohibited by a decree of 583 (Cod.Thed. XV 1:12), but it was not long before the agora in most cities were encroached upon by new construction, a process that accelerated thereafter. The term, however, remained in usage.


AGRARIAN RELATIONS, the fiscal, economic, political, and social interrelations between the owner of land and its cultivator as reflected in land tenure, the form of rent and corvée and juridically in ownership and possession. Byz. was an agricultural society, the basis of the economy being the soil. Like Rome, Byz. attached extreme importance to the status of the land and the persons who cultivated or owned land. Consequently, to understand Byz. agrarian relations is to understand both the Byz. economic system and state structure. Scholarship has tended to focus on issues such as the condition of the peasant, the emergence of the paroktonos, the origin and survival of the village community, the conflict between the powerful leitourgion and the poor in the countryside, the reemergence of large-scale landholdings by laymen and by the church, particularly monasteries, and the connection between military service and land tenure. Study of these issues involves investigation of the types of real property (stasis, prosterion), the types of land tenure, and state and private obligations burdening property and their owners. The most controversial problems of Byz. agrarian relations are the existence of state property, the validity of the concept of Byz. feudalism, and the nature of the village community.

Lit.: P. Lemonis, The Agricultural History of Byzantium from the Origins to the Twelfth Century (Cambridge 1979) 145-147. - M.B.

AGRICULTURAL IMPLEMENTS. Besides the plow, BYZ. farmers employed two similar tools for tilling and weeding, the malleo (mattock) and dikella (two-pronged drag-hoe). The former is depicted in an illustration from Hesiod's Works and Days (Venice, Marc. gr. 464, fol. 14v) equipped with a triangular blade set at an angle to the haft. In this instance it appears to resemble extant examples of the Italian lugo (see K.D. White, Agricultural Implements of the Roman World [Cambridge 1967] 39, fig.19). An illustration of the dikella is found in a 5th- or 6th-C. mosaic in Constantinople (Great Palace, and Report, 94.47); here a farmer, grasping the handle of the implement, pulls the bifurcated blade, attached at right angles to the haft, slowly upward, its two curving teeth digging lightly into the soil. For turning larger clumps of soil the luguon (spade-fork) was employed. This implement (as in Venice, Marc. gr. 474, fol. 34v) was shaped like the Greek letter z; the tool was manipulated by a handle attached in the center of the horizontal cover bar. At harvest time grapes were harvested with a sicle (scythes) rather than a scythe and thresher with flails but with a threshing-aid (donavounio). It was separated from the chaff with a winnowing-fork (almotteron) and/or winnowing-shovel (pygenon). The winnowing-aid's essential tool was the klausàtiron or pruning knife, which (as illustrated in Venice, Marc. gr. 474, fol. 34r, and Paris, B.N. gr. 2561, fol. 1r) might have two blades—one in the shape of a half-moon and the other like a quarter-moon. This instrument could be used for backing, cutting, or pulling back. Except for mills and wine (olive) presses, more complex devices were rare. The 4th-C. agriculturalist Rutulius Paladius (Opus Agrarium, ed. R.H. Rodgers [Leipzig 1957] 38.7.2-4) describes the reciprocating wheel pulled by an ox that was common in 4th-C. Gaul, but this mechanism was not used in the East. A device for preparing dough operated by animal power was invented in the Great Lavra of Athanasion on Athos.


AGRICULTURE (αγροτεχνία). Byz. had a diverse soil and climate after the loss of Syria, Egypt, and North Africa in the 7th C. Its lands ranged from the hot littoral of the Mediterranean, where olive trees, vines, and wheat could grow, to the fertile valleys of Thrace producing barley and grapes, to the arid pastures of Cappadocia sustaining numerous flocks. The most general feature was the predominance of rocky soil, scarcity of water supply, and warm summers. This resulted in the relatively small size of fields, in the dependence on sheep and goats, and the use of oxen (which to some extent was detrimental to grain production), and in stock breeding characterized by transhumance. Byz. agriculture was polycultural. The primary types of cultivated land were the choraoumena producing grain, the vineyard, and the garden in which fruit and vegetables were grown. In addition, flax, cotton, and sesame were grown, and in Sicily and the Peloponnesos the silkworm was cultivated. Olive groves were typical of areas near the sea. There was no irrigation on a large scale (after the loss of Egypt), but gardens, vineyards, and sometimes olive trees were supplied with water by small conduits from natural sources or cisterns.

Agricultural technology was predominantly a continuation of ancient and Mediterranean traditions, for instance, the soleard plow, supplemented on particularly stony soils and in gardens by hand cultivation with hoes and mattocks. Agricultultural implements included the sickle (not scythe), which left high stails in the fields as cattle fodder and as fertilizer. For the turnips of wheat, the grain was trampled by oxen or crushed by a threshing-aid, rather than flailed. Complex mechanical devices were limited to wine presses, olive presses, and mills, both animal- and water-driven; there is no mention of water-lifting devices or reapers in Asia Minor or Greece. The land was cultivated in both winter and summer, and in the warmest regions two crops were produced annually. For nurturing the land Byz. farmers employed a two-field rotation system. The degree to which lands were manured is problematic.

Some improvements took place after the end of the Roman Empire. The quality of grains improved: hard wheat spread in Asia Minor and rye was introduced in the Balkans. These types of grains were more valuable than the grain that could grow, to the fertile valleys of Thrace producing barley and grapes, to the arid pastures of Cappadocia sustaining numerous flocks. The most general feature was the predominance of rocky soil, scarcity of water supply, and warm summers. This resulted in the relatively small size of fields, in the dependence on sheep and goats, and the use of oxen (which to some extent was detrimental to grain production), and in stock breeding characterized by transhumance. Byz. agriculture was polycultural. The primary types of cultivated land were the choraoumena producing grain, the vineyard, and the garden in which fruit and vegetables were grown. In addition, flax, cotton, and sesame were grown, and in Sicily and the Peloponnesos the silkworm was cultivated. Olive groves were typical of areas near the sea. There was no irrigation on a large scale (after the loss of Egypt), but gardens, vineyards, and sometimes olive trees were supplied with water by small conduits from natural sources or cisterns.

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