DABATENOS, or Dabatenos (Δαβάτενος, fem. Δαβατηνία), a family that flourished in the second half of the 11th C., possibly of Armenian origin. A certain Davatanos, dux of Edessa, fell in battle ca. 1061; his brother Levon held the same position in the 1070s. We do not know whether he is to be identified with Leo Dabatenos, a general under Romanos IV, and another Leo, governor of Mesembria in 1080. Another Dabatenos, under Alexios I, served as topotetes of Herakleia in Pontos and of Faphlagonia (1081); perhaps he was the same Dabatenos who more than 20 years later was dux of Trebizond. Even less certain is his identity with Michael Dabatenos, proemelosimos in 1094/5 (P. Gauzir, REB 29 [1971] 445). Several Dabatenos left seals with such titles as arbasos, proemelosimos, and kairopados. Soon after 1100 the family position declined, and the Dabatenos attested in the 13th and 14th C. were paroikoi, priests, or owners of small farms (PLP, nos. 5585–70).


DACIA, the territory north of the Lower and Middle Danube. It was conquered by Trajan and then abandoned by the Romans in the mid-3rd C. Aurelian, however, created the province of Dacia Ripensis on the south bank of the Danube between Moesia I and Moesia II. Its major cities were Ratiaria and Oescus. Panes of Pannonia fr.1 called Ratiaria a large and densely populated city. Military camps and forts, rather than cities, were typical of the province. Dacia Ripensis flourished in the mid-4th C., and the Romans even managed to recover some fortresses on the north bank of the Danube. Gothic foederati penetrated into Dacia, and some settlements probably belonging to them (e.g., a fortified village at Vit) have been excavated. This system of Germanic settlements continued after the battle of Adrianople (378), as in Suchavca, where the last Roman coins are of 408–23; probably thereafter the system of forts was demobilized by the Huns. The empire renewed the construction of strongholds north of the Danube at the end of the 5th C. and was able to maintain them through the end of the 6th, when Dacia was occupied by the AVARS and Slavs (O. Torpe in Z ČEFH 1974 71–81).

Dacia Mediterranea lay south of Dacia Ripensis and was probably created sometime later. Its capital was Serdica and its major cities were Naissus, Pautalia, and Remesiana. Dacia Mediterranea was more urban and more Greek than Dacia Ripensis and played a larger role in ecclesiastical development.


DACO-GETSANS, autochthonous population on both banks of the Lower Danube. Ancient authors considered them a single group, speaking a dialect of the Thracian language, but recent scholars distinguish three ethnic elements: Thracian, Illyrian, and Daco-Moesian (C. Pogliric in L'ethnogenèse des peuples balkaniques [Sofia 1971] 173f.). Despite romanization of the region, old Getic traditions, esp. old forms of ceramics, survived in SCYTHIA MINOR and in Moesia through the 6th C. (C. Scopani, Thracia 2 [1974] 151–34). From the 7th C. onward, the Slavs settled on the Danube, assimilating a substantial part of the autochthonous population, then the Bulgars and Pechenegs moved into the area. The ancient Daco-Getsans mingled with these peoples, even though some Daco-Getsans, esp. in mountainous regions, retained their latinate language and certain cultural traditions, eventually emerging as Vlachs.

The ethnic name Dakes reappears in the 10th–11th C. to designate Pechenegs: in the 11th–13th C. it was applied primarily to the Hungarians (Motravics, Byzant. mirtur. 2:116) and, in the 15th C., even to the Danes (E. Trapp, JbF 35 [1980] 301f.).
DAKTYLOS (from θεσπος, "finger"), the smallest Byz. unit of length, equal to 1/16 pouss [= 1.95 cm], also called monas (unit).

LIT. Schilbich, Meßzeiten 16.

DALKASSE, ANNA, mother of ALEXIOS I KOMNENOS; born ca. 1025, died 1 Nov. 1100 or 1102. Her father was Alexios Charon, her maternal grandfather Adrianus Dalkasenos (N. Adontu, Byzantion 10 [1955] 171-85). She married John, brother of Isaac I Komnenos, in 1040 or 1045; their children included Manuel, Maria, Isaac, Eudokia, Theodora, Alexis, Adrianus, and Nikephoros. After Isaac I's accession, Dalkasenos opposed the Doukas family, who had succeeded to the throne; she even disliked Alexios's marriage with Empress Maria (Daly 1971). During his campaigns (beginning in Aug. 1081), he granted her sweeping administrative powers (Pep, nos. 1053-58).

LIT. Daly, Kingship and Empire 85-97.

DAMATIA (Δαματία), Roman province on the eastern coast of Istria, one of the five main capitals of Dalmatia. After brief domination by Odoacer, and then by the Ostrogoths, ca. 538 Damatia became a Byz. provincial province, consisting of coastal cities and islands. At the close of the 8th cent., the powerful Counts of Croatia and the neighboring Dalmatian cities were tributary to Kotor. It prospered through maritime trade.

LIT. Hejmo, Z. Raphan, LMS 4:41-57; J. Jerche, Encomiostica historica in Dalmatia (Venice 1978); N. Klein, Proctor Hora in novo orbe dux (Zagreb 1971); Jerke, Proctor Hora in novo orbe dux (Zagreb 1971); L. Steinbruck, Die dalmatinischen Staate in der 11. bis 15. Jahrhundert (Cologne-Vienna 1984).

DALTHIC DOLLY. Neither a damhs nor belonging to Charlemagne, the so-called Dalmatic of Charlemagne, a piece of silk dated ca. mid-14th C., is a patronal sarcophagus, presumably from Constantinople; documented in Vatican inventories from 1490, it is currently in the Treasury of St. Peter's. The association with Charlemagne is purely legendary. The dark blue silk sash is decorated with an extensive gold-embroidered figural scene on the theme of Salvation. The complex iconography begins with the Transfiguration on the back of the garment; continues with the Communion of the Apostles (see LONG'S SPUR) on the shoulders, and ends in the PAROUSIA; the Second Coming of Christ on the front. Embroidered inscriptions include Matthew 28:26-27, John 11:25, and Matthew 5:53-54.

LIT. G. Miller, La Dalmatia del Vaticano (Pisa 1943). E. Pflüger, Texte und Bilder (Bochum 1976) 265-425, figs. 5-7, n. 10.

DAMATO MONASTERY, an important early monastery, evidenced the first to be constructed in Constantinople. Dalmatia (Δαλματία, Δαλματέων) was founded in 582 by the Syrian saint Isaac outside the Constantinian walls in the eastern part of the Pammakaristos quarter. After Isaac's death ca. 606, he was succeeded as superior by his disciple Dalmatios (a former officer of the imperial guard) (died 638), after whom the monastery was named. In the 7th C. Dalmatia was a bastion of Orthodoxy, and its superior was given the title of ARCHIMANDRITE OF EXARCH, supervisor of the other monasteries of the capital. Beginning in the late 7th C., the monastery was frequently used as a place of confinement for political prisoners, such as the deposed emperors Justian II, Leo II, and Philippikos. During the Iconoclastic controversy, the Dalmatian monastery was persecuted because of its fervent support of images and even closed for a time. In the middle of the 9th C. the vita (unpublished) of Hilarius (died 843), a superior of Dal- mat and iconodule confessor, was written by a certain Sabas (BHG 2177, 2177b). In the late 11th C. Dalmatia was transformed into a monastery of the Patriarchate; in 1182, Maria, widow of Manuel I Komnenos, was confined there. Thereafter the monastery disappeared from the sources.


DAMAGE BY QUADRUPEDS. Roman law regulated wrongful damage to property by the LEX AQUILAE, which deals primarily with the killing of another person's slave or animal and with damage by the burning, breaking, or destruction of another's property. To these two categories Byz. law added the specific case of prado (praedae). The word is derived from Latin prada (meaning "booby," and metaphorically "gain") and was used in late Roman texts in its original sense of "booby" (e.g., John Moschos, PG 87:994b). The Farmer's Law, however, tends to this term a new legal sense, that of damage by quadrupeds, and punishes the punishments and compensations due on...
both sides when an animal wandered onto a neigh-
bor's land and causes damage or is injured (pax- 
15. 53–58). Some of these norms were ac-
cepted in (Italian?) provincial law. Where this "or-
iginal and practical rule of arbitration" (Simon, 
infra) first arose is unclear. It could be a borrowing 
from neighboring countries—it exists in the Lom-
bard Edictum Rothari and in its Greek translation 
(MGH Leges 4:273)—or a local Byz. development 
due to similar rural conditions.


A.K.

**DAMASCUS CHRONICLE. SEE IRN AL-QALAN-
ISI.**

**DAMASKENOS, PETER,** monk and ascetic writer, II. ca. 1157–1217. His major works, of the type of the 
Philolaria, were entitled "Admonition [Hypomn-
emata] addressed to his own soul" and "Sayings in 
alphabetical order." They are based on tradition (the 
latest author cited is the 10th-c. Symeon 
Metaphrastes) and treat primarily the problem of 
salvation. Although Damaskenos's world view is 
optimistic and he argues that the way of salva-
tion is open to lay persons (bioukos), he ascribes 
the highest esteem to solitary (hesychastic) monks. 
The ideal way of salvation is neither social nor 
that achieved in a monastic community, but indi-
vidual. The first stage of this path is the purifi-
cation of body and soul, in which reading forms 
an important element; the second stage, called 
theoria or gnosis, is reached not only through med-
itation but through divine grace: beginning with 
the enunciation of his passion, the soul soars up to 
the contemplation of God in his attri-
butes. Damaskenos was very popular in both 
Byz. and Russia.

Ware, trs. [London-Boston 1984].
19. J. Goodhart, "Un autore spedito bizantino del XII se-

A.K.

**DAMASKOS (Δαμασκός),** or Damaskos Di-
dochos, last scholar of the Academy of Athens; 
born Damascus ca. 406; died after 438. Damas-
kos both studied and taught rhetoric at Alexan-
dria, also studying Plato at Ammonios. Moving 
to Athens, he studied several subjects, including 
mathematics, under Marinus. He eventually headed 
the Neoplatonist school. Sometime after Justin-
ian's closing of the Academy in 529, he emigrated 
with six fellow traveling philosophers to the 
Persian court. Soon disillusioned, they returned to

**DANAE.** In Greek mythology, daughter of the 
Argive king Acrisius. She was seduced by her 
father in a chamber and there conceived a child 
by Zeus, who visited her in a shower of gold. The 
image was used in Byz. literature in its direct 
form, for example, as a simile for a person im-
prisoned and chained, "like Danai as Acrisius of 
old" (Nik.Clon. 564). More important, the myth 
of Danai has an impact on the creation of Christ-
ian legends about noble girls seduced by their
DANIEL, DANIEL, Old Testament prophet. Daniel figured in the liturgy and popular piety as a prophet, a just man, and a providentially rescued saint. His vision (ch 2 and esp. ch 7) decisively marked Byz. chronology and thus the popular view of history (G. Podskalsky, Byzantinische Reichs- schatzkunde [Munich 1957] 57-61; O. Meinardus, DCH 3 [1966] 354-56). The Sepoytul contains three main passages that are not in the original Hebrew and Aramaic of the Book of Daniel: the Prayer of Azarias and the Song of the Three Hebrews (after Dan 3:31); a second trial in the Lions' Den, called Bel and the Dragon (as the end of Dan 14); and Susanna and the Elders (as Dan 13); in the Greek text of Theodotion it proceeds ch 11.)
DANIEL THE STYLIOTE, saint; born in village of Merathia near Samothraca 405, died near Constantinople 13 Dec. 495. At age 12 he entered a monastery. After visiting Syria the Styliote the Elder, Daniel set off for Constantinople and in 480 mounted a pillar in Arabolous on the Bosporos. His anonymous Life is preserved in two versions: De telehave (infra, xxxiii) regards it as a contemporary work; Beck (Kirche 410) dates it ca. 600. The hagiographer presents Daniel as a legitimate heir of Symeon—he received Symeon's leather tunic after the styliote's death. The hagiographer also stresses Daniel's political role: for example, he acted as mediator between Emp. Leo I and Gubaees, king of Lazica; he descended from him to Byzantium to resolve the conflict between Patriarchs Anastasios and Basilios. The power of this syl- 


2. Origen, in his fourth homily on Ezekiel (3:13–99–704), led the church fathers in distinguishing three types of just man, represented by Noah, Daniel, and Job (H. de Lubac, Esquisse médiévale, vol. 1, 2 [Paris 1959–61] 571–74). Daniel in the Lions’ Den (Dan 6) and the Three Hebrews were types of the Resurrection, according to, for example, Origen (Contra Celsum 7:57). During Daniel’s second sojourn in a lions’ den, Habakkuk brought him bread, which Hippolytus and others interpreted as a eucharistic prefiguration. The Commemoration of the animals prayer refers to the rescue narratives of the Book of Daniel—Daniel in the Lions’ Den, the Three Hebrews, and the Elders. The Life of Daniel the Styliote, which was named after Daniel, alludes to him frequently and refers to Nebuchadnezzar (ch.68), Susania (ch.71), and the Three Hebrews (ch.89).

3. Daniel’s relics and tomb, preserved at the church of St. Romano in Constantinople, were visited by pilgrims. With the Twelfth Century, the emperors of the Byzantine Empire, beginning with the Hæcridem. A number of changes of Daniel are found, particularly with the theologians. But the writings of the early fathers are: 2. The Synod of Constantinople 381, and the Synod of Ephesus 431, and the Synod of Chalcedon 451, and the Synod of the Quinisext 519, and the Synod of the Holy Spirit 553, and the Synod of the Holy Spirit 553. These councils, together with the earlier ones, are preserved in the Codex of the Monastery of the Holy Savior (in the Bibliotheca hagiographica 1, 325–326). It seems that the early fathers and ecclesiastics, who paid homage to Daniel as the founder of the monastic life, have preserved his life in the monastery of the Holy Savior. The Life of Daniel the Styliote was composed by his disciple, Symeon Metaphrastes, who wrote the Life of Daniel the Styliote.

4. Representation in Art. Portraits of Daniel show him as a scholar standing near a tree or a palm, or a pillar, or a column, or a pool. He is shown with a book in his hand, or with a sword, or with a shield. In some cases, he is depicted as a martyr, with his head cut off, or with his hands bound. In other cases, he is depicted as a king, with a crown on his head, or with a scepter in his hand. Daniel is also depicted as a shepherd, with a staff in his hand, or with a sheep on his shoulder. In some cases, he is depicted as a saint, with a white garment, or with a purple robe. In some cases, he is depicted as a bishop, with a mitre on his head, or with a crosier in his hand. Daniel is also depicted as a king, with a crown on his head, or with a scepter in his hand. In some cases, he is depicted as a saint, with a white garment, or with a purple robe. In some cases, he is depicted as a bishop, with a mitre on his head, or with a crosier in his hand.

5. Representation in Art. Daniel was a saint who was revered in both the East and the West. He was depicted as a monk, with a staff in his hand, and with a book in his hand. He was also depicted as a bishop, with a mitre on his head, and with a crosier in his hand. Daniel is also depicted as a king, with a crown on his head, and with a scepter in his hand. In some cases, he is depicted as a saint, with a white garment, or with a purple robe. In some cases, he is depicted as a bishop, with a mitre on his head, or with a crosier in his hand.
Tabor; and he describes at length the joint celebration of the feast of the Holy Light at Easter (probably 1107), comprising in all essentials the 1101 account by Fulcher of Chartres.


DANİŞMENDİS (Turşaydın), a Turkomán dynasty that ruled over Capadocia, the Ibran valley, and the regions of Seβia and Melitene. Its founder, Emir Danışmend, appeared after 1085 during a period of anarchy in Muslim Asia Minor. He later fought against the soldiers of the First Crusade: in 1100, near Melitene, he captured one of its most prestigious leaders, Bohémed, whom he imprisoned in Neokasalê. Emir Danışmend is the hero of a Turkish epic poem combining history and legend, the Danışmendâname. He was succeeded by his son, who was succeeded by his son; and the Danışmendâname details his life and his son's life. The Danışmendâname is the most important source for the history of the Danışmend dynasty in this period.

DANUBE (Dunav), ancient Istrum, the most important river of central and southeastern Europe. The name Danubius/Danuvius was being used already in late antiquity (Julian, pseudo-Kaisarios, Stephen of Byzantium), but it did not totally replace the classical Istros. The Danube rises in the Black Forest of Germany and enters into the Black Sea, forming a huge delta. Some of its right-bank tributaries (Sava, Drina, and Morava) connected by water routes with the Danube. The river is divided into three equal sections: the upper (down to Vienna), middle (to the Iron Gate, near Orsova, Rumania), and lower reaches. The Romans made the Danube their frontier and established the following provinces in its territory: Raetia, Noricum, Pannonia, Moesia I and II, Dacia was to the north. They built a fortified line, many forts, and cities (e.g., Sirmium, Sinusium, Decumana, Singidunum). In the 4th century, the empire was divided into two parts: the Danubian frontier in its middle and lower reaches, and by 468 the Avars and Slavs destroyed what was left of the line. The Sclavnfinity began to emerge: the "Seven Tribes" settled along both banks of the Lower Danube and by 680 the whole of Moesia was under Bulgarian control. Byz. reconquered the south bank of the Danube between 971 and 1018 and retained it in the 11th-12th C, establishing the theme of Sirmium and Parentrikon. Byz. sought to protect the area from raids of the Pechenegs, Uzes, and Cumans and competed with Hungary in the 11th C. for the region of Zemun and Braničev.

The Danube was an important mercantile route but, being on the Byz. frontier, did not much influence its internal development. Protected by a fleet and a system of forresses, it created a serious obstacle for invaders; but the nomads of the steppe learned to cross it—often ice—in rare winters when the Danube froze, or swimming behind their horses, or in small boats.


DAPHNE, see Antiocu.

DAPHNÉ (Δαφνέ), Daphne, located approximately 10 km west of Athens, the site of a celebrated sanctuary dedicated to the Mother of God and best known for the mosaics of its cathedral. Sculptural remains led Millet (infra) to suggest that an earlier church was on the site dated from the reign of Justinian I. There is no textual support for this suggestion, however: Daphne is not named among the more than 100 monasteries whose representatives attended the Second Council of Nicaea in 787 (Mansi 13:525-56). The dates of construction and decoration of the present church, laid out as a Greek cross and octagon (see church plan types), are unknown, although the mosaics are generally held to be of the late 11th C. The monastery was certainly in existence in 1148 when Danysius, "monk and priest of the monastery of Daphni," attached his name to the typikon of a monastery serving Hosios Loukas. Several 19th C. buildings of a type resembling Paikia (Laurent, Corpus 5, 2, no. 1255), have been attributed to the 11th-12th C. Daphni is briefly mentioned in the 12th C. vita of Meliton the Younger (ed. Vasilievskij, 55-317).

Although it is sometimes assumed to be an imperial foundation, the construction of the church could not have been later, much damaged frescoes of emperors in its narthex. Cistercian monks settled at Daphni between 1207 and 1221, building an octagonal church and a small cloister on the south side. It remained in Latin hands until the Ottoman occupation of Attica in 1458. Apparently abandoned in the 18th C., the monastery was partially restored after World War II (E. Sikkas, DIF/AF 1 [1962-63] 1-47).

The mosaics of Daphni, some employing silver reserve and set against a background of gold, are dominated by a Panokastron in the dome, more fierce in a restoration of 1884-92, and prophets in the drum. The four Great Feast scenes in the squinches and others in panels on the walls concentrate on the life of Christ. Despite the church's dedication, the only Mariological picture in the nave is the Birth of the Virgin in the northern arm of the cross and her Dormition over the west door. Other scenes from her life are found in the southern portion of the naves. Throughout, portraits of saints are far fewer than at Hosios Loukas. The style of the mosaics, often described as having a "classical" or "antique" aspect, is unparalleled in works later than the Neo-Byzantine style of Basil II. Their serene monumentality is due in part to balanced composition, in part to skillful framing within ornamental arches on the walls or, as in the squinches, their setting above a finely cut marble cornice.

C. B. Millâner, Le monastère de Daphni (Paris 1890). D. Musti, "Greek Motifs in Monumental Painting of Greece, 587
DAPHNOPATES, THEODORE

during the Eleventh and Twelfth Centuries," DOP 54-55 (1958-1959) 355-374. \(\text{Jasz. Etudes d'histoire de la III e et IVe dynasties.} 1957.\)
\(\text{A.C.}\)

DAPHNOPATES, THEODORE, high-ranking official and writer, died after 961. Prokopios, 
patrlkios, and magistros (according to the headings of his works), Daphnopates (Δαφνοπατης) played a very important role at the court of Romanus II; he probably lost influence under Constantine VII, but Romanus II briefly appointed him to the post of eparch of Constantinople. The correspondence of Daphnopates sometimes has an official character and sheds light on Byzantine and domestic politics (including the enfrontrment of Patriarch Theophylaktos and relations with Synaxarion of Bulgaria). The letters deal also with Armenian affairs. Daphnopates apparently knew Armenian. The correspondence treats theological questions as well, and two letters are dedicated to the interpretation of a dream of Romanus II. Daphnopates wrote homilies, one of which describes the miracles worked in Antioch by a holy relic (the hand of John the Baptist), its theft from Antioch and transfer to Constantinople. He also composed several hagiographical works (on St. George, Theophanes the Confessor, Theodore of Stoudion) and a collection of excerpts from John Chrysostom's sermons arranged historically, a work typical of 10th-c. encyclopedias. Skylitzes describes Daphnopates as a historian, and some scholars have suggested that he wrote the last section of the chronicle of Theophanes Continuatus. I. Dujev (DOP 32 (1978) 241f) considers Daphnopates as the most probable author of an anonymous passage on the Bulgarian Slavonic treatise.


DARAS (Δαρας, also called Anastasopolis, now Ozyrk in Turkey), city built by Anastasius I in 505-507 as a military stronghold on the Byz.-Persian frontier, a rare example in this period in the history of the region. The gate of the new city was dedicated to the emperor and was surrounded by a wall 12 km long. For the fortifications of the city, see I. Darnovts, "Les fortifications de la ville de Daras," BSA 21 (1976) 123-146. For the history of the city, see I. Darnovts, "Les fortifications de la ville de Daras," BSA 21 (1976) 123-146.

DAVID (Δαβίδ), the greatest king of Israel, according to the Bible. David was venerated in Byz. as the author of the Psalms and creator of Christian music and poetry. He was also treated as a prefiguration of Christ: his light with Goliah symbolizes Christ's victory over Satan, his function as shepherd presages Christ's role as shepherd of souls, etc. The ambivalence of the biblical David—his vices and humility when set against his heroic exploits—appealed to Byzantine, particularly Cenacle, because of his piety for his sins (infidelity, the murder of Abba mic). This theme was frequently discussed. David became an esp. popular figure in political rhetoric of the 11th c. when Manuel I and Andronikos I were compared to him. Michael Chronates (1215-9-24) specifically compares Isaac II to icons of David.

Representation in Art. David normally appears in imperial garb; when this regalia changed, that of David did not. In monumental painting it is found among the rulers or with Solomon in the Last Judgment. In Psalms illustration David is holding the sword, inspired by God, or leading musicians. Illustrating the events of 1 Sam. 16, he occurs in many narrative situations, such as the anointing by Samuel, and David and Goliath; both scenes occur also on the Daphni Plates. In the Paris Psalter and elsewhere, David the shepherd and musician appears as Orpheus, inspired by the personification of Melodia. This composition passed into secular art, serving as the centerpiece of a 12th-c. silver bowl with a representation of Digna Ariadne and Eustathius (Darviche, Svetlana abbas). In a 12th-c. ivory diptych, David and St. John the Baptist (Master of Icon of St. John the Baptist) are depicted in a similar manner.


DAVID, SYMEON, AND GEORGE OF MYTILENE, three iconodule brothers from Lesbos: saints, feastday 1 Feb. Born to a family possessing a modest amount of property, they lived as hermits and monks on Lesbos; George was elected bishop of Mytilene. Only Symeon is said to have been exiled to the Aegean island of Lassous, whence he set off for Constantinople, fleeing Arab attacks; he stood on a column near Pegai on the Black Sea. On the basis of their Life, van den Geyn (infra 2140) constructs this chronology of the brothers: David, 716-835; Symeon, 724-845; George, 724-844. Halkin (infra 408) questions the authenticity of the Life, which contains serious chronological contradictions. On the evidence of a 10th-c. Life of George, Patra, 254 (MS 74 1542), Halkin calculated that George was born ca. 756, became bishop in 804, and died on 4 Apr. 815. A. Poultomades opposed to distinguishing the different icons of Mytilene. The Life of the three brothers seems to have been written after Petronas's victory over the Arabs in 804 and before the annexation of Bardas (964), to whom George prophesied a happy future (ed. van den Geyn, p. 252-230).—Anti-Ikonolasticism in its tendency, the Life eulogizes the emperor Theophilos and reveals a good knowledge of his circle; it provides a vivid, contemporary account of the restoration of images (H. Grégoire, Byzantion 8 (1979) 187-203). The collective hero of the Life is a pious family: the "pure virgin" Hilaria, sister of David, Symeon, and George, is also praised, as well as their uncle, the brothers were buried in a common "family" tomb.


DAVID I (David IV) THE RESTORER, BAGRATID king of Iberia (1089-1122), who gained the recognition of Byzantium (1085). He restored the power of the Georgian crown over the rebellious native dynasty with the help of mercenary recruits recruited from among the northern Caucasian Kipchak tribes. He reunited the principalities of Aragvi, K'abeti, and Kur'ib into a single kingdom, with Tbilisi, which he had retook from the Muslims in 1122, as its capital. His military victories, together with his foundation of cultural and intellectual centers such as the monasteries of Gelati, laid the foundation for Georgian power which, in the second half of the 12th c., reached into Armenia and Azerbaijan.


DAVID KOMENOS (sometimes called David I Komnenos), ruler of Paphlogonia (ca.1204-1219), monarchic name, David; died Sinope 15 Dec. 1212. Younger brother of Alexios I Komnenos of Trebizond, David helped conquer Trebizond, then in late 1204, pushed west with Georgian and other
David of Thessalonike, saint; born Mesopotamia ca.450, died ca.540 on a boat en route to Thessalonike; feastday 26 June. He went as a boy to Thessalonike from the east, became a priest, lived (for three years) in an almond tree near a church, and later inhabited a cell. Aristeides, archbishop of Thessalonike, sent David to Constantinople to request the transfer of the eparch's residence from Sirmium (enangered by Avar invasions) to Thessalonike. David, an Abrahamic hermit with hair down to his loins, was respectfully received by Empress Theodora and then by Justinian I, in whose presence David worked a miracle—he held hot charcoal embers without burning his hands. He died after his successful mission. According to John Moschos, a certain Palladios in Alexandria related how David dwelt in a cell outside the walls of Thessalonike and how soldiers observed a miraculous fire pouring out of his cell windows. David's anonymous Life, written in Thessalonike ca.720, contains a surprising echo of Thodora. David's exploits were praised by Joseph the Hymnodographer, Makarios Makres, and others.

Representation in Art. The saint is depicted as a hermit with a long beard that sometimes reaches his feet, for example, in a relief of ca.900 (A. Xyngopoulos, Mahdonuk 2 [1941-42] 135-60; in the parkkleis at Chorion Monastery) and in a nest atop an almond tree whose branches substitute for the capital of a stylium column. The church of Hosios Loukas in Thessalonike was dedicated to him.

David of Thessalonike, Plate depicting David and Goliah; silver, early 7th C. Metropolitan Museum of Art, New York.

IAN MUSEUMS. Part of the Second Cyprus Treasure, the plates, made of solid silver chased from the front, all have silver stamps dated to the period 623-629/30 and bear witness, therefore, to high standards of metalworking in the early 7th C. Of three graduated sizes, these dishes were intended as display plates; the biblical scenes, which include David's combat with Goliah, have been interpreted as commemorating the war Heraclius waged with the Sassanians Persians, which ended in 628, thereby narrowing the date of the plates to 629/30. A plate from another possible David series, found in Russia (Age of Sviat, fig.61), suggests that several sets may have been made for imperial distribution as largito dishes.

DAY (qahipa). The Byz. followed Roman usage in dividing the day (columbarium) into two (10) and day (lomena), each being further divided into 12 hours. Each new day began at midnight and each day at sunrise. A seven-day week prevailed throughout the Byz. world, although this was not a natural division of time. The Hebrew tradition of seven days conuding with the Sabbath, adopted by Christianity, gradually permeated the Roman world at a time when the seven-day week had become normal, with each day possessing its own mystical and liturgical significance. Wednesday was the day Christ was betrayed and Friday the day he was crucified became special last Fast. The first day of the week, the day of the Resurrection (Mk 16:2), was known as the Lord's day (Kyriake, Lat. dies dominicae) while the Sabbath (Sabbatum) was always held in respect. In place of pagan Roman usage, where the days were named after planets, the Byz. followed the strictly Christian tradition in naming the days Kyriake (Sunday), Deuera (lit. "second day"), Monday, Tria (lit. "third day"), Tuesday, Tetartē (lit. "fourth day"), Wednesday, Pentele (lit."fifth day"), Thursday, Paraskeve (lit. "preparation," Friday), and Sabbathon (Saturday). In the Cotton Genesis MS (M.Thb.A1verny, CakArch 9 [1975] 271-300) the days of Creation are personified as young women with wreaths on
their heads, on the model of the Hours represented in floor mosaics at Antioch and elsewhere. Personified days played a part in the iconography of the seasons.

111. Grumel. Chroniques 16th.

B.C. A.C.

DARY ANBAHADRA. See SYMON, MONASTERY OF SAINT.

DAIMZON (Δαϊμζων), a site in Pontos, probably at the modern village of Dazmana (see P. Witte, Byzantium 10 [1955] 55) above the Iris River, east of Amasia, at the edge of an extensive plain. Although first mentioned in 375, Dazimlon only became important in the wars between Byz. and the Arabs. In those years, the neighboring plain, an imperial estate in the late 6th C., formed an APLEXON where the troops of the ARMAKATON joined the emperor on eastern campaigns. In 898 Dazimlon was the site of a major battle between RHEOPHILUS and the Arabs led by Asfan. In spite of initial Byz, success, the Arabs won a major victory that enabled them to capture ANKYTA and eventually AMORION. The Byz. forces took refuge in Amasia; news of the defeat at Dazimlon provoked a riot in Constantinople. Reckons of the site have not been reported. Dazimlon has alternatively been identified with Tokat, whose jagged peak bears a fortress, some of which is Byz.


C.F: A.K.

DEACONOS (διακόνος, "attendant, servavit"), a specific office in the Byz. church. A deacon’s duties both in the primitive and the post-5th-C. period were distinctly ministerial. He assisted at baptism (see also DEACONOS), served at the celebration and distribution of the Eucharist (which, however, only priest or bishop could perform), supervised the charities dispensed by the church, managed the diocese’s properties and finances, and acted as the bishop’s secretary (cf. Council of Laodicea, canons 21, 23, 25). The latter duty normally fell to the archdeacon, a title which first emerged in the 5th C. Despite his wide authority as the bishop’s chief assistant, the deacon was subordinate to both priest and bishop. He was, as such, the lowest in rank among the three major orders of the clergy. Concl. legislation emphasized the inferiority of the office and even forbade the deacon to sit among the priests (NIGEIA, canon 18). This was later extended for a deacon representing his bishop at a council (Council in TRULLO, canon 7).

From the 11th C. the deacons of Hagia Sophia at Constantinople, esp. those who were members of the ENDOXOLO SYNODO, managed to acquire and wield considerable power and influence within the patriarchate (V. Tzifogoiu, BZ 64 [1964] 35-56). Under EMP. HERAKLEIOS the number of deacons at Hagia Sophia was fixed at 150 (Reg. 1, no. 185), although by the late 12th C. their number had probably dwindled to about 60 (P. Wirth, BZ 2 [1907] 380-84).

Canonically, the deacon was ordained to a specific diocese or church at age 25 or above (TRULLO, canon 14). Marriage was permitted, but before ordination. The deacon’s characteristic vestments were the ORATION and STICHARION. (See also SCHIADEON.)


A.F.

DEACONES (διακόνοι, "servavit"). The feminine form of the term deacon, dates from the 4th C. (NIGEIA, canon 18). Her chief ministerial function was to assist at the baptism of women, which, for reasons of decency, could not be performed exclusively by the male clergy. Usually she assisted in the baptism of neighbors; the gifts desired by the deacon, the characterization of their geographical situation and their customs; the children that took place in the "empire of the Romans." MORAVIA (1911) 299 (tried to demonstrate that the work conforms to the plan despite occasional repetitions, contradictions, and errors; on the contrary, Lemerle (Humano 320) emphasized the book’s incoherence and heterogeneity. De administrando impero has two levels, projecting informative sections taken from archival documents and didactic indoctrinations concerning methods of diplomacy; accordingly, one must distinguish between the date of compilation (probably the 950s) and the date of texts included. Some materials are of signal importance (e.g., ch. 9 describing the "way from the Vangyandens to the Greeks"). Some are definitely on unclear legends, but as a whole De administrando impero is a unique source for the history of the Caucasus, the north shores of the Black Sea (Rus’, Pechenegs, Hungarians, Khazars), and the Serbians and Croa-


A.F.

DE ACTIONIBUS, an anonymous treatise on acts in civil lawsuits. The work has the practical aim of enabling potential plaintiffs to give the correct name to their action. Its original version derives probably from the legal literature connected with the Justinianic antecedents, since its association with the 5th-6th-C. theory of civil procedure (libel suits) is evident. The treatise is still copied and supplemented in MSS of the 11th and later centuries, although the procedural act (actio actionis) appropriate to it cannot be provided for that period.


U.S.

DE ADMINISTRANDO IMPERO, conventional and incorrect title of a book compiled by CONSTANTINE VII or under his supervision and dedicated to his son Romanus II. The plan, according to the preface, consisted of four points: the relationship of the "nation" (ethnos) with the Romanos and the means of using this influence to defend and subdue dangerous neighbors; the gifts desired by the ethnos; the characterization of their geographical situation and their customs; the children that took place in the "empire of the Romans." MORAVIA (1911) 299 (tried to demonstrate that the work conforms to the plan despite occasional repetitions, contradictions, and errors; on the contrary, Lemerle (Humano 320) emphasized the book’s incoherence and heterogeneity. De administrando impero has two levels, projecting informative sections taken from archival documents and didactic indoctrinations concerning methods of diplomacy; accordingly, one must distinguish between the date of compilation (probably the 950s) and the date of texts included. Some materials are of signal importance (e.g., ch. 9 describing the "way from the Vangyandens to the Greeks"). Some are definitely on unclear legends, but as a whole De administrando impero is a unique source for the history of the Caucasus, the north shores of the Black Sea (Rus’, Pechenegs, Hungarians, Khazars), and the Serbians and Croa-


A.A.

DEATH (Morta). There was no fixed Byz. terminology for death; it was variously designated as a separation, passing away, the end of life, return, repose, payment of the common debt, and other formulations. The Byz. view of death, derived from Greco-Roman philosophy, is that it is the separation of the soul from the body; this separation was construed as temporary since eventually the soul would be reunited with its body. Death occurs through the commandment of God and is brought about by an angel sent for that purpose. There were divergent views, however, as to whether the hour of death was predetermined by God, or whether it was determined by the will of the day of their demise. The soul (naked and without gender) is usually envisaged as leaving the human body through the mouth in order to begin a 40-day journey in the company of the angel. In its ascent to heaven it must pass through the telonias or tollhouses, of the demons (cf. vita of BASIL THE YOUNG), which charge for the use of these passages. It has the opportunity to see both paradise and HELL, and is then brought to a place of rest until the Day of Last Judgment. Doctrine concerning the culture of the soul and reincarnation were totally rejected. Both Neoplatonic philosophy and Christianity saw death as a liberation from captivity, and yet the greater stress on the posthumous aspect of birth to a new life. For this reason, such theo- logians as Basil the Great (PG 31:848A) and John Chrysostom criticized loud and excessive mourn- ing over the dead. There was even objection in some radical monastic circles to a special burial (PG 63:105C).

The titles of the funeral liturgy and certain representations of the hereafter, which derive from
custums and beliefs antedating Christianity, were transformed by Christianity in a specific way. The ancient beliefs in a journey taken by the soul after death, in the need to provide ephedion (victuals) for the journey (G. Grabka, Traditio 9 [1953] 1–43), and in a ship and escort of souls, were taken over by the church fathers but filled with new content. Angels took over the role of the psyche-pumpis, the church became the ship of souls, while the ephedion was seen above all as the Eucharist received before death, though we find it occasionally given a wider meaning so that it includes faith, baptism, or the monastic life. That the Eucharist could sometimes be understood almost superstitiously as a kind of dowry for the hereafter is shown in the recommendation that eventually resulted in the repeated reception of the Eucharist on the day of death in the hope that one would die with the Host in one's mouth (PG 29.CCCXC, BC). According to Chrysostom, the reception of communion (as an unraveled means of nourishment) on one's deathbed ensured the escort of angels (rather than demons), while at the Second Coming (Parousia) the righteous entered directly into the dominion of God (PG 61: 394–94). Numerous Byz. adopted the monastic habit on their deathbed in greater hopes of salvation.

Another custom, that of koliba, is derived from the pagan tradition of a (private) funeral meal conducted by relatives at the tomb of the deceased. It was unanimously opposed by the church in the West as a pagan superstition, and the practice practiced in the Byz. church. Koliba were distributed and liturgical prayers were said for the dead particularly on the 3rd, 7th (or 9th), and 40th (or 40th) day after death (G. Dagron in Temps chrétien 419–30); the prayers were seen as accompanying the soul of the deceased on its journey. These dates were believed to represent important stations on the soul's journey either to the final vision of or banishment from God. The deceased were also commemorated on the anniversaries of their death and on the Saturday before Meatfare Sunday (as Sabbatum sepulchri). The Byz. believed that the fate of the soul could be influenced through the prayers and intercessions of the living and made generous donations to churches and monasteries in order to ensure the proper commemoration of deceased relatives.

The contemplation of death (morte lumen), taking place in Steinacher, found another particular strain of resonant rebirth in the monastic milieu. Church fathers illustrated the frailty of human life by referring to the once-famous Alexander the Great whose grave was unmarked. The innumerable graves of the martyrs were everywhere held in the highest honor. Monks desired to know what their brethren saw and experienced in the hour of death; they even contrived to consult the bones of the dead over their fate in the hereafter in order to learn the effectiveness of their intercession; even resurrection of the dead by the saintly desert fathers was reported (PG 54:244B–244A). A death of a saint is often connected with the vision of light, and the effusion of a clearly perceptible fragrance. Conversely, death itself generally brings one near the realm of the "black one" (Ethiopian) = death, and is connected with the symbol of the sword (and on icons with the cup of poison). The pre-Constantinian church gave the highest value to martyrs as a baptism of blood, an imitation of the Lamb of God, and birth into heaven. The martyrs, therefore, as those who had been redeemed, continued to intercede for the living.

Hagiology uniformly stresses the severity with which the dying saint faced death, because of his belief that death meant freedom from the bonds of the body and union with the divine. The prescribed attitude in epitaphs and epigrams is quite different, however. Death is likened to the mythical Calchas, who cuts many's taste of life. Undying death is generally seen as unjust and as a blow to the family and friends of the departed.


DECANSSI. See Stefan Uroh IIIi Deanskii.

DE CEREMONIAIN, in full, De ceremoniis aulae Byzantinae, the modern title for a 10th-c. treatise of Constantine VII Porphyrogenetus that treats court ceremonial in the spirit of encyclopedism for the glorification of the emperor and his servants. Major and minor ceremonies are described in minute detail from the perspective of court officials who staged secular rituals. To interpret De ceremoniis requires knowledge of each section's origin because it compiles 8th-10th-c. records (see Table) that document Byz. government, diplomacy, prosopography, Constantinopolitan topography—esp. that of the Great Palace—and historical events. The complete MS (Leipzig, Univ. Lib. 28) is datable to the 10th C. (I. Kochow, Klio 38 [1938] 153–57). It is a less finished work than a dossier that contains instructions for ceremonies and descriptions of actual performances intended as raw material for the formator: that is, a collection of documents specific to form the prescriptive book 2, chapter 14 (G. Ostrogorsky, E. Stein, Byzantium 7 [1932] 185–225 and F. Dolger, BE 36 (1938) 145–57). It also includes a number of documents on subjects ranging from officials' salaries to military logistics.

The imperial family implied by book 1, chapter 1–9, fits a time frame of ca. 957–59, while datable references reveal revisions no earlier than Constantine's last years (bk. 1, ch. 28—after 27 Feb. 956; bk. 2, ch. 2—after 957). The text was certainly revised under Nikephoros II Phokas and book 1, chapter 97, may suggest a connection with Basil the Notitus.

Constantine states that book 1 derives from records. Chapters 1–89 offer frankly homogenous prescriptive material on holy-day processions to Constantinopolitan sanctuaries (1–37) and secular ceremonies (38–89), such as coronations, marriages, funerals, officials' promotions, and circus celebrations. Chapters 89–95 are untressed excerpts from Peter Patrokins, including verbata
### Chronological Synopsis of the Sources of De ceremoniis

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<th>Date</th>
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<td>Late 7th, early 8th C.</td>
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<td>Chs. 69, 71–73</td>
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*protocols of accession from Leo I to Justian I (chs. 91–95, partly recorded in acclamations for Nikephoros II Phokas [bk.1, ch.63]). Constantinopolitan claim that book 2, possibly an afterthought, draws only on oral tradition holds generally for book 2, chapters 1–25, although even they contain historical records (see Table). The disparate documents of chapters 25–56 may have been physically associated with Constantinople’s own copy and transcribed as they were found at the end of the manuscript MS. They shed precious light on such matters as military mobilization (bk.2, chs. 44–453 against Crete and Italy (cf. G. Hussey, GRBS 17 [1976] 295–300), while a diplomatic style sheet (bk.2, chs. 453–48) illuminates the hierarchy of states (Dölger, Byzant 183–86; W. Ohmose, Byz 45 [1954] 320–32). The remaining chapters concern mostly officials’ precedence, fees, and payments (bk.2, chs. 49–50, 55; 56 concerns Balkans). The language of De ceremoniis provides valuable testimony on vernacular usage (G. Mavroclov, s CE 5, vol. 1 [Koventg 1999] 514–20) and governmental technical terms, esp. of Latin origin (partial list: A. Landi, Riforma 2 [1979] 901–22). A treatise, On Imperial Expeditions, incorrectly dubbed Appendix ad libro 1 (Reiske, infra 444–508), precedes De ceremoniis in the Leinpf MS. Constantinopolitan claim that it is largely on a lost work by Leo Kataklyas, magistros under Leo VI, and dedicated to his son. It details the logistics of an imperial campaign into Anatolia (G. Hussey, GRBS 16 [1975] 87–95; Hendy, Economy 304–15) and concludes with records of triumphs by Justian I, Theophilus, and Basil I.*


-M.M.C.
DECUS, a Roman aristocratic family that flourished under Tiberius the Great. Its connection with the earlier Roman family of the same name is unclear. Caecea Decius Albinus (PLRE 125–9), urban prefect of 420, probably a descendant of the Ceionii, may have been the founder of the Decius family. Caecea Decius Acinatus Albinus, urban prefect of 414, may be his son. The family is better known from the end of the 5th C., when Caecea Decius Maximus Basilius was consul (480), as were two of his brothers (484, 486). All four of Basilius’s sons attained consul rank: Albinus in 499 (presumably the first consul appointed by Theodosius), Averianus (501), Theodorus (502), and Importius (503). They formed, however, a house divided into two pairs of brothers, the first two supporting Pope Symmachus, the other two his rival Laurentius. Circa 519 Albinus was involved in religious discussions to end the schism between Rome and Constantinople, and 534 the referendarius Cyprian accused Albinus of having sent treacherous letters to Justin I. Borkhus attempted to defend Albinus, but they were both arrested. In 535, however, Theodosius sent Theodorus and Importius with Pope John I as ambassadors to Constantinople. Their relatives continued to serve as consuls until 534.

DECURIONES. See CURIALES.

DEEDS OF PURCHASE. See SALE.


DEER (σκύλος, παρειρίζω). Along with the gazelle and wild goat the deer was a popular object of hunting; miniatures depict scenes of dog or domesticated leopards in pursuit of deer. According to legend, Basso I was pursuing on horseback a huge stag that suddenly dragged the emperor from his saddle and carried him away on its antlers. Venison was recommended during cool seasons, but not in summer when it was considered poisonous. The horns of the deer were viewed as symbols of martial infidelity. Andromikos I reportedly exhibited the antlers of the deer he had hunted, ostensibly to show the size of the killed beasts but actually to mock the inhabitants of Constantinople for the adulation of their wives.

Christian legend described the hunt as fatal to the power of the serpent. Representation in Art. The image of the hart soagr entered Christian art partly because of Psalm 42:1: “As the hart panteth after the water brook, so pant my soul after thee, O God.” The thirsting soul was associated particularly with baptism, and the hart was widely used in 5th-C. basilica decoration, esp. floor mosaics. Constantinian is supposed to have given the Larenian baptistry in Rome seven 80-pound silver harts that spoiled water, and many other baptisteries had hart-shaped fountains or spigots. In Ravenna 5th-C. mosaics in the “Tomb” of Gallia Placidia show harts flanking streams and the Tree of Life.

DEESIS (Δεήσις, lit. “entreaty”), the word used since the 15th C. to identify as an image of intersection the Byz. composition of the Virgin Mary and John the Baptist standing on either side of Christ with their hands extended toward him. Byz. used the word deesis for this composition, but not for it exclusively; the Virgin Mary praying, or the Virgin or a donor presenting a petition were also called deesis. Intercession, moreover, was neither the exclusive nor the original...
DEFENSOR CIVITATIS, an official of the late Roman Empire who functioned as a semiprivate advocate of provincial citizens in relations with the central government. The origin of the office remains unclear. It is probable that in the first half of the 4th c. in the eastern provinces of the empire (Egypt, Arabia) there existed the so-called syndes or adelphs, who acted as advisers of the urban populus as conflicts with the administration; in the West the institution was introduced by Valentinian I in a law of 367 (for Herculion) as an element in the emperor’s anti-aristocratic policy (A. Hopfner, RHR 182 [1985] 255–357). The first defensores were chosen from the upper class of the local functionaries such as agents in Agera or governors, and some had senatorial rank. The importance of the defensores declined gradually, but Justinian attempted to return the office to its former significance. The functions of the defensores were vaguely defined; primarily he was to record all complaints and by so doing check the misgovernment of the local authorities. The defensor also had judicial authority in minor cases (Justinian I, Nov. 15.3.2.4). With the decline of the city in the 7th c. the office of defensor civilis fell into disuse.


DEHENES, village in northern Syria, in the mountains between Antioch and Chalkis ad Belum. The history of Dehenes, as revealed by the excavations, illustrates the region’s economic development. The village prospered in the 4th–6th c., when the enlargement of an olive press suggests flourishing olive cultivation. The buildings grew larger; the houses of nuclear families were transformed into the habitats of extended families. Construction techniques and planning improved—from an irregular to an orthogonal system. After the mid-6th c. the growth of Dehens stopped, even though corn finds indicate economic activity through the reign of Constans II and probably until 674. There are no signs of a catastrophic destruction, but slow decline led to the abandonment of the site ca 600. Incidental Byzantine coins of the 11th c. (down to Alexios I) testify to the Byz. penetration of northern Syria in that period.


DEKANOS (dekanos), originally a subaltern officer in the Roman army. From the 4th c. onward, the term designated palace magistrates, esp. those of the fiscal and judicial type. According to Kalikos’ vita of Hippocrates of Rhothynios (ed. Bartholb, ch. 41.13), there were mounted dekani. They served also as guardians of gates. John Lykos equates them with factors (hafarchai). In the Kleptologia of Philistos the dekani is a modest functionary under the protosarketi. According to the De ceremoniis, while accompanying the emperor on an expedition dekani were in charge of imperial papers (charta). The seals of dekani are few; the owner of one (Laurent, Corpus 2, no. 215, 11th c.) was proustaphurhas, praepoitus, and dekano. The term was applied as well to hermits in command of ten other monks, to subaltern patriarchal officials, and to ecclesiastical jurors whose function was to bury the dead. It was also used to render the Syriac diakon, a notable of modest rank (P. Devos, AB 64 [1994] 95). The term does not appear in pseudo-Kodinos, but patriarchal dekani are mentioned in later hierarchical lists, at the very bottom (Barroutzis, Ofilia 555.38).

In accord with the recent National Museum owed by dekani, figures labeled as such on works of art display considerable variety. On an early ivory of the emperor, the dekani is shown wearing a square nimbus, a blue mantle with pearl borders over a yellow chiton, and a red belt and shoes. In the Paris Chrysostomos (Paris, B.C. 72, fol. 27r) a dignitary standing at the emperor’s left is inscribed ho proutos kou dekano. He wears the red mantle decorated with golden ivy leaves of the sort seen at Sinai. He has a blue chiton and a red hat with black tassels.

L. Bury, Adm. Syon 9, Guillaud, Institutions 8–92; H.U. Instanu, LAG 1, 560–61; Weiszmann, Sinai Icon, nos. 14, 30, Spatharakis, Portraits, fig. 7, 131.

DEICTION. See Theories.

DEIPNOS. See Aristotle and Deipnus; Lord’s Supper.

DEIR ZAFARAN MONASTERY, the “Saffron Monastery,” also called Mar Hananiya, Monophysite monastic complex built ca. 530 northwest of Dara in Mesopotamia, 5 km east of Mardin in Turkey. Its early history is obscure, but Deir Zafaran should perhaps be identified with the monastery of Nataphia where Monophysite bishops sought refuge during the persecution of Justin I. The well-preserved triconch main church of Deir Zafaran displays a complete example of the early-6th-c. type of ornate architectural sculpture found in fragments at, for example, Ambi, Dara, and Serqosiyeh. Refounded in 535 by Mar Hananiya and again ca. 1142 after short periods of abandonment, from the 4th c. Deir Zafaran was the seat of the Jacobite Patriarch of Antioch. It formerly housed an important Syriac library, which contained a 6th-c. illuminated MS.


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DELM PHI (Δήλος), city in central Greece on the southern slope of Mt. Parnassus, site of the ancient sanctuary and oracle of Apollo; Delphi; civic status sometime before the 4th C. and enjoyed the attention of several 4th-c. emperors (C. Vain. BCH 86 (1962) 229-41). Constantinople 1 removed various monuments from Delphi, including the famous Tripod of Plataea, which was set up in the Hippodrome of Constantinople. The pagan cult apparently continued throughout the 4th C., and the Pythian Games were celebrated at least until 413 (Cod. Thod. XV 54). The city was probably abandoned in the 6th–7th C.; Delphi was apparently a bishopric, although perhaps only briefly, since only a single insculpture is attested. A notice of the late 8th or 9th C. mentions a bishopric of Delphi (Notitia CP, ch.3719). The late antique city of Delphi was probably located in an area west of the sanctuary, where the remains of a large three-sided basilica with figural mosaics were found. In the sanctuary itself only small columns of the 4th–6th C. have been securely identified (C. Daux, BCH 86 (1962) 900-121). Recent excavation in the gymnasion suggests, however, that there was a church in that area.


DELOS (Δήλος), small island in the Cyclades in the central Aegean Sea, formerly a chief place of the cult of Apollo. In late antiquity there was a substantial community on the island, largely dependent on trade. From the 7th C. the site was abandoned. The remains of several churches survive, including that of St. Kerykos south of the Agora (mid-6th C., with fragments of the altar) and another near the Asklepieion (perhaps late 7th C.). All of these are simple single-nave basilicas.


DEMETRIAS (Δημητριας), city in east central Greece, on the Parnassus Gulf, just southeast of modern Volos; the ancient city was of considerable importance because of its harbor. Prokopios (Building 4) names Demetrias among Thessalian polis allegedly referred to by Justian I, but ancient urban life may have already come to an end by the beginning of the 6th C. (P. Marzolf in Demetrias 3 [Bonn 1986] 243). Its territory was settled by the Slavic Belegier in the 7th–8th C. The city was placed either in the province of Thessaly (Hieron 642.2) or Thessaly (2.4.1, ed. Pertusi, 82), or Hellas (TheophCont 644.12). It was plundered by the Arabs in 801 and 902 and by the rebellious Bulgarians in 909. After 1040 Demetrias was granted to the emperor Euphrinios and Doukaina Komatara and in 1210 to Margaret, widow of Boniface of Montferrat. After 1240 Demetrias was supposedly a possession of Margaret Thessalonike, but in fact it was controlled by the family of the Melisseni. In the late 13th C. Demetrias was contested between Byz. and the Venetian.
DEMETRIOS (Δημήτριος), personal name. Common in antiquity, it became quite rare in the later Roman Empire (PLRE 1:1737; 2:353); not a single theologian of this name is known from that period, but a priest Demetrios was active in Carthage ca.393 (A. Mandonne, Prosopographie chrétienne du Bas-Empire, vol. 1 [Paris 1982] 271). St. Demetrios, the savior of Thessalonike in the 7th C., is an exceptional hero of this name in the hagiographical calendar (another Demetrios is said to have suffered under the Iconoclasts, the third was an obscure saint in Sicily). The name does not appear in Theophanes the Confessor. Skylitzes mentions St. Demetrios and three other Demetrios, one of whom was Bulgarian and another Georgian ("Abasian"). The name became popular in the later period and probably in the countryside; at any rate, in the acts of Lacon, vols. 2–3 (13th–15th C.), we find 222 Demetrios, holding third place after John and George.

DEMETRIOS, CHURCH OF SAIN'T. Located in Thessalonike, this was a major pilgrimage church in the central part of the city, probably built in the second quarter of the 5th C. (W. Kleinrath, Byzantion 40 [1970–71] 40) when the cult of St. Demetrios was transferred from Sirmium. Tradition ascribes its construction to the Roman gov ernor Leonios in 413/14; M. Vickers (BR 67 [1974] 348) has identified him with Leonios, praeconian prefect in ca.435–41 (PLRE 2:269). The church is a cross-transcept basilica, more than 50, long, with five aisles, galleries, and low clerestory windows. Piers and column groups alternate in the nave and, although the columns are spolia, they are arranged according to their color. The capitals of the nave arcade date from the 5th C. According to the Sutrovs, the church was constructed on the site of several Roman buildings, including a bath and/or nymphaeum incorporated in the crypt under the sanctuary—this may have been the source of the sweet-smelling oil believed to flow from the saint's relics. Krautheimer (infra 474, n.49) however, suggests that theapse excavated beneath the present nave may be rather a remain of an earlier church built by Leonios. A silver ciborium, probably located in the main aisle of the church, housed a silver image of the saint and became the focus of the cult (D. Pallas, Zagrif 10 [1979] 44–58). The church was damaged by fire between 639 and 654, and restored immediately thereafter; it was again virtually destroyed by fire in 1717, and the present basilica was re-built, as far as possible with original materials.

Much of the interior decoration of the church was destroyed in the various fires, but a number of mosaic panels have survived; others are known through texts or from watercolors made shortly before the fire of 1717 (R. Cormack, RSA 64 [1968] 17–53). The mosaics do not appear to have ever constituted a coherent program, but are a series of independently commissioned dedicatory panels. Some date before the 7th-C. fire, others just afterward or as late as the 11th C. While the earliest ones show the saint ones approached by donors (or worshippers) with their children, sometimes in landscape settings, the late 7th–11th-C. panels celebrate the saint's actions on behalf of the larger city from the "barbarous flood of barbarian ships," probably a naval attack of 647. The abstraction of design and elegance of costume of these late 7th-C. mosaics, executed after the fire, may indicate a closer connection with the art of Constantinople. There were also frescoes of unknown date, now lost, depicting the life and miracles of the saint. One extant fresco depicts an adventus, probably that of Justinian II into Thessalonike in 698.

A chapel dedicated to St. Euthymios the Great, added to the southeast corner of the church, was frescoed in 1038 and 1120 by Michael Barlaam (from Constantinople). In 1168, Kinnamos reports that after missions to Italy and Germany, Demetrios rejected the Western teaching that Christ is at the same time inferior to God the Father and equal to Him (Kino, 251–56). He had a disagreement with Manuel I, who defended this doctrine and emphasized the two natures of Christ. Then Demetrios submitted a treatise in which he developed his concept. Kinnamos, who thought that only professors, ecclesiastics, and emperors were entitled to discuss theological subtleties, availed presentment of the core of the dispute. No richer is the information provided by the 12th-C. German theologian Gerbo of Rechersberg, who knew that Hugo Eteriano argued against Demetrios. Despite the resistance of the emperor and of Patriarch Iakovos, Demetrios found many partisans among the elite of the capital, and his starc stirred up heated discussions at the local council of 1169–77 in Constantinople (see under Constantine, Councils of).

DEMETRIOS ANGELOS DOKAS (Angelos dokas [MS of 1/3; Lopolis, BZ 51 [1958] 286]); 1235, despot of Thessalonike from before 25 Sept. 1224–Dec. 1246, born ca.1200, died Lentiana in Bithynia. Younger son of Theodore Komnenos Dokas, Demetrios succeeded his brother John as ruler of Thessalonike; the title of despot was bestowed on him, as on his brother, by John III Vatatzes. Some charters of Demetrios, including a "chrysobol with a seal of silver," are mentioned in the inventory of Hilandar (A. Solovyev, SemKon 10 [1938] 33–38, nos. 9–10, 54, 55). When his brother died, Demetrios appeared. Demetrios's brief reign ended in 1246, when some of the leading citizens of Thessalonike organized a conspiracy to surrender the city to the Nicaean emperor. There was little Demetrios could do: he was young and dissolute and real power lay in the hands of the chief families. Following his deposition, he was imprisoned at Lentiana, where he probably died.

DEMETRIOS OF THESSALONIKE, saint, often called the "Great Martyr" and neproclus, "giving forth myrrh"; feastday 26 Oct. The early lives of martyrs (including a Syrian martyrology of 411) mention Demetrios (or Demetrius the deacon) in Sirmium. By the 6th C., however, Demetrios was closely connected with Thessalonike, where he reportedly worked many posthumous miracles; Emp. Maurice tried to obtain relics of Demetrios from Thessalonike, but in response to his request Archbp. Eusebius stated that the inhabitants of the city did not know the site of his interment (Geiman, Menologion 366). Demetrios's biography, unknown before the 9th C., is preserved in three versions: that of Photios (Bibl., cod 291), parallelized by an anonymous Greek account and a Latin translation of Anastasius Bibliothecarius produced in 876; the anonymous story in Var. 57, 1157 (11th–C. MS); and that of Symeon Metaphrastes. According to the verison known to Photios, Demetrios was a "teacher of piety" executed by Emp. Maximian in Thessalonike when he returned from the war during which the Young Christian Nestor defeated in single combat and killed Maximian's favorite, the gladiator Lycius. There is no link between Demetrios and Nestor in Photios's version—Demetrios was murdered only because Maximian "was intoxicated by wrath and impetuous." Nestor appears as the actual hero of the story, and Demetrios only as a passive victim; nothing is said about his background.

The link between the two martyrs was created
Representation in Art. The numerous extant 7th-C. portraits of the saint in his grave church in Thessalonike have been done by artists in the school of Symeon Metaphrastes. Usually the church in question is a "female" church, i.e., the church of the Virgin. The portraitists were clearly aware of the role of Demetrios as protector of individuals and of the city as a whole. The most important image of the saint, which was housed in the church today, is known, however, only from three texts (Carmack, 67a). There was once a mosaic in the façade of the church depicting Demetrios's icon of the Virgin Mariotis and inside the church were frescoes of the saint's mar- tyrdom. But extensive cycles with relevant epi- sodes from the life of St. Nestor, such as Demetrios's rescue of Thessalonike from the Slavs, exist only elsewhere; on a 12th-C. silver reliquary in the Vatopedi monastery on Mt. Athos (A. Syn- gopoulos, Archz€ 1956) 101–106; A. Grabar, DOP 5 (1959) 3–5 and in wall painting (Mistra and Sera). Enkolpia containing tiny figures of the saint lying in his tomb (A. Grabar, DOP 9 [1964] 307–15) served as pilgrim medals and enkol- pia tokens.

Originally portrayed as a youthful, princely military leader or a nobleman and chieftain, the image of Demetrios as a military saint had emerged by the 12th-C. Demetrios was thereafter often paired with St. George, the two are shown side by side in full armor or both on horseback, and differ essentially only in their hairstyle (that of Demetrios being less full and rarely covering the ears). His image as a warrior was used by A. Kommenos on his coins (Hendy, Coinage 437).

Demography. In broad terms, historical de- mographers address two interrelated issues: the absolute size of population in a city or region and the composition and natural growth (or decline) of such populations. The former is influenced by incidents of natural catastrophe (e.g., famines and epidemics), by wars, foreign immigration, and by patterns of migration from one district to another by urban or rural areas and their hinterlands. The latter is determined by such considerations as average duration of women's childbearing years; rates of fertility and infant mortality; the normal age of marriage; life expectancy; quality of diet and medical care; and by the size, wealth, and cohesiveness of family/household units. When the number of households is known, a coefficient can be employed to estimate total population; where more complete documentary evidence exists, this population may be broken down according to age and sex and compared to a statistical model ("life table"), which in turn permits calculations of birth and mortality rates, expectations of life at various ages, and rates of population replacement.

Unfortunately, sources for Byz. demography remain fragmentary. Although some judicial compilations provide valuable insights regarding the size and stability of litigious families, Byz. au- thors did not otherwise ordinarily concern them- selves with demographic issues, and most infor- mation must be derived either from physical evidence or from surviving government records. Excavations reveal both a qualitative (desertion or repopulation) and a quantitative picture: using as data the size and number of excavated houses, A. Jakobson (Byzian 19 [1968] 1541) calculated that the average 10th–11th-C. city had about 5,000 inhabitants. Osteological material and remains of grain furnish evidence on medieval diet, while funerary inscriptions provide data on births and mortality, although in many cases this information is insufficient or presented in a manner unsuitable for statistical analysis (Patlagen, Structure, p.19 [1978], 169–80).

The most important sources are PRAKTIKA, pri- marily of 14th-C. southern Macedonia. Many of- fer detailed listings for members of peasant fam- ilies dwelling on the estate; since a number of areas underwent recurrent assessments—in 1300– 1301, 1316–18, and 1327–1328—their prob- tiaka give some indications concerning household stability. At the same time, probtiaka should be employed with caution: in fact, some of the documents, they tend to omit information deemed inessential for taxation; in particular the ages of the population are not recorded—or is it certain at what age a child was first enrolled—and any division into age groups can thus form at best only a rough approximation (P. Karlín-Haster, Archz€ 38 [1978] 191–217). It also seems likely that women, when not acting as heads of house- holds, were persistently undercounted, and the registers do not appear always to have taken fully

Demetrios Palaiologos, deposed of Mo- cre (1449–60); born Constantine ca.1407/8; died Adrianople 1470 as monk, David, fifth son of Manuel II, he is depicted by Zakkas in 241) as ambitious but of uncertain character. A mysterious flight to Hungary in 1435 suggests difficulties with his family. In 1442 he besieged Constantinople in league with the Turks (Lam- pros, Pol. I. 52–57 and J. Vogelzgried, NE 18 [1941] 78–84). Despite his anti-unitarian views, when he accompanied John VIII to the Council of Ferrara-Florence (1437–39). When Constan- tine XI became emperor in 1449, Demetrios left his appanage on the Black Sea for Mistra to share the despotate of Morea in its final years with his brother Thomas Palaiologos. Throughout his career Demetrios was willing to seek accom- modations with the Turks; he requested assistance from the sultan during his conflicts with Thomas. After surrendering Mistra to the Ottomans in 1460, Demetrios married his daughter Helena to Mehmed II and was treated honorably by his son- in-law. He moved to Adrianople and received sizable revenues from Ainos and the islands of Lemnos, Imbros, Thasos, and Samothrace.

into account either newly arrived families or those who no longer worked on the estate but might remain in the same (or a neighboring) village (D. Jacoby, Speculum 61 [1986] 675-71).

Literary texts provide isolated population figures for individual cities: Athens, 150,000-200,000 inhabitants; Jerusalem, 53,000-100,000; Thessalonike, 200,000 (an exaggeration); 11th-C. Edessa, 35,000; 13th-C. Nicaea, 30,000-35,000. The population of Constantinople (Jacoby, Société, p.1 [1961], 81-109) could not have been larger than 400,000 in the 5th-6th-C. All attempts to provide a comprehensive estimate for the entire population of Byz. have failed, but it is possible to chart its broad fluctuations over the centuries. The steady growth of the 4th and 5th-C. seems to have given way during the 6th and 7th-C. to a precipitous decline under the recurring impact of famines, plagues (esp. that of 542), and foreign invasions, this was followed in turn by a period of slow recovery. Evidence for the 11th and 12th-C. is ambiguous: economic expansion and a modest urban revival indicate growth, while political decline suggests stagnation. The territorial losses of the late 11th-C. cost the emperors a large portion of their population, and from 1200 onward the areas that remained appear to have experienced virtually continuous demographic regression, exacerbated during the 14th-C. by civil wars, the Black Death, and the disruptive cautions in Macedonia by marauding mercenaries of the Catalan Grand Company; by 1450 the population of Constantinople itself did not exceed 40,000-50,000.

We also possess information regarding certain aspects of fecundity and life expectancy. Although the legal age for marriage was set at 12 (women) and 14 (men), the usual age appears to have been older (about 15 and 20, respectively); most infants might normally remain sterile until 40-45. Infant mortality remained high in all periods (perhaps as great as 50 percent), and the presence of religiously inspired celibacy and heretical groups that rejected procreation probably exercised a significant—if unquantifiable—limiting influence on birthrates (Patlagan, Structure, p.178 [1986], 1353-50). In addition, abortion, contraception, and abandonment of infants are all attested, esp. in the early centuries. Evidence from 4th-7th-C. Palestine indicates that half the adult male population died by age 45-three-quarters by 65, and that women suffered significantly higher rates of early mortality.

Our knowledge of life expectancy in succeeding centuries must remain inferential: Nicholas 1 Mestekhvi of Tbilisi in the 12th-C. (200,47-49) states that few of his contemporaries survived to 70, while Basile Pedandrites (S. Lampros, Kerkia anastole [Athens 1882, 42-51-52]) considered an individual over 60 to be decrepit; nevertheless a comparison reveals the possibility that the Byz. in the 11th-12th-C. had a longer life expectancy than their precursors in the 4th-6th-C. and their Western contemporaries (A. Khazbin, Byz. 8 [1982] 17-18). The subsequent centuries probably experienced a demographic crisis: A. Laiou (DM 6 [1984] 275-84) suggests that in 13th-C. Epipol the number of children per family was below the level required for the population to replace itself: she also calculates (Peasant Society 1990) that in 14th-C. Macedonia 71 percent of females died by age 45 and 74 percent of males by age 50.


DEMOI (Δημοί), without further qualifications, usually means "the people." It can refer to members of the civic factions and to the people at large along the way alongside meru or demotai, esp. in technical texts like de cemeterii. Th. Upensky (Vapom 1 [1841] 1-10) mistakenly connected the political districts of ancient Athens, also called demos, with the very different Byz. meanings. This misidentifica tion fueled the notion that the custom resembles local parties and preserved some vestige of ancient Hellenic democracy, which in turn led to far-reaching interpretations of 5th-7th-C. Byz. history based on the interplay of factionalism and religious identities ascribed to each faction. In fact, as Stjurnstrom and Cameron (infra) deftly demonstrated, the demos, whether in the singular or plural, have little to do with districts or political parties in the modern sense.


DEMONOLOGY. Byz. demonology is substan tially derived from the patactic synthesis laid down by John of Damascus. Witch hunts appear not to have taken place, as in the West, but there was widespread interest in the theme of demons not only among the common people but among scholars as well. The latter is instances in two systematic tracts falsely attributed to Michael Psellos. In the longer of the two, Timotheos, or On demons, the unknown author uses the form of a Platonic dialogue to provide an overview of the opinions of the pagans and distinguishes six kinds of demons, which dwell in the vicinity of the moon, in the air, on the earth, in the water, and in the darkness. The author also states that the Euchites or Melissaniacs, who are the focus of the dialogue, erred when they saw Satan as the Son of God, since he is simply the prince of lies, cast into the darkness because he thought he could be equal to God. Demonology was fre quently connected with idolatry.


DEMONS (Daemonia, also allatios, lit. "strangers, aliens"); evil spirits. In addition to regarding the view that demons were offspring of marriages between angels and demons (Gen 6:1-4; 2 Peter 2:4), Christianity also upgraded the dualistic idea of unrecreated demons, who were creators of the ma terial world. God created them as angels of light and redivided, they were accepted withgout, but they chose the path of evil because of their envy of man. Sometimes they were ident ited with pagin gods. Although these fallen angels were corporeal (contrary to previous views acknowledging a certain kind of body in demons), they were not free from physical desires. They inhabited the earth (esp. dark places like tombs and caves) and their surrounding atmosphere, and appeared to men in the guise of angels and imposters, as, for example, Ethiopians, robbers (G. Bartels, Vgl.Gr.2 [1967] 12-24), women, and so on. Rarely represented in art before the 12th-C., demons are shown thereafter as small, usually black creatures who travel in packs. They bestat Christ in scenes of his Ministry, pull monkeys from the ladder of Job, and collectively stand in for the Devil. (G. L. Gavarris, Liturgische Monologies, fig.45). In contrast to Western medieval versions, they are usually absent from scenes of the Last Judgment. They were hostile to mankind, producing crop failures, storms, flames, earthquakes, and disasters, and attempted to divert men from righteous ways. Demons were esp. active in seducing hermits. Beginning with the vita of Antony the Great by Athanasius of Alexandria (W. Schreinemacher in Pietas [Minster-Westf. 1986] 381-92), hagiographic literature presents manifold scenes of the personal struggle of saints against demons. Especially dangerous was the so-called demon of midday (Ps 96:9), who infested the human heart with akedia, or torpor and delusion. The demon of midday was sometimes identified as Artesmus (C.D. Müller, Brikl 17 [1981] 95-98). Some men sold their souls to demons for the sake of power or glory, while others were possessed by demons and subjected to a demoniacal derangement. Demons had their place in the cosmic development of history: not only were they the seducers of men (from the days of Adam and Eve), they were accused of sowing demons and grabbing their victims’ souls and torturing them in Hell. The best protection against demons was purity and its material manifestations as the signs of the cross, holy water, incense, amulets, holy books (particularly the Psalms, icons, and pentacles), and the sacrament of baptism. Demonology against demons was to respond with scriptural passages, to ask the demon its name, or to mock it. There was a special service of exorcism to rid possessed people of demons.

Women and depicting Mary Magdalene holding Christ's hand while Mary embraces his torso, her check on his.


DERE AGZI, site in the Kasha Valley of central Lukya, noted for its elaborate cross-domed church, which has a domed nave, side aisles ending in pastophoria, a narthex flanked by towers, an exonarthex, and two attached octagons; galleries rise above the aisles and narthex. The monastery consists of rubble faced with cut stones, with bands of brick; much of the material was imported from the region of Constantinople. Traces of frescoes and mosaics suggest a date in the late 6th or early 10th C.; this dating is questioned, however, by U. Pechlow (RS 79 [1986] 84). The architecture finds parallels in the monasteries of Lys and the Myrelas in Constantinople. The Byz. name of the church is unknown. Surrounding buildings suggest it was a monastery; its size, wealth, and style indicate a wealthy patron in the capital. The site also housed a small settlement, protected by a large fortress with towers of varying shape; it contains cisterns and ruined buildings and may date from the 9th C.


DE RE BULICIS (4th C.), a treatise by an anonymous Latin writer on economic reform and social innovation. On internal evidence he is usually confined to the period 337-78, probably the reign of Valentinian and Valens (366-373), albeit different theories dispute exactly when, and whether the author lived in the West or East. His short book proposed to the incumbent emperors various economic and military reforms guaranteed to improve the efficiency of the Roman army. The former strike a modern note (reduction of public expenditure) with bizarre touches (confinement of mint workers to an island to contain their corruption); the latter make his work a fascinating piece of writing on ancient technology. His brain child in his program on civil rights, he established the right of all to carry arms, and more comfortable clothing for soldiers. There is no evidence that his ideas were ever adopted, his book being perhaps intercepted and lost in the files by some imperial civil servant.

His text, written in very difficult Latin, was accompanied by miniature illustrations, as were many scientific manuscripts. Like the Notitiae Domentaria with which the text was transmitted, these pictures are known only through copies of a Carolingian intermediary. Nonetheless they represent an essential and therefore original part of the author’s message. Because they are realistic, these illustrations constitute useful data about weaponry and other instruments.


DE RE MILITARI (On Warfare), conventional title of an anonymous, unidentified military treatise dealing with campaign tactics mainly but not exclusively beyond the northwestern borders of the empire. The author, a plain stylist and an experienced soldier, comprises an army of about 25,000 men under the emperor’s personal command and sets forth the proper procedures for preparing the expeditionary camp (1-6), marching through difficult terrain in enemy territory (9-20), and attacking or defending camps and fortifications (21-27); he concludes with brief notes on assembling and training the army, transport units, and daily assignments (48-52).

The date of the treatise is uncertain. A reference to the tagma of the AThanatos (created 497) provides a terminus post quem for its composition, and the emphasis on Bulgaria links it to Basil II’s many wars against Samuel of Bulgaria between 969 and 1014. The De re militari is appended to the Taktika of Leo VI in the earliest MSS and was apparently written to complement the De victatione (ca. 952), although similar in style and reliance on firsthand experience, the two texts reveal interesting contrasts in military technique and conditions between the eastern and western frontiers.

LIT. E. K. Scroce, eds. (1933-35) 213-215. — E.M.

DERMOKAITES (Δερμοκαίτης, born Δερμωκοντός, etym. “hide-burier”), a noble family known from the mid-10th C. An early Dermokaites was a soldier who became a monk and addressee of Symeon Logothete, another (or the same) Dermokaites was the monk on Mt. Olympos to whom Romanos I Lekapenos sent the written confession of his sins in 946. John and Michael Dermokaites were troop commanders ca. 1067-68. The family rose to prominence after 1204, when the thanks of Michael Dermokaites held the episkopios of Sampson (see Phrune) ca. 1216. In 1206 the nobility Dermokaites was recommended by Pantocrator. Athanasios I to take charge of the grain supply of Constantinople. In the 14th-15th C. some members of the Dermokaites family were civil servants and courtiers, such as Theophylactus, who held the archbishopric of Thessaloniki, and John VIII. They were apparently related to the Roukentes and later the Palaiologos, Asan, and Chrysochoras families. Their role in cultural life was insignificant, even through a Dermokaites was an addressee of Michael Gargas, and Dermokaiatika Asanina Palaio- logos, who was buried in a chapel of the Church Monastery (after 1370), may have been among the patrons of the church.


DESSERT. The term first appears in Greek literature in an adjectival form (ἱππος, ἄττικ ἵππος) meaning “desolate” or “void.” By the early Christian period, this merged with a Semitic notion of the desert as the dwelling place of demons. Thus Jesus’ temptation by Satan takes place in the desert (revera as a substantive, Lk 4:1). With the rapid development of asceticism in the 3rd-4th C., many Christians consciously imitated John the Baptist and Jesus by settling in desert regions of Egypt, Syria, and Palestine. The “desert” came to mean any wild, uninhabited region, including for- ested mountains, because these offered both withdrawal (anachoreia) from civilization and the challenge of combat with demons or wild animals.

As the numbers of monks increased, some of their desert settlements grew to the point where, paradoxically, “the desert was made a city” (Athanasios, Life of Antony, ch. 14. PG 276:985B), and the real desert often became an ideological phenomenon. Through the Byzantines, the desert symbolized Christian life in its most challenging form (as in Philoxenos of Mabbug, Letter 6; John Climacus, Ladder of Perfection 15:62). In Paelite illustration and in the later Octo- teuch, Eremos is personified as a male figure in classical garb sitting in the wilderness that the Israelites traversed before the Crossing of the Red Sea. Desert also appears as a counterpart to Earth in late Byz. representations of the Christmas stichera. Here it always appears as a woman, depicted as seated, standing, or, as in the frescoes of the Holy Apostles at Thesisalonicke, kneeling and offering a manger to the Christ child.


DESSERT FATHERS, usual designation for the early ascetics of Egypt to whom are attributed the sayings that became, in written form, the Apostolikon Patrum. Beginning in the 3rd C. they withdrew to the edge of the desert region of the land of Egypt (see Desert), singly or in groups, as a visible alternative to village and family life and more directly to confront powerful spiritual forces. Individuals among them acquired fame for their exploits of sanctity: Sts. Antony and Markarios the Great; Moses the Black, reformed highwayman; Theodore, who sold his books to give the money to the poor; Ambrosios, who vanquished a basilisk; Daniel, who defied a barbarian raid; Belo- xion, who never sat down; Poemen, who loved the hidden life; Hor the silent; and Pambo the humble. There were women too. Sosa who embraced continence, Synkletikos, who taught peace. Their life and spirituality were the goal of many pilgrimages in late antiquity. Individual figures such as Ambrosios the Great, Antony, and Mary of Egypt appear in church programs of decoration from the 11th C. onward as paradigms of monasticism.


and their biographers in Early Byzantium and China," in Mauzer 153-58.

DESPOTES (δέσποτας), lit. "lord, master," official epithet applied to God, the patriarch, and bishops, but mainly to the emperor. The title of despotes, which was created in the 12th C., occupied the highest rung on the hierarchical ladder, second only to the emperor and co-emperor. The origins of the title are disputed. According to G. Ostrogorsky (Byz. Geschicchte 155-63), Manuel I created it in 1169, under Hungarian influence, for his heir presumptive Alexios (the future Beka III) who appeared as despotes in a document of 1169 (P. Wirth, Byzantia 5 [1973] 44). Already before 1169, however, despotes was an epithet for the highest nobility, applied on seals to sebastokrators and caesars (L. Stiermonnikhof, REB 21 [1985] 292). A. Kazhdan, ZHPE 11-15 [1973] 41-44 or even used as a separate title (e.g. Stephen Konstamonitou: Zacos, Selai 1, no. 2723). From the 13th C. emperors bestowed the title on several individuals (primarily their sons) simultaneously, and it did not signify the right to succession. Under the Palaiologus, despotes were active both in Constantinople and at the head of the largest principalities—Thessaloniki, Epiros, and Morea. Only Morea, however, and even it not without doubts (P. Wirth, BZ 66 [1973] 555)—can properly be called a despotes; for the title was employed only in sources from the late 14th C. onward, predominantly of Western origin (L. Stiermonnikhof, REB 14 [1985] 41). The term penetrated into Bulgaria (15th C.) and Serbia—the first known Serbian despotes was Jovan Oliver in the 14th C. The rulers of Kerykaia in the 15th C. were also named despotes.

After 977 it became once again a Byz. possession, and at the end of the 12th c. part of the Second Bulgarian Empire; it remained in Bulgarian hands until falling to the Ottoman Turks in 1396. Due to its location, Devolos was a center of trade and accordingly a seat of konomarchias from the middle of Byz. times onward (Zacos, Suda, 1 n. 2085; 2 n. 1595b).

Lrr. E. Oberhummer, BZ 5 (1905) 260. - R.B.

DEVENJEVO DEJANJE (Deeds of Devgeni). Slavonic prose version of Digenis Akritas. The Devenjevo Dejanie survives only in three defective MSS of the late 17th and 18th C. and in fragments copied from a lost 16th-C. MS. Together they comprise five episodes: the adventures and marriage of the "tsar Amen" and his Greek bride, and the birth of Devgeni; Devgeni's youth; Devgeni's defeat of Filipap and the warrior-girl Maksimina (Philopappos and the Amazon Maximos of the Greek original; A. Schmaus, BZ 44 (1951) 595-598); Devgeni's courtship and marriage to Stratigona (i.e., the daughter of a strategos); and Devgeni's victory over the tsar Vasilii. The last episode has been interpreted as indicating a pro-feudal tendency in the Greek epic. E. Trapp insists, however, that such names occur only in the Slavonic version and not in the Greek original (Byanzian 3 (1971) 201-11). It has been claimed that the Slavonic translation reflects the "original" of the "literary" version of Digenos, in some respects comparable to the Georgofiaras MS, but also that the Slavonic is merely a contaminated adaptation of a late offshoot of the Greek tradition. The translation is often assigned to pre-Mongol Kiev, though many scholars favor a 14th-C. southern Slav provenance.


DEVI (Dival). Satan, the prince of memories, the name was interpreted by the majority of church fathers as "calumniator." He was considered incorporeal by Gregory of Nyssa (PG 46:456A) and other church fathers (e.g., Theodore of Cyrurus, PG 85:479B). By the 11th C. the theory arose that the Devil and demons had a bodily appearance.
were collected was called a diakonikon or hierodi-
akonikon, though these texts were ultimately incor-
porated into the Euchologion. There are a few extant diakonikon rolls (e.g., Sinai gr. 1040 of the 9th C. [Deissman, Oxyrhynchi, 127–35]).

LIT. Taf. Great Entrance xxxii–xxxiii. – R.T.

DIAGNOSIS. See PASTORIAEA.

DIALECTS. Ancient Greek was divided into a number of dialects, all of which were mutually intelligible. As the autonomy to Hel-
lenistic monarchies and later to Rome, local dia-
lects were replaced by Koine for public commu-
nication, gradually degenerated into peasant patois, and ultimately ceased to be spoken. Only the language of the Tsakones in the southeastern Peloponnesus and the Greek of southern Italy show traces of the ancient Greek dialects. These, as they appeared in literature, were known to the Byz. mainly from the compulsory On Dialects of Gregory Parxoros. In the Middle Ages a new dif-
ferentiation of Koine into regional dialects began. These developing dialects were used in literature only occasionally and in regions outside Byz. con-
trol and influence, such as 14th-C. Cyprus. Ex-
amples of Greek in the Thessalonikian sometimes quotes contemporary dialect words or forms in his His-
torical Commentaries. There are no other indications of interest in dialects in the part of spoken Greek, in the 14th C. After the fall of Constanti-
nope, poets and dramatists in Venetian-ruled Crete began to write in the local dialect and to elaborate it for literary use. This literature in Cretan dialect continued to be written until the mid-17th C.

mbel, "Les mises en doublé de la dialektologia mésologi-
ique," Orbis 8 (1935) 436–47; R. Newton, The Generative Interpretation of Dialect: A Study of Modern Greek Phonology (Cambridge 1976); Browning, Greek 119–52; N.G. Konno-
siopoulos, Diakonikon lai ulotomó to Neo Helléniks. (Athens 1985).

DIALOGUE (bakoypainai), a literary form of con-
versation or dispute. Throughout their history the Byz. imitated two main types of antique dialogues: the Platonic/philosophical and the Lucianic-
satirical. The philosophical kind was much used

by Christian writers of the 4th–7th C. The finest
examples of the Christian dialogue were written
by Augustine in the West and Gregory of Nyssa
in the East, who retired the scenic background of the conversation and focused on the Christian dialogue; how-
ever, changed the social milieu (in the Backgrounds of Methodos of Olympios ten virgins are debating the virtues of celibacy) and replaced Plato's dia-
lectical mode of inquiry with overtly didactic and
militant polemic; dialogue ceased to be a method of arriving at the truth and became a vehicle for
polemics (e.g., Justin Martyr's Dialogue with Tyr-
phon) communicating the message of salvation
(Hoffman, infra 16a). Voss (infra 34b) asserts that
another formative influence on the Christian dia-
logue was that of Jewish disputations over the Torah. In the 6th to 8th C. dialogue was used for
ascetic indoctrination (Pope Gregory I the Great,
who was nicknamed Dialogos: Maximus the Con-
gressor) or solving theological problems (Patri-
 Germans 1.1), On Predestined Terms of Life). The
philosophical dialogue is found later in the Pa-
logian period; thus Gregorios wrote a number of
Platonizing dialogues, esp. Florios, On Or Wis-
don, devoted to polemic against Barlaam. John
Kathares defended astrology and used Arabic
sources in his classicizing dialogue Hephaistos, or
On Astrology.

As early as the 10th C. onward, Lucianic satirical
dialogue became popular. Whether pseudo-
Lucianic (Charidemos, Philopates, Timcharis,
Asclepiades, Achillas) or pseudonymous (Timaios, or On Demos, ascribed to Plato), they are set in the world of the past or even in Hades
(again, in the wake of Lucian); and in their au-
dor's statement of Orthodoxy. In both cases the elements also appear as part of independent
genres in the sermon, whether prose or poetic;
case. There are a number of consciousness and
DIACTORICS (bakoypetai, Lat. ord., a) book of rubrics
for the bishops or priests preceding at the Eucha-
rist, or, less frequently, at vespers, orthros, and
ordinations. DIAKOSYNES developed because early
Christian MSS contained few rubrics to regulate
the proper celebration of the services. The dia-
taxis can be traced back as far as the 10th C. (A. Jacob, Oxyrhynchos, 51 [1956] 239–56), though no MSS earlier than the 12th C. have survived. The most impor-
tant diakosynai is that of Philotheos Korkonis, whose

codification of Byz. rubrics acquired general au-
sority during the time of Patriarch. His dia-
taxis rubrics for the processions were applied ca.
1380 to the pontifical Eucharist in the archairi-
aton (see LITURGICAL BOOKS) of Demetrios Gemi-
nites, notary of Hagia Sophia under Philocrates.
The Presanctified diakosynai attributed to Theo-
dore of Stoudios is not authentic in its present
version. (For diakosynai as a form of monastic rule, see TYPikon; for diakosynai as a will, see INVENTORY.)


DIADAKOSAIN (didasakos), a general term for
laymen or clerics who were teachers of sacred or pro-
fan subjects; also, a technical term for those
attached to the PATRIMONIAL SCHOOL at Hagia
Sophia who were always deacons engaged either in
instruction in the faith or exegesis of Holy Scripture. Among those attached to Hagia Sophia two groups may be

distinguished: an unspecified number of dia-
dakosai attested from the 11th C. whose status and
duties were defined by Alexios I Komnenos in an
edict of 1107 (ed. P. Gauthier, RB 51 [1937] 153–
201), and the trio of didasakosai tou emparon (also
vikomnenvos didasakosai), didasakos tou apostolou, and
didasakos tou paterou known from the 11th and
12th C. The didasakos of Alexios's edict were usu-
ally clerics of Hagia Sophia but could be re-
cruited from laymen and monks who were distin-
guished by their virtuous character and ability to
teach. Their function was pastoral, instructing
people in the faith and police their behavior in the
capital. The three didasakoi of Holy Scripture were
always bishops and held a rank in the ecclesiastical
hierarchy. Their duties consisted of exegesis and
preaching, as their didasakoi indi-
cated, but it is not possible to discern any purpose as to
their

The idea that they were teachers of theology has
recently been restated (B. Katsaros, Eunomioi Ktenakton, 1972), but the didasakoi, in both groups usually advanced to a higher position in the church, often becoming
bishops or metropolitans. (See also Mazza, Teologi.)

LIT. Bartosz, Oeconomia 66–88; Browning, Studies, p.16 (1964), 187–201; (1953), 11; L. Sapin, Demetrius Hym. 2.
172, 290–93; Podlošký, Theologie 54–56; P. Papagianis,
Ta exelexeia tou exeteron kou tou Byssanias (Athens 1860) 78–89, 165–64.

R.M.
DIDYMOS THE BLIND, last head of the catechical school at Alexandria; born ca.313, died ca.398. Didymos (Δίδυμος) had a reputation for erudition, although he was blind by four and never attended school. He numbered among his pupils Jerome and Rufinus, who attest to his scholarship and influence. His condemnation for Origenism at the Council of Constantinople in 553 may account for the loss of much of his vast corpus. Excerpts from his commentaries on Genesis, Ecclesiastes, the Psalms, and Job survive (with some of Origen) in a 6th- through 7th-C. group of papyri found at Tura near Cairo; his exegetical method is allegorical. Fully or partly extant are On the Trinity, Athanasian in its defense of consubstantiality; On the Holy Spirit (in Jerome’s Latin translation), also urging consubstantiality; and Against the Manichaeans. Didymos may have written the Against Arius and Satellites ascribed to Gregory of Nyssa (K. Holl, ZKrch 25 [1904] 580–98). Other dogmatic and polemical works are lost. Overall, Didymos defends and develops a diversity of theological issues, being orthodox on the Trinity, Christology, and the Holy Spirit, but following Origen in anthropology and eschatology (primarily in the doctrine of the so-called apokatastasis, i.e., the ultimate salvation of all rational creatures—men, angels, and demons).

DIDYMOS. See Hieron.

DIESEGIS TON TETRAPODON ZOON (Διεσείγής τῶν τετραπόδων ζῴων), or Tale of the Four-Footed Beast; an anonymous satirical poem in iambic verses over 1,000 in length, dating from the late 1st C. At the instigation of Emp. Lion, the four-footed beasts establish a truce between the carnivorous and herbivorous animals to meet and debate their respective qualities, but the lively discussion degenerates into savage fighting, from which the outcome is the extinction of all animals. Written in a vernacular level of the language, which includes some of the repeated phrases found also in the late Byz. verse romances, the poem survives as the sole source of what at least two writers intended to be intended. It falls within the traditions of Greek fabular and animal epics and the western European Roman de Renart and "Debate" poems among animals, such as Chaucer’s Parlement of Fowles. The elements of satire, which inevitably give insights into contemporary culinary practice, arise generally out of the implied contrast between animal and human behavior. The conflict between the carnivores (the aristoc¬ry) and the herbivores (the dietarians) must reflect the civic turmoil of the late 1st C. Despite the date (15 Sept. 1365) embedded in the text, the Diesis cannot be linked to any particular event. Similar Byz. works include the Psammodi¬gos, Polychelos, and Sinaikaron of the Hon¬orable Donkey.

DIEZHOFF, Philipp F. Diegesis ton zoon ou tetrapodon, ed. V. Tsoumi (Munich 1972).

DIEZHOFF. See Hieron.

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however, is the 11th C., during the revival of interest in the ROMANCE (cf. THE EMERGENCE OF FEMALE PROTAGONISTS) in the epics of ACHILLES TATTUS in MS G [Grottaferrata]. The text of the poem is first attested at this time by a repertory text from ACHILLES TATTUS in MS G [Grottaferrata]. The poem survives in six Greek MSS and a Slavonic version (Digenes Akritas). The latter is less complex than the Greek, and it is unclear whether it derives from an early stage of the Greek text or represents a simplification of the Greek story. Recent research suggests that four of the Greek MSS (Therbond and others) derive from a 16th-C. compilation and so are of no value as witnesses to earlier stages. The two older versions survive in the Grottaferrata and Escorial (E) texts, which plainly derive from one original text. They differ greatly, however; the Grottaferrata version is well-organized and at the middle level of Byz. linguistic purism, while the Esorial text is closer to the language of everyday speech but full of gaps and metrical irregularities. Although critics are evenly divided on their support of the Grottaferrata or Esorial text as the more accurate reflection of their common archetype, recent discussions have stressed the early elements in both.

Each gives an interesting insight into the life of the wealthy magnates of the eastern frontier of Byz. in the 11th C. The plot of the epics of ACHILLES TATTUS consisted of a stone house at least three stories high, an elaborate garden, and a courtyard containing his treasure. The palace were decorated in mosaic with Old Testament scenes (exploits of Moses, David, Joshua, and Sargon) and a vast repertory of mythological and historical scenes from Greek literature (the Iliad, the Odyssey, and the life of Alexander the Great).

Digenes Akritas has left scattered signs of influence outside Byz. in Arabic literature and in the Slavic version, but its greatest impact has been in modern Greek culture. Digenes and Akritas (rarely both together) are frequently found in traditional folk songs (see ARRETIC SONGS), while the hero of the epic is often used as a symbol of medieval Hellenism in modern Greek literature and also represented in objects of art (see ARRETIC IMAGES).

DIGNITIES AND TITLES (τίτλοι και θρησκεία), ranks in the official hierarchy. Unlike Western feudal titles, Greek dignities were nonhereditary and bestowed by a bároos. Four consistent systems of dignities are known: (1) the late Roman system in which membership in the senate served as the major denominator—the claramissim, later ilustres, were senators par excellence; (2) the system of the TARTAKA in which dignities were concurrent with office, and all officials holding the dignity of protoepiscopos and higher were considered members of the order; (3) the Konnoi system in which the dignity depended on relationship with the emperor (son, brother, son-in-law, etc.); and (4) the late Byz. system reflected in pseudo-Konnoi in which the difference between dignity and office disappeared. The development of each system involved an inflation of old titles and their replacement by new ones; thus, the dignities of magnistros, patrikios, and so on declined in importance by the mid-11th C., intermedialy titles (proeedrooi, etc.) were introduced, and at the end of the century a new system based on the dignity of serastos elaborated. Serastos was inflated by the end of the 12th C., giving way to pompous denominations such as prospataghelos, sebastrphypatarios, and prostratebathypetarios, some of which were known earlier. The Kleiterogonia of Philotheos lists 18 dignities of "bearded men" and eight of eunuchs. The following list, based on the Kleiterogonia of Philotheos, gives 18 dignities in descending order of importance.

Cesar
Nobelstinos
Kouropalates
Zene patrikios
Magistros
Anthypatos
Patrimonios
Prospataghelos
Diphysatos
Spatharios
Spatharios
Hypatos
Stratos
Kandakes
Maniotas
Vexitator
Silentiarios
Stratigolates and Apo eparcho.
DIKAIOPHYLAX (δικαίοφιλαξ), a title designating a watchman judge, first attested in Constantinople and the provinces in the mid-11th C., conferred by the emperor on both laymen and churchmen (Laurent, Corpus 2, 108, 902-904: N. Oikonomides, TM 56 [1976] 253). From the reign of Michael VIII the title was conferred exclusively on churchmen by imperial appointment. The dikeophylax's duties involved cases of modus vivendi nature and required knowledge of civil and canon law. The first dikaiophylax in Constantinople after its reconquest in 1261, the deacon and episcopos of Hagia Sophia, Theodore Skoutarites, was empowered to exercise all judicial duties and rights formerly attached to the office (MM 5, 246f). Skoutarites and all subsequent dikaiophylakes were included among the exokatakonoi, combining one of the titles assigned to the seat of Hagia Sophia.

DIAKAIOS, used only in dative case, διακαιομαι, "by commission," was a term formed similarly to τροπομαι; it designated a deputy (of a parish), an administrator acting on behalf of (fit, "in the right of") the parish. The chartophylax is described as acting dikaios in aeronymy in a novel of Alexios I of 1049 (Zepos, J 1:164f) and as dikaios ton patriarchou by Balsamon (Rhabbel-Poëles, Synagoge 2:587-11-121; John Chelias, metropolitan of Ephesus in the second half of the 13th C., wrote about the parasites of the Great Church, who taught on behalf of the patriarch (dikaios ton patriarchou) as his representatives, ekphrutospathes (Dorastrous, Eclog. 588-3-41). In 1550, the synod of Constantinople announced that the heretikon chrysos Niphon was not the patriarch's representative (tit dikaios anastore-MM 2:127-23). An act of 1316 (Ephig, no. 12 606) mentions also the agent (dikaios) of the proto of Mt. Athos. More than ten other "agents of the proto" are mentioned in the documents of 1272-94, and others are known after 1469 (D. Papachrysothanos in Prof. 161-163). An exceptional case is Theodosios, who signed an act of 1273 as "monk and dikaioi in nominative case" of the Holy Mountain," one of the protoi (Pastel, no. 15, 21).

DINOGENES (δινογένης), a title used in dative case in the context of "the Diogenes of Crete," "the Diogenes of the agora," and "the Diogenes of the streets." It was used to denote the "man of the streets," a person of low social status.

DIOCESE (διοικητής), a territorial unit of both the secular and ecclesiastical administration.

Secular Diocese. In the early Roman Empire the diocese was a part of a province. In the late 3rd C. the term was applied by Diocletian to a greater area, larger than the province but smaller than the prefecture of the praetorian prefect. According to the so-called "Germanic Code" (ca. 305) the empire consisted of 12 dioceses: Orients (later divided into Egypt and Orients), Pontus, Asia, Thrace, Moesia (divided later into Dacia and Macedonia), Pannonia, Britain, Gaul, the Seven Provinces (Venetia), Italy (later divided into two parts, with centers at Milan and Rome), Spain, and Africa. At the head of the diocese stood the vicar, but some seem to have been administered directly by the praetorian prefect. The system of dioceses, planned as a vehicle for state centralization, created a cumbersome bureaucracy. In the 5th C. it ceased to operate effectively. Anastasi I and Justianus I tried to abolish it (Jones, LRE 1:374) and to transfer some functions from the vicar to the provincial governor. The diocesan system disappeared in the 7th C.

Ecclesiastical Diocese. The ecclesiastical diocese was an administrative unit modeled on the secular diocese and distinguished from it (e.g., a bishop was an eparch of the episcopate, not a province). The first Council of Constantinople of 381 (canon 2) mentions dioceses of Alexandria, East Asia, N. India, and also pseudo-Palladius, in his Dialogue on John Chrysostom, speaks of the Egyptian and Asian dioceses; in the 5th C. Socrates referred to the Pontic diocese. Following the example of secular provincial administration, dioceses were subdivided into episcopal provinces, eparchiae and pararchiae. The Council of Antioch of 341 distinguished between the bishop of a metropolis (i.e., eparchia) and one of a pararchia. The bishops of ecclesiastical dioceses were distinguished from those of the patriarchies, with the exception of the bishop of Constantinople, who was titled patriarch without being the head of a diocese.

The system of patriarchate-metropolis-bishopric became entrenched in the Byz. church; the diocesan units, on the other hand, disappeared, although territories corresponding to the diocesan units were maintained, to a certain extent, the late antique dioceses. Nevertheless, canonists of the 12th C.
discuss the term; according to Zosimus (PG 37:404f.), patriarchs were the exarchs of dioceses. Balbamon (PG 37:420AB) is even more explicit: he says, with some hesitation, "The exarch of a diocese, I believe, is not the metropolitan of each church, but the metropolitan of the entire diocese; as for the diocese, it comprises many parishes..." Now some of the metropolitans are called exarchs, but in their dioceses they have no metropolitan subordinated to them; it is plausible that [our] exarchs are different from the exarchs of that time [of the time of the council of Chalcedon] or that they are the same but have lost the privileges given to them by the canons [of Chalcedon]. The term is not employed after the 14th C. The word diakletian was also used in a general sense for government or ordering—by Christ, the angels, the Devil, the church, etc.

Like many of his predecessors, Diocletian identified himself with one of the gods; in his case Jupiter. He did not, however, take action against the Christians until 303, with the beginning of the Great Persecution, in which scriptures were to be surrendered and churches destroyed. He was one of the most influential participants in the Council of Constantinople in 381. His doctrine was developed in polemics against Arians, in which he stressed the perfect divinity of Christ, and against Apollinaris, in which he emphasized the perfect humanity of Christ; to avoid contradiction, Diocletian developed the concept of the coexistence of the Logos and man in Christ, the Logos dwelling in man as in a shrine. Accordingly, Diocletian described the Virgin as autarchos, "giving birth to a man."

After the death of Diocletian his teaching was consigned by Cyril of Alexandria, who quite logically saw in Diocletian a forerunner of Nestorius. It is generally assumed that Diocletian was condemned in 499, but this hypothesis is refuted by L. Abramowski (BHE 60 [1964] 63f.). At any rate, his works were lost, although in the South and the Syrian Ebdjesdus (died 1318) indications of his enormous productivity are found. Some fragments of his many theological commentaries and polemics are extant in Armenian, Syrian, Latin, and Greek. His treatise entitled "Against Arians" (in a short Latin version only from Photius' lengthy notice [Bibl., cod.229]), is recognized as fair and divine providence, rejecting the concept of the Logos and the influence of the stars, thereby contesting the views of the 3rd-c. astrologer Bardanes of Edessa (C. Scholiast, RHM n.s. 125 [1891] 57-67).

DIACLETIANIC ERA, an era used in Egypt, computed from the starting point of 1 Thoth (9th Aug.) a.d. 284. Originally computed against the genealogies of the Apis bull and used in 4th c. horoscopes, it came to be employed by Egyptian Christians in the 6th and 7th c. in epitaphs, tomophons, and eventually in documents. In the late 4th c. in Nubia it also came to be called "the Era of the Martyrs," and this name gradually superseded the earlier designation by the 15th c.

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DIOKLEIA (Διοκλειά), a stronghold (kastro) in Illyricum, under the influence of the Zeni and Mucra-va rivers. Excavations have located it north of modern Titograd and have revealed remains of walls, an aqueduct, and a basilica (C. Patsch, RE 5 (1965) 1435).

In 297 Diokleia became the capital of the Roman province of Pravilatina. The kastro was allegedly built by Diocletian—the legend is preserved by Constantine VII Porphyrogennetos (De adm. imp. 119–124). According to a tradition asserted that Diocletian was a native of Diokleia (Διοκλειά), a stronghold (kastro) in Illyricum, under the influence of the Zeni and Mucra-va rivers. Excavations have located it north of modern Titograd and have revealed remains of walls, an aqueduct, and a basilica (C. Patsch, RE 5 (1965) 1435).

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Dioskorides, Greek physician and pharmacologist, author of works on pharmacology and herbal lore; B.C.459. *De materia medica* was a fundamental medical and pharmacological tract in Byz.; numerous physicians attached their comments to Dioskorides' original text, and occasionally challenged his opinions (J. M. Riddle, DOP 38 [1938] 95–102).

The *De materia medica* survives in at least ten illustrated MSS. The earliest (Vienna, ÖNB med. gr. 1) is the most luxurious of Byz. scientific manuscripts, with 484 miniatures, mostly full-page paintings of plants in alphabetical order (as against Dioskorides' original sequence). It also includes depictions of snakes, insects, spiders, scorpions, various animals, and birds to illustrate paraphrases by Eutrokios of the *Theraios* and *Alexipharmacicon* of Nicander, the *Ornithologiae de Diosynsios* of Philadelphia, and similar tracts. Among five frontispieces, one shows seven famous physicians of antiquity, and one depicts Asclepius et Delphina by Personification and dropping gol…

Dioskorides (Λεονταρας), patriarch of Alexandria (444–51); died Gangara 4 Sept. 454. Dioskuros succeeded Cyril as bishop of Alexandria, determined to defend the position of his see and destroy all vestiges of chrestology and Chalcedon, as it was taught by Theodoret of Cyrus and Ibas of Edesa. Haughty and impudent in temperament, he antagonized even some of his natural allies in Alexandria. Dioskuros supported the Monophysites monk Eutyches in his conflict with Flavian of Constantinople; in 449 he pre…

Dioscorus, the Roman general and military commander, was born in Alexandria about 97 and died there about 177. He was a close collaborator of the Greek emperor, and in 97 was made governor of Egypt. When the Egyptian church relied on Dioscorus unt…

Dioskouroi, Castor and Polydeuces (Lat. *Polux*), Greek mythological figures; twin brothers of Helen, they share immortal intercourse with the living half their time in the netherworld and half on Mount Olympus. Represented as riders on white steeds, the Dioskouroi were connected with them, liv…

Diospolis (Λεωνταρας), also called Lykuda, Ar. Ladd; George of Cyprus calls it Geopolipous, a city in Palestine southeast of Jaffa, which became an early center of Christianity. Its bishop was Cyril of Jerusalem, who in his *Catechetical Lectures* urged his hearers to live a holy life and to be ready to suffer for their faith. The church of St. George was early attached to Diospolis. Legend has it that George was born in Diospolis and his remains brought there 212 after his death in Nicaea. The faithful of the Dioskouroi continued after the triumph of Christianity: on North African pottery of the 4th C. representations of the Dioskouroi are accompanied by the 12 apostles. In Lv 1985: 177–77. Pope Gelasio I attests to the existence of a cult of "Castores" that the people did not want to abandon.

The Dioskouroi were ambivalent; the church fathers rejected the myth of their immortality; on the other hand, they tried to replace the Dioskouroi by Christian pairs—thus, the apostles Peter and Paul assumed their function as protectors of the see, and Kosmas and Damianos as their function as healers. More questionable is the Dioskourian origin of the Cappadocians, Elpis, Elpennio, and Melepion, who are said to have been skilled riders. Niketas Choniates compares the imperial brothers Isaac II and Alexios III Angelos to the Dioskouroi (Nik.Chron. 452.14).

In the MS of pseudo-Ulpian in Venice (Marc. gr. 479), Polydeuces is shown in a boxing match with Amikios, king of the Bebykes, while Diospolis is depicted as a soldier. In other miniatures of the same MS the brothers are shown hunting, both on horseback and on foot (Weizmann, infra, figs. 118–29).

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on the image of George killing the dragon, pre-
circumscribed that at the door of this image Christ would
stay the Antichrist. The remains of a monastery of St.
George, built by the Crusaders over a church of
Justinian I, are still evident in and around the
Greek Orthodox church of Lydda.
(Fr. Diospolis in Bulgaria, see IAMBOL.)
und Nikopolis im 4. Jahrh. n. Chr. und ihre Gremien-
bildung," ZDPV 38 (1935) 218-243, M. Benvenisti, The Crusad-
ers in the Holy Land (Jerusalem 1970) 162-70; HC 4:200.
-G.V., A.K., Z.U.M.

DIPLOMACY, conducted for such purposes as negotiating treaties and arranging imperial mar-
rriages or exchanges of prisoners, was one of the
main activities of the Byz. government and largely
contributed to its successes. A solid ideology un-
derlay this diplomacy, which an educated and
veteral bureaucracy conducted with subtle pragmatism.

The uniqueness and supremacy of the empire
on earth was a concept inherited from Rome and
enhanced by the theory that imperial power was
obtained by God's will according to God's choice.
Following these principles, the ideal would have
been to unite all the world under one Christian
emperor, always perceived as a peacemaker (clementios).
This was one long-term objective for Byz. diplomacy, but in the meantime the defense of the empire had to be guaranteed. This basic theory remained practically unchanged throughout the history of Byz., even in its most somber moments.

The existence of other rulers, with varying degrees of sovereignty, was officially recognized. Each had a specific place in the theoretical frame-
work of a big family, the center of which was the
Byz. emperor; the designations "son" (often vas-
sal), "brother", "cousin", "nephew", etc., indicated the closeness and the rank that the emperor as-
signed to each ruler. Following the imaginary example of heaven and the concrete one of the imperial court, a real (and changeable) hierarchy of states was constructed on the basis of power, religion, and recognized level of civilization. At the top of this hierarchy, after Byz., came the
Sasanian Persians, then the Arabs, with whom the emperor negotiated on terms of quasi-equality.

The western European states—previously part of
the Byz. empire, but since the sixth century
ward—were given mediocrity positions, even though
they were Christian and had an admitted affinity
with the Byz. This hierarchy was maintained in official correspondence in the form of address,
assigned to each foreign ruler or in the weight of
the gold seal (bulla) used to seal the letter sent to
him (e.g., in the tenth C. bullae of four solidi
were used for letters to the Arab caliph, three solidi
for the Khan of the Khazars, two solidi for the archbishop of Ravenna, one or two solidi for the pope and
for the king of the Franks, etc.). These differ-
ences were even clearer in the way that some
treaties were concluded and put in writing.

Whenever possible, the appearances dictated by
the above ideology had to be respected. Instead of
"paying tribute" the Byz. said they "gave gifts"
or, better, granted titles and the accompanying
salaries to foreign rulers and their entourage,
thus reaffirming implicitly the emperor's supre-
mcy. Only when compelled did the emperors ac-
cept humiliation (e.g., Niképhoros I agreed in 803
to pay Harun al-Rashid not only a heftty tribute,
but also three nominata for his personal capita-
tion and three more for his son's). They also agreed to accommodations (orikonomia).
Although the Byz. forcefully refused to recognize
other Christian empires (e.g., the Bulgarian em-
powers, see IAMBOL), the title "emperor of the
Roman Empire", even if not always kept, was kept
for the emperor who, in the eyes of the emperor,
was superior to the others. In the tenth century,
this general ideology, recognized and accepted
by most other states, helped the Byz. considerably
in its attempts to reestablish a unified empire.

Diplomacy used various means. Pressure on the
other party could be exerted directly by the armed
forces, indirectly by the allies that Byz. could turn
against its enemies, by civil strife that it would
provocate, or just by supporting the pro-Byz. polit-
cal party. On the other hand, to make individual
friends, Byzantium used its prestige and wealth
as well as its capital, Constantinople, which of-
fered a high quality of life. Close relatives, es-
specially consuls of foreign rulers, were invited for prolonged stays in Constantinople; where they were exposed to
Byz. culture and religious practices (and served as hostages). Foreign rulers were invited to visit
Constantinople, where imperial wealth and power could be displayed while negotiations were con-
ducted.

Marriages of Byz. princes to foreign princesses
were accepted from the 8th C. onward. Byz. prin-
cesses of blood, close relatives of the emperor,
married abroad from the 10th C. onward. Mar-
rriages to foreigners were, however, usually ar-
ranged with illegitimate children of the emperor
or with children of the aristocracy. Royal insignia
could be attributed and a sovereign title assigned
to a foreign ruler who would agree to become the
(adopted) "son" of the emperor, thus recognizing
his superiority.

Attribution of Byz. titles in order to create bonds
dependency was practiced throughout Byz. his-
tory; in some cases these titles became hereditary
to the foreign princes. Gifts or periodic payments
were intended to secure the conclusion of a treaty,
an alliance, or the prince's neutrality. Similarly,
commercial privileges were granted to foreign
colonies (attested from the 10th C. onward). Mis-
sions, when successful, attracted the foreign
country into the orbit of the Byz. church, which
in turn provided the converts (partly or totally)
with ecclesiastical personnel. By accepting Byz.
Christianity, the foreign ruler became subject to
spiritual pressures by the patriarch of Constanti-

Diplomacy, by no diplomatic service as such but
made use of a large, competent, and well-organized
bureaucracy, various branches of which would
work together to secure the conclusion of a treaty.
Diplomatic negotiations were conducted by pro-
vincial governors (e.g., the eparchios of Italy or the
stratege of Cherson). For the foreign policy was
derived from the emperor or the Magister officiorum,
the latter by the prvzavynasteinov, and eventually by
the mesagen. Foreign correspondence was prepared
in the imperial chancery (under the Palaiologos,
supervised by the megas logothetes). Ambassa-
dors, who also collected intelligence, were as-
signed from the various branches of the imperial
structure, even the imaginary one. In the latter,
G. C. von der Hemburg, La Monarchie byzantine
(Paris 1903); D. Okladnikov, "The Principles and Methods of Byzantine Diplomacy," 12 ZEF Reports 2 (Belgrade-
Oxford 1961) 43-61 (cf. also the complementary reports
of G. Monro Edwards and D. Zakynthinos). I. Melochvaidis, A. N. Vargiis 19.221-1924, 32-197. C. Longhi, Le en-
bassades italiennes en Orient (Athens 1961). J. Shepherd,
"Information, Disinformation and Delay in Byzantine Dis-

DIPLOMATICUS, the auxiliary discipline dealing
with the critical study of archival documents
(see ACTA, DOCUMENTARY), has a short history as far as
Byz. is concerned. B. de Montfaucon first
Diplomats, who included some of the greatest
monks, such as Cyril of Lavra and Nikodemos Hagiorites,
both in the 8th C. Setting aside the PAPERS, one
is left with few surviving diplomatic materials,
becoming all Byz. state archives and most monastic
ones have perished.

Archives known to preserve Byz. documents are
relatively few: the monasteries of Mount Athos
(see ATHOS, ACTA OF), Patmos, and Meteora are
the main depositories of monastic archives,
the latter with the monasteries of the same
name preserved in southern Italy and Sicily.
Original documents of foreign relations can
be found in the Peterite state archives (e.g.,
Genoa, Venice). Many more are scattered in
various collections, originals or copies in MS cod-
icus, including collective copies and medieval
manuscripts.

The main goal of diplomatics is to study Byz.
documents in order to reconstruct the lost ar-
chives and to create modern diplomatics to classify
the preserved documents according to the au-
thorities that issued them: to examine them,
they or original copies (official or unofficial,
certified or not, preserved in other documents or in
narrative sources), and to establish whether they
are authentic or forgeries. The limited probatory
value of the written act may explain why the
DIPTYCHES, LITURGICAL | 637

example survives in its original state, there are 12 fragments belonging to eight different specimens; these are customarily assigned to the 5th or 6th C. Images of various dignitaries appear on the flanking plaques, a bust of Christ or a reassur-
cation of Constantine in the upper register, and BARBARIC ONES bring offerings on the lower. "Imperial" diptychs have therefore been thought to celebrate perpetual victory, a theme repeated on some of their inscriptions. On the basis of one example inscribed with a consul's cursus honorum but lacking a name (Delbrück, infra, no.47), it is assumed that they were presented to the ruler by consuls at their inauguration. H. Thimme
(BS 59 [1978] 196–206) conversely suggests that "imperial" diptychs were presented by emperors to state officials and that examples with Christian iconography functioned as insignia bestowed on high clergy when they took office. (See also BAR-
BERINS IVORY.)

Diptyches. A. Goldschmidt, "Münchische-Jüdische Elen-
beinsteine des VI.–VII. Jahrhunderts," JbKe 1 (1955) 29
–55.

DIPTYCHES, LITURGICAL, lists of names of the living and the dead proclaimed aloud by the sanctuary deacon. The practice is attested as early as the 5th C. The church of Constantinople had two separate lists, of the dead being further subdivided into a list of laymen and one of clergy. In both, consuls of Constantinople listed according to the order of their succession. The diptych soon became a ve-

cade of political propaganda: Already in 455 it was proscribed to "read from the altar" the names of the leaders of the "Robber" Council of EPHESUS. Names of emperors, popes, and bishops were often erased from diptychs and restored only after some form of reconciliation had taken place. Sometimes inscribed on double tablets of ivory, liturgical diptychs could be local, as in the Syrian traditions, commemorating representatives of the local church, or ecclesiastical, commemorating hier-
archs of other churches. Already in 455 it was in communion, or the two combined. Byz. diptychs were the combined type and were chanted by the deacon during the APOTHEOSIS, NO before it, as in the Syrian rites.
DISHPATOS, DAVID, Palmyrite monk and apologist; died by 1554, perhaps by 1547. Dishpats (Nowthammon) was the leader of an aristocratic family that was related by marriage to the Palmyorean dynasty. He first appears ca. 1537 as a correspondent of Barlaam of Calabria. Despite this connection, he favors the person of Gregory Palamas. In 1541 he was at the monastery of Katakayromene in Paroria, a stronghold of hesychasm, when he was summoned to Constantinople to support Palamas in his struggle with Barlaam. After the local council of Constantinople in 1541 (see Kostantinoplie, Konstancja a.) Dishpats began to compose polemical texts against Barlaam and Akedinos, notably a Logos addressed to Nicholas Karabas (ca. 1542) and a lengthy iambic poem of 610 verses in response to Akedinos' poetic attack on Palamas (ca. 1542-44). In 1546, at the request of Anna of Savoy, he wrote a Short History of the History of Barlaam and Akedinos. Some works of Dishpats were translated into Slavic languages probably in the second half of the 15th C. and are known in MSS from the 12th C. onward (G. Prochorov, ТОИВЕЛЛ, 33 [1979] 52-54).


DISHPATOS, MANUEL, 14th-C. patriot of an iconoclastic faction, 1357-8. Dishpats was an iconoclast who opposed the iconoclastic policy of Emperor John VI Cantacuzenos. He was an ardent supporter of the iconoclasts in the Church Council at Constantinople in 1364 and was later excommunicated by the Church. Dishpats was a member of the famous Disphatus family, which had been prominent in the Palaeologan period (PLP, nos. 552-453).


1400, is described in a Latin inscription on the altar on which it rests as a gift to Gaius Galeazzio "in the honor of the emperor of the East."


DISKOPOTERON. See CHALICE; FAMILY AND DISKOPHOROS.

DISMISSAL, (δημητραία, lit. "release"), a formula pronounced at the end of a liturgical service or occasion of one of its parts, as in the apolyticon of the catechumens after the reading of the Evangel (e.g., Maximos the Confessor, PG 91:992D-995A). The formula of the apolyticon varied, the major types having been the so-called small and great dismissal; the latter was used after vespers, anaphora, and the divine liturgy (Eucharist).


DIVINATION, the alteration in shape or proportion in an image, frequently employed to convey values on a hierarchical scale, the expression of emotions—less often used than in the medieval West—or for purposes of caricature. Despite antiquesque theoretical systems designed to avoid distortion, which were transmitted by Ptolemaic, the absence of coherent perspective often resulted in what, to the modern eye, appear to be deformations of space and proportion. Some distortions, however, are evidently attempted by the artist to compensate for the spectator's point of view; monumental figures, intended to be seen from below, often appear with disproportionate heads or legs when viewed from appropriate positions. Spiritual values such as asceticism have been held to explain distortion of the human form; some such instances must be attributed rather to artistic insensitivity or lack of concern for plasticity.

15. Dehaa, Bevrienden, no. 8. ALP, n.554—A.M.T.

DIVINATION, forecasting or prediction of future events or disclosure of hidden knowledge. Various magical arts were inherited from the Greeks and, from ancient practice but were transformed and christianized. They could be divided into two major forms: "natural" divination based on the spontaneous observation of the world and indicative ("artificial") divination originating from the use of special means. To the first group belong the observation of celestial phenomena (ASTROLOGY), of meteorological events and NATURAL PHENOMENA (e.g., thunder [see BRONTOLOGY] and EARTHQUAKES), of dreams (see ONIOBREXIOI), or of birds (the EAGLE and others) and animals. The behavior of horses was sometimes alleged to predict the destiny of a new ruler or of a military campaign. According to HAKIN ITHA VATHA, if imperial horses, when led into Hagia Sophia, took the bridle in their mouths, it meant that the Byz. had defeated the Muslims (A. Vasiliev, Soncino, 5 [1942] 154). In the 6th C. a dog allegedly was able to divine which women in a crowd were pregnant and which men were adulterers (Theoph. 243:15-27). It is unclear if any special means were used by the
DIVORCE (θαύματος) or dissolution of marriage (διαλυσία του γαμού) was a concept ancient to classical Roman law, which acknowledged the right to end a marriage at any time by mutual agreement or by repudiation of the spouse. This principle was preserved in the law of papyri of the 4th to 7th c. (A. Merklin, Der Ehescheidungsrecht nach den Papyri der byzantinischen Zeit [Erlangen-Nuremberg 1967]). Roman divorce, though easy, might involve (if it was considered without grounds) moral condemnation, legal penalties, and material compensation. The Christian church rejected the concept of unrestricted divorce. Constantine I in 351 forbade spouses to send a notice of divorce (repudium) on arbitrary grounds; only if the husband was guilty of murder, sorcery, or grave robbery was the wife permitted to repudiate him and receive her entire dowry; if she separated on other grounds, she lost everything "to her last hairpin" and was to be deported to an island (Cod.Thom. III 16:1). Justinian I prohibited divorce by mutual consent, except in cases in which the couple took monastic vows, and established a restricted list of causes for separation: peradventure against the emperor or the spouse; seduction or misconduct on the part of the wife (taming and bathing with other men, living outside her house, attending circuses and theaters, and the hunting of wild animals); the husband’s inducing his wife to fornicate with other men or a false accusation of adultery against the wife (nov. 137.8–9). Justin II, in 590, reinstated the Roman tradition (C. Castello in Mneme G.A. Petratosu, vol. 1 [Athens 1984] 295–319), his rationale being that divorce was a lesser sin than irrational hatred that might lead to attempted murder or suicide. The indissolubility of marriage was formulated and firmly established in the Eucholog 29.9–15, which listed very few legal grounds for the dissolution of marriage: the wife’s prostitution, impotence of the husband for a period of three years, and one spouse plotting against the other. Some supplemental reasons for divorce were introduced by later legislators, but the principle of the indissolubility of marriage (except for entrance into a monastery) dominated Byz. civil and canon law. Later probably distinguished between divorce proper and the annulment of marriage caused by its dissolution, each being prohibited by indulgence (or in some cases, of the wife’s consent) or by the social inequality of partners. Unjustified divorce brought before law courts, civil and ecclesiastical alike, and their decisions show that in practice the principle of dispensation (καταλληλοτης) was applied more frequently than civil and canon law or aeciousness mentioned cases of divorce by consent (καταλληλοτης—Prax. 25.37–38, 25.62), although penalties were examined in divorce suits, a technique with (Prax. 7.8, 25.30) and devoted serious attention to the regulation of the property rights of the di- vorcee couple and the 15th c. Chalamanos and Apokouskos judged cases of divorce involving people from various walks of life; besides the traditional legal grounds (the husband’s impotence, the wife’s adultery) other reasons were taken into account: incompatibility of the couple, impossibly hated, sodomy, consanguinity, and when a husband abandoned his wife and refused to return to her, she might be permitted to remarry.

DOBROTICA (Đođoritsa), also called Dobrotica, is a Byzantine period city. It was founded in the 4th century AD and became a major commercial and administrative center. The city was located on the Danube River, which was a major trade route.

The city was mentioned in various medieval sources, including the chronicles of the Venetians and the Slavs. It was also a center of the Christian church, with several churches and monasteries located in and around the city.

The city was destroyed in the 13th century by the Mongols, and it was never fully rebuilt. However, there are still many ruins and artifacts from the city that can be seen today.

DOBROTICA, and others—and Murca, the Elgin temporarily annexed Dobrudja to Wallachia. After

defeat of the Crusades at Varna in 1444, the Ottomans completely occupied the region.

197. V. Vucic, In loco Dobrudja (Bucharest 1958) 268-
273. Storica de Dobrudja, vol. 1 (Sofija 1984) 176-


DOCHEIARIUS MONASTERY, located on the southwest coast of the peninsula of Mt. Athos, north of the southwest monasteries. The origins of the monastic tradition on Mount Athos are obscure; it was apparently established before 1039 by John Chosiarus (probably the former cellarer of Xenophontos of Xenophontos) at the Athos port of Nea Moni, with a church dedicated to St. Nicholas. Okanomi-

196. M. Malas, Johanniss prokurator, vol. 2 (Sofija 1975)


The monastic tradition of the monastery is limited, and it is often difficult to trace its history before the 12th century. However, it is known that the monastery was a center of learning and scholarship, and it is believed that many of the important figures in the history of the monastic tradition were associated with the monastery.

The monastery was destroyed in the 14th century, but it was rebuilt in the 15th century. The monastery is now a popular tourist attraction, and it is visited by thousands of visitors every year.

DOHAD, a region between the Lower Danube and the Black Sea. In the 4th-6th C. the province of Scythia Minor approximately encompassed this territory. In the 7th C. the Avars advanced into Dohadja; ca. 660 Av-


DOECYSSYLLABLE, by griffins. Docheiariou's present buildings are almost all post-byzantine


mene Docheiariou. Katwlon ton Archeion," Symmousia 3


204. Addas, the author of the work that Hannan painted a portrait of Jesus, which Abgar installed in one of his palaces. Important themes in the Docheiariou are apostolic succession in Edessa, the imperial Ro-

mannus as the appropriate civil ruler for Chris-

tianity, apocryphal and anti-Jewish polemics, the canon of the scriptures, and divine protection guaranteed for Edessa, "the Blessed City.


DOGMA, a term encountered in the New Testament in connection with the edict of the so-called Apostolic Council of Jerusalem (Acts 15:1-2) where it signifies "what seems right, or good, or reasonable." In Byz. theology, it generally retains an affinity, referring variously to the opinions or teachings of the church, of pagans, of philosophers, or of heretics. Thus, for example, in the so-called Definitiones Paternae (Ort. III 43) 335-37), the word dogma is understood more broadly than in modern usage that has established it as a theological term since the 17th C. In effect, what we now call dogmas, Byz. theology finds in the Credo of Nicara and Constantinople as well as in the definitions or anathemas of the subsequent ecumenical councils, and concretely in the Synodikon of Orthodoxy. Thus, dogma means orthodox teaching as "true concept concerning all matters" (Aristides of Sinia, ed. Ubezmann, Vier Dialoge, 2.6, pp. 10-12).

DOGS (σκύλος). Used for guarding and rounding up flocks of sheep, but also for hunting or simply as a companion or pet, the dog was particularly indispensable in agricultural communities. It is the invertebrate companion of David in Psalter illustration and other works depicting the young shepherd. The Farmer’s Law (pap. 25, and 75-77) heavily penalized anyone who killed, poisoned, or injured a sheep dog. The guilty faced corporal punishment and had to pay double for the animal’s price. The training of hunting dogs was entrusted to skylagagues, who took charge of the hounds during the hunting expeditions of the nobility. Hunting dogs were highly prized and might be sent as gifts. The dog’s usefulness is reflected in the Kynophan of Demetrios Pepa-

DOIKEANOS, JOHN, rhetorician, copyist, and bibliophile; b. mid-15th C. Our knowledge of Doikeanos (Δοικεάνος) is based almost exclusively on the evidence of his own writings. His earliest work that can be dated with any certainty, an address to the despot of the Despotikon Palaiologos, was apparently composed ca. 1456 (Topping, infra 6); he evidently lived into the 1470s, when he wrote an epigram on the deceased patriarch George II Scholarios. Doikeanos may be identified with the John Doikeanos who was teaching at the patriarchal school in Constantinople in 1474. Doikeanos was closely associated with the Palaiologan family, both in Mistra and in Constantinople, and served as tutor to the princess Helen Palaiohagia, daughter of the despot Demetrios Palaiologos. Doikeanos’s preserved works are primarily rhetorical, such as ennomoi and addresses to Constantine XI. A monody on Catherine, Constantine’s second wife, has been attributed to Doikeanos by P. Lotroica (FOB 35 [1907] 22-29). His love of classical literature is revealed by his frequent citations of ancient authors and allusions to antiquity, and by the catalogue of his personal library, which included volumes of Homer, Hesiod, Aristotle, and Herodotus. He was also a copyist of MSS, notably Venice, Marc. gr. 540, which includes works of Theognis and Pindar.

DOLICE, See TLOUQUE.

DOME (κυρίαρχον), a hemispherical vault, distinguished by its pure geometry and by its centralizing role in the planning of buildings. The dome is perhaps the most characteristic feature of Byz. church architecture, lending both internal and external coherence. Domes could be built of stone (e.g., audience hall of al-Mundhir at Sergiopolis, 6th C.), tubular ceramic elements (e.g., San
DOMESTIKIOTON TON SCHOLON | 647

DOMESTIKIOS (Δεμοστικοί), a term designating the officers who ran the courts of law and military. Prokopios (War 3.4.7) explains the term as the Latin form of the Greek demos, "people," and military. In the civil service the term is known from 355 for the chief of a bureau, identical to prōmies; domestikos of the skëketos or of the episkopos are mentioned on later seals. Domestikoi were influential, some of them close to the emperor, some confidants of important functionaries, and they were given high positions in the public service. They were also important in the administration of the provinces, especially in the East, where they were in charge of the tax collection. In the 7th century, they were also involved in the military, especially in the Byzantine empire.


DOMESTIKOTON TON HIKANATON (Δεμοστικοί τῆς Ηγκανατίας), commander of the tagmata of the Hikanato. The origin of the Hikanato is obscure. Byz. rejects the possibility of their identification with the Hikanato, stressing that there is no evidence whatever that Hikanato were foreign. Hikanato suggests that the regiment of Hikanato was modeled on the vigla. According to the vita of Patr. Ignatios, the office was created in 804, and Niketas (the future Ignatios) was the first appointee. Without rejecting this testimony, Byz. expresses doubts, but G. Ostrogorsky and E. Seel (Byzantion 7 [1913] 29-32) accept the evidence as valid. The domestikos of the Hikanato is mentioned in all the tagmata of the 9th-10th centuries, but the evidence from the 11th century is no longer question as the sources may use Hikanato as a family name. Among his subordinates were the totpouretes, charitourkai, komites (see Comes), and so on.

LIT. B.B. Smith 68-69. P. Fournet, De dem. 133; A.-K.

DOMESTIKOTON TON NOUMERON (Δεμοστικοί τῆς Νομερίας), commander of the tagma of the Nomera. This domestikos is listed in all the tagmata of the 9th century.

LIT. B.B. Smith 68-69. P. Fournet, De dem. 133; A.-K.

Vita, Ravenna), or of brick (e.g., Hagia Sophia, Constantinopole). The interior of the dome could or could not be either a smooth hemisphere (e.g., St. Irene, Constantinopole), scalloped (also known as a "pinnacled dome," e.g., Myra, Sinai, Church of Sveti Stefan, Constantinopole), or ribbed (e.g., Hagia Sophia). All these methods of construction and interior articulation appear as early as the 6th-8th centuries and persist to the very end of Byz. architecture. Structurally and iconographically, the Byz. domes descended from Roman antecedents. Yet, unlike Roman examples, Byz. domes were related to each other on a basically longitudinal rather than fully centralized buildings. An ingenious system of structural supports, involving either pendentives or squinches, was developed to permit the setting of the dome over the rectangular space of the naos. In addition to being the crowning architectural element, the dome was also the focus of church programs of decoration.


DOMESTIKTJAN, Serbian scholar and writer; born ca. 1120, died after 1184. For most of his life Domenijan was a monk in Hukonin on Athos, where he wrote a very long Life of St. Sava ca. 1250. In 1174, at the request of King Stefan Uroš I and in 1285, A Life of St. Simeon (the former King Stefan Vukasija). Both texts make an impressive display of scriptural and theological learning. They are valuable sources for the historian, but must be used with caution because they are partially derivative. Both Domenijan's Life of the Nemanja by his son the first-crowned; in the Life of St. Simeon, Domenijan copies long passages verbatim. Another unacknowledged source of motifs is the panegyric on Vladimir I by Mtr. Iliakon of Kiev, the Life of St. Sava was revised by the monk Tikhon in 1399-1402.

[Images 0x0 to 4959x3520]
During the reign of Romanus II the office was divided into two, domestikos of the East and of the West; they are listed in the taikhun of Escrat (Okozoniades, Lata 286:23–241) but even at that time below the strategy of Anatolikon. In reality, the domestikos ton scholon was commander in chief of the army (or one of its two sections); from the end of the 4th c. the Phokas family attempted to monopolize the office. Constantine VIII and some of his successors, desiring to restrict the independence of noble families, often granted the office to eunuchs, but from the mid-11th c. the post was returned to the military aristocracy. The megal domestikos as commander in chief functioned until the fall of the empire, whereas the simple domestikos (known at least through 1340) became an honorary title conferred on governors and the like. The staff of the domestikos ton scholon included topotetar, komites (see Comes), charakter, toularios, subalter, and others.

DOMINICANS. The religious order founded by St. Dominic in 1215 soon became active in missionary work in the East. By 1228 it was firmly installed in the Latin Empire of Constantinople and in the Holy Land. A region of conflict and division, the order, the Societas Fratrum Peregriem, began ca. 1300, was suppressed from 1355 to 1357, and was reestablished in 1357. It operated in the Genoese colonies in the Crimea, then in Armenia, Persia, and Georgia.

Members of the order residing in the East, esp. in the Dominican convent in Peraino, were active as papal legates, imperial ambassadors to the papacy, proselytizers, and organizers. Many became fluent in Greek and were versed in theological treatises in that language addressed to prominent Byz., including Andronikos II, hoping to persuade them to accept the Latin teachings on the procession of the Holy Spirit and on papal primacy.

In 1309 the Dominican order chose Albertus Magnus and Thomas Aquinas as official teachers of theology. The writings and translations of De metrios Kydones emphasized the influence of Thomism in Constantinople. In the late 14th and early 15th c., a number of Byz. in Kydones' circle converted to Roman Catholicism and joined the order, including the brothers Andrew, Theodore, and Maximus Chrissoberges and Manuel kalekas.

DOMITIAN (Aurelianus), diplomat, bishop of Melitene from 580, and saint; born ca. 540, died Constantinople 10 or 12 Jan. 602; feastday 10 Jan. Domitian was a cousin of MAURICE—PARET rejects Hengel's assumption that Domitian was the son of Peter, Maurice's maternal uncle. Domitian spent 582–85 and 591–98 primarily in Constantinople as Maurice's adviser; Pope Gregory I addressed several epistles to him. He played the key role in the empire's Persian policy: after Chorauros II fled to Byz. territory in 591, Domitian became his confidant, accompanied the king on his expedition to Iran, and negotiated the treaty with him. Domitian directed Maurice's religious policy in the eastern regions; this policy was—contra H. Grégoire (Bystance 13 (1938) 395f)—intolerant toward the Monophysites. The later Monophysite tradition (e.g., Graecens Ant. Angusti) is hostile to Domitian, accusing him of seizing all Monophysite churches in Mesopotamia and northern Syria and of persecuting the "faithful" rulers who were loyal to the monastery of Lembottos, but the family remained on their holding, probably as monastic protospathai (Kazhdan, Agiosopon en hios 114f.)

DOMITIUS ALEXANDER, usurper (508–09). He was vicarbus Africae and briefly controlled Tripolitania, Numidia, and Sardinia, as well as Africa proper. He was condemned at the Conference of Carthage in 508 and defeated by Maximus, whose rule over Italy was threatened by Domitian's control of African grain and recognition of Constantine I. There is disagreement about the date when the revolt was suppressed (Barnes gives 509, Stein 511).

DONATION OF CONSTANTINE (Constantinianus), an 8th-C. Latin document, purporting to be an act of Constantine I. Perhaps originating in the 5th-C. Legenda S. Silvestri, in the document Constantine professes his faith (confession) and grants to Pope Silvester I several imperial insignia and privileges (donatio), the Lateran Palace, as well as Rome, Italy, and the western regions. Some scholars speculate that the document was fashioned to bolster Pope Stephen's negotiating position with the Frankish ruler Pepin (741–68) against the lesser donor, in regard to it as a papal attempt to diminish Constantine's authority by demonstrating that, since Constantine had offered imperial rank to Pope Silvester, and since the pope had acquiesced in Constantine's move from Rome to Constantinople (the new urbs regna), the papacy took precedence over the patriarchate of Constantinople. The document could transfer the empire's center from Constantinople back to Rome. Now, however, specialists minimize the document's political aspect and assert that it was not an official, anti-Roman act, but rather part of the rivalry between the Lateran Palace and the increasingly prestigious Vatican Church of St. Peter (R.-J. Loenertz, Actes 41 (1974) 345, and de Leo, infia 118f, suggest that a Greek monk wrote it in Rome's Monastery of St. Silvester).

Nevertheless, since the Donation of Constantine contradicted the Byz. claim that Constantine's translatio imperii had made Constantinople the New Rome, it figured prominently in numerous Latin-Greek polemical exchanges over political and ecclesiastical prerogatives. The canonicity of Otto III declared the document fraudulent, but Pope Leo IX sent a copy to Pius. Michael I Keroularios in 1054, and Cardinal Humbert later issued a revised version to support the pope's dispute with the Byz. emperor and the Eastern patriarchs. Yet in the 11th C. Byz. writers like begin to appeal to the Donation. Under Manuel I Komnenos, John Kinnamos effectively used it to attack Westerners who usurped the imperial title and to deny that popes had the right to confer it, while Theodore Balasamos used the document to justify the ecclesiastical reaction to the papal legates (G. Ostrogorsky, Jerusalem 1 (1935) 187–204). A Greek translation of the Donation, extant in MSS of the 14th c. (ed. W. Oeirssche, Konstanz, 1925), is likely done as early as the 11th c.

DONATI PROPER NUPTRIAS (prographeus, τρια γάμου διάκονοι). From the 4th c. onward, the
wedding gift of a man to his wife—as opposed to the "engagement gift" (věsky spojovací) common in earlier times—became an institution subject to special rules. According to the laws of Justinian 1, the husband was obliged to provide a dowry for the benefit of his wife that was equal to her promised dowry (věsky žalové v první podobě). The two assets constituted the marriage property, administered by the husband with limited power of disposal. The question as to who received the dowry after the death of the husband depended on the marriage contract, which, in addition to the legal reversion of the property brought into the marriage, should provide for an annually large profit (ázerd) for either marriage partner from the fortune of the one who died first. If there were children, the widow was due the excess from the dowry and a portion of the property equal in size to the inheritance of a child (ibid. 1275.3). If the woman married a second time, she lost her portion from the dowry (ibid. 2.1, 22 23). The Eclesio (2.3) explicitly denied the husband's obligation to provide a dowry (gold value) to the dowry and considered it sufficient that, "as is common," increase the worth of the dowry through a gift. Both the Prechlov (16.6) 9.12.13, and the Basilik (3.12.12) reproduce Justinian law but without the prologue and the first chapter of "gift" (dók), concerning the equivalence of the dowry and the dowry. In the Eclesio (11.19), the dowry appears in a form that has not been studied in detail, but it appears to partly react that in the Eclesio: it occasioned a detailed contemporary commentary. From the time of the novels of Leo VI, the term dowry is often replaced by the term Inheritance.

DONATISM, named after its primary teacher Donatus, a rigid sect that developed within the African church in the early 4th C. in the aftermath of the Great Persecution. The Donatists refused to accept Caecilian as bishop of Carthage because he had been consecrated by Felix of Abthug, who was accused of betraying the faith under the threat of persecution. A synod of 70 rigorist bishops declared Caecilian's elevation invalid and consecrated Majorianus in his stead. Majorianus died soon afterward and Donatus became bishop. Shortly after the battle of the Milvian Bridge in 312 Constantine wanted to give support to the African church in the person of Constantius. The Donatists appealed to Constantine and a commission was established in 313 under the presidency of Pope Miltiades (311-314) to hear the conflicting claims. This body condemned the Donatists, who appealed to the Council of Arles (314), with the same result. Constantine hesitated to persecute the Donatists openly, but by 320 he had personally condemned them and there was some persecution; in 322, however, Constantine ordered effective toleration. Constans I resumed persecution in 337, but the Donatists resisted, celebrated their rites in secret, and began to turn to violent reactions against government officials and the Catholic party. In 359 Julian ordered an end to persecution, but after his death Donatism was again outlawed. Attacked by Julianus, bishop of Milevus, and esp. by Augustus, Donatism nevertheless retained a vital force until the end of Christianity in North Africa.

The Donatists, who claimed that they were following the teachings of St. Cyprian, appealed to local African and rigorist sentiment. Donatism resembled Novatianism in its rigorous ecclesiastical belief, but its adherents went beyond most similar groups in their view of the sacramental system: they held that the validity of the sacrament depended upon the pyplot of the celebrant. In the mid-4th C. some Donatists were associated with the circumcelliones, bandlike gangs who terrorized the cities and villages of Africa. The sect is centered in the villages and countryside of Numidia; some scholars have seen them as a reflection of "nationalist" or social sentiment.

DONKEYS. See Beasts of Burden.

DOORS were made of a variety of materials, usually wood but also bronze; occasionally they were inlaid with ivory (bone) or silver.

Wooden Doors. Wood was the most popular material for doors. Some 20 examples survive, generally dated after the 13th-15th C., normally the main door of a church or of its temple. An unusual concentration is found in Cyprus (Soteri- ou, Marpissa, Kypriou Katochra, Phoulou), but elsewhere, Byz. specimens are less elaborate than the 4th-6th C. doors of Rome and Milan. Structurally, wooden doors consist of either sides and rails enclosing panels or vertical planks nailed to horizontals. Some small sediae doors are made of a single piece of lumber; most are decorated with the Annunciation. A door at the monastery of St. Catherine on Sinai has reliefs of animals, birds, and plants. Openwork leaves survive at Fano (A. Zaccou, Epigraph 3 [1928] 80-82) and doors decorated with a geometrical framework at Bouglare (A. Orlando, DCAAE 2, fasc. 2-3). In 1694-73. [224] [225]

Bronze Doors. Byz. manufacture of bronze doors occurred in two periods—a 4th to 7th C. continuation of Roman traditions and a medieval revival. Although Constantine I removed from the Arc.temion at Ephesus the pairs of doors decorated with a giantomachy and erected them at the Senate House in Constantinople (constanse or Rhodos, v. 155-52), he apparently also made new bronze doors for his Forum (P. Preger, Esculturas 2: 375); and Constantine II had likewise (330) doors of bronze for the doors of the cathedrals of Tyre (314-15), with relief plaques—Eusebios, HE 4.2.42, and Edeusa (503-5); Jokoki, ch.89) in the church.

DIVORCIO (mzd). See the "Diaconis" feast of the "falling asleep," that is, death, of the Virgin Mary, celebrated 15 Aug. One of the 12 Byz. Great Feasts. The Dormition was celebrated by a two-week fast and has an afterfeast of nine days. It has been celebrated on 15 Aug, since the 6th C., replacing an earlier feast of the maternity of Mary found on that date in the earliest Jerusalem sources (A. Renoux, PO 36:2:89-91, 534-57; A. M. Ambrose. Les Heiltudes syriales d'Herusalem a Jerusalem, vol. 1 [Brussels 1925] 400-404). Originally a mobile celebration in Constantinople (M. van Esbroek, Maxime le Confesseur, Vie de la Vierge [Louvain 1916] 225), the Dormition had become a fixed feast by the time of Emp.
DORMITION

Dormition. Dormition of the Virgin; fresco. West wall of the Church of the Virgin Phthisabeos, Asmou. Below are visible the heads of maonic saints.

Maurice; it was celebrated at Blachernae (Theoph. 2956; Nikephoros Kallistos Xanthopoulos, PG 147,2956(B). In the Typhon of the Great Church (Matoe, Typhon 1768–79), the festivities began at dawn with a procession (lith) from St.Eu- phemina to Blachernai for the synaxis. After the liturgy, the emperor offered a banquet for the patriarch and other dignitaries (Philobenas, Kleist. 219,24–2214). But in the 14th C., the emperor attended both vespers and the subsequent Eucha- rist at Hagia Sophia instead, resting in the patriarchal chambers in between the services without returning to the palace (pseudo-Kod. 245, 11–15).

The variety of Byz. names for the feast, signifying either Dormition or Assumption (anagnostis) (M. Jugie, La mort et l'assumption de la Sainte Vierge (Vatican 1944) 85–85; Wengler, infra 428). reflects differing theological opinion as to whether Mary really died, as was generally believed in Byz., or had been simply assumed into heaven. Both Theodore of Stoudios (PG 90,1660(C) and the Typhon of the Great Church call the feast the meto-

orization.

Representation in Art. The most important texts for the iconography are the second homily of John of Damascus on the Kontakion (ed. Kotter, Schriften 5,52,10–40) and the "Pastoral Letter" of John I of Thessalonike, read during ertos of 15 Aug. at M. Jugie in PG 1934–438). Both draw on the legend, first written by Moises, associated with James (the Lord's brother), which includes the Dormi- nion in a narrative running from the Annunciation through the disappearance of the body (M. van Esbroeck in F. Boson et al., De Acta apocris des apòsos [Geneva 1891] 263–85). The earliest pre- served representations of the Virgin's death are 10th-C. Constantinopolitan ivories, isolated il-

DOROSTOLON (Dorostolon: also Lat. Doro-

stonon; Slav. Drasna, Drasno), also Sistria, city and fortress in Bulgaria on the right bank of the lower Danube. The Roman walls were destroyed in the 5th C., probably by the Visigoths, and more massive walls built in the 7th or 6th C. These in turn were destroyed, and later rebuilt by the Bul- garians in the 4th C. In 1751 John I Tzimiskes captured the city, in which St. Varnava had taken refuge. After the First Bulgarian Empire fell, Dorostolon became the capital of the Byz. prov- ince of Pannonia. Occupied for a time in the late 11th C. by the Pechenegs, Dorostolon was recaptured by Alexios I Komnenos in 1088. In 1087 in part became part of the Second Bulgarian Empire. In the 11th C. it was ruled by semi-

independent Bulgarian or Romanian despots and finally surrendered to the Ottomans in 1388. In a period of Ottoman weakness after the battle of Ankara in 1409, the city was seized by the Ru-

manian prince Mirela the Elder and not re-
covered by the Turks until 1495/96. Dorostolon was an important ecclesiastical center: the seat of a bishop since the conversion of Bulgaria and in the 10th C. the residence of the patriarch.

117. A. Kauras, V. Gjirok, Bulgarische Architektur- gru-

DORODECHOS (Dorodechos), hieron, antepre-

cessor, professor at the law school of Berytus. He was appointed by Justinian I to the commissions for the compilation of Digest and the second edition of the Codec Justinianus and was or-
dered, together with Dorotheos, to compile the Institute. In the scholia to the Basileia several fragments of a Greek index to the Digest (esp. to its 24th book) have been preserved. The para-

phrases of the Digest passages 2.8.1–2.11.4, pre-
served on papyrus (ed. V. Bartolotti, Papiri greci e latini 25–257 Florence 1553) no.1500, were at-
tributed to Dorotheos by his first editor G. La Pi-
ara (Bollettino dell' Istituto di diritto Romano 38 (1938) 151–74) but on insignificant grounds (F. Pring-


122. K.E. Zarinthe von Lingenhau, Kritische Jahrbucher fuer Deutsche Rechtswissenschaft 8 (1844) 808–08.

DORODECHOS, VISION OF. Greek hexameter poem preserved in C. Berossus' paraphrase of the 5th C. (P. Bodmer 29). The poem, in 353 lines, describes the narrator's journey to the court of heaven where he saw God, Christ, and the "swift angel" Gabriel. Christ was enthroned like a Ro-

man emperor and surrounded by angels un-
iformed like Roman soldiers and court officials, and bearing such titles as domestikos, prospole

brizemai, astirios, etc. The man was severely punished for disobedience and vanity, baptized, and indoctrinated by Christ who admonished him to be modest. Probably written by an Egyptian poet, the work marks an important stage in the development of Christian epic.

DOROTHEOS OF MONEMVASIA, a name (Dorotho, Dorotheos, Dorychos) which was printed on a world chronicle that has survived in many MSS whose interconnections are not yet fully worked out. The first rendering ended at 1570. The second edition (1595) contained several new sections: biblical and ancient history; lists of Roman and Christian emperors, of Turkish sultans, and of patriarchs of Constantinople; the history of Rome from Aeneas to John VIII Palaiologos; the history of sultans to Selim II; and the history of the Greek church. The last section contains a prose version of the Chronicle of Moses of Morca, the story of the Council of Ferrara-Florence, a chapter on Venice, etc. The original compilation seems to have been based on a popular paraphrase of Theophanes the Confessor, Theophanes Continuatus, and the Eklasia Christou (which covers the period from 1291 to 1351), as well as several now lost and the principality reigned by the Khazar period.

The identity of the author of the original is unknown; Moravcsik (infra) amended the title to accept the authorship of Manuel Malaxos from Nauplia. K. Sathas (Sathas, MB 5, 1947) suggested Hoesterey of Monemvasia. T. Fregel (BZ 11 [1902] 4-13) hypothesized that the author was an unknown Venetian. Russo and Lebedeva (infra) note the other hand, assume that Dorotheos could be a real person, a bishop of Monemvasia in the 16th C.

DORYLAION (Δορυλαίον, mod. Eskişehir), city of northwestern Phrygia, on a strategic road junction controlling passage from Constantinople to the interior of Asia Minor. A major military post, Dorylaion was frequently mentioned after 741, when it was base of the revolts of the Arabs. It was a basin of the Oxus river, and an Aekapt, Arab raids often reached it in the 8th-10th C. According to Ibn Khurdadhbeh, Dorylaion was noted for its plains, where imperial pack animals were raised, and for its hot springs. After the Turks captured it in 1560, Dorylaion lay in ruins on a man's land frequented by nomadic Turkish tribes until Manuel I took the region in 1175, drove out the nomads, and built a new fortress for defense of the frontier (F. Wirth, BZ 55 [1962] 21-29). Soon after the battle of Mykraeias, however, the city fell to the Seljaks. Dorylaion was a bishopric of Phrygia Salutaris, under Synula. Remains of the fortifications, which included the medieval hilltop town, have entirely disappeared; they indicated two periods of construction, perhaps of the 7th-8th and 11th C.

DORAKAS (Δοράκας, Δοράκων), from doux, leader, general; a noble Byz. lineage. The hypothesis of their Athenian origin (assumed to be a translation of Att. hamart, general) cannot be proved. The first known Dousakas was sent in the 9th C. by Empress Theodora to convert the Pannonians forcibly. The family was very prominent in the early 10th C. when Andronikos Dousakas and Constantine Dousakas served as military commanders; they became proprietors of two personages in the epic poem Digenes Akritas (see DOUSAKAS, ANDRONIKOS AND Dousakas, Constantine). It is not clear whether Andronikos Dousakas, who sided with Bardas Salleros in 476, was related to the elder Dousakai. One of his sons, Bardas Mongos, commanded the fleet sent in 1016 to Kazar (the Crimea). Again it is unknown whether Constantine X Dousakas, who ascended the imperial throne in 1092, and his son Michael VII Dousakas were related to the elder Dousakai. As a family of the 12th C. historian Zon (c. 475-1282) wrote, on the other hand, that the old lineage died out after the unsuccessful revolt of Constantine Dousakis in 915, and Constantine X was a descendant only through the female line. The 11th C. Dousakas, who originated from Paphlogagonia, were generals and governors. John Dousakas was at first the focus of the city of Edessa in 1099 (see Dousakas, John); his sons were respectively domesticus ton scholion and protostauron, Konstantinos Porphyrogenetos. Michael VII's brother, Constantinus, lived at Dousakes, although he died at age 10 (at Dyrachuion in 1081).

The Dousakai intermarried with many aristocratic families, including Komnenos (the family name Komnenedousakai was used); Irene Douka, Andronikos's daughter, became Alexios I's wife; at the beginning of his reign Alexios considered his cousin Constantine Dousakas as his heir apparent (see Dousakas, Constantine); Irene's brother, the protostauron Michael, was one of the most important families in the 11th C.; another brother, John, was noseb doux. In the 12th C. the name of the Dousakas was fashionable and applied to some members of other families (Andronikos, Komnenos, Vatatzes, etc.); it is difficult to identify some of the Dousakai (the numerous and different Johns a particular problem) and impossible to establish their connection with the imperial Dousaki. Some were generals, but others served in the civil administration as logothetes, kritarchs, or chronici. The Dousakai were great landowners. Their role
in cultural life was insignificant, although the despa
Andronikos is represented both in the mon-
ograms and portraits of a MS of John Klimax in
Istanbul, 1917 (sup.), produced between 1608
and 1787. After the 17th C. only those
bishops remained who were in conflict with
the papal policies, and were integrated into
the Patriarchate. Because of this, the Doukas
family is represented only in the genealogical
works of the 18th and 19th centuries. (See genealogical table.)

DIOUKAS, Constantine, born ca.1400, died 1469 or
later. Neither his baptismal name nor the date
and place of his birth are recorded. His grand-
father Michael Doukas, who was a supporter of
John V Kantakouzenos, fled from Constantin-
ople in 1455 and took refuge at Ephesus with
the Turkish emir of Aydin. Doukas is first men-
tioned in 1451, living in Nea Phokaia and serving
the Genoese podesta, Giovanni Adorno, as sec-
retary. Subsequently he entered the service of the
Gattilusio family, which controlled Lesbos. He
went on several missions as envoy to the Ottoman
sultan, visiting Adana, Didymoteichon, Phi-
lippeopolis, and Istanbul.

The History of Doukas begins in 1454 and breaks
off suddenly in 1459, in the middle of an account
of the Ottoman siege and occupation of Constantinopole by the Turks in 1456-57. A. K. K. (A. K.)

DOUKAS, Constantine, son of Michael VII
Doukas; both Constantinople ca.1174, died ca.1205. Doukas wasPorphyrogenitus and heir to his enamel portrait accompanies Michael's on the Holy Cross
Crown of Hungary (Wesell, Byz. Enamels, no.57). He was betrothed to the daughter of ROBERT
GUSCIARDI. In 1274 the reign of NOEMPHORHO
III, Doukas's mother MARIA of "ALANIA" pro-
tected him. After the accession of Alexios I Kon-
menos, Doukas was again recognized as heir and
affianced to Anna Komnen, they shared imperial
acclamations. THEOPHILAKTOS of Ohrid con-

DOUKAS, ANDRONIKOS, general under Leo VI;
died ca.940 in Arab captivity. A patrician,
Andronikos won an important victory over the Arabs
at Maras (Nov./Dec. 940, according to Arab sources).
Byz. chronicles relate that Andronikos, who was then ordered to join HIMERIN in his
expedition against the Arabs, suddenly revoked
and "with his relatives and slaves" seized the town
of Kahala near Hikson. After Gregorios Ierizites
besieged him there for six months, he defected to
the Arabs; Leo tried to persuade him to return,
but through the intrigues of SAMOSAN the Arabs
learned of this scheme and put Andronikos in
prison, where he probably died. His son Constanti-
ne Doukas managed to flee.

The story of Andronikos's plot raises several
questions. C. de Boor, relying on the vita of Pari,
Euthymios, dated the beginning of the revolt to
summer of 940, whereas A. Vasiliev (Byz. Arabs
1:181-90, 1939) argues that the Arab sources, preferred the
date of 906/7. R. Jenkins (Spicilegia 25 [1968]
222-23) treated the revolt as part of an artis-
tocratic scheme by Andronikos, NICHOLAS I MYS-
TOKOS, and the admiral Eustathios Argyros, who
allegedly yielded Taormina to the Arabs in 902.
Eustathios's treason at Taormina was questioned by
H. C.: "It is not clear what his motive was", 7
[1955] 240-43, but Andronikos's links with the patriarch seem sub-
stantiated by the story of Nicholas's liaison to the
tetragamy of Leo VI. Epic elements color this
chronicler's narration of Andronikos's history, and
eventually both Andronikos and his son Con-
tantine were praised in the epic of Digenes AKETAS.

115. V. Grammatikos, "Notes (chronographer)," JO 96 [1957]
Doukas," RS 72 [1966] 23-24) and A. K. K. (A. K. K.) in his "izori politeis-
koy borovtsoite no xvaika," (Oxymoronic tuf-
ke poidekotoj 9 [1957] 151-206, Paleologus, 16-21,
n. 2.)
posed a basileus longos or Paideia basilike for him. After the birth of John II, however, Constanti- 
ite lost his title. In 1093 Doukas entertained 
Alexios at his estate near Sesates. His end is un- 
known.

DOWRY | 659

DOKAS, JOHN, Caesar; died ca.1088. Brother of Constantine X, Doukas was one of the eastern 
generals who petitioned Michael VI in 1057. During his brother's reign, Doukas became ca-
cellaire and helped secure a conspiracy (1081). 
While Eudokia Makrembolitissa and Romanos IV 
ruled, Doukas upheld the rights of his nephew. 
Michael VII. The Doukas family's eminence to Ro-
manos appeared when Doukas's son Andronikos 
remained at the court of Manzikert, which left Ro-
manos in the Turks' hands. When Romanos was 
released, Doukas led a coup that excluded Ro-
manos and Eudokia from the throne in favor of 
Michael VII. Doukas's sons Andronikos and Con-
stantine led Byz, forces against Romanos, and 
Doukas ordered Romanos's blinding. He intro-
duced Nikephorites to Michael. In 1074 Nike-
phorites sent him as commander against Roussell
in ballae, defeated and captured, Doukas be-
came (half-willingly) Roussell's puppet- favorite. 
Captured by the Turks and then ransomed, he 
became a monk to evade punishment. In 1078 he 
encouraged Michael to abdicate. He sponsored 
the marriage of his granddaughter Irene, the 
younger daughter of Alexios I Komnenos. Irene 
was joined with the Komnenos when they revolted, 
and helped select Alexios for the throne. He corre-
porated with Paleologus, and the earliest known 
MS of Constantine VII's De administrando imperio 
comes from his library.

DOWRY (navvi), rare term designating 
a territorial unit. Figurative texts of the 6th- 
7th C. understand douxion as a district under 
the command of a noexs, douxion of Palestine (Creil, 
or Scythopolis, ed. Schwartz, p.150) or of Al-
exandria (Philostorgios, HE 16:26-27). This 
meaning reappeared in the 10th C. Constantin 
VI used the term in an antiparochial context when 
writing the division of the Roman Empire into 
Paphlagonia, Bergamassia, douxions, and the so-called 
Duxionelis provinciae (Di thron, chs. 8, 22; Pet-
tuti, p.66). For him, douxion was both the land 
of the Venetian doge (De adv. imp., 28:47-50) and a 
part of a strategates (50:86-90). The term 
was also used in the trivium with Bosseman's 
1108 to designate the principedom of Antioch 

DOWRY (navvi), like "slave." The term retained 
its ancient, literal meaning as long as slavery 
remained a social institution in Byz. At the same 
time the word doux was used to indicate other 
forms of dependence, or at least served in the 
formation of terms for new types of dependence, 
such as douxares and doukopersoi. The term 
was often in a metaphorical sense to define 
neccessial dependence of both evil (doulos of gluttony) 
and good character (doulos of God, often found 
in inscriptions and graffiti). All the emperor's 
subjects were considered as his douxai, but at 
the same time the expression "the doux of the maj-
esty" (the parallel forms abies or sklaphopoloi were 
frequently used) became a characterization of 
doukoi of close links with the sovereign and a kind of 
title.

DOWRY (navvi), the property brought to a 
marrying the bride. It could be provided by the 
father, or the parents, of the bride, but also by 
herself or an outsider. The amount of the dowry 
could be calculated on the basis of the amount 
of the donatio propter nepos of hypopolo; 100 
ponds of gold was considered a large dowry 
(see Jac. Just. 21.8; Prota 17.14). The dowry 
could have been a portion that was to be deter-
mined (adjudicatum) value. In the first case the 
husband was obligated, upon the termination of 
the marriage, to return the determined value, 
or the second case to return the objects provided, 
as far as they were still available. During the 
murder the husband was personally responsible for 
the administration of the dowry; the wife had right 
of seizure only in exceptional cases (i.e., the 
bankruptcy of her husband). Dowry lands could 
be alienated only under strict condition. If the wife 
died, the dowry fell to her family or her children; 
the husband retained only its administration, un-
less the marriage contract assured him of a por-
tion of the inheritance. If the husband prede-
ceased his wife, the dowry reverted to the wife. 
As security for her claim for its return, she had 
a general pledge (protega) on her husband's prop-
erty. Her claim had priority over those of simple 
creditors.

These main features of dowry law were pre-
served during the entire Byz. period, as the Petra
and dowdy deeds. However, deviations from these norms did exist; many are documented in the ethnography of the period, and certain treatises and scholia.


DOXOLOGY (δόξος). Lit. "glorification," a liturgical formula of praise, esp. the concluding exclamation (εἰλήματος) of a prayer. Simple doxologies, used with great frequency in liturgical services and by church fathers to conclude sermons, are found already in the New Testament. As a response to the Ariana crisis (see Ariantism), Trinitarian doxologies ("Glory to the Father through the Son in the Holy Spirit") were issued ("Glory to the Father and to the Son and to the Holy Spirit"). The "Great Doxology," or Gloria ("Glory to God in the Highest"), an elaboration of Luke 2:14 sung only at orthros and apsedonos, is to be distinguished from the widely used "Lesser Doxology" ("Glory to the Father").


DOXOPATRES, JOHN, 11th-c. Neologos, commentator on Aristotle and Hermogenes. It is unclear whether Doxopatres (δοξοπάτρες or δοξοπάτρις) used their works in the original or via Byz. commentators, such as John Geometres, whom he cites in his writings. The life of Doxopatres is obscure. He quoted an inscription from the ape of Hagia Sophia in Constantinople praising Romanus III for his generous donation of 32 talents of gold (Mercuri, Callist 1:291). He also wrote an epistemology on the words that Michael V. would have pronounced after his deconsecration. Testes referred to Doxopatres' works.


DREAMS AND DREAM VISIONS. In the medieval world, dreams and dream visions were considered significant sensory phenomena that could predict the future or grant understanding. This belief derived partly from classical traditions. At the same time, church fathers accepted the dream as a regular means of divine revelation (M. Dusancy, Le rêve en la vie et la prouesse de saint Augustin. Paris, 1937). Dreams were considered to have played a critical role in the conversion of non-Christians, in the lives of saints, and in imparting divine knowledge. Problems resulted, however, from the acceptance of dreams: (1) dream interpretation had been connected intimately with pagan divination and augury; (2) if God could speak in one's dreams, then so could the devil and demons; (3) some heresies like Gnosticism and Montanism manipulated dreams to assimilate Orthodoxy and to sanction their own doctrines; and (4) a dream could have earthly causes (physiological, psychological, or intellectual factors). Therefore, Byz. writers concentrated on the classification of dreams by type and provenance in order to demonstrate whether dreams had a divine origin and therefore were authoritative.

Many conflicting systems of dream classification exist in different eras. For example, on dreams in 2nd (1969) 380-424; the most common was the febrifugal system, based on the dream's prophetic ability. The enompsis and phantasia were nonpredictive dreams: the former is caused by mental or physical distress or a preoccupation with daily concerns, while the latter is distorted into a dreamer's perception of his inner world and the making of a worldwide dream. Three types of dreams were significant: the orphic, a symbolic dream that usually required interpretation; the homonous, or prophetic vision; and the chthoniastic, a dream in which God or some divine emissary proffers information or advice. At first, the orphic was emphasized because of its greater religious validity and the nonsymbolic clarity of its contents; moreover, because of Iconoclasm, dream images were viewed as suspect and thus the dream came to be considered an inferior activity of the human soul.

Despite an influx of Arabic texts on dreams and a growing interest in pagan dream interpretations (Artemidorus of Ephesus, a dream interpreter of the end of the 3rd century, was known to the Suda and the Philopatros), onirocriticism became thoroughly Christianized, with dream books (oedomata) passing under the names of biblical or historical personalities. The Oeconomia of Atchm en Senn is the best known example of Christian dreamlore. The cult of saints was closely interwoven with dreams used for predicting the future and for healing the sick, where demonic visions, esp. of sexual character, were condemned. Imperial propaganda also employed the dream topic in order to demonstrate the divine origin of the emperor's power.


DRIMYS (δρίμυς), a family name meaning "sharp" or "angry" (Koukoulis, Best 85,4). In the mid-11 th c. P. Pecons (Scripta min. 28,55,17) referred to a "very noble" Drmys living over a property. Leo Dromys, spatokonstantinotes and strategos, known only from his seal, may have lived even earlier. A differ marginale Leo, oratos, is known from another, late 12th-c. seal: he was a governor (judge or kephalos) of Bulgaria. Zlatarski (Lst. 3,175) identified him with the "lapano or spatarka of Bulgaria" mentioned in Ambrosius' chronicle. Demetrios Drmys was governor (praelat) of Hellas and Peloponnesos in Andronicos I's reign and judge of the region of Peloponnesos in the reign of Isaac II. Members of the Drmys family did not occupy high posts thereafter, except for Dionysios Dromys, parenonomous ca. 1300. John Drmys, a “Western” and priest in Constantinople, pretended to be a relative of the Laskaris family; in 1305, backed by the Arsenites and probably by the lower classes, he organized a conspiracy against Andronicos II (I. Sevcenko, Soc. & Intell., l.VI), 1925, 194). The synod of 1305 condemned Drmys and he was banished. V. Leschke's attempt to identify him with another pro-Laskaris con-
DROMON

DROMON (δρόμος, "runner"), a term first used in the 4th C. generally referring to several similar types of decked warships emphasizing speed over weight, which became the mainstay of the Byz. navy. Prokopios (War 5.11.15–20) describes swift dromons powered by one bank of oars, but later sources indicate two banks, one above the other (Taktika or Leo VI, 11.67). The dromon also had two masts, sometimes three, supporting triangular lateen sails. Its standard length is calculated at approximately 40 m, the breadth at 5.5 m. Smaller dromons carried a complement of 100 men, but larger types could carry as many as 220 or more (De cer. 670.3–6). Offensive weapons included a ram fixed to the prow and a launcher shooting Greek fire mounted on the forecastle. An important advantage over Arab vessels was the wooden tower (πυθάκια) amidships from which catapults and archers could fire down on the enemy, while hides soaked with water were hung along the sides to protect the ship against enemy incendiaries. In combat their sails were furled and the masts lowered; a sea battle in the 11th C. Kynegetikà MS (Furlan, Maravara 5, ff. g3a) shows mastless vessels, their sides protected by shields hermetically packed between the oars. Their shallow draught also made them useful for amphibious operations, as evident from Nikephoros II Phokas' efficient disembarkation of his army on Crete in 690 (Leo Diax. 7.15–8.12).


DROMOS (δρόμος, lit. "course"), also the "impe- rial (δενταῖος) dromos" (John Lykos, On Magistra- ches 2.10.24, 29). Latin cursus publicus, the system of imperial post and transportation. The state post that existed during the early Roman Empire was reorganized by Constantine I or by Diocletian. It consisted of two sections: the regular (δίπλα) dromos for goods and the accelerated (οὐσιά) dromos for imperial officials and their baggage. The for- mer was served by oxen pulling carts (αναγερά), the latter by horses and mules. It was forbidden to harness horses to cartage. The stages at stations (μεσών, Gr. θῆσαλον) were established to change animals and to rest; they served also to collect goods for state transportation. Prokopius (SH 20.5) says that the dromos without baggage could cover a distance of 5–8 stadia a day. Control over the dromos belonged to the department of the praefectura praetorio who was the only official to grant eumirates, the documents entailing a person to use the dromus. Eventually, the surveillance of the dromus was taken over by the magister officiorum and in the 7th or 8th C. by the lo- gothetes tou dromou. According to seals, there was a distinction between Western and Eastern dromus. The provision of animals, cargages, and hay was a burden imposed primarily on the eumitarian of the dromus. A chrysobull of 109 speaks of the "burden of dromus and shipping" (Lavra 1, no.58.8–9.), and charters of tax exemption include a clause concerning angariae and additional angariae (parangariai) just after "the supply of grain" (Patmos Engraphe 1, no.74–75). The term demauros dromus was employed also for the roads themselves (Harr. 1, no.22.19).


DROUGOBITAI (δρογοβιταί), the name of two settled groups of Sklavonoi, one in southern Macedonia (between Thessalonike and Balcia) and another in Thrace around Philippopolis. The first vowel appears variously in the sources as “a,” “α,” and “αι.” The name is suspiciously close to the “Drogovi” of the Kievan chronicler. Vasmer (Mayer 127) suggests a Slavic etymology, but O. Pritsak (Sitzb 90 [1958] 304) proposes a Turkic derivation. They appear in the Miracoloi of St. Demetrios together with four other Sklavone groups, among them the Sagoudatai, who lived along the left bank of the Bitiska River, southeast of Thessalonike. The Drogobitai of the Miracoloi had their own “kings.” They paid tribute to Byz., and it was required to go to war in allies of Byx. The name survives in later documents. A charter of 875 mentions the village of Dragoboutonai (Lavra 1, no.11.13–18); a certain Dragoboutos was a neighbor of the Iveron monastery in 1047 (for, no.29.47). A territorial unit called “Drou- gobitai” formed a part of the theme of Thessalonike and Smyrnos, and in 968 a certain Ni- cholas was called “protopatharides and judge of Smyrnos, Thessalonike, and Drou gobitai” (Ikonomides, 6010.216). The seals of the Drogobitai are also known. A bishop of Drogobitai (Drog- bitai) participated in the council of 875. The name occurs (in the form Dragobitus) as the designation for one of the Balkan autonomous droukite communities, of which “papa” Ninquitas (ca.1174– 77) was the spiritual leader (D. Obolensky in Oklip- on, 458–500).


DROUGAROIS (δρογαροί), a military rank first mentioned in the early 7th C. During the 7th and 8th C., a drougaro in the provincial armies (domain) represented a high rank, immediately below tourmarches and above komes, and in command of a drougaroi as many as 2,000 men, later a maximum of between 200 and 400. However, 9th and 10th-C. sources indicate a gradual decrease in the authority of the drougari- on. In the 11th expedition to Crete, the drougaroi commanded no more than 100 men each (De cer. 660.14–23, 667.10, 668.9). By the 11th C., drougaro and komos were equivalent ranks (R. 294.21–22, eventually merging into the combined office of drougarokomos).


DROUGAROIS TES VIGLAS (δρογαροί τῆς VIGLAS), or of the arithmos, commander of the legio- n of the vigla. The first mention of this drougaroi in the work of a 9th-C. chronicle. "Oboph. 9635–51, which relates that in 701 Em- press Irene sent the spatharios and drougaros the vigla Alexios Mosele against rebellious soldiers in Armenia. The major function of this drou- garoi was guarding the emperor on expeditions and in the palace, as the drougaroi was an active military com- mander. In the 9th C. represented among the drougaroi the vigla are generals and members of aristocratic families such as Estathios Argyros, John Kourkoulas, and Manuel Koutoukas. Under the command of the drougaroi were officials such as the tourmarches, charioteers, and droukites (see Comes); one of these, the droukoli- tis, is known only for this term.

A bout 950 the function of the drougaroi was still regulated (N. Oikonomides, TM 6 [1976] 133), and he became a member of the knygi. Estathios Romanos, author of the Petai, occupied this post. From the second half of the 11th C. the epithet negus was added to this title (Laurent, Corpus 2.101, 891–95). The drougaro as judges were primarily members of the civil nobility—from families such as the Kineroulis, Kamateros, and Markos Krottos; among them are several writers such as John Skylitzes, John Zonaras, and Gregory Antiochus. On the other hand, Constantine Komenos and a certain Kon- tostephanos were probably not drougaroi in vigla, but drougaroi tou Ploimou (A. Kaz- dari, R 76 [1984] 384). Drougaroi in vigla existed until the end of Byz.; pseudo-Spartiates (Sph. 340.31–52) equate them with the chief of the Janissaries.

DROUGAROIS TOU PLOIMOU, commander of the fleet stationed in Constantinople. This drougaroi is first mentioned in the Taktika of petros (842–3), as a top. (Ad. Symon 109) considered his existence in the 7th C. "not improbable," on the contrary, Averweer (infra 74) proposed a creation at the beginning of the 9th C. The drougaroi tou ploimou occupied a modest position according to the tabula of Usberii but gained importance in the time of the late 9th-C. Klitosologion of Philotheos. Niketas Orphas explicitly held this post under Basil I; pseudo-Snymon Magistros (867 7–8) called him strategos tou ploimou. In the 10th C. many important personalities, including the future emperor Romanos I, were drougaroi
The role of the navy having diminished in the 11th C., the *droungos* of the fleet, now called *droungos tou staton* commanded primarily the battleships of Constantinople (Oikonomides, TM 6 [1976] 140). Even though under the Komnenos the port was given the epithet *megus*, the *droungos* lost his preeminence in the navy and was replaced by the *megas doux*; none-the-less, the post of the *megas droungos* remained highly ranked, and in the 13th and 14th C. it was held by members of the families of Galaras and Mousealon. The staff of the *droungos* included the *tophetarion*, chartoularion, komite, and others. C. Mango (RSBSA 1 [1892] 290f) hypothesized that this *chartoularion* of the navy existed in the 7th C., but there is no direct evidence to support this hypothesis. The function of the *komite* of the *droungos*, who was under the *droungos*, is disputed; Bury (Adn. System 111) considered him a commander of foreign marines, while Oikonomides (Lato 340) argued he was commander of a special detachment of guards.

**Droungos** (δρούγγος, δρυγγος, from the German drüngschen), a word with three meanings. (1) Prior to the 13th C., a *droungos* was a subdivision of the army of a theme, commanded by a *droungarios,* it was larger than a *bouletum* but smaller than a *lakon.* (2) From the end of the 13th C., the term designated certain mountainous areas of Attica, Lakonia, and Epirus, and was synonymous for **mountainous sectors** (**mountainous range**) or *pass* (**passage**) during the 14th and 15th C., the term was applied to the military or paramilitary corps assigned to such mountainous areas.

**Dubrej** (δρυγγος, δρυγγος), a word with three meanings. (1) Prior to the 13th C., a *droungos* was a subdivision of the army of a theme, commanded by a *droungarios,* it was larger than a *bouletum* but smaller than a *lakon.* (2) From the end of the 13th C., the term designated certain mountainous areas of Attica, Lakonia, and Epirus, and was synonymous for **mountainous sectors** (**mountainous range**) or *pass* (**passage**) during the 14th and 15th C., the term was applied to the military or paramilitary corps assigned to such mountainous areas.

**Drum** (δρυμος), a cylindrical, polygonal, or, less frequently, square element providing visual and structural support for a dome. The drum served to elevate the cupola and accommodate windows illuminating a building's interior. It developed from an essentially butressing function in Roman domes. In 6th C. architecture, the drum became a more open system of independent wall buttresses separated by windows, directly related to the internal, structural ribs (e.g., at Hagia Sophia, Constantinople), yet a distinct structural system to elevate the dome above its base (hence the term "false drum"). From the 9th C. onward, drums were used almost exclusively to elevate and visually accentuate domes directly. Through the 13th C. drums tended to be relatively squat, but in the 14th C., their proportions became considerably attenuated (e.g., Holy Apostles, Thessalonike). Drums also underwent a process of increasingly more elaborate external articulation. From simple geometric forms (cylinder, octagonal, or polygonal prism), they evolved into highly elaborate structures through the use of engaged colonnettes, recessed arches, surface textures, and other treatments.

**Drunkenesse** (νευρος) was condemned as a grave sin and social evil by the church fathers, such as Basil the Great in his homily *Against Drunkenness* (PG 31:444-54). In actual practice, however, wine drinking was a popular pastime, in private, at banquets and public feasts, and in taverns. The Book of the *Ephesians* (1:13) prohibited the observation of taverns on Great Feasts and Sundays before the second hour of day, and ordered them closed at the second hour of night. Pat. Antimoniariou (1.c.4:22-28) urged Androneki II to fine and banish those who used taverns for the purpose of drinking, from Saturday evening to Sunday. Byz. moralists condemned drunkennes; one historian (Nik.Chron. 541:54-55) saw in alcoholism a principal reason for the decline of the empire. Some emperors were presented by historians as drunkards, for example, the Greens are reported (Theoph. 266:25-27) to have mocked Ptolemy, exclaiming, "You have drunk again of the cup; you have lost again your senses"; it is unclear whether it was a genuine insult or an apotropaic incantation.

**Dubrovin** (лат. Rügæus; гр. Ρυγίας, Ρυζίας; Ital: Ruga; Slav: Dubrovnik), port city and fortress in Dalmatia. It was founded probably in the 7th C., according to Constantine VII Porphyrogennetos, by refugees from ancient Epidaurus, which was destroyed by the Slavs and Avars ca. 515. It was under Byz. authority; an inscription recording an endowment by a benefactor in 667, strengthened the Byz. presence. The city remained under Byz. domination until 1025, with intermittent Venetian (1000-1010) and Norman rule (1011-1012, 1172-1190). It became an archbishopric in 1022. For a while in the 11th C. it was a seat of a Byzantine bishop. It was under Venetian control from 1065 to 1306, and then became a self-governing patrician city-state under Hungarian protection until 1593. An important center for maritime commerce, Dubrovnik played a prominent role as intermediary in the metal trade between the Balkan hinterland and the West in the 13th-14th C. In the 15th C., representatives from Dubrovnik signed three treaties with the despotate of Epiros that granted their mariners rights of transit trade in Epiros on the condition of paying 5 percent toll. However, the purchase of grain was restricted and special customs duties had to be paid for weaponry and horses. If there was a treaty with Andronikos II of ca. 1350 (Reg. 4, no.2535), it was of short duration, since Dubrovnik sided with Venice against Byz. In 1453 the city received new trade privileges from Constantinople, through a chrysobull of Constantine XI, and from the despotate of Morea, through argyroboloi of Thomas and Demetrios Palaiologos (M. Andrewes, RS 6 [1933] 35-110).

**Dubrovnik** became a very prosperous, strongly fortified city, with remarkable urban development (well-planned and paved streets, stone houses, churches and palaces, a sewage system, an aqueduct, medical services, pharmacies, an orphanage, etc.). Byz. interest in Dubrovnik is reflected in a description of the city by Chasko-kondylidis (2:389,15-23), who emphasized that Dubrovnik, founded by the Thracians ("evidently Slavs," was governed by good laws in a aristocratic manner.

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as of the Armenian katholikon until the 4th C. The city was captured by both Heraclius (630) and Constantine IV (652/53), but it did not remain in Byz. hands. In the Bagratid period Dvin did not regain its status as a capital; Muslim emirs controlled it more often than Armenian kings. The last Byz. attempt to reconquer Dvin in 1055 failed.

Despite the great earthquake of 653 which nearly destroyed the city, recent excavations attest its importance, and both Prokopios (Wars 2.25.1–3) and 10th-C. Arab geographers praise Dvin as an international trade center famous for its textiles. The city continued to flourish under the Zakarians when the Georgian queen Tamar used it as her winter residence after 1093; only in the 14th C. did Dvin gradually decline as a result of the Mongol conquest of Armenia.


DUNI, LOCAL COUNCILS OF. The first church council at Duni, convoked in 509/50, was directed against Nestorianism; the Armenian church accepted the Henotikon, underwriting its anti-Chalcedonian tendencies and thus took the first step toward Monotheism. These anti-Nestorian ideas were further developed in the "Letter of the Armenians to the Orthodox in Persia."

The second synod, of 554, formally rejected the council of Chalcedon. Hr. Barjikian ("Istoric duje izvirnih paštevskega državine" [Ljubljana 1961] 90–111) questions the traditional view that the synod dealt not only with Nestorianism but also Paulinianism and that its decisions are the first evidence concerning the Paulicians in Armenia.


DURIA J. See DUKLEJA, ZIKA.

DURA EUROPOS (now Siblāyah in Syria), Se-leucid/Roman settlement on the Eufrates River near the Persian frontier; destroyed after it fell to the Sassanians in 250. For Byz. studies Dura-Europos is notable, among other things, for the wall paintings in its synagogue (now removed to Damascus) and other considerations. The church was converted into a Christian "house church." Of a type that preceded the congregational church built on the plan of a public building (e.g., the basilica), this house church was an ordinary house, built ca. 220, whose rooms surrounding a courtyard were designated for congregational activities (instruction, celebration of the Eucharist, baptism). One room was decorated in fresco with individual narrative scenes from the Old and New Testaments. By contrast, the walls of the synagogue were painted with continuous bands of interrelated scenes from the Old Testament, and the Mithraeum and Temple of the Palmyrene gods displayed carved and painted sacrificial scenes. The figures in all types of compositions are distinguished by fluidity and an intense gaze directed outwards. Most of these iconographic, compositional, and stylistic features occur later in Byz. art.


DURRÊS. See DYRACHION.

DUŠAN. See STEFAN UROŠ IV DUŠAN.

DUX. See DOUX.

DYER (bogmpo). The profession was common in the late Roman Empire, and the term baphos often appears in papyri (Presiugia, Winterhach 1:261) and inscriptions (e.g., Pl. Watzinger, Œuvres historiques sur les corporations professionnelles, vol. 3 [Louvain 1893] nos. 121–28). Basil the Great (PG 31:598A) sees among deesisi, this dyer prepared a vat for tincture (baphos) and then dried fabric in purple or some other color. "I imitate deesisi," says Theodoret of Cyrrhus (PG 91:232A), "by imbuing the water of the holy baptism in the color of the blood of God." A deesisi prepared in the Studios monastery in the early 6th C. (Dubravskij, Fedor 411) describes a time when a Jewish dyer was discovered in medieval Corinth (J. Statt, BNJ 62 [1952] 45). The Book of the Eparch, however, does not mention a guild of dyers, even though Priam cites baphos, the dyeing profession, as an example of a synagogal.

The Book of the Eparch itself twice mentions baphos, dyeing dyes that were imported from Syria and Antioch; those sold by perfumers (myrropoi), and, in the chapter on sepharako, the legislator prohibited dyeing silk with blood. It is difficult to explain this silence on the dyers' guilds; sepharako could have dyed silk themselves, but it is also possible that they dealt with a synagoma of dyers omitted from the Book of the Eparch, Nicholas I Mystrikos (Letters, no. 109.13–15) emphasized the durability of Byz. dye, which could not be washed out.

LIT. Stockke, Životi 291. Kathalin, Derenove 1 good 277. [A.K.]

DYING. Byz. writers often described the process of dying, both in cases of massive numbers of deaths (during a plague, hostile invasion, etc.) and in individual instances. Some descriptions of this kind are conventional and standardized. Thus, the death of pagans and heretics was presented contemptuously—a legend depicted Aarau as dying in a public lavatory—and their physical sufferings were enormously exaggerated (e.g., Theoph. 274.19–28. 468.12–14). Martyrs and saints, on the other hand, were typically represented as dying peacefully, without pain; they had a positive attitude toward death, rejoicing at their approaching union with God. Other descriptions contain valuable observations (e.g., Anna Komnene's detailed depiction of her father's death), are sincere in their sympathy (Potheron's image of his dying friend, Stephen Skylitzes), and, in contrast to the usual static portrayals, acquire dynamism in displaying the decay of the human body (Ljubarskij, Priap. 58). Confession and the eucharist were administered to the dying by a priest; unlike the Latin church, Byz. priests also performed the function of releasing deceased people as well as the sick and mourned. Many Byz. tried to assume the monastic habit before they died; a 6th-C. historian (Nik. Chon. 221.52–222.74) describes the last hours of Manuel I, for whom the courtiers were unable to find a monk's cloak of proper size. Pious ones on their deathbed expressed fear about their relative's death (e.g., Lazarus of Mt. Gale- sios allegedly had died and was being lamented by his monks, when he unexpectedly opened his eyes and signed the sign of his monastery.

DYNAIOI (dynamioi), the embodiment of Power, or Strength, personified as an armed, winged female. Ultimately derived from the goddesses who protected warriors in Classical art, Dynais attends David in his fight with Goliath in the Paris Psalter (Cutler, Arisaigia Psalter, fig.48) and in the illustration of marginal Psalters; she is opposed to Alkmene (Boisot), who aban- dons the giant. A similar but unidentified figure protects David on sarcophagi of the 4th and 5th C.

DYNAIOI (dynamioi, lit. "powerful"), legal term designating prominent office- or titleholders potentially capable of using their positions to aggrandize themselves at the expense of weaker neighbors. According to the normative formulation of Romanos 1 Lekapenos (Zepos, Jus 1:209, 1–9), the dynai were comprised of the following categories: high officials of the imperial bureaucracy, and provincial administration; magistrati, patrikios, and holders of senatorial dignities; metropolitan bishops, and legates; and administrators of imperial and ecclesiastical foundations. As this definition was predicated upon social rather than economic status, the dynai probably included some possessors of modest fortunes, but substantial wealth was considered a normal attribute (Zepos, Jus 12:105.11). The highest posts and dignities were frequently, al- though never hereditarily, transmitted among a
DYRRACHION (Δυρράχιον, Slav. Drač, Albanian Dyrrhach, It. Durazzo, Anc. Dyrrakhos, city) is located on the extreme eastern shore of the Adriatic Sea, the western terminus of the Via Egnatia, capital of the province of Corneus Epirus. Despite earthquakes in 341 and 542 and an outbreak of plague at the 4th century, Dyrrachium remained a major port and fortress in the area; Anastasius I, a native of Dyrrachium, provided the city with a triple wall and citadel, rebuilt by Justinian I. The question of Slavic settlement in the region is disputed. In the first half of the 9th c. the fortress was in Byzantine hands, and a theme of Dyrrachium was established. The strategos of Dyrrachium is mentioned in both the 10th-century Topographia (Oikonomides, Listes 47-59) and orders of the first half of the 9th c. (Zacos, nom. 1, nos. 251-252, 256, 259). Also, the basis of a letter of Theodore of Studious, hypothesized that the theme was founded under Nikophoros I (12 CEB, vol. 2, 1961-1963). The city, although a metropolis see (Notitiae episcopatuum CP 520), was a stronghold rather than an economic center as it had been in late antiquity; according to Anna Comnena (An. Comn. 1142-1153), Dyrrachium occupied only a part of ancient Epidamnos that was ruined. The old city played an important role during Byzantine war against Bulgaria and during the revolt of Despot. Nikophoros Brachinos and Nikophoros Basilakos, successively duxes of Dyrrachium, revolted in the 1270s. The Normans attacked it several times: Robert Guiscard took the city in 1081, Bohemund besieged it in 1107-1108; in 1185 William II of Sicily pillaged it. From the 12th c. onward, Venetians (and later merchants from Dubrovnik) used Dyrrachium as a port for the export of local products (salt, wood, hides) and to establish their commercial power over the city. As an end of the 13th c., Venetians, by means of the Cattaro, Manfred of Sicily, Serbs, and Byz. In 1392 Venice occupied Dyrrachium and held it until 1551 when it fell to the Ottomans. The role of Dyrrachium in the Byz. ecclesiastical hierarchy gradually diminished: the metropolitan had eight suffragans in the 9th c. but none by the end of the 12th c. Its territory was taken over first by Othrid and then by the Latin archbishopric of Bar (Antivari). In the 14th c. the Albanians became the dominant inhabitants. 

EAGLES (sing. áe'gelon). The most majestic of birds was employed as both a sacred and a secular emblem. In myth the eagle appears as an instrument of God's will, announcing the selection of the capital or promotion to the imperial throne: Skylitzes relates the prophecy regarding the future Basil I, overshadowed in his cradle by an eagle's wing, as depicted in the illustrated Madrid MS (Grahamb-Mansuoucass, Skylitzes, nos. 206). The motif of an eagle battling a snake occurs in floor mosaics, as a sculptural group in the Hippodrome of Constantinople, and probably as a military emblem (L. Maculei, Velvem 16 [1955] 185-202), symbolizing the victory of Good over Evil. As an aspect of imperial symbolism, the cowl carried an eagle-topped scepter, which is depicted on their dyptychs. This form of scepter disappeared from coins in the reign of Emp. Philippicos. The eagle may have symbolized the emperor in the early 6th c.: J. Engemann (in Festschritt Wesseling 103-143) has interpreted the Anastasius Plate in the Sutton Hoo Treasure in this light. Eagles with rings in their mouths and jeweled collars are found on imperial silks of the late 10th and early 11th c.

The date of the introduction of the double-headed eagle in Byz. has been much discussed. It was certainly employed by members of the Palaeologus dynasty (Belting, Rhum. Buch 64, figs. 55-56), perhaps to suggest that the empire looked both to the East and West. It was appropriated by John VI Kantakouzenos for his footstool (Spahrbak, Corpus, vol. 3, fig. 477) and by the Venetians for the state banner that wrapped John VIII. Perhaps the last occurrence is on the pavement in the Metropolitan Museum, where Constantine XI was crowned. The single-headed eagle continued in imperial portraits, such as that of Alexios V in the Choniates MS in Vienna (Belting, Ibid., fig. 481).

In patriarchal iconography, the image of the eagle represented a supernatural envoy, an angel, or Christ himself. As an Evangelist symbol it normally indicated John, although on occasion it was used for Mark. In the Physiologus the eagle is a symbol of regeneration. (See also Coasts of Arm.)


EARRINGS (σπείρα) have been found, often singly, throughout the Byz. world, mostly in funerary context. They may be made of gold, silver, bronze, gilded bronze, and, or enamel, with or without added precious or semiprecious stones or glass paste. Most are designed to pierce the earlobe as a simple hoop that fastens into a knot or ball. In the late antique period the fashion was hoops of wire, or with additional decorations of beads, or heads. The 6th-7th c. popular style was a hoop or a flat lunate shape, with pendant chains ending in one or more gems, pearls, or beads. Examples of this type are worn by Empress Theodora and her ladies in the mosaic in S. Vitale, Ravenna. Gradually the lunate shape changed from a solid form to filigree, by the 10th c. it was three-dimensional and basket-shaped, with extensive granulation. This type is often hard to distinguish from Islamic jewelry. Simple bronze earrings with traces of gilding have been found in many excavations and demonstrate a popular market for "costume" jewelry, imitating pieces produced in more costly materials.


EARTHQUAKES (sing. σεισμός). Since most of the Byz. world lay within a region esp. vulnerable to earthquakes, a quake is recorded for almost every year of Byz. history, the best documented being those at Constantinople. As in pagan times, the Byz. interpreted quakes, like other natural phenomena, as heavenly portents, signifying either