AIKHAR, grand vizier of the Babylonian king Sennacherib (or Asshaddadon, in Aramaic). He was the hero of an oriental saga known in an Aramaic version of the 5th-4th c. B.C. and alluded to in the Book of Tobit, an apocryphal book of the Old Testament; some ancient Greek authors (e.g., Arrian, in his works) were familiar with the saga, as was the Qu'ran. The legend made Akhair a victim of the slander of his adopted son Nadan; Akhair miraculously escaped execution, however, and eventually emerged to save his king when the Egyptians imposed on the king the impossible task of building a castle in the air. Numerous versions and fables were added to the legend. The legend of Akhair is preserved in Old Slavonic, beginning with a Glagolitic MS of 1486 A. Vysoslovich (Makvi tsypyli edin wots 2 [St. Petersburg 1893] xi-xvii) and V. Jagi (ZV 1 1894 108-11) hypothesized that the Slavonic text was based on a Byz. version, but Grigor'ev (infra) suggested that it drew upon an Armenian original.

120. J.A. ALEXANDER HERODIAN, See HERODIAN.

AMILLIANOS, patriarch of Antioch (founded 21 Jan. 1078). Amillianos was patriarch long before 1074 when Nikephoros Bryennios (Bryen. 203.2-4) first mentions him as the moving spirit of the city's anti-imperial opposition. Because of Amillianos' great popularity, Michael VII Doukas had him escorted secretly from Antioch to Constantinople in 1074. Nikephoros Bryennios, during his term as governor, had first suggested the removal, since he, too, had been opposed by the patriarch. The new governor of Antioch, Isaac Komnenos, orchestrated the execution of this difficult assignment. Even in Constantinople, however, Amillianos did not resign his seat or abandon his political activity. According to Bryennios, he was a "cunning and energetic individual who eventually incited the people (deinamo) to rebellion (1045.3-4). In effect, he became the ringleader of the anti-imperial faction of churchmen and senators responsible for proclaiming Nikephoros III Botaneiates emperor (25 March 1078).

ANIOΣ, teacher of rhetoric; fl. 5th or 6th c. After studying stoicoplatonism under Hierokles at Alexandria and visiting Constantinople, Anios (Alcianes) returned home to practice as a Christian. His major work is The Theophrastus, a dialogue in which the Aristotelian philosopher of that name is debated in arguments concerning immortality of the soul and the resurrection. Twenty-five letters also survive.
AKAIKOS ('Akkaios), patriarch of Constantinople (Mar. 472–49 or Nov. 489). Before his election Akaios was director of the orphanage in Constantinople. The first crisis he faced after assuming the patriarchate was the usurpation of Basilikos; after some hesitation, the patriarch joined the Orthodox party that was led by Daniel the Stylist and supported by the majority of the population of the capital. At first Akaios followed a traditional ecclesiastical policy, seeking an alliance with Rome against Alexandria, and accordingly deposed the Monophysite Alexandrian patriarch Peter Mongos. He realized that the unity of the eastern provinces was the crucial task and attempted to find a compromise with the Monophysites. Peter Mongos was reinstalled in Alexandria, and Akaios composed the Homilies on behalf of Zeno (489). This about-face caused anxiety in Rome and eventually led to the AKAUSIS SCHISM (484–493; even though Akaios managed to attract the support of two legates of Pope Felix III, he was condemned by the patriarch in 484. Felix III's epistle of 3 July 484 first charged Akaios with usurping the rights of other provinces and inciting the great role of Constantinople in the Eastern church; then the pope accused Akaios because of his reconciliation with the Monophysites, and esp. Peter Mongus. The policy of Akaios was no more successful in pacifying the Eastern church: the orthodox opposition was directed by the Akaiotai and supported by all those who criticized the great role of Constantinople.
AKHATHISTOS HYMN (Αχαθιστός Βιόμοιος), anonymous kontakion sung in honor of the Theotokos while the congregation stands (i.e., α’ kontakion, "not seated"); a recollection of the all-night vigil during which, according to tradition, the Akathistos Hymn was first sung in thanksgiving for the lifting of the Avar siege of Constantinople in 626. Despite these developments, the hymn was not included in any of the later rubrics of the 8th c., when performance of kontakia in their entirety was abandoned, the Akathistos Hymn continued to be sung at first the Feast of the Annunciation (25 March) and subsequently during Lent. The Akathistos Hymn consists of a proseino (three of which, probably exist) and 24 okhos, or stanzas, linked by an alphabetical acrostic. The okhos follow two alternating structures, one shorter with the refrain "Alleluia," the other longer with a set of 12 Canticles (Salutations) to the Theotokos, ending in the refrain "Hail, veiled maiden and virgin." The first 12 okhos give the biblical narrative on the Incarnation; the remaining 12 meditate upon its mysteries. The whole coalesces to create a subtly interwoven net of images that is one of the high points of Byzantine art. The author and date of composition remain uncertain. One proseino, "To the defender and commander," and hence the entire Akathistos Hymn, is attributed in the synaxarion to Pat. Stergios I in 666 and in the Latin translation (8th or 9th c.) to Pat. Gennadios I in 717/18; metrical patterns show that the hymn was composed at a single point rather than in the late 6th or early 7th c. Despite the temptation to ascribe this masterpiece to another craftsman of the same period, Theodore Stoudios (PG 71:952a-1-16) envisaged the hymn to have been composed at about the same time. ROMANOS THE METOPIS probably did not write the Akathistos Hymn. The hymn survives in a rich MS tradition. Four illustrated copies of the Akathistos Hymn are preserved. Two are Greek (in Moscow, His. Mus., gr. 490, probably a product of the House of Dunaston from the third quarter of the 15th c., and in Madrid, Escorial KI. 19), whose late 14th- or early 15th-c. decoration shows the transition from. Two are in the 14th-c. Slavonic Psalters: the Tomáč Psalter in Moscow (His. Mus. M.2753a) and the Serbian Psalter in Munich (Bayer. Staatsbibl., slav.4). The cycle is found somewhat earlier in monumental painting, but may be Palaeologan in origin. Illustrations of the first 12 okhos rely on traditional iconography of the life of the Virgin and consequently are relatively standardized. The next 12 required greater imagination on the part of artists, and results varied.

AKHDITA (άκηδία), acidity, sciotic or torpor, term used for a state of idleness found in monks. It was recognized as a special problem for hermits who lacked the encouragement of brethren in a monastic community. Neofri of Akvina defined it as the "weakness of a soul unable to withstand temptations" (PC 71:1106a). Neofri thought to be the result of indulgence in vices such as laziness, sloth, and procrastination, and absorption in the emotions but was sometimes attributed to preterrestrial causes, a demon that was active at the noon hour. The demon made monks restless, excitable, and stubborn. It is regarded with regard to prayer and reading, and it was held to be overcome by through an ascetical attention to prayer and study of the Scriptures, patience, avoidance of idle talk, and manual labor (PC 71:1106a). In 16th-century art, the image of the barber, with scissors and razor, is used to represent the monk subject to this demon.

AKHNIAS, or Akhniasa (Ἀχνειάς, Haplography, Ἀχνηδάς), southern of Fayyum, approx. 15 miles west of Beni Suef, metropolis of the Hermopolite nome of Egypt, site of a bishopric from 585. From Akhnias have come a number of 8th- to 11th-c. architectural sculptures, such as it. Head, capital, frieze, etc., which once adorned mausoleums in the cemetery; many of these are decorated with mythological scenes. The site is now deserted, a vast field of pottery hills surrounded by several modern villages. Traces of its public buildings and walls have been exposed by a number of expeditions. The tombs of the nobility of Akhnias are also well known. The tombs of the Akhnias and the tomb of Bishop Polycrates of Alexandria are among the most significant archaeological finds in Egypt.

AKINIDINOS, GREGORY | 45

AKINIDINOS, GREGORY, anti-Palamite theologian; born Preb. ca.1490; died 1548. His baptismal name and original surname are unknown. Gregory was a monastic at Akhûnos (Άκηνους) an adopted name. Of humble, most probably Bulgarian ancestry, Akinidinos studied in Thessalonike with Thomas Magistros and subsequently became a schoolteacher in Bitolia. There he met Gregory Palamas and became a monk; he was, however, rejected by four Athosite monasteries, perhaps because of his reputation for secular learning. Akinidinos returned to Thessalonike, where he became friendly with Barlaam of Calarisa.

By 1357 Akinidinos was in Constantinople and involved in the controversy over Palamas; in its early stages he played a mediatory role between Barlaam and Palamas. By 1354, however, he began to question orthodox doctrine on divine grace, and threw his support to Barlaam. He was apparently condemned at the July synod of the metropolitan council of Constantinople in 1354 (see under Constantinople, Councils 8). Akinidinos was a protégé of Irene Choniissa, who was the sister of the monks. XIV John Kalesas, who ordained him bishop and priest (1354). With the erosion of the authority of Kaeles and the victory of those of Konstantinouk, Akinidinos fell into disfavour; he became a nun on the council of 1347 and died in exile soon after.

His correspondence provides important insights into the heretical controversy from an anti-Palamite viewpoint; many of his theological treatises, including the Antiheretics against Palamas, are still unpublished. Unlike later anti-Palamites, Akinidinos was neither a Latin sympathizer nor influenced by Greek philosophy, as his opponents claimed. In his works he did not inveigh against the spirituality of the monks but against the Palamite doctrine of the divine energies, thus ex-
lands and the impoverishment of households as reflected in the problems of Mt. Athos. Byz. farms were small units managed by families using primitive techniques. Only from early 12th C. Thessaloniki is there evidence about large-scale banditry aimed at the improvement of soil (in part by irrigation), subleasing to smaller tenants, and increasing income; this intensive exploitation of land met resistance from monastic landowners. Apparently in the late Roman Empire there was more land than there were people to till it, and an important function of legislation was to persuade farmers to stay on their allotments. This situation had changed by the 10th C., and legislation tended to (rich) neighbors for acquiring neighboring properties. Although reduced in extent from the 7th C., the empire still possessed territories that could provide enough grain and other products to feed its capital (and indeed allow it to grow in the 10th C.), to supply armies in the field that could counter Arab attacks and eventually reclaim lost lands, and to support a general increase in the population in the 8th and 10th C. There is little evidence on the clearing of forest land, but the will of Eustathios Bonas suggests that some individuals tried to open up new lands, and Pellos (like some other landowners) expressed interest in expanding and improving his estates.

Around the 10th C. the most fertile regions of the empire, besides Thrace and southern Italy, were located in Asia Minor, esp. on the coast, where the main centers of cattle breeding were in Bulgaria, Thessaly, and the interior of Asia Minor. By the 11th C., while Balkan cities flourished, the rural character of Asia Minor grew more evident; under the Nicaean emperors in the 11th C. the west coast of Asia Minor produced abundant grain for export and became famous for its domestic meat industry. Asia Minor was soon lost, however, to the Ottomans, and the northern Balkans were either conquered or suffered from invasions. The Peloponnese, on the other hand, maintained a prosperous agriculture to the end of Byz. 1157. J. Heering, "Uebersichtung zur Entwicklung der Landwirtschaft in Südosteuropa im Ubergang von der Spätantike zum frühen Mittelalter," Ethnographische Zeitschrif 29 (1894) 123-27.

AIHAK (Aiykias), graved vizier of the Babylonian king Nebuchadnezzar (or Asarhaddon, in Aramaic). He was the hero of an oriental saga known in an Aramatic version of the 5th C. B.C. and alluded to in the Book of Tobit, an apocryphal book of the Old Testament; some ancient Greek authors (e.g., Aesop, in his fables) were familiar with the saga, as was the Qur'ān. The legend made Aiha the victim of the slander of his adopted son Nadian; Aiha miraculously escaped execution, however, and eventually emerged to save his kingdom when the Egyptians imposed on the king the impossible task of building a castle in the air. Numerous Roman and Arabic tales were added to the legend. The legend of Aiha is preserved in Old Slavonic, beginning with a Glagolitic MS of 1468. A. Veselovskiy (Slavskiy istorialnii odnyi nochi 2 [St. Petersburg 1896] vii-xviii) and V. Jagić (BS [1894] 180-111) hypothesized that the Slavonic text was based on a Byz. version, but Grigor'ev's (infra) suggested that it drew upon an Armenian original.


AIGINA (Ayōn), name of both an island in the Saronic Gulf southwest of Athens and of its principal city; it was located in the province of Acarnania, eventually in the theme of Hellas. Archeological evidence shows that the ancient city site on the west coast was inhabited throughout the Byz. period, while the CHRONICLES of Monemvasia (ed. Djudev 12:44-135) says that Aigina served as a place of refuge for the inhabitants of Corinth during the Slavic invasions. In the 8th C. Aigina suffered from Arab raids; probably at this time a new settlement was established at Palaias Fkon in a hill in the interior. In the 11th C. the island was used by pirates as a base for attacks on the surrounding coasts (Mich.Akom. 43:17-18). Although originally granted to the Venetians after 1204, Aigina was ruled by the dukes of Athens until it fell under Catalan control in 1317. From 1345 it was Venetian.

The bishop of Aigina was originally a suffragan of Corinth. He was elevated to archbishop by 990, and briefly after 1571 was subject to Athens. The hill of Colonna north of the modern town was fortified, perhaps as early as the 3rd C. but more probably later, and a large cistern was cut in the ancient temple. Several Early Christian basilicas have been found in the ancient city, one of them built up against the fortress wall; and a synagogue with inscribed mosaic (giving the cost of its decoration) was transformed into a church after the 7th C. East of the city is the Omohipe Ekklisia, a church dedicated to the Sts. Theodore (G.A. Soretos, EERS 2 [1945] 242-70), built in 1282 (M.C. Gkarakos, Aigialeion eikoneis kai chrasiastikon eis enkleis ono 1 [Athens 1957] 67-69), or 1284 (M. Chatzidakis, Archdial 21 [1966] 20, n.16). Its frescoes are rather primitive in style and contain some unusual iconography, such as the Virgin nursing Christ in the Nativity scene. Of the 35 churches at Paliachora, 10 date before 1450.


AILOIS HERODIANOS. See Herodian.

AMILIANOS (Amilianos), archbishop of Antioch, 1172-1208. Amilianos was archbishop long before 1077 when Nikephoros Bryennios (Bryen. 203-2-4) first mentions him as the moving spirit of the city's anti-imperial opposition. Because of Amilianos's great popularity, Michael VII Dukas had him escorted secretly from Antioch to Constantinople in 1074. Nikephoros, during his tenure as governor, had first suggested the removal, since he, too, had been opposed by the patriarch. The new governor of Antioch, Isaac Komnenos, had virtually immediately (ed. Djudev 12:24-255) says that Aigina served as a place of refuge for the inhabitants of Corinth during the Slavic invasions. In the 9th C. Aigina suffered from Arab raids; probably at this time a new settlement was established at Palaias Fkon in a hill in the interior. In the 11th C. the island was used by pirates as a base for attacks on the surrounding coasts (Mich.Akom. 43:17-18). Although originally granted to the Venetians after

Altogether, the ringleader of the anti-imperial faction of churchmen and senators responsible for proclaiming Nikephoros III Botaneiates emperor (23 March 1078).

120. Curiel, "Purpúreos," 144f. Papapavlou, Antioch 865-67. Polenik, "Chronology" 58-71. 121. AINESIA OF GAZA, teacher of rhetoric; fl. 5th or 6th C. After studying neoplatonism under Herakleios at Alexandria and visiting Constanti- nople, Ainesia (Aliesi) returned home to prac- tice as a Christian bishop. His major work is the Theophrastos, a dialogue in which the Aristotelian philosopher of that name is debated in arguments concerning immortality of the soul and the resurrection. Twenty-five letters also survive.


116. B.B.

AINOS (Ainos, mod. Enez), city in Thrace on the east bank of the Hores River near its mouth. Prokopios (Buildings 4.11-13) reports that Justin- nian I transformed its low city wall into an im- pregnable fortification, and the Synodikon of Hierokles (Hierak. 33) lists it as a capital of the province of Rhoenoe. Nothing is known about the city from the 7th to 11th C., but it did function as an ecclesiastical center: first as an autonomous archbishopric, and by 1032 a metropolis (Laurent, Corpus 5:164f). It reappears in historical nar- ratives in 1090 when Alexios I established his headquarters there during his war with the Pechenegs (An.Komm. 1:155, 57-90). Theretore its role increased: in the 12th C. it was a market where monks of the Kosmeotissa monastery bought olive oil directly from boa (L. Petit, IRAK 13 [1968] 100-1. A 13th-C. historian (Kritob. 115, 5-6) names Ainos as a large pest of the inhabitants of the neighboring islands of Imbro and Lemnos (the description is partly bor- rowed from Herodotus). Strongly fortified, it was used by Alexios I Komnenos to invade the Bulgarians and Turks in 1265 and that of the Catalan Grand Company in 1307. According to Chalkokondyles (Chalk. 505f), ca. 1348 the people of Ainos invited a mem- ber of the family of Francesco Gattilusio to be their ruler, and it remained an important Genoese possession until it fell to the Turks in 1456; in
AKAIKIA (acksonia, lit. "guilelessness", also avgekoinia, "forbearance"), a cylindrical pouch of parcel silk containing a handful of dust that the emperor carried in his right hand on ceremonial occasions; in his left he held a scepter, an orb, or a cross ornamented with precious stones (De ci. 33, 20–23). In the 4th century, the emperor's processions included a ceremonial goat, symbolizing the instability of temporal power and the humility of its mortal bearer. According to Härn ibn Yalaba's description, the goat was carried by the emperor's processional entourage to Hagia Sophia on Ash Wednesday. The ruler went on foot carrying a golden box with a bit of earth in it; at every two paces his "minister" exclaimed, "Be mindful of death!" and the emperor paused, opened the box, looked at the dust, and wept (A. Vanlee, Synkordi 35 [152] 1959).

The representation of the emperor on the mosaic of Emp. Alexander in the gallery of Hagia Sophia (P.A. Underwood, E.J. W. Hawkins, BOP 15 [1961] 193–195 and 309, fig. 1). The mosaic was commissioned by Emp. Alexander in 1583–1584, and the emperor is depicted as the patron saint of the Church. The mosaic depicts Alexander in a dynamic pose, with a halo and a nimbus, holding a scroll and a globe, representing his role as the protector and guide of the faithful.

AKAIKIA SCHISM, a temporary rift (484–519) between the church of Constantinople and the papacy, so named after it was resolved in 517–518. The schism was caused by differences in the definition of the Nicene Creed (325), which was adopted by the Council of Constantinople I (381) but rejected by the Council of Ephesus (431). The schism ended in 517–518 with the Council of Chalcedon, which reaffirmed the Nicene Creed and established the definition of Christ as both God and man. The schism was largely resolved with the Council of Ephesus (431), which reaffirmed the Nicene Creed and established the definition of Christ as both God and man.
AKATHISTOS HYMN

(Akathistos’hymnos) an anonymous Kanon sung in honor of the Theotokos while the congregation stands (i.e., akathistos, "not seated"); a recollection of the all-night vigils during which, according to tradition, the Akathistos Hymn was first sung in thanksgiving for the lifting of the AVegetion of Constantinople in 626. Despite the liturgical developments of the 8th C., when performance of kontakia in their entirety was abandoned, the Akathistos Hymn continued in use at the Feast of the Assumption (25 March) and subsequently during Lent. The Akathistos Hymn consists of a proemium (three of which, probably, exist) and five odes, or stanzas, linked by an alphabetic acrostic. The odes follow two alternating structures, one shorter with the refrain "Alleluia," the longer one with a set of 13 Chorazomen (Salutations) (three of which, probably, exist) the Theotokos, ending in the refrain "Hail, wedded maiden and virgin." The first 12 odes give the biblical narrative of the Incarnation; the remaining 12 meditate upon its mysteries. The whole coalesces to create a subtly interwoven net of images and allusions to one of the high points of Byzantine poetry. The author and date of composition remain uncertain. One proemium; "To the defender and commander," and hence the entire Akathistos Hymn, is attributed in the synaxarion to Patr. Symeon Stilches in 695 and in the Latin translation (8th or 9th C.) to Patr. Germanos I in 717/18; metrical patterns and melodies persist through Ukraine. The first mention of the Akathistos Hymn is in a manuscript of the 10th C. (bnh 17254). From a manuscript of the 10th C. (bnh 17254) prescribed 40 days repentance as punishment for this vice, including three weeks without wine or oil and 200 penitent prostrations (metanoeo) daily, for if uncorrected the sin could lead to the depths of hell.

AKIKHOUS, or Akhion (Ἀκικῆος, Akikheos), metropolitan of the Panopeotic nome of Upper Egypt, a bishop from the early 5th C. A church is mentioned in a text of 595-800 A.D. (P. Gen. inv. 108), but no early examples have survived. They may have been destroyed in the 14th C., since al-Nahrawali (Die Chronik der Stadt Mecca, ed. F. Wensinck, vol. 3 [Leipzig 1857; tr. Beirut 1914]) indicates that many marble columns from Akkimm were reused in the Ka’bah at Mecca. Akkimm has been famous since the 6th C. for its textiles, many of which were found in early Christian (5th-7th C.) tombs nearby. Other tombs have yielded small articles of daily use. Papiri attest to a flourishing classical literary culture in the 4th-5th C.

AKPHALO, See Peter Moskos.

AKHMIM (Akhmin, Akhmim, oikouména, metropolis of the Panopeotic nome of Upper Egypt, a bishop from the early 5th C. A church is mentioned in a text of 595-800 A.D. (P. Gen. inv. 108), but no early examples have survived. They may have been destroyed in the 14th C., since al-Nahrawali (Die Chronik der Stadt Mecca, ed. F. Wensinck, vol. 3 [Leipzig 1857; tr. Beirut 1914]) indicates that many marble columns from Akkimm were reused in the Ka’bah at Mecca. Akkimm has been famous since the 6th C. for its textiles, many of which were found in early Christian (5th-7th C.) tombs nearby. Other tombs have yielded small articles of daily use. Papiri attest to a flourishing classical literary culture in the 4th-5th C.

AKPHALO, See Peter Moskos.

AKHINOS, or Akhion (Ἀκικῆος, Akikheos), metropolitan of the Panopeotic nome of Upper Egypt, a bishop from the early 5th C. A church is mentioned in a text of 595-800 A.D. (P. Gen. inv. 108), but no early examples have survived. They may have been destroyed in the 14th C., since al-Nahrawali (Die Chronik der Stadt Mecca, ed. F. Wensinck, vol. 3 [Leipzig 1857; tr. Beirut 1914]) indicates that many marble columns from Akkimm were reused in the Ka’bah at Mecca. Akkimm has been famous since the 6th C. for its textiles, many of which were found in early Christian (5th-7th C.) tombs nearby. Other tombs have yielded small articles of daily use. Papiri attest to a flourishing classical literary culture in the 4th-5th C.

AKPHALO, See Peter Moskos.

AKHINOS, or Akhion (Ἀκικῆος, Akikheos), metropolitan of the Panopeotic nome of Upper Egypt, a bishop from the early 5th C. A church is mentioned in a text of 595-800 A.D. (P. Gen. inv. 108), but no early examples have survived. They may have been destroyed in the 14th C., since al-Nahrawali (Die Chronik der Stadt Mecca, ed. F. Wensinck, vol. 3 [Leipzig 1857; tr. Beirut 1914]) indicates that many marble columns from Akkimm were reused in the Ka’bah at Mecca. Akkimm has been famous since the 6th C. for its textiles, many of which were found in early Christian (5th-7th C.) tombs nearby. Other tombs have yielded small articles of daily use. Papiri attest to a flourishing classical literary culture in the 4th-5th C.
pressing the conservative approach to theology of his fellow intellectuals.

**AKIDYNOS, PEGASIOS, AND ANEMOPIDOSTOS**

AKIDYNOS, PEGASIOS, AND ANEMOPIDOSTOS (Ἀκιδύνως, Πηγασίως, ἄνεμοπιδοστος), martyrs who lived in the Persian Empire under Shapur II (309–79); saints, feastday 2 Nov. The Persians, preserved in two different versions (the earliest MSS from the 6th C.), concentrates on their ordeal: they were thrown into boiling lead, into the sea, into a ditch full of bloodthirsty bears. They remained unharmed due to the help of angels and by their endurance converted many pagans to Christianity. Shapur’s servent Aphthiades (who was immediately decapitated), the senator Epidephorus (murdered together with his companions), and even the mother of the “barbarians,” the three martyrs, and 48 other soldiers ( democratia) were burned in an oven. The legend was reordered by Symeon Metaphrastes.

**Representation in Art.** The three saints, sometimes joined by Aphthiades and Epidephorus, are depicted wearing Byz., rather than Persian, court costume. The *Menologion* of Basil II (1014) shows the saints being thrown into the sea, the Persian converts being beheaded, and the martyrs being burned alive in a brick oven, all in the same composition. These saints, though collectively called the “Holy Five,” should not be confused with the more famous Five, Eustathios and his four companions, the Five Martyrs of Sebastea.

**AKOMETOS, MONASTERY OF,** an early monastic community in Constantinople, allegedly founded by the archimandrite Alexander the Akoimutos in 405. (Beck, Krit. 2:155. ca.405-Janian, 468) or, to the “common” of an office, the rite designates, for a specific category of saint, to be used when the saint’s day has no proper of its own (e.g., the akolouthia of a martyr). (For use of this term as a musical anthol, see Papadop.)

**AKOKLOUTIA (ακοκλουθία), or, perhaps from deko- kloitha, "to follow,"** in the late 4th-C. Kletorologia of Philemonios a subaltern officer under the proconsular tes vigiles of the arabis. From the 1st-C. onward, as the deavauerges ter vigils assumed primarily judiciary and police duties, the akolouthia became an independent commander of foreign, esp. Varangian, contingents (Oikonomides, TM 6 (1957) 130). Under Constantine IX, the patriciokhos and akolouthia Michael was one of the most prominent generals. In the 12th-C. akolouthia fulfilled predominantly diplomatic functions, for example, Eustathios Philakales, who is called askolos in the Hisioria di ekspidionist Frederici (ed. Chrousou, 6th ed.). The last individual known to have held the position of akolouthos was John Nomikopoulos in 1199, but a 5th-C. ceremonial book was familiar with the office; it defines the akolouthos as the chief of the Varangians and states that he accompanied the emperor at the head of this group (pseudo-Kod. 154–204). (For ecclesiastical akolouthia, see below.)

**AKRA TAPERONOSIS.** See Man of Sorrows.

**AKRATI** (ακρατία, "summit, extremity"); term found in Byz. military treatises of the 10th and 11th C. denoting people stationed at the extremity of a given position, such as an army encampment or military formation. Its most common usage, however, designates inhabitants at the extremities of imperial territory, among the eastern frontier. When used in this manner, the term akratia can, depending upon context, refer to army units stationed along the frontier, to the commanders of such troops, or to the civilian population along the border. The term does not seem to have had any technical meaning for Byz. provincial administration or military or- der. (For the subject of a specific type of unit composed of scouts or border guards, although such troops did exist and appear to have been called akratia. In the epic poem Digenes Akritas, hai akratia generally denote the region near the Ephorates and the term akritai can refer to any inhabitant of this area including Muslims living outside the empire. In a later reference to Digenes’ legendary exploits, Manuel I Komnenos was termed "a new Akrites" (H. Gregoire, Byzant. 35 (1935) 779–783).

**AKRITIC IMAGERY.** Episodes found in both Digenes Akritas and the Arhikarion Songs are possibly reflected in the sgraffito decoration of more than 100 ceramic plates of uncertain origin, but found as far afield as Constantinople, Thessalonike, Sparta, Corinth, and the Athenian Agora. At the last two places, the pottery comes from a 10th-C. context. A plate found at Corinth, representing Digenes wozing Maximo, queen of the Amazonos, seems to follow the epic closely, esp. in the depiction of costume and the setting (Grottaferrata MS, pp. 911–17). On the other hand, a fragment from the Agora, showing the sword-bearing hero beside a dragon whose neck is pierced with arrows, reproduces the *persa-hemostas* and other details in an Akritic ballad (ed. in Notopoulou, infz 127) without counterpart in the epic. Many plates show the warrior as foot soldier in contrast to both Digenes Akritas and a relief from St. Catherine’s in Thessalonike that shows a figure in plate-armor tearing the jaws of a lion in accord with an event in Digenes Akritas (Grottaferrata MS, ed. Trapp, pp. 609–714). Evidence for illustrations to accompany the epic.
AKRITIC SONGS, narrative vernacular songs or ballads usually in political verse, in which character's names or actions appear to reflect episodes from the epic romance Digenes Akritis. The first examples of Akritic Songs were collected in Pontos around 1870, at about the time when the Trebizond MS of Digenes Akritis was discovered. According to Sathas and Legrand (L. Politis, A History of Modern Greek Literature [Oxford 1973] 23), these songs represented the remnants of an ancient epic cycle predating Digenes Akritis. Episodies from Digenes Akritis that have been linked to these songs include the abduction of Digenes' bride (His apogege to kore tou strategou), the building of his castle (Akritis hestron skitron), his encounters with wild beasts (His drakos), and his death (Hs Charon maera epharmenon), even though the dramatic struggle with Charon, which is a striking element in the songs, does not occur in the epic. The hero's name in the songs fluctuates: he can be Digenes or Constantine or Gannios. Re. Beaton (Byzantium 51 [1981] 23-49) has stressed that the connections between the songs and the epic are slight and that similarities are likely to have arisen because both draw on a common pool of traditional folk material. Those songs that come closest to the surviving epic are more likely to have been influenced by it than vice versa. Since most of the songs were collected from oral sources in the late 19th C. and have been subject to the transformations of up to a thousand years of oral transmission, the identification of precise references to Byz. historical events can be only conjectural. 


AKTMON (άκτμς, lit. "without property"), a fiscal designation for a peasant who possessed no plow, animal, and little or no real property (at most, perhaps, only small vineyard or garden plots) but who possessed other livestock (e.g., asses, sheep, goats, bees). The term appears in documents from 1297 to 1394 that categorize peasants and peasant-holdings for fiscal and administrative purposes: in decreasing order, zeugarotes, kataroites, aktoites, stesminites, stesminites, ktimatites, and apokrines. As economic units producing a fiscal revenue, four aktoites were equivalent to one zeugarotes. Accordingly, in the cadastral of Lamparos, the angaria of an aktoite was valued at half the angaria of a kitarotes (aktoites are probably identical to the peplos ("on foot"), i.e., peasants who worked without draft animals) found in some contemporaneous sources. Aktoites probably leased land or earned their living as craftsmen, laborers (deinologistes), or hired men (mesinhostes).


AKTOUROUS (άκτουρος, Lat. actuarius or actarius), the name of an official whose functions changed over the centuries. In the late Roman Empire the actuarus was a fiscal official whose duty was the distribution of military wages and provisions (G. Seeck, RF 1 (1854) 21). The term was in use at least to the 6th C.—in papyri (Preissigke, Winterbuch 2 (1951) 91). Inscriptions (Grécspire, Inscrits aktoires (meeting rooms), and of the junior actuarus, who served as panaorum (see Prosimonaros) from 6th onward, provide chronological information for the attribution of the bulge of the complex to the reign of Zenon. During a secondary phase a smaller church was built in the nave of the west basilica. The cave church, baptistery, and living quarters were added, but the east church remained derelict. The generally accepted assumption that Alahan was a monastery appears incorrect, so that its proposed identification with "the monastery at Apadaon in Isauria" that was rebuilt by Justinian I (Procopius, Buildings 5.35.5) should be abandoned. It was more probably a palace of short duration.


ALAMUNDARUS (άλαμπον αρας, "Malamites"), son of the Ghassanid king Arabus and his successor as supreme phylarch and king of the Arab federates (584-589). Like his father before him, he, too, distinguished himself as the years of the period and also as an arbor in the Monophysite controversies. He participated in the campaign of 580 against the Persians, during which disagreements developed between him and the Byzantine commanders. On two occasions, in 570 and in 580, he captured Hira, the capital of his Lakhmid adversaries, in two lightening campaigns. In 580 he was received by Tiberius I in Constantinople and was allowed to wear a crown instead of a coronet or a crown. Throughout his career, he tried to set religious differences between the Monophysites and the Chalcedonians and also within the ranks of the Monophysites. In the quarter between two Monophysite leaders, Paul the Black, the Monophysite patriarch of Antioch, and Jacob Baradaxis, he took the side of Paul. His Monophysite persuasion was not well received in Constantinople. Justin II tried unsuccessfully to arrest him, but the two were later reconciled. Emp. Maurice, however, treacherously had him arrested and exiled to Sicily. Like his father, he was both patriarch and gloriamones.


ALANS (άλανα) were known in the West from the 1st C. A.D. Ammianus Marcellinus regarded them not as an ethnic body, but rather as a group of professional warriors (cavalrymen) who practiced the importation and used an East Roman idiom as their lingua franca. Some of them took part in the exploits of the Goths, Huns, and Vandals, fought at the battle of Adrianople, and eventually settled in North Africa, Italy, and Gaul. Others became federates, and Aparr was reportedly of Alan origin.

Later sources distinguish two groups, the mountain Alans and the steppe Alans. The former, the Alans proper, lived in the northern Caucasus, between the Terek, Belaya Zeleniuk, and Argun rivers. Both groups were either subjects or associates of the Khazar state or Byz. Justinian II sent an embassy to Alans (as the country is called by Theophanes the Confessor) seeking an alliance against the Arabs. Patriarch Nicholas I of the patriarchs dispatched several church missions to the Alans, and between 941 and 949, Peter, archbishop of Alania, was active there. The remains of churches in Byz. style, dated to the 9th C., have been discovered in the region. A. Theodore of Alania sent a report on his Bock Kulakowski's attempt to locate the metropolis of
In 1496, Alaric occupied Rome and sacked it on 14th of June (G. Wirth, LMA 1:271) or 24th August, 410, sending a shock of horror through the civilized world, reflected, among others, by Augustine in *The City of God* (1.7). Alaric sought to cross to Sicily but his ships were wrecked in a storm. He died soon after. The story described by Jorsandus (Gesta par.138) of his burial in the bottom of the Bosphorus River, where all the grave diggers were executed lest they divulge the whereabouts of immense treasure, is legendary.

In 11th C. the Galician princess Maria was commonly called Maria of "Alarica".

**ALBANIA, CAUCASIAN (Albaaria, Atib. Albanian), region northeast of Armenia and east of Iberia between the Kur River, the Caspian Sea, and the Caucasus range. From the 1st to the 6th C. it formed an independent kingdom with its own language and literature, now lost. It was evangelized from Armenia in the 4th C. (pseudo-Paowuzo Buzano 3:9-6), whence it also received its alphabet in the next century (Kornor, *Life of Marcius* ed. R. Makkowski, Altemur, 1950). It continued to exist until the late Byzantine period, when it was incorporated into the empire of the Byzantine Empire and later became part of the Ottoman Empire.**

**ALBANIA, CAUCASIAN (Albaaria, Atib. Albanian), region northeast of Armenia and east of Iberia between the Kur River, the Caspian Sea, and the Caucasus range. From the 1st to the 6th C. it formed an independent kingdom with its own language and literature, now lost. It was evangelized from Armenia in the 4th C. (pseudo-Paowuzo Buzano 3:9-6), whence it also received its alphabet in the next century (Kornor, *Life of Marcius* ed. R. Makkowski, Altemur, 1950). It continued to exist until the late Byzantine period, when it was incorporated into the empire of the Byzantine Empire and later became part of the Ottoman Empire.**

**ALBANIA, CAUCASIAN (Albaaria, Atib. Albanian), region northeast of Armenia and east of Iberia between the Kur River, the Caspian Sea, and the Caucasus range. From the 1st to the 6th C. it formed an independent kingdom with its own language and literature, now lost. It was evangelized from Armenia in the 4th C. (pseudo-Paowuzo Buzano 3:9-6), whence it also received its alphabet in the next century (Kornor, *Life of Marcius* ed. R. Makkowski, Altemur, 1950). It continued to exist until the late Byzantine period, when it was incorporated into the empire of the Byzantine Empire and later became part of the Ottoman Empire.**
ALBERT OF AACHEN, canon; 12th-C. Crusader historian (the name is indicated only in the last two MSS). Although he never traveled to the Levant, Albert authored in Latin the Jerusalem History (Historia Hierosolimitana), the most detailed contemporary account of the First Crusade (books 1-6) and the Crusader Kingdom’s early years (books 7-12). He likely began writing before 1119 (possibly as early as 1100-01; events of 1109-11 are dated one year too early). He probably wrote book 12 (events of 1111-19) in the 1120s and certainly before ca. 1140 or 1150 (date of the earliest MSS: Knoch, infra 14–18); it contains apparently unfinished material. Albert enthusiasti- cally but uncritically expounds the Guillaume de Florac, oral reports of fellow Lotharingians, whom he lionizes, and possibly also lost sources, including an early form of the pilgrimage of the Pilgrims’ Chanson d’Antioche. Although Albert’s reliability has been challenged, his data on the Hungar- ians, Franchesens, and Byz. Army (chs. 6-14) appear accurate [C. Kalb, Regensburg Universität, Zahrani 1477, jahrbuch fudatitis 101 (1968) 183-91]. He treats the relations of Alexis I Komnenos to Peter on Amasea (Humet [bk.1, chs. 13-15]). Generaly on Bouillon (bk.2), and Bohemund I (bk.4, ch.37: bk.10, chs. 40-45) as well as a Turkish attack on Byz. territory (book 12, chs. 46-58).


M. M.C.

ALBOIN (Aibolio), Lombard king; born Pannonia; died Verona, Italy, 547. He inherited his father Audoin as king of the Lombards in Noricum and Pannonia. In 547, in alliance with the Avars, Alboin destroyed the Goths, slew their king Cumimund, and married his daughter Rosamund. On 2 Apr. 548, allegedly at the invitation of Narses, Alboin left with his people for Italy, arriving in May 549. It is unlikely that Alboin entered Italy with the complicity of some Byzantine authorities (Schmidt, infra 588f). By Sept. 549, aided by some Herulians, Rugiots, Gepids, Alans, and Saxons, Alboin conquered Aquileia, Civiale, Venetia, and Lombardy. He entered Milan on 3 Sept. 549, easily overtaken Tan- cany, Piedmont, and regions of Spoleto and Benevento (including Treviso, Vicenza, Verona, Brescia, and Bergamo), crossed the Po in 570 and took Pavia and Verona in 572. Alboin estab- lished himself in the former palace of Theodoric; in autumn 579 or early 570 he was proclaimed dominus Italic at Milan. Alboin personalized the style and ethic of a warring society and had greater military than administrative ability. He capitalized on Justin II’s preoccupation with other fronts and the inadequacy of Byz. garrisons in Italy and started the process whereby Byz. control of Italy dissolved. His chamberlain Peredeto slew him, possibly in league with Alboin’s vengeful wife Rosamund.


W.E.

ALCHEMY (χημεία or χημεία). The "sacred art" of the transmutation of metals into gold or silver was, in Byz. a common occupation of Mesopotam- ian and Egyptian traditions of coloring or making alloys of cheaper materials so that they would be accepted as precious metal or stone. According to the writings of the alchemists are composed of simple recipes for achieving tinctures, confusions of metals, and other chemical effects. A primary assumption is that the alchemists are expressed in an allegorical mode infused with philosophical, religious, or astrological im- agery that reflects their mystical nature, which is almost completely irrelevant to the perceptible world.

These two tendencies are clearly visible in the earliest Byz. alchemical texts of the early 4th C.: the papyri of Leiden and of Stockholm contain recipes for imitating gold, silver, precious stones, and purple dye, while some of the surviving Greek treatises of Zosimos of Panopolis (3rd-4th C.) are primarily allegorical visions in which the trans- mutation of base metals into gold or silver is represented as a religious act whereby the adept acquires a ladder of which climbing leads to the accom- plishment of his goal. Other treatises ascribed to Zosimos in Greek, while still mystical in nature, are more closely connected to actual chemical operations and describe the apparatus necessary for their execution; preserved under his name in syriac and many practical recipes and a description of alchemical ingredients with indications of where they can be found [M. Berti, La chimie au Moyen âge, vol. 2 (Paris 1893: pp. Osuna-Abruck- Amsterdam 1677) 610-657, 257-308]. Many other authors of Zosimos are preserved in Arabic transla- tions [Sergius, G.A.S. 212-77. M. Ullmann. Die Natur- und Geheimwissenschaften im Islam (Leiden 1924: 69-82).] Indeed, early Byz. and Syrian alchemy, in con- tinuation with some material from Iran and India, is the foundation for the rich alchemical tradition in Arabic, which turns inspired western Europe from the 11th C. onward. Much remains to be discovered in this vast literature in Syriac, Arabic, Persian, and Latin that is relevant to the history of Byz. science. The summary accounts given by Sergius (supra, 77-111) and Ullmann (supra, 163- 91) reveal the existence of works falsely attributed to APLONIONES OF YANS' a, a Kithλ al-Habib (Book of the Beloved), which had a Byz. original; many versions of Greek and Syriac treatises associated with the names of Plato, Aristotle, and Hermes, and Arabic translations of the alchemical works of STEPHEN OF ALEXANDRIA, Emp. Herakleitos, and Marinos the Monk (Lat. Morienus). Considerations in Greek of early Byz. alchemy (4th-7th C.) include the commentary on pseudo-Demokritos of Synesios of Cyrene, apparently composed before 439, and the commentary on Zosimos composed by OMYONMIROS (either the early 5th-C. historian or—more probably—the 6th-C. philosopher); On the Sacred Art by Pelagios the Philosopher and On the Divine Art by John the Archpriest, who both use Zosimos; the mystical treatise On the Making of Gold by Stephen of Al- emone (c. 5th-6th C.), translated into Greek by the "Christian" and an anonymous one, both of which cite Stephen; and the four alchemical poems ascribed to Pelagiaon, Theozoon, and Arabella. All of these texts and some anonymous compendia of recipes were included in a collection made in, perhaps, the late 5th or early 10th C. and dedicated to a certain Theodosius. A primary descendent of this is the unfortunately mutilated Venice, Biblioteca Marc, 299, probably of the 10th C. It includes a collection of and explanatory texts for the transmutation of metals, astrological diagrams purporting to show the heavenly taxa that allows the making of gold, and alchemics and other al- pharsis for heating and distilling liquids. The MS was evidently still in use in the 14th C. when other drawings were added (Furkan, Muhammad ibn, 111-15). Expanded versions of the collection are found in Paris, B.N. gr. 2353 (13th C.) and B.N. gr. 2327 (1478).

This last MS opens with a most significant contribu- tion to alchemical literature, the letter On How to Make Gold addressed by Michael Paschal to Patrik Michael Kerostalios in ca.145256 (J. Grosseidler de Matos, TM 6 (1976) 539f). In it he argues that the transmutation of one element into another is perfectly natural and then gives a series of recipes for manufacturing "gold," devising it, and extracting it from sand. Later in his career Paschel attacked the unfortunate patriarch for having been such a good student (CMG 739- 89).

The final two authors under whose names al- chemical treatises have been transmitted are Kosmas the Monk (who postulates Paschel) and Niko- phoros Blemmydes, both of whom wrote collections of recipes. But in southern Italy a Latin alchemical treatise was translated into Greek already by the early 14th C.; the anonymous text, edited by C. O. Zerruti (CMG 77), refers to Arnold of Villanova. Some other post-Byzantine alchemical works of Arnold of Villanova appear in a 15th-C. MS, Paris, B.N. gr. 2357. The Semi produca (Straight Path) falsely attributed to Alboins Magnus is in the Itala of Genoa in Paris, B.N. gr. 2419, perhaps translated into Greek by the scribe George Midias in the 1400s.

The creative period of Byz. alchemy was the 4th-7th C., though the art continued to be studied and presumably practiced until the fall of Constantinople. Unlike astronomy, astrology, mathematics, and other sciences, however, Byz. al- chemy seems barely to have been translated from the Arabic, though there are some traces of its influence in the treatise from the 14th-C. codex Holkham gr. 290, now in the Bodleian (ed. O. Lagercrantz, CMG 3), and in the work of Kosmas. The few treatises trans- lated from the Latin texts influenced by the Ara- bic science were available only in Italy.

ALEMANNI


ALEMANNI (Alemanni), the Latin term for an amalgamation of a number of smaller Germanic tribes, including a segment of the Suevi. After some conflicts with the Roman Empire in the 3rd C., Alemanni concentrated in the area between the Upper Danube and middle Rhine. Relations with the native Roman population were frequently hostile. In 457 the Alemanni invaded Italy and later threatened Noricum. Following their defeat by Clovis (497), some Alemanni escaped to Raetia to settle, after ca. 500, south of Lake Constance under the protection of Theoderic the Great. Paganism remained widespread among the Alemanni until the late 6th C. They were eventually absorbed into the Frankish kingdom.

Coptic bronze vessels, Italian glass and ceramics, and a Byz. pectoral cross found in Alemannia graves indicate some economic and cultural links with the Mediterranean in the 5th to 7th C. The Byz. historians Prokopios and Agathias considered the Alemanni akin to the Germans; according to H. Dittrich’s study for the Niederavant (1973) 73–86, their name was distorted by later copyists and rendered Alamann. After a period of absence from the sources, the name reappears in the Smida (corrupted as Alban) and in many authors of the 11th to 13th C. in reference to the Germans, whereas the term Germani sometimes meant French. When Alexios III concluded a truce with Henry VI of Germany, a new tax called Alamannon was introduced to pay tribute to the Germans.


LEPPO. See Beroia. Beroia in Syria.

ALEXANDER, bishop of Alexandria (from 319); born Alexandria ca.230, died there 18 April 358. His first task as bishop was to deal with the Melian Schism. Most of his reign, however, was concerned with his major adversary, Arius. Although condemned and excommunicated by a synod convened by Alexander 321, Arius refused to abandon his teaching. This led to the convocation of the First Council of Nicaea (325) in which Alexander, accompanied by his dacon Athanasius (future bishop of Alexandria), played an important role. Of his voluminous correspondence, only three letters survive. In these he reveals himself as an active and persistent supporter of the Orthodox position concerning the Son’s perfect consubstantiality and eternal generation from the Father. Fragments of sermons ascribed to him are also preserved in Coptic and Syriac.


ALEXANDER, emperor (11 May 912–6 June 913); born Constantinople ca.870, died Constantinople. The youngest son of Basil I and Eudokia Ingerina, according to the vita of St. Basil. Younger, Alexander was co-emperor with his brother Leo VI from 879. During Leo’s reign Alexander was at odds with his brother and was even suspected of plotting against him. After succeeding the throne, Alexander demoted Leo’s assistants (Himartos was imprisoned), possibly denied Port. Eutymios, and replaced Michael I Mystakios. Zoe Kamaterina was expelled from the palace. Alexander’s administration had to face assaults from two directions: the Arabs attacked the area under the control of Melias, and Symeon of Bulgaria apparently invaded Byz. before Alexander’s death. R. Jenkins (SBN 7 (1953) 389–393) hypothesizes that an Arab embassy was sent to Constantinople during Alexander’s reign. Both the author of the vita of Eutymios and chroniclers are hostile toward Alexander and represent him as a villain. The reign of Alexander is preserved in the north gallery of Hagia Sophia in Constantinople (P.A. Underwood, E.J.W. Hawkins, DOH 13 (1961) 239–277). Coinage reflects Alexander’s bad relations with Leo VI: Leo’s son, Constantine VII, although titular emperor from 908, does not share the reverse of Alexander’s solidi. Rather, his place is taken by John the Baptist shown crowning Alexander, the first depiction of coronation by a sacred figure (C. Jolivet-Lévy, Byzantion 57 (1987) 447f).


ALEXANDER IV (Raimondo, count of Segni), pope (from 12 Dec. 1252; died Viterbo 29 May 1261). He was the nephew of Gregory IX. From his predecessor Innocent IV Alexander inherited the war with Manfred of Sicily and a dangerous situation in Palestine; he tried to find support in Germany through an alliance with Richard of Cornwall, son of King John of England. He also viewed Theodore II Lascaris as a possible ally, since the Latin Empire of Constantinople was in obvious decline. Negotiations reopened with Theodore’s initiative and led to an exchange of envoys in 1256; Theodore, however, rejected the idea of papal primacy and insisted on the equality of pope and emperor. Alexander’s legate, Constantius of Oviedo, was instructed to agree to the convocation of an ecumenical council and to the abdication of the “schismatic” emperors; they were ready to convert to Catholicism, but not to abrogate the principle of primacy. On the other hand, despite the ethnic
ALEXANDER OF TRALLES, physician; born Tralles 525, died Rome 805. According to Aga-
thius (Agath. 5.6.3-6), Alexander was one of five prominent sons of a physician named Stephen; most famous of his brothers was Anthemios, the architect-engineer of Hagia Sophia. Alexander’s family probably knew the navigator-explorer Kosmas Indikopleustes, a fact perhaps reflected in the Far Eastern drugs included in Alexander’s 12-book medical encyclopedia. In his writing, Alexander exhibits a humane, enthusiastic ap-
proach to medicine: “his perceptive insight and comparatively high sensitivity to active practice and therapy. These qualities have caused medical historians to call Alexander the “most modern” of the Byz. physi-
cians, even though he readily prescribes amulets and other magical means for cures. Compared with Aetios or Aetius, Alexander is certainly less concerned with the new trends in the field of pharmaceuticals (J. Scarborough, DOP 48 [1984] 246-48). Alexander is also rightly famous for his book on Intestinal Worms,” in-
dicating an acute skill in observation of symptoms and precise case histories. His medicine is emi-
sely sensible and one reads good accounts of aphantomology (bk. 2), what moderns would call angina (bk. 4), diseases of the lungs and pleurisy (bk. 5-6), kidney and bladder ailments (bk. 6), and gastritis (bk. 12). Alexander knew his Galen and other classical authorities, but subdued them in his modern practice, continually adapting data from the written texts, nicely illustrated by Alexander’s rearrangement of pharmacological ingredi-
ents in many of his suggested remedies for specific diseases.

ALEXANDER OF THE AKOIMETON, archim-
drite and saint; died Gomon, Bithynia, ca 449; feastday 10 Feb., although not included in the Synaxarion of Constantinople. An islander by birth, Alexander was educated in Constantinople, where he began an administrative career. He then left for Syria, where he lived as a hermit, fre-
quently intervening in the affairs of cities such as Edessa and Antioch. From Syria he returned to Constantinople with a group of dis-
iples and settled near the Church of St. Menas. The inflexibility of the service of perpetual prayer that Alexander instituted (see Aetius, Mon-
astery) and his constant interference in polit-
ical activity aroused the hatred of the authorities and local population. Accused of MESSALIANISM, Alexander was condemned by an ecclesiastical tribunal and narrowly escaped being torn to pieces by a violent mob (Soz. 686-8). He found temporary refuge in the monastery of HEEPATOS, or ROUPHINALIS, then went to Gomon, where he died. The vita of Alexander is known from a single 10th-c. MS, the anonymous author describing himself as Alexander’s pupil.

The chronology of Alexander’s life is far from clear: R. Janin (EO 15 [1954] 340) asserts that Alexander arrived in Constantinople ca 409 and founded the monastery of the Akomites ca 420 (Janin, Églises CP 16), but the vita places Alex-
ander’s quarrel with Theodosius, patriarch of An-
tioch (244-48) before his arrival. J. Pargowe (BZ 8 [1899] 447) speculates that Alexander’s expulsion from Constantinople must have taken place before 430, since NIKOS of ANKOA alluded to Alexander’s troubles. It is also uncertain whether Alexander was the founder of the Ako-
imetos monastery; the vita (270-31) says that the monastery was founded after his death.

A. E. de Stoop, “Vita d’Alexandri ac Archev,” PO 13 [1918] 737-77, with Lat. text. LIT. BIBL 49 E. Wolfke, “Der Alle Hypatios von Ruphi-
manos und der Akomitis Alexander,” BZ 72 [1980] 100-
9. A.A.
ALEXANDER THE MONK

ALEXANDER THE MONK, author of a treatise entitled On the Cross. He lived sometime between the mid-6th and 9th C.; the designated date of the mid-6th C. or before 614 lacks any validity. Nothing is known of his biography. His identification with Alexander the Monk (from Cyprus) who wrote an edict of the apostle Barnabas after the discovery of the apostle’s relic (488) is arbitrary.

On the Cross consists of two parts: a history of Christianity from the Roman emperor Tiberius to the discovery of the True Cross by Helena and the appearance of the Cross in Jerusalem in 351, and a panegyric on the Cross as the chief symbol of Christianity: "God," says Alexander (PG 87:3:491 B), "made every visible and invisible creature in the shape of a cross; since everything in the world has "height, depth, breadth, and length" (cf. Eph 3:19): thus, the Seraphim are interpreted as "four-foot" (apronomophos) beings that prefigure the types of the Cross (492C). The cult of the Cross exists in all cities, islands, and tribes (492C). Because of this cosmic character of the Cross, God suffered death on the Cross (490A). The treatise is known also in a Georgian translation whose earliest MSS belong to the 9th and 10th C.

ALEXANDRIA (Alexandropolis), third largest city of the late Roman world (after Rome and Constantinople); founded by Alexander the Great in 331 B.C. Formerly capital of the Ptolemaic kingdom and the Roman province of Egypt, it was the administrative, military, and ecclesiastical center of the country as well as chief industrial entrepôt of the eastern Mediterranean and outlet for the annual shipments of Egyptian grain (the embole) to Rome and Constantinople. Its two harbors handled shipping for goods that had come down the Nile (paper, textiles, glass) and for the maritime trade of Orients as well as transshipments upriver of olive oil, metal goods, pottery, and wine. Laid out in the Hellenistic grid pattern, the city preserved splendid ancient monuments including the Pharos lighthouse (one of the so-called Seven Wonders); the Serapeum (temple of the syncretic god Serapis, which was partly demolished by Constantine and later converted into the patriarchal cathedral. Few remnants are extant, except for the recently excavated theater, baths, and the Caesarea, now the Monastery and the Tomb (Sema) of Alexander are not attested after the 3rd C.

With its wealth, large population (about half a million) bilingual in Greek and Coptic, and flourishing infrastructure, Alexandria was the major intellectual and cultural center of the East, rivaling Constantinople in political influence as well. In literature, scholarship, science, and theology its schools attracted the best minds, and both secular and church patronage supported abundant production in written works and the visual arts. Christianity took root early, leading to the establishment of a powerful centralist patriarchate (see Alexandrians, Patriarchate of), later split into Coptic and non-Coptical lines of succession: and a theological school, the Alexandrian School, renowned for its neoplatonic approach and allegorical method of exegesis. Large urban monasteries, such as the Eunomius and the Methana, which are attested in numerous sixth-century texts, supported monks and other religious groups (charity workers) and varied trades and professions. The mint of Alexandria was revived by Emperor Justinian I.

Alexandria was briefly occupied by the Sasani ans between 618 and 698 (L. MacCulloch, Study and lecture hall at Kun al-Dik, a late Byzantine structure, is an example of the extensive architectural program that preceded it in the Arab period. It was later reconverted by a Byzantine bishop, but never recovered its former importance. As a result, Alexandria played a prominent part in the theological controversies and ecclesiastical power politics of the 4th-5th C. Nevertheless, its powerful bishops were able to keep first place among the sees in the East, and gradually acquire the title of Cappadocia, promoted to the rank of first in 396. The latter conflict that followed in the reign of Theophilos and Cyril was finally resolved—at Alexandria's expense and humiliation—at the Council of Chalcedon, 451. Indeed, Chalcedon's rejection of Dioskoros and his Monophysite views were fatal to Alexandria's ecclesiastical and theological prestige and supremacy. Moreover, its unity also suffered. The patriarchate split into two unequal parties, with representatives of the Monophysite majority contesting and sometimes occupying the patriarchal throne. This dissident group eventually formed the national Coptic church of Egypt. The decisive blow to the patriarchate came with the Arab conquest.

ALEXANDRIAN ERA — 61

ALEXANDRIAN ERA, a system of computation world ecclesiastics produced by two Egyptian monks and chronographers of the early 5th C., Anianos and Panodoros; the system is known from and was used by George the Synkellos (early 9th C.). Panodoros, a critic of Eusebius of Caesarea, tried to harmonize the data of the Bible with those of pagan sources (e.g., the Canon of Kings by Proclus). He came to the conclusion that the Creation took place on 19 Mar. and the birth of Christ occurred 543 years after Creation. The computation of Panodoros is the major Al exandrian era (era Alexandrina maior); the minor Alexandrian Era was suggested by Anianos, who dated the Creation to the vernal equinox (25 Mar.) and placed the birth of Christ in 5001.

The Alexandrian Era remained in use outside Egypt; George the Synkellos (6.15-6.16) defended the idea that the Jewish New Year fell on 25 Mar. and not the first of Thoth (29/30 Aug.).

The Alexandrian Era is the one that was kept by Maximos the Confessor (PG 91:194B) also calculated that Christ was born 5501 years after Adam. After the 7th C., the Alexandrian Era was abandoned (c. 650). Indeed, Chalcedon's rejection of Dioskoros and his Monophysite views were fatal to Alexandria's ecclesiastical and theological prestige and supremacy. Moreover, its unity also suffered. The patriarchate split into two unequal parties, with representatives of the Monophysite majority contesting and sometimes occupying the patriarchal throne. This dissident group eventually formed the national Coptic church of Egypt. The decisive blow to the patriarchate came with the Arab conquest.

As a result, Alexandria played a prominent part in the theological controversies and ecclesiastical power politics of the 4th-5th C. Nevertheless, its powerful bishops claimed to be first among the sees in the East, and gradually acquire the title of Cappadocia, promoted to the rank of first in 396. The latter conflict that followed in the reign of Theophilos and Cyril was finally resolved—at Alexandria's expense and humiliation—at the Council of Chalcedon, 451. Indeed, Chalcedon's rejection of Dioskoros and his Monophysite views were fatal to Alexandria's ecclesiastical and theological prestige and supremacy. Moreover, its unity also suffered. The patriarchate split into two unequal parties, with representatives of the Monophysite majority contesting and sometimes occupying the patriarchal throne. This dissident group eventually formed the national Coptic church of Egypt. The decisive blow to the patriarchate came with the Arab conquest.

Discovery of the Multiplicity) With marble imported from Constantinople, a number of workshops in Alexandria produced architectural sculpture for use in the provincial towns of Lower Egypt; scores of examples have been found at Abydos Minas as well as in Cairo.


ALEXANDRIEN ETÀ, a system of computation world ecclesiastics produced by two Egyptian monks and chronographers of the early 5th C., Anianos and Panodoros; the system is known from and was used by George the Synkellos (early 9th C.). Panodoros, a critic of Eusebius of Caesarea, tried to harmonize the data of the Bible with those of pagan sources (e.g., the Canon of Kings by Proclus). He came to the conclusion that the Creation took place on 19 Mar. and the birth of Christ occurred 543 years after Creation. The computation of Panodoros is the major Alle xandrian Era (era Alexandrina maior); the minor Alexandrian Era was suggested by Anianos, who dated the Creation to the vernal equinox (25 Mar.) and placed the birth of Christ in 5001.

The Alexandrian Era remained in use outside Egypt; George the Synkellos (6.15-6.16) defended the idea that the Jewish New Year fell on 25 Mar. and not the first of Thoth (29/30 Aug.), according to Egyptian custom, or the first of Jan. (the Roman usage). As early as the 7th C., it fell to the Arab conquerors to abandon the Alexandrian Era (6.15-6.16) and to replace it with the Muslim Era (691). Indeed, Chalcedon's rejection of Dioskoros and his Monophysite views were fatal to Alexandria's ecclesiastical and theological prestige and supremacy. Moreover, its unity also suffered. The patriarchate split into two unequal parties, with representatives of the Monophysite majority contesting and sometimes occupying the patriarchal throne. This dissident group eventually formed the national Coptic church of Egypt. The decisive blow to the patriarchate came with the Arab conquest.
ALEXANDIAN WORLD CHRONICLE, the conventional title given to a chronicle, illuminated fragments of which survive in the so-called papirus Golgothae (now in the Pushkin Museum, Moscow). The text is similar to that of Barbarus Scaligero; the chronicle ends in 392. The papyrus has been dated by O. Keupp to ca. 275-280 (in Kulturhistorische Forschungen, ed. A. Rosenauer, G. Weber (Salzburg 1974) 17-22). This MS is chiefly of interest to art historians, containing on eight fragments a profusion of unframed marginal illustrations, comparable to the Merseburg fragment of the Annales or Ravenna. The subjects represented include the Old Testament prophets, Roman emperors, a map of the Ocean and its islands, walled cities, and personifications of the Moors in bust form (ikhvanskiy Vnisti L, no.8).

EXE. alevrubovoi, Zhivopisnik, ed. A. Bauer, J. Strengovskij, DenWiss 51 (1951) 119-204.

R. Weismann, Studia 108, 109, 111.

B.B.C. A.C.

ALEXIOS (Alexio), personal name (nym.), often "helping, supportive,“. Classical antiquity knew the similar forms Alexios and Alexen (RE 1 (1894) 146-71), but neither form is listed in Pluße, according to vd.1, 2, or mentioned by historians of the 6th-7th C. Theophanes the Confessor (Theoph. 466-467) refers to only a single Alexios, drusianou in sigla under Irene. Alexios also appeared as shadeless but unsuccessfully challenged Alexios (B. Scolaforo, Byzantion 49 (1979) 385-404). He supported provincial towns, regulated their trade, and by ca. 1042 had restored a sound coinage. Alexios aimed at centralizing the state, even though this state was constructed on a familial or patrimonial principle. Thus his mother and his older brother Isaac acted as emperors. He consolidated the administration under the tappinges ton soroton (see Logothetzes) and entrusted various departments to his quaestors. In the case of Leo of Chalcedon, Alexios broke the church’s resistance to official fiscal levies, but he consistently supported the church as the bearer of the true ideology (I. Cícero, Viz/Vrom 31 (1971) 238-47). He allowed the condemnation of heretical intellects such as John Italos and—against his will—of Theodore of Nicomedia. Alexios tried and burned Basil the Bogomil.

The First Crusade created a serious problem for Alexios. Although he had himself of the hands of Peter the Hermit, constrained most Crusader leaders to acknowledge their dependence on the empire, and used their forces to regain the coast of Asia Minor, he was unable (partly due to Taikios’s mistakes, partly to the intrigues of Berestom) to prevent the creation of independent Crusader states in Palestine. Alexios was critically judged by Zonaras, treated equivocally by Nikephoros Bryennios, and eulogised by Anna Komnene.

Zonaras described Alexios as having debased the coinage, which was already in a poor state at his accession, but this is true only of the first ten years of his reign. Circa 1052 he carried out a major monetary reform, restoring a gold coin of good fineness in the form of the hyperpyron and creating two new fractional denominations (see Trachy) of electrum (see Trephelion) and billon, which with the copper (initially lead) Tetarchon were to form the standard coinage of the Komnenian period.

Alexios’s reputation for piety is suggested by his gift of an icon, the1famous “with the type known as the Virgin Kycheros" (see the Chelminskaya), or the Theotokos, to the monastery of Zemenos on Cyprus at the time of its foundation. He also erected a mural (in one of the imperial palaces, according to Nikolaus Kalliergos) of the Last Judgment with Alexios on the side of the damned (Magdalino-Nelson, "Emp. in 14th C.“ 124-6). The illuminated MSS apparently sponsored by Alexios include two copies of the Panagia dogmatike of Euthymios Zygourenos and the Barberini Psalter (Var. Barb. 47:372—). Anderson, Gal/Ch 31 (1983) 35-67.

Fig. 1. Chelmenin, Komnenoi vol. 1. Angold, Empor. 105—

ALEXIOS I KOMNENOS, emperor of Trebizond (1084-1118), born ca. 1125, died 1 Feb. 1202. Elder son of Manuel, son of Andronikos Komnenos, Alexios was connected to Tamara of Georgia; Manuel’s wife may have been Tamara’s sister (K. Barz0, Macedonka 20 (1980) 9-7). When
Andronikos I fell and Manuel perished, Alexios and his brother David Komnenos may have been taken to Constantinople, but the fact that one of Alexios's sons was John Komnenos Asen (1355–38) sug-
ests that Alexios may have remained in Constantin-
ople, possibly married a daughter or niece of John
Komnenos the "Fat" (M. Kuršanskas, ArchivPont
173s, and Bed only after John's (1206). The fall of ALEXIOS II seemingly inspired Timara to
mount a Georgian expedition against Trebi-
zon, with Alexios and David as nominal leaders
(Mar.–Apr. 1204). Once the region from Phasis
to Sinope had been occupied, Alexios remained at
Trebizond, probably using an imperial title, while
David advanced into Paphlagonia. Niketas
Chronesites criticizes Alexios for his inactivity. In
1214, when Kay-Kaçs I seized Sinope, Alexios may
have become his vasal; Ibn Birr records an
immense annual tribute owed. Alexios founded the
dynasty of the Grand Komnenos.

1. A. Varlom, "The Foundation of the Empire of Trebizond (1204–1222)," Studia historica 1 (1957) 237–347; A. Novi-
cky, "Hus Magistris Komnenosien natiskou dobrodružstv
komnu" Rámu (Ronos) ten periodo 1205–1216," ArchivPont

ALEXIOS II KOMNENOS, emperor (1180–85);
born Constantinople 15 Sept. 1169 (P. Wirth, RZ
1185. A Paphlagonian, son of Manuel I and Maria of Antioch, Alexios was crowned co-
emperor in 1171, an elevation celebrated in pic-
tures of Alexios, his father, and grandfather
(Magdalino-Nelson, "Emp. in 12th C." 146). In
1175, Alexios accompanied Manuel on an expe-
tition to rebuff Islam (P. Wirth, Eastusiau
Amsterdam 1960) 78). He married Agnes of
France on 2 Mar. 1180, a match that Spahariskas
(Potri 310–30) proposed was the occasion of an
illustrious marriage in the Vatican Library.
Barely adolescent when he succeeded his father,
largely uneducated, Alexios indulged in amuse-
ments, while his mother and Alexios Komnenos
proceeded to rule. Their regime favored the
Italian merchants and the aristocracy, who pil-
aged the treasury and exploited government of-
ices. To counter incursions by Bela III of Hun-
gary and Kilik Arslan II, the regency sought
assistance from the pope and Saladin. Opposition
to Maria Komnena was easily suppressed, but

Andronikos IKomnenos overthrew the
regency (Apr. 1182). He reorganized the army
(Boylston 192), bearing the youth on his shoulders. Shortly
guarded, Alexios continued to pursue pleasure;
his supporters Andronikos Angelos, Andronikos
Kontostephanos, and John Komnenos Vatatzes
were suppressed. In 1183, Alexios condemned
his own mother to death. Once Andronikos had
been proclaimed emperor, he deposed Alexios's
death. The youth was strangulated and the body
buried at sea.

1. Barzót, Geneologia 2:341–71 Brand, Byzantium 31:
49–60, Alexopoulos 112–19. —C.M.B. —A.G.

ALEXIOS II KOMNENOS emperors of Trebi-
zon (1187–1330); born 1283, died 5 May 1350.
Son of John II Komnenos of Trebizond and Eudokia Palaiologina, he used the surname Par-
naioles as well as Komnenos (O. Lampadis,
REB 42 [1984] 295–98). He was only 14 when his
father died, he then came under the tutelage of
his uncle, the Byzn emperor Andronikos II. Alexios
refused, however, to marry Irene, daughter of
Nikiforos Chomos, and thwarted his em-
peror’s wishes by marrying the daughter of Bekha
Jaqeli, the ruler of Samice, in 1300 (M. Kuršnus-
inskis, REB 55 [1972] 254f). In 1301 Alexios
mounted a victorious campaign to drive the Tur-
komen out of Kerasius; he had less success in
his efforts to rid Trebizond of the Genoese dom-
ination of its commerce. Treaties with Genoa
(1306) and Venice (1310) granted both Italian cities trad-
ing privileges and exemptions from customs du-
ities. Alexios built the walls of Trebizond that run
to the sea. His patronage of the arts is revealed by his benefactions to the monasteries of St.
Eugenios (in Trebizond) and of Soumela, as
well as by his correspondence with the Greek
patriarch Gregory Canos, who wrote a hymn to St.
Alexios at his request (L.G. Westerink, REB 38
[1986] 236, 239). Upon the death of Alexios and
Vatatzes, the Komnenos and Angelos protosectav
ricomposed his funeral eulogy (ed. Papadop-

1. Miller, Trebizond 31:44. 120, PLP, no. 12084.

—A.M.T. —A.K.

ALEXIOS III KOMNENOS, emperor of Trebi-
zon (1349–1310); baptismal name John; born 5
Oct. 1358, died 20 Mar. 1399. Son of Basil I Kom-
enos, Alexios was an infant when his father was
exiled to Constantinople after his father's death.
At age 11, however, he returned to Trebizond
to claim the throne, and in 1381, he declared
himself the long-reign of any Tranzantinum emperor.
The early years of his rule were troubled by internal
disputes and the Turkish threat. In 1356 he
led an ill-fated expedition against the Turkom-
ans that resulted in a rout of the Greeks; the
chronicler Panaretos narrowly escaped with his
life. Alexios, however, also pursued a conscious
policy of cementing good relations with the Turk-
omans by marrying two of his sisters and four of
his daughters to various of their rulers (A. Boyl-

One of the main problems of Alexios's admin-
istration was the war with the Italians. At his
cession, Alexios found the Venetian trad-
ing station ruined, and by 1351, his regular trans-
actions with Genoa ceased. In 1356, the Vene-
tians attempted to revive their activity in Trebiz-
don and to attract Alexios to an anti-Turkish coalition, but chrysobulls issued by Alexios in 1345 and
1352 did not confer upon Venice any more privi-
leges than it had had in the early 14th C. Since
Alexios wanted to exploit Venetian trade for the
benefit of his treasury, tensions arose. In 1376
Venice organized a military invasion, sponsoring
the usurpers Michael Palaiologos the despotus (son
of Emp. John VI and Andronikos II) and the Grand
Komnenos. Although the expedition failed to bring
about Alexios's deposition, a new chrysobull in
1376 lowered Venetian kommerka by 50 percent.
Despite this chrysobull, Venetian trade in Trebi-
zon continued to decrease through the 1380s.

Alexios was a generous patron of monasticism,
founding monasteries such as Vaxelon in the em-
pire of Trebizond and Dionsioi on Mt. Athos. The
original chrysobull of foundation dated (1374)
of Dionsioi, portraying Alexios and his wife
Theodora Kantakouzene, is preserved at that
monastery (Dions., no. 4; Spahariskas, Potri
185–37, figs. 156–38). Alexios also restored the Sour-
mez monastery.

1. Miller, Trebizond 55–70. PLP, no. 12084, D. A. Zaky-
thinos, Le chevalier d'Alexis III Comnène, comte de Trebi-
zon, en faceur des Vénitiens (Paris 1938). Karpov, Topo-
dilskij imperija 57–72.

ALEXIOS IV ANGELOS, emperor (1203–04);
born ca. 1204, died ca. 1204. Son of Isaac II and his first wife, Alexios was left free after Isaac's blinding and in
late summer/c, after Alexios was born to Isaac II.
2. Novi dion, no. 4. 1 Feb. 1204. Son of Isaac II and his first wife, Alexios was left free after Isaac's blinding and in
late summer/c, after Alexios was born to Isaac II.

M. Zakythinos, Le chevalier d'Alexis III Comnène, comte de Trebi-
zon, en faceur des Vénitiens (Paris 1938). Karpov, Topo-
dilskij imperija 57–72.

ALEXIOS IV ANGELOS, emperor (1203–04);
born ca. 1204, died ca. 1204. Son of Isaac II and his first wife, Alexios was left free after Isaac's blinding and in
late summer/c, after Alexios was born to Isaac II.

Welcomed in Germany by his sister Irene and
Philip of Swabia, Alexios was present when Philip
conferred with Boniface of Monteferrat. About
Dec. 1302–Jan. 1303, envoys from Philip and
Alexios offered generous concessions to the Fourth
Crusade at Zara, if the Crusaders would put
Alexios on the Byz. throne. The Crusaders accepted
his offer, and Alexios then joined them. In early
1303, then joined them in an expedition to

—C.M.B. —A.G.
ALEXIOS IV KOMENOS, emperor of Trebizond (1416–29); born 1492, died Achaton (near Trebizond) before 28 Oct. 1419. Son of Manuel III Komnenos, Alexios served as co-emperor from 1395 to 1416. Sometime before 1404 he briefly rebelled against his father. Upon ascending to the throne, Alexios was first faced with war against the Genoese. In 1418 he agreed to pay them an indemnity of 15,000 pieces of gold for four years. He tried to ensure the security of his kingdom through diplomacy, marrying his daughters to a White Sheep Turkoman chief and Emp. John VIII Palaiologos. It is unlikely that one of Alexios’s daughters married George Brankovic, ruler of Serbia, as is sometimes stated (A. Bryer, Archipel 27 (1986) 388). Alexios was assassinated during the coup d'état of his son, John IV Komnenos (V. Laurent, Archipel 20 (1955) 138–43).

ALEXIOS II BEDEPAIR, emperor (1404); died Constantinople ca. Dec. 1404. His sobriquet "Mountzaulhab" (Μοντζαύλακος) refers to his supposed adoption of the Orphanotrophos, a title not generally accepted by historians, and he was a member of a powerful Th壁纸onian family. It is thought that under his reign, the Byzantine empire reached its peak in terms of art and culture, especially during his reign (1391–1425). In 1402, he was elevated to the rank of archbishop, and in 1404, he was crowned emperor. He was a patron of the arts and sciences, and his reign is considered a golden age for Byzantine culture. He was also known for his military campaigns, expanding the empire's territory. However, his reign was marked by a decline in the empire's fortunes, and he was eventually deposed by a coup d'état led by John V. He died in exile in 1404.

ALEXIOS V DOUKAS, emperor (1416–29); born 1492, died Achaton (near Trebizond) before 28 Oct. 1419. Son of Manuel III Komnenos, Alexios served as co-emperor from 1395 to 1416. Sometime before 1404 he briefly rebelled against his father. Upon ascending to the throne, Alexios was first faced with war against the Genoese. In 1418 he agreed to pay them an indemnity of 15,000 pieces of gold for four years. He tried to ensure the security of his kingdom through diplomacy, marrying his daughters to a White Sheep Turkoman chief and Emp. John VIII Palaiologos. It is unlikely that one of Alexios’s daughters married George Brankovic, ruler of Serbia, as is sometimes stated (A. Bryer, Archipel 27 (1986) 388). Alexios was assassinated during the coup d'état of his son, John IV Komnenos (V. Laurent, Archipel 20 (1955) 138–43).

ALEXIOS HOMO DEL, saint; feastday 17 March. Born in Rome under emperors Honorius and Arcadius, he was the son of a wealthy senator. In 1409, he was made a bishop. At the age of 40, he became a monk, and in 1416, he was elected as patriarch of Constantinople. He was known for his asceticism and his devotion to the Virgin Mary. He was also known for his establishment of the Monastery of St. Mary of the Cross in Constantinople. He was canonized in 1453.

ALEXIOS STOUTELIS, patriarch of Constantinople (1162–1420); born in Rome, died in Constantinople in 1420. He was a member of the Stoutelis family, which had been prominent in the Byzantine Empire for several centuries. He was known for his dedication to the Orthodox Church and his efforts to revive the Byzantine Empire. He was a leader in the movement to restore the Eastern Orthodox Church, and he played a key role in the efforts to bring about a union with the Roman Catholic Church.

ALLAGION (Άλλαγιος), a military detachment that in the 10th century consisted of 30-150 men; principle allagia had 500-1000 men (A. Dain, Syllage tacticum [Paris 1798] 56). In the late 13th-14th C, the term magne allagion designated a garrison, esp. in Thessaloniki, and the old allagion of the emperor’s guards was probably replaced by two paramenias, one on horseback, the other on foot. The Chronicle of the Morea describes allagia as mounted companies; Constantine, the brother of Michael VIII, had at his disposal 18 allagias, for a total of 6,000 warriors (D. Zakynthinos, Doxopita 2:135). In the 14th C, the commander of the
right of the poor into the charity of the church, the state, and the wealthy; the recipients had to stop demanding "bread and circuses" and to beg for alms.

- A.K.

ALOUSIANOS (Αλουσιανός), second son of the Bulgarian tsar John Vladislav, who gave his name to a Byz. family; it first half of the 11th C. The origin of the name is unclear; it has been interpreted as Armenian (J. Ivanov), Jewish (S. Gijev: from allāh, "prince"), or Latin (I. Djalev, who connected it with "Alousianus"). He served as strategos of Theodosiopolis and possessed lands (his wife's dowry) in Charsionion. Aoulosianus sided with rebels in Bulgaria in 1040. He joined Peter Delias at Ostrovo (near Thessalonike) and forced Delias to accept him as co-ruler. During the siege of Thessalonike, discord in the rebel army broke out between Aoulosianus and Delias. According to Lattin (Bulgaria i Historiia 375-96), the Bulgarian nobles supported Aoulosianus until he was defeated at Thessalonike. When Michael IV led an expedition against the rebels, Aoulosianus blinded Delias and fled to the emperor. For his treason Aoulosianus was rewarded with the title of magistros, like his father of Edessa. Another son, Samuel, was commander of troops in Armenia; perhaps the seal of a Samuel Aoulosianus found at Stara Zagora was his. Basil and Samuel's sister married Romanos IV. Several Aoulosianoi (Constantine, David) are known from seals with effigies of the military saints George and Demetrius. Later the family lost its military functions, although some Aoulosianoi became higher civil officials, e.g., Thomas Aoulosianos, bishop of Constantinople 1230-97. They were related to the Aarbonoi.


ALP ARSLAN, Seljuk sultan (1063-73); born ca. 1040, died Turkestan Jan. 1073. Nephew of Tughril Beg, Alp Arslan ruled Iran, Iraq, and northern Syria. To keep his Turkomans occupied, he allowed them to raid Byz. In 1064 he captured

ANI with great slaughter. About 1070 he made a treaty with Romanos IV, which Alp Arslan considered violated by Romanos's subsequent recovery of Mantzikert (1071). Moving speedily from northern Syria, Alp Arslan inflicted a crushing defeat upon Romanos (see Mantzikert, Battle of). Alp Arslan soon released Romanos, perhaps to encourage civil strife in Byz. Malekshah succeeded Alp Arslan.


ALTAMAR (Aqhtamar), island in Lake Van in eastern Anatolia. Gagik Arshakun, Armenian king of Vaspurakan (949-68), had a fortified city built on this island; according to the 12th C. addition to the History of the House of the Araratuni (tr. R. Thomson [Detroit 1985]) 355-61, it included a church and a palace with domes and pavilions decorated with scenes of combat, courtly pleasures, and animals.

Only the church, dedicated to the Holy Cross, survives. Built probably 1015-29, it became the center of an important monastery. A domed quadripartite of the type of St. Hripsime in Vagharshapat, its block-like exterior carries the decoration described in the History; rinceaux enclosing scenes of courtly entertainments, Evangelists, and King Gagik offering the church to Christ. Individual animals, full figures and illusionistic busts of prophets and saints, and Old and New Testament scenes complete this most extensive of all surviving Armenian sculptural programs. Sources should be sought in the art of the Arab 'Abbasid court, in 6th-C. Palestine, and in earlier Armenian sculpture. No principle governing the arrangement of scenes has been deduced.

The interior has an equally ambitious fresco program, including, in the drum of the dome, a Genesee cycle and along the walls of three secondary apses, a Gospel cycle that, although one-quarter obliterated, still contains 25 scenes. The History does not describe these paintings; A. Griswold (Parerga, n.s. 3 [1953], 39-51) has questioned a 10th-C. date, noting that in places two layers of painting are visible. A large logia balustrade featured heads of exotic animals, including an elephant (Griswold, fig.4).


ALTAR (ἐρυθραῖα πρατήρια), the holy table on which the Eucharist is offered; it was located in the sanctuary behind the templon, at first in front of the apse, later within the main (central) apse of the Byz. triple-spired apse. Interpreted in Byz. commentaries as at once Jesus' tomb, the table of the Last Supper, Golgotha, the heavenly altar, and the throne of God, the altar as a sacred symbol of God's dwelling is reflected in the rites of access to the altar in Eucharist and ordination rites, and in the later practice of concealing it behind curtains (Tabit, Great Entrance 279-83, 415-16). The altar also served as a place of asylum.

The earliest altars—sometimes called menones—appear to have been of timber and were portable. From the 4th C., as their place in the church became fixed, they began to be made of stone. Altars dressed in silver and gold and studded with precious stones are also recorded (Sozom., HE 9.1.4.4). Altars of this period were box-shaped or free-standing; the latter were sometimes consisting of a circular, semicircular, or rectangular slab, variously attached to a plinth (Orlando, Palaeis archetypal 1:141:42). Sometimes (at Hagia Sophia, Constantinople), the altar was set on a small platform above the level of the sanctuary (R. Taft, OChP 45 [1975] 488-96, 288-89).

The altar stood on the diakonike in a small basin, usually connected with a drainage system, that served for the ceremonial washing of priests during the liturgy. In representations, an altar is often shown covered with an enkolpion.

As early as the 4th C. altars were furnished with a canopy called the atradon or atron, sometimes the atradon placed in a number of white astringent mineral substances. Primarily used as a morarion to fix dyes in wooden cloth and impart brilliance to the colors, it was indispensable to the textile industry and also useful to painters and tanners. For most of the medieval period, until the mines of Tofoa in Italy began to be exploited (1420), alum production was concentrated in Egypt and Asia Minor, and from there it exported to the West. According to Procopius, the best quality was alum de rana from Kolonio. Alum of excellent quality was produced in Phokaia and Kythasia, while
there were also alum mines elsewhere in Asia Minor, in Thrace, and the islands of the Aegean. Descriptions of the production of alum may be found in Jordanus the Catalan (ca. 1350) and Pegolotti.

The rich alum mines of Phokaia were ceded by Michael VIII to the Genoese Manuele and Benedetto Zaccaria in 1375. They built a manufacturing town and tried to monopolize the export of alum to the West by obtaining from Michael VIII a prohibition of the export of Kolonoeia alum by other Genoese. Although the prohibition was not effective, the Zaccaria were able to build a fortune on alum. Eventually alum became a major commodity in the commerce of Genoa, which retained a predominant position in the alum trade throughout the Middle Ages, although the price of its alum declined after 1382, as a result of political conditions, extensive mining, and the competition of Egyptian alum. Phokaia fell to the Ottomans in 1455, by which time Western sources of alum were being exploited.


ALYATES (Alayotes), a family of unclear ethnic origin. Its first known member, Anthes Alyates, a staunch supporter of Bardas Skleros, fell in the battle of 576 at Koulou lithos (between Melitenne and Lykandos). I. Goyet, "Les Alyates de Phokaia et les ostraca de la bibliothèque de Sospodaïs (Sospodaïs 390.1: 1-53)," in Athens and the Aegean in Antiquity, Athens 1971, pp. 135-191, mentions him with the strateutes Alyates, using the inscriptions in his name. In 590 he was a 10th-C.inscription from the Round Church in Pessail. The 11th-C. Alyates were primarily military commanders: Leo, strategos of Cherson and Sougia in 1059. Theodore, governor of Cappadocia; another Alyates fell in battle against the Normans in 1108. In the 12th C. the Alyates switched to civil service and occupied relatively low positions. Andronikos Alyates, contemporaneous of Alexios III, was kamianla; the family retained the post, which Nikephoros Alyates held in 1128-35. Several Alyates were active in administration throughout the 12th C.; the vestiarion Alexios Alyates was sent in 1275 with a fleet against Genoese pirates in the Black Sea; another Alyates was a fiscal functionary; a scol of the scolast John Alyates is dated by Laurent (Méd. Var., no. 60) to the early 13th C. In the 14th C. Alyates held an important role in princely life. George, sebastos in Thessalonike in 1327; an Alyates who was sebastos in Chalkidike before 1319; another Alyates, lector of a church in Philippiopoli. Later they are known only as clerics; Gregory Alyates, hamamomachos, was a scribe and songwriter in 1355-47.

MADEO VI, count of Savoy (1345-83); born Chambéry, Savoy, Jan. 1334; died near Castiglione, Italy, Feb. 1358. Amadeo, the "Green Count," inherited the title to Savoy at age nine and expanded his territory into the Piedmont. A cousin of John V Paleologos (through John's mother Anna or Savoy), Amadeo became involved in Byz. affairs when he led a crusading expedition against the Turks. In 1356 he commanded a fleet and an army of 1,200-1,600 men that recovered Gallipoli (Kallipolis), which had fallen to the Ottomans in 1354. He was, however, distracted from further campaigns against the Turks by news of John's deposition by the Bulgars at Vidin. He sailed into the Black Sea and seized several Bulgarian coastal towns. Amadeo's siege of Varna forced the Bulgarians to give the Byz. emperor a safe-conduct through their territory (Dec. 1356). He delivered Sopozis and Mezëna to the Byz. in exchange for (to pay his mercenaries). Amadeo encouraged John to seek union with the Crusaders and persuaded him to go to Rome in 1359 to make his personal submission (to pay his mercenaries). Amadeo's expedition was a rare example of cooperation between Crusaders and the Byz. Empire.


AMALFI (Amalfi), a town and seaport in southern Italy, first mentioned in 596. Until 899 Amalfi belonged to the Byz. duchy of Naples. After that date the city and its territory became an independent entity, within the orbit of the Byz. Empire. Imperial titles were conferred on most of the local rulers, patriarchs, and, after 958, dukes. From the 9th C. many Amalians were active in Mediterranean trade. Their ships were known in Egypt, the Maghreb, and Spain. They had colonies in Dalmatia and Annoi and are frequently described as furnishing Oriental luxuries to the West. Their quarter in Constantinople, with its Church of S. Maria de Latina, is documented from the mid-12th C. On Mount Athos an Amalian monastery dedicated to the Virgin flourished between the end of the 10th and the 13th C. (A. Petros in Mil. Fr. Ath. 11 (1977): 51). Clerics and monks at both institutions translated Greek and geographical texts into Latin. Between 1053 and 1067 Amalfi tried in vain to organize an alliance of the Western and the Eastern empires against the Norman invaders of southern Italy. Following the Norman occupation of 1155, political relations between the two empires were less frequent. Commercial relations also declined, with Amalfi losing ground to Venice, Byz.'s main naval ally in the Mediterranean. Bronze coins commissioned in Constantinople for the cathedral of Amalfi survive in situ, although the cathedral itself was completely rebuilt after 1244 and the façade again rebuilt after 1871. Nearly identical doors are seen nearby in Aratri, on the Church of S. Salvatore.


AMALFI, a town and seaport in southern Italy, first mentioned in 596. Until 899 Amalfi belonged to the Byz. duchy of Naples. After that date the city and its territory became an independent entity, within the orbit of the Byz. Empire. Imperial titles were conferred on most of the local rulers, patriarchs, and, after 958, dukes. From the 9th C. many Amalians were active in Mediterranean trade. Their ships were known in Egypt, the Maghreb, and Spain. They had colonies in Dalmatia and Annoi and are frequently described as furnishing Oriental luxuries to the West. Their quarter in Constantinople, with its Church of S. Maria de Latina, is documented from the mid-12th C. On Mount Athos an Amalian monastery dedicated to the Virgin flourished between the end of the 10th and the 13th C. (A. Petros in Mil. Fr. Ath. 11 (1977): 51). Clerics and monks at both institutions translated Greek and geographical texts into Latin. Between 1053 and 1067 Amalfi tried in vain to organize an alliance of the Western and the Eastern empires against the Norman invaders of southern Italy. Following the Norman occupation of 1155, political relations between the two empires were less frequent. Commercial relations also declined, with Amalfi losing ground to Venice, Byz.'s main naval ally in the Mediterranean. Bronze coins commissioned in Constantinople for the cathedral of Amalfi survive in situ, although the cathedral itself was completely rebuilt after 1244 and the façade again rebuilt after 1871. Nearly identical doors are seen nearby in Aratri, on the Church of S. Salvatore.

AMIL, or Amilunghi, royal house of the Ostrogoths, whose genealogy—in its earlier part—dates from the time of Jordanes (Gotica, ed. T. Mommsen [Berlin 1884] 76–78). The earliest securely historical member of the house was Hermericus (died 575/60), the king who enlarged Ostrogothic possessions on the northern shore of the Black Sea but was routed by the Hun Théodoric. Amalasuntha, and her children, Athalaric and Matasuntha, were members of the Amil. Jordanes considers the captivity of Vitiges (540) as the end of the Amil.

AMALRIC I (Aripagio), king of Jerusalem (1161–75); born 1156, died Jerusalem 11 July 1174. Upon succeeding his brother Baldwin III, Amalric sought a Byz. bride to renew the alliance with Manuel I. Manuel rejected his accompanying request to be recognized as overlord of Antioch. In 1162, Amalric married Matilda, daughter of John Komnenos the protospatharios. Amalric sought Byz. aid in 1168 to prevent Zan- cian occupation of Egypt but, by 1169, a joint expedition occurred, Saladin already controlled Egypt. A combined seige of Damietta (Oct.–Dec. 1169) collapsed over disagreements between Amalric and the Byz. commander, Andronikos Kontostephanos. In the same year, Epiphram and other monarchs commissioned by Manuel worked in Jerusalem and Beirut. From Apr. to June 1177 Amalric visited Constantinople. He was received privately by Manuel, did homage, and was magnificently entertained (Runciman, 1969). A treaty proposing joint action against Egypt was never implemented. With Amalric’s death, the alliance of Byz. and Jerusalem effectively ended.


AMASEIA (Αμασεια, modern Amasya), a site of great strategic importance. The Romans made it a metropolis of Pontus and later Hellenised it by the name of Amasia. It was situated on the site of a previous settlement of Pontus. A strategic road junction, Amaseia was made metropolis of Diocletian by Procopius. The city was an important trade center and the seat of a metropolitan bishop. Justinian restored the churches after the earthquake of 549. When the Pontic provinces were merged in 555, Amaseia remained a metropolis; it provided refuge in 575 for the populations of neighboring cities fleeing the Persians. Although briefly taken by the Arabs in 712, it was a bulwark of the ARMENIAN theme and an ALEXANDRION where the thematarchs joined imperial expeditions. Bar- das Pinos led a revolt there in 751. In the confusion following the battle of MUNITZER, Amaseia fell to Rousel de BAULIEU, but in 764 Alexios I Komnenos preserved a gathering of its inhabitants (evidently acting with considerable independence) to surrender to him and reestablished imperial control. Soon after, the Turks of Dyendeq conquered Amaseia. The sole remaining Byz. structure is a powerful and complex fortress as yet unstudied.


AMASTEIA (Αμαστεία or Αμαστορ, now Amasra), city on the Black Sea coast of Anatolia. It first appears in Byz. history when King BYZIUS, a local notable, became the second bishop in 609 that he would regain the throne. Amaseia gained importance in the 9th C. as a port for communication across the Black Sea and as a military center, where the Em- pire of Constantine in 1369 Amasra met an attack of the Rus’ on Amaseia, but the date of the attack and even its existence is under discussion. It was fiercely contested in the 10th C.: Niketas DAVID PAPAIKON, in an encomium of a local saint Hy- akiouhos (PG 105.431f.), calls it “the eye of Papai- kon and even of the whole empire” and the em- porion for trade with the northern Scythians. Amaseia was a city of the theme of Flabellaia and seat of a kataphrakto in the 10th C. (Ambrosius, Mer 1 115). In the 11th C. it was administered by a deacon (Laurent, Coll. Dipl. 1201). Amasra was ruled by the Laskarids after a brief occupation (1204–14) by David Komnenos of Trebizond. Its later history is obscure: in the late 13th or early

14th C. it apparently was turned over to the Genoese, whose galleys were already established there. Amasra was a slaver bishophic of Gangra; it became a metropolis by 940. The site occupies the neck and steep slopes of a peninsula, with two harbors. The ancient city, which stretched to the mainland, was abandoned, apparently after the Rus’ attack, as Amasra con- tracted within new walls. Its Byz. monuments in- clude two small single-aisled churches, perhaps of the late 6th C., and remains of a monastery that have been dated to the early 8th C.


AMATUS, bishop, possibly of Paestum-Capaccio or Nuoro (E. Caruso, Benedetta 26 [1979] 343–48), and monk of Monte Cassino, born Salerno ca. 1010, died ca. 1081. Amatus wrote several Latin pastoral works and a History of the Normans, which survives only in a 14th-C. French version. Amatus’s account of events from 1016 to 1078 reflects Monte Cassino’s pro-Norman stance and includes the revolt of the Lombard Meles (pp. 26–32.12), the expedition of MAURIUS AGAINST Sicily, and the struggle for southern Italy (pp. 66–95.9).

De vita de normanis, ed. V. D. de Barthold (facsimile) [TS 76] (Rome 1935).


AMBOGB (Amphopos), also called παράγω, a platform, often standing on four, six, or eight columns, in a church. Ambos were first recorded in the second half of the 6th C. (e.g., the church of Logikia, Nicosia, and the basilica of Stagias) but are most surviving ones date from the 5th or 6th C. (C. Delvoye, RBA 1127). The example in the Dormition Church in Kalamata (Stagous) shows that at least in some places Early Christian ambos continued to be used in the 12th C. (G.A. Soteriou, EEB 6 [1962] 84ff. 302–4). The ambos in Antioch was shaped like a fan-shaped with two curving staircases, the third and most widespread type has two staircases on its east-west axis; distinc- tion from these is the fourth, Syrian type, combi- ning the functions of ambo and synthronos (R. Taif, Ostrich 34 [1976] 486–95). The ambo of Hagia Sophia, Constantinople, described by P. M. Sertüburak, was made of colored marbles of many hues and dressed with silver slabs (S.G. Xydies, Abb 29 [1947] 1–24), but most surviving examples are carved in white marble. Some 13th C. examples were of wood and portable (Kach- din, infra 495f).

AMBASSADORS (περιπληστὰς, ἀρσενάπληστοι) in Byz. were not only accredited to foreign countries, and, for specific reasons, to foreign persons or laymen, regardless of class or experience, who were considered able to suc- ceed in their missions abroad. Their rank de- pended upon the importance of the ruler to whom they were sent. None of them were permanently accredited to a foreign country; they were sent or exchanged only when required by specific rea- sons of necessity. Beyond having the emperor’s confidence, the ambassador was expected to be honest, pious, able to resist corruption, and ready to sacrifice himself if necessary for the empire. He was expected to know something of the coun- try to which he was sent and, if possible, its lan- guage (in some cases, the ambassador’s sons were already trained in the place). The emperor was accompanied by a series of em- bassies (e.g., Leo CHOEPIEPHALXENION?) and had their sons appointed as ambassadors in their place (some cases in early Byz., e.g., NONNONIOS).

Byz. ambassadors going abroad carried their own safe-conducts and letters of accreditation (προσκυνητμένος ἐκατομμύλιον). Unlike low-ranking letter-carriers, ambassadors were fully or partly empowered to negotiate. The state covered their expenses and those of their suite. Embassies could be quite large, with many interpreters and ser- vants. One aspect of their mission was to collect intelligence about the countries they visited. See also APOKASTRIZA, for Byzantine ambassadors to the states of Byzantium, Foreign.

AMBO (αμβοβολία), a platform, often standing on four, six, or eight columns, in a church. Ambos were first recorded in the second half of the 6th C. (e.g., the churches of Logikia, Stagias, and the basilica of Stagias) but are most surviving ones date from the 5th or 6th C. (C. Delvoye, RBA 1127). The example in the Dormition Church in Kalamata (Stagous) shows that at least in some places Early Christian ambos continued to be used in the 12th C. (G.A. Soteriou, EEB 6 [1962] 84ff. 302–4). The ambos in Antioch was shaped like a fan-shaped with two curving staircases, the third and most widespread type has two staircases on its east-west axis; distinction from these is the fourth, Syrian type, combining the functions of ambo and synthronos (R. Taif, Ostrich 34 [1976] 486–95). The ambo of Hagia Sophia, Constantinople, described by P. M. Sertüburak, was made of colored marbles of many hues and dressed with silver slabs (S.G. Xydies, Abb 29 [1947] 1–24), but most surviving examples are carved in white marble. Some 13th C. examples were of wood and portable (Kach- din, infra 495f).
AMBOSE

Liturgically, the ambo (together with the bema) was one of the two focal points of the church, and processions back and forth along the soles or pathway connecting the two were a standard part of the ritual. It was at the ambo that the liturgy used to open with the intonation of the Trisagion and close with the final blessing or Opsiinthemonos Prayer (A. Jacob, Byantion 51 (1987) 506–13). In Hagia Sophia the choir sang from beneath the ambo, the readers mounted it to read the lecetions, and the singers intoned from it the psalmody and troparia (Mateos, Typosion 2:281; Germanos, Liturg 74). On the ambo or its steps the deacons proclaimed the litanies and other diakonika and exchanged the kiss of peace. Solemn orthonos (Mateos, Typosion 2:290) and special ceremonials such as imperial coronation rites and the Exaltation of the Cross on 14 Sept. (illustrated in the Mesologikon or Basil. II, p.53) were celebrated at the ambo, which also served as a pulpit for the proclamation of councils and their ana-themas (Thedore Lector, ed. Hansen 113,17-20, 142,24, 144,12-13, 145,6-28, and even for secular announcements (Chron.Pasch. 715,10–716,8). Chrysostom even preached from the ambo by way of exception, the better to be heard (Sozom. HE 357,14–15).

Because the Gospel was proclaimed from the ambo, liturgical commentaries interpreted it as symbolizing the stone rolled back from the Resurrection tomb from which the angel announced the Resurrection to the Myrrphoroi in Matthew 28:2–7 (Germanos, Liturg 65a).


AMBOSE, late 12th-C. Norman jongleur, possibly from Evreux. Ambroise participated in the Third Crusade and composed a lengthy verse Eulogia de la guerre sainte (History of the Holy War) in Old French after his return from the Levant. Its vivid portrayal of the heroic deeds of Richard I Lionheart exposes the perspective of the average Crusader and describes, for example, the relations of the Greek population of Messinia with the Crusaders (pp.685–707) and the capture of Rhodes (1289–1290).

His account of Richard's conflict with Isaac Komnenos of Cyprus and the king's conquest of the island (1291–1296) includes a description of Isaac's Greek and Armenian troops (1293–1290), his magnificent tent and gold and silver dishes (168–74), the superb Byz. war horses (e.g., 1284–1298), and Richard's shaming of Byz. burghers who surrendered to him (1298). The Eulogia was translated into Latin and incorporated into the revised version of Itinerarium Peregrinorum by 1222.


AMBULATORY, a passage around a major space. Prokopios of Caesarea (Buildings. 1:58) uses the term "aisle" (aisle) for the colonaded spaces around the naos (nave) of Hagia Sophia, Constantinople. Ambulatores facilitate movement in a church without disturbing central and sacred areas; they can give independent access to the apostholica or lead to a contiguous church (Lips monastery, Constantinople; Hosios Lukas). The ambulatores also served as spaces for ecclesiastical gatherings and for burials. The "ambulatory" type consists of a naos separated by piers or columns from ambulatores to the south, west, and north, which often provided access to lateral chapels; the term has been applied to such late 13th-C. structures as the main church of the Panagia Kastrisos in Byz. Eryi, Anadolu Arastiras (12) 1953–54.

lit. Mangou, Byanz. 189 (1907).

— W.L., K.M.K.

AMBULATORY CHURCH. See CHURCH PLAN TYPES.

AMERALIOS (Ἀμεράλιος), commander of a fleet. A 14th-C. ceremonial book (pseudo-Kod. 1845–11–22) defines an ameralios as a precentor of the megas doux and command of the whole navy. It is generally accepted that the term was borrowed from the Catalans at the beginning of the 14th C. Since Pachymeres (Pachym., ed. Bekker, 2:400–7) relates that Roger de Flor appointed an exarch of his 12 ships, "whom their dialect calls ameralios," Ameralios as a family name is known, however, at least from 1280 (LP, 720, 724). In the court hierarchy the ameralios was placed between the skoutarion and epion duxion.


AMIDJA (Ἀμίδα), Dvanbarak in Turkey), capital and metropolitan bishopric of Mesopotamia. For- tified by Constantius II in 394, Amidja was frequently contested between Byz. and the Sassanians. It was conquered by Shapur II in 337, retook by Julian in 363, taken by Kavad in 502, and re- turned to the Byz. in 504; its buildings were restored by Anastasios I. It fell again to the Persians in 604, but was recovered in 618 by Hera- kleios, who built a Church of St. Thomas there. Amidja came under Arab control in 650. The city walls, which still stand, are attributed to Constanti- nus or Justinian I and were restored in the me- dieval period by various Muslim rulers. The Church of St. Kosmas disappeared in this century, but the sanctuary of the large tetraconch Church of the Virgin survives. According to John or Esphregius, a native of the region, there were five monasteries at Amidja in his time. Amidja was reportedly attacked five times by John I (Trissi- kes) in 598, 599, 627, 972, and 974.


— M.M.M.

'AMIR. See EMIR.

AMIROUTZES, GEORGE, philosopher, theologian, and writer; born Trebizond ca. 1400, died Constantinople after 1459. The name is diminutive of "Amirou" a type of the orant cross ("Ἀμαρουτζ'ες") is first mentioned as a lay adviser to the Byz. delegation to the Council of Ferrara-Florence, where he supported Union of the Churches (M. Jegue, EOG 96 (1957) 175–80). Later, he allegedly repudiated his earlier views in a letter to Demetrius, duke of Nauplion (ed. M. Jegue, Byantion 14 (1994) 188), but he has, however, challenged the attribution to Amiroutzes of this anti-Uniite text. In 1447 Amiroutzes was an envoy from Trebizond to Genoa; from ca.1458 to 1461 he served as proctor of Constantinople to the Turks (Aug. 1461), he went to the court of Mehmed II at Adrianople and then to Constantinople, where he continued his lifelong philo-
AMISOS (Ἀμίσος, now Samson), coastal city of Poconos. Amisos is mainly mentioned before its capture by the Arabs in 863. It was a city of the Anatolian theme and played an essential commercial role in supplying Cherson with grain (On admin. imp. 53.533–34). Seals mention several fiscal functionaries of Amisos: Ameleukarios, doukaios, and abulbos. The city was occupied by the Turks in 1149, by the Komnenos of Trebizond in 1204, and definitively by the Seljuks in 1214. During the first Turkish occupation it appears that Greek and Turkish settlements coexisted side by side. The remains of Amisos include late Roman walls, floor mosaics, churches, and inscriptions. Amisos was a suffragan of Amasia.

As a result of the nuisance of names, Amisos was formerly identified with the Samos, roused by Procopius, and his base was actually Protis.

LIT. Bayer-Wirth, Poconos 90–92, S. Vaih, DerfG 1 (1941) 189f.

AMMENONIS (Ἀμμηνώνης), teacher and commentator on Aristotle; born Alexandria late 5th C., died after 517. Ammonius imbibed paganism from his philosophically inclined parents; after the death of his father Hermias, his mother took him and his brother to Athens to study under Proclus. His studies complete, Ammonius returned home where, except for some time in Constantinople, he remained as a lecturer on Plato and Aristotle. Proclus (Bibli, cod. 187) vouches for his reputation in astronomy and geometry. He is variously praised and damned for his paganism, in industry, and greed. Of his many writings, only the commentary on Aristotle’s On Interpretation remains, though the ghost of his lectures survives in students’ notes. His most famous pupil was John Philoponus, who edited his lectures on Aristotle’s Physics, Damaskos, Olympiodorus of Alexandria, and Simplicius.

AMORION (Ἀμορίων), now Biser near Eminâd, on the borders of Galatia and Phrygia, was fortified by Zeno but gained importance only in the 7th C. when it became capital of the Anatolian theme because of its strategic location on the main southern invasion route. First attacked by the Arabs in 644 and taken in 646, it was a frequent goal of their raids. In 742–43 it was the base of Constantine V during the revolt of Artabasdos. Amorion gained its greatest fame when a native son, Michael II, became emperor and founded the “Amorian” dynasty. In 858, Amorion was taken and destroyed by the Abbasid caliphs at the battle of Minâs in a great campaign against it. The officers and civic officials captured at that time and later executed for their refusal to renounce Christianity are renowned as the Forty-two Martyrs of Amorion. The city never

GEOGRAPHY OF THE AMORIAN DYNASTY

Michael II n. Thekle

Theophile II, Theodora, Maria

Petronas, Sophia, Maria

Boas, Conon, Theckter

Boazon, Thale, Abios, Amasia

Kellakia, Michael III

Barb Elia, Delphaxiades

J. B. Holum, Geographical Dictionary 182.
recovered from this attack, though it survived as a bishopric (under Ptolemaus in 195 BC), a metropolis before 860. Although Alexios I defeated the Turks there in 1167, Amorion had fallen definitively to the Seljuks after the battle of Manzikert in 1071. The site preserves traces of its fortifications and foundations of several buildings, including a large church.

Lit. TIB. 4128–35. — C.F.

AMORKEOS (Ἀμορκής), possibly Ar. Istru' al-Qays, 5th–C. Arab chief (probably Ghassanid) in the service of Persia who for some reason left the Great King and crossed over to Byz. Having consolidated his position among the Arabs in northern Arabia he began to attack Byz. territory in Palestine III and finally crowned his successes with the occupation of the island of Iotake in the Gulf of Eilat. Desires of becoming a Byz. phyLarch, he sent Bp. Petros to Constantinople ca. 473 to negotiate with Leo I. This mission was successful and the emperor brought Amorkeos to Constantinople, where he treated him royally and made him phyLarch.


AMPHIPHOLIS (Ἀμφιπόλη), city of Macedonia on the Via Egnatia not far from the mouth of the Strimon. In Roman times Amphipolis was capital of Macedonia I but by late antiquity it was subject to Thasalokpine (Hierokl. 640.2). The bridges across the Strimon both north and south (at Mar- 

AMPHIPOLIS (Ἀμφιπόλη), city of Macedonia on the Via Egnatia not far from the mouth of the Strimon. In Roman times Amphipolis was capital of Macedonia I but by late antiquity it was subject to Thasalokpine (Hierokl. 640.2). The bridges across the Strimon both north and south (at Mar- 

AMPHIPOLIS (Ἀμφιπόλη), city of Macedonia on the Via Egnatia not far from the mouth of the Strimon. In Roman times Amphipolis was capital of Macedonia I but by late antiquity it was subject to Thasalokpine (Hierokl. 640.2). The bridges across the Strimon both north and south (at Mar- 

AMPHION (Ἀμφίων), son of Zeus and Alcmena, after whom the island of Amphion is named.


AMPHORA (Ἀμφορέη), large ceramic transport and storage vessel used in all parts of the empire, at least through the 13th C. The amphora shapes of the 4th–7th C. were developed from ancient prototypes and manufactured in many centers throughout the eastern Mediterranean. Am- 

AMPHORA STAMPS. See STAMPS, COMMERCIAL.

AMPHULCE, PILGRIMAGE, vessels of lead, clay, and other materials that were used by pilgrims to transport oil, water, earth, etc., from the Loca Sancta. Particular types include "genuine" and "menas" flask. The main collections are at Monza and Bobbio in Italy, where are preserved more than three dozen small (diam. approximately 7–9 cm), embossed tin-lead pilgrim flasks, closely

AMPHULCE, PILGRIMAGE. Ampulla; silver.- Monza Cathedral Treasury. To the left of the seated Virgin and Child are the Turkey Magic to the right, the Annunciation to the shepherds.


AMPHULCE, PILGRIMAGE. Ampulla; silver.- Monza Cathedral Treasury. To the left of the seated Virgin and Child are the Turkey Magic to the right, the Annunciation to the shepherds.


AMPHULCE, PILGRIMAGE. Ampulla; silver.- Monza Cathedral Treasury. To the left of the seated Virgin and Child are the Turkey Magic to the right, the Annunciation to the shepherds.


AMPHULCE, PILGRIMAGE. Ampulla; silver.- Monza Cathedral Treasury. To the left of the seated Virgin and Child are the Turkey Magic to the right, the Annunciation to the shepherds.
related to the Sancta Sanctorum Reliquary in date (24.6.00), provenance (Palestine), iconography, and function. Their iconography is drawn from the Palestinian Christological Cycle, with special stress (by frequency of choice and siting) on the Nativity of the Cross and the Myrrphoric—scenes evocative of the Holy Land’s two most famous shrines, the Holy Sepulchre and Golgotha in Jerusalem. The pilgrim iconography they contain is revealed by a recurrent inscription: “Ode of the Wood of Life of the Holy Places of Christ.” Indeed, the Palaestina Pilgrim describes a ceremony in the Church of the Anastasis in Jerusalem for the blessing of such oil flasks through contact with the True Cross. Their apotropaic function for pilgrims is revealed by their emphasis on the scene of Peter Saved from Drowning, and the inscription on one specimen: “Ode of the Wood of Life, that guides us by land and sea.”


AMUL (Αμουλ, Αμύλος), more fully ‘Amru ibn al-‘As, Muhammad’s governor of Byz. Egypt; born Mecca between ca.575 and 595, died al-Fustat (Cairo) 6 Jan. 644. He converted to Islam between 642 and 647, and was one of the tribe of Quraysh, he was a trader and later became a soldier. He was given command of the expedition to Rome in 638, and was given various military commands; Abu Bakr appointed him to lead one of four armies against Byz. Syria. Victorious in southern Palestine, ‘Amur conquered Jerusalem, Askalon, Gaza, and other cities, and marched south to Egypt. He invaded Egypt via the sea route to Alexandria, and finally reached and captured Barca in Cyrenaica. ‘Amur restricted ‘Amur’s command to the army in the lower Delta. ‘Amur was a great administrator, he built a great system of irrigation, he organized the Coptic clergy, and he was an astute politician. The reconstruction of Alexandria, and the building of a great system of irrigation, were the result of his administration. He was also a great administrator, he organized the Coptic clergy, and he was an astute politician. The reconstruction of Alexandria, and the building of a great system of irrigation, were the result of his administration. He was also a great administrator, he organized the Coptic clergy, and he was an astute politician. The reconstruction of Alexandria, and the building of a great system of irrigation, were the result of his administration.


ANACREON, a name that has been suggested to indicate a distinction between the Byzantine and the classical forms of the name. The name is derived from the Greek word meaning “to celebrate.” The name is associated with the title of the Byzantine emperor, who was the head of the state and the highest religious authority. The name is also associated with the name of the Byzantine emperor, who was the head of the state and the highest religious authority. The name is also associated with the name of the Byzantine emperor, who was the head of the state and the highest religious authority.


AMUL, see AMUL.

ANARCHAS OR ANANIAS (Ἀναρχας ὁ Ἀνάνιας), title of an anonymous 12th-C. pamphlet (probably written soon after 1154). Chrestides (infra) unconvincingly attributed it to Niketas Eucarthonis. The pamphlet is in the form of a dialogue between Arsinoites and the personification of Grammar, but is in fact a soliloquy by Arsinoites. Arsinoites, whose name is John (identified by Chrestides as John Kanamoretos, the father of Anna), received his derivative nickname (“delighted with Anna”) from his second spouse, Anna. The author depicted him as the son of a rich family who was the antithesis to the ideal of elite behavior: Arsinoites was a failure as a warrior, rider, and hunter and an unsuccessful musician, scribe, and astrologer. (The author dwells much more on these “social” accomplishments of an aristocrat than on traditional moral values or failings.) To make matters worse, after the death of his model wife, Irene, Arsinoites became involved with the Jewish community. At the instigation of the Jew Meocdeca, he married Anna, described as a “fugitive” who was baptized but was not improved even by this sacrament. The originality of the main image is in contrast to the innovativeness of the vocabulary, which relies greatly on the Bible, ancient authors, church fathers, and contemporary writers, primarily Eugenianos, Michael Italikos, and Porphyrios.


ANACREON, a short-lived literary genre named after the Greek poet Anacreon. Since Anacreon always had a basic eight-syllable pattern, they were adapted more easily than other forms of meter whose syllable numbers were more varied from ancient patterns of long and short syllables to the Byz. rule of stresses accents. Anacreons were used for religious compositions (e.g., Eucharistie and Synaxarion, Synaxarion and Synaxarion, Synaxarion and Synaxarion) and secular compositions (e.g., Diodorus or Apion). Subsequently they became assimilated into Byz. metrical as eight-syllable verse. Parallel to the 12- and 14-syllable meters (bodie syllable and political verse respectively). Later Byz. Anacreons (which might better be called trochaic octosyllables) had a rather monotonous tendency to include a stress on odd-numbered syllables and a central caesura after the fourth syllable.

LIT. T. Nissen, Die hymenaischen Anacreonten (Munich 1924), Hager, VIII 239-245.
ANAGNOSTES (ἀναγνώστης), reader or lector, at first a layman, then a cleric in minor orders whose primary function was to read from the ambo, the texts from the Epistles (and, until the 7th C., from the Old Testament) prescribed for the liturgy. Anagnostai are classified by Byz. canonical commentators among the minor clergy (klektos), who received ordination through the sign of the cross (sphragis). In 355 Justinian I tried to limit the number of readers in the Great Church of Constantinople to 110 (nov.3); in 612 Heraclius set the limit at 108. J. Kontodimos, FM 5 [1984] 68. The English Julian was an anagnostos before renouncing his Christian faith, as were the 9th-C. patriarchs John VII Grammatokos and Phrosinos in the first stage of their clerical careers.

lit. Bećk, Krtke 3. Duttouc, Ořiša 87-93. — PM.

ANAGNOSTES, JOHN. See John Anagnostes.

ANAGRAPHEUS (ἀναγράφης), fiscal official whose functions were hardly distinguishable from those of the epoptes. The earliest mention is on a seal of Leo, imperial balsamator and anagrapheus of Ophikon (Zacos, Scol. 3, no.2040) of 793-858.

The term is not used, however, in the Tantika. Anagrapheus are mentioned in documents from 941 (Zacos 1, no. 2 and 3) to at least 1189 (MM 1330, 51). Dölger thinks that they existed up to 1304. Their major function was the revision of the calendar; thus an act of 1047 (? states that anagrapheus can be sent by the emperor to regulate the lands of those owners who did not pay demoonion to the oikistes (Panet, no.3, 4). Their function presupposes the measurement of land (see Land Survey), and both THEOPHYLAKTOS of Ohrid and Michael Chroniates accuse anagrapheus of using false measures. Anagrapheus were usually attached to specific themes—Poloponos (Zacos, Scol. 1, no.2240), Thirakieson (V. Laurent, EO 32 [1935] 36), Thessalonike, etc. (Dölger, infra 88).

There were also anagrapheus of special departments, such as George, anagrapheus of the Eastern Bishops (Laurent, Corpus 2, no.466), or the anagrapheus of the soldiers (lontanoter) and of sailors (Kek. 268-4-3). The anagrapheus often combined his duties with those of the krites. After 1204 he was replaced by the apographheus.


ANALOGY (ἀναλογία, lit. "proportion") or "resemblance" is, according to Aristotle, as a mode of predication using a term that is neither universal nor equivocal but indicates a resemblance between parallel cases. In antiquity analogy served philosophical goals (primarily in mathematics and biology); the church fathers applied it to theology, esp. to discussing an essentially ineffable God. Origin (Comm. on Gospel of John 1:26, 167-69); E. Preischchen [Leipzig 1933] 31, while defining Christ as "light of the world," notes that spiritual concepts could have analogies to sensible objects. Gregory of Nyssa (PG 44:768A) states that the development of the soul presents a certain analogy to the stages of development of the human body through which is revealed order and sequence of the steps that lead man to the virtuous life. Greek theologians, however, did not elaborate a theory of analogy in the style of Thomas Aquinas. John of Damascus, who rarely mentions the word analogy (e.g., Constr. Jacobin 73-3; ed. Kotter, Schriften 4:154), broadly uses reasoning by analogy; he also attacks the weak analogies of his opponents, such as the Nestorians' assertion that Christ was a human being because of his "dwelling" within a human being (i.e., the Virgin), just as he is called a Nazerene because of his "dwelling" in Nazareth, although he had been born in Bethlehem (Cramer, Noten 26,6-11—ed. Kotter, Schriften 4:271). — A.K., M.W.T.

ANAMUR. See Anamurion.

ANANIAS OF SRIRAK (Ἀνανίας Ὀροκᾶτος), one of the most notable early Armenian scholar of scientific subjects: he lived in the 7th C. (exact dates unknown). Ananias traveled to Theodosiopolis, Constantinople, and Tiberias (where he studied mathematics with Tychikos, a Greek from Pontus who had learned Armenian. Ananias wrote numerous works on cosmography, a Chronicle, and some theological works. The Geography (wrongly attributed to Mosis Xorenacii) has also been ascribed to him. Novocritia is an introductory textbook of mathematics, tables and a section of "Problems and Solutions," the first of its kind in Armenian. The katholid Ananias oldu (607-697) asked Ananias to establish a fixed calendar, but this was not put into effect (Grunel, Chronologie 149).


ANAPHORA (ἀνάφορος, lit. "offering"), initially the eucharistic offering itself, but by the 6th C. the prayer accompanying that offering, the Eucharistic Prayer. Usually addressed to God the Father, the anaphora is the central element of the entire Eucharist, the text that reveals its meaning: it recounts what Jesus did at the Last Supper (see LORD'S SUPPER) when he instituted the rite. Originally extemporaneous, fixed texts of the anaphora first appear in the 17th C. (A. Bouley, From Freedom to Formulas [Washington, D.C., 1981] 217-53).

Eastern anaphoras show three structural types, Antiochene, Alexandrian, and East Syrian, distinguished from each other by the position of the incursions (a later interpolation) relative to the Eucharist's other, older elements. The Byz. anaphora of St. John Chrysostom, Basil, and James are all Antiochen in structure. They open with an exposition of the Paschal story (some Taifi, Öttrer 49 [1985] 340-5: 52 [1986] 393-34: 54 [1988] 47-77: 55 [1998] 65-74) followed by a prayer of praise, intercession (ascribed to the Father for creation and salvation). This introduces the biblical texts, which is followed by a prayer recounting in greater or lesser detail the story of salvation in Jesus, esp. the account of the Last Supper, concluding with the chanting of Jesus' Words of Institution over the bread and cup ("This is my body, this is my blood"). The anamnesis prayer follows, recalling Jesus' command to repeat the rite ("Do this in memory of me," Lk 22:19), his death, resurrection, ascension, and second coming. Then in the epiclesis the Father is asked to send down the Holy Spirit upon the bread and wine to change them into Jesus' body and blood for the salvation of those who receive them worthily in communion. This petition leads to others: the epiphaxis and the intercessions for the living and the dead. The anaphora concludes with anoxology, chanted aloud, to which the people respond with "The Great Amen." The term anaphora may also refer to the prothesis, whether consecrated or unconsecrated, or to the veil (xar).


ANAPLOGUS. See BOSPOROS.

ANARGYROI (ἀναργύρους, lit. "without money"), epithet of healing saints who, unlike secular physicians, performed cures without taking payment. The wonderful healing of the anargyroi was favorably contrasted with the activity of pagan deics such as Asklepios and Isis and with ordinary physicians (J. Duffy, DOG 98 [1984] 245). The principal anargyroi were Kosmas and Damianos, but the epithet was applied also to Kyros and Johns, Sampson, and Panteslemos. From the 10th C., a similar term was used to designate a healing saint or his tomb ("the free hospital," akanthion atrion), for example, locks the Younger and theophanes of Athens.

Representation in Art. The anargyroi, generally depicted as young or middle-aged, are clad soberly in tunics and phelonion. They carry attributes of their profession: little medicine chests (sometimes oblong, sometimes cylindrical like a pxisis), narrow boxes of medical instruments, phials, little spoons, and so forth, all of which they offer to the Father for creation and salvation. This introduces the biblical texts, which is followed by a prayer recounting in greater or lesser detail the story of salvation in Jesus, esp. the account of the Last Supper, concluding with the chanting of Jesus' Words of Institution over the bread and cup ("This is my body, this is my blood"). The anamnesis prayer follows, recalling Jesus' command to repeat the rite ("Do this in memory of me," Lk 22:19), his death, resurrection, ascension, and second coming. Then in the epiclesis the Father is asked to send down the Holy Spirit upon the bread and wine to change them into Jesus' body and blood for the salvation of those who receive them worthily in communion. This petition leads to others: the epiphaxis and the intercessions for the living and the dead. The anaphora concludes with anoxology, chanted aloud, to which the people respond with "The Great Amen." The term anaphora may also refer to the prothesis, whether consecrated or unconsecrated, or to the veil (xar).


ANASARTHA (Ἀνασαρχῆ, now Khamisë in Syria) was made a metropolis by Justinian I, who renamed it Theodora after his empress (Malal. 444:20-22). Anasartha was situated on the desert 10 miles to the northeast, and was supplied with a mint (known from the name of Emp. Maurice, short-lived, and the local bishop, perhaps by ISIDORE THE YOUNGER, a theologian who had earlier built the walls of Chalced and buildings of Zenon). The walls of Anasartha may have been extended in 604 by a local (Arab?) Gregory...
ANASTASIA, APOCALYPSE OF

Abomenos in the name of Emp. Phokas and his empress Leontia


M.M.M.

ANASTASIA, APOCALYPSE OF, a compilation that describes the fate of sinners whom the pious nun Anastasia chanced to see during her visionary journey to Hell. The text, dated by Speranskii (infra) in the 10th or 11th C. and by Beck (Kirche 654) in the 11th or 12th C., survives in late Greek MSS (of the 15th-16th C.) and in two Slavic versions. Its content is banal, with an emphasis on the moral decline of mankind, and its cosmogony is traditional, resembling that of the Book of Esoc. The author, however, mentions some historical personages and such events as the reconquista of Emp. Nikephoros II Phokas with his murderer John I Tzimiskes. Anastasia also reports meeting the protopatriarch Peter of the autocephalous Church of Corinth, who is replaced in the Slavic version by Paul Samonov.


ANASTASIOS, See Dara

ANASTASIOS (Asenastos), patriarch of Constantinople (22 Jan. 700—23 Oct. 739), probably of Syrian origin (Gero, Leo III 199, n.17). Anastasios was originally a disciple and syndika of Patriarch Germanos I. He changed sides, however, and supported the Iconoclastic policy of Leo III. After Germanos's deposition, Leo appointed Anastasios patriarch. He compiled and signed a document (libello) against the veneration of icons and sent synodik to Pope Gregory II defending the Iconoclastic position; the papal reaction was to excommunicate the patriarch. Nothing is known of any further activity of Anastasios during the reign of Leo III; after the emperor's death he supported Artabasdos and denounced Constantine V, alleging in a public statement that the emperor had confessed to the patriarch that Christ had been an ordinary man and not the Son of God (Theoph.

415.24-519. After his victory, Constantine ordered that Anastasios be hanged and ignominiously paraded naked on a donkey in the Hippodrome; nevertheless he retained him on the patriarchal throne. When Anastasios died, Constantine kept the see vacant for several months before appointing his successor, theIconoclast Constantine II (757-66); both actions contributed to the declining reputation of the patriarchate.


ANASTASIOS I, emperor (from 11 Apr. 491; born Byzantium c.450; died Constantinople 28 July 518), was nicknamed Dikos ("with two pupils") because his eyes were of different colors. His flattens called Anastasios a descendent of Pompey, a later legend (in George Halodarras in his Stavros in Constantinople) made him a son of a priest; his mother is described as a Macchaneon. Theophanes the Confessor (Theoph. 149-70-150.1) calls him a supporter of the Manicheans and rebukes him for patronizing a painter of this persuasion. He was famous for his Christian devotion (de Monophysite 16). Circa 482 he was proposed as successor to Peter the Fuller as bishop of Antioch. Even though he held the relatively unimportant post of deacon of the monastery in 491, Zeno's widow Arakadene selected him as emperor against the wishes of Pat. Ephesios (490-98) and of Zenos, who had wanted his brother Longinos to succeed him. Anastasios married Ariadne on 20 May 491 and banished Longinos to the Thebaid to die of starvation.

By 497 Anastasios quelled the independence of the Isaurian faction both in Constantinople and in Isauria. He reformed the fiscal administration by shifting the main tax burden from the urban workers (abores) to rural areas and transferred tax collection from the curides to state-appointed vindicides (E. Chrysos, Byzan
ting 3 [1971] 109-104). Anastasios created the comi

sacri patrimonii, transmitting a section of state property to the emperor's private estate. In 494 he-reformed the bronze coining, issuing the large follis and several subdivisions. His fiscal administration resulted in substantial economic so that at the time of his death the treasury contained 320,000 pounds of gold, despite energetic build-

ing activity in various frontier zones (I. Barcna, Basilica 4 [1968] 73-74). Anastasios met with political resistance, esp. dangerous during the revolt of Vetallianus, as well as religious opposition from the Orthodox, who accused him of heretical tendencies. He had to deal with severe tensions on the frontiers. After a period of relative calm on the Danube, the Bulgars began to penetrate into the empire. To check them, Anastasios ordered construction of the Long Wall in Thrace in ca.505 according to B. Croke (AGS 23 [1894] 757). His relations with Theodore the Great were hostile, and the pope condemned the Arian schism and tried to establish their jurisdiction over the northern Balkans. The Persians attacked Mesopotamia and temporally seized Amida. Anastasios had no chil-
dren, but his nephews and their descendants re-
tained an influential position for at least five genera-
tions (A. Cameron, GRBS 13 [1979] 259-76). Anastasios is sometimes held to be the emperor portrayed on the Barberini ivor.


ANASTASIOS I, patriarch of Antioch (559-709; 23 May 593-end of 598), born Palestine, died Antioch end of 598. Scholars (Sakkos, Weiss) now have rejected his identification with Anastasios or Sina. Before his election as patriarch he had been apostolarios of Alexandria to the see of Antioch. For his stiff opposition to the Arian and Monophysite heresies of Justian I, he was banished, probably to Constantinople, under Justin II (570). During this period he was befriended by the future Pope Gregory I, with whom he was later to corre-

spond. His literary output is primarily dogmatic and polemic. Although the authenticity of some of his homilies is debatable, the address he deliv-
ered on his return to Antioch is genuine (55 March 595). Free of his treatises on the Trinity and the incarnation in Latin translation. As a Neoaceldianist, Anastasios used a strict Or-
thodox vocabulary but in some points (e.g., in the emphasis on the unity of divine and human na-
tures in the Savior) he came close to moderate Monophysites. John of Damascus used him, and during the Iconoclasm disputes both parties refered to Anastasios as an authority.


ANASTASIOS of SINA, theologian and saint; died after 700; feastday 21 Apr. Sakkos identified him with Anastasios II, patriarch of Antioch, murdered by the local Jews ca.609. However, the brief note in the Synaxarion of Consti-
nopolis (Sinaec.PG 667) contradicts the hypothesis of Sakkos and reports that Anastasios of Sinai died peacefully after having written "saints' lives"
and works which profit the soul." Anastasius participated in anti-Monophysite discussions in Alexandria between 655 and 660 but was still active ca. 690, although he was a monk at the monastery of St. Catherine on Sinai.

His major work is the Guideshook (Helegos), completed and supplied with the author's scholia sometime between 680 and 689. It is a polemic against heretics, esp. Monothelites and Monophysites. Anastasius also wrote sermons, including two that dealt with the creation of man: man was created from two natures, mortal and immortal, and thus was a paradigm of God's incarnation of Christ's synthesis. The distinction between his genuine works and spuria is not always clear. AD PROTAPOIKOS and a FLORILEGEUM that had an anti-Monothelite tendency are ascribed to MSS to a certain Anastasius, who may be identical with the monk of Sinai. The HALAEMON is evidently not by Anastasius, although the conclusion of J. Baggaly (The Conjugate Christ-Church in the Hexameron of pseudo-Anastasios of Sinai [Rose 1974]), that the author cobbled from Psellus and lived in the 11th-12th C. does not prove valid. In the Hexameron pseudo-Anastasius interpreted the six-day creation legend allegorically as a prefiguration of the relations between Christ and the Church. Some works of Anastasius are preserved in Oriental translations.


ANASTASIA (Anastopy) of Resurrection is the Eastern Orthodox Church. Usually believed to be based on apocryphal texts such as the Gospel of Nicodemus but see Kartsonis, 1989), it shows Christ reddening those said to have been dead in him before his Incarnation. First encountered in the 8th C., it has assumed its classic form by the 11th: Christ strides over the shattered bones of Hell's gates, sometimes treading upon the shackled personification of Hades; Banking Christ are sarcophagi from which emerge figures including Adam, Eve, and sometimes Seth on one side and David, Solomon, and John the Baptist on the other. Christ strides toward Adam, reaching to release him (Dapantos), or upward, dragging Adam behind him (Hosios Loukas). A rare variant shows Christ standing centrally, exposing his wounds. In a Palaeologue version he pulls Adam with both hands and Eve with his left (Chora). The image of the Anastasias is integral to GREAT FEAST cycles in all media; accompanying the Easter section (Jn 1:18), it opens many LNTWORKS and precedes John's Gospel in many Gospel books; it illuminates the Easter homily of Gregory or NAZIANZOS and hymns of resurrection; and it occupies a space of certain late funerary chapels (Chora) and Crusader churches (see "Holy Sepulcher" under JERUSALEM).


ANASTASIAS BIBLIOTHECARIIUS, papal official, Latin writer, and translator; born Rome ca.800 or before 817 (H. Wölker, LMA I [1973]), died ca.879. Anastasius was 48-58. Europe's leading expert on Byz. His rocky career saw him as cardinal priest of St. Marcellus in 847-8, a guest around Aquileia in 848-53, excommunicated and reduced to status by Pope Leo IV, and unsuccessful antipope in 855. Subsequently rehabilitated, Anastasius became abbess of S. Maria in Trastevere and, from 861 or 862, served as private secretary to Pope Nicholas I, regained the priesthood and became archiepiscopus Romanorum Eclectes (head of the arch of) to Hadrian II. From late 861, he shaped policy and authored diplomatic correspondence with Constantino, particularly concerning Photios (N. Ehr, Archiv für Urgeldforschungen 15 [1958] 82–121). Anastasia knew Constantine, the Philosopher and Methemaites and backed their endeavors to evangelize the Slavs (F. Greive, Konstantin und Method: Lehrer der Slaven [Wiesbaden 1969] 78–84). In 868, Anastasia was active in his relatives' attack on Hadrian's wife and daughter but was acquitted.

The following year, he traveled to Constantinople as Louis II's envoy to Basil and probably negotiated the projected marriage alliance between the two empires. In the same capacity, he participated in the Constantinople council of 869–70 (see under Constantinople, Councils 9).
ANATOLIOS (Ἀνατόλιος), member of a famous family of jurists, ancestor, professor at the law school of Berytus, and one of the eight addressers of the Constitutio Omnen of Justinian I from the year 533. Anatolios was appointed by Justinian to the commission for the compilation of the Digest. He is probably identical with the jurist Anatolios, named specifically in some scholia to the Basilika, who wrote Greek paraphrases of constitutions of the Codex Justinianus. According to the generally accepted view of K.E. Zacharai on Lengenthal, the Greek versions of the Cod. Inst. VIII 1-56 that were admitted into the text of the Basilika originate in a paraphrase of the Gian by Anatolios. Since Ferreri's edition of approximately 200 anonymous paraphrases of constitutions of the Codex (two of which are inscribed with "Anatolios in the scholia to the Basilika"), these have been regarded as extracts from this paraphrase.


ANAZAROOS (Ἀναζάροος, now Anaraza), a city in the eastern plain of Cilicia on a tributary of the Pyramos. The civil and ecclesiastical metropolis of Cilicia II, Anazarbos was destroyed by earthquakes and rebuilt by Justin I, then Justinian I, who inserted his name in turn. Occupied by the Arabs in the mid-7th c., its exposed frontier location led to depopulation until it was restored in 767. After many Byz. attempts, Nicaeopolis II Phokas took Anazarbos in 662. It became the seat of a strategos, but fell to the Armenians in 1089 and to the Crusaders in 1097. Restored by John II Komnenos in 1137 and by Manuel I in 1138, it was finally lost again to the Armenians ca.1174. The site contains two basilicas of the 6th c., a cruciform church of uncertain date, and extensive remains of fortifications, some of them Byz.


ANCIAIOS (Ἀνίκαίος), Thracian city on the Black Sea coast; in the late Roman period it was in the province of Haemimontus. According to Ammianus Marcellinus (Ann. Marc. 27,4-12), it was a civitas magna. Prokopios (Buldurlu 3,7,18) identified its inhabitants as Thracians. Occupied by Avars at the end of the 6th c., Aniciaios was later contested between Bulgarians and Byz. in 7th C. Justinian defeated the Bulgarians in a battle on the "field of Aniciaios" (Theoph. 413,5). Empress Irene ordered the fortification of Aniciaios, but under Michael J the Christian population left the town. In 917 a Byz. army was defeated near Aniciaios in the battle at Atchinos, and the town was given to Bulgaria. Aniciaios was in Bulgarian hands in the 13th and 14th c., although Michael VIII tried to regain it by marrying his relative Maria to the Bulgarian ruler. It was under Bulgar. control ca.1429, but soon thereafter was conquered by the Turks.


ANDRAVIDA (Ανδραβίδα, Fr. Andraville, orig. of the name inscribed, city in Elis in the northeastern Peloponnesos; primary residence of the prince of Elis. According to the Chronicon of the Morea (v. 1496, ed. Schmid 68), Andravidia was already a town before the Frankish conquest, but was not fortified. Geoffrey I Villeneuve established himself in Andravidia almost immediately after his arrival. Its location in the rich Elean plain allowed it to be well supplied for the great gatherings the Frankish chivalry so enjoyed, while its proximity to the sea, through the port at Cleraza, permitted easy contact with the West, not permitted, it was protected by the castle of Chlemoutsi 5 km to the east. The city witnessed great assemblies of troops and courtiers, including the marriage of Hughes de Brianne and Isabelle de la Roche, to Geoffrey I. Geoffrey I transferred the bishopric of Olena (Notitia CP 21,154) to Andravidia and it kept that title, although the bishop was a Frank.

No monuments from before 1120 are known, but three churches of the Frankish period can be identified in the sources: St. Sophia, St. Stephen, and St. James; this last possessed a hospital and was the burial place of the Villehardouns. The sanctuary and side chapels of the Dominican Church of St. Sophia survive; it was an enormous cathedral, more than 41 m long and nearly 19 m wide. It can be paralleled by many late 13th- and early 14th-c. Gothic churches in France and Italy. Its plan resembles that of St. Paraskave in Chalaris. Inside the church was the tombstone of the princess Agnes died 1197, with what is probably the coat of arms of the Villehardouin family (A. Bon, Mon. Phot 49 (1937) 199-39).


ANDELREJ OF BOGOJULUBOVO, prince of Suzdal', born ca.1111, died 29 June 1174. Intending, like his father Jurij Dolgorukij, to rule over all of Rus', Andrelj swore an oath to Kiev which his army sacked in 1165. He developed his capital Vladimir on the Kizmena River after Kiev, Byz., and the Mongol hordes; he maintained a country residence at Bogojulubovo, after which he was nicknamed. Andrelj tried to erect a second metropolis to see at Vladimir, but the Byzantine patriarch Lukas Chryseremones rejected this project in a letter (ca.1165-1168; wrongly dated to ca.1100-1105) by Geonym. The Andrelj promoted the cult of the Theotokos as his and his principal's patroness (see Virgin or Vladislav) and the elevation as a mitra of Leonis, a Greek and the first bishop of Rossow, who was married by local pagan in the 1070s. Andrelj participated in church discussions concerning fasting on holy days, a topic simultaneously debated in Constantinople. His relations with Byz. were not as close as those of his father because in Constantinople relations with the Kievan ruler
ANDREW, archbishop of Caesarea (593-614). Andrew composed the second oldest commentary on the Apocalypse after that of Oecumenius. His commentary was not based on simple exegesis and knowledge of the text, but on the events of his own time and the teaching of the Church. The commentary was completed in 598-599 and was published in Alexandria. The text was then translated into Greek and published in Rome, where it was widely read and quoted. The text was further translated into Latin and received wide attention. The commentary was also published in Italian and German, and has been translated into many other languages. The commentary is important for its historical and theological content, and is considered to be one of the most significant works of the Patristic period.
ANDRONIKOS I KOMNENOS, emperor (1185–87); born ca.1118–20, died Constantinople Sept. 1185. Son of Isaac the brother of John II. Andronikos was nurtured with the future Manuel I, who remained personally partial to him. Andronikos, however, renewed his father's hostility to the ruling Komnenos. Reconciled with Manuel in 1180, after many adventures, he became governor of Pontos. During the reign of Alexios II, he opposed opposition to Maria on Andronicus; in 1183. In April 1182, Andronikos overthrew him, allowed a massacre of citizens of Piza and Genoa in Constantinople, and became regent for Alexios. He married Maria Komnene, his husband, and Maria of Antiou. His coronation as co-emperor (Sept. 1185) led to Alexios's death.

Co-emperor from 1182, Andronikos repudiated the unpopular Unionist policies of his father, Michael VIII, immediately upon the latter's death in 1203. He was staunched by orthodox and pious, even superstitious, and very much under the influence of Paris, Patriarch of Constantinople. The financial difficulties of the empire during his reign are reflected in the continuing depredations of the Hypertonym. The resulting rise in prices and the emperor's use of a "scratched-earth policy" in Thrace in an attempt to stop the Catalans (A. Laou, Byzantium 1204-11:137) led to widespread famine. Andronikos tried to increase revenues by raising taxes, adding a new tax on agricultural produce, and reducing tax exemptions. One of his most serious mistakes was the dismantling of the fleet in 1285, which proved to be a false economy (Laou, infra 74–76, 114).

At the beginning of his reign Andronikos had to confront the growing threat of the Serbs on his northern frontier, under the leadership of Stefan Uros II Milutin. After the Serbs took considerable territory in Macedonia, Andronikos decided to negotiate a peace treaty with the Serbs. As a pledge of alliance he married his five-year-old daughter Simonis to Milutin in 1288. The efforts of Andronikos to save Asia Minor from the Turks, such as hiring the mercenary Catanian Grand Company, proved fruitless; during his reign, the Ottomans seized much of Bizya, including Prusa, which fell in 1296. The final years of the reign of Andronikos, 1291–98, were troubled by civil war with his grandson, the future Andronikos III. He was deposed on 24 May 1298 and died as the monk Antinious four years later.

Andronikos was married twice. His first wife, Anna, daughter of Stephen V of Hungary, whom he married in 1275, bore him Michael IX; his second wife was Irene-Yolanda of Montferrat.

ANDRONIKOS II PALAIOLOLOGUS, emperor (1282–1328); born 1259 or 1260, died Constantinople 15 Feb. 1328. His 65-year reign, the third longest in the history of the empire, was plagued by religious dissension, Ottoman advances, civil war, and financial problems; at the same time, arts and letters flourished, and Andronicus sided over a court that included such distinguished intellectuals as Theodore Tiberius and Niketas Choniates. Andronicus considered construction activity in the capital, esp. the restoration of churches and monasteries.

Co-emperor from 1272, Andronikos repudiated the unpopular Unionist policies of his father, Michael VIII, immediately upon the latter's death in 1203. He was sanctioned by Orthodox and pious, even superstitious, and very much under the influence of Paris, Patriarch of Constantinople. The financial difficulties of the empire during his reign are reflected in the continuing depredations of the Hypertonym. The resulting rise in prices and the emperor's use of a "scratched-earth policy" in Thrace in an attempt to stop the Catalans (A. Laou, Byzantium 1204-11:137) led to widespread famine. Andronikos tried to increase revenues by raising taxes, adding a new tax on agricultural produce, and reducing tax exemptions. One of his most serious mistakes was the dismantling of the fleet in 1285, which proved to be a false economy (Laou, infra 74–76, 114).

At the beginning of his reign Andronikos had to confront the growing threat of the Serbs on his northern frontier, under the leadership of Stefan Uros II Milutin. After the Serbs took considerable territory in Macedonia, Andronikos decided to negotiate a peace treaty with the Serbs. As a pledge of alliance he married his five-year-old daughter Simonis to Milutin in 1288. The efforts of Andronikos to save Asia Minor from the Turks, such as hiring the mercenary Catanian Grand Company, proved fruitless; during his reign, the Ottomans seized much of Bizya, including Prusa, which fell in 1296. The final years of the reign of Andronikos, 1291–98, were troubled by civil war with his grandson, the future Andronikos III. He was deposed on 24 May 1298 and died as the monk Antinious four years later.

Andronikos was married twice. His first wife, Anna, daughter of Stephen V of Hungary, whom he married in 1275, bore him Michael IX; his second wife was Irene-Yolanda of Montferrat.

ANDRONIKOS III PALAIOLOLOGUS, emperor (1284–1328 and 1328–1341); born 1284, died 1328. Andronikos was born to Michael VIII and Irene-Yolanda of Montferrat. He was crowned as co-emperor in 1284, but was exiled by his brother Michael II. In 1320, he was restored to the throne by his brother Michael II. He was also subjected to blindness, but apparently suffered the loss of only one eye.

In 1376, Andronikos escaped from prison. With Genoese and Ottomans support, he seized Constantinople and the imperial power. He was formally crowned co-emperor in 1377. His reign was marked by dependence on the Genoese and upon the Turks, to whom he ceded the crucial fortress of Gallipoli (Kilitbahir). In 1379 John V overthrew his son and regained the throne. In a pact of 1381 he once more recognized Andronikos as his heir and granted him the appanage of Selymbria. In 1385, however, Andronikos again rebelled, unsuccessfully, against his father; he died shortly thereafter.

111. Barker, Manuel II 18–19, 416, 50–54, 458–59, R. J. Loenen, "La pr".
ANDRONIKOS V PALAILOLOGOS

Aufstand des Andronicos IV. gegen seinen Vater Jo- 
hanes V. im Mai 1373. REV 15 (1951) 538-542. - A.M.T.

ANDRONIKOS V PALAILOLOGOS, a shadowy child emperor whose existence has only recently been acknowledged by Byzantinists; born ca. 1400, 
died 1407? The title of a monkish on the untimely 
death of a seven-year-old emperor (basileus) spe- 
cifically names the child Andronicos and describes 
him as the son of John VII. He was thus appar- 
tently the son of John and his wife Irene Guitt-
elli (subsequently the nun Eugenia), born while 
his father was regent in Constantinople. Androni-
kos must have predeceased his father, probably 
in 1407, since John VII is said to have died child-
less in 1408. Other evidence for Andronicos's 
short life includes an ivory at Dunbarton Oaks, 
probably depicting John VII and Andronicos at 
Thessalonike in 1409/4 (Oikonomides, “Ivory 
Pyxis” 329-37).

LIT. G.T. Dennis, “An Unknown Byzantine Emperor, 
Andronicus V Palaiologus (1400-1407/8)?” REV 16 (1957): 
757-59. - A.M.T.

ANEMAS (Ἀνέμας), a family of the military ar-
tistocracy. The sobriquet Anemas is attested at the 
beginning of the 6th C. (Theoph. 482/90). The 
etymology of the name is debatable; the logical 
deviation from anemos, "wind," was rejected by 
Ph. Koutouzis, who connected it with ane-
emou "spoil" (EESB 5 [1928] 3). On the other hand, 
Chaldon (Comm. 1:240) considered them dis-
cendants of the Cretan emir 'Abd al-'Aziz, whose 
son is called Anemias by Byz.chronicles: he de-
serted to the Byz., became an army commander, 
and fell in the battle against Nicetas in 571. 
Whether the four Anemias brothers who were 
Alexios I's generals is known to his progeny is 
unknown; names of two of them—Leo and 
Klaudia—are attested. Despite their involvement 
in the plot of 1105, the family maintained its posi-
tion; Manuel Anemas (died 1145), military com-
mander, married Theodora, John II's daughter, 
and had the high title of protovestimenotetos. 
The family also intermarried with the Angeloi and 
Brakel. Alexis Anemias (who as a monk was 
called Athanasios) was eulogized in an anonymous 
epigram as a skilled archer and rider (Lampros, 
Mark. kod., no.276:7-15). In 1162 Pankratios 
Anemos owned a proostos and parapetos near 
Thessalonike and a pronaos (Laur. 1, no.64). The 
family's position declined after Michael I's reign, 
though sources mention them through the 13th 
C. (PLP, nos. 794-75). - A.K.

ANEMODOUION (Ἀνεμωδούιον, also Anemo-
doundion; etymology, according to Gerd. 
1:256, 20, from deri anemos, "the contest of 
gusts"), a monument in Constantinople, probably 
located between the Archeopoleon (the bakers' quarter) 
and the Forum Tauri. It was built by order of Theo-
douion II (in the Patria or Constantinople, 
its builder is called Heliodorus, a contemporary of 
Leo III), was made of bronze, and had the shape 
of a pyramid on a square foundation. The mon-
ument was ornamented with figures of animals, 
birds, plants, agricultural laborers, and other sym-
 bols of spring. Atop the Anemodouion was a 
statue of a woman that moved at the slightest 
breath of wind and thus served as a weather vane. 
A part of the bronze ornamentation was report-
edly brought from Dyrrachion, where it belonged 
to the adornment of a pagan shrine. According to 
a 13th-C. historian (Nik. Chon. 324-25), Andro-
nikos I intended to erect his own statue at the 
summit of the pyramid, evidently to replace the 
female figure. The Anemodouion was destroyed 
by the Crusaders, though their incorporation was 
treated as relative: they were described there as 
having spiritual bodies of finer substance than 
those of men. Angels were held to be much more 
umerous than men, or even innumerable. Cre-
ated beings, angels were brought forth by divine 
will, either before the material world or simulta-
aneously with it. They had free will and were liable 
to sin: thus the Devil was a fallen angel. They 
had no foreknowledge of the future. Their func-
tion first and foremost was to praise God. They 
also served Christ and the church, assisting them 
faithful in the struggle against demons. Some 
theologians (but not Dionysius) developed the 
idea of hell as a place of punishment for indi-
viduals, nations, and 

LIT. J. Janin, CP 97, 100. E. Legendre, “Description des 
ouvrages d’art et de l’église des saints Apôtres de 
Constantinople,” RE 9 (1891) 462. - A.K.

ANEMOURION (Ἀνεμούριον, mod. Anamur), 
city and bishopric of Isauria, at the southernmost 
point of Asia Minor opposite Cyprus. Excavations 
have revealed the nature and development of 
Anemourion through the 7th C. At a major 
siege in 582, a new city wall was erected against 
the Isaurians, but their attacks led to a decline by 
the late 5th C. Prosodic return was the est-
ablishment of peace in the 6th C. Major changes 
affect Anemourion in the late 6th and early 
7th C. which were already large church and 
the baths and other civic buildings were filled 
with small houses and industrial workplaces, evident 
a reflection of crowding and urbanization. 
Anemourion was abandoned peacefully ca.660 
when the Arabs gained control of Cyprus; its 
population probably drifted to the adjacent hill, 
whose extensive unexplored fortifications appear to 
include Byz. sections.

LIT. J. Russell, "Anastasiou. The Changing Face of a 
Roman City," Arch. 33:3 (1983) 31-40. - Idem, "The 
Mosaic Inscriptions of Anemourion" (Vienna 1987). - C.F.

ANGAREIA (Ἀνγαρεία), a term designating both 
state and private covert. The term is of Persian 
origin, as noted by Eustathios of Thessalonike 
in his commentary on the Odyssey. The term was 
used in the Roman Empire for state covert, esp. 
the service for the aemulos and for coercive sale 
of goods to the State. In Byz. it was expanded to 
include private services owed by peasants to their 
lord.

LIT. A. Stauroudou-Zapfraka, "He angereia sto Byzantin.

ANGEL (αγγέλος, lit. "messenger"). Byz. 
angelology was developed primarily by pseudo-
Dionysius the Areopagite (R. Roques, L’Universe 
dioussien [Paris 1954] 135-67) and later by Pater 
Nikophonos I (R. Giannopoulos, Theologia 14 
[1937] 312-58). Angels were construed as spiri-
tual, that is, incorporeal beings (asomaton), even 
if in early patristic writing their incorporeality was 
treated as relative: they were described there as 
having spiritual bodies of finer substance than 
those of men. Angels were held to be much more 
umerous than men, or even innumerable. Cre-
ated beings, angels were brought forth by divine 
will, either before the material world or simulta-
ecessarily with it. They had free will and were liable 
to sin: thus the Devil was a fallen angel. They 
had no foreknowledge of the future. Their func-
tion first and foremost was to praise God. They 
also served Christ and the church, assisting them 
faithful in the struggle against demons. Some 
theologians (but not Dionysius) developed the 
idea of hell as a place of punishment for indi-
viduals, nations, and 

LIT. J. Danielou, The Angels and Their Mission (Winsum-
ster, Mol., 1957) 1. Heiser, The Angel in the Congrega-
tion (Trier 1946). U. Mann, "Ihre Engel als Gestal-
1-15. M. Alapov, "Gli anfoni nell'iconografia," Utra Etu-
rhie 40 (1954) 44. - E. Jaffé, "Die Engel in der byzantinischen 
Kunst," E. Turu申denle, "Le mythe des anges duos," 

ANGELOS (Ἀγγελός, fam. ‘Angéleas’), a noble 
Byz. lineage founded by Constantine from 
Philadelphos, who married Theodora (born 1096), 
the daughter of Alexios I. According to a 13th-C. 
historian (Zon. 1:70,1-2), Constantine Angelos 
was handsome but of low origin. The derivation 
of the name from "angel" seems plausible; rhetor-
cicians called members of the family angelo-
om
<table>
<thead>
<tr>
<th>Selected Genealogy of the Angelos Dynasty (1185-1204)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constantine Angelos, patriarch of Jerusalem</td>
</tr>
<tr>
<td>Antioch</td>
</tr>
<tr>
<td>Antioch</td>
</tr>
<tr>
<td>Isaac</td>
</tr>
<tr>
<td>(1) Theodore</td>
</tr>
<tr>
<td>(2) Theodore</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(strings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaac</td>
</tr>
<tr>
<td>(2) Alexios Palaeologos</td>
</tr>
<tr>
<td>Alexios</td>
</tr>
<tr>
<td>Eudokia</td>
</tr>
<tr>
<td>Irene</td>
</tr>
<tr>
<td>John</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>


**ANI** (Ani), fortress and city in the district of Sirak on the west bank of the Ararat/Arpa-Cay river in northeast Anatolia. It became the capital of Armenia under the later Bagratids. Ani, which had an important strategic position, was already known in the 5th C. as a fortress belonging to the Karsarakan family. In the 9th C. Ani was sold to the Bagratids and became the royal capital with the coronation of Astor in 961. The city grew so rapidly as an administrative and trade center that its dimensions tripled within 40 years and it became known as “the city of 1,000 churches.” In 1045, the Armenian Catholicos Peter Getargard surrendered the city to Byzantium and it became for a time the capital of the theme of Iberia. Captured by the Seljuk in 1045 and sold by them to the Kurdish Shaddadid emirs in 1072, Ani continued to flourish under them and under the Zakarids. Its slow decline began with the Mongol capture in the 12th C. in Monuments of Ani. Although the city has only been partially excavated, hundreds of its structures are known. It is closed at the south by Smbat II’s walls (989) and dominated by a citadel at its narrow north end. Buildings lie outside the walls and along the cliffs; under the city, extensive chambers were cut from living rock. Palaces, comfortable homes, dovecotes, caravanserais, warehouses, cisterns, meeting halls, monasteries, churches, and at least one mosque survive. Very few of these structures are dated, and none to the period of Byz rule.

Three buildings are attributed by inscription to the architect Trdat: for Smbat II and Katramide, the wife of Gagan I, he built the cathedral (989-1001); for Gagik II, he built in 1001-20 St. Grigor (i.e., GREGORY THE ILLUMINATOR). Like other Bagratid donations, these are variations on 7th-C church plans: the cathedral on that of St. Gavane at VANKARAPAT, St. Grigor, or ZAHRANOC. The Church of the Redemptor, which Trdat built for the merchant Apilarp in 1036, is an octagon carrying a very large dome.

A life-size relief, almost in the round, of Gagik I (now lost) was unearthed at St. Grigor, along with bronze censers with New Testament scenes and a chandelier with birds. Commissioned by the merchant Tigran Homens, Georgians frescoed (1125) the Church of St. Grigor, but the program includes Armenian features, such as a life of the saint. N. Thierry (in Cuneo [1894] infra) believes that the poor preserved frescoes of its forech, which have Greek and Georian inscriptions, are late 13th-C. Byz work.

Ani adopted Turko-Iranian elements, particularly under the Zakarids. Armenian and Geor- gian palaces and forechurches in the city feature windows (stalactite squinches) and double-storied portals in geometric polychrome stone masonry and carpet-like filigree relief.

Probably by 478 Ania Juliana was the sole heir of her two famous parents. She married Are- bindus soon after 478 and had a son, Olybrius (junior), who married Irene, niece of Anastasios I. Anicia Juliana often visited St. Sabas at Constanti- nopolis in 511/12; she reportedly was visited by many emperors, who became monks of the monastery of St. Sabas in Palestine after her death. At her house in Constantinople a nob proclaimed Arbodinus emperor in 512. She was a devout Chalcedonian who resisted the theological pressures of Emp. Anastasios and the Constantinopol- itan patriarch Theophanes (511-18); she also corresponded with Pope Hormisdas to help to end the AKAHAI Schism. She built and embel- lished many churches in Constantinople, including St. Euphemia, St. Polyeuktos, and a church of the Theotokos in the Honorizan quarter. The Vienna Doukainos was written for her.

**ANICIA JULIANA** | 1000 | Patriarch of Antioch. She was born Constantine probably 56 or 67 of the 10th century. She died Constantine 577 or 579. The daughter of the future Emp. Anicius Olybrius and Placidia the Younger, Anicia Juliana re- mained at Constantinople with her mother when Olybrius went to Italy to become emperor in 472.

**ANICA JULIANA**: Portrait of Anicia Juliana as donor in a manuscript of the works of Doukainos (Vienna, med. gr. 1, fol.48v; ca.512. Österreichische Nationalbibliothek, Vienna. Anicia Juliana is shown seated between Magnificence and Prudence.
ANICIUS, a noble family, originating from Praeneste, which in the 4th C. became one of the most influential and wealthy lineages in Rome. Unlike most Roman senatorial aristocrats, the Anicii converted to Christianity and supported the emperor Constantine. In the 5th C. the Anicii were believed to favor the barbarians and rumor spread that Anicia Fakosia Probo ordered her servants to open the gates of Rome to Alaric. Between 450 and 457 Anicia Olybria married Placidia, youngest daughter of the Western Roman emperor, and in 472 became Roman emperor; after a few months’ reign he died on 2 Nov. 472 of natural causes, a rare case among 5th-C. Western Roman emperors. His daughter Anicia Juliana moved to Constantinople and was an important patron of art and architecture. Sextus Claudius Petronius Probus belonged to this lineage. The family retained influence until at least the mid-6th C., when Anicia Fausta Albinus Basilissa was the last consul. Another branch of the Anicii in Italy and contributed much to the alliance of the Roman aristocracy with the house of the Amali. Boethius, for example, served Theodoric. Thaddæus, while promoting Maximus, a member of the family, praised the Anicii as a lineage almost equal to the princeps. Jordones completed his Ge- nica with the statement that a union between the houses of Anali and Anicii was embodied in the persons of Germanus, the son of Justinian I’s nephew, and of Mathesius (Mathantha), granddaughter of Theodore the Great.

ANIMAL COMBAT (τὸ θηρίου κωπίων). The exhibition of animals at the circus games, the so-called venationes, was popular in ancient Rome, but it seems that by the 4th C. large-scale shows had to be arranged. Although the Historia Augusta describes the games in the Circus Maximus in 281, when thousands of ostriches, stags, and boars were on display and the next day hundreds of lions, leopards, and bears, the correspondence of Symmachus is a more dependable source. He tells of the difficulties he encountered while organizing animal shows, saying that he had to be satisfied with Irish hounds, Italian and Adriatic bears. Egyptian crocodiles, and probably some antelopes, lions, and leopards from Africa. Venationes were still being held in the Colosseum under the rule of Theodoric the Great, and Justinian I, in 1201, ordered the columns to arrange venationes and to show men fighting beasts. A Byz. legend relates that Nauril required the emperor to kill a bear and a lion in the “theater”; since Ga- leria was allegedly afraid to undergo this trial, the young Constantine (I) slaughtered the beasts (A. Krethfeld, Byztantion 57 [1897] 215).

Scenes of animal combat were common on consular diptyches, while, later, scenes of hunting animals and birds became predominant. Although gladiatorial battles were prohibited by Constantine in 335, animal combat survived despite protests of the church fathers (thus, John Chrysostom [PG 59:1913–95] condemned both horse races and the show of theriarchia, as did the Council in Trullo). In the 11th C., Ben- jamin of Tudela observed the combat of lions, leopards, and wild asses in the Huro- drome.

Combat between animals and humans occupies an important place in b Hagriography and art, providing numerous legends about martyrs thrown into the arena and bears failing to attack them, or about martyrs who were killed by wild animals.


ANIMAL EPICS, narratives akin to the fables, though normally on a larger scale and lacking an explicit moral. Such material, which also had a worldwide currency (see Stephanes and ancient Graeco-Roman rhapsodes, particularly in the Hymns and other groups of the ancient Greek world), circulated throughout Europe from antiquity onward in the stories attributed to Arisio, which were well known in Byz. Though it lacks the narrative element and includes inanimate objects in its Christianizing observations, the Priv- sionology can perhaps be viewed as an extension of the Apocryphal tradition. In late 18th-C. France, the Roman de Renart, drawing on traditional material, but adding an element of social satire to the tales of the running fox, sparked a new interest in animal epics, which spread rapidly throughout Europe.

Byzantine animal stories, called the Syllogon of the Honorable Donkey. With a similar tone of mild cynicism, though a different range of characters, are the Drexjes von Tetrar- poedos Zoon, the Phylologos, and the Cat and the Mouse (Ho katsia kai thn mousa), all anonymous and written in political verse at a popular level of the language they reflect 14th-C. social conflicts. Shorter, and in prose, are the Prebologos and the Opskrologos of approximately the same date, also anonymous; these satirize Byz. legal customs. Lively and written in the vernacular, the late Byz. animal epics offer many insights into both the small matters of everyday life and the larger issues of contemporary social tensions.


ANIMALS. The Byz. kept a wide variety of domesticated animals and are also found to provide meat, milk, eggs, leather, wool, and feathers (see SWINE; SHEEP; GOATS; FOWL; DOMESTIC). To serve as draft animals, BEASTS OF BURDEN, or riding mounts (HORSES, CAMELS, and others), as well as working in the fields. Horses were also used for CAVALRY, hunting, and equestrian sports. The Byz. kept dogs, cats, and other animals as household pets, like hawks and falcons, were also used for hunting.

The Byz. clearly distinguished between wild beasts and domesticated animals; the wild were not always identified with evil and the domestici- cated with good, however. The Drexjes von Tetrapo- edos Zoon (11.1–16) discriminates between carnivorous and herbivorous beasts, and domesticated animals such as dogs and swine were sometimes perceived as the embodiment of demonic power.

Exotic Animals. In an empire that, at its greatest extent, stretched from the Atlantic to the Ti- gris and from the Danube to the Nile, the Byz. encountered a wide range of exotic animals. They were exhibited in the hippodrome (see also ANI- MAL COMBAT) and zoos, paradoxed through city streets, and presented as diplomatic gifts. The existence of exotic animals excited chroniclers and geographers alike. Timon of Gaza reported on two giraffes and an elephant that passed through his city and eventually arrived in Con- stantinople, as noted by Marcellinus Comes. Kosmas Indulostelles describes the rhinoceros of Ethiopia and the hippopotamus of Egypt. In the capital in the 11th-C. wild and exotic animals were displayed in a menagerie organized by Con- stantine IX Monomachos (Atal. 48–50). Antal- cias described a giraffe as a kameleopards, a combination of a leopard and camel. Lions were also exhibited in Constantinople.

Mythical Animals. Fantastic creatures haunted the imagination of poets, sculptors, potters, and illuminators who favored motifs such as the Ira- nin mane, winged felines, and Griffin. Phylol- ogos reported that he had seen a picture of a unicorn. Dragons, which were the embodi- ment of evil, were overcome by saints such as George, Elizabeth, and Mercurius; they might also be used to represent enemies of the church, such as Emp. Julian, or symbolize temptation. John of Damascus insisted that dragons existed, but affirmed that they could not be killed by thunder, contrary to popular opinion.

Animal Imagery. Animal imagery was impor- tant in the Byz. world and also found in the Paphlagonia and the Hexameron, as symbols of passions and virtues; even sober writ- ers such as Symeon Seth preserve traces of leg- enary perception (e.g., about deer feeding on snakes and echindea—Syntagma kata staitika peri tropeos dynameneum, ed. B. Langkav [Leipzig 1868] 36–12). Literature actively used animal images in animal epics, in particular for political satire, as found in the Kalamym learn of Theodore Pror- otopoulos or Lycabat. Political and religious ideology also developed standard animal attrib- utes: the lion was a constant symbol of imperial power and the serpent (see Snake) that of the devil (both images evidently derived from the Bible).

et des manœuvres impériales à Constantinople," RS 19 (1907) 73-84.

ANKARA, BATTLE OF. In 1402, on the Chubak plain north of Ankara (Ankara), the Ottomans, whose power had been rapidly expanding, suffered a temporary setback when they were decisively defeated by the Mongols. The battle took place on 28 July (Kienehmenon 2370). The course of the fighting is described by Greek historians (Chalk. 1:145-47; Spatr. 806-10). The Ottoman army of Bayezid I that occupied a hill was attacked by Timur and was defeated, chiefly owing to the defection of the Anatolian Muslim contingents, in contrast to the sultan's Christian vassals (notably Stefan Lazarević) who fought bravely. Bayezid and his younger son Musa were taken captive by the victors. Rumors spread that John VII Palaiologos had conspired with Timur (Bar- kner, Manuel II 504-9). After the battle Timur reestablished the traditional hospitality (see Bzo) and reduced Ottoman territory in Anatolia to its original heartland; he did not, however, invade Rome. The ensuing struggle for succession among Bayezid's sons (ıSı, Süleyman Çelebi, Musa, Meşmed II), and later Mustafa allowed Byzantium to recover a part of its lost territories for a short period, down to 1424, when it again became tributary to the Ottomans.

ANKOYA ("Aşepo, mod. Ankara"). civil and ecclesiastical metropolis of Galatia. Antony's strategic location on the main highway across Anatolia made it a center of trade and a major military base. Frequently visited by emperors, it was an imperial summer residence in the late 4th and early 5th C. In the 4th C., Ankara was the seat of a cultivated pagan landowning aristocracy (known from the letters of Libanius); they were closely connected with the governors, who frequently adorned the city with public works. The local ruling class became Christian only in the 5th C., when the rich were famous for their piety and philanthropy. In the 6th C., the governor, bishop, and local magnates dominated Ankara; its population was devoted to St. Theodore of Sykkon, who reportedly wrought many miracles in the city, more than Theodore and Irene. In the late Byz. era, 831, 843, 853, 859, 864, 876, 879, 882, 884, 893, and 903, Ankara contained one of the most famous female names: vol. 2-5 of Livu List 48 Annas, second only to Maria.

M. Schöfndorf, "Würzburger der altkaiserlichen Perso- nene und Völkergenealogien" (Heidelberg 1917: 1965) 2.

ANKA, princess of Kiev; porphyrogenete daughter of Romanu II and sister of Basil II. born Constantinople 13 Mar. 965; died Kiev 1011 (acc. to Skylitzes, after her husband). In 988 Otto I successfully sought Anna's hand for his son Otto II. Hugh Capet (King of France 987-96), who desired alliance and kinship with Byz., was surprised in early 989 by news of Anna's impending marriage to Vladimir I of Kiev and withdrew from his plan to ask for the princess's hand for his son Robert. Although legend places Anna's marriage in Cherson in 989, it actually took place in Kiev in 988. In summer of that year Anna was welcomed in Rus', accompanied by a large retinue headed by Thoroughly, the first metropolitan of Kiev (and formerly of Sebastia). In the 900s, Byz. architects engaged by Anna raised Kiev's first stone buildings—the palace and the palace church of the Virgin Mary. There is confusion between the female name Anna and the male Anna (also present in the New Testament); thus, ca. 507 of

514 a man. Anna (probably of Germanic origin), was known as comes in Kiev (FLBE 25:17). relatively late in Roman texts, the name became popular by the 11th C. Skylitzes cites six Annes, more than Theodore and Irene. In the late Byz. era, 831, 843, 853, 859, 864, 876, 879, 882, 884, 893, and 903, Anna contained one of the most famous female names: vol. 2-5 of Livu List 48 Annas, second only to Maria.

M. Schöfndorf, "Würzburger der altkaiserlichen Perso- nene und Völkergenealogien" (Heidelberg 1917: 1965) 2.

ANKA, princess of Kiev; porphyrogenete daughter of Romanu II and sister of Basil II. born Constantinople 13 Mar. 965; died Kiev 1011 (acc. to Skylitzes, after her husband). In 988 Otto I successfully sought Anna's hand for his son Otto II. Hugh Capet (King of France 987-96), who desired alliance and kinship with Byz., was surprised in early 989 by news of Anna's impending marriage to Vladimir I of Kiev and withdrew from his plan to ask for the princess's hand for his son Robert. Although legend places Anna's marriage in Cherson in 989, it actually took place in Kiev in 988. In summer of that year Anna was welcomed in Rus', accompanied by a large retinue headed by Thoroughly, the first metropolitan of Kiev (and formerly of Sebastia). In the 900s, Byz. architects engaged by Anna raised Kiev's first stone buildings—the palace and the palace church of the Virgin Mary. There is confusion between the female name Anna and the male Anna (also present in the New Testament); thus, ca. 507 of

514 a man. Anna (probably of Germanic origin), was known as comes in Kiev (FLBE 25:17). relatively late in Roman texts, the name became popular by the 11th C. Skylitzes cites six Annes, more than Theodore and Irene. In the late Byz. era, 831, 843, 853, 859, 864, 876, 879, 882, 884, 893, and 903, Anna contained one of the most famous female names: vol. 2-5 of Livu List 48 Annas, second only to Maria.

M. Schöfndorf, "Würzburger der altkaiserlichen Perso- nene und Völkergenealogien" (Heidelberg 1917: 1965) 2.

ANKA, princess of Kiev; porphyrogenete daughter of Romanu II and sister of Basil II. born Constantinople 13 Mar. 965; died Kiev 1011 (acc. to Skylitzes, after her husband). In 988 Otto I successfully sought Anna's hand for his son Otto II. Hugh Capet (King of France 987-96), who desired alliance and kinship with Byz., was surprised in early 989 by news of Anna's impending marriage to Vladimir I of Kiev and withdrew from his plan to ask for the princess's hand for his son Robert. Although legend places Anna's marriage in Cherson in 989, it actually took place in Kiev in 988. In summer of that year Anna was welcomed in Rus', accompanied by a large retinue headed by Thoroughly, the first metropolitan of Kiev (and formerly of Sebastia). In the 900s, Byz. architects engaged by Anna raised Kiev's first stone buildings—the palace and the palace church of the Virgin Mary. There is confusion between the female name Anna and the male Anna (also present in the New Testament); thus, ca. 507 of

514 a man. Anna (probably of Germanic origin), was known as comes in Kiev (FLBE 25:17). relatively late in Roman texts, the name became popular by the 11th C. Skylitzes cites six Annes, more than Theodore and Irene. In the late Byz. era, 831, 843, 853, 859, 864, 876, 879, 882, 884, 893, and 903, Anna contained one of the most famous female names: vol. 2-5 of Livu List 48 Annas, second only to Maria.
ANNALES IANUENSES, official historical record of the commune of Genoa and its principal events throughout the years.

ANNALES IANUENSES (1141–1455), describes the city’s history from its establishment to the early 15th century. It includes detailed accounts of important events such as The sack of Constantinople by the Fourth Crusade (1204), the explosive growth of the Republic of Genoa, and the political and economic developments of the time.

The Annales Iauenses is divided into four parts:

1. The history of the city from its foundation in 1141 to 1251
2. The period from 1252 to 1300
3. The period from 1301 to 1351
4. The period from 1352 to 1455

The text is written in Latin and provides a wealth of information about the political, economic, and social life of Genoa during this period. It is an invaluable source for historians and scholars interested in the history of the Mediterranean region during the Middle Ages.
payments (advertising). Thus, by the 6th C., the term was applied almost exclusively to rations and supplies, distinct from the public tax. When the term annona appears in later sources (e.g., the will of Eustathios Boslan [4th Century]), it invariably refers to that portion of a salary paid in kind rather than with cash.

**ANNONA MILITARIS** (siovvea). The annona militarum began as an unofficial tax in kind imposed by Septimius Severus (193-211) to obtain rations (wine, meat, oil, bread) or other necessities (e.g., wood) for the army. Another ration, the capitum, provided fodder for its horses. The annona and capitum became regular issues during the 3rd C., and the task of their assessment, collection, and distribution fell to the praetorian prefecture (Jones, LRE 446-6a). These provisions were collected in supply depots and issued to the soldiers by the army quartermasters (actuarii). As taxes in kind were increasingly commuted to cash throughout the 4th C., the annona and capitum became ration allowances (in some cases at fixed rates of 5 and 4 solidi, respectively, in the Cod. Just. 1 17.1, par. 2a), although rations in kind continued to be issued, too, in the East. Eventually soldiers paid, and that of civil officials, was computed in the cash equivalents of the annona and capitum, assessed at varying rates according to rank or grade of service (Haldon, Praetorians 120-25).

**ANNUNCIATION** (ανανύς, goru). Feast of the angel Gabriel's announcement of the coming of the Holy Spirit on the Virgin Mary (Lk 1:26-58), celebrated 25 Mar. in Syria, Constantinople, and possibly Asia Minor, a feast of the Virgin that included the announcement theme was originally part of pre-Nativity celebrations on the first or second Sunday before Christmas; this preparatory Sunday is attested in Constantinople before 431 (F. Jerzy, *L'Annunciation du Pré-Constantinopolis* [Vatican 1967]) 66). But in 560 a letter of Justinian I defined 25 Mar. as the historical date of the announcement event and affirmed that the feasts of the Nativity and Presentation in the Temple (Hypapapans) should be celebrated 25 Dec. and 4 Feb., respectively, because they depend on the Annunciation (M. van Esbroeck, AB 86 [1968] 351-71; 87 [1969] 447-55). Actually, the March date, probably introduced to Antioch in the 6th C., and, to Jerusalem and the whole Christian world shortly thereafter, was chosen not in order to coordinate with Christmas, but because the identification of John the Baptist's conception with the autumn equinox put Jesus' conception at the spring equinox six months later and his Nativity (23 Dec.) at the winter solstice. The date 25 Mar. was, furthermore, considered the day of the Crucifixion, and to make Jesus' life a perfect cycle, his conception and death had to coincide, since fractions were imperfect (Taylor, Liturgical Year 8-13, 75-76).

One of the five Marian GREAT FEASTS, and, with the Hypapant, one of two not based on New Testament apocrypha, the Annunciation is the only one of the 12 fixed Great Feasts that can fall in Lent, Holy Week, or the week after Easter; if it falls in Lent, it has an afterast of but one day, and if in Holy or Easter Week, this mithrasism is suppressed entirely. On the day of the Annunciation, the emperor went in procession to the column of Constantine, celebrated the liturgy in the Church of the Chalkoprateia, and feasted in the palace (de cfr., skl. ch. 50; Philotheos, Kletor. 195 [1956]-1975).

Illustrations of the Annunciation show Gabriel approaching the standing or seated Virgin Mary. Depicted by the 3rd C., the Annunciation became a pervasive Christian image. It appears in Christian art and is also independently on jewelry, icons, bema doors, the triumphal arches of churches, and in some Gospel books preceding the text of Luke. The simple, single confrontation of the holy figures was quickly elaborated. The well and purple wool, derived from the Protoevangelion of James (11:1-3), appears in 5th-C. art. The 6th-C. mosaic at Poitiers shows Mary enthroned before a basilican façade, as a royal figure, a type of the Church, and a portal of salvation. Post-iconoclastic art, drawing on iconography, depicts the scene with springtime elements incorporating Marian symbols (lilies, the closed garden) and doctrinal ones (the arc of Heaven, the dove and imprecating light, and—in the Hagios Anargyroi at Kastoria—God himself). The richest of all Byz. Annunciation compositions is the late 12th-C. icon on Mt. Sinai, which, along with numerous Marian miracles, includes on Mary's breast a faint mandorla containing the infant Christ, a reference to the Virgin BLACHERITISA.


**ANOINTING** (αναίνημα), a ritual rubbing with oil or chrism, derived from widespread ancient use of unguents. Early Christian initiation (i.e., baptism) used anointing; in the medieval West it was marked accession to political power (from the 7th C. onward). At what date anointing entered Byz. coronations is controversial. Old Te-

**ANONYMOUS, "ENANTIOPHANES."** Jurist. Numerous works, apparently written in Greek, are inscribed (tr)enantiophanes (or tr) enantiophanes. According to the generally accepted opinion of K.E. Zacharits von Lenginthal (Kleine Schriften 2:152-54), these works originated in the writings of an "elder Anonymous" and a "younger Anonymous," the latter of whom should be identified with "Enantiophanes." The "elder Anonymous" was perhaps active under Justinian I and may have composed a paraphrase of the Digest that served as the basis for the text of the Basilike. The younger Anonymous may have lived under Heraclius and provided the Digest paraphrase of
the "elder Anonymous" with explanatory notes (Anonymus). The "younger Anonymous" is called "Enantiopianus" because he wrote a work entitled Peri enantiopisthton (On Apparent Contradictions), which is mentioned in the Nomocan of Forty Titles, a work that likewise could be attributed to him.


ANONYMOUS FOLLES. See Coins; Mints.

ANONYMOUS VALESIAN. See Excerpta Valensiana.

ANSBERT. See Historia de Expeditione Friderici

ANSELM, author, ambassador, bishop of Havelberg (1102–55), and archbishop of Ravenna (1155–58); born Germany? ca.1100, died Milan 12 Aug. 1158. In 1153/5 Anselm visited Constantinople as the ambassador of the German emperor Lothair III to John II Komnenos to discuss possible joint action against Roger II of Sicily. In Apr. 1156, with the cooperation of Emp. John and Pzt. Leo Sympe (1134–43), he participated in public debates in Constantinople with Niketas, archbishop of Nikomedea, on the logouros, the axioms, and papal primacy. In order to rebut Niketas’s criticism of the Roman church’s "innovations" in faith and practice, Anselm used his own theory of the church’s historical growth in understanding the faith through the Holy Spirit. He politely, but firmly, upheld the Latin filioque doctrine and charged that Niketas had accepted his compromise formula: the Holy Spirit proceeds from the Father and the Son, but "properly and principally" only from the Father. Niketas evidently also agreed that the Greek "through the Son" was equivalent to the Latin "from both" (ab utoque). Both Anselm and Niketas realized that Anselm had in mind a new dogmatic council that would, they hoped, result in Union of the Churches. At the request of Pope Eugenius II, Anselm wrote (1150) the Dialogus, a detailed account of his debates with Niketas. In 1153 Frederick I Barbarossa sent Anselm to

MANUEL I KOMNENOS to negotiate a marriage between the emperor and the "princess of the Journes," in Thessaloniki in 1154, en route home, Anselm discussed the procession of the Holy Spirit with BASIL OF OSIR, who acknowledged that Latin arrogance impeded reunion.


- F.L.

ANTAE (Areu), a group of people in the area north of the Black Sea. According to Jordanes, in the 4th C. the Goths defeated the Antae and murdered their "king" (rex) Boz and 70 elders. Other authors (Prokopios, pseudo-Maurice, etc.) mention the Antae, usually alongside the Salavakos, in connection with the events of 535–602. Prokopios describes the Antae as a conglomerate of primitive and dirty nomads who practiced democracy and made war on foot, half-naked, armed with only spears and shields; they venerated the god Naxos.

The origin of the Antae is hotly discussed. Many scholars (e.g., C. Bonev, Ebdalk 39 (1983) 103, 209–210) consider them early Slavs; G. Vernadsky (JADS 9 (1953) 36–66) developed the theory of their Alan origin; B. Struminski (JHUS 3/4 (1973–75) 286–98) saw in them Goths. The Antae were probably professional warriors, neighbors originally of the Alans and subsequently of the Ostrogoths, the Huns, the Bulgars, and the Avars. Justinian I, who accepted the title "Antonok," made them allies, and between 545 and 602 the Antae usually cooperated with the empire. Around 596 the Avars began to assume hegemony in eastern Europe and to demand the loyalty of the Antae. Attempts at negotiation failed, and the Avars killed the Antae envoy Mezamer. In 602 the Antae allied with Maurice against the Avars; Sinaikates (Theoph. Simoc. 293:11–17) relates that the Avars dispatched an army under the command of Apax to exterminate the Antae but the Avars were afraid and began to desert; after 620 the Antae disappear from the sources.


- A.S.

ANTHEMION DE TRALLES, archbishop, engineer, physician, and mathematician; born Tralles in Lydia, died Constantinople? before 558 (the traditional date of his death, ca.554 B.C. erroneous; G. Soules, Spooner 53 (1986) 141). Anthesos was the son of a physician, Stephen; one of his brothers, Meteoros, was a grammarian, another was a lawyer, and others were doctors. Mathematics achieved fame as the archbishop (with Isidore or Melitess) of Haga Sophia in Constantinople. Nothing is known of his other architectural projects. Prokopios relates that Justinian I consulted Anthemios about flood control at Dara. According to Agathias, Anthemios was one of those scientists "who apply geometrical speculation to material objects and make models or imitations of the natural world." (Agath. 5:63.) Anthemios’s experiments included the production of an artificial earthquake (using steam power) and artificial thunder as well as the creation of a powerful reflected. He wrote treatises such as Concerning Remarkable Mechanisms and De Contingent Mirrors; in the former he describes a reflected mirror similar to one that is said to have built. According to Tzetzes, Anthemios also wrote on mechanical and hydraulic subjects.

ANTHIMOS OF NIKOMEDAEA, martyr under Diocletian and saint; feastday 8 Sept. According to the Eusebios of Caesarea (Eusebius HE 6.56.10), Anthimos (Ἀνθίμος), bishop of Nikomedia, was decapitated in 303; he was among those charged with burning fires in the imperial palace in Nikomedia. A Life attributed to Symeon Meta- phrastes presents the trial and torture of Anthimos by Maximian. It is questionable whether any of his writings survive: the legend of Sts. Donna and Endes mentions a letter of Anthimos to persecuted communities (PG 110:107C–107B); a fragment, On the Holy Church, attributed to Anthimos by G. Mercati, is actually a work of M. Kamellos of Ankyra according to Richard (Opera minora 2, no. 23).

Representation in Art. The earliest known portrait of Anthimos, on a mosaic (now lost) in the south tympanum of Hagia Sophia, apparently showed the saint as an elderly bishop; this is the usual type, though his features vary. In the Theodore Psalter (fol.245v), he bears witness to the burning of the church in Nikomedia in which 20,000 Christians are said to have lost their lives. Four scenes enclosed in roundels recount his martyrdom (including torture on a wheel) in a mosaic of Symeon of Metaphrastes (Bartos, R.L. Add. 11870, fol.44r); other MSS depict only his beheading.


ANTHOLAIO PALATINA AND ANTHOLOGIA PLANUAEDE. SEE GREEK ANTHOLOGY.

ANTHOLYOGIES, collections of largely secular verse, esp. epigrams, similar to a florilegium (excerpts from books) or a genealogy (synaxála, or moralizing excerpts from secular texts in both prose and verse). Selections from the major classical anthologies (those of Meleager of Gadara, Philip of Thessalonike, etc.) were combined in the 10th C. by Constantine Kephalis with material from the Byz. period, esp. from the Cycle of Agathias. This collection, now lost as an independent work, in turn formed the basis for the main surviving Byz. anthologies, the Anthologia Palatina and the Anthologia Planudea (see Greek Anthology). There also survive a number of short anthologies (e.g., the 9th-c. Sylipe Euphemos, the 13th-c. Sylipe Curnamona, the 14th-c. Appendix Barbaro-Vaticana), which contain a few epigrams not attested by the two major collections.

ANTHOPHANTA (Ἀνθοφοντά, lit. “flourishing”), the name or epithet given by Constantine I the Great to Constantinople–New Rome. John Lydos uses the epithet as a translation of Roman Flora, but E. Fenster (Laudes Constantinopolitanae [Munich 1968] pp. 5–51) questions his explanation. The epithet appears in historians and panegyrics: Paul Silentiarius, for instance, speaks of “golden-clad Anthophanta” who subjugates barbarians (vv. 156–58). It is also found in geographical nomenclature (e.g., the anthophontes Thessalonike’s commentary on Dionysios Periegetes), and Manuel Holobolos still used it in his speech on Michael VIII’s reconquest of Constantinople.

ANTHROPOS (ἀνθρωπος, “man,” Lat. homo), a term designating an individual in a relation of personal dependence; its synonyms were phusis (“friend”), okkros, and lizios. The term anthropos could cover relations between a strategist and his retinue, as in the Strategikon of Maurice; this usage is also found later, for example, in the 10th-c. source (TheophCont 374-17) that relates that Leo Argyros attacked Tephrike “with his anthropos.” An anthropos could be a subordinate of a civil official; thus an anonymous letter of the 10th-c. was addressed to an anthropos of the krites of the Aegean Sea (Darrouzes, Épistolaires 577, 50-47). More evidence of the “paradefalos” nature of Byz. “homage” is revealed in sources of the 11th and 12th C., in a Cretan charter of 1118 (MM 6:1959-99), and in Rekakmonos as well as in the epita of Pakouzinos and of the Kosmoevouna monastery. A seal of Niketas, “anthropos of the most fortunate caesar,” is published but not dated (Zacos, Sada 1, 100-104). Anthropos not only served as a private retinue that followed their commander but also received land for their service. In later documents the term anthropos was also applied to parakolo. The “imperial men,” basi- likon anthropoi, formed a special category.

ANTHROPOLOGY. The classical Byz. definition of man stems from the Greek philosophical tradition and is common to theologians, philosophers, and even elementary school textbooks; man is a rational, mortal being, corporeal essence, endowed with speech, and thought, capable of reason and knowledge. Man, a being that unites two natures in one person, was the favorite model for the hypostatic union from the 6th C. In this context the soul or spirit of man is contrasted to the body in purely negative terms (incorporeal, immortal, incorruptible), and man is perceived as a being united ineffably and simultaneously of different essences (Anastasios of Sinai, ed. Uthemann, Vae Deus 25, 250f), or as a mixture of opposites (Maximos the Confessor, PG 87:212A, 103B). In referring to Genesis 1:27, the patristic tradition sees man as the image of God, or, insofar as the image alone is the image of God, man is seen as an image of the image of God. From Genesis 1:26, “Let us make man in our image, and according to our likeness,” man is seen as an image of the Trinity in the structure of his soul, not in the sense of Plato’s tripartite division of the soul, but rather in the relationship of man’s psyche to these three parts. The ability of Byz. anthropology to shed its theological context, at least outwardly, is shown in the thought of Michael Psellus and John Italos in the 11th C. (See also NEMESIOS.)

ANTHRISCT (Ἀνθρίσκτο), the greatest antagonist of Christ, esp. at the Second Coming (patrologica). The Greek word Anthriscus appears in the Bible only in the epistles of John (1 Jn 18-22; 4:3; 2 Jn 7), but the concept of the final struggle between a diabolic ruler (anti-Messiah or “the beast”) and theologically inspired man, developed in the Hebrew (esp. Isaiah and apocalyptic) tradition. Hippolytos of Rome in the 3rd C. was the first Christian author to devote a treatise (1 the Antichrist (On Christ and on the Antichrist), the core of which was opposition to the Roman Empire. The theme was developed in Byz. commentaries on the Apocalypse by Okomouinos, Andrew of Caesarea, Arethas of Caesarea, and Neophytos Enkleiston, since the two beasts in the Apocalypse that are identified with the Roman Empire or the cult of the emperor were interpreted as referring to the Antichrist. Byz. theologians of the Antichrist various names: Lampetus, Tetian, Latinos, Benediktos (or Niketas), names for which the numerical equivalents of their Greek letters add up to 666, the number of the Antichrist (Rev 13:18). He was perceived either as the Devil incarnate or as a being consisting of a man combined with satanic energy. He was expected to come "when the time of the Roman Empire was fulfilled" (Cyril of Je-
ANTIGRAPHIEUS (Ἀντιγράφειος), in the Ktetor- logium of Philetairos, and a subordinate of the Quaer- torum. According to Bury (Adm. System 75f), an- tigraphes were successors of the late Roman magistri scriptorum under the magister officiorum. As the Greek rendition of the magister of a sciuinon, the term antigraphus was used by various late Roman authors. It is not known what the functions of the antigraphes were after they moved to the depart- ment of the quaestor. Antigraphes are mentioned in the Eiologia (106.42, 106.104) as involved in the administration of legislative acts. Later, the term antigraphus designated responses issued by the emperor (e.g., Lawrence 1, no. 67.17), letters sent abroad (Doliger-Karayanniopolis, Urbankendelbar 6b), etc. The seals of antigraphes, some dated to the 7th c., do not clarify their duties.


ANTIMESSION (ἀντιμεσία), also antimission (from Latin mensa, "table"), a portable altar, often made of cloth. The term is first found in an enkomion of an obscure saint, Markianos of Syra-

112 | ANTIPODIEUS

cuse (text probably early 8th c.), where the "an- timission" is identified as "myntis roun" (LSS June 32:16–282D). Patr. Niketas 1 (766–80) re- portedly set up an "antimission" in the Hippo- drome and prayed before it when Leo IV crowned his son Constantine VII (To ange. 450.16). The word occurs more frequently from the 12th c. onward when it refers specifically to a piece of cloth—eikon (Synomos of Thessalokine, PG 155:352–353) or possibly silk. The so-called Nomocanon of Coteler (J. B. Coteler, Monumenta ecclesiastica graece 1 [Paris 1673]), produced between the 12th and 14th c., pred. its punishment for a priest who officiates without an antimission. The antimission contained a small pocket for relics and had to be consecrated by a bishop. Although consecrated as a portable altar, an antimission was to be used only when a consecrated altar-table was not available, or if consecration was in doubt. Its usage was quite common, esp. during the late period. The antimission became mandatory for the celebration of liturgy only in the post-Byz. period when it replaced the eikonon as the altar cloth on which eucharistic vessels were set; in earlier practice the antimission had been spread underneath the eikonon. Since no Byz. antimeis are preserved, their exact appearance is not known, and there is no evidence that they were ever extensively decorated.


ANTINOÖPOLIS (Ἀντίνοος πόλις, also AN- tinoe, Antinoou, mod. Shaki Abida), town in Up- per Egypt founded by Hadrian in 150, a flourishing center of Hellenic culture. In 1975 Dictionl made Antinoopolis an important administrative center and under Justinian it became the seat of the dates probably from the 4th c.; it has five aisles and is built entirely of marble. Of the former, only the crypt and sections of the atrium have survived. A third smaller church was discovered in the north cemetery. The site pre- serves traces of a colonnaded square, a large bath, a theater, a hippodrome, and other public build- ings. The ruins to the south of Antinoopolis are of early monastic structure.

Among the burial sites of Antinoopolis the most famous is the chapel of theodhosa (probably late 4th c.), its frescoes represent Christ and the owner of the tomb accompanied by several saints. Other painted tombs were discovered in the mountains east of the city. The so-called Underground Church contains biblical scenes, e.g., the Marriage at Cana and the Massacre of the Innocents.


ANTINOÖPOLIS PAPPYRI, literary and docu- mentary papyri and parchments in Greek, Latin, Coptic, Arabic, Hebrew, and even Gothic, found by British and Italian excavations at the site of Hadrian's foundation in Middle Egypt (modern Shaki Abida), attesting to the flourishing and multiformal culture of Antinoopolis from the 3rd c. until after the Arab conquest. They include biblical, theological, medical, legal, grammatical, and stenographic texts, poetry, drama, philolo- gical, rhetorical, and all the usual documentary genres, from petitions to letters. The role of An- tinoopolis as capital of the Thebaid under its dominion is evident from the abundant superpapework generated by the official chancery. The lawyer-poet Dioskoros or Antonios lived and practiced there during 666–73, and many papyrologists from his archive were written at Antinoopolis. Illustrated Greek papyri were found at the site, including herbal illustrations and a drawing of ostracize. Coptic papyri, esp. tax receipts, pro- vide evidence of ecclesiastical institutions and of the role of the dux of the Thebaid post-conquest times.


ANTIOCH: Antioch on the Orontes | 113

located in Anatolia, while Antioch on the Orontes, in Syria, was one of the major cities of late anti- quity and the seat of one of the four Eastern patriarchates.

ANTIOCH OF PISIDIA, metropolis east of Lake Égideir on major routes through southern Ana- tolia; now Yalvaç. A Roman colony, Pisidian An- tioch saw a revival of Latin and of prosperity in the 4th c. It remained a stronghold of pagan- ism—centered on its temple of the moon god, Meo—until ca. 400, when the temple was de- stroyed and replaced by a church. Remains, which include a church with a floor mosaic of ca. 380, indicate an active civic life in late antiquity. There- after, Antioch was exposed to attack; the Arabs wintered there in 665/6 and destroyed it in 717.

The city never really recovered, but it did remain the ecclesiastical metropolis into the 12th c. The Pathéum established their church, Philippus, here in the mid-8th c. In 1097, the First Crusade rested in the fertile plain of Antioch, which by then had been permanently lost to the Turks.


ANTIOCH ON THE ORONTES (now Antakya in Turkey), city about 25 km from the Mediterrane- an and its port at Seleukeia Pieria, situated between the Orontes River and the Sea of Isauria, and crossed east to west by the Parameinon torrent. Seleucid Antioch came to replace Berrota as the principal city of Syria until the latter was regained the preeminence following the Arab conquest (669/ 7). The evidence varies as to the size of Antioch's population. In 359 Libanius referred to 150,000 anthropoids, while 350,000 or 500,000 people re- portedly perished in the earthquake of 346 (G. Downey, TAUR 84 [1998] 87–90). Excavations in 1955–56 at Antakya, built excavations with unearthed only a few. There are two large basilicas in the east and south parts of the town, the latter of which dates probably from the 4th c.; it has five aisles and is built entirely of marble. Of the former, only the crypt and sections of the atrium have survived. A third smaller church was discovered in the north cemetery. The site pre- serves traces of a colonnaded square, a large bath,
environs, at Kaussuyé, a cruciform basilica was built, probably in 575, for the local martyr Ba-
bylas. The city walls were extended by Theodo-
sios II in 430/1, and numerous other emperors
also erected public buildings at Antioch. At least
four gates led into the walled city, which was 3
km long from the years 450 to 540 and 2.3 km
thereafter, when it was approximately 1.6 km
wide.

The Tetrarchic palace, public baths, circus,
and stadium (built 5th–6th C.) were on an island
in the Orontes excluded from Justinian I's circuit
wall, which reduced the defended perimeter of
Antioch. The island was connected by a bridge
with the heart of the city, which was constructed
in part over the Parmenus and contained the
Forum of Valens, the prætorium of the governor
of Syria I, a public bath (the Kommodion), and
a market. To the southeast of this lay the district
of Epiphaneia built against the slopes of Mt. Siilpis.

Here were concentrated the heautourion, the præ-
torium of the comes Orientis, a law court, two tetra-
pylons, an analoion (an open space in front of a
forum), various civil basilicas and stoa, and the
Church of Sts. Kosmas and Damianus. The south
side of the city, beyond the Jewish quarter of
Keratoe, led to Daphne with its theater, hippo-
drome, and closely spaced “country houses.”

Antioch was capital of the diocese of Orosus under
the comes Orientis, a provincial capital from
ca.530 of Coele-Syria, and from ca.415 of Syria
I under a governor, and seat of the magister mil-
uitum for Oraea. Antioch was also known as a
patriarch (see Antioch, Patriarchate of). In 431,
Jerusalem (which had been a suffragan of Caria,
Maritima) became a separate patriarchate with
control over the three provinces of Palestine; in 488, the church of Cyprus was like-
wise made independent of Antioch.

Antioch has been described as Rome, LRE 8571 as
a consumer rather than a manufacturing city.
Certain goods were, however, produced there in
connection with its role as an administrative cen-
ter. It had an arms factory and a provincial mint
from the 4th C. to 611, with workshops producing
ceremonial armor and, in the 4th C. and 602–10,
silver vessels with silver stamps. Antioch was also
a commercial center whose port linked the trade
routes from the East with the Mediterranean.

There were commerzialers of Antioch from the
6th C. The city apparently had a large middle
class: in the late 4th C. John Chrysostom claimed
that only 10 percent of the population was wealthy,
and only 1 percent poor. The inhabitants of
Antioch were, moreover, “urbanized,” preferring
the suburban pleasures of Daphne to rural villa
life (Lieschschutz, infra 5.31). In 526, the emperor
Antioch was noted for its pasture land (Libanius,
0.11.23–26), and the province of Syria I con-
tained such agriculturally productive centers as
Dehes and Kaper Bareka.

The literary culture of Antioch was primarily
Greek, and the use of Latin by the imperial gov-
ernment was considered an intrusion. The city
was noted for rhetoricians, historians, and theo-
logians. In the 4th C. all these came under the
influence of the pagan rhetor Libanius whose
pupils at Antioch included—in addition to nu-
merous future civil servants—not only Ammianus
Marcellinus but also the Christian authors Basil,
the Great, John Chrysostom, and Methodius
or Mopsuestia. The last, the foremost member
of the Antiochene School, which later came to
include Theodoret of Cyrus, applied to the
Bible the principles of Hellenistic exegesis learned
from his teacher. A prolific church writer in Greek
in the 6th C. was the Monophysite Severos of
Antioch (although his works survive only in Syr-
ian). Three types of historiography are repre-
sented by the works of Antiochen authors: the
classical history of Edward of Tarrasius; the
universal chronicle of Malalas; and the church
history of Evagrius Scholastikos—the
last following in the tradition of Eusebius of Caes-
sarea.

Antioch was proud of a classical heritage that
also manifested itself in art (e.g., in the personi-
fications and mythological subjects of its 5th–6th C.
cathedrals) and in civic pride, best exempli-
ﬁed by Libanius’s Oration on Antioch. In 438 the
city Antioch, was visited by the
visiting emperor Athanasius-Eudoxius, who alluded
to the Athenian heritage that she shared with
Athens. The city responded appropriately with the
erection of two statues in her honor by the
local holo. Other classical traditions were main-
tained: curial building continued alongside public
works financed by the imperial government. Al-
though described by Prokopios in 546 as bednor-
istic and “not essentially disposed” (Wars 1.17.37–38.86), the Antiochene mentality was then
undergoing a change toward a collective religious
consciousness. When in 459 the body of Symeon
the Hacate entered the city, it was brought from Telanios
into Antioch, the people refused to give it up to
Emp. Leo I because they felt it would protect
their city. The sanctification of the city proceeded
when, after the earthquake of 526, a cross ap-
peared in the sky and Antioch was renamed (528)
Theopolis in propitiation for contemporary ca-
lamities.

Like other cities, Antioch experienced incidents
of urban unrest in the 4th–7th C. After the
Riot of the Staurai (587), when, in response to in-
creased taxation, the population overpowered the
imperial images, both city and rioters were pun-
hished by Theodosios I: Antioch was for a time
stripped of metropolitan rank and its baths, hippo-
drome, and theaters closed; some rioters were
executed. Antioch also witnessed the intrigues of
the imperial usurpers Galusus (died 534) and Il-
lo (died 488). The first outbreak of violence at
Antioch involving the Blue and Green circus fac-
tions occurred in the Hippodrome ca.490, with
further riots in 494/5 and 509, when the chari-
oteer Porphyrios was transferred to Antioch from
Constantinople. The unruliness of the factions and financial problems led to the closing of
the Olympic Games at Antioch in 520, but the theater
was still in use in 531.

Religious division and conflict occurred in this
period. Paganism continued late at Antioch: the
so-called Isokasion was prosecuted for pagan beliefs
in 416, and in 562 two pagan priests from Antioch
were put to death by order of the emperor
in 578 a circle of pagans, exposed by popular protest,
was said to include highly placed individuals in several
cities including Hellenopolis, Edessa, and, at An-
tioch, the patriarch Gregory himself, who was,
however, acquitted. Antioch was also the scene of
a theological conflict: until 578 the Arians at Antioch
were temporarily supported and persecuted by the
resident emperors Constantius, Julian, and Val-
ens. The local council of 344 (see under Anti-
och, Local Councils of) dealt with the problem of
Athanasius and Arianism by drawing up four
creed. With the rise of the Monophysite move-
ment in the 5th–6th C., the Chalcedonian patri-
arch Stephen was murdered (459) and succeeded
by the Monophysite Peter the Fuller (died 488)
and Severos (512–18). From 518, when a separate
Monophysite patriarch was established in exile, local Monophysites were persecuted, notably by
Ephraim, Chalcedonian patriarch of Antioch (566–
453). In 616–18 there was an uprising of both Mono-
physites and Jews at Antioch.

Antioch served as a military administrative cen-
ter between the 4th and 7th C. The large army
stationed in the East was paid and provisioned
from here. It was the headquarters of the magnate
milites (e.g., Zeno, Belisarius, Tiburzi, Maurice) and
served as a base for imperial campaigns led by
Constantius, Julian, and Jovian into Persia in
the 4th C. and for Heraclianos’s defense against
the Arabs in the 7th C. The city itself was besieged
by the Lakhmid in 529 and taken and sacked in
540 by the Persians; the Sasanians led away
many of the inhabitants and resettled them in a repli-
cated Antioch at Ctesiphon. After an unsuccessful
attack in 573, the Persians occupied the city from
600/9 to 618.

According to De Zwolle the decline of Antioch
was occasioned by the Persian sack of 540, after
which the city was rebuilt by Justinian on a lesser
scale but never recovered its former vitality. Las-
tus, however, has demonstrated that in the 2nd
half of the 6th C. the reconstruction of the main
street was on a large scale. Furthermore, the city
was again rebuilt by Maurice in 688, following an
earthquake, and in 592 Evagrius Scholastikos
mentions by name still standing many of the
buildings erected by (HE
I.16,18,20, 5.48; 6.8). From the late 6th through
the 10th C. Antioch’s local history is obscure. Physi-
cally, however, many buildings erected before the
7th C. still stood, such as the Church of the
Crusader city, as attested by Arab geographers,
and Justinianic circuit walls enclosed the medieval
city.

After Antioch fell to the Arabs in 636–37 (Don-
er, Conquests 48–53), it became part of a front-
tier district called “Antioch” and lay virtually
mipon. In 944 it was taken by the Hamdanid Suyu-
al-Dawla, who lost it in turn to the Byz. gen-
sers Michael Bouksrtes and Peter Phokas on 28 Oct.
696. Nikephoros II Phokas described it as the
third city of the world, noted for its beauty,
strength, size of population, and impressive build-
ings (Leo. Dia. 73.12–13). While Arab geogra-
phers likewise praised its attractions, Jan Hawpns
complained in 798 of the damage inflicted there
by the Byz. (Lc. LeStrange, Palestine under the Mos-
the Byz., Antioch was administered after 996 first
ANTIOCH, LOCAL COUNCILS OF

by a strategy and then a dozen or two men (V. Laurent, Militärführung 38 (1961) 231-246). It served as a base of military operations elsewhere in the region against the Hanbalids and, starting in 752, the Fatimids, whose authority it had been extended to central Syria. The Seljuk invasions of the Caucasus in the 1040s drove the inhabitants of Armenia into northern Syria, where they infiltrated the government at Antioch until in 1078 Philaretos Brachamios established his rule there, becoming a vassal of the sultan of Mosul. Six years later Antioch fell to the Seljuk and in 1098 to the Crusaders (see Antioch, Principedom of).


ANTIOCH, LOCAL COUNCILS OF. Antioch was the site of two notable local councils.

LOCAL COUNCIL OF 324/5. This pre-Nicene council convened under the presidency of Honorius of Cordoba. Its purpose was to forestall, through its censure of Arianism, any favorable outcome regarding Arians at the first ecumenical council of Nicea. Its relationship to the latter is underscored by its provisional excommunication of the Arian sympathizers Euthynii of Caesarea, whose formal rehabilitation at the Nicean council was left to Nicea to decide. Additionally, its anathema anticipates those adopted later by the general council.

Furthermore, its censorship of Arianism was quite explicit—Christ was said to be begotten "not from that which is not," but inefably and indecipherably from the Father—even though the council was unaware of the theological terminology subsequently used at Nicea. The council’s existence was unknown until E. Schwartz discovered a Syrian translation of its synodal letter. Its authenticity is now generally assumed, although contested initially by A. Harnack (Sitzungsberichte der königlichen Akademie der Wissenschaften 26 (1900) 477-492).


ANTIOCH, PATRIARCHATE OF. One of the earliest bishops. Its archepiscopal status and jurisdiction received canonical sanction at Nicea I when it was recognized, together with the bishoprics of Rome and Alexandria, as a major see of Christendom (canon 6). Given Antioch’s size and importance within the empire, the city—the capital of the civil diocese of Orient—was the major ecclesiastical center in the East after Alexandria. In the 5th c., however, the patriarchate began to lose its prestige as well as some of its jurisdiction—the result often of imperial pressure. The council of Ephesus (431) failed to annex Cyprus, which was declared autochthonous. Then, at the Council of Chalcedon (451), its Palestinian dioceses were placed under the jurisdiction of the newly created patriarchate of Jerusalem. This reduced the see to eleven provinces. The religious crisis of Nestorianism and Monophysitism and the simultaneous growth of the patriarchate of Constantinople also contributed to Antioch’s weakness and dismemberment. Monophysitism, in fact, resulted in permanent schism dividing the faithful into Melchites and Jacobites and the formation of a separate "heretical" hierarchy within its borders.

After the Arab conquest (649) Antioperative metropolitans with provinces still under imperial control were placed under the jurisdiction of Damascus. The vacancy in the throne that occurred after 709 ended only in 741 when elections were again permitted. After the Byz. reconquest (968) candidates were appointed by the emperor and often consecrated, as in the case of John III, by the patriarch of Constantinople, but Antioch did not sever its relations with Rome. (J. Nasrallah, Itinarum 21 (1974) 841-855.) Even today, though, the synod of Antioch was allowed to present its own candidates for the emperor’s election. The Crusaders’ promise not to elect the patriarch was not always kept. The existence of a Latin patriarchal authority under the Orthodox is a frequent tension. During the Crusades and Mamluk period, the titular patriarchs of this once powerful see usually resided in Constantinople. The transfer of the see to Damascus occurred under the Mamluks.


ANTIOCH, PRINCIPALITY OF. Founded by Bohemond after he took the city, the principality included the lower Orontes valley, the coastal plain, and occasionally parts of Cilicia. Alexis I, his sons, and his successors never abandoned their claims to the region, which still had a substantial Orthodox Christian population (estimated at 10,000) refused by Tancred. Prince Raymond of Poitiers was constrained by John II to render homage but avoided surrendering the citadel to the emperor. Following conflicts with John and Manuel I, Raymond had to visit Constantinople and renew his allegiance. After Raymond’s death, his widow Constance of Castile and Monseigneur and the simultaneous growth of the patriarchate of Constantinople also contributed to Antioch’s weakness and dismemberment. Monophysitism, in fact, resulted in permanent schism dividing the faithful into Melchites and Jacobites and the formation of a separate “heretical” hierarchy within its borders.

After the Arab conquest (649) Antioperative metropolitans with provinces still under imperial control were placed under the jurisdiction of Damascus. The vacancy in the throne that occurred after 709 ended only in 741 when elections were again permitted. After the Byz. reconquest (968) candidates were appointed by the emperor and often consecrated, as in the case of John III, by the patriarch of Constantinople, but Antioch did not sever its relations with Rome. (J. Nasrallah, Itinarum 21 (1974) 841-855.) Even today, though, the synod of Antioch was allowed to present its own candidates for the emperor’s election. The Crusaders’ promise not to elect the patriarch was not always kept. The existence of a Latin patriarchal authority under the Orthodox is a frequent tension. During the Crusades and Mamluk period, the titular patriarchs of this once powerful see usually resided in Constantinople. The transfer of the see to Damascus occurred under the Mamluks.


ANTIOCH “CHALICE,” dated to the 6th c., an ornate silver goblet on a low foot, composed of a plain cup set inside an openwork shell decorated with a grapevine containing 12 seated figures (identified as representations of Christ and ten Apostles). It was reportedly found at Antioch in 1910, as part of the Antioch Treasure (see K. Earwaker, "The Relics of Antioch," Metropolitan Museum of Art, New York. Its first modern owners, Kosmides-Ficke, maintained that the inner cup was the Holy Grail, which Christ used at the Last Supper and which, as a holy object, had been placed soon after within the protective and decorative outer cup. Although initially accepted by some scholars on a 30th of the 1st c., it was seen by others as either a late Roman object or a modern forgery; the general consensus is for an 8th c. date (M. F. Spence, no. 542). Now corroded and in fragile condition, its craftsmanship was of a high order, including
figures carved from solid silver. Its original function—a chalice of lamp—remains unclear.


ANTIOCHENE ERA. In antiquity there was a proliferation of eras in which events were dated from some fixed starting point of purely local, rather than cosmic, significance. The era used at Antioch in Syria began on 1 Oct. 496 B.C. in honor of some event associated with Julius Caesar (probably the commencement of his dictatorship). It was established in 47 B.C. when Caesar visited Antioch. Each new year of the Antiochene Era began on 1 Oct., until some point in the second half of the 3rd c. B.C. when it reverted to 1 Sept., thereby bringing it into line with the official Byzantine year. The Antiochene Era continued in use until the time of the Arab conquest and was esp. employed by two 6th-c. Antiochenes, the chronicler John Malalas and the church historian Evagrius Scholastikos. To convert an Antiochene date to an a.d. date, subtract 49 for dates between 1 Sept. (or 1 Oct.) and 31 Dec., but add 48 for dates between 1 Jan. and 31 Aug. (or 30 Sept.).

LIT. Grumel, Chronologie xi.5; G. Downey, A History of Antioch in Syria (Princeton 1951) 137f. —B.C.

ANTIOCHSCHOOL, a conventional designation for a group of theologians (Dionysios or Taras, Theodore or Mopsuestia, John Chrysostom, Theodore or Cyrus) active mainly in Syria in the 4th and 5th c. Unlike the Alexandrian School, it had no formal institution, and the "Antiochene" theologians taught in different cities. The origin of the tradition is obscure; it is often connected with Lucian or Antiochus who purportedly conducted a Didaskalikon ca. 370–372, but Lucian was probably an editor of the Old Testament rather than an exegete. Eustathios of Antioch, the anti-Christmas, attacked the Alexandrian School and its allegorical interpretation of the Bible and thus set the foundation for future Antiochene exegesis and theology. One of its main points was an emphasis on "historical" (sometimes literal) interpretation of the Bible in the manner of classical philology and its commentaries on Homer; allegorical exegesis was not completely rejected but the Antiochenes criticized arbitrary associations between the Old Testament, the New Testament, and contemporary events. Their glorification of the human nature of Christ was closely connected with this "rationalist" interpretation of the Bible.


ANTIOCHOΣ (Ἀντίοχος), or Antiochites (Ἀντίοχου, fem. Ἀντιόχεια), a name, later a family name, deriving from the city of Antioch where it was common in the 4th c. Several 3rd–2nd c. Antiochus were high-ranking officials in Constantineople (O. Seeck et al., RE 1 [1893] 2491; PLRE 1 210–69): the eunuch Antiochus, Persian eunuch of the palace of Theodosius I (388–395). He was dismissed by Theodosius II ca. 421; Antiochus Chozoun (died between 435 and 444) was prae- torian prefect of the Orient (430) and a member of the commission on the Theodosian Code; his son was prae- torian prefect of the Orient in 448. Another Antiochus was prae- torian prefect from 532 to 554. Some Antiochus were active in ecclesiastical life: Antiochus, the rhetorician, bishop of Polemais (Palestine) ca. 400, is known as an adversary of John Chrysostom; another Antiochus, author of the Pantokrate, a collection of biblical and patristic quotations, witnessed the fall of Jerusalem in 614—his identity is uncertain. Another Antiochus was prefect of the Praetorian Guard, however, cannot be proved. In the mid-8th c., Antiochus, logothetes tou dromou, was a very influential politician; condemned by the council of 754, he was blinded and exiled. Another Antiochus was protospatharios of Italy ca. 763. Antiochus was the 10th and 11th c. held military posts: Antiochus, father of Paul or Laktos, was kou在这个镇; another Antiochus was doux of the Me- 420; the protopatrikios Antiochus was doux of Galatia probably in the 11th c.; another Antio- chus commanded a troop of Macedonians in 1081.

The name of Antiochus was in widespread use. Antiochus was a name of several members of the imperial family. The title of Antiochus was superseded in a plot against Alexios I. In the 11th c. Gregory Antiochus was an official and a literary figure (see Antiochus, Gregory).

Several 11th- and 12th-c. Antiochites are known, primarily from seals that preserve their titles but rarely their offices (e.g., Theocharos, a fortress commander, or hypostophites). Epigrams of the 12th c. also mention several Antiochites, praising George for decorating a monastery and Theodore and John for supporting the poor (Lampros, "Mar- kod.", nos. 75.3, 82.11). The social character of the Antiochites family is unclear, esp. since their identification with the Antiochene remains ques- tionable. Apparently part of the 11th-c. military aristocracy, they seem to have lost their military functions after Alexios I (1081). They possessed lands and supported monasteries; they produced a few intellectuals, including a military engineer ca. 1091 and an Antiochus who corresponded with Eustathios of Thessalonike. The names of Antio- chous and Antiochites are rare in later centuries (PLP, nos. 1051–401; Theodore Antiochus died 1170), a friend of John Chorossarios, was John VIII's tutor in 1400–03.


ANTIOCHUS, GREGORY, a high-ranking official, writer, born in Constantinople 1125, died after 1196. Antiochus did not claim descent from a noble lineage (Darratzes incorrectly hypothesized his relationship to the Komnenos), but his father was a man of means able to found a small convent. Antiochus was educated in Constantinople under magistros tou rhythmou Nicholas Kataphalmon, Nicholas Hagiotheodōros, and Eustathios of Thessalonike. His first datable work is of ca. 1150. He gave up intellectual circles and his literary career, however, and entered the civil service. After a brief and unhappy period of private em- ployment, he served in the imperial administra- tion; in 1181 he was imperial secretary, then a judge. It is plausible that Antiochus supported Andronikos I and Patri. Basil II Katormos (1183– 86) and was forced to resign under Isaac II. He reapprized in the administration as magistros and drou- garios ca. 1196. Antiochus was a defender not only of imperial omnipotence, but also of the senate; he favored "democratic" phraseology but stood aloof from military commanders. As a writer he was influenced by Eustathios of Thessalonike (esp. in letters addressed to the latter). He presents a vivid description, tinged with sarcasm, of the cli- mate of Bulgaria and the Bulgarian way of life. He gives life to books and fruits, and endows animals with reason.


ANTIOCHOS STRATEGOS, author of a narra- tive on the capture of Jerusalem by the Persians in 614. The Greek original is lost, the text preserved in Georgian and Arabic versions. The identification of Antiochus Strategos with a con- temporary monk Antiochus, author of the Pau- bolds, is not accepted. Antiochus Strategos describes the siege of Jerusalem, stressing, on the one hand, the role of the Jews in the massacre and, on the other hand, the failure of the patriarch Zacharias (609–31) to conclude a treaty with the Persians and to prevent the pillaging of the city. The last chapter of the narrative is dedicated to the restor- ation of the Temple by the Apos to Jerusalem by Hera- kleitos on 21 Mar. 583.

228. Georgian version with Lat. tr.—G. Garite, La preuve de Jerusalem par les Perses en 614, 2 vols. (Louvain 1926); Eng. tr.—E.C. Combe, 'Antiochus Strategos' Account of
ANTIOCH TREASURE. See KAPER KORAIN TREASURE.

ANTIPHON (ἀντίφωνος), a selection from the Pauser, followed by a doxology, to be sung in the liturgy by two choirs in alternation. The sing

ning of antiphon (antiphala) is known from the 4th C. onward (Basil the Great, PG 27:276A). An antiphon may consist of several psalms, not nece

ssarily consecutive, or of one psalm only, or even of single verses. A refrain is not essential, but when found it is called hypopolus, ephymphon, by

palus, or tropharion—the name antiphon never being applied to the refrain itself. An archaic musical feature survives in the cadence of the antiphon, where the last four syllables of a line are

applied mechanically, without regard for word accent, to four fixed, stylized melodic elements.


ANTIPROSOPON (ἀντιπροσώπου), a deity, probably identical with the ex prosowc. The the

triumph of the Roman over the Persian, but a charter of 1081

(Laur. 1, 50:43-45:60) mentions the depo

sits of military commanders and civil oficia

ls; in later documents the antiprosopon of the

Arabian emirs is cited (nos. 55.33-33.65.57).

Seals dated by the editors to the 11th C. belong to the antiprosoponta of the Genrik (Zacos, Seals 974-1006), of the sultanate of the soleb (Laurent, Corpus 2, no. 817), and of an unspecified sultan (Zacos, Seals 2, no. 885).

ATTIQUITY. The Greco-Roman heritage was a powerful tradition, which, together with that of the Bible, influenced Byz. culture. From anti

quity Byz. inherited the Greek language, the system of education, Roman law, the basic prin

ciples of rhetoric and literary style, and substan

tial forms of social and political organization. The Byz. did not differentiate themselves from their ancestors who lived in the eastern Roman

Empire, but called themselves Rhomaios and viewed classical Greek authors as models for mora

tization. Homer was the Poet, Aristotle the Phi

losopher, Galen the Physician, etc. They often

compared events of their lives with episodes of Greek or Roman history, their institutions with those of the Greco-Roman past. Nevertheless, Byz.
cannot be placed within the framework of anti

quity.

First of all, the general social and cultural set

ting had changed: high antiquity was primarily

an urban society, but after the 7th C. the empire

looses its predominantly urban character; antiquity was a society of cities ("citizens"), united around municipia and gentes, whereas Byz. was family or

diented; antiquity was pagan, while Byz. was consis

tently Christian, thus entailing a radical change in

ethical values and the replacement of moralistic approaches in philosophy by mandatory doctrine. The ancient heritage, always present, was in a state of constant flux. This was partly a natural result of the passage of time. Thus the vernac

ular, developing beneath the surface of written compositions, from the 12th C. onward events

penetrated into written literature, first into poetry:

meter based on the length of vowels—\text{xerx

aner}—was filled in by the background of verse met

by meter based on accentuation; town life of Byz.

remained began to develop under Western

medieval influences. The transformation of the ancient heritage began to change the mindsets in the social and cultural setting. Even though the

principles of Roman law remained alive in the works of Byz. jurists, the elaboration of a system of

contracts simplified, the distinction between

ownership and possession confused, the law of

marriage radically changed, and the impact of the

totalitarian state on private life diminished. Educa

tion also retained general patterns of the anci

ent system, but Christian textbooks were intro

duced, concern with physical development (gymnastics) was abandoned, elementary educa

tional shifted from the school of the pedagogus to the church, monastery, or the family circle, and the purpose of liberal education became the de

velopment not of a free and noble citizen, but of a

state functionary of high ecclesiastical rank.

Second, even though the Byz. referred often to

classical authors they were more likely to cite late

Roman masters. In an analysis of Byz. attitudes

toward the past, J. Svenzenko (infra [1587-88] 20-

24) has suggested three phases, corresponding to the 4th-6th C., the 7th-11th C., and the 12th-

15th C., respectively. During the 4th-6th C., there

was a conscious veneration for the ancient past. In

the 7th-11th C., Byz. writers made greater use of

late antique models than of ancient Greek authors.

Thus the works produced in the 10th C. under the

patronage of Constantine VII Porphyrogenitus more frequently cited the Old Testa

ment, Hellenistic and late Roman authors, even authors of the 6th-7th C., than Homer or De

noshien. Similarly the Bibliotheca of Photios cites a number of late Roman historians while ignoring classical authors. Finally, during the 12th-15th C.,

admiration for classical Greek authors revived, and Byz. scholars prepared commentaries on old editions of the writings of high antiquity.

Third, there was an ideologically motivated am

bivalent attitude toward antiquity among Byz. lay and ecclesiastical literati. Conditional veneration and respect had to go side by side with official rejection—this ambivalence was codified by church

fathers (esp. the Cappadocians, who repudiated paganism, mythology, theater, "licentious behavior," luxury, and the ideology of success, but in practice retained most elements of Hellenic cul

ture) as transmitted by the Second Sophistic) as a positive influence on the formation of Byz. thought. In the 10th and 11th C., involvement in the study of antiquity and ancient philosophical thought could make up to 20% of the Byz. curriculum. It must be re

noted that more than half of surviving Byz.

literature, for example, hagiography and hymn

ography, are derived from influences from or allusions to classical authors.

Not many Byz. were able to understand the achievements of antiquity as well as did Michael Psellos or Eutychius of Thessalonike; cases of misunderstanding and distorting of tradition are numerous. Sometimes this distortion reflected a Byz. perspective: when Photios read Herodotus he could be remained lukewarm to the development of Athens as a democratic republic—in his percep

tion Herodotus was a historian of Persian kings and of a Persian usurer; Eutychius used Hom

eric images to criticize excessive asceticism. The concept of antiquity varied, depending on

a Byz. author's social and educational level. Thus the world chronic of Malalas mentions almost nothing about Periclean Athens, but a great deal about Roman emperors and their achievements. On the other hand, Nikephoros Blemmydes is well informed on Persian campaigns against Ath

ens. The concept of antiquity also changed as time went on. The late Roman period assumed antiqu

ity to be a living phenomenon. Consequently, we view the philosophy of this period, repre

sented by Psellos, Olympiodorus of Alexandria, and even John Philoponus, as a branch of ancient philosophy, while in 6th-C. Italy Boz

thinius continued the same tradition. Historians such as Prokopios of Caesarea also worked in the

classical vein and even many church fathers were educated in the principles of classical rhet

oric and applied it to their sermons. It was prob

ably the art and architecture of the period that diverged most from the ancient ideals.

The second half of the 7th C. and the 8th C.

difficult times, when much of the learned tradi

tion, including the ancient heritage, was lost. It

is therefore logical that the next period of material and cultural renewal—archaeology, art, and

undoubtedly, the title of "Macedonian renaiss

ance"—was devoted primarily to the retrieval and collection of documents, both ancient and medi

eval. In the 10th and 11th C., involvement in the study of antiquity and ancient philosophy could make up to 20% of the Byz. curriculum. It must be re

noted that more than half of surviving Byz.

literature, for example, hagiography and hymn

ography, are derived from influences from or allusions to classical authors.

Not many Byz. were able to understand the achievements of antiquity as well as did Michael Psellos or Eutychius of Thessalonike; cases of misunderstanding and distorting of tradition are numerous. Sometimes this distortion reflected a Byz. perspective: when Photios read Herodotus he could be remained lukewarm to the development of Athens as a democratic republic—in his percep

tion Herodotus was a historian of Persian kings and of a Persian usurer; Eutychius used Hom

eric images to criticize excessive asceticism. The concept of antiquity varied, depending on
myth and ancient history became legitimate. Scholars and writers like Ptolem, Tzetzes, and Eutychius had an enormous, if antiquarian, knowledge of ancient events, names, and terms. Thus reacquainted in the 14th–15th C., after a short gap around the 8th C., the ancient tradition was not lost during the Palaeologan period. The greatest achievements of Byz. classical philology occurred during that period, in the work of Maximos Planoudes, Thomas Magistros, and Demetrios Tzetkis. As a result of contacts with the West, the Byz. concept of antiquity was even expanded to the Latin heritage, including poets such as Ov. Pliatros made the most passionate attempt ever to use ancient tradition as a tool for reorganization of society and its beliefs, or at least as a vehicle for criticism of its social, political, and religious shortcomings. It was, however, impossible to restructure the Byz. world and to achieve a Platonic utopia. Moreover, the Byz. began to feel some weariness with regard to antiquity: Theodore Meropites was extremely well read in ancient literature (albeit he sometimes misunderstood his reading), but he complained that the ancient tradition of the Byz. had said everything so perfectly that there was no room for improvement by posteriority. This awe of antiquity was in stark contrast to a Renaissance perception of ancient culture as exemplary, but distinct from the present.

ANTI-SEMITISM. In Byz. anti-Semitism was manifested primarily in legal, secular, and religious texts; iconography; and periodic forced baptism of Jews. The economic rivalry and mob violence that characterized post-11th-C. Western Christendom appeared late in Latin-controlled areas such as Crete and Corfu. Theodoreos II's codification of many local or ad hoc anti-Jewish laws effectively reduced Jews to a second-class citizenship, prohibiting proselytism, government service in military service as lance, and use of public latrines. The Orthodox practices and beliefs of heterodox Christians (pejoratively called "Jews") were rejected or punished as "judaising," as in Latin "simoniae. Even Iconoclasm was blamed on the Jews; for example Photios (Hym., 17:3) attributes the destruction of the apse mosaic of Hagia Sophia, Cont. Eclog. and legal collections (Hassam.

ANTHRHETIKOS (άνθρρητος), "refutation," a genre of polemic literature; often used as an adjective with such nouns as fig.: epoche, kathodo, and oikion. The word is rare in classical Greek (e.g., Sextus Empiricus 1:21), but Photos (Bol., 1:60) uses it as a generic term when he writes that Chorhidios of Gaza produced panegyrics, mono-
dies, epithalamia, and antiphorices; by the last term Photos probably meant Choridios's refutation of the common views that attacked the theater. Palladius in the Lusiac History (ch.86, ed. C. Butler [Cambridge, 1937]) and Proclus (1661) 1:21:1-2) relates that a certain deacon Evagrios wrote three books against demons, one of them entitled Antiphorites. From the 5th C., when Pat. Niketas 1 and Theodoret of Cappadocia issued their antitheses against the Iconoclasts, and esp. in the 11th–12th C., the term designated treatises refuting heretical tenets; thus Nicholas of Methone devoted an Antithesis to the refutation of Soterios Panteuchenos, and George Mosch. and John XI Biskos exchanged antitheses (Beck, Kirche 678, 683); an anti-Palamite Arsenios wrote several antitheses against the Latins (Beck, Kirche 710, and Pat. Philonites Kokkinos composed antitheses against Gregorios.

ANTI-SEMITISM. In Byz. anti-Semitism was manifested primarily in legal, secular, and religious texts; iconography; and periodic forced baptism of Jews. The economic rivalry and mob violence that characterized post-11th-C. Western Christendom appeared late in Latin-controlled areas such as Crete and Corfu. Theodoreos II's codification of many local or ad hoc anti-Jewish laws effectively reduced Jews to a second-class citizenship, prohibiting proselytism, government service in military service as lance, and use of public latrines. The Orthodox practices and beliefs of heterodox Christians (pejoratively called "Jews") were rejected or punished as "judaising," as in Latin "simoniae. Even Iconoclasm was blamed on the Jews; for example Photios (Hym., 17:3) attributes the destruction of the apse mosaic of Hagia Sophia, Cont. Eclog. and legal collections (Hassam. periope homicides 4 [Bar]) 80-72.

ANTHRHETIKOS (άνθρρητος), "refutation," a genre of polemic literature; often used as an adjective with such nouns as fig.: epoche, kathodo, and oikion. The word is rare in classical Greek (e.g., Sextus Empiricus 1:21), but Photos (Bol., 1:60) uses it as a generic term when he writes that Choridios of Gaza produced panegyrics, monog.

ANTITHESIS (ἀντίθεσις), a kind of rhetorical figure of expression (Martin, Rhetorik 3:12f). Church fathers used antitheses both for doctrinal and stylistic purposes (opposition between divinity and humanity of Christ; Christ the child and Christ the universal ruler). Byz. writers broadly employed traditional antitheses, such as light and darkness; esp. masterful use of antithesis is found in Romanos the Melod. Antithesis encompasses not only the contrasting of opposites (strong-weak, cold-hot), but also more complex issues; thus, Niketas Choniates constantly contrasts the objective and result: describing of the Norman, he declared, that "the captors became captives and the victors were vanquished" (Nik.Choni. 162-163). On the lexical level, antithesis could be expressed as synonymous (e.g., in the "four-fold grace" in Germanos I, PG 97:808C). More than a figure of speech, however, antithesis was a substantial element in institutional and practice. It was an antithesis between earth and heaven, the microcosm an antithesis between soul and body. Existence seemed to be permeated by oppositions, floating in a constant state of flux. The resolution of this contradiction could be achieved only by means of a miracle: in the sphere of theology, the major miracle was the incarnation, e.g., to a Jewish hand.

ANTITHESIS (ἀντίθεσις), a kind of rhetorical figure of expression (Martin, Rhetorik 3:12f). Church fathers used antitheses both for doctrinal and stylistic purposes (opposition between divinity and humanity of Christ; Christ the child and Christ the universal ruler). Byz. writers broadly employed traditional antitheses, such as light and darkness; esp. masterful use of antithesis is found in Romanos the Melod. Antithesis encompasses not only the contrasting of opposites (strong-weak, cold-hot), but also more complex issues; thus, Niketas Choniates constantly contrasts the objective and result: describing of the Norman, he declared, that "the captors became captives and the victors were vanquished" (Nik.Choni. 162-163). On the lexical level, antithesis could be expressed as synonymous (e.g., in the "four-fold grace" in Germanos I, PG 97:808C). More than a figure of speech, however, antithesis was a substantial element in institutional and practice. It was an antithesis between earth and heaven, the microcosm an antithesis between soul and body. Existence seemed to be permeated by oppositions, floating in a constant state of flux. The resolution of this contradiction could be achieved only by means of a miracle: in the sphere of theology, the major miracle was the incarnation, e.g., to a Jewish hand.

ANTITHESIS (ἀντίθεσις), a kind of rhetorical figure of expression (Martin, Rhetorik 3:12f). Church fathers used antitheses both for doctrinal and stylistic purposes (opposition between divinity and humanity of Christ; Christ the child and Christ the universal ruler). Byz. writers broadly employed traditional antitheses, such as light and darkness; esp. masterful use of antithesis is found in Romanos the Melod. Antithesis encompasses not only the contrasting of opposites (strong-weak, cold-hot), but also more complex issues; thus, Niketas Choniates constantly contrasts the objective and result: describing of the Norman, he declared, that "the captors became captives and the victors were vanquished" (Nik.Choni. 162-163). On the lexical level, antithesis could be expressed as synonymous (e.g., in the "four-fold grace" in Germanos I, PG 97:808C). More than a figure of speech, however, antithesis was a substantial element in institutional and practice. It was an antithesis between earth and heaven, the microcosm an antithesis between soul and body. Existence seemed to be permeated by oppositions, floating in a constant state of flux. The resolution of this contradiction could be achieved only by means of a miracle: in the sphere of theology, the major miracle was the incarnation, e.g., to a Jewish hand.

ANTITHESIS (ἀντίθεσις), a kind of rhetorical figure of expression (Martin, Rhetorik 3:12f). Church fathers used antitheses both for doctrinal and stylistic purposes (opposition between divinity and humanity of Christ; Christ the child and Christ the universal ruler). Byz. writers broadly employed traditional antitheses, such as light and darkness; esp. masterful use of antithesis is found in Romanos the Melod. Antithesis encompasses not only the contrasting of opposites (strong-weak, cold-hot), but also more complex issues; thus, Niketas Choniates constantly contrasts the objective and result: describing of the Norman, he declared, that "the captors became captives and the victors were vanquished" (Nik.Choni. 162-163). On the lexical level, antithesis could be expressed as synonymous (e.g., in the "four-fold grace" in Germanos I, PG 97:808C). More than a figure of speech, however, antithesis was a substantial element in institutional and practice. It was an antithesis between earth and heaven, the microcosm an antithesis between soul and body. Existence seemed to be permeated by oppositions, floating in a constant state of flux. The resolution of this contradiction could be achieved only by means of a miracle: in the sphere of theology, the major miracle was the incarnation, e.g., to a Jewish hand.

ANTITHESIS (ἀντίθεσις), a kind of rhetorical figure of expression (Martin, Rhetorik 3:12f). Church fathers used antitheses both for doctrinal and stylistic purposes (opposition between divinity and humanity of Christ; Christ the child and Christ the universal ruler). Byz. writers broadly employed traditional antitheses, such as light and darkness; esp. masterful use of antithesis is found in Romanos the Melod. Antithesis encompasses not only the contrasting of opposites (strong-weak, cold-hot), but also more complex issues; thus, Niketas Choniates constantly contrasts the objective and result: describing of the Norman, he declared, that "the captors became captives and the victors were vanquished" (Nik.Choni. 162-163). On the lexical level, antithesis could be expressed as synonymous (e.g., in the "four-fold grace" in Germanos I, PG 97:808C). More than a figure of speech, however, antithesis was a substantial element in institutional and practice. It was an antithesis between earth and heaven, the microcosm an antithesis between soul and body. Existence seemed to be permeated by oppositions, floating in a constant state of flux. The resolution of this contradiction could be achieved only by means of a miracle: in the sphere of theology, the major miracle was the incarnation, e.g., to a Jewish hand.
entering earthly Jerusalem on a donkey and Christ in heavy glory.


ANTONINA (Ardvina), wife of Belisario; born Constantinople (ca. 434), died probably Constantinople after 454. She was the daughter and granddaughter of choristers in Constantinople and Thessalonica. Her mother may have been an actress at Constantinople. Married to an Antiochene merchant, Antonina had one legitimate daughter and no legitimate sons before being widowed. She married Belisarius and accompanied him to Carthage in 533 and thence to Italy in 535/6; she was at Porto during the siege of Rome by Totila in 552. Antonina remained at Constantinople when Belisarius was ordered to lead armies against the Persians in 540, but later set out to join him. Procopius accuses her of sinister political influence on Justinian's wife Theodora (e.g., contributory to depose Pope Silvester [356-357] and undermine John of Capadocia, a fellow of conduct that made Belisarius look foolish, allegedly including a romance with her adopted son Theodotus and the execution of two pages to the hindrance of a friendship.

ANTONY I KASSYMATAS (Kastraichovets), patriarch of Constantinople (ca. 381-381), was a high official of the Chalcedonian district of Constantinople ca. 800. Subsequently he became a monk and then hegumenos of the Constantinopolitan monastery called Ta metropolitai (Jain, Eglov 1973). In 814 he was the iconodule bishop of Syllonas; when Emp. Leo V ushered in a new period of Iconoclamism, however, Antony shifted his position, temporarily adopting the iconoclast (Script. iur. 350-52). In 814 he became a member of the committee headed by John VII Grammatikos that prepared a boleomastikon or para-epigraphic papyri in Constantinople. In 821 Emp. Michael II named Antony patriarch, thus pinpointing Theodore of Stoudios, who hoped that Nikephoros I might be recalled to the patriarchal throne. Around 820 Antony excommunicated John, patriarch of Antioch, for proclaiming Thomas the Slav emperor (Reg. Patriarca, fasc. 2, no. 47). According to the Letter of the Three Patriarchs (July 12, 821), Rome and D omina i 5 ( 1812-18) 550. Antony participated in an Iconoclast council (of uncertain date) and, as patriarchal baths

in the galleries. Antony is esp. interesting on the use of the various archetypes of medieval, miraculous objects; a door bell, the ‘Kneia palamak’ located somewhere in Hagia Sophia, would invoke the venom from snakes. Antony also notes items of specific interest for the ‘kas’ (two tombs, an icon and church of Boaz and Gilan) and provides the only known reference to an embassy to Constantinople from Roman of Galitza (GALFILA) in 1100. The literary and formal qualities of the Kneia palamak have been variously interpreted as either a plain and factual guidebook with anecdotal digressions or as a rhetorical narrative in which Constantinople is presented as a model.


ANTONY II KAUÍEAS, patriarch of Constantinople (Aug. 692-Feb. 691) (Synod. CP 463) and feast; feasters Feb. 12. The scanty facts of Antony's biography are known primarily from a 14th-c. vita by Nikephoros Gregoras. According to this source, Antony lost his mother as a child, became a monk at age 12, was subsequently ordained priest, and elected hegumenos of an unnamed monastery. He then came to the attention of Emp. Leo VI, who made him patriarch; Antony supported the emperor against Photios. Gregoras emphasized the charitable works of the patriarch and praised his acts of social justice. Antony is best known as the founder or restorer of the monastery known variously as tou Kolou, tou Kallinon, or tou Kallona. After the 1129 the foundation was called tou karos Antonius. Emp. Leo VI preached at the dedication of a church in this monastery. The following year, Leo named the Emperor Constantine Lascaris (1096-1143), in the crusade against the Turks. Three of Antony's seals survive (Oikonomides, Dated Seals, nos. 155-157).

ANTONY THE GREAT, Egyptian hermit and saint; born Korne, Upper Egypt, ca.251, died Pits and 356; feasters Feb. 17. Antony is often cited as one of the fathers of the hermitic form of monasticism. Born to a prosperous peasant family, Antony gave away all his property and withdrew from society in order to follow strict asceticism. After a period of complete isolation in a abandoned fort, he began to attract followers. Together they settled at Pits in the Egyptian desert. Here the monks lived separately but received guidance from their leaders.

The Life of Antony (356-367), attributed to Athanasios of Alexandria after a Coptic original,
made him the model for many Christians, even as a Gentile, who were drawn to the solitary life. In the Life, Antony is depicted as the perfect man who follows moderate ascetic practices, supports the church hierarchy, and performs miracles with divine assistance. According to the Life, he visited Alexandria to support Athanasius against the Arians. But there is no independent confirmation of his anti-Ariusism in the sayings and letters. Antony addresses practical and ethical questions only.

Antony was Coptic-speaking, not Greek-speaking, and probably dictated his letters in Copic, even though it is not impossible that a Greek papyrus contains a fragment of Antony’s letter to Antony’s letter to An[mon]”, his pupil (C. Garzé, Musée 51 (1999) 17–23). The letters of Antony are preserved in two collections: seven letters surviving in Latin translation are usually considered genuine since Jerome mentioned a collection of Antony’s letters in seven parts—but Bardenhewer (Literatur 5:81) questioned their authenticity; a collection of 20 Arabic letters is attributed to Antony. In addition, some Georgian, Syriac, and Coptic letters and fragments are known. The Sahidic Papyrus contains fragments of two of Antony’s letters. Some forged texts exist under his name, including monastic rules. Some of his sayings were incorporated into the Aphthorpomata Patrum.


J.A.T. A.

ANTONY THE YOUNGER, saint; baptismal name John; born Phoasion near Jerusalem 785, died 11 Nov. 865. Born to a noble family, Antony left for Attalia, emboldened by the same, and was eventually promoted by Michael the Musician (deputy governor) of the theme of Kibyrrhaeotai. He successfully fought against Thomas the Slav in Baghata, but in 847 abandoned his post to become a disciple of a stylic monastic life. He took the monastic life and lived in various monasteries on Bithynian Olympus and in Constantinople. Anthony was very close to Ptolemaios, whose victory over the Arabs (863) he predicted.

His pictureque vita, written by a contemporary and preserved in 10th–C. and later MSS, is rich in information about Byz. medical services, everyday life, law, and the administrative system; for example, the trial of Antony by the pio dies coronis Stephen in 859/90 is described in detail.


Some sources:

ANTAZ (Ἀνταζ, Ἀνταζ), a family of civil functionaries. Their origins, which are unclear, are variously described: Zlatarski (1889) 1541; cf. Ignace Durand, Mission Archéologique en Syrie (Paris 1878) 199–200. The family was active in administration of the two parts of the 12th C. Michael, judge and nomocletus of 1077. John, notary (1078); Niketas, judge of the 16th C. Michael, judge of the 17th C. Michael, judge of the 18th C.

APA ABRAHAM, bishop of Hermonthos in Upper Egypt and hagoumene of the nearby monastary of Phothamon; born 11855. 864. His archive consists of more than one hundred Coptic ostraca, primarily letters, and his will, written in Greek but dictated in Copic. The contents illustrate the power and prestige of the local bishop, supervising the requirements for candidates for ordination; celebrating the Eucharist and administering the profession of the bread and wine; choosing his successor as hagoumene and disposing of his property; imposing ecclesiastical sanctions; being concerned with the morals and behavior of his flock; and protecting the interests of the poor. His ecclesiastical portrait is preserved in Berlin (M. Krause in Zeitschrift für altägyptische Sprache 97 (1927) 10–11). In itsinerary books binding (prescribed with his name) and other altar furnishings from his church near Luxor are in the Coptic Museum in Cairo (M. Krause in The Future of Copts, Cairo, 1946). E.M. Wilson (Leiden 1975) 10–12.


APAMEIA (Ἀπαμεία) on the Orontes River, now Arab village of Qa'at al-Mudiq in modern Syria; capital city and metropolitan bishopric of the province of Syria II that was formed between

113 and 413. The Neapelios School of Lambr
calculations at the end in the text. A synonym was
drawn in inscriptions the size of the area that
each had financed. Following 653–659 and 866–
68, the tetraconch was rebuilt (7) in 533 and
by the archbishop Paul, and what may have been
the governor's palace was redecorated in 593, with
a hunting pavilion. An important relief of the
True Cross was preserved at Apameia until its
removal by Justin II (566 or 574). In 550 Apameia
was stripped by the Persians of over 10,000 pounds
of silver (Propokni, Wars 2.11.1–2.38), and of yet
more silver in 573 when they burned the city
(John of Ephesus, HE 6.6). Following this event
the carna, an "aristocratic," numerous large
private houses, and other buildings were rebuilt
or repaired. Urban life continued at Apameia after
the Arab conquest of 639 and came to an
end only at some undetermined period there-

After the illuminated Kyriale of the pseudo-
Cyprian (Furlan, Maricane 94, fig. 374). Apameia is
represented as a walled city, dominated by a huge
domed church and flanked by the Orontes be-
tween Mt. Doreh and Emmer, with other


APATHEIA: See Emotions.

APELAITHAI (sing. ἀπελαίθαι, lit. "one who drives away") triangular light soldiers stationed along the frontier who supervised the economic activities with brigandage, first appear under Basil I (Theophylact 686.5). Their duties primarily in-
volved raiding (and plundering) enemy territory and acting as border-scouts and guides for Byz.
expeditionary forces. (De re militar., ed. Dennis
292–294). Apeliai were recruited from Armenian and
Greek freebooters and from Byz. soldiers otherwise unable to fulfill obligations for military service (De re militar., 49); their commanders were appointed by Byz. provincial officials (De re
velation, 41–27). Apeliai were included in the muster rolls of themes, although it is unclear whether their remuneration comprised simply stipends or rations or also stratiotika ktemata. In western
portions of the empire, apeliai were also termed chomaria (Bulg. for "thieves"—Svoda