BAALBEK. See HELIOPOLIS.

BABYLAS (Βαβύλας), saint; died Antioch ca. 250; feast day 4 Sept. Eusebius of Caesarea (Euseb. HE 6.93.4) mentions in passing that Babylas died under Decius (249–51) in a prison in Antioch. The story was subsequently developed; Leontius of Antioch (died 357/8) says that Decius murdered Babylas because he forbade Emp. Philip the Arab (244–49) to enter the church; John Chrysostom (PG 50:333–72), in two polemical sermons against Julian, praises Babylas’s resistance to an emperor, but his information about Babylas is vague. Unlike Eusebius, Chrysostom stresses that Babylas was murdered. Hagiographical texts transfer Babylas’s martyrdom to the reign of Numerianus (283–84) and sometimes provide Babylas with companions in martyrdom: a Greek text associates three children with him, while a Georgian legend describes a certain Basil of Epiphaneia, who was executed for his support of Babylas. Another stage in the development of the legend was the creation of St. Babylas of Nikomedea, who was venerated on the same day.

Representation in Art. Miniatures illustrating the vita of Babylas written by Symeon Metaphrastes depict the saint as an elderly bishop, and often show him being beheaded along with his little disciples. One of these MSS includes a cycle of four scenes showing him sitting in prison with his disciples, and being interrogated, scourged, and beheaded (London, B.L. Add. 11876, fol.197v).


BACKOVO. See PETRITZOS MONASTERY.

BADOER, GIACOMO, Venetian merchant who operated in Constantinople in 1436–40. His account books, kept in double-entry form, are one of the few sources to describe Constantinopolitan commerce in this period. Badoer’s books show that this merchant, whose activities were of medium size, had an annual turnover of merchandise valued at approximately 1,460,000 hyperpyra. They reveal Constantinople as an active trade center functioning primarily as an entrepot. They illuminate the flow of merchandise (raw materials, wax to the West, silk cloth from the West), the activities of Byz. bankers, and the participation of Byz. merchants in trade. This was large in terms of the number of merchants and sea captains, but small in terms of capital engaged; it is seen also to have been a deficit trade with Western merchants. The account books show that the Byz. who traded with Badoer were engaged primarily in retail trade and were only tangentially concerned with foreign trade. The source has also been used to extrapolate the value of total Venetian trade in Constantinople, the importance of
Genoese merchants (see as paramount), and the types of ships used to transport merchandise.


BAGH DAD

(Berbi, Bérbir, Bérber). Capital of the caliphate for most of the 'Abbasid dynasty. The name Bagdad was Persian; officially it was called Dār al-Sulaiman ("City of Peace"). Caliph al-Mansur founded Bagdad as a circular city on a modestly inhabited site. He intended it as a camp for his troops from Khurāsān, using ruins from the nearby abandoned Sasanian capital of Ctesiphon. Baghad's great prosperity lasted from 775 to 879. The 'Abbasid court briefly transferred its residence to Samarra from 879 to 892, when Caliph al-Mu'tamid returned to Bagdad. It retained the capital until the Mongols terminated the dynasty there in 1258.

The replacement of Damascus by Bagdad as the capital benefited Byz. by moving the center of Islamic power further from the borders of the Byz. Empire. The same move also made the Islamic capital more secure. Byz. embassies to 'Abbasid caliphs visited Bagdad and became means for cultural influences and some goods to cross otherwise closed frontiers. Such embassies to the Islamic capital were esp. notable in the 9th and 10th c. C.


BAGRATID

(Prozorovskii; Arm. Bagratan; Georg. Bagrationi, Armenian feudal family that gave royal dynasties to Armenia, Georgia, and Caucasian Albania. The origin of the Bagrads was probably Iranian, but a late tradition, known even to Constantin VII (De adm. imp. 45.1-8), traces them back to the Old Testament King David and to the Virgin Mary. The original Bagradid domain lay in Sper in northwestern Armenia. Their hereditary office was that of "coronant" (coudier) of the Armenian kings and perhaps of commander-of-the-cavalry (tapet), although the latter may be a family name rather than a title, since Prokopios (War 2.5.12-18) refers to them as Agipientis.

The power of the Bagrads grew in the 9th-8th c. When they served Byz., the Persians, and esp. the caliphate. Benefiting from the elimination of rival horses, the Bagradids extended their domains into central and southern Armenia (Taron) and acquired the hereditary title Prince of Princes by the 9th c. In 884, Absh I the Great was crowned king with the agreement of both the caliphate and Byz. The Bagrads ruled over Armenia until 945, a senior branch residing at Ani, where the rulers styled themselves King of Kings, and junior ones at Kars (Vananad) from 961 onward and at Lori (Talgar, Juraget) from 972(71) onward. Nevertheless they did not hold the Arasid capital of Deir and their control of Armenia was challenged by the establishment of a separate kingdom of Vaspurakan in 908. By the mid-11th c., Bagradid power had dwindled so far that Byz. annexed their kingdoms, except for Lori, which survived into the 13th c.

Secondary branches of the Bagratid house settled in Iberia and Tav'k'k/Tayo early in the 9th c. Absh I the Great (813-30) was named Prince of Iberia by the caliph and consecrated by Byz. and in 888 Adarname IV was crowned king. The Georgian branch prospered as that in Armenia declined. Tav'k'k/Tayo reached its apogee under David of Vaspurakan in the 9th c. In 908, Bagrat III united Armenia and Georgia to form a single kingdom, which reached its zenith under David Hr'v the Restorer and Queen T'amar, who supported the empire of Trebizond and ruled Armenia through her Zakarid viceroys. The well as in the Kazikian principalities of the 12th century, although Bagrads continued to rule under a reduced and divided Georgia.


BAHAWÁL, BAHÁ'í, also called ibn Shaddad, Arab historian, educator, jurist, and authority on Islamic traditions (hadith); born Mosul c. 1145, died Aleppo 1225. In July 118, Bahá'í al-Din joined the staff of Saladin to serve as the "judge of the army" and "judge of Jerusalem." In this capacity he accompanied Saladin everywhere on his travels and campaigns, including his siege of Jerusalem. He emulated the Byz. to yield the starving city in 582. Kassins and Miyakawa's statement (infra 249) that in 586 Baian bequeathed Tellhassone is mis-taken; even more erroneously is Tarnowsky's (Starostki 23) (Leningrad 1961) 160, who gave his date of death as 650.


CBAIOLOS (medium), "bailliff," the head of the Venetian colony in Constantinople in the Palaiologan period and simultaneously the Venetian ambassador at the court of the emperor. Gregorios (Greg. 2:19-21-25) translates the term bailio into Greek as epístatas or ephoros. In this capacity the bailio replaced the Venetian podestà whose functions were more limited. The office of bailio was introduced after the Byz. reconquest of Constantinople by the 4th Apr.—June 1668. The bailio was elected by the Great Council in a three-person term (about two years or less); his salary was set at 100 libr. a month. The bailio had two assistants (consiliarii) who were also sent from Venice. His duties were to administer the trade activity of the colony, sit in judgment, and supervise the four Venetian churches in the Byz. capital. There was a Venetian bailio in Euboea as well as in Constantinople, whereas the Venetian admin-istrators elsewhere bore different titles (duke of Crete, castellani of Methone).

120. Ch. Malaker, De historia et conditione Constantinopolitana Beneventi bailii (Albens 1775). -A.R.

BAILOUS (bailouous, from Lat. bailitus, "bearer") in Byz. signified a preceptor or mentor. Balsamon (PG 115:1121D) derives the word from Aisan palm leaf, allegedly because teachers had the responsibility to develop and supervise the growth of young minds. Probably not earlier than Theophanes the Confessor, the term was applied to the emperor's preceptor, and in the 10th c. the honorific title of magos bailous was created for Basil Lasamon. Pandris-Kononov remarks (pp. 148-58)
that the place of the mega bainou in the 14th-C. church is unknown; some contemporary lists locate him above the apostles.


Bakchos, Geron (Bakchos, Filippou), Greek music theorist of the age of Constantine the Great; fl. late 3rd-early 4th c. He is known only for his Instruction to the Art of Music (Eisangogike technhe mousike), written in the form of a catechism. It is an eclectic production, mostly following the school of Aristoxenos (4th c., 3 c.). The short treatise, not in dialogue form, published under his name by F. Bellermann in 1841, is by Dionysios, Bakchos's contemporary.


D.E.C.

Baker (Ayyub), also artopoios, artopios, artopoios. These terms are already found in Egyptian papyri and refer specifically to those who made bread. In the 10th c. the bakers formed an important guild, whose members were exempted from public service, as were the animals they used to grind the grain. Their activities were probably carried out by 1/6 percent of the state, and when grain prices varied, they were allowed to change the weight of the loaf, but not its price (Bk. of Ephphata, ch. 18). The quasarch of Constantinople could force bakers to work for bakers (Epangadj 5, 5). Bakers' shops could not be located beneath dwellings, or very close to them, for fear of fire (Bk. of Ephphata 18, 3: Harm. 2, 4, 14).

The question arises whether bakers who made the bread sold it in a retail fashion. The Doxapomos (1969) states that in the early months of the reign ofNikephoros II, the rebel Joseph Bringas went from the patriarchate past the Milion and ordered the bakers (artopios) to neither bake bread nor sell it on the market. The bakers in question may be identical to those who sold bread in the main bread market of Constantinople, the Artopoleia, located just beyond the Forum of Constantine (Parasceve, ch. 4). If this is the case, then breadmakers and bread sellers are identical; it could well be, however, that the artopios who presumably worked in the Artopoleia sold whole.

Other texts (e.g., Theop. 235-236) distinguish between artopios, where a key of coins is sold, and marapheia, where it was made. It seems likely that in other parts of Constantinople outside the main bread market, as well as in smaller cities, those who made bread also sold it to the consumer. This is suggested by monastic documents that show (e.g., in Serres) manapheia (Koukouliou, nos. 8, 13, 18, 21), but make no mention of artopoeia, probably because the two were identical.


Baldahir, Ali, more fully Abū-Al-Ali Abū Mahmud ibn Yahyah al-Baladurī, Arab historian; died ca.842. Little is known about al-Baladurī. Clearly he was born into a well-connected family. He studied under or knew many of the great Iraqi scholars of his day, pursued his researches in several Syrian cities, and enjoyed patronage and favor at the 'Abbāsid court in Baghdad. His

20. of knowledge, he was also a traditional poet, and Arabic translator of the Testament of Ardashir.

Two of Baldahir's Arabic histories survive, both based on extensive oral and written sources. His Conquest of the Provinces relates to the conquests of the Arabs. It is arranged by province and describes many nonmilitary developments. The incomplete enlarged version is lost. The later Generalidades of the Notables (also unfinished and still largely unedited) is a voluminous history, organized genealogically, down to the early 'Abbāsid era. Al-Baladurī often deals with his own era, as in his account of the conquests of Syria, Egypt, and Cyprus in detail; discusses the campaigns for Rhodes, Crete, and Sicily, and describes frontier defenses and expeditions (for both sides). Also considered are diplomatic relations, preconquest conditions, the attitudes of the indigenous populations and later demographic changes, the continuing use of the Greek language and Byz. coinage, and commercial contacts between the two sides.


L.I.C.

Balance Scales (praxis), the simplest weighing device used in Byz., was an equal-arm balance (contrast steelward) supported from above, often by a hinged needle within a bracket to indicate perfect horizontality. In turn, it supported a pair of pans in which the weights and load were placed. Although balance scales have been made of various materials and in widely varying sizes, those surviving from Byz. are small and bronze. Their size and relative precision suggests that they were used for weighing coins and precious metal. Imperial legislation (e.g., Cod. Theod. XII 7-11; XII 6.24) stipulated how and by whom the device was to be held to ensure the fair payment of taxes (see KONOSTATA). Balance scales are a frequent component of the PSYCHOMACHIA in images of the Last Judgment.


L.-G. A.C.

Baldwin II (Baldass), Latin emperor of Constantinople (1140-61); born Constantinople 1127, died 1193. It was his fate to preside over the dissolution of the Latin Empire of Constantinople. The youngest son of Peter of Courtenay, he was only ten when his brother Robert of Courtenay died in 1188. John of Brienne took over the reins of government on the understanding that Baldwin would eventually succeed. This agreement was sealed by Baldwin's marriage to John's daughter Marie. When John died in 1187, Baldwin was in the West, seeking help for Constantinople. To this end he mortgaged his country of Normandy to Louis of France for 50,000 livres parisis. Late in 1239, Baldwin finally reached Constantinople by the overland route through Hungary and was crowned emperor in 1240.


C.M.B.

Baldwin of Flanders, count Baldwin IX of Flanders, Baldwin VI of Hainaut, Baldwin II of Flanders - the last emperor of the Latin Empire; born Valenciennes 1172, died Tournai 1205 or 1206. He joined the Fourth Crusade and set out in Apr. 1204 at the head of the expedition's largest contingent. To sustain the Crusade he supported Boniface of Montferrat and Enrico Dandolo in welcoming the offers of Philip of Swabia and the future Alexius III. Baldwin and his troops played leading roles in fighting Alexius III and Alexius V. After the capture of Constantinople, he was elected emperor on 9 May 1204, probably through the votes of the Venetians; he was crowned 16 May.
Balkans (medieval Alpai), the modern (19th-C.) name of the mountain range that extends about 550 km from the Timok Valley eastward to the Black Sea. The word Balkan (bulgan) is Ottoman Turkish, meaning "blackly wooded mountain"; the Bulgarians called it in Slavonic Strana Planina. The Balkans form the major divide between the Danube (north) and Marica (south) rivers, and are traversed by no. 20 passes, of which the most important are TRAKIANS' GATE; Via Succorum (now Ichtimanski Prohod), a link on the Via Egnatia; and Siderogephyron.

In antiquity the Haimos mountains formed the ethnic frontier of the Thracians. During the Great Migrations it remained a natural border of the Byz. Empire against the Goths and later the Avars; its passes were well fortified. In the 6th and 7th C. the romanized Thraco-Hlyrian population was forced to settle in the mountains; they reappear in the 12th C. as the Vlachs. In the second half of the 12th C. the leading role was assumed by a Slavic group called the "Seven Tribes," and as early as 682 these Slavonic tribes had become associates of the newly arrived Bulgars of Asparukh. A year later the Byz. acknowledged Bulgarian occupation as a fait accompli and concluded a peace with the newcomers; Haimos became the Byz. frontier. In Omeurt's treaty (816-17) the Byz.-Bulgarian frontier was defined by a line that ran westward from Deveton to Makrovlada. The Bulgarians were allowed to fortify this line with ramparts and trenches; it became known as the "Great Fence" (derkesia).

BALSAMON, THEODORE, canonist; born Constantiopolis between ca.1130 and 1140, died after 1193. Balkan (Balkanism) occupied high positions in the church hierarchy: first as patriarchal nomophylas and chortophylas, then (from ca.1185-90) as patriarch of Amioch (although he remained in Constantinople); he considered the possibility of Balkamon's election as patriarch of Constantinople but preferred Dositheos of Jerusalem (1189-91). Balkamon acted also as hegumenus of Blachernia (PG 104.753A) and of the monastery of zmion Ziron. His major work is the Commentary (Exegesis) on the Nomokanion of Fourteen Titles, begun in Constantinople. In 1170, Balkamon's aim was not only an explanation, but also a critical revision of contradictory and obsolete statements. Unlike his predecessors, Aristeus and Zonaras, Balkamon included in this commentary many legal texts now lost. He differs from Zonaras also in his political program; Balkamon staunchly supported strong imperial power and the imperial political aspirations. He defended the privileges of the patriarchate of Constantinople and in this connection critically studied the Donation of Constantine (A. Pavlov, István 2 [1851] 21-25). His other canonical works included a treatise defending third-marriage, which were important for the aristocracy's attempt to strengthen clan linkages (A. Pavlov, István 2 [1851] 21-25). Balkamon defended the role of the chroniclephylas against the pretensions of the papacy. He bequeathed his canonical works to canonical questions of Mark II, patriarch of Alexandria (ca.1153). He also wrote letters and epigrams that throw light on Byz. cultural life. As a canonist Balkamon was criticized by Neleos Karabas (A. Failler, RGR 32 [1974] 121-22).

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BANDON (bądon), ensign or banner, eventually came to signify a small military detachment. As defined in the STRATEGICON of Maurice (86.21-22), "a bandophora was a man who carried the eagles of a band." The earliest evidence of bands refers to Persian hunda. Malalas (Mal. 461.11-12) speaks of the "royal bandon" of the Persians, and Theophanes (Thoph. 519.5) reports that Heraclius took captive 28 Persian hunda. Hagiographists of the 7th C. mention hunda (W. Kaege, Byzantinum 7 [1957] 63-67), usually with ethnic designations. In the 10th C. a toroma was composed of five to seven hunda, each bandon consisting of 50-100 mounted soldiers or 200-400 infantrymen. The commander of a hunda was called komes. Constantine VII equated hunda and topoteras, considering the bandon as a territorial unit (De adm. imp. 50.94-110). Unlike other terms for territorial units, such as khazoura or toroma, the bandon enjoyed longevity and survived at least in the empire of Trebizond (F. Ursinus, V. Beresievic, Vatikanische abty [Leningrad 1927] 15).

BANJANI. See NIKITA, MONASTERY OF SAIN'T.

BANKER (bąkaner). In the late Roman Empire, the term trapesi was used synonymously with archyopreotai or a moneymender (E. Hanton, Byzantrium 4 [1927-29] 134f.). Frequently cited in period of the 5th C., a banker was primarily an administrator of a trapeza or bank (J. Preisigke, Griechen im geschriebenen Egypten [Hildesheim-New York 1971] 59); in the 5th-6th C. trapezai were sometimes called demoicus or palaiodemoicus—probably to distinguish them from private money changers. In the 5th and 6th C., this qualifying epithet seems to have declined, the bankers to be plain trapezai or to a lamprotapeis (Preisigke, Wirtschaft 3:173f.). Many, but not all, trapezai were associated with propertied families, such as the Aesores in Egypt, and served them as cashiers. Another term for the "banker"—money changer in the 5th-6th C. was kozhliarion (R. Bogarta, Chronique d'Egypte 6 [1986] 5-10). The trapezai of the 10th C. Book of the Eparch (ch.4-5) formed a guild separate from the archyopreta, at that time the dealers in gold and silver. Their principal function was to exchange money; their responsibilities also included assaying coins of poor alloy and denouncing the sakkolouliai ("bad bearers"), probably unauthorized coin smelters operating "on the market squares and in public streets." There is no evidence that the trapezai of this period was also minters. A taxphasis was placed on the necessity for trapezai to prove their honesty. They were also supposed to carry out certain imperial assignments, the character of which is not defined in the Book of the Eparch.

In late documents as well as in the Book of the Eparch, money changers are also called kalabakai. In 15th-C. Thessalonika a kalabakai lakes named Playeskaietas had a sister who was married to another kalabakai, called Cholzias (K. Kosogias, 1371-1390) 155.14-16. The term trapezai continued to be used, as in the case of Iannes Androues, a money changer of the late 14th C. (I.P., 50:901-11). The shops of money changers were small; thus, in the mid-14th C. the Lavra monastery owned in Constantinople 20 kalabakai trapezes that it had acquired from different people; some of them noble (Lavra 5:301.105-109). In 1400 a certain Safarnimun rented from the monastery of Hodegetria in Thessalonika two trapezes that he made from kalabakai in a perfumer's shop (MM 3:256:17-23). Ecclesiastical institutions thus avoided the prohibition on engaging in the money-changing business.


BANQUET (bąnapet). Feasts held in private households during religious and public festivities or to celebrate a wedding or birth of a child. The guests sat in the dining room (triklinion). Guests were seated according to their social position; usually ecclesiastics occupied the place of honor to the right of the host. Women and children sat apart in another room and were rarely introduced to the guests (Vita, 139.32-35). The host provided food, wine, and entertainment—music, song, and dancing. The clergy stayed only for dinner and had to leave when the entertainment began. Keystone

BAPTISM (baptistria, bapstiri). The, sacrament of initiation into Christian life via ritual immersion in the name of the Trinity for the remission of sins. Baptism performed but once and never repeated was interpreted in the New Testament by metaphors of new beginning, esp. rebirth in the Spirit, dying and rising in Christ, restoration of sight and illumination, and with Old Testament types such as the flood, the crossing of the Red Sea, and circumcision on the eighth day. Byz. authors like John of Damasc (Expositio fidei, ed. Kottler, Schriften 2:181-86, 231-235) develop these traditional themes. In the early church an elaborate initiation process, beginning with a lengthy catechumenate, preceded baptism, which took place in the baptistery, principally at Easter Vigil, but also in Constantinople, on Epiphany, Easter Sunday, and Pentecost because of the baptismal and resurrectional symbolism associated with these days. With the decline catechumenate and the shift to infant baptism by ca.600, the ritual elements that marked the principal stages of this three-year period of initiation were concentrated within the last weeks of Lent, finally, on Holy Saturday evening, while the congregation kept vigil in Hagia Sophia with lections recounting biblical types of baptism and the Great Baptistry blessed the font, prebysyes and deacons anointed the candidates, and the patriarch himself baptized them and anointed them with chrism. Then the neophytes, vested in the white robes of sinlessness, made their solemn ritual entrance into the church to the chant of Psalm 31 with the baptismal troparion (Gel 3:27 plus alleluia) as refrain, to join the waiting congregation in the final rite of initiation, communion in the paschal Eucharist (Mozart Epicon 2:84-99). (For the feast of the Baptism of Christ, see EPHANYS.)

II. Attar, "Rites d'Incorporation" 55-60. Atarz, "Les sacraments."
BARBARIANS (Boppipōtopa). The concept of a world divided into two polar groups—civilized Romans and uncivilized barbarians—was inherited by the thinkers of the late Roman Empire from classical antiquity and formed part of late Roman nationalism. Ammianus Marcellinus was one author who developed the negative stereotype of the barbarian, although as a descriptive ethnographer he was more objective and cautious than his contemporaries (e.g., Wiedemann in “Paradigm Texts” (Cambridge 1996) 189–201). Practical needs (settlement of barbarians as foederati, military conflicts, and diplomacy) as well as the sober assessment, reflected, for example, in the advocacy by Themistios of tolerance and plian-thropy toward the barbarians, on the other hand, attempts to idealize the morally upright barbarian (e.g., in Theophylactos Smorokates) also represented an ancient attitude.

Initially Christianity tended not to emphasize the old contrast but replaced it with another polar opposition—Christian and heathen—the perception of the limits of concord was expanded and gradations were introduced in the non-Roman world. Thus, Cassiodorus did not perceive the Goths as barbarians, reserving this epithet for the less-enlightened Franks (L. Viridis, “Orpheus” n.s. 7 (1986) 538–44) and the ideas of Christian mission and the conquest and conversion of barbarians were influenced by this concept. These Christian notions were not entrenched, however, and the Byz. clung to a definition in terms of culture rather than creed. Not only wild nomads but also Christian Latins and even Orthodox Bulgarians could be regarded as barbarians. The distinction between the “Romans” and barbarians (the embodiment of vanity, cruelty, greed, bad manners, illiteracy, and so forth) survived and was still applied to all peoples outside the empire.

As a conventional image of imperial triumph, statues of defeated barbarians were set up on the spina of the Hippodrome in Constantinople and were frequently represented in Late Antique art (e.g., Volbach, Elfenblattarbeiten, nos.54 and ex. coltis).

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BARBARISANS (Boppipōtopa). The concept of a world divided into two polar groups—civilized Romans and uncivilized barbarians—was inherited by the thinkers of the late Roman Empire from classical antiquity and formed part of late Roman nationalism. Ammianus Marcellinus was one author who developed the negative stereotype of the barbarian, although as a descriptive ethnographer he was more objective and cautious than his contemporaries (e.g., Wiedemann in “Paradigm Texts” (Cambridge 1996) 189–201). Practical needs (settlement of barbarians as foederati, military conflicts, and diplomacy) as well as the sober assessment, reflected, for example, in the advocacy by Themistios of tolerance and plian-thropy toward the barbarians, on the other hand, attempts to idealize the morally upright barbarian (e.g., in Theophylactos Smorokates) also represented an ancient attitude.

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BARBERINI IVORY

Paris, Louvre, inv. no. OA 9606; carved ivory panel that takes its name from the cardinal-legate whose collection it entered in 1629. The ivory is often assumed, with insufficient reason, to be one leaf of the so-called five-pictorial tovpei. The mounted emperor is usually identified as Anastasian I; the suggestion that he represents Justinian I (D.H. Wright, grd BSC, Abstracts (1977) 61) is more likely to be correct. The right panel is now missing, but the military figure to the emperor’s left, presenting a wreath-bearing Nike, lends some support to the notion that ivory such as this was presented to the emperor rather than by him. The personification of Terra (Earth) at his feet and the Indians and other barbarians making offerings in the lower panel complete a selection of figures deriving from Roman imperial iconography. The pagan themes of tribute to majesty, of victory, and of prosperity are, however, christened by the beardless Lord set directly above the earthly ruler among cosmological symbols. The thesis that the central panel is a replacement (P. Speck, Varia II (Berlin 1987) 34b–55) is unlikely, given that all four preserved panels bear liturgical notations written on the back, indicating that they were in Gaul as early as ca.613/4 (E. Häuselhuber, Rheinische Vierteljahrsbläter 43 (1979) 1–99).

BARDAS

George, church official and metropolitan, born Athens second half of 12th C. Died 1242. Bardas (Bardos) was a central figure and spokesman, along with John Apokaukos and Demetrios Chamatenos, for the ecclesial independence of Ermos from the patriarchate at Nicea in the period of the Latin occupation of Constantinople. He began his career studying in Athens with Archimandrite Michael Chamatenos, when Choniates went into exile on Keos about 1050, Bardas served him as hypomnematographos and chartophylax (J. Herrin, DOP 29 (1975) 261f). He represented Choniates in Constantinople in 1194 in the discussions with Cardinal Pelagius of Aosta and by 1198 was serving in the bishopric of Grevera, still with the title of chartophylax. Strongly recommended by Apokaukos, his friend and correspondent on matters of canon law (M.Th. Feger in Cupido Legum 47–71), Bardas was appointed metropolitan of Pertokia in 1196 by Theodore Komnenos Doukas without consulting the patriarchate at Nicea. He contributed much to the schism between the churches, officially declared in a letter to Patriarch Germanos II, written by Bardanes in 1228 on behalf of the Epitrop clergy (R.J. Loorer, EREB 83 (1984) 87–118, and editions in 1233 by another letter of Bardanes. In 1233/5 Manuel Angelos sent him on an embassy to Frederick II and Pope Gregory IX, but illness prevented him from fulfilling his mission. While convalescing at the monastery of St. Nicholas of Casole at Otranto, Bardanes took part in a discussion with a Franciscan, Fr. Bartolomeo, on purgatory, of which Bardanes had left an account.

BARDAKES, Andonis (1881–1967), Greek archaeologist, was a tenacious advocate of the theory that Homer had really existed, and that Homer’s poetry was the source of Greek civilization. He was also a prolific writer, and his works included a number of important studies in Greek literature, history, and art, as well as a number of important contributions to the study of the ancient world. His most important work was his edition of the Iliad, which was published in 1928. This edition is still widely used, and is considered to be one of the most important contributions to the study of the ancient world. He was also a enthusiastic supporter of the study of the ancient world, and he was a strong advocate of the use of the ancient world as a means of understanding modern society. His work was widely praised, and he was a influential figure in the study of the ancient world.
incensuous. Bardas was assassinated by Basil I (4) while campaigning with Michael in Asia Minor, a fact that was later used by numerous sources from his life, this last event is depicted in the Madad Skylitzes MS (Grabar-Manoussakis, Skylitzes, no.195) in a manner suggesting that Michael III was responsible for Bardas’s death.


BARLAAM AND IOSAPH, prose romance of uncertain date and authorship. “A story beneficial for the soul,” it describes the conversion to Christianity of the Indian prince Isaoph by the hermit Barlaam and the subsequent conversion of King Abenner by his son Isaoph. It provides the opportunity to develop the principles of the Christian creed and its advantages over paganism. One of the most widely read Greek texts of the Middle Ages, Barlaam and Isaoph survives in over 140 MSS, some probably of the 10th C.; the earliest dated MS is from 1021 (B. Fonk, AB 91 [1972] 13–20). The story is of Oriental origin, reflecting to some extent the life of Buddha, but the path of transmission of the legend from India to Byz is unclear. The date of composition and the authorship of the Greek Barlaam and Isaoph are also under discussion. Scholarly tradition singles primarily to two names: John of Damascus and Euthymios the Iberian, who allegedly translated the story from Greek to Syriac. Neither is to be credited with this achievement, and the work should instead be assigned to an unknown John of Mar Saba of the 10th C., whose name appears on dozens of manuscripts. Barlaam and Isaoph was translated into various languages, Latin, Slavic, etc. Five densely illustrated Byz. MSS of Barlaam and Isaoph survive. The earliest known was brought by the relic of St. Nicholas of Myra to Barlaam. The church of the city’s new patron saint, Nicholas, was built on the site of the old city’s residence (prestature), which was given by Duke Roger to the archbishop of Barlaam in the same year. Schettini (infra) argued that the layout of the church is actually the remodeled shell of the former palace, but his thesis has been generally rejected, not least because a document attests the destruction of the palace in a raid of 1079. Many fragments of Byz. sculpture are still preserved in the town.


BARLAAM OF CALABRIA, theologian; born Seminara, Calabria, ca.1200, died Avignon? June 1546. (A. Pertusi, Histoire de la Musique [1683] 118 n.1). Born in southern Italy to an Orthodox family, he became a monk in his youth. In 1350 he moved to Constantiopolis, where he was hegumenos of the Akatalepos monastery until 1354. A protégé of Andronikos III, he served as an Orthodox spokesman in Union negotiations in Constantinople and in, 1355, as imperial emissary to the courts of Naples and Paris. A brilliant and articulate scholar, he was also an orthodox and contentious scholar, in the mid-1350s he began to attack hesychasm for both its theology and the excesses authorized by it. The Palma of the hesychiasm, and argued that the light on Mt. Tabor at the Transfiguration was created and not eternal. His interminable criticism of the mystical life and the excesses of the monks of Mt. Athos (whom he called onaphphalaphofous, “with souls in their navels”) triggered the controversy over Palama and his defenders. Barlaam’s death was also a marker of the anti-hesychast writings burned. He returned to the West, converted to Catholicism at Avignon in 1342, and became bishop of Gera in Calabria (1342–48). As Avignon’s bishop, he turned his attention to the East, and to the work of the Greek. Barlaam was anathematized by the Orthodox church in 1352.

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cept for his letters and an uncritically disputed letter with Gregory Alesdinos) were destroyed, so his views are known primarily from the rebuttals of his opponents. His 21 anti-Latin treatises on the Occultation of the Holy Spirit and papal primacy do survive (in Latin, but only in unedited form). Barlaam was also interested in astronomy and wrote treatises on solar eclipses and the astro-
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labe.


BARLEY. See Grain.

BARNABAS (Barnabas), apostle and scribe; feastday (together with St. Bartholomew) 11 June. Originally from Cyprus, he taught with Paul in Antioch and Cyprus and thereafter with Mark. He is considered the founder of the Cyriot church. Eusebius of Caesarea (HE 1.12.1) states that some people listed Barnabas among the 70 disciples of Christ. The epitaph of Barnabas was seen as an authority by the Council of Ephesus in some MSS of the Bible (e.g. Codex Sinaiticus), but Eusebius and Jerome considered it apocryphal. The New Testament Epistle to the Hebrews was attributed to Barnabas in the 2nd and 3rd C., but Eusebius rejected his authorship. Although the so-called Gospel According to Barnabas, a piece of pro-Islamic polemic, has survived only in Italian and Spanish, Cirillo (infra) considered it to have descended from an apocryphal work compiled in the Judeo-Christian milieu before the 6th C.

Bzv. legend usually connects Barnabas with Cyprus. His relics, together with a copy of the Gospel of Matthew allegedly copied by Barnabas, were discovered under a tree in Cyprus (888); this tradition was used by the Cypriots as an argument against their dependence on Antioch (Theodorus Lector 121.14–23). The Cypriot leg-
end was developed by Alexander the Monk in his
eulogy of Barnabas. Another legend, accepted in the Synaxarium of Constantinople, stressed the con-
nection of Barnabas with Peter—Barnabas was Peter’s companion and Peter ordained him; the
memory of Barnabas was celebrated in Constantin-
ople in the Church of St. Peter, near Hagia
Sophia.
62. BHC 225-226. L. Cirillo, “Un nuovo Vangelo apo-

BASARANOPOI (Βασαράνοποι), monastic writer, died ca. 545. An Egyptian by birth, Bassa-
ranopoulos took up the vocation of a recluse at the koukouba of Abba Seridos at Thavathà, near
Gaza. Together with another recluse at the same
monastery, John “the Prophet,” Basaranopoulos issued opinions, presumably in Greek, on a wide
range of problems presented to him as questions from other monks, bishops, and lay peo-
ple. The responses of the two holy men, called “the Great Old Man” and “the Other Old Man,”
respectively, were gathered by a now anonymous monk of the monastery into a collection of some
850 questions and answers. As recluses, Basa-
ranopoulos and John corresponded with others through intermediaries. Abba Seridos performed this service for Basaranopoulos; the young Do-
rotos or Gosa was intermediary for John. The
texts of the responses of the two recluses furnish abundant evidence for many of their practical problems in
monasticism and others encountered in 5th-
and 6th-C. Palestine. They approved the ascetical
counsel of Evagrios Ponticus and while rejecting it his “Origenism.” Their teaching was extremely influential in monastic circles. The kernel of their ascetical advice is the constant admonition to cul-
tivate an attitude of freedom from anxiety and reliance on God.
63. N. S. Stoinis, Nikodemos Hagiotekos Bibli Basaran-
57–106. Fr. L. Riegma, P. Lemire, B. Osterre, Basa-
ranaptopos et Jean de Gosa, Correspondence (Seemens 1970).
64. Chitty, Desert 152–60. –SHG.

BASARUMA, or Basarums, metropolitans of Ni-
sibis from ca. 470s; born in northern Persia (as a slave?) between 415 and 420, died 496.

Bulgarians or other non-Byz. go to Constantin-
ople to exchange their goods; the linen merchants,
acting as brokers, find the [Byz.] merchants who have the appropriate commodities and receive a
commission, in cash, for their services. It is im-
portant to note the juxtaposition of a barter econ-
omy, resulting from the needs of outsiders, and the
cash economy in which the Byz. merchants themselves operated. There is, finally, another
type of barter, involving services. Professionals of one sort or another might receive their salary pari
ly in cash and pari in kind; these include, for
example, the bishops and priests of rural areas
and the doctors of the hospital of the Pantaokra-
tor Monastery in Constantinople.

Given the fact that taxes were collected over-
whelmingly in cash and cash transactions were
commonplace, the role of barter must not be
exaggerated. The importance of barter may have
increased somewhat in the 7th–8th C., but in
general its role was secondary to the dominant
cash economy.

65. A.P. Kazarin, “It ekonomicheskoi tini Vinnoi xir-

BARTHELOMEO (Baptistophylaktos), apostle, treated as one of the Twelve, and saint; feast day
11 June. Byz. legends present Bartholomeus as
acting as Asia Minor where, together with Philip,
he suffered a martyr’s death in Hierapolis. Al-
ready Eusebius of Caesarea (HE 5, 10.3) was aware of Bartholomeus’s journey to “India” (Etiopia or
Arabia). In 406 or 407, Pope Damasus brought the Gos-
pell of Matthew written in Hebrew. Eventually,
the legend developed that he was crucified in Artaurpons in Armenia, whence his relics were
brought to Rome and the Church of S. Lorenzo
then to Lipari. Armenian texts from the 7th C.
forward claimed that Bartholomeus died and was
buried in “Armenopolis of Great Armenia,” which,
according to van Esbroeck, was a new name for
Nikopolis of Pontos. The presence in Armenia of
one of the Twelve Apostles (not merely that of
the 10th and 11th cent) was of importance for
Armenian ecclesiastical autonomy. In Byz, the
veneration of Bartholomeus was probably con-
cerned with the Armenian: he, Joseph the Hym-
nographer received the relics of “the great apo-
sle and soon after built (in Thessalonike) the
Church of Bartholomeus (PG 105:44A). Several
venerations of Barachthus were compiled (e.g.,
by Theodore of Stoudios).


BARUCH (Borokhi), legendary friend and com-
panion of JOKHACH, pseudonymous author of
several Hebrew and Judeo-Christian apocalyptic
books. The Book of Baruch or Baruch I, which
develops the theme of sin and repentance, became
popular with Christian theologians; it was com-
mented on by Theodoret of Cyrus, Olympiodoros
of Alexandria, and (in the 7th C.) John the Dromosarios. Theodoret (PG 81:765A) juxtapo-
sed Baruch with Paul ("the divine apostle") and
stressed the concordance between Old Testa-
mament and New Testament. Baruch II is a Syriac
Apocalypse, probably of the early 3rd or C. Baruch
III, which may also date to the 2nd C., has sur-
vived in only two Greek MSS of the 13th–16th C. and—in different forms—in Slavic versi-
ions. It is accepted that Origen knew Baruch III and that
it was written before 231, even though Origen (First Principles 2.36) found "clear of the seven
worlds or heavens," where Baruch II speaks of Baruch's ascent to the five heavens: the
first two of these house sinners; the third a dragon, a sea, a primal river of Fire, the
sun with the Phoenix, and the moon; the fourth, the souls of the righteous; the fifth, the angels.

68. F. Faas, Die Propheten-Caenem nach römischen
Handschriften (Freiburg im Breisgau 1861) 126. E. Tur-
charian, “L’Apocalypse de Baruch en slavie,” REV 49 (1946)
23–48. –J.A.

BASIL (Βασίλης), personal name (meaning “imperial, royal”). Unknown in antiquity and in
the New Testament, the name first appeared in the
Relatively rare in the early centuries (Theophanes the Confessor lists only four Basils), it be-
came more popular in the 10th and 11th C. when,
for example, Skylitzes mentions 25 Basils, almost as many as Theodore (61); it is perhaps no coincidence that the two emperors named Basil ruled in the 4th–11th C. In the later acts of Laurus,
vols. 2–3 (13th–15th C.), however, Basil occupies

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only the eighth place among male names. The terms used in the eponymy of the name are self-evident: thus Ptolemaios (Epitomé 3.42.18-19) called Basil the Great "the imperial (basileus) attire of the church."

A.K.

BASIL, archbishop of Seleucia (from c.440): ecclesiastical writer; died after 486. Basil vacillated publicly and dramatically in his attitude toward Eutyches and Monophysitism—either from opportunism or genuine changes of heart. He first opposed the Monophysitism of 467; in 478, supported them the next year at the "Robber" Council of Ephesus, and finally subscribed to their condemnation at Chalcedon in 451 (M. van Parys, Eirenarchen 44 [1971] 493–514).

Forty-one biblical sermons survive under his name, though at least two (nos. 38–39) are spurious; six pseudo-Adamantian sermons (PG 88:1047–61, 1073–1108) are now, however, attributed to him. Photios (Bible, cod.168) read 15 of Basil's homilies, noting the exegetical influence of both the Great and John Chrysostom; he approved their content but found the style too pretentious. Basil's taste for dramatic form has led to his being credited with an influence on the language of Romanos the Melode (P. Marx, BZ 19 [1910] 285–306). G. Dagron (Vie et miracles de saint Théodore, 91–109) argues that Basil is the author of the vita and miracles of Théodore, as is usually thought. According to Photios, however, he did write a poetical version of his life, which has not survived.


BASIL I, emperor (867–886) and founder of the Macedonian dynasty; born Thrace or Macedonia (c.830 or 835 [E.W. Brooks, BZ 20 [1911] 486–511] or on 25 May 836 [Adontz, Études 97]), died Constantinople 29 Aug. 886. Of peasant origin, Basil had a brilliant career under Michael III, was crowned co-emperor in 874, and became emperor after Michael's murder 24/4 Sept. 879. In the Vita Basilii Constantine VII described Basil (his grandfather) as an ideal ruler concerned with fiscal administration, justice, and protecting the poor and catalogued the many structures, including the Nea Ekklesia and the Kainourgion in the Great Palace, that he built or restored. Basil's known reforms reveal his tendency to strengthen state control over economic life: he prohibited the exaction of interest and tried (but failed) to require peasants to pay taxes for abandoned neighboring lands. He stimulated the restoration of Roman law and promulgated the Pecheneg and Khazarian Code.

Basil faced resistance of various sorts: the rebellion of his cousin Asylien was crushed; in 872 Basil's general Christopher routed the Paulicians; John Kourkouas organized an Aristocratic plot in 883–84. There were also troubles within the family: Leo, Basil's son and heir, was imprisoned, allegedly slandered by Santsam- remou, and reconciliation was achieved only just before Basil's death. Basil fought the Arabs both in the East and in Italy. He seized Zapatia and Samosata in 873 but suffered defeat at Miletus; in 878 Andrew the Scottian won a victory at Podalanda but retired from Taras. The successes of Narses and Nikephoros Phokas in southern Italy only partly compensated for the Byz. loss of Syrakuse. In Italy Basil sought an alliance with both Louis II and the papacy; he had to yield to Pope Nicholas I and replace Photios with Ignatius. Basil succeeded in occupying Cypress for seven years. He died after a hunting accident. Together with members of his family, he is portrayed at the Paris Gregory MS.


117. A. Vogt, Basil I, emperor of Byzantium (867–886) (Paris 1986); Vandalismus, Byz. Archiv 51:111–114; B.N. Blandon, "Symothe apelidatoi ex eumnades politikou tous Basilon met’ xoritzeron politikan poluthein." The two are more or less synonymous, for the Byzantine world of that period marks the Great Basilian era. In 867, the emperor Basil the Great brought together the bishops of the Eucharistic territories topics and the church of Iberia (V. StÇjanan, ZI/Parthica 44 [1955] 211–14). In 1012 the king of Kasimirian ceded his realm, which also became a theme. Around 1001 Basil had offered a marriage alliance to Otto III. Late in life, he planned an aggressive expansion against Sicily and even the Western Empire.

118. A. Lenz, "Die Stadtplanung von Byzanz im 19. Jahrhundert," Die Badezustände der byzantinischen Welt (Berlin 1980) 255–58. He fought to destroy the Bulgarian state led by Samuel or Bulgari. His first campaign (893) ended in disaster at Tzanes Gate. Rebels and the need to prevent the Fatimids in northern Syria delayed further action.

From 861, when he made a durable peace with the Fatimids written before 872, until 879, the author of this prayer for the emperor's victory over the "friends of Man," i.e., the Paulicians. This beginning is lost. The patron saint of Basil and his church is now a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject. Photios makes him a new subject.
enriched the treasury. Devoted to military life, he refused to marry. Basil is depicted crowned by Christ, with his enemies in proskynesis, in a psalter in Venice (Marc. Z.17–A. Cutter, ArtViem 31 [1977] 9–13). He was the recipient of the Menologion of Basil II.


—C.M.B. A.C.

BASIL II KAMATEROs, patriarch of Constantinople (Aug. 1183–Feb. 1186 [V. Grumel, REB 1 (1943) 261–65]). His career before the patri- archate is described in two unpublished speeches, by Gregory Antiochos and Leo Balkanites, also a contemporary. A member of the Kamaters family, Basil served Manuel I primarily as a diplomat, but his mission to Rome (in 1162) ended in a fiasco, and he was (temporarily?) banished. As a man out of favor with Manuel, Basil was wel- coming to Andronikos I, who had troubles with Patri- arch Theodoros Borbozomos; compelled to ab- dicate, Theodoros was replaced by Basil. Imme- diately Basil nullified Theodoros’ prohibition of the marriage between the illegitimate imperial offspring Irene and Alexios (despite their being close relatives) and freed the murderers of Alex- ios II from their solemn vow to be his guardians. The speech of Andronicus contains vague allu- sions to Basil’s ecclesiastical reforms: “If the encompassing house of the church has been swept clean,” he says, “no longer decked out in superficial ornament, the church stood now in all its natural beauty. The execution of Andronicus meant the end of Basil’s success. Even though he tried to gain the favor of the new ruler, Isaac II Angelos, by crowning him and by promulgating a synodal declaration that noblewomen forced by Andron- ikos to enter convents could return to secular status, Isaac did not want to retain a staunch supporter of his predecessor on the patriarchal throne; Basil had to abdicate and was condemned by the synod for permitting the marriage of Alex- ios and Irene. His subsequent fate is unknown.


BASILAKES (ΒΑΣΙΛΑΚΗΣ, Eum., Βασίλακον, a family of Armenian or Paplagonian origin. According to Matthew of Edessa, the noble Armenian Vasilak at the battle of Mantzikert in 1071. Nikophoros Basilakes made an unsuccessful attempt to usurp the throne in 1078 (see Basilakoi, Nikiterraios). George Basilakes was proto- synesios in 1054/5; he or his homonym is par- ticipated in a plot against Alexios I. The will of Kale (Maria) Basilakina, produced between 1098 and 1113 (G. Lustrin, Sharivn n. o. 30 (1970) 185–90; Vl. 977 (1916) 164–68), provides some data con- cerning the family’s affiliations and estates: they intermarried with the Daratzenion and Parekuri- akion and had high titles, including that of koum- bales; Kale-Maria owned the village of Radoli- kos granted her by Alexios I. By the mid-12th C., the position of the Basilakes family declined and they entered civil service. Constantine was envoy and treasurer of “foreign expenses” (ton epialle-
sons and was called basilépteron. L. Ryden (AB 100 [1987] 294f) finds a reflection of this title also in the revised version of the vita of Philaretes the Merciful. After 1259, Michael VIII’s supporters tried to reintroduce the basilépteron (Fachym. ed. Falier, 11.105, 13-16), which they found appropriate for the recent title of the young emperor, John IV Laskaris.


BASILEUS (βασιλεύς), the main title of the Byzantine emperor. Roman antityranny had camouflaged imperial monarchy behind the titles of imperator, autokrator, and augustus. In the Greek East’s literature and everyday speech, however, the Hellenistic royal title basileus (king) predominated for the emperors by the time of Constantine I (A. Witsand in Dragmas Martinos P. Nolan ed. IV. Id. Iul MCMXXXIX dedicatum [Lund-Leipzig 1955] 519-59) and prevailed outside of 4th-6th-C. official documents. The emergence of barbarian kingdoms in the West imposed a distinction between universal monarchy—official documents in Constantinople seem to have used the term basileus for only the Persian shah—and these lesser rulers, whose Latin title rex was transnotated into Greek, while basileus increasingly was understood as “emperor” in unofficial usage. Common parlance, biblical example, and Hellenistic theories of kingship probably combined with Persia’s final collapse and Rome’s progressive hellenization (cf. I. Shahid, Byzantium 51 [1981] 888-89). A century later, the title began to appear on silver coins of Leo III and his progeny.

The additional qualifier “of the Romans” (basileus Rhomaiou) also goes far back in popular usage, but first appears on imperial seals in 654-68 (Zachars. Seals 1.13, no.18) and, for example, on Constantine IV’s subscription to the Third Council of Constantinople (680). An imperial document’s indication of its connection in the second Council of Nicaea (24 Sept., 777; Reg. 11.205)6, but the combination first gained wide publicity at mileuaria of Emp. Michael I Rangabe, in obvious response to Charlemagne’s imperial dignity (DCC 3.1178). This Byz. assertion of Roman legitimacy sparked numerous disputes in diplomacy with Western rulers; the young plan consisting of a nave (sano) usually with two or more aisles and terminating in an apse or tribunal. Generally basilicas were covered with wooden or stone roofs and illuminated by clerestory windows. As a church type, the basilica displayed many regional variations with respect to proportions, number of aisles, and presence of a narthex (or vestibule), atrium, transept, galleries, parapetrows, etc. Typically, the nave was used for processions by the clergy, with lay persons occupying the aisles and galleries, if the latter existed. The basilica served as the standard church type until the 6th C. By this time, a variant employing vaulting throughout the building had come into being in areas such as Syria (A. H. S. Megaw, JHS 66 [1946] 48-50). A related development was the basilica with a dome or a tower over the nave. Although not as common after the 6th C, basilicas continued to be built. Beginning in the 9th C, a major revival of the basilica occurred, represented in Greece and the Balkans at Pitsa and the Anagariou at Kastoria as well as at Asia Minor (Hagia Sophia at Nicaea), though apparently not in Constantinople. Small-scale basilicas, however, constitute the most common church type until the 15th C. (For ground plan, see illustration in Church Plan Type No. 3.)


BASILICA DISCOPERTA, or “hypaethral basilica," a type of basilica in which the aisles and apse are roofed but the nave left open to the sky. The existence of this type is based on tenacious evidence. Only two ruined buildings—Dar al-Mustassem near Salona (4th C) and at Pécs—and a confused description by the Piacenza Pilgrim of a monument in Hebron, "a basilica built with a quadrappro- nius, with the middle atrium uncovered," suggest the type. The interpretation of the buildings at Salona has now reached a standstill, though they appear to have been roofless basilicas or open courtyards with eves only along one of the short sides. E. Dwyer (JW 31 [1962] 104-105) argued that this type represented the link between the classical heroon and the Christian martyrium, and that the type was also adopted for use in Late Antique palaestra (iedem, Romanum Palatium Secretum [Copenhagen 1941] 306). Both theories have been largely discounted.


BASILICA (βασιλεία), “the imperial laws,” or the Basilica, the term used from the 11th C. onward to designate an extensive collection of laws divided into six volumes or fo books, begun under Emp. Basil I and completed in the first years of the reign of Leo VI (probably Christmas 888. A. Schimisch, Subj 3 (1986) 90-93). According to the preface composed by Leo, the work was to be a clearly arranged compilation of the legal material contained in the Corpus Iuris Civilis, eliminating everything superfluous. The collection is based on all four parts of the Justinianic corpus, though there is little from the Institutes. The Latin texts, esp. those of the Digest and the Codex Justinianus, are presented in Greek translations (mainly of the 6th C.). The books are subdivided into titles, which are arranged according to subject and are always structured so that permanent chapters from the Digest precede those from the Codex, which in turn precede those from the Novell. Many books of the Basilika have been preserved down in only one MS; others can be reconstructed only partially through the indirect evidence provided esp. by the Epigrams Aucta, the Synagon Basilicorum, the Perse, the Testamento Petri, and the commentary of Balamons. Presumably in the middle of the 11th C. a catena commentorum under Constantin VI. The codex contains excerpts from the writings of the 6th-C. antecedentes (the so-called “old scholia”); compared with these, the “newer scholia” (for the 11th and 12th C.) are fewer in number. — A.S.

The Basilika as a Source. The Basilika was considered the official collection of actual law, and the Book of the Eparch (1.2) prescribes that a notary be thoroughly familiar with the “6o books of the Basilika.” The Romanum Secretum (Secretum) of 1607, however, esp. in the sphere of administrative and social regulations, that were definitely obsolete by
the 6th C., and its terminology is sometimes out of date and misleading (A. Kardan, JFR 39 [1989] 7-10). Some jurists, for example, the author of the Meditatio de suis pactis, argued for the higher merit of Justianic law over the Basilikos.

BASILIKE (Basilisk), a public building in Constantiopolis, located on the Mese, not far from the Milion. It formed a vast square courtyard, surrounded by colonnades inside and porticoes outside. Its relationship with the Tetrastylum is unclear. In the centuries immediately following the foundation of Constantiopolis it served as a legal and cultural center of the city: rhetoricians and lawyers assembled there, and in the 6th C. it housed the university and a library. A law of Theodosius II of 440 prohibited the establishment of shops and boutiques in the Basilike, bringing about or celebrating marriages there. The building was burned down in 476 but immediately restored. Justianus I constructed a cistern nearby, probably the one now called Veheretanuray (see under Constantiopolis, Monuments of). Justin II placed in the Basilike a horologion (perhaps a sundial). After the 6th C. the Basilike lost its position as an intellectual center and was considered primarily as a repository of old statues, including those of the emperors Heraclius and Justinian I. In such a context “the godfather of the roofed Basilike” is cited several times in the Parastases Bysantion Chronikai. After the 10th C. it is no longer mentioned.

BASILIKOS (Basiliskos), a small silver coin weighing 2 grai introduced by Andronikos II shortly before 1250 and modeled in weight, fineness, and general appearance on the Venetian grosso or silver ducat. Both coins have on one side a seated figure of Christ, a conventional element of the Byz. coins (but on the Byz. coins these are Andronikos II and Michael IX instead of St. Mark and the doge). By analogy with the prototype of the ducato (ducaton) of Venice, it was called a basilikon (from basileus). The first issue of the 14th C. is sometimes interpreted as a kind of hyperpyron, so that it corresponded to the old millemarios, or more than a money of account as two statera. The value of the actual coins, however, fluctuated with the price of silver and was usually less, as ratios of between 12.5 and 15 to the hyperpyron were common. Halbmykliki were also coined.

The introduction of the basilikon marked a revival in the empire of the large-scale use of silver for coinage, but in the 15th C., its weight was reduced in response to a general silver shortage that affected western Europe and the Mediterranean world. In the 1540s the basilikon weighed no more than 1.25 g and after the 1570s it ceased to be struck.

BASILIKOS LOGOS (Basiliskos logos), a variety of enkomion addressed to an emperor on some notable occasion. Maximian Reriot (pp. 74-74) set out the form and the sentiments considered appropriate; the major points were the emperor's origin, physical appearance (esp. his handsome appearance), upbringing, habits, deeds in peace and war, four virtues (courage, righteousness, prudence or moderation, and good sense), philanthropy, and good fortune (vulcanis). The term is rare. Michael Iulikios devoted basiliskos logos to both John II and Manuel I, but the regular title of an imperial enkomion was logos eis ton basileon, “speech to the emperor,” and the designation was employed on special occasions and regularly on the feast of Ephiphanius, Eusebius of Caesarea, in his panegyric of Constans I, established the principle of encomiastic oratory as depicting the ideal emperor rather than giving a factual account. Hunger (Lt. 1557) distinguishes between a conventional panegyric of the emperor and a more individualized Mirror of Princes. The structure of the basiliskos logos varied: Italkios's panegyric of Manuel I from the 11th C. was the prototype of the form of the genre; by analogy with the imperial pronouncement on the death of the empe, with an emphasis on piety, and the concept of theos disappeared. As a specific kind of basiliskos logos, Menander (818) distinguished the prosbouarios, a speech to the emperor on behalf of a city in difficulty. In Byz. this usage disappeared, and the term prosbouarios designated the report of an ambassador (e.g., Theodore Metochites) on his mission.


BASILIIKOS PICTOR, mosaicist whose name is given in both Latin and Syrian at the bottom of a frieze of angels set up c. 1695 in the Church of the Irish (British School of Architecture in Cappadocia) and also in an inscription from the 16th C. in the Melkites' Kafaratak (see Crossover Art and Architecture) and have been made in Jerusalem.
of the poor" and started "the great rebellion" against the empire. The rebels seized the stronghold of Platea Petra, where various kinds of victuals were collected and, according to Symeon Logothetis, were sustained by donations of the counts of the eastern empire. Seitmieliai, separatists, then deserted the Byzantine emperor and sought refuge with the Saracen Kursh. But in 982 a new rebellion broke out, and the Saracen Kursh was defeated by the emperor Leo VI. The Saracens were then driven out of the area by the Byzantine forces. Basil's suppression of the rebellion was seen as a victory for the Byzantine emperor and his army. However, the empire was weakened by the constant warfare with the Seljuk Turks, and the empire was on the verge of collapse. Basil's reign was marked by a series of military setbacks, and the empire was forced to seek assistance from the Normans of Sicily. Basil's death in 986 marked the end of a long and protracted conflict with the Seljuk Turks, and the empire was left with few resources to maintain its position in the region. Basil's rule was characterized by a series of military campaigns, diplomacy, and internal strife. Basil's death left a legacy of conflict and uncertainty, and the empire was left to face the challenges of the next century.
BASIL THE YOUNGER, saint; died in Constantinople 26 Mar. 944 (less probably 952). His origins and early career are unknown. According to his vita he was brought by imperial officials from Asia Minor to Constantinople, where he was interrogated by Saracens, plugged, and thrown into the sea, but miraculously saved by dolphins. Angeline (infra) dates Basil’s arrival in Constantinople in 896, but the chronology of the vita is not reliable. Basil did not belong to the community of God living in private homes (first with a certain John and his wife Hellen, thereafter in the houses of the presbyterios Constantinos and the Constantines brothers), preaching morality and performing miracles. Basil’s vita was written by his contemporary, the layman Gregory, a disciple of the eunuch Epiphanius; Gregory was a modest landowner possessing a prescience near Rhadestos. Although Gregory describes important actions of the Byzantine court, he was not an eyewitness to the events described. His vita is based on Emp. Romanos I, his family, and courtiers such as Romanos Saronisits and the patricius Isidora Anastasia. The hagiographer describes important events related to the death of Constantine Doukas in 1013, the death of Christopher Lekapenos, the Rus’ attack on 944, the fall of Romanos I. While some of these episodes took place outside, most of the action occurred indoors (Mango, Byzantium 84). A splendid episode of the time is the year of the pious Theodora, who served Basil for many years during her journey to heaven Theodora’s soul passed customs houses (tehenera), and there-
BATEPEDI. **See Vatopedi Monastery.**

**BAWIT**

Village in Upper Egypt. Site of the monastery of Apa Apollo, probably founded in the late 4th C. The two churches (north and south) are both of basilican plan and are richly outfitted with columns, pilasters, and various carved friezes, most being spolia of the 4th.-6th C. They are several monolithic complexes; some contain small chapels, as well as large transverse halls, probably prayer-halls, which are furnished with painted niches. The niches in hall no. 6 of the northernmost complex represent the Virgin Mary flanked by Apostles. Some complexes have kitchens. The large complex (I-XV) of the two churches is probably housed the monks. There are also several tombs nearby.

Bawit's history resembles that of the monastery of Apa Jeremias at Saqqara. The two churches of Bawit evolved from structures which were not originally ecclesiastical in purpose. The surviving wall paintings, though monochrome, have Byzantine character, use Byz. themes of decoration (e.g. Majestas Domini, Virgin "Galaktotrophousa" [see iconography]), and reveal the presence of Monemvasia from Paul Mannonos (another of Bawit's dependents) who also governed the sultan. Late in 1335 or early in 1336, Bawit was sacked and burned, probably on the orders of the sultan, and the monastery continued to flourish in the 15th C., as seen from papyri.

**BAYEZID I**

(Tatavmuq and similar forms). Ottoman sultan (1389-1402; born 1354, died April 8, 1402). The son of Murad I, he was the first of the sultans to attempt the conquest of Constantinople. From 1389 to 1394 Bayezid maintained his power and authority over the Palaiologans through established tribal alliances and by manipulating their dynastic struggles to his advantage. As of 1395, his key Palaiologan vassals were John V and Manuele II in Constantianna, Theodora I in Nisitria, and John VII in Selymbria. It is unlikely that Manuel and John VII participated in his first Anatolian campaign, which included the conquest of Philadelphia (1389-90). Early in 1396, however, Bayezid probably sanctioned John VII's plans for a coup in Constantinople. By March 1399 John was besieging the city with Turkish troops. Although John VII seized Constantinople (1394-95), after his defeat he made no further concessions to Bayezid, who was then campaigning in Karaman. Following Manuel's recovery of Constantinople for John V and himself (17 Sept. 1396), John VII took refuge with Bayezid, then returned to Selymbria and remained the sultan's loyal vassal until 1399. Likewise, John V dispatched Manuel to Bursa (see Ptolemais) to reaffirm their tributary alliance with Bayezid, at which time Bayezid pressured John V to dismantle recently built fortifications outside the Golden Gate of Constantinople. When John V died (16 Feb. 1391) Manuel returned to Constantinople and established his rule—doubtless with Bayezid's consent. Bayezid then summoned Manuel and probably housed the monks. There are also several tombs nearby.

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BEARD (χαρίς). In late antiquity the norm for men was to be clean-shaven, and imperial portraits of the 4th–6th C. present predominantly beardless rulers; after that date bearded images on coins came to symbolize imperial power or seniority, although some exceptions can be found, such as Constantine V. On coins, a beard and moustache are often not portrait elements but conventions to distinguish a senior from a junior emperor. Later images of Constantine I, who was historically clean-shaven, show him with a beard, the shape of which was often changed to conform to the type worn by the current emperor. The huge beard of Constans II added as an afterthought to the dies of his coins, gave rise to his nickname, Pogonato (F. Grierson, NC 70 [1962] 1950).

The defense of beards originated not only within Christian circles, but also among pagan “philosophers” who, as Julian did, in the shadow of the beard symbolize rejection of effeminacy and a return to the classic fashion. Julian’s satiric treatise On Men, a letter to those who criticized his beard. Beards served in the Byz. view as an indication of manliness, contrasted with beardless women. The deprivation of one’s beard was considered a severe punishment. Monks were normally beardless. After the schism of 1054 the beard became a symbol of national pride that differentiated Byz. from clean-shaven Latins. The cult of the beard was ridiculed, however, by satirists such as Theodore Panormitis (Bosnian, AWR Gr 4:30–35). On the other hand, many 12th-C. authors (esp. Zonaras) relate that youths preferred to shave their beard, evidently following the Latin style, the same fashion was mentioned by a 4th-C. historian (Greg. 1:360.27). Social prejudices against the beardless are reflected, to some extent, in proverbs and satirical texts, such as Spanos. Touching the beard was an important element of many languages.

BEASTS OF BURDEN (σιγυρία). To transport loads, the Byz. used animals, since in mountainous areas the cart could not always be employed. Horses were rarely used for transport or carriage; the main pack animals were asses (ονίκος) and mules (κονιστίον). Cattle and esp. donkeys are depicted as beasts of burden in illustrations of Old Testament narratives (Uszkoreit, Serafinsky, kodex nos. 256, 502), while, as in illustrations of Barlaam and Joasaph, the ass remained the primary form of humble transportation. Camels and their drivers, kameleari, are usually mentioned in connection with Syria or Egypt. John VI Kantakouzenos, however, kept a number of camels in Thrace.

It is difficult to calculate the weight of a load; in the vita of Philaretos the Merciful (ed. A. Vasiliev, HAK 2 [1900] 72.4) a hypokarpion carried 6 pounds of grain. The load was sometimes put (or poured) into ceramic vessels attached on both sides of an animal. The rural population, unless exempt from this fiscal burden, was required to provide so-called parangarion—the duty of supplying military contingents or imperial officials with pack animals.

BEAUTY (καλότης). Physical beauty was not perceived by Christian apologists as a virtue—our bodies, according to Augustine, are defective, and will be improved by the Creator after our resurrection (V. Bykov in Ekho i Luda [Halle 1981] 243); Christ, in his incarnation, assumed a “human” body, but a plain and undistinguished one. Emphasis was placed on spiritual beauty, which might be accentuated by external ugliness, especially if the body was distorted and mutilated during a martyrdom or in ascetic exercises. Pseudo-Dionysius the Areopagite developed a hierarchy of beauty: the absolute beauty of God—an efficient and final cause, radiating into the world and attracting everything to itself; the beauty of heavenly beings; and the visible beauty of corporeal objects and beings. This visible beauty was understood as moral goodness rather than external handsomeness.

Beauty was also an aesthetic category. The beauty of nature and that of the Holy Writ, having been created by God, stood on a higher level of aesthetic values than the work of painters and writers (Gregory of Nyssa, PG 43:1957B). Although in theory beauty was linked to simplicity, Byz. intellectuals discarded the early apologists’ contempt for sumptuous ornamentation of the body and building; external “beauty” came to occupy a significant place in both court ceremonial and liturgy. Euphrosyne praised the visible beauty of churches, icons, palaces, gardens, etc.; female beauty was described in romances and verses, and noted in funeral orations; and prelates to historical works named beauty of speech as one of the highest qualities.

BEBAIAS ELPIDOS NUNNERY, located in Constantinople, dedicated to the Theodosios Bebaia Elistos ("of sure hope"). It was founded in the 12th or 13th century by Theodora Spathi, niece of Michael VIII and wife of the negus stratege darchos John Kononou Doukas Spathi. When widowed, Theodora Spathi retired to her new foundation, taking the monastic name of Theodosia; her daughter Euphrosyne, the "second founder" of the convent, accompanied her. The monastery is known only from its lengthy rule, written by Theodore between 1347 and 1348 and preserved in a deluxe parchment MS (Oxford, Lincoln College gr. 35), known as the “Lincoln College Typoskopion.” It includes ten pages of doublesided portraits, showing the founder’s family as married couples in court and/or monastic costume. The sequence closes with images of the Mother of God, inscribed "ae bebaia elpis," in the pome of the Virgil Hodegetria, vesting toward Theodora and


BEBAIAS ELPIDOS NUNNERY. Portraits of the founders of the nunnery Theodora (Theodoulou) and her daughter Euphrosyne. Miniature in the manuscript of the typos of the nunnery (Lincoln College, Oxford, gr. 35 fol.11 r). Bodleian Library, Oxford.

Euphrosyne on the facing recto. The final miniature (fol.12r) depicts nuns and novices gathered about their superior.

The convent in the Heptakosion region, first housed 30 nuns, then 50. It followed the typos of St. Sabas with regard to liturgy and dietary regulations. The convent possessed considerable property in Constantinople, its environs, and Thrace. It also received valuable donations of money and liturgical objects from relatives and descendants of Theodora who wished to assure their posthumous commemoration at the convent.


BEDE, called "the Venerable," English Benedictine monk, polymath, historian, and theologian; born near Wearmouth (Northumberland) ca. 672/3; died Jarrow (Durham) 25/6 May 735. The Latin church fathers were major sources for him, but Bede also knew some Greek and possibly some Hebrew. His works on spelling, metrics, and computus, for instance, contain a little Greek (M.C. Bodden in Sources of Anglo-Saxon Culture, ed. F.E. Scharz; V.D. Oggon [Kalamazoo, Mich., 1968] 52, n. 16. W.F. Bolton considered Bede's use of Greek "passive," based on earlier writers such as Jerome and Isidore of Seville and on interlinear Greek-Latin texts, but K.M. Lynch (Traditio 39 [1983] 211-16) argues that, by the late 720s when Bede wrote his second commentary on Acts, he read biblical Greek. L.T. Martin (American Benedictine Review 35 [1984] 211-16) and A.C. Dionisotti (Revue Benedictine 91 [1981] 229-29) show that in this work and in On Spelling, respectively, Bede systematically compares variants, both Greek and Latin.

Where his Ecclesiastical History of the English People touches on events at Constantinople, he seems generally to draw on preserved sources (e.g., bk. 1, ch. 13 on a garrison in C. Iamne, plague, and earthquake; bk. 5, ch. 15 on the pilgrimage of Adda to the Levant and Constantinople; see Adams), but he also seems independent in his account of Theodore of Tarsus, archbishop of Canterbury, who supported the Lateran Council of 649 and glorified the "Holy Spirit ineffably proceeding from the Father and the Son" (bk. 4, ch. 18). Bede's Anglo-Saxon connections with Rome presumably explain his revision of the Latin translation of the Passion of St. Anastasius (cf. C. Virgilio Fugugman and Meynac, AB 100 [1892] 573-400). As the independent testimony on contemporary events in Constantinople supplied in the chronicle appendix to De temporum naturae, such as Justinian II's career (chs. 597 and 277-78, pp. 589 and 531), Philippic's destruction of conciliar images (chs. 581, 532), and the Arab siege of Constantinople and attack on the Bulgars in 717-18 (ch. 599, pp. 534f).

BEER. See Beverages.

BEEKEEPING. See Aiculture.

BEG (mod. Turk. bek), a Turkish title of unknown origin appearing on the oldest monuments of the Turkish language, the 8th-c. Orhon inscription, meaning "nobility" and opposed to bakan, i.e., "the mass of the people." It acquired the meaning "lord" and was widely used in the Islamic world as the equivalent of the Arabic title amir (see Emir). The Karakhuftids and the founders of the Seljuk dynasty used it. The 14th-c. Turkish emirates by beyliks were ruled by a senior lord known as the sfa (big) beyl, whose territory was divided into provinces governed by members of his family, simple beyls. The title was also used in the Ottoman Empire and was introduced into Greece as a loanword (mikis, piyi, etc.).

BEHEMOTH. See Assyria.

BEHEMING. See Apis.

BEHEEDING. See Apis.

BEES. See Beverages.

BEGGAR (emtrou). Assistance to beggars was consistent with Byz. philanthropy toward the unfortunate. The texts rarely distinguish "professional" beggars from the poor, who are described as pachos, pentes, artemonos, or aropoi. Scenes of begging are, however, abundant in the sources: thus, a 14th-c. Historian (Greg. 5723, 14-16) describes indigents in the streets who were stretching out their hands to the crowd, pleading for a small coin to buy some bread; Procopodromos tells of a rich woman who fed her husband less well than the beggars who came to her house. Palladius in the Latins History (54.7-8) tells of indigent people who lived in the streets of a church and were in constant search of food; a woman even gave birth to a child in this street. The beggars were either naked or wore specific clothes, the beggar's cloak, kaineta epaule (PG 65:228B). Anna Comnena (Com., bk. 12.3: 357-19-20) reports how her uncle Irene distributed money among epaules, who were either naked or strophophoroi, clad in goatskins cloaks. Some beggars are described as indolent: when one of them was given a loaf of bread, he "demanded a cloak instead" (Moisych, PG 87:286A). The Homeric Ilos (Odyssey, bk. 18) was for the Byz. an archetypal image of the insolent beggar. The vita of Andrew the Fool (PG 111.708C) speaks of the "poor robbers" who stole Andrew's cloak; the hagiographer comments that citizens called them "children of the archers," a term probably indicating an institutionalized organization of Constantinopolitan beggars. It is not clear whether "the poor brethren in Christ" who were fed at the Mystagogia Philemon of Attalikos (Toulou, ed. Gautier, 47:495-501) and the poor people who were annually chosen to have their feet washed by the emperor (Trefottig, Karinover 1261) were genuine beggars or poor people able to sustain themselves. The government tried to restrict the number of beggars in Constantinople by prescribing that the quaestor employ able-bodied beggars or expel them from the city.

BEHAVIOR. The Byz. developed several images of ideal behavior. One of them was the eremitic ideal, with its tendency to mortification of the flesh in forms such as flight to the desert or wilderness, stylistic life on a pillar, seclusion, and fasting. This ideal was contrasted with the communal life of the koinonos: both were based on the principle of tepotemos, "humility" (see Monos, Topos os), but the cenobitic ideal placed more emphasis on discipline and activity than on individual abnegation. Attitudes toward philane- thropy also varied; usually treated as a virtue, it was questioned by people such as Symeon the Theologian. Another criticism of asceticism (esp. in the 13th-c.) came from clerical and lay intellectual (such as Eustathios of Thessalonike) who contrasted hermits with virtuous married people living in the world.

The secular ideal of behavior was construed in several forms: individualistic behavior concentrated on the interests of the nuclear family, emphasizing obedience to the ruler and fidelity to the ruling emperor (Kekaumenos); behavior based on tolerance and okonomia, with developed bonds of koinonos and such tasks as education and moderate enjoyment of life (Psallos); the knightly ideal, with stress on military prowess and personal fealty (Eustathios of Thessalonike). The ideal of women's behavior slowly shifted from that of extreme piety (the prostitute transformed into an ascetic, a woman in male disguise eagerly searching for salvation) to the model of queen; in the 14th-c. a new image appeared—the woman actively involved in political affairs, a patron of art, a faithful mother.

Byz. ideals of behavior were developed particularly in hagiography and in special moralistic treatises, such as those by Kekaumenos or Sampson, in Mirrors of Princes, and in rhetorical writings (panegyrics, homilies, etc.). (See also Ethics; Body Language.)
BELSARIS (Belsarians), general; born German by birth of Thrybe and Phrygia ca. 500, died Constantineople March 365, Belsarians became guard officer of Justinian I (who was then magister militum), dux of Mesopotamia (526), and then magister militum of the East (539). He defeated the Persians near Dara in 539, but Justinian recalled him because these operations ultimately failed. In 552 Belsarians suppressed the Nika Revolt. Belsarians commanded the successful expeditionsary force that reconquered Africa in late 533. After decisively defeated the Vandals, destroyed their kingdom in 533-34, and celebrated a triumph at Constantinople in 534. He occupied Sicily, then entered Rome on 9/10 Dec. 536. His victories were represented in mosaic on the Chalke Gate. Belsarians was recalled to Constantinople because of Justinian's mistrust and fear of Persia. The emperor again sent Belsarians to Italy in 544, but recalled him in 548. Despite internal disputation and inadequate resources, he skillfully directed the reconquest of much of Italy from the Ostrogoths. In 559-60 he led an emergency defense against Gotigus Huns who threatened Thrace and Constantinople. Justinian removed him as comes dalmatiae in 562 but restored him to favor on 17 July 565. Belsarians was greatly influenced by his wife, Antonina, but was apprisedly indifferent to politics. He possessed many (possibly 7,000) baccellarii (private guardsmen). A model of strategy, operations, and tactics, with a swift and instinctive grasp of the potential in a situation, Belsarians was probably the best Byz. general. Prokopios of Caesarea, Belsarian's assessor, described many of Belsarian's campaigns and contributed to his high reputation.


BELSARIES, ROMANCE OF (or anonymous poem), anonymous text composed as an Examination of Works of Art, (cf. ROMANCE). The fate of the hero, blinded and reduced to begging at the central crossroads of Constantinople, exemplifies the workings of Envy. He has little connection with the historical Belsarios, Justinian I's general, though both Prokopios and Theophanes the Confessor comment that envy denied Belsarian's career. The legend first appears in a 12th-C. MS of the Vita of Constantine of the Chilades of Tzetzes, while the text composed as an examination of works of art in the 12th C. (the Petraflis brothers and the siege of Kerkyra, 1149) and the 14th C. (the career of Alexios Philanthropenos). An underlying theme, unusual in Byz. literature, is a class-based tension between aristocrats and populace, which may account for the poem's continued popularity in the Byz. period. The text has circulates in two rhymed versions.


BELL (sawab). Bells were used by the Romans for various purposes, for example, as children's toys (bells of this kind were found in catacombs) and as devices to signal the opening of public baths and keep track of livestock. A basilica discovered in Gaiata and dated to the reign of Justin II shows a bell, struck by two men, that was apparently used to announce the beginning of circuses games (H. Lecocq, DACL 2:9170). Small bells for animals survive from the 4th-5th C. onward: one is inscribed "St. Theodore help the horse (asilou)" (unpublished); Oxford, Ashmolean Museum, inv. 1986.26. Small bells were also among the silver horse fittings (see CHARIOTS MOUNTS AND HORSE FITTINGS) excavated in Nubia (W.B. Emery, L.P. Kirwan, The Royal Tombs of Ballana and Qustul [Cairo 1938] 46-72, pls. 55-59). A pavement mosaic at Umum Hartry in Syria, dated 499-500, shows a bull with three bells hanging from its neck (J. Baby, Monastiques antiques de Syrie [Brussels 1977], fig.61). The Farmer's Law (ch.50) establishes the punishment for a thief who removed a kudos from a cow or sheep.

The metal content of two 6th-7th-C. small bronze bells in the Ashmolean Museum has been analyzed and found to conform to the traditional high-tin formula for bells, a formula imported into the western world from southeast Asia where it originated in the Iron Age (P. Gaddolk in Arabica 2:31, 1976). W.B.K.C.

BELGIUM. See SINGIDUNUM.

BELL TOWER, a multi-storied structure built as an integral part of, or adjacent to, a church with the purpose of hanging bells. Though at times functionally and formally related to monastic pyrgoi, bell towers are invariably distinct from them. Belfries are made of masonry-bearing walls, perforated on all four sides. The top floor, where the bells are hung, usually has the largest openings. Relatedly, the bells have usually been preserved (e.g., at the Monomakhylos near Kastaoria; Zoodochos Pege near Samara, Messenia; Apolliniko, Brachotonochion monastery, Mistr); several others survive in Serbia (e.g., Bogorodica Ljevića in Prievos; main church of Zeta monastery) and Bulgaria (Pantokrator church at Mesembria). No surviving example appears to antedate 1000. This led earlier scholars (G. Miller, L'Eglise grecque dans l'autorite byzantine [Paris 1916; tp London 1974] 157) to assume that the form was imported from the West during the Latin
Benjamin I, patriarch of Alexandria (626–65), born ca. 590, died 3 Jan. 665, feasted (Coptic church) 3 Jan. Born to a wealthy and apparently hellenized Egyptian family, Benjamin became a monk ca. 621 but soon entered the service of the Monophysite patriarch Andronikos, who later named him as his successor. The Byz. reconquest of Egypt from the Persians and esp. the arrival in 631 of Parth. Kyros compelled Benjamin to take refuge in Upper Egypt at Kyros's persecutions. He returned only in 644 after the Muslims had captured Alexandria, reportedly following a decree by 'Amr recalling him. His Abd al-Hakam (died 871) claims that 'Amr sought and received from Benjamin specific advice on administering Egypt. Benjamin probably left Alexandria during the temporary Byz. recapture (653) and may have used 'Amr's support in exchange for leniency toward the local populace. The Coptic church revered Benjamin for having encouraged and organized the Egyptian Monophysites during and after the persecutions of the 650s and for rebuilding churches and monasteries. An account, preserved only in Coptic, of his life, apparently composed in Greek by Benjamin's synkellos and successor Agathon, records Benjamin's service as a church at Dair Macarin (Libr. de la conservatoire du sanctuaire de Benjamin, ed. R.-G. Coquin [Cairo 1976]). Of Benjamin's writings, only a "Homily on the Wedding at Cana" is extant in toto; written in Coptic, its vocabulary reveals strong Greek influences.

Benjamin II, Patriarch von Alexandria (653–60), also known as "Abbas IV." Theodore von Alexander was born in 653 and died in 665. He is known for his work in restoring the unity of the Church, particularly in restoring the Orthodox Monophysite Church in Egypt. He is also known for his support of the local Coptic Church and for his efforts in maintaining the unity of the Church in the face of external threats. His rule was marked by a focus on the restoration of the Church's unity and the promotion of Coptic monasticism. He is remembered for his contributions to the restoration of the Church and for his efforts in preserving the local Coptic identity and culture.

Berroia in Macedonia, a city on the west end of the central Macedonian plain, sometimes confused in the sources with Beross-Stara Zagora in Thrace. In late antiquity Berroia belonged to the province of Macedonia I. In the 7th C. Drougo RBKT is settled in the plain below the city. In the late 6th C. the empire Irene is said to have rebuilt Berroia and named it Eirenapolis; some texts, including Theophanes (Th. 457.8–10), place Berroia-Eirenapolis in Thrace (Chionites, Hist. 1970) 23-14–18. The 16th-C. Takikos of Escorial (Oikonomikes, Libr. 465.32) mentions a "Berroia" along with that of Smyrna, and an act of 1190 specifically names the theme of Berroia (Laws 1, 1055.93). A letter of Theophylaktos of Ohrid (ep.125, ed. Gautier 810) is addressed to a "dox of Berroia." For a short time Samuel of Bulgaria held the city, but in 1002, in the battle of Sirmium, it was captured by the Bulgarians. The city is mentioned in the Byzantine sources, but it appears again in the sources until the end of the 12th C. It is questionable whether Peter and Asen conquered Berroia, and the evidence on this is weak. The city was assigned to Boniface I of Bulgaria in 1185 and to Theodore I Komnenos Doukas of Epirus, then in 1198 by John III Vataces. The city was then conquered by the Ottomans in 1385, and it remained in Ottoman hands until 1913. After the fall of the Ottoman Empire, the city was incorporated into the Kingdom of Greece, and it is now known as Bitola.
more than 50 tombs has been excavated (ArchDelt 33 [1967] 245-66, 268, 272-84). Some churches with frescoes of the 12th and 13th C. are still standing, but the most significant monument is the Church of the Anastasis, an unpretentious, single-aisled basilica with spectacular frescoes dated by inscription to the year 1315 (S. Pekalekund, Kalibergers: Holes Thetlaisis artos ogrofron [Athens 1973]). The artist is named Kallirgeres, the donor a certain Palaides and his wife Eunychiaca. The paintings bear comparison with the mosaics of the Panagia at Constantinople and the Holy Apostles in Thessalonike, and esp. with the frescoes of St. Nicholas of Panephanes, also in Thessalonike. The program of the Anastasis church includes "panels" of the Crucifixion and the Anastasis in niches opposite each other. On the north and south walls are a Feast cycle with an expanded Passion sequence and the portrait of a monk in proskynesis before St. Artemios. The church may have been the katholikon of a patriarchal monastery (ByzPatr, Fasc. 5, no. 6018). The old cathedral in a Byz. construction using polychrome from some E. Christian basilica (Ph. A. Drogozian, ArchDelt 18, 1965) 249-50).


BERTHA OF SULZBACH, sister-in-law of Conrad III and first wife of Manuk II; she was given the name Eirene after her marriage; died Constantinople ca. 1160. To confirm the alliance of 1140 with John II, Conrad sent Bertha to marry Manuk in 1142, but the wedding occurred only in 1149. She is said to have been chaste, virtuous, opposed to cosmetics, stubborn, and narrow-minded. She acted as a patron, and Terztes dedicated some of his works to her. Manuel soon neglected her in favor of other women, partly because she failed to bear a male heir: allegedly, Patr. Kosmas II Attikos, on being deposed (Feb. 1147), cursed her. In 1152 she bore Maria Komnene and ca. 1156 Anna, who died ca. 1160. Bertha warned the emperor about the conspiracies of Andronikos Komnenos and Stypapeletes.

She was commemorated in an epitaphos by Basil of Ohrid (Reg. Font. 1:251-57). -C.M.B.

BERTANONI DE LA BROQUIÈRE, Burgundian pilgrim to the Holy Land; died Lille 1459. Bertranon, who was a knight of Philip III the Good of Burgundy, described his journey in a book entitled Voyages d'outremer. He set off in Feb. 1432 from Ghent to Palestine and visited Jerusa-

lem, Damascus, Antioch, and many other places in the area; then, in a caravan, he traversed Asia Minor as far as Peria and Constantinople (which he left on 25 Jan. 1435). Bertranon describes the city walls of Constantinople, its churches ( Hagia Sophia, St. George, the Pantokrator, the Holy Apostles, Blachernai), and squares. The city seemed to him smaller than Rome, and he described it as having more open space than built-up areas. He saw Emp. John VIII and his brother Demetrios Palaiologos, despot of the Morea, as well as the empress Maria Komnene, daughter of the em-
peror of Trebizond; Bertranon writes how Maria mounted—"like a man"—a horse with a magni-
ficent saddle; she wore a manacle and a tall pointed hat. Bertranon also attended a solemn church service and a wedding of one of the emperor's relatives. From Constantinople Bertranon traveled across Macedonia, observing that the coun-
tryside was completely devastated and, except for Selymbria, was in the hands of the Turks. The description is sober and concise but tinged with animosity toward the Greeks: he finds them less honest than the Turks and deceitful in their sub-
mission to the Roman church. It is not clear that the court of Constantinople sought informa-
tion from Bertranon about Joan of Arc.


BERRYUS (Bieszczady, now Biastrz [Ar. Bayrut]). city in the province of Phocis in Thessaly; capital of independent metrop-
olitan bishopric under the patriarch of Antioch. Berryus was damaged by earthquakes in 347/8, 501/2, and 550/1; after the last, the city was re-

stored by Justinian I (Theoph. 221:22-84), epigraphic and other vestiges of which work (in-
cluding a bath) have been found in the Forum. John Beryus was still noted in the 6th C. for its famous law school and for its state silk factories (Pro-
kope, SH, ch.25) as well as its private dy-

ing industry. The Arabs took Beryus in 655; it was held briefly by John I Tzimisces in 775.


BESSARION (Byzantinian), Greek expatriate scholar and theologian in Italy, cardinal (1393-
7), and titular Latin patriarch of Constantinople from 1463; baptismal name John; born Trebiz-
ond 1392/93; died Ravenna 18 Nov. 1472. Educated in Constantinople and Mistra, Bessarion studied with John Courthasmenos, George Chry-
sokoros, and Gemisto Plethon. He became a monk in 1424 and subsequently deacon, priest, and hegumenos of the monastery of St. Basil in Constantinople. Appointed metropolitan of Ni-
cara in 1437, he attended the Council of Ferrara-
Florence as a leader of the pro-Unions. In 1439 he converted to Catholicism and was made a cardinal. After a brief return to Constantinople, he spent the rest of his career in Italy. He was appointed to numerous high ecclesiastical posi-
tions, including that of papal legate, and was twice a candidate for the papacy (1455 and 1471). Ever mindful of his Greek origins, he lobbied unsuccess-
fully for a crusade against the Turks. It was as a scholar that Bessarion made his greatest impact. He wrote profusely in Greek and Latin, of which he acquired an excellent knowledge. During the Byz. portion of his career, he composed pro-Uniast theological treatises, refuted the pro-Byzantine, and was a key figure in the rise of the pro-Byzantine. He was also the author of nu-
merous orations and encomia, including a paneg-
ystery of his native Scythopolis and of O. Lampides, ArchPont 20 [1984] 47-52, probably written in 1436-37. He emphasized its seapower, military preparedness, and strong fortifications. The ora-
tions which he also described the layout of Trebizond, esp. the imperial palace and the thriving commercial and manufacturing quarter of this emporion in oikonomia or "marketplace of the world."

In Rome Bessarion headed an academy that produced new and/or more accurate translations of ancient Greek writings. To the Latin world he was an energetic collector of Greek MSS, which he eventu-
ally (1488) bequeathed to Venice, where they became the nucleus of the Biblioteca Marciana. He himself also copied some MSS (H.D. Saffrey, ST 223 [1964] 263-97). Bessarion took a moder-

ate position in the mid-15-th C. debate over Plato and Aristotle; he did, however, write (in Greek) a lengthy work, Against the Cataphractor of Plato, attacking the extreme Aristotelian views of George Tzara-

kopoulos. He was the patron of Greek emigrés such as Theodore Gazez and Michael Apostoles, who wrote his funeral oration (PG 161:223-70).—S.G.

119. L. Mohler, Kardinal Bessarion als Theo
scripti (Pataia 1976). -M.T.

BESSARION RELIQUARY, a wooden statu-
theke, that is, a container for fragments of the True Cross, composed of several parts, now in the Accademia di San Luca in Rome, placed on the 13th C. cardinal who presented it to the Scuola della Carità in that city. Bessarion may have obtained it from "Gregory Psematikon," as he is called on the cross within the reliquary, perhaps Patr. Gregory III (1445-50). A second inscrip-
tion speaks of "Irene Paladogna, daughter of the emperor's brother." It is believed to be the work of John VIII rather than of Michael IX. The sliding lid of the staurotheke is painted with "scenes of the Passion or certain events surrounding the Crucifixion. Beneath this cover, a silver-gilt cross with the crucified Christ, flanked by Constantine and Helen in niello, is sur-
rounded by eight framed enamel panels; four of these have windows for relics. This part of the reliquary may be Western, but the cross itself is Byzantine's work; the wheel letters, which Fere-
tool reads as the initials of such phrases as "The place of Calvary has become Paradise." Similar medallions are found on the back.
FEYREWORTH

BETHANIA (Byblicatioi), village in the Judan hills, 9 km south of Jerusalem, that was revered from the 4th C. as Jesus' birthplace. The first church on the site of the traditional cave of the Nativity was built by Constantine I, probably on the initiative of Helena. It was a five-aisled basilica with an octagonal martyron, preceded by an atrium. This church was destroyed at the time of the Samaritan revolt of 529. Justinian I replaced it with another basilica, larger and more ornate: a narthex was added, a trefoil apse constructed, and two entrances cut leading to the cave of the Nativity. Much later, under Manuel I, the east end of the church received lavish mosaic decoration at the hands of Euphranor. Other points of pilgrimage were the shrine of the Holy Innocents; the Well of the Star; and the tomb of St. Jerome, who, with a group of monks, had established two monasteries at Bethlehem.

After the Arab conquest of Palestine, Bethle- hem was venerated by Muslims as the birthplace of "Jâsh ibn Maryam" (Jesus, son of Mary) but never developed into an important center. The Crusaders occupied Bethlehem in 1099 and tried to create a bishopric there but lost it to Saladin in 1187.

BETH MISONA, YEAR DATED, to the 6th or 7th C., four liturgical vessels in silver acquired by the Cleveland Museum of Art in 1950. None of the objects has silver stamps but two bear dedicatory inscriptions: the paten was offered by a certain Donnus to the Church of St. Sergius in the village (charon) of Beth Misona, possible to be identified with the modern village of Miskien, southwest of Aleppo (Birkas) in northern Syria; one of the three nearly identical chalices, with repoussé decoration, was presented to the same church by Kyriakos, son of Donnus. Because of the dedication to St. Sergius, a misreading of the village name, and confusion over modern provenance, the Beth Misona Treasure has mistakenly been called the Rujafa Treasure (see Stryphopolis); instead it is one of several silver treasures given to village churches in the 4th-7th C.
BIBLIOTHECA, also Myriobiblion (Μυριοβίβλιον, “thousand books”), conventional titles of a work of Photios. In the oldest MS (Venice, Marc. gr. 150) the heading of the work is "List and Description of Books We Have Read." The Bibliotheca also contains the epigraph of "The collection of books that constitute the foundation of the Christian creed. Even though the Bible consists of two sections, the Old Testament and the New Testament, written in different languages and in different historical situations, the church fathers emphasized its unity and the concordance of Old Testament and New Testament that derives from divine inspiration, the Bible being a work of the Holy Spirit. However, some heretics (e.g., the Bogomils) contrasted the Old Testament and the New Testament, rejecting the former (wholly or in part) as inspired by Satan.

The Bible presents to the human mind various difficulties and alleged contradictions, the solution of which can lead to a profound understanding of the text. A special discipline, exegesis, arose, aimed at the interpretation of the Bible, while homiletics sought to explain biblical situations in sermons, the material of which was set out as scenes, dialogues, and rhetorical imagery. Two major branches of exegesis were founded: the Alexandrian School, which stressed the allegorical interpretation, and the Antiochenesian School, which stressed "historical" interpretation. The "true" exegesis of the Bible was the focal point of doctrinal discussions, beginning with the Arius controversy. Each faction of the theologians tried to find in the Bible appropriate references or to interpret biblical citations in a sense that accorded with their views; consequently the idea of biblical "obscurity" requiring interpretation became important.

After the 5th C., the church assumed the exclusive right to interpret the Biblical tradition (hierarchia) based on the sacred church fathers, especially St. John Chrysostom. The need for an official interpretation of the Bible was realized after the Council of Chalcedon in 451, which formally defined the doctrine of Christ as God and man. The need of an official interpretation was emphasized by the Council of Ephesus in 431, which condemned the Arianism.

The study of the Bible has always been of great importance to the church, especially in the East, where the Bible was the basis of the church's teaching and practice. The study of the Bible, however, has also been a matter of controversy, with different factions having different interpretations of its meaning. For example, in the 4th C., the heresy of Arianism was condemned by the Council of Nicea in 325, which declared Jesus Christ to be the Son of God. This was followed by the Council of Constantinople in 381, which declared Jesus Christ to be the Son of God and the Son of God the Father. These councils were important in the development of the doctrine of the Trinity and the nature of Jesus Christ.

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BIBLIOGRAPHY, a literary genre created in antiquity that flourished during the Roman Empire. It was considered an intermediate form lying somewhere between fiction and history and history and biography, having as its purpose the presentation of the hero's character (ethos) and/or actions (prosopa) in a logical rather than chronological sequence. The material was presented in anecdotes, maxims (sayings), catalogs of works, etc. Biographies were often combined in series, as by Plutarch. Late Roman biography included emperors (Historia Augusta), philosophers (Diogenes Laertius in the 3rd C.), and rhetoricians (the Lives of the Sophists by Eustathios of Sarabia). There was a tendency for the biographer to transform the wise man into a "godlike" man like Pythagoras and Plotinus in their biographies by Porphyry. Origins in his Life written by Eusocios of Carabas (bk 6 of the Ecclesiastical History), and esp. Apollonios of Tyana. Works of this kind, along with the books of the Macabees and the Acts of the Martyrs, contributed to the development of hagiography, the vita of Antony the Great by Athanasius of Alexandria being the model for the new genre. The late Roman biography of the holy man was based on a preconceived ideal of behavior, presented the hero's life within the framework of a "godlike" man, and had the purpose of defending the principles of particular philosophical and religious schools.

In Byz., secular biographies were not so very common, nor were they produced in series (unlike in the History Augusta and Eunapios). The demarcation of the genre from both hagiography and historiography was vague: the Life of Basil I (Vita Basilii) commissioned by Constantine VII was included in a historical compilation; Anna Komnene's panegyric on her father, the Alexios, was construed as a book on history; the biographies of some emperors (John III Vatatzes or Empresses) (Theodora, wife of Theophilos) who became revered as saints were couched in the form of vitae. The Byz. elaborated the genre of pejorative biography (inventive) such as the anonymous dialogue Anacharsis, and the pamphlets of Nikephoros Basiliakos on a certain Bagos, and of John Argyropoulos (17) on Katakallaites (N. Okonomides, P. Canitov, Bibliotheca 1 (1983–84) 5–97).

BIRTH OF THE VIRGIN (γεννησις της Θεοτόκου), one of the five Marian Great Feasts, celebrated 8 Sept. with both a forenoon and a four
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day afterfeast. The feast originated in Jerusalem with the dedication of a 12th-C. church at the Hosios
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Prooros, which stood on the site of the lake of Gennesaret, called Lake Masada, in the 2nd C. (P. Louv.
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281-4). The feast was later transferred to the church of St. John the Baptist at the place of the
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Hosios Prooros, and it was celebrated in the liturgy of the Greek Church. The feast is also incorpo-
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In the standard composition is first seen in the Macedonian Katholikon, H (p.23) with Anna
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reclining on a bed, three gift-bearing women accompanying, and midwives bathing the child. Used
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in narrat...
BITHYNIA (Baïbî, mod. Vize), city in Thrace, northeast of Kerameopolis. A polis in the late antique province of Europe, Bizey appears in Byz. texts as haezou (Biteleuv, Iscriven 18q, no. 27), possibly haezou ı̇ or haezou ı̇ (Y. Yivoi, Bizey was "good and strong".

Weiss, Konstantine, Bizey played an important role during the 6th-c. revolt of Thomas the Slav, whose son died there but then surrendered to the emperor and was sympoloiarch of Bizey, captured, demolished it, and later rebuilt the city walls. In the 15th c. Bizey was one of the largest athenae (Akropoli 15.4:14–15) and the base of many military operations. The city was one of the focal points during the Civil War of 1541–47, and its dome acted in the political struggle (Weiss, Konstantine, Bizey was captured by the Turks in 1555. A bishopric by 427, then autocephalous archbishopric, Bizey became metropolis in the 15th c. It served as the place of exile for several important ecclesiastical dissidents such as Maximinos the Bishop of Augusta Traiana.

The remains of ramparts still survive in the city. A. M. Mansell (Trabzonun kültür ve tarihi [Istanbul 1998] 45) suggests that their upper part was constructed in the 6th c. On the other hand, D. Dirimtekin (Ayasofya müze arşivi 5 [1975] 498) dates this section to the time of the Phaliologoi. The large Church of Hagia Sophia in Bizey combines the floor plan of a basilica with the elements of a cross-in-square church; its plan is similar to that of Daire Agioi. C. Mango (ZEJV 11 [1968] 9–13) suggests, on the basis of a painted inscription, now lost, that the church was built in the late 5th or 6th c. and housed the tomb of St. Mary the Younger in the 10th c. However, S. Eyice argues that the church dates to the 13th or 14th c. and may have replaced the earlier church where St. Mary was venerated (18 Corrivite [1971] 295–7).


BLAHERNIAL CHURCH AND PALACE OF. The name Blaharnia (Μονή Θαλάρια) designates an area possessing a spring of water in the northwestern corner of Constantinople. A basilica of the Virgin Mary, which became the most famous of the Marian shrines of the city, is said to have been built there by Empress Pulcheria (c. 450). Leo I added a circular reliquary chapel (sokos) after the "honorable presentation" of the Virgin by Empress Pulcheria (see MAVARIANOU). The Virgin had been brought from Palestine. Situated a short distance outside the walls, the church was miraculously spared during the Avar siege of 547, after which Emp. Heracleius extended the walls to enclose it. A New Testament cycle in mosaic was destroyed by Constantin V and replaced by vegetable ornament and pictures of birds (Vita S. Stephani junioris, PG 100.1310C). The church was burned down in 797 and rebuilt. Fire destroyed it completely in 1454. Next to it was a bathhouse (Iuna) in which the spring flowed. The latter is now enclosed in a modern Greek Church.

The church was complex and on a higher ground, an imperial palace was set up by c. 520. It is known to us from protocols described in De ex. (bk. 1, ch. 27, 34; bk. 2, ch. 9, 11) and included one half named Anastasios, another called Okeanos, and a third called Danouhos, the last two communicating with the church complex through staircases. Under the Komnenoi the Blaharnia palace became the customary residence of the emperor and was so strongly fortified as to resemble a castle. Alexios I and Manuel I built additional halls of great splendor. The Palaiologoi also lived in the Blaharnia palace. Its approximate situation is marked by the mosque of Izar Efendi, but the evidence is too slight to allow even an approximate reconstruction (see also TRAPÉZ ȘI-

Lit.: J. B. Papadopoulos, Les palais et les églises des Blaharns (Thessaloniki 1991); G. Grunert, "Les miracle ha-

BLACK DEATH. See PLAGUE.

BLACK SEA (България) region of northeastern Asia Minor. The Black Sea, which separates the Crimea from Asia Minor, is bordered by the Black Sea, the eastern Black Sea, the Bosporus, the Dardanelles, and the Sea of Marmara. The Black Sea is bounded by the Crimea, the Sea of Azov and the Sea of Marmara. The Black Sea is the largest and most important body of water in Europe. Its area is about 450,000 square kilometers (175,000 square miles), and its depth ranges from 30 to 3,000 meters (100 to 10,000 feet). The Black Sea has a volume of about 135,000 cubic kilometers (33,000 cubic miles). The Black Sea is connected to the Mediterranean Sea by the Bosporus and the Dardanelles. The Black Sea is also connected to the Sea of Azov by the Kerch Strait. The Black Sea is drained by the Kuban River, the Don River, and the Dnieper River. The Black Sea has a temperate climate, with long, cold winters and mild, short summers. The Black Sea is a major route for international trade, and it is a major source of fish and minerals. The Black Sea is also a source of tourism, with many resort towns along its coast. The Black Sea has a rich history, with many ancient civilizations having settled along its coast.
BLASIOS OF AMORION

BLASIOS OF AMORION, saint, secular name Basil, born in village of Aplianizai near Amorion, died Constantinople ca.1212; feastday 20 Dec. After elementary schooling in his village, Blastos (Blastos) came to Constantinople and chose an ecclesiastical career. Patriarch Ignatius consecrated him deacon of Hagia Sophia. En route to Rome he had various adventures: he was sold into slavery to the "Scythians" (Perenchies rather than Bulgarians), freed, robbed by pirates on the Danube, and saved by an angel; he returned to Bulgaria, met the local bishop and the "first archon" of the barbarians, and eventually reached Rome.

There he took the monastic habit and stayed for 18 years in the monastery of St. Caesarius, where he was consecrated priest. To escape his increasing fame, Blastos returned to Constantinople, joining the monastery of Strensos ca.1207.

Around 1209 he retired to Athos, which he was forced to leave 12 years later because of a controversy. He returned to Constantinople but died soon after he had received a chrysobull from Leo VI. He was buried at the Studious monastery.

The anonymous author of his Life (written in the 9th or 10th century and preserved in a single 10th-C. MS) claimed to have received his information from Blastos' disciple Lonkias: it is plausible that the Life was produced in the Studious. The biographer praises Blastos' sociability and intellectual qualities (e.g., his work as a calligrapher) and defends moderation: the hagemonos who flagged the young monk Euphrasios for having a filthy garment was condemned in a vision.

source: "AASS Nov. 6:175-79.

BLASTERS, MATTHEW, canonist and theologian, monk and priest in the monastery of Kyrr Isaac in Thessalonikion died Thessalonikion after 1346. In 1353, Blasters (variously spelled Blastas, Blastis, Blastis, Blastis) completed his principal work, Nova theologia stockenom (lit. "Alphabetic Treatise") in 24 sections, most of them subdivided into chapters. Each chapter is devoted to a separate legal topic (e.g., 1.12 on robbers and crimes) and contains the statements of canon law and those of civil law, the nomoi poleisii. In the preambles, Blasters defines his goal as gathering "all the canons" as well as interpreting and paraphrasing them (5.7-93). This attempt at reconciling canon and civil law differentiates the work of Blasters both from previous nomonomasions in which civil legislation is but an insignificant appendix and from previous synopses that ignore canon law (A. Soloviev, SVK 5 [1909] 700). As sources for Blasters used not only the Basilika and other Byz. compilations but the Codex and Digest of Justinian as well as the novels of various emperors (e.g., the novel of Andronicus II of 906); he also used the Nomokanon of Theodorus Talle and the commentary of Theodore Balasamon. The Synagma became popular beyond the borders of the empire and was translated into Serbian during the reign of Stefan Uroš IV Dušan. Blasters also wrote several short synopses of canon law, an index of Latin legal terms, theological works, hymns, etc.

BLATADON MONASTERY, established ca.1255 on the north edge of Thessalonikion, next to the acropolis. Blatadon (Blastra, Blasa, Blasa, Blasa) was founded by Dorotheos Blates, metropolitan of Thessalonikion (1357-79), and his brother Mark, a hymnographer and hieromonk from the Great Lavra (PLP, nos. 2818-19). Both were disciples of Gregory Palamas and accompanied him to Thessalonikion in 1352 after the triumph of Palamas. The monastery was dedicated to Christ Pantokrator and the Transfiguration. Ignatius of Smolikas visited it in 1405. The monks of Blatadon were anti-Unionist and opposed the Venetian occupation of Thessalonikion (1432-33). Stoeglonghi (1456-73), however, repeats the tradition that they betrayed the city to the Turks in 1450 by suggesting to Murad II that he cut off the water supply. During the Turkish occupation, Blatadon was sometimes called Cyprus Manastir.

Blatadon is the sole monastery of Byz. origin still functioning in Thessalonikion; its much-restored 14th-C. church, an inscribed-croscupid plan, is the only surviving Palaiologos building at the monastery. Frescoes dated between 1370 and 1380 by Ch. Makropoulos (Talle), (Thessalonikion 1 [1985] 235-54) are preserved in the south chapel, and the library contains a number of Byz. MSS. Today the staurophoric monastery houses the Pa triarchal Institute of Patriarchal Studies (founded 1952), which owns an important collection of microfilms of MSS from Mt. Athos.

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source: "AASS Nov. 6:175-79.
BLATTION (βλάττιον), a term that originally meant the color purpure, and by extension, the cloths, both silk and wool, dyed in the highest quality purple. By the 10th C., however, the term blattion had come to mean silk in general, regardless of shade (R. Guillaud, infra). Silk curtains and festive hangings such as those in the Great Palace (De rer. 1220; 572-2); hangings covering icons (Patmos inventory, ed. C. Astruc, TM 8 [1981] 21-53); and silk garments were all referred to as blattia. The meaning of the terms diblattia and toblistia is obscure. They have been thought to refer to the number of times the silk cloth was dipped in the dye, or to the number of colors used in weaving it. Guillaud has suggested that these may be double or triple bands of silk attached or applied to the basic piece of silk cloth, a proposal that neither the extant silks nor the depictions of court costume can readily substantiate. The term blattopolas (Pudromedon in PG 132:1658B) designated a vendor of blattia.


BLEMMYES, NIKAEPHORUS, teacher and writer in the empire of Nicea; born 1197, died Ephesus ca.1269. Son of a doctor, Blemmyes (Βλήμμεας, Βλημμέας) moved with his parents from Latin-occupied Constantinople to Byzantium where he pursued studies, including seven years of medicine, until his 16th year. His subsequent career in the church was initiated by Patriarch Gregory II, who ordained him deacon, and later, in quick succession (1224-25). Ten years later Blemmyes took monastic vows, keeping his name, and ca.1227 was appointed hegoumenos of the monastery of Gregory Thaumaturgus in Ephesus. In 1241 he founded his own monastery near Ephesus. His attempts to ensure its independence failed, however, for it became a metochion of the Galesios monastery ca.1275.

Famous in his time for his learning, Blemmyes' most important role was as a teacher. His best known students were George Arkamérites, whom he instructed in philosophy, and Thimios Kon Laskaris. In connection with his teaching duties he traveled to Athens, Thessalonike, Larissa, and Ohrid in search of books (1239-40) and wrote epitomes of logic and physics (PG 136:588-1320). A difficult man by most accounts, Blemmyes left a remarkable two-part autobiography, the Personal Account (1265, 1265), a defense of his life that contains elements of a hagiographical work (J.A. Munitz in Byz. Syst. 183-58). His other surviving works include the Imperial Statute, a Mirror or Princes for Theodore II (which George Gal- siotes and George Onasêtes paraphrased in the 14th C.), occasional verses, ascetic works, and fragments of a vitryon (J.A. Munitz, Reb 44 [1968] 199-207).


BLEMMYES (βλήμματος), a tribe perhaps of Liby- yan Berber origins that inhabited the eastern desert between the Nile and Red Sea in Upper Egypt. A 4th-C. historian (Amm. Marc. 14-35) says they had a reputation for being a band of no fixed abode, ranking riding horses and camels. Dio克莱tian in 297 ended the raids of the Blemmies in Egypt by handing over to them the territory south of the First Cataract and by fortifying the island of Philae. The Blemmies were concentrated in this area. Their embassies to the imperial court in the 290s and 330s are reported by Eusebius (Phe Constantine) and in the Ambrosian archive. They resumed attacks in 373 (J. Desanges, Ménard Neud Verle 10 [1972] 351). Palladius of Hellenis- polis noted crowds of refugees from the Blemmies at Tabennesi in the early 5th C. Olympiodors of Thebes, who visited the Blemmies ca.245, reported that they possessed several cities and that emerald mines and had developed a rudimentary form of administration headed by a "king." An uprising of the Blemmies was quelled ca.250 when Maximinus, the military commander of the Tura- bid, defeated them and executed a hundred- year peace; at that time the Blemmies were acting in concert with the Noubades (Nobatae), a neigh- horing tribe, but soon a conflict arose between the two, and Silko, king of the Noubades, conquered the Blemmies, as he boasted in an inscription.

Probably by the 6th C. belong documents from the island of Gebelein (Greek and Coptic texts on leather from gazelle and crocodile skins) that re- cord the names of some chieftains of the Blem- mies and indicate the penetration of Christianity into their predominantly pagan society. Justianus I reportedly destroyed their sanctuaries at Philae dedicated to Isis, Osiris, and Priapus. Greek pa- piri of the 6th C. often mention the Blemmies, and in the early 7th C. a certain Diokoros is known who, as a scribe of the Blemmies, dealt with kommaia. Komai Indikofleustes (3:21-30) indicates that the Blemmies sold emeralds to the Axumites in Nubia, who then sent them to India. The numerous Coptic papyri of the 7th and 8th C. contain only two references to the Blemmies.

BLINDING (νυκταρεία) as a punishment did not exist in the law of Justinian I; the evidence con- cerning the blinding of Christian martyrs during the persecution is probably legendary. The first certain case of punitive blinding is that of Pater. Kalinikos in 705 by Justinian II (Theop. 375-15). The Eclero mentions blinding only once (17:15) as a punishment for stealing from the altar. The Farmer's Law (pars. 68-69) prescribes blinding for the thief of grain or wine who had been caught for the third time. Blinding became the major means of punishing political rivals; among the victims of blinding were Artemasios, Constantine VI, Michael VII, Romanos IV, and John IV. Michael VIII was probably the last emperor to resort to total blinding, although in 1375 John V, under pressure from Murad I, was compelled to order the partial blinding of Andronikos IV and his son, the future John VII (R. Loenertz, EO 38 [1953] 335). Blinding was a penalty for heretics, magicians, and traitors. Basil II employed mass blinding of prisoners to terrify the Bulgarians with whom he was at war. Blinding was carried out by pouring boiling vinegar, gouging out the eyes, or applying a red-hot iron. The degree of blindness achieved could be of varying severity.
so that some generals continued to command armies after this operation. An attempt to introduce blinding in Kiev on Rus' in 905 failed because of general indignation.

LIT. 1. O. Lassig, "Fei von to Skifhkum para Byzantinou" (Athens 1948).

BLIND MAN, HEALING OF THE. The Gospels record several blind men healed by Christ: two who followed Jesus in Jericho (Mr. 9:27-29, 42; two who sat by the way in Jericho (Mr. 10:46-52), one healed at Bethesda (Mr. 8:23-26), and the man born blind, healed at Siloam (Jn. 9:1-12). Gaining sight was an apt metaphor for gaining faith, and Early Christian art abounds in generic vignettes of Christ healing a blind person. Byz. art uses fewer such images, though no miracle cycle lacks some scene of blindness cured. Most frequently distinguished from the others is the healing at Siloam, usually depicted in at least two phases: Jesus placing mud on the man's eyes, and the man washing them. This is the most fully narrated of all the healings: the Parisian Gospel (f.186) uses eight vignettes. This healing is also distinctive in being one of the three water miracles recounted in the Gospel of John (also Christ and the Samaritan woman, Jn. 4:1-26; paralyzed at Bethsaida, Jn. 5:2-9) that are often joined in exegesis (F. Hoskins, The Fourth Gospel (London 1947) 385-6) and art (Sopocić, exordiates of Giornia) to convey the healing power of faith.

LIT. Underwood, Karine Biju 4:56-61.

BLOOD (oikos) was understood in Byz. as the biblical "life of the living body" (Lev 17:11) and was consequently surrounded by taboos. The Book of the Eikon (84) prohibited the use of blood for dyeing raw silk; the penalty for ignoring this prohibition was having one's hands cut off. Some blood taboos, such as the prohibition of eating blood, were imposed only on the clergy (Ave-

tolic Consensos 62), whereas the cooking of blood broth (anima) was widespread among laity. Bloodshed, as in military actions, was completely forbidden to the clergy. The precious Blood of Christ was regarded as the price of human restoration. The Church regarded the sacrifice of Jesus in the Eucharist, when the wine was thought to become the true Blood of Christ. Since blood was identified with life and redemption, the color purple, symbolizing blood, assumed an important role in the imperial cult. For Niketas Choniates, however, the imperial purple symbolized the shedding of blood and murder. Blood that left the body was identified with death, and a constant bloodthirstiness was ascribed to demons. Blood was also the symbol of union, as of family ties and particularly aristocratic lineages.


BLOOD VENGEANCE. Killings in revenge are not well attested in Byz. sources. A. Mirambell (Byzantium 16 (1994) 381-92) mistakenly saw evidence for it in the term phronikon (but see P. Charants, Sperandio 20 (1945) 331-33). There are examples, however, of compensating the family of the deceased by handing over the person responsible for the murder: in the Pres 60:27; also 66:28 a slave who murdered a soldier at his master's order was given by the judges to the widow "to serve her." Neolos of Rosanno advised the princess of Capua to give, as a form of penance, one of her sons to the family of the man murdered by her sons at his instigation "for them to do with him whatever they wish" (AASS Sept. 7:90D-F).

The sources also preserve measures taken to prevent blood vengeance. Constantine VII legislated that the person guilty of a wilful killing was to be subjected to lifelong exile far from the scene of the crime, thus protecting the victim's relations from the pain and revenge of the crime as well as helping to prevent a killing in retaliation (Zepos, Jui 1:293). Other factors that may have helped to check blood vengeance were the private settle-

ment, which could be arranged between the murder- er and the victim's family and which provided a form of compensation (Bosl. 1:11:1; 50:53; Pres 60:23; and 66:28), and the "warning" attached to documents issued by the church, addressed to civil officials and members of the de-
ceased's family, admonishing them not to harm the killer, on penalty of excommunication (R.J. Macrides, Spevano 63 (1988) 592-90).

BLUES. See FACTIONS.

BOBBO AMPLULAE, SEE AMPULAE, PILGRIMAGE; MONZA AND BOBBO, TREASURIES OF.

BODRUM CAMIL, SEE MYKELAION, MONASTERY OF.

BODY (ornis), sometimes distinguished from flesh (sarx), was considered in Byz. anthropology as one of the two "natures" that constituted man: unlike the soul, the body was construed as three-dimensional, visible, and corruptible (mortal). It consisted of four elements (stochia): earth, dry and cold; water, cold and wet; air, wet and warm; fire, warm and dry. It had four humors (chyma): black bile, analogous to earth; phlegm—to water; blood—to air; light bile—to fire. The main so- matic qualities were divisibility, qualitative change (warming, cooling, etc.), and mutability in re- sponse to voiding (emesis) that created physical dures (anger, thirst, etc.). A peculiar definition of the body is to be found in Anastasios I. pa- triarch of Antioch and Anastasios of Sinai: the body is all that was "not uncreated" or "what originates from nothingness." The concept of a double creation—the inner man and the body of the soul and body—had no chance of surviving after the condemnation of Origenism. The body distinguishes man from both the an- gels and demons, even though sometimes the concept of angelic (demonic) finer flesh was main- tained. Thus, Patricius, in his homily on intemperance, insisted that the astral bodies of demons (pneuma) were vehicles to transfer false images, fantasies, and hallucinations, and to deceive mankind. A major problem for Byz. theology was deter-

mining an appropriate moral or soteriological role for the body. The Byz. rejected the Stoic image of the body as the cage or prison of the soul as well as the Manichaean vision of the body as the embodiment of evil. The body, created by God himself, was conceived as an ethically irrelevant, an instrument through which the soul could sin. Corruptible as it was, the body was to be expected and renounced. For Aufidius (56).


BOGGA BODJADHDIGAB. In addition to guards entrusted with the defense of the palace (hetaireia), there were small units designed to protect the person of the emperor; when the emperor traveled, they were called somatophylakes, or guards of the body. The emperor was accompanied by these guards when he traveled, and the guards were often his own personal guards. The first such unit is the Varangian Guard, which was established in 1481 and consisted of several units, each of which had its own station: the Varangian Guard was stationed at the doors of the emperor's chamber, the so-called door of the palace. There were also the Saracens and other mounted and foot soldiers (pseudo-Kod. 179f). The dis- tinction between bodyguards, palace guards, and imperial retinue was blurred, and Niketas Choniates (Nik. Chon. 184, 111; 322-49) defined somatophylakes and daphoroi (retainers) together as the contingents closest to the emperor.

Bodyguards were often recruited from foreigner-

in East and West. Protection of the emperor was also assigned to some courtiers, one of whom, the Saracens...
Nevertheless, body movement was a significant component of state ceremonial (with a possible influence on the physical expression of self-submission). LITURGY (the gestures of the priest), funerals (tearing of hair, bathing of breasts), or marriage rituals. It was also part of everyday behavior—embraces and kissing signified greeting and respect (e.g., vasa of basil, the younger, ed. V. C. skls 1538.14-16; a movement of a finger could denote a charitable attitude (vita of basil the Younger, ed. Vesevsky 1:106.35-107.11); pulling out the hair of the beard expressed dismay (PG 111.792A); touching the beard indicated pleading for mercy (ATHANASIO S I of Constanti- neople, ep. 54.19-20).

Some gestures—in reality or in fiction—stressed a tragic situation, as in the description of the execution of Andronikos I Nik Chem. 531.38-54; the main author, whose hand had been amputated, in pain extended the stump to his mouth as if trying to suck out the dripping blood. On the other hand, the strange and indecent body language of a holy fool (such as Symeon or Euphras) was interpreted metaphorically as an expression of the saint's utmost humility. A.K.

BOEOTIA (Bœotia), a region in central Greece; Thess was still considered its metropolis in the 6th C. Prokopios (Buildings 4.24) stresses that the city walls of Boeotian towns were neglected before the reign of Justianus I and Zosimos (5-57) ed. Paschoud 311.25-30 describes how "all Boeotia" was destroyed by the invasion of Alaric in 395. Later, an inscription shows that in 401/8 Boeotia was able to provide a state with a significant amount of grain (F. Caur. Re. 3 (1895) 86)), and U. Kahrstein (Das antike bessarabische Gebiet Griechenlands in der Antike Ber. 108. 86) suggested that substantial areas of the region were turned over to large estates. Archaeological investigation demonstrates that in the 4th-6th C. Boeotia retained, in general outline, the classical urban pattern, the territory of Thebes showing even a remarkable restoration. From the 7th C. Boeotia was in decline, and O. Rackham (BSE 78 (1983) 346) concludes that this period was bad for men and goods, but good for trees, so that the woodlands expanded. Some revival can be observed in the 9th-11th C. when the massive stone church at Skripou near Orchoemenos (dated 873/4) and Hosios Loukas were constructed. The area seems to have been densely populated after 1204. Boeotia formed a part of the theme of HELIAS, although the ancient name of Boeotia appears frequently in various authors, for in- stance, Skylitzes (SkI 341.18-22) lists: Thebes, Boeotia, and Attica; Nikephoros Gregoras (Greg. 22557.2 and 17-18) speaks of Boeotia and Thebes as an admiral in the role of Basilisk. A.K.


BOETHIUS, more fully Anicius Manlius Severinus Boethius, Latin philosopher and writer; born G4.860, died Ticinum G3.824. Of a rich and cons- family, he was cared for by the family of Quintus Aurelius Memmius Symmachus upon his father's death. Boethius may have studied at Al- exandria. Boethius served Theodoric the Great as consul (510) and magister officiorum (G4.62-23), until his intervention in a treason trial resulted in his own condemnation, imprisonment, and execu- tion on the same charge.

While in prison he wrote On the Consolation of Philosophy, a five-book dialogue in prose and verse between himself and Philosophy, neoplatonically showing how the soul may achieve a vision of God. His authorship, now generally accepted, of five theological treatises, including one on the Trinity and anti-Nestorian polemic (J. R. S. Mair in Master (1994) 149-50), some of his work was indeed a Christian. An expert in Greek as well as Latin and a practitioner of many genres including poetry, his main interests were philoso- phy and translation. His scheme to latinate all of ARISTOTLE and PLATO was never completed, al- though he did manage to translate some of the former. The latter, works, along with writings on logic, mathematics, and music, helped to consoli- date the medieval educational system of the several liberal arts (quadrivium). Some of his work was later translated into Greek by Maximos PLANOFIDES and MANUEL KALEXAS (A. PAPAG. AF- PHOS 11 (1951) 301-322) as well as Prokopios KYTAKOS (D. J. NIKETAS, HELLENICA 35 (1984) 375-315).

ERL. PLN-114. Philosophy consolata, ed. L. Bieler (Turn- hoft 1977). Lit. 16, by PLANOFIDES—Boeotia de la consolation

BOGOMILS, a dualist, non-MASSCHEN sect, founded in 10th-c. Bulgaria, presumably by Pop. BOGOMIL. It subsequently spread over the entire Balkan peninsula and parts of Asia Minor, ex- cited a formidable influence over the CATHAR movement in Italy and France, and proved for five centuries a determined enemy of the BYZ church. Holding the material world to be the creation and realm of the Devil, the Bogomils denied most of the basic doctrines of the Orthodox church, including the Incarnation. They im- posed, at least on a minority of "elect" initiates, an ascetic life that required abstention from sexual interest, meat, and wine, and—above all—in 10th-c. Bulgaria—preached civil disobedience. Most evidence of their teaching and behavior is in the works of their enemies, esp. KOSMAS THE PRIEST, ARNA KOMNENE, and EUTHYMIOS ZICA-

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Boi was common in the later period (PLP, nos. 2035-341), the Boiades did not occupy significant posts at that time. George Boiades (G. 4100) wrote a now-lost treatise Against the Latins to refute the teachings of Thomas Aquinas (Beck, Kirche 745).

17. Wittel, Quellenstudien 1567, 181. – A.K.

Boiades, WILL OF EUSTATHIOS. In Apr. 1050, Eustathios Boiades, protopatriarch, episcopus clericalis, and hypaton, wrote his will; it was then copied on the last blank folios of a MS of St. John Climax (Paris, B.N. Cons. 287). Boiades was writing in an unknown place (probably near Edessa in Syria) where he had taken refuge after leaving his native Cappadocia. He had previously served for 15 years under the late dux Michael Apakopes and was still attached to members of his family. Reasonably wealthy in 1050, he had many slaves and real estate that he distributed among his two married daughters and Theokotos tou Salam, his pious foundation, which was scheduled to remain their property. This testament is important because of its early date and because it provides an insight into a poorly known region and society.


Boiais (Boiak), name of Bulgarian origin; it designates a high Bulgarian. The first known Boiades in Byz. was the patrician Constantin, a contemporary of the Rh.C. empress Irene. St. Ioannis, a name said to have been related to the Boiades family. In the 10th c. members of the Boiades family were military commanders: Bardas Boiades, strategos of Chaldea, inspired a revolt in Armenia ca. 982. Petronas Boiades served as domestikos of Nikopolis (the Pontos) during the reign of Constantine VII. Judging from the names, one might infer that these two Boiades were Armenian. Some members of the family were courtiers: the chamberlain Constantine Boiades was involved in 925 in an unsuccessful plot against Romanos I and was compelled to take the monastic habit. The status of the family declined by the 11th c.: histories of this period call Romanos Boiades, the favorite of Constantine IX, a man of noble origin (Peakos, 36, p. 140); he was in charge of the imperial guard. Convicted of plotting against the emperor ca. 1051, he was exiled but soon returned to the court. The traditional image of Romanos Boiades as a buffoon accounts for the biased judgment of him in Peakos and other sources. His contemporary, Eustathios Boiades, is known from his will of 1039 (see Boiades, WILL OF EUSTATHIOS). Even though the name of
BOLONER (Bokepita), region in Thrace between the Rhodope mountains and the sea, bounded by the Nestos River on the west and the delite of Kopolis on the east. First mentioned in the vita of Gregory of Thyatira (as a geographical location), it became an administrative unit in the first half of the 11th C. An act of 1047 refers to a "new diaconia" of Boloner (Iovs, no.29-77). By 1085 Boloner was considered a separate theme, containing at least two bands, Monypolox and Perithemion (Tipton of Gregory Pachyhanios, ed. P. Gautier, REB 42 [1981] 27-28). Most commonly it appears as part of the joint theme of Boloner, Strynon, and Tsesalone, the first known reference to which was the hymnography of its judge Constantine Kanatarios of 1037 (Duchac, no.1,55). After 1094 the region was part of the Latin Kingdom of Thessalonike. It was probably reconquered ca.1246 by John III Vatatzes and called the theme of Thessalonike. In the early 14th C. it was united with Monypolox, Sarres, and Strynon under a lefephe (Guillou, Mincet, nos. 28-29); in 1343, a document dated 1254 (Duchac, no.22-31), however, considers Boloner, Polpola, Sarres, Strynon, and Melenz as hastra, or in contrast to the themes of Tsesalone and Bzekkio.

BONE CARVING, a perennial industry, based on the slaughter of cattle and pack animals. Bone was used for buttons, knobs, and struts as well as for tools, esp. in the weaving trade. Bone gaming pieces, containers, and bird-rings as well as ornamental handles for fans or fly-switches from many different periods have been found in Constantinople (M.V. Gill in R.M. Harrison, Excavations at Sarachane in Istanbul, vol. 1 [Princeton 1936] 201-223, 251-53, 270-73); bone's range of application thus exceeded that of ivory, although it was probably worked by the same craftsmen.

Numerous plaques attached to cabinets and boxes, often said to be of ivory, are in fact of bone. 

BONIFACE of MONTFERRAT (Bonifäcious de Montifert, Bartolomeu de Montefort, Marinello de Montfort, Marinillo de Montifort), marquis of Thessalonike (1204-07); born early 1200s, died near Monypolox 4 Sept. 1207. In 1179-80 Boniface served as guardian of the bishop Christian of Mainz while his brother Comard or Montferrat traveled to Constantinople (D. Brader, Historische Studien: Bonifacius von Montferrat bis zum Antritt der Kreuzzüge [1203] [Berlin 1907] 17, Vadai 1952 23-25). In June 1101, possibly influenced by his cousin King Philip II of France, Boniface accepted the leadership of the Fourth Crusade (E. Kittell, Byzantion 51 [1981] 582-615). At Christmas 1201, at Hagia, he met another cousin, Philip of Swabia, and the future Alexios IV; they probably discussed the use of the Crusade to enthronet Alexios. Boniface avoided participating in the capture of Zara, but early in 1205 enthusiastically supported the proposal of Alexios and Philip of Swabia to turn the crusade into a crusade against the Latin Kingdom of Smyrna. After Alexios III Codex, Boniface joined Alexios IV in an expedition through Thrace. In late 1205, he took a leading role in the discussions with Alexios IV.

During the sack of Constantinople, Boniface occupied the Great Palace, where his captives included the widow of Isaac II, Margaret of Hungary, whom he subsequently married. Because he had commanded the Crusaders, the populace of Constantinople anticipated his choice as emperor and hailed him as Ayas vavseus marcho ("the holy emperor, the marquis"). But Baldwin of Flanders was elected king of a MS as a scriptorium, or using a library. Hence books were highly valued by clergy and intellectuals; MSS from libraries frequently contain an inscription against anyone who would dare steal the book. The designation of a book for a certain use might change in the course of the centuries; thus the Vienna Dioscurides (Venice, O.N.B. 1602, f.1) was originally a manuscript dedicated to the princess Anna Julian in the 14th C. It has served as a book for a hospital in Constantinople in the 14th and 15th C. Many monasteries such as Strogios, Horison, and Galaxenos housed important scriptoria, at others, however, esp. in the early Christian centuries, books were stored. Anthony the Great reportedly memorized the Scriptures so that he had no need for books (PG 26:845, A. 155); an abbot criticized a monk for spending money on codices instead of the poor (PG 65:416). 

BONE BOOK. Some ancient codices still have their original bone covers of wooden boards, sometimes covered in leather; metal and silk and other textiles were also used for cover. A number of preserved metal and ivory plaques, which cor-
Gospel lectionaries, intended mainly for display, either on the altar or during the Little Entrance. The Crucifixion is the dominant subject of medieval Gospel covers, though Deesis compositions and Nativity scenes are also recorded. By the 14th C., Crucifixion scenes on the front covers are usually accompanied by Anastasis scenes on the back. Both images are surrounded by busts of angels, prophets, bishops, or saints and Christological scenes closely resembling contemporary icon frames (Treasury S. Marco 171-78).


--M.M. L. Ph.B.

BOOK ILLUSTRATION AND ILLUMINATION

Conventionally the terms are used synonymously, or the former may refer to figuring and the latter to ornamental decoration. MS illumination—a topic of study inaugurated by N.P. Kondakov in 1876—provides the most comprehensive evidence for the history of Byz. paintings and is the oldest and best-studied area of Byz. art history. MSS were decorated by scriptors and illuminators. Some were painted at the same time as they were written, but generally the text of the entire book was first copied and then it was illustrated; miniatures were either added in spaces left by the scribe or painted on separate leaves. A rare example of the illustration preceding the writing is the Menologion or Basil II. In the latter the unit of work was the single folio, but more commonly an illuminator, working sometime in a scripatorium, executed the entire quire. A scribe might illuminate his own work or collaborate with some other master. The basic composition of a miniature was often established by a preliminary sketch, which then was typically covered with opaque pigments. Colored washes sufficed for simpler ornament and became popular for figural illustration in the Palaiologan period. Miniatures, esp. those of the Decorative Style, often outlined and flaked and were repainted during and after the Middle Ages.

The overwhelming number of decorated MSS are religious, with the Psalter and Gospel book predominating. Certain liturgical texts were decorated, esp. lectionaries and liturgical rolls (see rolls, liturgical), but illustrated versions of the extant liturgies are rare. A single edition of the homilies of Gregory of Nazianzos was created for liturgical use. Many MSS of the menologion are decorated with images of saints and their martyrdom. Accounts of church councils, theological treatises, and monastic texts, such as the Typos, the Heavenly Ladder of John Climacus, or the romance of Beraklam and Dianaphylaktos, were illustrated with varying frequencies.

Secular texts were decorated less often. A few imperial rolls open with imperial portraits or frame the text with decorated borders. The only Greek historical text with narrative illustration, the MS of John Skylitzes in Madrid, was produced in Norman Sicily. Various scientific manuscripts are accompanied by essential pictures and diagrams (Diakonides, Xenodochi). Decorated literary texts are very rare, but fragments of a 9th-C. Flat with later Byz. marginalia are preserved in Milan. Other decorated texts range from an Alexander Romance in Venice to an Epistulae hominis in the Vatican.

Illustrated MSS are more common in some periods and others. The rare and well-studied books from the pre-Iconoclastic period (Roxolano Gospels, Rabula Gospels, Genesis MSS in Vienna and London) are painted in a soft painterly manner. The synaxarion, or the synaxarion of the period of Iconoclasm, except a Ptolemy MS in the Vatican. From the latter half of the 9th C., the decorated MSS are the Khiidora Psalter, the Paris Gregory, and the Nicra Parallela. The 10th C.—the height of Byz. illumination according to some—includes the classifying Paris Psalter, Bible of Varangia, Josuha Roll, and Stavronikita Gospels. The style and iconography of 11th- and 12th-C. MSS (Monologion of Rubrik, Illuminated Mss. Psalter, and the Comps Elenchos) are more innovative, however, and in this period, the ornament of headpieces, initials, and canon tables reaches its apogee. The many MSS of the Decapod Style testify to major provincial production during the late 12th and early 13th C. Palaiologan MSS feature pear-shaped initials painted in pantel colors and imitate decorative ornament of the Islamic arabesque. While some Palaiologan MSS were made for the emperor and his family, ecclesiastical patronage was more important. During the late 14th C., the production of deluxe Greek MSS declined; it all but ceased in the 15th C. but resumed in Renaissance Italy.

The reasons why decorated MSS were created are probably as numerous as the MSS themselves. For the many illustrated MSS that were donations to religious institutions, the principal motivation expressed in dedicatory notes is the hope of eternal salvation. Miniatures of the patron, offering the book to an intercessory saint, document the gift and proclaim the donor's piety and association with saints patron. Images of contemporary persons affirm or legitimize political and social status, for example, Christ blessing the emperor or investing the kephalonym of a monastery. Illustrations establish the context in which the text was used, as when the liturgical roll opens with a scene at the altar, an herbal adds to a plant picture an illustration of its medicinal use, or a lectionary depicts not the text's content, but the religious occasion on which it was read. Even the most literal illustration calls attention to certain passages and not others. Some miniatures provide sophisticated commentary, while others serve as devotional images no different from other icons.

The contemporary significance of the illustrated MS in Byz. is attested by the language of inventories, wills, and notices of later owners and by the considerable impact that Byz. MS illumination had on the decoration of Western books. Even Muslim artists copied illustrated scientific MSS. Few illuminated Byz. MSS are documented in western Europe before 1054, but many were imported after 1100, and the number of MSS collected secular texts, which were seldom decorated, but their secondary interest in theological literature brought the manuscripts into Western libraries. The appreciation of Byz. MSS as art objects is a product of the later 19th and 20th C. and has varied consequences. Miniatures were excised from MSS, forged by modern painters, and divorced from textual and cultural contexts in art historical studies. Yet the high artistic value accorded them gained a wider modern audience for Byz. culture in general.

127. N.P. Kondakov, Istoria vostoksko-iskusstva Ispolysa (Odessa 1876), tr. as Histoire de l'art byzantin considérée principalement dans les miniatures (Paris 1886-93). V.N. Lazarev, Some
BOOK OF THE EPARCH (Ἐπαρχοική Βεβαιώσεις), a collection of regulations of the activity of the Constantinopolitan guilds, which came under the supervision of the eparch of the city. The complete text survives in a 14th-ct. MS (Geneva, Bibliothèque de Genève, 1315); the title and preamble are also preserved in an Istanbul MS (Metochion Taphous, no.253). In several MSS can be found the first three paragraphs of chapter 1 of the Book of the Eparch excepted, as it is said, from "the decrees on city guilds (somatēῖα)"). (P. Noailles, A. Dain, Les nouvelles de Léon VI le Sage (Paris 1944) 375f.). The MS of Metochion Taphous gives the name of the legislator—Leo VI (as do the fragments from ch.1)—and the date, 911/12 (D. Glines, EEBS 13 (1935) 186). However, the mention in four paragraphs of tetarterai (coins that were not introduced until the mid-10th ct.) permits the hypothesis that the treatise was compiled (or interpolated) under Nikephoros II Phokas. This opinion is rejected by A. Schimick (Rechtsbücher 27, n.46) who identifies the itinerarium cited in the Phokas: Praecepta Milliā, 7.1-41, 185-37). According to the rules on division of spoils set out in the Ecloga (18.1) and the 10th-c. Sylloge Tacti- corum, ch.5, the spoils are distributed among the army officers and soldiers. The sixth of the collected book was reserved for the imperial treasury and the remainder given out to the soldiers. Interestingly, officers did not receive booty in addition to their wages unless they had distinguished themselves in battle; their reward came out of the imperial share. The Ecloga 16.1-2 provides that "persons employed in the distribution of booty and revenues derived therefrom". (P. Niemeier, Die Bedeutung des Byzas für die Buchwissenschaft in der Byzanzforschung, Wiesbaden 1973) identifies the Byzas as having been a collector of taxes. In other cases the data concerning book prices are much less clear. Because the size and format of the books in question are often unknown, the average price of a Byz. book cannot be determined, much less related to the purchasing power of the currency during the period in question. Writing material remained expensive even after the introduction of oriental paper, and only in the last centuries of the empire was the cost reduced through the importation of western paper. Under these circumstances acquiring and collecting books was a privilege of institutions and of a very few wealthy individuals. Owning high-priced, intellecutal books rarely could satisfy their need for books through purchase; as a result, scholars often borrowed books from one another and copied them personally.

BOOK OF THE HIMARIATES, a Syracusan text preserved (in fragments) in a MS of the 15th c. with some remnants in another, 10th-c. codex. The Book describes the persecutions by Matrius (Dion-Nico) in Naxos and the invasion of Ka- leb (Elephantus), the king of Axum, in 552. The Book was written by a Monophysite author immediately after the events described, probably on the basis of oral information from eyewitnesses. Moberg (infra) tentatively identified the author as a certain Sergius (or George) of Rusafla, of whom nothing is known save his participation in an embassy sent by Justin I to the Khālid Alaman- dars of Ilīra. Shahid (infra), however, identified him with Symeon, bishop of Beth-Arhabim, the author of a letter detailing the same events.

BOOK TRADE in the strict sense hardly ever existed in Byz. In contrast to the flourishing book production and distribution of late antiquity. There was a certain market for old and rare books, while new books were always produced on commission for the private library of the commissioner or for the library of a public or ecclesiastical institution. Some MSS contain indications about the price, the charges for the copying and those for the material, i.e., the parchment, by being calculated separately. Arthas of Caesarea paid around 175-200 nomismata on the average for a MS, about a third of this amount being for the parchment. In other cases the data concerning book prices are much less clear. Because the size and format of the books in question are often unknown, the average price of a Byz. book cannot be determined, much less related to the purchasing power of the currency during the period in question. Writing material remained expensive even after the introduction of oriental paper, and only in the last centuries of the empire was the cost reduced through the importation of western paper. Under these circumstances acquiring and collecting books was a privilege of institutions and of a very few wealthy individuals. Owning high-priced, intellecutal books rarely could satisfy their need for books through purchase; as a result, scholars often borrowed books from one another and copied them personally.

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were introduced dealing with ecclesiastical discussions of the 14th C. The text has survived two major Bulgarian redactions (those of Palaeologus and of Dimov) as well as in Serbian and Russian versions. The Bulgarian redactions probably reveal traces of the editorial work of Euthymius of Tornovo.

BORIS I (656–668), Bulgarian khagan (852–896); died 2 May 907; commemorated in Orthodox calendars on 2 May. Byz. sources commonly use his baptismal name Michael. Soon after his accession Boris contemplated attacking Byz. but reportedly was dissuaded by a personal threat from Empress Tzatouna (Gen. 61:89–96); a treaty may have been concluded in 853 (G. Cankova-Petkova, Bihulq 4 [1973] 25). During the early years of Boris’s reign rivalry between Byz. and Western clergy over missionary activity in Bulgaria sharply increased in close connection with political maneuvering by Rome, Aachen, and Constantinople (J. M. Santerre, Byantian 52 [1982] 375–88; H. D. Dömpm, Die slawischen Sprüche 5 [1987] 21–40). Boris’s treaty with Louis the German in 855 provoked a campaign by Casar Baraks in 863/4 that compelled the Bulgarian ruler to reject a Frankish alliance and be baptized in exchange for Byz. recognition of Bulgarian settlement in the Zagorje region. In 879 Boris expelled all West Slavic clergy and was reportedly succeeded by a Frankish monk. In the election of Boris’s son Vladimir, who favored Constantinople, Boris expelled all Western clerics recognized by the patriarchate of Constantinople. Boris actively patronized the church: a later tradition reports that he built seven cathedrals (ed. A. Miles, Grčkite liturgii na Kliment Ohridski [Sofia 1966] ch.67). He built at least one court chapel at Preslia. In 880 he retired to his monastic foundation of St. Pamelemon at Preslav, but emerged temporarily in 889 to depose his realm. In 888 Boris was killed andRelations between Byzantium and Richard III, and by the twelfth century the relations between Byzantium and the Prester John were intense and complex. Boris was a prince of the Khazars who ruled in the 9th century.

BORIS AND GLEB, saints: baptismal names of Roman and David; Boris died 24 July 1015 at L’Oro River, Gleb died 3 Sept. 1015 near Smolensk; feastsday 24 July. Sons of Vladimir I, Boris and Gleb were murdered by their elder half-brother (or cousin) Svjatojlov and later widely venerated as martyrs. Several Byz. metropolitan cities of Kiev participated in translating the saints’ relics to their shrine in Vysokorod (north of Kiev): John I (before 1099), George (May 1072), and Nikephoros II (May 1115). A 12th-C. MS attributes the saints’ first office to “metropolitan John of Rus”; that is, John I or possibly John II, leading to conjecture that the liturgical text was originally composed in Greek; portions apparently stem from Byz. offices for Sts. Prokopios and Kyrios and John (F. Keller, Slovba Svjatojlov 7 [1972] 65–74). The cult’s many liturgical works, including a vita by Nestor of Kiev and the 1015 entry in the Present’ Vremennyj (78) that also draw heavily on 8th-C. Byz. literary traditions (F. von Lilienfeld, RBA 5 [1952] 237–71; L. Müller, Slovba-Pol 25 [1966] 295–97, 27 [1959] 273–320, 30 [1968] 14–44). See also the names, devotion on icons, frescoes, enamel jewelry, and pectoral crosses and in MS illuminations reflect Byz. artistic models. Ar- menian sources (see under Armenia) contain a vita that is often thought (probably incorrectly) to be translated from a lost Greek Life (Y. Dachkery, REAtDH, II:6 [1976] 289–340). In 1204 An- tonios of Neapolis reported a church of Boris and Gleb in Constantinople (Janin, Églises CP 65) and their icon in Hagia Sophia.

BORROWING, LINGUISTIC: Greek, like other languages, frequently borrowed foreign words for new objects or concepts. Where there was widespread bilingualism, whether regional or typical of a professional or other group (e.g., lawyers or soldiers), foreign words were often not just for a particular context. For instance, words might be borrowed to do the same thing in the early medieval period, for instance, to denote a particular type of weapon or piece of equipment. These words could then be used for convenience or prestige, even when a Greek equivalent existed. Up to the end of the 6th C. the principal source of loanwords was Latin, the official language of the Roman Empire, and the same semantic fields involved in military affairs and public administration. Among early Greek loan words from Latin were habitation, membrana or membranum, armor, fausto, sibkiados, abteleo, rogana. Literary Greek avoided these Latin loan words, replacing them by Greek synonyms or by circumlocutions. After the 12th C.
most loanwords were from the Romance languages. Commercial and maritime terms were largely borrowed from Italian, terms of feudal law and administration from French: examples are: abbruzzese, filotteria, bonforte, sousmeurt, prints, phamadans, lexicon, exemplum, bahchlhik, etc. Turkish loan words, numerous in Greek from the mid-15th C., are rare in the Byz. period. Middle Persian, Proto-Bulgarian, Old Slavonic, Arabic, Khazar, Spanish, Catalan, Provencal, and Albanian also contributed occasional loanwords. To survive, loanwords had to be adapted to Greek phonological and morphological patterns. The gender of a loanword is often uncertain, and masculine or feminine words in Latin or Romance are often represented by neuter diminutives in Greek. Nouns were more easily borrowed than verbs. The frequency of borrowing from Latin led to the adoption of certain Latin suffixes, for example, -aros, -arion, -anos, which were used to form derivatives from Greek stems. Romance suffixes, such as -iun, -iun, -iun, the other hand, were scarcely used except in Romance loanwords; the principal exception is the Italian verbal suffix -aro (as in). The octave became extremely productive in late medieval Greek.


BOSNIA (BoSNA), part of the Roman province of Dalmatia. Excavations in the territory of Bos- 

onia (D. Bořinb, Archeological, Kenneth S. White in the History of Bosnia (Sarajevo 1971) have shown that urban life and building activity survived there during late antiquity. The Slav invasion coincided with the ruralization of the area, even though the newcomers often settled in old church buildings or fortresses (N. Milekic, Balcanoskola 11 (1971) 141–177). The name Bosnia (probably of Illyrian origin) first appears in the 10th C. in Constantinete VII Porphyrjogenetos (De adm. imp. 32.151) as “Bosona”; according to Constantine, Bosona was a territory (chronon) parallel to “baptised Serbia” and included two kastra—Katara and Desnica. Traditional interpretation of this passage (e.g. B. Ferenczic in VIUCOSI 2:59, 2002), that is, Constantinople claimed the entire territory of Serbia, contradicts the Greek text. A 12th C. Byz. histor- 

ian (Kinn 131.22–23) considered Bosnia part of Croatia and contradicted it (p.108–110) with the late 9th archbishop of Split, the Serbian C. St. Michael, attributed to the recent tradition ascribed to Basil II the conquest of “all Bulgaria, Russia and Bosnia” (Ferlaga, Byzantion 2011).

In the 12th C. Byz. claimed that the Croatian and “Bosnians” acknowledged their allegiance to the emperor (Brown, Roman Studies, p.LIV (1961), 258–60). Manuel I Komnenos accepted the epiphany “ruler of Bosnia” in his titulature (Reg 2, 1104–1495). At the end of the 14th C. the king of Hungary became the lord of Bosnia, but Kalim, the kain (prince) of Bosnia, managed to find support from Pope Innocent III ca.1205. Bosnia reached its peak in the 15th C. under King Nicafe (died 1391), who in 1377 assumed the title “King of Serbia” and in 1389 participated in the battle at Kosovo Polje. The voyage of the Bosnian renegades to Serbia no later than the 13th C. and became the official creed of the land.


BOSPOROS (Bospor, Turk. Bogaz), the strait linking the Black Sea with the Propontis, usually called Stenon by the Byz. It is 28 km long in a straight line and at its narrowest point it is 200 m wide at its lowest. Both shores were studded with small settlements; the more important are listed below.

The European Side (south to north). Argyt- 

opolis was the area to the east of Galata. St. Mamas (contraspeaking to Torn). Dolma- 

hahre rather than Bejikli) included a harbor, built in 496, and an imperial palace with a hippodrome.Leo I, Constantine V and VI, and Enneas Irene occasionally resided there. The villa was burned by the Persians and left in ruins. It was rebuilt under Michael III, who used it for state ceremonies and meetings of his court. The harbour, rebuilt the baths of Anastasius II, and the Kibyrate fleet of Constantine VII. In 722, by the terms of the treaty of 907 and 935, the St. Mamas quarter was assigned as the compulsory dwelling place of visiting emperors. (J. P. Collini, A. 11 (1908) 203–10).

St. Phokas (Ortakoy) was the site of a palace built by the patriarch Arsenios; brother of Patri- 

arch Vasilakios, Basil I transformed it into a monastery.

Hesidi or Michaelis (Araoukou) was the site of a famous shrine of St. Michael, attributed to the.jpeg
Bostra was bishop of the city in the 4th C. Bostra was an important trading center (in wine and grain) on the Via Trajana, esp. for caravans coming via Alia from Mecca. Extensive remains (civic, religious, and private) of the 4th–7th C. include ten inscriptions of Justinian I dated 535–540 and referring to the restoration of an aqueduct, wall construction, a Church of St. Job, and some unidentified buildings. Unusually large in scope, the extent of the construction seems to conflict with Prokopios's account of Justinianic work at Bostra, which is limited to a poolhouse (paterokon), buildings 5.9–9.2. Although the asked-tetraconch Church of Sts. Sergios, Balchos, and Leonios (R. Farriol in Studien der Christentum 153–64) finished in 511/515, has been called the cathedral of Bostra, the latter should perhaps be identified with an even earlier church discovered in 1805, of which the nave is on a scale with that of Hagia Sophia, Constantinople (Dentzer, infra 138, fig. 7). Theodore, the "bishop of Bostra (7)," a companion of Jacob Baradustes and leader of the Monophysites of Arabia from the 540s, was not, apparently, resident in the city, whose list of known Chalcedonian bishops is extensive. Under the Arabs, Bostra was a prosperous pilgrimage stop between Damascus and Mecca.


BOTA (Bóros, from Late Lato, publca), a festival celebrated on 3 Jan., dating from 44 B.C. The Bota was celebrated in the traditional manner with sacrifices and public prayers at basins and in the Hippodrome until the end of the 4th C., when Emps. Arkadios and Honorius proscribed the sacrifices. The Council in Trullo forbade Christian celebrations to celebrate the Bota, probably because the sacrifices were still being performed (Tromley, "Trullo II."). A variant of the Bota called the Foroan Bota (also proskomima) existed in Constantinople in the 6th and 8th C. The Bota remained on the official calendar of court ceremonial until the time of Constantine VII Porphyrogenetos, though by then the ritual was entirely Christianized. Memory of the Bota had died out by the time of Balsamos (11th C.), who, using a false etymology for Bota (he confused it with the Greek word for "grazing beasts"), speaks of it as a festival of "the falsely named god Pan, the forerunner, as the piganth, blather of beasts, cattle, and other animals" (Rheades-Podes, Byzantins 2:450–115).


BOTANEITES (Borassuvorte), a noble lineage first mentioned in an inscription of 571 on the Synada region (G. Buckler, Byzantinum 11 (1951) 409–10). Artemon Botaneites, surmamed Krou- beles, was however from a place called Botania or Botane rather than a member of the family. Ay- tanates praised the family's nobility and estab- lished an evidently forged pedigree from the Ro- man fabric; in contrast, Priscus (Chron. 2:184, par. 182–25) asserted that Michael VII elevated the family from a modest status to high rank. Other than Andronice Botaneites, pathariz (7) altoxaktos, whose seal is dated tentatively to the 9th C., the Botaneites became prominent only in the 10th C. According to Attaleiates, Nikephoros Botaneites was Basil II's archstrategos. Gregory Aba/Faraj preserves the legendary information that Nikephoros "Votanakos" was a peasant who attained high positions in Cyprus and Antioch, fell into disgrace, and ended in penury. His son Michael was also Basil II's general who served in Thessalonikion and against Achibas. Theophras- tos was governor of Thessalonikion in the early 11th C. His son Michael participated in the battles of 1043 against the Bulgarians. With no reason Ziber- tski (7619, 785 and 82) identified him with the first Michael, whose father was not Theophy- lakts, but Nikephoros; the son of the first Mi- chael was the emperor Nikephoros III Bot- aneites. An unnamed grandson of Nikephoros III (Michael, according to P. Gavrielidès, BEB 27 (1956) 341) succeeded to the throne to Manuel Komnenos, Alexis I's brother. The re- lationship of other Botaneiates to Nikephoros can- not be established; until the first half of the 12th C. they were military commanders (e.g., Eustra- tios, strategos of Byblon) and landowners, related to both Komnenos and Doukai; the death of George Botaneiates was lamented by Priscus. By the end of the 12th C. their role declined: John Bo- taneiates served ca. 1197 as tabbanarios on Crete. The later Botaneiates (LPF, nos. 9300–01) held insignificant positions.


BOUTANY. In Byz., botany was a sum of dispersed observations, mostly derived from ancient texts, rather than a discipline in its own right. Byz. botany stood in the context of a rich lore, standard- ized in Greco-Roman times by the widely circulated handbooks of Theophrastos, Cato, Varro, Columella, and Pliny the Elder. The 10th- C. Geoponika compacts much data from earlier farmers' manuals, popular knowledge, and botan- ical tracts drawn from both Greek and Latin sources. Some botanical MSS seem to be dry lists of names and synonyms, but other texts indicate how Byz. botanists and herbalist's improved on their predecessors' work. Study of Byz. scholia to Dioscorides reveals observations taken directly from nature, and vivid proof of Byz. botanical art is in the illuminated scientific manuscripts, par- ticularly the Vienna Dioskorides. Later MSS also show detailed care, and Byz. texts of Dioscorides, Nikander, and similar authors suggest botanical skills throughout the Byz. millennium. The poly- mantic curiosity of Psellus encompassed botani- cal lore deemed extraordinary or marvelous, and Manuel Philes displayed expert knowledge of gardening in several of his treatises on domestici- cated plants. Botanist exploited plants in agricult- ure, dietetics, the compounding of drugs for pharma- cology (J. Scarborough, DOF 58 (1984) 299–338), and occasionally in magical texts specifying herbs—for instance, the Geoponika and its sources, the Properties of Foods by Symeon Seth, and the scholia to Dioscorides.

LIT. M. Sutter, Nauplia 51–54.

BOUCICAUT (Jean II Meingre), French mar- shall, born Tours 1386, died England 1421. Bou- cicauc was a genial and courteous man who participated in the Crusade of Nikopolis (1396), was captured by the Turks, and relieved ransomed. In 1399 Charles VI of France commis- sioned a small expeditionary force of 1,200 men dispatched to relieve Constantinople, which was under Ottoman siege. He fought his way through the blockade of the Hellespont and joined Manuel II in minor raids in the vicinity of the capital. Boucicauc soon realized that larger armies were needed and suggested that Manuel visit western Europe to seek military assistance. Boucicauc also negotiated a reconciliation between Manuel and his nephew John VII, who served as regent during the emperor's absence. Departing from Constantinople in Dec. 1399, Boucicauc es- corted Manuel as far as Venice and then preceded him to Paris. At first Charles VI promised to extend for one year the services of Boucicauc and his men to the Byz., but plans for a relief expedi- tion fell through in 1401 when Boucicauc was
appointed governor of Genoa, a new French dependency. Manuel and Boucicaut met again near Modon (Meloni) in 1307, and Boucicaut provided four Genoese galleys to transport Manuel on the final leg of his return to Constantinople.


BOUDONITZA (Βουδώνιτσα, also Mounimitza, Lat. Bodoniza, and other forms), Latin marquisate and the ancient city of Thermoplyae, its name is of Slavic origin (Wasser; Slaven 186, nos.90). The pass of Thermopylae was fortified by Justinian I and then by Basil II, but there was no population center until the 15th c., when Boniface or Monte-Ferrat entrusted the region to an Italian administrator Guido (Gay) Pallavicini, the first marquis (1402) to sometime after 1437. The castle on a hill was constructed on ancient foundations and controlled the pass of Thermopylae. Nearby was a monastery where Mihail Chornotitsa sought refuge after 1404. Originally under the authority of the prince of Achala, the marquisate extended its territory as far north as Lamia and emerged as a major rival to Theodore Komnenos Doukas of Epiros. Later it fell under the control of the dukes of Athens. It survived a Catalan attack in 1331, but in 1342 the region was plundered by the Turks. In the second half of the 14th c. Boudonitza prospered under the rule of Marquis Francesco, who was supported by the Venetians, but the Ottomans continued their attacks: in 1480 some of its inhabitants moved, with their livestock, to southern Euboea; the castle fell to the Turks on 20 June 1414.

Women ruled the marquisate on several occasions: Marchioness Isabella, Maria della Carteci, Galiella Pallavicini. The Latin bishopric suffragan of Athens; a Greek notitia (Notitiae CP 13-458) also mentions a bishop of Mounimitza, who is probably distinct from the bishop of Boudonitza known from the 13th c. onward (Notitiae CP 7-575).

Although the walls of the lower town are not well preserved, the 13th-c. fortress survives largely intact: an outer wall and an inner keep with a central tower. Within the walls are the remains of buildings and enclosures.


BOUKELLARION (Βουκέλλαριόν) were soldiers in the personal service of military and, occasionally, civil authorities from the beginning of the 13th c. onward (H.-J. Diesner, Klio 54 (1974) 241-245); the term boukellarios allegedly derives from the higher quality bread (Lat. bucellum) they received. Drawn from all classes and many nationalities, these private retainers were chiefly concerned with their employer’s security and the coercion (or elimination) of his rivals. They formed their commander’s bodyguard while on campaign and were often assigned important tasks because of their superior equipment and fighting abilities. Many rose to prominence, including Boulakarios, who later, as supreme commander, raised a force of 7,000 boukellarios on which he relied heavily during his campaigns (Prokopios, Wars 7.18, 20-21).

During the 6th c. the state recruited boukellariats (usually through private citizens) as police and tax-collectors and for local defense; the camp of Egypt is particularly well documented (J. Gasson, BIFAO 76 (1971) 143-150). Other terms denoting privately hired soldiers (hoplites, epithalions) gradually replaced boukellarios, which by the 7th c. had come to designate one of the elite units comprised in the Byzantine field force.


BOUKELLARION (Βουκέλλαριόν), a theme of central Asia Minor, detached from the Ottrikon in the 8th c. and named for the privately hired soldiers, boukellarios. Its strategos was first attested in 775. Boukellariou comprised Galata, Honoria, Paphlagonia, and parts of Phrygia and was commanded by a strategos with 8,000 troops and headquarters at Assos; he was paid 30 pounds of gold. In the 9th c. Boukellariou included two towns and 13 fortresses (Citra 413). Papadopoulos commands that the peace treaty was signed only in 909; after Leo IV of Trikoli attacked Theocles (D., Byzantine chronicles X) (1909) 227. Whether Symeon crossed against Constantinople before or immediately after the battle at Bougarophygon remains unclear.


BOULLOTERION. See Sealing Implements.

BOULLOTES (βουλλόται), an assistant of the eparch mentioned in the Kletorologion of Philotheus. The Book of the Eparch imposed corporal punishment on a silk weaver who presented a bullota or minites from entering his workshop. Both officials evidently performed the function of inspector, controlling the quality of products and certifying quality byaffixing a seal (boullia).


BOULGORAPHY (Βουγαρόφυγος), now Baba Eski, near Adrianople, a battlefield where Symeon of Bulgaria routed the Byz. army in 896. The war against Bulgaria had been stabilized after Symeon’s first successes, thanks to the activity of Nikephoros Bourtziotes and the employment of Hungarian contingents. Then, however, Stylites, Anegete, Niketas, and other Bulgarian cities, managed to replace him with two Katakalo. These men allowed Symeon to defeat the Hungarians with the help of the Chersonesians; thus when Katakalo met Symeon at Bougarophygon, the rear of the Hungarian army was not long threatened. Symeon won the battle, Katakalo barely escaped, and his lieutenant, the protosebastos Theodoros, was killed. At this, Symeon strengthened his force and confronted a new enemy ready to capture and sign a treaty; he returned to Byz. to strengthen his position in the theme of Dyrrachion, whereas he was obliged to pay an annual tribute. Katakalo suggests that the peace treaty was signed only in 909; after Leo IV of Trikoli attacked Theocles (D., Byzantine chronicles X) (1909) 227. Whether Symeon crossed against Constantinople before or immediately after the battle at Bougarophygon remains unclear.

BOURTZES (βουρτζής, fem. Βουρτζή), a line of military aristocrats probably originating from the Euphrates region. The name could derive either from Arabic burj, "tower," or from the toponym Bourtzi-Sontrisopolis (near Trabzon). They were considered Armenians by P. Chazaras, Arabs by V. Laurent (see Kazhdan, infra). The family first appears in the second half of the 10th c. Michael Bourtzes was dow of Antioch under Nikephoros Phokas; he supported the rebel Bardas Sclerus but later went over to Basil II; he was again governor of Antioch ca.950-96. Three of Michael’s descendants—the brothers Michael, Theognostos, and Samuel—were involved in a plot against Constantine Vich, who blinded Constantine Bourtzes, Michael’s son, in 1023-26. To the same time should be dated a case of Petra (1091); a certain Bourtzes bought his land to his three sons, one of whom became rebellious and forfeited his estates. Nonetheless the family was among the noblest of the mid-11th c.; an 11th-c. historian (Skyl. 498-508) calls a Bourtzes (along with Skleros, Botanesiates, and Arygos) a most influential archon of the Anatolian theme. Samuel Bourtzes commanded the
infantry in 1096; Michael Bouzitas was a military commander during the reign of Michael VI, and Thessalonnici was strategos of Thessaloniki in the 1070s. Under Alexios I a certain Bouzitas became paroikos of Cappadocia and Chonia. In the early 12th C. several members of the family possessed lands next to Mt. Athos; a forged chrysothall of Emp. John V (Kouretes, p.81.11) mentions the church of "our holy father Nicholas named Bouzitas." The family was closely related to the Melekis, from which the family's position declined; they appear in the provinces: for example, Constantine, an official on Crete in 1177 (MM 6:6:6:29–30), and George, metropolitan of Athens (died 1170–71). Duff. 1991 [1966] 201 [921]: 199). John Tzetzes wrote to an unknown Bouzitas. The name is very infrequent in later texts (PLP, nos. 110–111).

BRABEON (Brabion), properly "prize" or "reward," the term used in the Kleidographia of Philon to designate prizes by which a bracon was conferred upon its holder. It might take the form of a crown without roses (given to the caesars, timics, ivy tablets, gold chains, special diplomas, etc.

BRACELET (φρακολίθος, φρακολίθος, φρακολίθος, φρακολίθος, φρακολίθος, φρακολίθος), lit. "arm-band," κλείσια). Said in Justinian's Digest (25.4.25.10) to be worn by women, a bracelet is often shown in depictions of jewelry as part of a matching set, together with earrings, necklace, and belt. No such complete sets have survived, however. Bracelets preserved in collections are usually of gold and silver, although examples in ivory are also known. Specimens excavated usually from graves are more often bronze with traces of gilding, or simple glass bangles. These generally seem to be locally produced, although specimens found in Kiev were imported from Byz. (Jn. St. Petersburg, 1125:1 [1927] V. 107–13). The Roman form of a plain ring made of twisted gold or silver wires continued until the 5th C. In the 4th–5th C. bracelets were added and opus interrasile was used. In the 5th–6th C., tubular hoops had low relief decorative and figurative elements. In the 5th C., the form became more complex, with medallions or coins, modeled animal forms, and came in decorative claw settings added. In the 7th–11th C., wide bands with relief figures and sometimes Christian iconography predominated. These bracelets are fairly heavy, with hinged fasteners, as opposed to the ring types that slip over the hand or incomplete rings that relied on the metal's flexibility. Examples of less elaborate bracelets from the 7th–11th C. tend to be narrower, not hinged, and with punched decoration.

BOUTONIUMS (Boutronii), a family name of unclear origin: J. Ch. Lhoubes (in Annales, 1869) 524.4.6.88) derives it from an ancient family of the same name. A certain Boutonius (died 1077), presumably a local landowner, was a donor to the pius institution of Michael Attalatarios (P. Gautier, Attalatarios 1869:6.88). In 1174 C. the form became more complex, with medallions or coins, modeled animal forms, and came in decorative claw settings added. In the 7th–11th C. wide bands with relief figures and sometimes Christian iconography predominated. These bracelets are fairly heavy, with hinged fasteners, as opposed to the ring types that slip over the band or incomplete rings that relied on the metal's flexibility. Examples of less elaborate bracelets from the 7th–11th C. tend to be narrower, not hinged, and with punched decoration.

BRAD, see Kaper Barada.

BRAHMAIS (Boukhas, B. Boukhas, B. Boukhas, B. Boukhas, B. Boukhas, B. Boukhas), noble family with a name of Armenian origin, meaning "descendant of Vanam." The family flourished in the mid-10th C. when the Arab poet Abu Firas mentioned the "family of Bairam" among Byz. fighting against the Arabs (N. Adontz, M. Canard, Byzantion 11 [1956] 254; 171). Suchakis (Armen. Sahak, Jabal bi'n Bahram of the Arabic sources) was a byzantine, and later supported the revolt of Bardes Sclerus. Eleventh-century seal attests several strategies named Brachamis (George, Demetrius, Michael) as well as Kale Brachamis, wife of a strategist, and Elpidios, donor of Cyprus.

Philaretos Brachamis (Varzamuni), Romanos IV's strategies, doun and, and according to Anna Komnen (Anna, 2:64:1–81), domesticus, was—if we believe Michael I the Syran (Chronique, err. Cha- betz 5:1330–40) Armenian robber from the village of Shurzab, thus his identification as a Byz. general is questionable. After Romanos IV's blinding, Philaretos became independent ruler of Taros, Antioch, Edeessa, Melitene, and some other eastern centers. Greek, Syrian, and Armenian traditions all charge Philaretos with cruelty and greed: he allegedly confiscated the riches of Ani and distributed them among his supporters. After Nikhetos II's accession to the throne, Philaretos acknowledged his allegiance to the Byz. and was proclaimed komnatopites and domesticus ton scholion of the East; in 1083 he surrendered to the Turks. He disappeared thereafter from the scene, but an anonymous Syrian chronicle mentions the sons of Philaretos domesticus, "Christians" (i.e., Orthodox) who ruled over Marash and Belladon. (A.N. Trione, H.A.R. Gibb, JRAS [Jan. 1953] 734, the family is not known after the 11th C., except in 1171 and 1174, when there are reports of negotiations between Manuel I and the Armenians.

BRANAS (Boukhas, B. Boukhas, B. Boukhas, B. Boukhas, B. Boukhas), noble lineage, its name apparently of Slav origin (I. Dujve, Jezgub Biljajt 6 [1956] 58–59), although S. Lampre suggested it Arabian and Ph. Koukoules' Latin-Greek. In Serbia the name of Branas (Bro,