treatises—Ptolemy, Hipparchus, Olympiodorus, and the beginning of Rheticus—and the Greek translations of Shāhīd and of Ahmad the Persian. Elephant was apparently responsible for the vast compilation of Greek and Arabic astrology which falsely attributed to Ptolemy. The labors of these scholars have served to obscure and pervert the true history of ancient and Byzantine astronomy, although they did preserve many fragments that would have otherwise been lost. Their work was to some extent carried on in the 15th C. by astronomers like John Chonostammos and Isidore of Kiev.

ASTRONOMY in Byz. began with commentaries on Ptolemy. In the 11th C. this activity was supplemented by an infusion of short texts based on Arabic astronomy. Finally, in the Palaiologan period, two contrasting schools developed, one based on the Ptolemaic tradition and the other on Islamic astronomy presented in translations either from Persian and Arabic or from Latin. From the 4th to the early 7th C. were produced the commentaries on the Almagest by Pappos and Tyros, the summary of the commentaries by Theon, and the commentaries of John Philoponus, each with a large number of scholia connected with both of these works of Ptolemy. There was also collected together, perhaps already in the 4th C., a group of early treatises on spheres by Autolycos, Euclid, and Theodorus, which formed a sort of corpus throughout the Byz period. Other signs of astronomical activity in this period include the observations made by Heliodorus and Ammonios between 475 and 510; perhaps the planetary tables based on Babylonian gnomons; and periods that al-Zargili in the late 11th C. associated with Ammonios's name; and some papyri fragments of ephemerides (tables of true longitudes of the sun, moon, and planets) based on the Handy Tables. In this early period elementary astronomical knowledge was necessary for the church—both for its calendar and for religious reasons, esp. the date of Easter, and for outlining the image and the history of the cosmos. George of Trebizond in his Heptatraktion was able to draw upon a good astronomical textbook (G. Bianchi, Astron. 46 [1966] 35–42).

The study of astronomy lapsed in Byz. after Stephen's commentary on the Handy Tables of ca.680 but continued to flourish outside the empire in Egypt, Syria, and Armenia. Its restoration in Constantinople in the 9th C. is attested by the brief discussion of Greek and Islamic treatises given by Stephen the Philosopher, probably in ca.880, and by the career of Leo the Mathematician. Farther witness to the revival of interest in astronomy is the production of a number of deluxe MSS with astronomical contents during the 8th–9th C.; Var. gr. 1991, which has a sum-}

Athenasiaos

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ATLANTA. See MELCHER. ATHANASIOS, archbishop of Alexandria, theologian, philosopher, and saint; born Alexandria 259, died Alexandria 2 May 373; feastdays 18 Jan., 2 May. After a fierce struggle (L. Barnard, On Epiph. 1 [1973] 344–52), Athanasios was elected archbishop of Alexandria on 8 June 348.
succeeded Alexander, whom he had served as secretary and accompanied to the Council of Nicea in 325. Continuing Ariusian influence at the imperial court caused Athanasius to be deposed and exiled five times (335, 355, 356, 357, 359); his removal in 362 was due to his refusal to be maneuvered by Emp. Julian into fomenting Christian infighting. Two early texts (328–329) Against the Helennes and the Incarnation of the Logos, attack pagan mythology and defend the Christian faith against Jewish and pagan criticism, respectively. His major work was the refutation of Arius in four books: the authenticity of the final volume has long been suspect, and recently C. Kammenegisser (Athanasii d'Alexandriae epocha et terrae [Paris 1985]) tried to attribute the third book to Apollinaris.

The focal point of Athanasian theology is the concept of salvation, which Athanasius underlined as the deification of man: "All are named sons and gods both on earth and in heaven." This dedication is possible because the incarnate Logos who assumed human flesh was—in contradiction to Arian doctrine—the genuine God, of the same nature as the Father. "He was not a man who later became God, but God who later became man in order to deify us" (PG 26:168–93a). Athanasius explains the mystery of the generation of the Son: the Logos, by the Father by using the metaphor of the Sun, which is constantly emitting its rays. Athanasius, however, did not elaborate a defined terminology to describe the Trinity, nor did he draw any conclusions from the articulation of the formula. The concept of the Son, as it is transmitted in the Nicene Council, is not a dogma as such, but a theological statement and the expression of the doctrine of the Holy Spirit.

The fragments of his biblical exegesis show some allegorizing tendencies. His 95th Ferial Letter (367) carried an important list of Oecumenic and New Testament books, with distinctions between genuine and apocryphal works. His Life of St. Antony the Great, a landmark in Christian literature and model for later hagiography, is a valuable source for early monasticism as well as for Egyptian social history and popular beliefs, esp. demonology.

Representation in Art. Athanasius was included in almost every painted group of church fathers as a bearded white-haired bishop with a somewhat squared beard. His funeral is mentioned in the Homilies of Gregory of Nazianzus, and there are numerous representations of this scene in illustrated MSS of these Homilies; the scene takes the form of a funeral around the bier, attended by other bishops from other churches where numerous miracles were attested. His sanctity was recognized sometime before 358. Two vitae are preserved, both by Palamite authors, Joseph Kazilofrzes and Theophanes the Sturcoph of Burdus (1354–1434).


ATHANASIUS I, patriarch of Constantinople (Oct. 1289–Oct. 1295; June 1303–Sept. 1305) and saint; born Adrianopolis ca.1259, died Constantinople ca.1315; feastday 28 Oct. From his youth Athanasius was an ascetic monk who moved frequently from one monastery to another: he resided in turn on the holy mountains of Athos, Aousintos, Latros, Galesios, and Gamos, and made a pilgrimage to the Holy Land. Soon after 1290 Andronikos II installed him in a monastery on the Xerolophos hill in Constantinople and eventually made him patriarch of the city, having been rapacious from his first patriarchate because of his unpopular insistence on strict monastic discipline and the requirement that bishops reside in their sees. After ten years in retirement, he returned to the patriarchal throne but was again deposed to bring an end to the Auseince schism. His letters and sermons reveal a rigid and fervently pious individual who hoped to check the Turkish advance by urging repentance on emperor and other clergy (Javanoux, ed. and transl. 1904, Synan, ed. 1904) and the empress (Iouli, 1902, and Synan, ed. 1904) to bind new laws (morea) in 1294 (Regnat., Oct. 4, 1190), confirmed by the emperor in 1295 (Reg. 4, 1290), which was designed to rectify injustices and raise moral standards; it covered such topics as inheritance, opening hours of taverns and bath houses, prostitution, and adultery. Athanasius, a prolific author, was a powerful voice of the poor and politically supervised distributions of food and clothing. He also organized a commission to control the supply and price of grain in Constantinople. At times he had considerable influence on the emperor; nonetheless his petitions were frequently ignored. After his death his popularity led to the development of a local cult at his tomb where numerous miracles were attested. His sanctity was recognized sometime before 1308. Two vitae are preserved, both by Palamite authors, Joseph Kazilofrzes and Theophanes the Sturcoph of Burdus (1354–1434).

ATHANASIUS II, Melkite patriarch of Alexandria (ca.1277–ca.1311). He was a former Stratemon monk, who, because of the Manilah occupation of Egypt, spent most of his tenure in exile. In 1275 or 1276 Athanasius went to Constantinople, where Michael VIII and his son Andronikos II granted him monasteries, to provide him with both a residence and income. He rapidly became involved in ecclesiastical controversies and found himself in opposition to his contemporary patriarchs of Constantinople, Gregory II and esp. Athanasius I, who confiscated Athanasius’ monasteries and forced him into exile on Rhodes ca.1289. Athanasius returned to Constantinople during the interval between the two patriarchates of Athanasius I (1289–1305) and 1295 was again compelled to leave the capital. After a series of narrow escapes in Greece, he presumably made his way to the melitarch of Sinai on Crete. The place and date of his death are unknown.

Athanasius was bilingual in Greek and Arabic and a cultured bibliophile who acquired several MSS in Constantinople for the see of Alexandria. His most notable acquisition was the 6th-century Codex Alexandrinus (London, B.L. Royal I.D. v–viii).


ATHANASIOS OF AThOS, founder of the Great Lavra; saint; born Trebizonde between 945 and 950, died Mt. Athos 5 July ca.1001. Baptist by baptism, he began his career as a teacher in Constantinople but resigned and left the capital for the Bithynian monastery of Kymnas, in which he lived ca.952–98 together with Michael Ma- lemos. He then moved to Mt. Athos, where in 984, with the support of Emp. Nikephoros Phokas, he founded the Lavra. Athanasios was closely connected with aristocratic families and was Nikephoros’ private counselor. He exerted a radical change in Athos monasticism, from scattered hermitages to large monasteries. With imperial support (the Lavra was granted solems and lands), Athanasios initiated large-scale construction; he even died while supervising the construction of a church. He also introduced new time-saving devices (e.g., a mechanex driven by oxen to prepare dough) and composed Rules for the monks (typikon, diaitap, and byzontion).

Two Lives of Athanasios were written soon after his death: one by a certain Athanasios of the monastery of Paragonion in Constantinople, another on Athos; the problem of their interdependence is not yet solved (A. Kaftid, Byzanion 53 [1953] 538–541). The theme of both Lives is Athanasios’ thwarted desire to escape earthly glory; he was unable to conceal his educated background under the disguise of illiterate simplicity, nor was his flight from growing popularity successful. The Constantinopolitan Life of Athanasios contains important evidence concerning the painter Pant- omes.

Representation in Art. Portraits of the saint are found primarily in works associated with Athos: in manuscripts of the saint’s vita and in churches under the protection of the saint. He is depicted as an elderly man in monastic habit with balding head and a long white two-pointed beard.

Source: Vite date antiche santi Athanasio Attolite, ed. A. Nore (Turin 1903).


ATHANASIUS OF METEORA, saint; baptismal name Andronikos; born Neopatrakos 1305, died Meteora 20 Apr. 1372. Born to a noble family, Athanasios was orphaned at an early age and entrusted to the care of his paternal uncle. He eagerly pursued religious studies in Thessalonike and Constantinople, where he met Gregory Sminias, Isidore (I) Boscheiras, who...


ATHENAS-EVDORIA, A PAGAN PHILOSOPHER IN ATHENS, ATEANAS" (ATHANASIA) IN 1702. AFTER THE EMPEROR'S RETURN, ATHENAS MET THEODOROS ON 7 JUNE 421 AND BORE HIM THREE CHILDREN. THE OLDEST, LETICIA EVDORIA (BORN 422), WAS THE FUTURE EMPEROR OF THEODOROS III. IN 1322, EVDORIA LEFT ATHENS TO JOIN THE REIGN OF THEODOROS III. IN 1324, EVDORIA RETURNED FROM THEODOSE THE YOUNGER FOR THE HOLY LAND, WHERE SHE ENCOUNTERED CYRIL OF ALEXANDRIA AND THE SAINTS. SHE RETURNED TO CONTINENTAL THE NEXT YEAR AND RAISED THE HEIGHT OF HER POWER. BY 445, SHE HAD FALLEN FROM POWER AS A RESULT OF ALLEGATIONS OF ADULTERY. SHE WENT TO JERUSALEM IN VOLUNTARY EXILE, BUT DIED THUS IN 450.

ATHENS (Athina), City in Central Greece, in Late Antiquity Part of the Province of Achaea, Listed by Hierokles As the "Metropolis of Attica." SACKED By the Heruli in 267 and Alaric in 396, the City Lost Much of Its Ancient Splendor and Was Rebuilt By Theodosius the Great, But It Lost Its Role as the City's First Eastern Capital When Constantine I Moved the Capital to Constantinople in 330. The City's Metropolis Status lasted for only a Few Years. In 1324, Seized By the Byzantine Empire and Later By the Ottoman Turks, Who Made It a Governorate Center in the Peloponnese.

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after 1405. In 1446 the future Constantine XI peri denote the city, and in 1456 it fell to the Turks.

The bishop of Athens was under the authority of the bishop of Thessalonike; he was raised to metropolitan status, probably in the 9th C. (V. Laurent, REB 1 [1943] 58-72); his suffragans included the bishops of Euboea, central Greece, and the nearby islands (Notissae CP 7-94B-956, etc.). A Latin archbishop, who replaced the Orthodox bishop after 1204, played an important role in the papacy’s plan to control the Greek church (J. Koder, JBO 26 [1977] 239-41). Under the Acacian, the Orthodox bishopric was re-established.

Monuments of Athens. Athens preserves many standing Byz. monuments and more have been brought to light by excavation, esp. in the Agora. In the courtyard of the Library of Hadrian a large quadriportico structure of the 5th C. has been uncovered, probably a church rather than a lecture hall or audience hall as previously believed. On the slopes of the Aereopagus and the south side of the Acropolis have been found houses associated with the philosophical schools. Basilica churches (e.g., the so-called Ilissos Basilica) were constructed on the periphery, but most of the pagan temples were not converted to Christian use until the late 6th C. or even later. From the 5th C. onward small-scale industrial activity was introduced into the former city center, as the ancient urban pattern was abandoned. The extensive ancient enceinte, repaired by Justinian I, was soon thereafter allowed to fall into decay; coin finds from the mid-7th C. are infrequent (F. Kleiner, Medieval and Modern Coins in the Athenian Agora [Princeton 1978] 126), and certain areas—the region of the Odosos (H.A. Thompson, Hephestia 19 [1950] 157) and the Pyx (H.A. Thompson, R.L. Scratton, Hephestia 12 [1945] 376)—were deserted. Recovery began in the 9th C. and reached its peak in the 11th-12th C. This period of prosperity ended, as far as the archaeological evidence shows, ca. 1180 (Ch. Bouras, JBO 31 [1981] 560f).

Beginning ca. 975, with the kantharos of Muse Petratea, there is an unbroken string of surviving churches, nearly all of the Constantinopolitan cross-in-square type; many have pseudo-Kute decoration. The Church of the Holy Apostles in the Agora is a domed quadriportico of considerable sophistication (A. Frantz, The Church of the Holy Apostles [The Athenian Agora 20] [Princeton 1971]); the Church of Ss. Theodore is dated by an inscription to 1057-58, and the Hagia Sophia (1606-70) has an exarchitec, as well as a parekklisia perhaps added during the Frankish period. The Panagia Gorgoepikoos/St. Eleutherios (Little Metropolis) is made entirely of marble, mostly reused blocks, many of them sculptured; it dates probably to the period shortly after 1200. Most of the Athenian churches are small and are grouped in the area immediately to the north of the Acropolis. The poorly restored Panagia Lykodimmou (11th C.) was a large domed octagon, presumably representing influence from the capital. None of these churches retains its original painted decoration.

Fresco programs have survived, however, in several churches on the outskirts of Athens, notably the cave chapels on Mt. Pentele of the early 13th C., similar in style to that of the late Komnenian period, which preserve a haloed portrait of Michael Chamites (D. Mouniki, DACAT 7 [1974] 79-119), and the Omophorion Ekklisia of the late 13th C. which already reflects the latest stylistic developments in the contemporary painting of Macedonia (A. Basilake-Karakatsane, Histoiregraphes tois Omorphes Ekklisias ton Athen [Athens 1971]). The Pantheon was the cathedral church and the other buildings of the Acropolis were used as churches, while the Propylaia was converted by the Frankish dukes into a palace with a large tower.


ATHOS, ACTS OF. The monasteries of Mt. Athos possess numerous charters of the Byz. (and post-Byz.) period, both in original and in copies. In its totality the collection is by far the richest Byz. archive of documentary material, providing abundant data on political, economic, and ecclesiastical history, the history of institutions and law, ethnic composition, literacy, etc. The oldest extant documents date to the late 6th C. The richest collections belong to the Lavra, Filion, Hilandar, and Vatopedi monasteries, in addition are preserved the acts of Dionsios, Dochierious, Euphronios, Kastamonitou, Koutoumpios, Pantokrator, St. Paul, Pantileemon, Philotheos, Xenophonos, Xeropotamos, and Zographos, as well as those of the Protations and of several minor archives (Karaskolai and Simonets).

Attempts at systematization of the archives were begun at the end of the 18th C. by the monks themselves: Cyril of Lavra compiled a list of acts in his monastery’s archive (A. Guillou, BCP 82 [1938] 610-14). In the 19th C. some travelers to Athos copied and later photographed selected charters; an important collection of photographs was assembled by P.I. Sevastjanov (E. Granstrem, I. Medvedev, REB 33 [1975] 277-323). Russian scholars began the systematic publication of the acts of Athos—first of Panteleimon (Kiev 1873), then Vatopedi (St. Petersburg 1868), then in appendices to Vatopedi Fomeni—all Greek scholars published individual acts in various periodicals. A systematic survey, started by G. Millet and continued by P. Lesegle, has resulted in the republication of many Athosite documents in Paris (now in progress); V. Mosin and F. Degler also made important contributions. The Acts contain some of the most important surviving inventories of icons and liturgical equipment.
ATHOS, MOUNT, also called the Holy Mount (Hagion Ormos). From the late 10th C. the most important center of Eastern Orthodox mono-

asticism. Athos ('Atheou') is the name given to the northernmost projection of the CHALKIDIKI peninsula; 15 km long, 5-10 km wide, as well as to

the peak (2,033 m) that dominates this rocky finger of land. It is linked to the mainland by a narrow isthmus 2 km in width. The peninsula has forests, meadows for pastureage, and small plots of land suitable for vineyards, orchards, olive groves, and gardens.

Athos was virtually deserted when monks first began to settle there, probably in the late 8th or early 9th C.; according to the 10th-C. historian Genneson (56:21), in 843 Athos was already a major monastic community, but his evidence must be treated with caution. The theories that the earliest monks of Athos were refugees from the Arab conquests of the eastern provinces of Byz., or Iconodules fleeing the persecutions of the Iconoclast emperors, have now lost favor. The first monks seem to have come from near Mount Athos, and to have been attracted by the unsullied solitude of the peninsula. Monasticism developed slowly on the Holy Mountain, however, because of its isolation, its rugged terrain, and the danger from Arab pirates. The early monks lived as sol-
itary hermits or in small groups; the pioneers on Athos included Peter the Athonite (D. Papachry-
santhu, AB 92 [1974] 19-56)—a semilegenda-

ry figure—and Euthymios the Younger, who ar-

rived in 859. The first cenobitic monastery in the vicinity of Athos was Kalokampos, founded near the river mouth sometime before 889. A fragmentary

st支持ion of Basil I (Prot., no. 1, 2:89) is the earliest preserved imperial act concerning the Holy

Mountain; it protected the Athonite monks from the intrusion of local shepherds.

The date of the first appearance of cenobitic monasteries on Athos proper is impossible to ascertain, but by the mid-10th C. some koinosina (e.g., KEROMONASTHOU) are attested. In 963 Athana-
sinos of Athos, with the support of Nikephoros

II Phokas, founded the Great Lavra, which would soon hold first place in the Athonite Order; in position it would maintain in perpetuity. By the end of the 10th C. many of the most important Athonite monasteries (e.g., Iviron, Hilandar, Esphigmenou, Pantleemon, Vatopedi, Xen-

phontos, and possibly Zographou) had been founded; by 1001 40 monasteries were in exist-
tence (Papachristou and G. 86-99). Monks from non-Greek lands began to come to the Holy Mountain in the 10th C.; the Georgian monastery of Iviron was established in 978/98, soon followed by the Italian monastery of the Amalfitans (see AMALFI). Orthodox Armenians (Chalcedonians) were numerous at Esphigmenou. In the 11th C. the peninsula began to attract more Slavic monks: Panteleimon was taken over by monks from Rus', and Hilandar was restored as a Serbian monastery. In the 13th C. Zographou was in turn restored or changed primarily by Bulgarian monks.

The organization of Athos in the 10th C. was relatively simple; the monks attended three an-

nual assemblies at the Paktalos in Karyes and elected a prohoros who represented the community in its relations with ecclesiastical and secular au-

thorities. By the end of the 10th C. (i) this assem-

bly was replaced by an irregular "council" that attracted on the average 15-20 participants, but oc-

casionally as many as 40. The larger monasteries became independent of the Paktalos, with the legumena of the Great Lavra acquiring a more prestigious position in the local hierarchy than the prohoros.

In the 10th and 11th C. Athos attracted consid-
erable imperial attention. Romanos I Lekapenos initiated an annual stipend (regia) for the Athonite monks and ordered the demarcation of a frontier boundary, probably in 942 (D. Papachris-
tahu in Proc. 55). The rapid growth of the Lavra under the patronage of Nikephoros Phokas prompted the resentment of many Athonite monks, esp. the anarchists who feared for their way of life. John I Tzimisces' issuance of a byikon for Athos, the Tragos, between 970 and 972, attempted a compromise, recognizing the rights of the monasteries, katholikai (the spiritual leaders of anachoretic groups), and solitary hermits to at-

end the assemblies at Karyes. Both Nikephoros II and John I envisaged Athos as a stronghold of "poor monasticism," but under Basil II some monasteries began to acquire lands beyond the boundaries of the Holy Mountain and were gradu-

ally transformed into great landowners. Ceno-

bism became predominant, to the detriment of hermitages. In the 11th C. new monasteries con-

tinued to be founded (Kastamonitou, Do-

cherarou, Koutloumousiou), and the older ones expanded their possessions. Economic activities on Athos increased, such as the sale of wood from Athos forests and surplus agricultural products (fruits, vegetables, wine) cultivated on monastic estates. Many monasteries owned boats for the transport of these goods and the importation of necessary provisions; these boats often were granted exemptions from customs duties. Despite John I's prohibition of the presence of eunuchs, beardless youths, women, and even female ani-

mals on the peninsula, in the 11th C. substantial groups of VLACH shepherds settled with their families on Athos and supplied the monks with dairy products. The "Vlach question" caused such a scandal that ca. 1100 Alexios I was forced to expe-

d the heredid from Athos.

Constantine IX Monomachos' chrysobull of 1045 shed light on the administrative develop-

ment of Athos. The independence of individual

koinos increased; Lavra, Vatopedi, and Iviron were the top-ranking monasteries, taking prece-

dence over the central administration of the prohoros.

The growth of landownership incited conflicts among monasteries over estates as well as clashes with local landowners, esp. in Thessaly, with the

Cumanos who had settled in southern Macedonia; and with imperial functionaries. On the other hand, the patriarchate tried to establish its jurisdic-

tion (at least partial) over Athos, which had been considered as subordinate only to the em-

peror.

The fall of Constantinople to the Fourth Cru-
sade in 1204 and the establishment of the Latin Empire led to a period of difficulty for Athos, as Macedonia was troubled by the Latin occupation, the rising power of the Bulgarians, and rivalry between the empire of Nicaea and Epirus. Athos came under the rule of the Frankish Kingdom of Thessalonike from 1204 to 1224, and the mon-

astery lost some of its properties outside the peninsula, which they sought to recover after the Greek reconquest of Constantinople in 1261. The reign of Michael VIII Palaiologos was, however, extremely unpopular on Athos, because of the persecution of monks who refused to accept the Union of Lyons of 1274 (C. Rouillard, REV 77 [1953] 38-84; J. Koder, JB 18 [1969] 79-90).

In the early 14th C. Athos suffered from the raids of the Catalans General Company, but then enjoyed a period of prosperity during which several new monasteries were founded (Gregorios, Dionysiou, Pantokrator). Documents recording various privileges conferred by the emperors on Athonite monasteries (a practice which goes back at least to the 11th C. and is expounded from the first half of the 12th C. Whereas the privileges granted by the government in the 10th C. were primarily solemnia (stipends from the state treasury) and the chrysobulls of the 11th C. mostly established monastic exoriaria (immunity from taxes), the documents of the 14th C. were first of all donations of lands and property. The properties of Athos took the form of fields, vineyards, pastures, mills, fishponds, entire vil-

lages, urban rental properties, and workshops. These possessions were concentrated in Maced-

onia (including Thessalonike), esp. on the Chalki-

de peninsula and in the Strymon valley, but extended to Thrace, Thasos, Lemnos, Serbia, and
Wallachia. The bulk of the acts of Athens (see Athens, Acts of) concern these estates, and include prakita, charters of sale, exchange, and donation, in addition to imperial chrysobull conferring the monasteries' titles to their property and guaranteeing fiscal immunity. All ranks of people, from humble peasant to emperor, were anxious to make pious donations to Athos monasteries; in addition to the emperors at Constantinople, the benefactors of Athos included the Grand Komenos of Trebizond, the rulers of Serbia, Bulgaria, Russia, and Georgia, respectively.

The Holy Mountain par excellence from the 10th C. onward, attracted Byz. monks for six centuries. Many holy men, following custom it was to wander from one monastery or holy mountain to another, spent time on Athos before moving on, thus reducing the cultural isolation of the Athosine monasteries. Because of its geographical proximity, Thessalonike, rather than Constantinople, had the closest links with the Holy Mountain. For some monks, like Palamas, a hegumenate on Athos was the springboard to a bishopric; for others it might lead to the patriarchate of Constantinople as it did for Npnmou, Kallistos, and Phileothos Korkinos (R. Guillard, EESB 32 [1963] 50–59).

It was one of the wandering holy men, Gregory Stafrates, who introduced to Athens in the 14th C. the "Jesus prayer," which was adopted by a small number of monks. From this new method of prayer developed a form of mystical spirituality, a renewed emphasis on hesychasm that was championed by Palamas (J. Meyendorff, DOP 42 [1980] 157–65). After many vicissitudes Palamism spread all over the Byz. world, and was eventually declared Orthodox by the local council of Constantinople of 1351 (see under Constantinople, Councils of).

Art and Architecture of Athens. Little survives of the 10th–12th-C. architecture of the Holy Mountain except for the principal churches of a few major monasteries. Of the latter, there was more emphasis on intellectual pursuits, esp. from the 13th C. onward. The monasteries amassed important collections of manuscripts, and a number of specimens (e.g., of Phileoth, Hilandar, and Iviron). Among Athosine monks could be found composers (John Koulouzis), hagiographers (Joseph Kalokthesis), theologians (Gregory Palamas), and ecclesiastical writers (Thesprotios of Philadelphia). With its international assemblage of monks, cultural interchange was inevitable. Hilandar, Zographou, Pantalemon, and Iviron became centers for the transmission of Byz. religious literature to Serbia, Bulgaria, Russia, and Georgia, respectively.

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Art and Architecture of Athens. Little survives of the 10th–12th-C. architecture of the Holy Mountain except for the principal churches of a few major monasteries. Of the latter, there was more emphasis on intellectual pursuits, esp. from the 13th C. onward. The monasteries amassed important collections of manuscripts, and a number of specimens (e.g., of Phileoth, Hilandar, and Iviron). Among Athosine monks could be found composers (John Koulouzis), hagiographers (Joseph Kalokthesis), theologians (Gregory Palamas), and ecclesiastical writers (Thesprotios of Philadelphia). With its international assemblage of monks, cultural interchange was inevitable. Hilandar, Zographou, Pantalemon, and Iviron became centers for the transmission of Byz. religious literature to Serbia, Bulgaria, Russia, and Georgia, respectively.

As the Holy Mountain par excellence from the 10th C. onward, Athos attracted Byz. monks for six centuries. Many holy men, following custom it was to wander from one monastery or holy mountain to another, spent time on Athos before moving on, thus reducing the cultural isolation of the Athosine monasteries. Because of its geographical proximity, Thessalonike, rather than Constantinople, had the closest links with the Holy Mountain. For some monks, like Palamas, a hegumenate on Athos was the springboard to a bishopric; for others it might lead to the patriarchate of Constantinople as it did for Npnmou, Kallistos, and Phileothos Korkinos (R. Guillard, EESB 32 [1963] 50–59).

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ATRITIUM (άτριτον, ἀδύπον) an open court directly preceding a church, usually enclosed by four cornered porticoes (a quadruporticus) or, in churches possessing a narthex, by the narthex and three porticoes. Occasionally, as in Constantine's church at MAMRE, simple walls enclosures replaced the porticoes. The form of the atrium was probably derived from that of the peristyle courtyards that often preceded Roman buildings. The conventional term atrium was apparently derived from the Greek ἀξιόν, meaning an area under the open sky, rather than from the Latin atrium, the main room of an Italic house. The open court is also called a louter, a term derived from the ritual ablutions of hands and feet at the kandaros, or fountain, located therein. The atrium was not a requisite feature of church architecture in any period, though it was common in many regions in the 4th–6th C. When present, atria served not only as places for washing but also for the separation of catechumens and for starting entrance ceremonies, as local customs dictated. Churches with atria are extremely rare after the 6th C., perhaps because of changes in the entrance rite. The atrium reappears in the 9th C. in two notable examples in Constantinople, the Phanos in the GREAT PALACE and the NÉA EKLEÍMA as well as in the 11th-C. Church of St. George of MANGANIS.


ATROA (Ἀτροά), a plain at the foot of the Anatolian Mt. OLYMPOS, 7 km southwest of Pousa, where several monastic communities existed in the 5th and 10th C. Its most famous monastery was St. Zacharias, founded ca.800 by the hermit Paul and his disciple, Peter of Atroa. It served as the mother house for several smaller nearby monasteries. Paul was the first hagiosus of St. Zacharias; upon his death in 805 he was succeeded by Peter. During the Iconoclastic persecution of Leo V and Theophilos the monks temporarily disbanded, to live in scattered hermitages on Mt. Olympos. In 821, when Peter was criticized by a group of bishops and superiors, he was defended by Thodore of Studion, then in exile from Constantinople. After Peter's death in 822, Thodore was succeeded by his brother Paul and then his nephew James. Paul transferred Peter's remains from a chapel of St. Nicholas to a cave near St. Zacharias; many miracles reportedly occurred at this tomb. The monastery survived until at least the 10th C. when the future St. Loukas the Styliite spent three years there.


ATTALEIA (Ἀτταλία), mod. Antalya), city and bishopric of Pamphylia. Although inscriptions and remains indicate some prosperity in late antiquity, Attales became most important in the 10th–11th C. as a naval and military center. A special force of MARMARITI under a katapanos attested in the 10th C. may have been installed in Attales as early as 894. Attales was apparently capital of the KOKCHAIOKOS theme; it was certainly a main base of the Byz. navy and a major entrepôt for trade with Cyprus and the Levant. According to ION HAWK (10th C.), Attales was the center for collecting taxes on goods brought by trade or piracy from Muslim lands; the revenue from this amounted to 900 gold pounds. He also states that the city was directly subject to the emperor and paid no taxes. Attales was a base of the imperial post that connected it with Constantinople in eight days by land and by sea (Vasiliev, Byz. Arab. 2:241–42). Powerful Roman walls, built and extended by VI, kept Attales from capture by the Arabs; it maintained its ancient size throughout the Byz. period. By the 11th C., Attales had a substantial Jewish community. Attales survived the turmoils after the battle of Manzikert in 1071, remaining a center of imperial and Venetian trade, but by 1148 it was a Byz. island in territory overrun by the Turks. It was taken by the Italian Aldobrandini family ca. 1204 and by the Seljuks in 1207. Attales, a suffragan bishopric of Perga, was elevated V to a metropolitan by Alexios I. Attales preserves the circuit of its walls, much of them Byz. and a large Justinianic cruciform church with a central tower, later transformed into a basilica.


ATTALEITAS, MICHAEL, historian; born Constantinople or Attaelea between ca.1020 and 1030, died after 1085 (according to Gautier, after 1079). A man of modest origins, Attaleiates (Ἀτταλείατης) had a brilliant career: a senator and judge, he had the title of prōstērion; he also acquired properties both in Constantinople and Rhadestos which he described in his Daitisai of 1077. Leempta (infra 111) estimates Attaleiates' properties at approximately 150 litaros. In the Daitisai Attaleiates incorporated the history of his acquisitions into his autobiography, established rules for the monastery of Christ Panoktirimion in Constantinople and the xenodocheion (in Rhadestos), which he founded, and listed icons and liturgical objects belonging to the monastery. In 1075/74 Attaleiates issued a legal textbook, introduced by a survey of the development of Roman law from the Republic to the Basilica.

His major work is the History, encompassing the period 1043–798. Written primarily on the basis of first-hand observations, the book is less personal than the contemporary Chronography of PLANNUS, although in some cases Attaleiates describes his own role in events. The History is a rhetorical panegyric of NIKOPHOROS III: Attaleiates not only ascribed to him conventional imperial virtues, but emphasized his noble origin and military prowess—qualities absent from earlier Mirror or Princes. At the same time Attales demonstrated an unusual interest in the fate of cities and in urban movements and stressed the links between his hero and urban populations. According to E.T. TOSAKIS (Byzantina 7 1976) 238–40, the total version of the History was completed after Nikophoros' deposition in 1081, and thus is not the work of a toymphant, but a sincere expression of political views. Less talented than Pellos in exposing the clash of human passions, Attaleiates sought the causes of events. Also an acute observer of nature, he described the events of the greatest in a number of details.


ATTICISM, the use of literature in an archaizing and artificial form of Greek, based on imitation of the language of Athenian writers of the 5th–
4th C. r.c. Persecuted by teachers of rhetoric and condemned in texts and textbooks, Attikos dominated the literature of the Roman Empire. Addressing an educated pagan public, Christian apologists such as Clement of Alexandria naturally used the Atticizing literary Greek their readers knew and accepted. As Christianity spread among the urban upper classes, Atticizing Greek, rather than New Testament Koinê, became the normal ecclesiastical language esp. of the 4th- and 5th-C. church fathers. For the Byz., the works of these church fathers became models of language and style no less worthy of imitation than those of the writers of classical Athens. For the Byz., revival of education and culture was accompanied by a reassertion of Atticism, often marked more by the avoidance of features of the spoken language than by imitation of ancient models; Homer, Gregory of Nazianzos, and George of Paphlagonia were as "Attic" as Demosthenes. Throughout the Byz., period education perpetuated and institutionalized a distinction between spoken and literary Greek, which later widened and hindered the development of an expressive vernacular literature. Thus Phrastos praised the simplicity of New Testament language but did not practice it himself. Symeon Metaphrastes wrote in inflated language and style some early saints' Lives composed in a relatively popular language. Nikophoros Choniotes declared that literary excellence required the imitation of classical and patrician models. While rhetoric, heresy, and theology were the domain of Atticism, technical writing, ascetic writing, and scriptures such as those of John Malalas and Theophanes the Confessor were often couched in simpler language.

ATTIKOS, bishop of Constantinople (Mar. 406–Oct. 415); born Sebaste in Armenia, died Constantinople. After taking the monastic habit at an early age, Attikos joined the Pneumatomachoi; he recanted their teaching when he moved to Rome (c. 410) upon being educated, he was not popular as a preacher (Sozom. HE 8:27, 5–6). This was probably one of the reasons for his hasty departure. Attikos was Chrysostom's major accuser at the Synod of the Oak (405), and even after Chrysostom's death Attikos was slow and reluctant to restore his name to the dignities. More politician than theologian, Attikos left little in writing (Bardenhewer, Literature 3:361f), but he did much to strengthen the position of the bishop of the capital. Attikos was on good terms with the court, dedicated Empress Pulcheria and her sisters a new long tract entitled On Faith and Virginity, and received from Theodosius II a personal privilege prohibiting the election of a bishop in the neighboring area without notifying the bishop of Constantinople (Sokr. HE 7:88). Attikos was active in fighting heretics (e.g., Messalianism and Pelagianism) and gained the support of Pope Celestine I and approval of Pope Leo I. Cyril of Alexandria was more cautious but found in Attikos an ally in his anti-Nestorianism (PC 77:97B). The traditional assertion, however, that Cyril quoted Attikos as using the term theodoulos in a homily (PG 76:1213B(3)) is wrong; the term appears in the next quotation, from a certain bishop Antichos.

11. W. Schmidt, Der Attikos, 5 vols. (Stuttgart 1887–

ATTILA ("Attila"); ruler (domus in Jordanes) of the Huns (434–53). He was the son of Mundzuk, chief of the Huns (mentioned in a letter by the emperor Valentinian II in Rome). He succeeded his father in 434 and was first called by his title of Attila. He was first ruled with his brother Bleda, but assassinated him in 445. The center of his realm was in the basin of the Tissa and Timol rivers, tributaries of the Danube; various tribes such as the Gedips, Goths, and Alans were under his power. Attila led several attacks against the northern Balkans, urging the emperors in Constantinople to sign peace treaties. In 451 (B. Cooke, GRBS 18 [1972] 355–358) and after Feb. 448, he concluded a favorable treaty at Neronia Marp for an annual tribute of 350 (or 700) pounds of gold. In 448 he reached Thrace; the

embassy of Nomos achieved a peace that lasted to 447 (R. Strasser, RSAP 1973) 539–709. In 447 the Huns advanced as far as the Chersonese and Thracia, when peace was arranged the trib- ute was increased to 5,000 pounds of gold. When Attika seized the territory from Pannonia to No- vae, an embassy led by Anatolios and Nomos demanding and achieved the withdrawal of the Huns from this area. In 450 Marcan refused to pay tribute; surprisingly, however, Attika turned his attention westward, demanding marriage with Justa Grata Honorina (Valentinian II's sister) and a substantial portion of the Western Empire. His invasion of Gaul ended in defeat at the Catalaunian Fields in 496. The following year Attika attacked Italy, capturing Aquileia, Milan, and other cities. He retreated after negotiations with Pope Leo I, probably fearing an attack of the Eastern army. He died of a hemorrhage in his camp on the night of his wedding with a Gothic woman named Ildico. Jordanes describes Attika as a short man, broad- chested, with a large head, small eyes, and sparse beard. It has been debated whether Attika was only a cruel plunderer (O. Maehren-Helfen, BZ 61 [1967] 756–765) or the founder of a new barbarian imperium, a forerunner of medieval steppe- states (G. Wirth, BZ 60 [1967] 41–69).

12. O. Maehren-Helfen, The World of the Huns (Berke-

ATUMANO, SIMON, Greek humanist and Cath- olic prelate; born Constantinople early 14th C.; died between 1387 and 1389; appointed by Pope Urban V, died on the 13th of August 1387; born to an Ortho-
dox Greek mother and Turkish father, his name, Atumano (Atumano), is probably derived from Oratorio di Alessio, abbot of San Giovanni monastery in 1398 and was named as successor to Balaam in the see of Gerace (Calabria). He converted to Catholicism and was Latin arch- bishop of Thessalonika from 1396 until his death. He made periodic trips to the West and taught Greek at the papal court in Avignon. After the conquest of Thessalonika by the Serbs in 1396, Atumano retired to Rome, where he taught Greek, Latin, and Hebrew. He resided in Rome for several years, composing a trilingual version of the Old Testament dedicated to Pope Urban VI (1378–
89). He also translated into Latin Plautus's The Very Oath (200 lat. trans. Th. of the Anglorostrum), composed a poem on John VI Kastoroukonos, and wrote scholia on Euripides.

LIT.: G. Fraden, Sinisto Atumano monachi de Studio, inizia

AUDIENCE (δοκύ, δοκενητης, διημερημα), a cer- monial encounter between the emperor and others. Its staging and locale varied over time and according to participants, but always used splen- did setting and ceremony to maximize the importance of the emperor's self-manifestation. De ceremonia suggests three main kinds of public audiences: relatively low-key daily or Sunday audiences (De cer., bk.2, chs. 1–2, ed. Reiske 518–29); an audience of the factum (De cer., bk.1, ch. 62–64, ed. Vogt 288–310, 105–9); and, the most grand- dine, audiences of foreign ambassadors (e.g., De cer., bk.1, ch. 89; bk. 2, ch. 15, ed. Reiske 404–108). Typically, the emperor sat on a raised throne that was surmounted by a baldachin (kiboron, kambalakion) and separated from the rest of the room by a curtain (uram, termo, kurtalis); porphyry disks (aphidna) in the floor might guide participants' movements. Silence reigned during the audience and an official often spoke for the emperor, and the rhetoric and rhetoric and theatrical elements of the ceremony were often practiced by professional actors. The ceremonial was sometimes disturbed (e.g., Val. Euthym. 107:24–26, sometimes modified as an imperial favor (e.g., Dexiosis 3:81–84). Reiske, De cer., bk.2, ch. 15, ed. Reiske 518). Audiences granted by Byzantine officials followed a similar but less splendorous pattern; they presumably explain the numerous audience rooms.
AUGUSTIA (aegyptiaca), Lat. aegyptiacus), from the 2nd half of the 4th C. the title of the prefect of Egypt (K. N. Neumann, RE 2 [1869] 360). The term reappears at the end of the 10th C. But its meaning is unclear; in the tractate of Exortatum (of 971–75) the title is placed between the ép tem deseomin and thermophusia. A letter of Theophilus Oecumenus is addressed "To the protopiscopius Theodos, the former augustinus" (Duretou, Epistolæ 222, no.11). A late 12th-C. (2) is directed to a certain Katasampas as "diakon and archipresbyter of our school of fish and of other sea animals, the dox and augustinus" (S. Lampros, NE 7 [1910] 356–27), although the use of the term here may be ironic. Oikonomides suggests that the Latin augsntianus-augustinianus could be translated into Greek as seastrophoros.

AUGUSTA. See EMPRESS.

AUSTROAIO, enclosed open space in Constantian czas situated south of Constantian and bordered by a post of another agorae called the Triantos, the Augustion is ascribed to Constantine I, who is said to have placed in it a statue of his mother Helena on a column (a Hesychius in Herodotus, 7.11.1). Removed in 459 (Chron. Pacch. 503-4) and again by Justinian I, the Augustion served as a courtyard of restricted access. It survived as an open space until the end of the empire.

Monuments. Several sculptural and architectural monuments were prominent features of the Augustion:

1. Justinian's column was surmounted by his equestrian statue. The shaft of the column was of Greek brick, revetted with brass plumes. The bronze statue appears to have been removed from one of Theodosios I or II. It represented the emperor wearing a toga, raising his right arm and holding an orb in his left hand (Prokopios, Buildings 112.2, 31–32). The statue, deified in a 15th-C. drawing emaranting from the circle of Cavallis of Ancona and now at the University Library, Budapest, was removed by Mehmed II P. Gyblus (1454–55) and not reerected until 1595, when, mentioning his name (G. C. Berthold, St 17, [1518] 14–17). Photos refers to Augustine, but the patriarch's knowledge of him was vague. Only in the 15th–16th C. did interest in Augustine arise, when Maximus Plancogies, the Kyprites brothers, and Manuel Kallakes translated and studied the authentic and spurious works.

2. Statue of three barbacian kings offering tribute stood in front of Justinian's column and probably formed part of the same triumphal ensemble. These are known only from the accounts of Roman pilgrims (Majeska, Russian Travelers 154–37, 182).

3. The Senate House was situated on the east side of the Augustion. Built by either Constantine I or Julian, damaged by fire in 404, and burnt down in 532, it was rebuilt by Justinian I with a porch of six marble columns (Prokopios, Buildings 11.10–9). (See Senate House.)


AUGUSTIA, more fully Aurelius Augustinus, Latin theologian, bishop of Hippo Regius in Africa, born ca 350, died after 939. By his own account Aurelius was a man of poor rural stock who worked as a laborer and then as a slave. He was sufficiently in the public eye (perhaps a lawyer or civil servant) to catch the attention of Julian when that emperor was in North Africa in 401, and Julian appointed him governor of Pannonia Secunda. Perhaps briefly in eclipse after Julian's death, he came back into prominence and was consecrated bishop under Theodosius I, who made him urban prefect of Rome in 389. Ambiani Marcellus, perhaps a friend, commends (21.106) his sobriety-mostly from the practical point of view, but as a man of the world with a reputation of restrained access. It survived as an open space until the end of the empire.

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AURELIUS VICTOR, Sextus, Latin historian; born Africa ca 350, died after 395. By his own account Aurelius was a man of poor rural stock who worked as a laborer and then as a slave. He was sufficiently in the public eye (perhaps a lawyer or civil servant) to catch the attention of Julian when that emperor was in North Africa in 401, and Julian appointed him governor of Pannonia Secunda. Perhaps briefly in eclipse after Julian's death, he came back into prominence and was consecrated bishop under Theodosius I, who made him urban prefect of Rome in 389. Ambiani Marcellus, perhaps a friend, commends (21.106) his sobriety-mostly from the practical point of view, but as a man of the world with a reputation of restrained access. It survived as an open space until the end of the empire.

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AUTHOR. The self-perception of the Byz. author ranged from cloaking himself in complete anonymity to devoting profound attention to his own personality, the difference being determined by both genre and epoch. The author does not appear at all in such genres as rhetorical exercises, romance, and epic, whereas historiography, epitaphology, poetry, epistolary oratory, and even sermons permitted more opportunity for overt self-expression. In hagiography, the author sometimes presents himself through the tops of monasticity; at other times he appears as the hero's relative or disciple. The author-disciple assumes an exalted role in the vita of Basil the Younger, in some saints' lives, however, like that of Andrew the Fool, the author-disciple is a fictitious figure introduced in order to give the impression of a truthful and authoritative account.

In the late Roman period the author often revealed himself, at least in the proemion, or in autobiographical pieces (cf. Gregory of Nazianzon), but in the 9th-10th C. the trend toward anonymity prevailed. In the 11th-12th C. the individuality of the author became more apparent: autobiographical flourished, and certain historical works (Pleksi, Niketas Choniates, John Kantakouzenos) came close to the genre of autobiographia; in poetry, personal references are evident in Procopius and Tzetzes, and some centuries later in Sachkiles. In poetry, as in hagiography, real personality is often mixed with clausulae; the author's tops of autographia (e.g., Glykas, Della Porta) or poverty is frequent. The "ego" of the verse of Psichodromou (a hermit who suspected his husband) is obviously different from that of the actual author. The author's self-expression takes various forms from direct defense of his views (as in Gregory) to a clever apology disguised as objectivity and sincerity (Kantakouzenos).


AUTOBIOGRAPHY as a genre reached its peak in the 4th and 5th C. Among its representatives are both secular (Liberius, Symeon) and ecclesiastical (Gregory of Nazianzos) collections. Balamons epitaphs (St. Symeon, Epigraphia 132:21-22) suggest that this trend may have been developing before the patriarchal centralization of the 4th C. All provincial primate and metropolitan bishops were, in fact, autochthonous and were ordained by their own synods (PG 137:315D). Autochthony was determined by both ecclesiastical norms and imperial consent. The autochthonous churches of Philippopolis and Bulgaria followed the five patriarchates in order of rank (cf. Hieros Holopos, "Die Kirche von Philippopolis", Sitzungsberichte der Bayerischen Akademie der Wissenschaften 1993). The Palaiologoi extended the title of emperor to one of several co-emperors as designated heir (cf. pseudo-Kod. 254:24-255:3).

LIT.: D. Bollard, Diplomatia 102-51.

AUTOMATA, devices powered by compressed air from bellows or by water, were displayed in the Magnaura and testified to in the 10th C. by Constantine VII and Lascaris of Crete. Their existence in the 9th C. is surrounded with legends: they are said to have been constructed during the reign of Theophilos (Glykas names Lao Mathematikoi as their engineer) and then destroyed by Michael III, who was in need of money (presumably they were melted down to extract their precious metals). The Magnaura automaton included the throne of Solomon, which could be lifted high in the air; mechanical singing birds, perched in a gold tree, that fluttered their wings; and roaring golden lions. Writers in Cynna report on a gold human figure that marked the hours by striking bells. Mechanical singing birds are also mentioned in romances (e.g., the Achilus). The origin of the automata is unclear: Grab (Fin Ant. 1:895) argues that the machines at Theophilos's court were imported from Baghdad, but related contemporaneous records suggest that they may have originated in a similar form, suggesting that automata may have been inspired in the machine of Alexandria.


AUTHORIENS (Аuthorиен), a family of state and church officials. The term is now obsolete, but it may have some Western origin. Authorien are known from...
AUXILIARY DISCIPLINES (from Lat. auxiliare, "help, assistance"); designation of certain branches of knowledge that apply general and concrete approaches (methodology and technique) to the analysis (primarily the external analysis) of historical sources. Traditionally, auxiliary disciplines include palaeography, epigraphy, papyrology, diplomatics, numismatics, sigillography, metrology, prosopography, chronology, genealogy, historical geography, toponymics, and heraldry. Source analysis (German. Quellenkunde) can also be described as an auxiliary discipline. The analysis of archaeological objects, elaborated in recent decades, is in the application of various scientific disciplines, such as geology, palaeobotany and palaeozoology, archaeometry, aerial photography, dendrochronology, physics, etc. Statistics employed for mass data has emerged as an auxiliary discipline as well. All of these disciplines have methods of their own, but the common goal is to provide the scholar with means of control and categorization of source material, of disclosing false "information," of placing historical events within the framework of time and space. From the use of auxiliary disciplines we must distinguish the application of interdisciplinary methodology, for example, the utilization of literary and archaeological evidence to resolve common problems.

concentrate on two topics: the fate of the soul after death, esp. its passage through the "customs houses" (mystría, leitounía) as described in the Life of Basil the Younger, and the Last Judgment, for whose depiction Avraamī was inspired by Eireneus the Syrian. Historians have tried, with little success, to specify Avraamī's alleged "herit- ical" interests, linking his eschatological and perhaps imaginary glykóbounía knegh with both the Byzantine (G. Fedotov, Pravoslavniia myû 2 (1910) 477–479 and the 14th-C. řiglănica (B. Rybakov, Svetkid 1 (1964) no. 2, 179–187). 10. "Slavo o nehebných silách," ed. S.P. Svetey, Životy Imperatorskij AN po okolomne ruskoy yazyke i slovesnosti 93 (1906) 188–192. 11. Avraamī's prisoners of war were in 1836–1837 the monastic community under Abba Mena, which was imprisoned in the Italian city of Genoa. 12. C.S. 17. THE AWASIM AND THUGHIR, the Muslim regions and their defenses and fortifications along the Syrian-Anatolian border of Byz. from the time of Umar to the late 6th C. The Awasim were the inner regions of the frontier zone; the outer ones were the Thughir. They included towns located at entrances to the Taurus Mountains or intersections of roads. The Awasim became a distinct entity after caliph Hārūn al-Rashid sepa- rated the area in 796 from the jurdi ("military district") of Qinnasrin (Chaliosk) as the jurdi al- Awasim. Hieropolis and Antioch were the major centers of the Awasim. The Thughir were divided into Syrian and Mesopotamian sections. The former included passes between Syria and Cilicia and such towns as Adana, Taros, Mopsuestia, and Geronimis (Maras). East of it lay the Mesopotamian portion, of which Meline was the most important town. These districts witnessed heavy fighting since they were the main routes that Muslim raids into Byz. The Awasim and Thughir had to rely on themselves and nearby Muslim leaders in their unsuccessful struggle against Byz. The Awasim and Thughir had to rely on themselves and nearby Muslim leaders in their unsuccessful struggle against Byz. 13. M. Camoldi, L' 1 7561, Hhomageum, Odesia ge 797–798. 14. AXIOMATIKOS (ἀξιοματικός), a term that has been used more specifically as a designation of an autonomous church, rather than those of the emperor as was customary (see Historical Painting). Alexios left two sons, one of whom, John Komnenos or John the Fat, for- merly a rival against Alexios III on 11 July 1208 but was murdered in the struggle. The Alexiax family is not attested in the Palaiologan period.

AXIOPOLIS (Ἄξιοπολις, in Prokopios, Alexiad; Maria, Comnena in Rummania), a Roman port on the Danube and a fortress. A stone wall approximately 50 km long connected Axio polo with Tomes on the Black Sea. The fortress and wall were reconstructed under Constantine I. In addition to fortifications, Christian inscriptions of the late 3rd–6th C. in Greek and Latin, naming some officials (e.g., duó kómes), as well as ceramics through the late 6th C. have been found in ex- cavations at Axio polo. The city then disappears. In the 10th C. a new fort was built, south of the Roman stronghold; among the remains are ordin- ary ceramics of the 10th–11th C. and an inscription (ca. 10th–11th C.) with the Slavic name Vežas, possibly of Kriusa. The last mention of the fort seems to be in al-ridhrist. 15. I. Barra, "Hote no desiro Axio polis," SCR 11 (1965) 65–80. G. Tissot, Fouilles d'Axio polo, in Fédération Otto Hirschfeld, seconde Congrès (Berlin) 1955–1957. 16. Popescu, Istoric 205–214.

AXIOMES (Ἄξιοματικός), a Byz. noble family of the land of "Persian" (Turk) origin. The founder of the family, John Axiom, a captain of the Crusaders in 1157, became a servant and protege of Alexios Komnenos and a playmate of John (II), the heir apparent. John II gave Axiom the title of sebaste and appointed him megas domestikos (or domōstekos of the West and East); he died ca. 1170 and was eulogized by Nikephoros Basilakes. Axiom's daughter Eudokia married Stephen Komnenos; his sons Alexios took as his wife Maria, daughter of Alexios Komnenos, the oldest son of John II. Alexios Axiom, a protege, com- mitted several military expeditions—to Italy in 1178, Cilicia in 1179, and perhaps Hungary in 1186. One of the wealthiest magnates, he lost the favor of Manuel I, ca. 1187 and was confined in a monastery. Alexios was criticized by contempo- raries (Kinn. 1907, 86–105) for decorating one of his suburban houses with pictures of the cam- paigns of Kilic Arslan II, sultan of Konya, rather than those of the emperor as was customary (see Historical Painting). Alexios left two sons, one of whom, John Komnenos or John the Fat, for- merly a rival against Alexios III on 11 July 1208 but was murdered in the struggle. The Alexiax family is not attested in the Palaiologan period.

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being Pyrgion. The emirate became powerful during the time of Umar Bey (died 1438). His fleet repeatedly raided the Aegean islands, the Morea, Negroponte, and the litoral from Thessaly up to Constantinople, finally reducing the lords of these territories to the status of tribute-paying vassals. Umar provoked two Crusades organized against Aydin in 1354 and in 1355, the latter known as the Crusade of Smyrna. He was a devoted ally of John VI Kantakouzenos during the Byz. Civil War of 1351-47. Western merchants frequented the territories of Aydin and purchased large quantities of agricultural produce (mainly cereals), livestock and related items from the nomads (cattle, horses, skins, cheese, etc.), and slaves. Consuls from Venice, Genoa, Rhodes, and Cyprus were established in Theologos. Aydin was annexed to the Ottoman Empire temporarily from 1350 to 1402 and permanently after Murad II defeated the rebel lord of Smyrna, Junayd (1424).

\[\text{Ref 1. H. Aksoy, Aydin (Asirlik) Cihani Hindistan'da hiss etmesi}\]
\[\text{Ankara (1998). P. Lemere, Un grat d'Aydin, Beyrouth et}
\[\text{D’Oudon (Paris 1955). Ibn, "Philibudar et the emirate of Aydin" in}
\[\text{Philibudar et autre studeis (Paris 1981) 55-97.}\]
\[\text{Zachariades, Monosei & Aydin.\textbf{K.A. Zoros}, Ekonominin}
\[\text{XV-XVI. (Monaco 1980). – E.A.}

AYUBIDS, a Muslim dynasty that dominated Egypt, Syria and Palestine, Upper Mesopotamia, and the Yemen from the late 12th to the mid-13th century. They originated from a Kurdish tribe that lived near Dvin in Armenia. Two brothers, Ayub and Shirkohl, served Zangid and Nizari Al
\[\text{din as governors and generals. After Shirkohl conquered Egypt, he was}
\[\text{proclaimed the viceroy in 1169 but died almost immediately. He was suc}
\[\text{ceeded by Ayub’s son Salahid, the actual founder of the dynasty, who}
\[\text{conquered the Crusaders in 1187 and recovered Jerusalem for the Muslims.}
\[\text{He engaged in diplomatic negotiations with the Byz. rulers Andronikos I Komnenos and Isaac II Angelines.}
\[\text{After Salahid’s death in 1193, his vast domain was divided between his three sons, brothers, and other relations; nonetheless his immediate succes}
\[\text{sors Al-Adil (died 1218) and the latter’s eldest son}
\[\text{al-Kamil (died 1258) were able to maintain the family unity that was required to withstand con}
\[\text{stant warfare with the Crusader states: in 1218–19}
\[\text{the Franks besieged Damietta and in 1227}

Frederick II disembarked at Acre leading a new Crusade. During the week of 11–18 Feb. 1229 al-
\[\text{Kamil forced the latter to sign a treaty with Frederick.}
\[\text{The treaty was a splendid example of how the项 would not be}
\[\text{reduced and of how the项 would be preserved in the empire.}
\[\text{Ayubid relations with the Seljuq rulers of Asia Minor were hostile: the}
\[\text{expansion of united Ayubid forces agaist them in 1235 turned into a disaster, and in 1241}
\[\text{the Seljuqs took Amuq from the successors of al-}
\[\text{Kamil. The subsequent decentralization of power, the}
\[\text{Turkic and Mongol pressure on the north-}
\[\text{east border, and the new Crusade of Louis IX (his third captured Damietta in 1249) weakened Ayubid Egypt.}
\[\text{And in 1250 Mamluk rule was established there. The northern Ayubids re}
\[\text{mained in power longer, but in 1256 the Mamluks}
\[\text{took Baghdad and in 1260 they conquered Aqqa (Berenice) and Damascas.}
\[\text{The Ayubids supported commercial relations}
\[\text{with the cities of Italy, southern France, and Ca}
\[\text{ntalonia; Egypt sold to Europe products imported}
\[\text{from India but prevented the Westerners from}
\[\text{entering the Red Sea. Regular trade connections}
\[\text{with the Frankish kingdom were the first manifestation of Christian motifs in Ayubid minor arts.}

\[\text{Ref 2. L.C. Cullen, EFB 1766-95. R.S. Humphreys, From}
\[\text{Saladin to the Mongols (Albany 1976) 89}.\]
\[\text{D. Gerthakal, Al-}

AZDI, AL-, more fully, Abu Isma'il Muhammad ibn 'Abdel Allah, Al-Adil, Arab historian; fl. ca.800-
\[\text{10. Al-Adil’s life, our only source is his history,}
\[\text{The Conquest of Syria. Clearly he was a narrator of}
\[\text{Azizite and other Yemenite tribal accounts, gathering}
\[\text{his information primarily from northern}
\[\text{Syria, esp. Hims. His floruit can be ascertained from the archaisms of his narrative and the}
\[\text{dates of the later authorities transmitting his work.}
\[\text{The Conquest of Syria is the earliest extant ac}
\[\text{count of the Arab conquest. Proceeding from the}
\[\text{summits to the tribes by Abu Bakr until the}
\[\text{siege of Caesarea Maritima, it views these events as}
\[\text{divinely ordained to reward Arab faith and punish}
\[\text{Greek polytheism and misrule. Beneath the}
\[\text{overarching doctrinal theme, the work is extrac}
\[\text{tarily informative. Adil reveals a sophisticated knowledge of developments on the Byz. side and esp. of the activities and attitudes of the Christian}
\[\text{and pagan populations in Syria. He deals with}
\[\text{townsmen, peasants, and Bedouins as distinct groups;}
\[\text{his account is unique for its detail on the}
\[\text{shifting loyalties and complex maneuvering that}
\[\text{characterized the conquest period.}

\[\text{Ref 3. The Fatih al-Shim, Being an Account of the Muslim}
\[\text{Conquers of Syria, ed. W.N. Lees (Calcutta 1834), with Eng}
\[\text{summary.}

AZOV SEA (Masuria), an extension of the north-
\[\text{eastern part of the Black Sea, reached via the}
\[\text{strait of the Cimmerian Bosporus. Trade routes went}
\[\text{from the Sea of Azov north to Rus’ via the}
\[\text{Don (Taman) River and eastward to China.}
\[\text{The Azov Sea was located in an area important for}
\[\text{salt and naphtha, and associated in Byz. conventi}
\[\text{on with Cimmerians, Sarmatians, and Thuro}
\[\text{scythians (see, e.g., P. Zeytlin, Hist. II 1950-56).}
\[\text{Prokhorov (Wars 8.4.7-11-12) asserts that the peo}
\[\text{ples of the Azov region were a continual threat to}
\[\text{the borders of the empire. The northern Azov}
\[\text{region was controlled by the 7th C. by Great}
\[\text{Bulgaria (Theophylact Simocatta 700-357.1) and in the 8th-}
\[\text{10th C. by the Khazars (who built there the}
\[\text{fortress of Sarbekel). The peoples of the area (in}
\[\text{cluding Zhepiza) in the 10th C. are described by}
\[\text{Constantine VII (De adim. imp. 42.55) the posses}
\[\text{of Tmutorokan by the Rus’ lasted at least until}
\[\text{the end of the 11th C. From the mid-13th C. the}
\[\text{Mongol conquest dominated the area, while the trade routes be}
\[\text{tween the Azov Sea and Constantinople came under the control of the Genoese from their set}
\[\text{tlements at Tana. Inzogli or Smolensk describes}
\[\text{the route in detail, while Niakhoros Gregorius (Gregorius 3.1149-115) confirms its use for trade to}
\[\text{and from Moscow. – S.C.F.}

AZYMES (a Byzantine food) "without yeast, leaven", unleavened bread used by the Armenian and Latin churches in the eucharistic sacrifice based on the tradition that such bread was used at the Last Supper, at which Jesus instituted the Eucharist. The Byz. used leavened bread. Controversy on the issue occurred first between Greeks and Monophysite Armenians. Invited in 541 by Emp. Maurice to participate in a council of union, the Armenian Katholick Moses II uttered a famous rebuttal: "I shall not cross the Arax River to eat the leavened bread of the Greeks" (Narratio de rebu Armeniaco, ed. G. Grütte [Louvain 1954] 246f). Between Greeks and Latins, controversy began on this subject only in the 11th C. Responding to Greek criticism of the Latin practice, in 1054 Cardinal Humbert excommunicated Patriarch Michael I Keroulianos and his followers as "prozym- ite heretics." The Greek theologian Niketas Stehitas responded.

Arguments used in the abundant Byz. polemical literature on the subject refer to the New Testament accounts of the Last Supper, which all de
\[\text{scribe the bread used by Jesus as arto—the standard}
\[\text{Greek term for leavened bread—and consequently. This historical argument, however, was less popular among the Greeks than references to the symbolic meaning of “leaven” (“The Kingdom of God is like leaven,” Mt 13.33), and also to a Christological argument: leaven gives "life" to bread, just as the soul gives life to the body. Consequently, Armenians and Latins were seen as denying the existence of Christ as a human soul, and therefore, shared the heresy of Apoll-