

and *mystolektes* are often found on seals. The *mystographos*, who follows the *mystikos* in the 10th-C. TAKTIKON of Escorial, may have been the assistant of the *mystikos*; he also fulfilled notarial and judicial duties. First mentioned in an inscription of 911/12 (Grégoire, *Inscriptions*, no.302), this office seems to have disappeared after 1100. Among *mystographoi* there were also scholars such as John MAUROPOUS. *Mystolektai*, known primarily from seals of the 11th–12th C., served also as courtiers (*primikerios* and *koitonites*), notaries, and judges.

LIT. R. Guiland, "Études sur l'histoire administrative de l'Empire byzantin: Le mystique ho mystikos," *REB* 26 (1968) 279–96. Laurent, *Corpus* 2:50–76. P. Magdalino, "The Not-So-Secret Functions of the Mystikos," *REB* 42 (1984) 229–40. —A.K.

MYTILENE. See LESBOS.

MYTILENE TREASURE, dated to the 7th C. and found in 1951 at Krategos, on the island of

Lesbos, 8 km south of Mytilene. Now in the Byzantine Museum, Athens, the treasure is an example of domestic silver PLATE made up as a set, unlike the First and Second CYPRUS TREASURES and the LAMPSAKOS TREASURE, which were formed over several generations of owners. The Mytilene Treasure is composed of 17 silver objects (four plates, two TRULLAE, a ewer, a lampstand, a lamp, eight spoons), 21 pieces of gold jewelry, a bronze stamp with two monograms, 32 gold coins of Phokas and Herakleios, and bronze coins of 565–610. Except for the spoons, the vessels all bear SILVER STAMPS of 605–630. Although occasionally described as LITURGICAL VESSELS, the large naked APHRODITE on one *trulla* handle is sufficient to indicate a profane use for the whole treasure, given the homogeneity of craftsmanship and date.

LIT. A.K. Vavritsas, "Anaskaphe Krategou Mytilenes," *PraktArchEt* (1954) 317–29. Dodd, *Byz. Silver Stamps*, nos. 32, 40–43, 48–50. —M.M.M.

N

NABLUS. See NEAPOLIS.

NAG HAMMADI, site near the Nile north of Luxor where a collection of Coptic MSS produced in the 4th C. was discovered in 1945. The MSS are now in the Coptic Museum in Cairo. The collection consists of 52 tractates in 12 papyrus codices plus part of a thirteenth. The book covers were stiffened with papyrus letters and documents, some dated, and these indicate that the collection was buried ca.400. All tractates were translated from Greek into Coptic. Gnostic thought, Hermetic and popular philosophy, and orthodox Christian devotion are represented in the collection.

The collection constitutes the most important single source for the study of GNOSTICISM without the filter of Christian heresiologists. The burial of the MSS close to an important monastic center (Pbow, the monastery of PACHOMIOS) may also illuminate the mixture of orthodox and heterodox belief in early monasticism. Wisse (*infra*) has argued that the common thread in the tractates is a belief in ASCETICISM as the highest expression of religious faith.

ED. *Nag Hammadi Studies* (Leiden 1971–). *The Nag Hammadi Library in English*³ (San Francisco–Leiden 1988).

LIT. J.M. Robinson, "From the Cliff to Cairo: The Stories of the Discoverers and the Middlemen of the Nag Hammadi Codices," in *Bibliothèque copte de Nag Hammadi*, vol. 1 (Quebec 1981) 21–58. F. Wisse, "Gnosticism and Early Monasticism in Egypt," in *Gnosis: Festschrift für Hans Jonas*, ed. B. Aland (Göttingen 1978) 431–40. C. Colpe, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi X," *JbAChr* 25 (1982) 65–101. —J.A.T.

NAGYSZENTMIKLÓS (now Sinnicolau Mare, Rumania, close to the Tisza and Maros rivers), a place where in 1799 a treasure of 23 gold vessels (jugs, bowls, etc.) ornamented with reliefs was found; the objects are now in the Kunsthistorisches Museum, Vienna. Both the original provenance (Avar, Bulgarian, Hungarian?) and the date (700–900?: Z. Kadar, *Folia Archaeologica* 13 [1961]

117–28) of this domestic PLATE are debated; the pieces probably came from different workshops. Traces of the Greek world are few: scenes probably from Greek mythology (e.g., Zeus carrying off Ganymede) on two jugs; Christian symbols (the cross) on several bowls; Greek inscriptions; and a Turkic inscription in Greek letters. Byz. techniques such as granulation, filigree, and niello are absent.

LIT. Gy. László, I. Rácz, *The Treasure of Nagyszentmiklós* (Budapest 1984). A. Alföldi, "Études sur le trésor de Nagyszentmiklós," *CahArch* 5 (1951) 123–49; 6 (1952) 43–53; 7 (1954) 61–67. K. Horedt, "Die Völker Südosteuropas im 6. bis 8. Jahrhundert, Probleme und Ergebnisse," in *Die Völker Südosteuropas im 6. bis 8. Jahrhundert* (Munich-Berlin 1987) 11–26. —A.K., A.C.

NAISSUS (Νάϊσος, Serb. Niš), Roman city on the river Nišava, near modern Niš in southeastern Yugoslavia. In describing Naissus, Priskos of Panion considered it a *polis* of Illyria, while under Justinian I the city belonged to *Dacia mediterranea*. Constantine I often stayed in Naissus and adorned it with many buildings. In the mid-4th C. it was an important center in the imperial power struggle: in 350 the *magister peditum* Vetranio was proclaimed emperor in Naissus, and in 361 Julian briefly stopped there before his march on Constantinople. In 441 the Huns destroyed the city. Justinian I allegedly restored Naissus, but it was seized and ravaged by the Avars. According to numismatic evidence, the city fell to the Avars ca.613/14 (V. Popović, *CRAI* [1980] 248). At Jagodina mala, near Niš, a necropolis of the 4th–5th C., containing hundreds of tombs with sarcophagi and inscriptions, and a basilica have been found.

In the medieval period, the city is called Nais(s)os or Nisos (e.g., in Niketas Choniates). In donations of Basil II, it is termed a Bulgarian bishopric. In 1072 CONSTANTINE BODIN made the city the center of his anti-Byz. struggle. Located on important routes leading to Hungary and to Serbia, Naisos was "rich and populous" in the 12th C. (Kinn.

204.17); al-Idrīsī describes it as a city rich in agricultural products. Anna Komnene refers to the city as the capital of a theme, while Kinnamos states that it was the center of the *doukaton* of Naisos and BRANIČEVO (Kinn. 124.21). Manuel I Komnenos brought the arm of the martyr Prokopios to the city from Sirmium. Under Manuel, Naisos was the operational center in wars against the Hungarians and esp. the Serbs. Stefan Nemanja planned to make the city, now called Niš, his capital, and in 1202 his son Vukan ruled in the region of Niš.

After 1204 Niš was on the frontier between Bulgaria and Serbia and changed hands several times. It was acquired by the Serbs after their victory at VELBUŽD in 1330. From the end of the 14th C. Niš became the object of Turkish attacks—they occupied and plundered it in 1386 and in 1428. In Jan. 1444 HUNYADI routed the Turks at the walls of Niš, but his victory was negated by his subsequent defeat at Varna.

LIT. J. Kalić, "Niš u srednjem veku," *Istorijski časopis* 31 (1984) 5–40. M. Fluss, *RE* 16 (1935) 1589–99. *Tabula imperii Romani. Naissus* (Ljubljana 1976) 89f. Lj. Zotović, "Izvestaj sa iskopovanja kasnoantičke nekropole u Nišu," *Limes u Jugoslaviji*, vol. 1 (Belgrade 1961) 171–75. V. Laurent, "Une métropole serbe éphémère sur le rôle du Patriarcat oecuménique: Nisos-Niš au temps d'Isaac II Ange," *Byzantion* 31 (1961) 43–56. L. Mirković, "Starohrišćanska grobnica u Nišu," *Starinar* n.s. 5/6 (1954–55) 53–72. —A.K.

NAJRĀN, major caravan city in western Arabia that mediated trade between South Arabia and the Mediterranean. The christianization of Najrān in the 5th C. drew it spiritually into the orbit of Byz., and Monophysite Christianity finally prevailed in the city; a Monophysite bishop is attested in the early 6th C. Around 520 the Ḥimyarite king Yūsuf persecuted the city, but a Byz.-Axumite military expedition avenged ARETHAS and the other martyrs of Najrān and made South Arabia a Christian country for some 50 years. The city's *martyrion* was an important place of pilgrimage. The rise of Islam signaled the decline of Najrān. Around 630 a deputation of Najrānites came to Muḥammad at Medina and concluded a treaty, which left them free to practice their Christianity but made them pay tribute. Later, the caliph 'Umar ordered the Najrānites to evacuate their city; most of them settled in Syria and Iraq.

LIT. L. Massignon, *Opera Minora* (Beirut 1963) 1:550–72. I. Shahid, "Byzantium in South Arabia," *DOP* 30 (1979) 24–94. —I.A.Sh.

NAKOLEIA (Νακώλεια, mod. Seyit Gazi), an ancient and medieval city in the highlands of PHRYGIA. The river Parthenios (mod. Seyit Su) made the area fertile, and it is plausible that in the 3rd C. there were imperial estates nearby (C.H.E. Haspels, *The Highlands of Phrygia*, vol. 1 [Princeton, N.J., 1971] 185). The city played an important political role in the 4th C.: in 366 Valens defeated the usurper PROKOPIOS at Nakoleia and forced him to take refuge in the woods (the area was later deforested); in 399 Nakoleia was the center of the revolt of TRIBIGILD. In 782 the *kastron* of Nakoleia was temporarily seized by the Arabs (Theoph. 456.5–22).

Constantine, bishop of Nakoleia, was one of the initiators of Iconoclasm in the reign of Leo III. Soon thereafter, Nakoleia was evidently elevated to the rank of archbishopric—it has this status in the notitia of Nicholas I Mystikos (*Notitiae CP*, no.7.82). A metropolitan of Nakoleia is listed among the participants in the council of 1066 (*RegPatr*, fasc. 3, no.896) but is in last place among the metropolitans. As a metropolis without suffragans, Nakoleia existed through the 14th C. (*Notitiae CP*, no.19.86).

LIT. W. Ruge, *RE* 16 (1935) 1600–04. Gero, *Leo III* 85, n.5. —A.K.

NAMAAN (Νααμάνης, Ar. al-Nu'mān), 6th-C. GHASSĀNID king, the son and successor of ALAMUNDARUS; not to be confused with the last Lakhmid king, al-Nu'mān (580–602). In 582, after the exile of Alamundarus, four of his sons, the eldest of whom was Namaan, revolted and ravaged imperial territory. Emp. Maurice attempted to install a brother of Alamundarus in the phylarchate, but the candidate died almost immediately. Maurice tried to persuade Namaan to renounce Monophysitism and resume the war against the Persians, offering to recall his father from exile in return. Upon Namaan's refusal to change his doctrinal position, Maurice ordered his arrest and had him join his father in Sicilian exile. When news of Namaan's misfortune reached the Arab *foederati*, they divided into 15 groups, each under

a PHYLARCH, and some even joined the Persians. Thus, religious sectarianism finally brought about the downfall of the Ghassānids and destroyed the effectiveness of the defense system in the East.

LIT. Goubert, *Byz. avant l'Islam* 256–59. —I.A.Sh.

NAMES, FAMILY. See PROSOPOGRAPHY.

NAMES, PERSONAL. A rough division can be made into three categories: family names (patronymics), given or baptismal names, and monastic names. In the late Roman period the ancient custom of accepting a kinship name (*nomen gentile*), such as Aelius or Flavius, survived. However, this tradition was sharply criticized by Christian writers: John Chrysostom (*Sur la vaine gloire et l'éducation des enfants*, ed. A.M. Malingrey [Paris 1972] 146.648–53) urged Christians to give their children the names of saints, rather than of ancestors. I. Kajanto (in *L'onomastique latine* [Paris 1977] 419–28) has demonstrated that after the 4th C. the *nomen gentile* disappeared from inscriptions (with the exception of some areas in Africa). Family names are absent in Theophanes the Confessor and are exceptionally rare on seals of the 8th–10th C. (A. Kazhdan, *ZRVI* 11 [1968] 52f). A few names of aristocratic LINEAGES (e.g., SKLEROS, DOUKAS) are known from the 9th C., but as a typical phenomenon they appear only after 1000. The inheritance of family names was never strictly established and children could bear not only their mother's patronymic, but also that of their maternal grandmother; in some noble families brothers might each bear a different family name.

From the period of the 11th–12th C. we know primarily the family names of the ruling lineages. They can be divided into two groups: the military aristocracy and the civil nobility. The family name of military aristocrats often originated from relatively obscure toponyms (villages, fortresses) in Asia Minor and Syria (BOTANEIATES, ARBANTENOS, DALASSENOS, DOKEIANOS, etc.), whereas among the civil nobility we encounter names derived from trade professions (PANTECHNES), quarters of Constantinople (AKROPOLITES, MAKREMBOLITES), provincial towns (CHONIATES), and monasteries (Manouelites). Also typical of this group are names emphasizing positive qualities, such as Aoinos ("drinking no wine"), Kaloethes

("of good character"), or Eirenikos ("peaceful"), as if the nobility of second rank tried to compensate itself. Peasant names are preserved mostly in PRAKTIKA of the 14th C. from Macedonia (A. Laiou, *BMGS* 1 [1975] 71–95). Sometimes commoners assumed pompous names, such as Komnenos or Synadenos, probably reflecting their (former?) links of dependency. Usually, however, their names differed from those of noble lineages: some have a Slavic or Vlach origin, some are derived from crafts (Chalkeus, "smith"; Raptēs, "tailor"; etc.).

It is not always possible to draw a line between the given and family name, since some given names (both foreign and native) were transformed into family names (e.g., Roger, ROGERIOS). In the earlier period the distinction between the given name and the *nomen gentile* appeared blurred. In any case, in the 4th C. old names were frequent—among the most popular names in Ammianus Marcellinus are Claudius, Florentius, Severus, Ioulianus, Marcellus, Maurus, Maximus, and Sallustius; only one name, EUSEBIOS, can be interpreted as Christian. The situation changed by the time of Prokopios of Caesarea, in whom the most frequent names are JOHN, THEODORE, PAUL, Theodosios, PETER, Leontios, and Alexander. In the late Roman period, given names were primarily of biblical origin or indicated piety or other virtues—esp. Eusebios, but also Akakios, Euphemia, or Theodore. In subsequent centuries, however, few biblical and "virtuous" names of the late Roman period remained popular; John and Theodore were the most striking exceptions, while Eusebios, Paul, and Peter lost their popularity. The names of other apostles (Luke, Andrew, Matthew, Thomas, etc.), were never frequently used.

On the other hand, the group of "imperial" names grew more and more fashionable: BASIL and LEO—imperial by etymology—as well as CONSTANTINE and later ROMANOS, ALEXIOS, and MANUEL. The names GEORGE and DEMETRIOS were probably used on a more "democratic" level; in any case, in vols. 2–3 of the acts of *Lavra* (13th–15th C.) John, George, and Demetrios are the most frequent names. Among feminine names (the number of registered cases is much lower, and therefore conclusions even more difficult) MARIA became the most popular, probably after the 9th C. The formation of new names contin-

ued—the feminine name KALE became fashionable in the late centuries; also several feminine names ending with the letter *omega* (Ioanno, Leonto, etc.) were introduced. Among masculine names, later formations such as Xenos, Peros, Stamates, Stanos, Panagiotes, and Straboioannes never became very popular.

Pachymeres (ed. Bekker 2:276f) describes a procedure for selecting the name for a newborn baby. Andronikos II already had several sons when a daughter was born to him. A group of experienced and pious women were delegated to choose the most appropriate and protective name. They set out the icons of the twelve apostles and lit candles of equal size in front of each. Since the candle of the apostle Simon burned longer than others, the girl was christened SIMONIS, a very rare name.

Certain families favored specific given names: the KONTOSTEPHANOI liked Stephen, Alexios was esp. popular with the KOMNENOI, Michael with the BOURTZES family, etc. It is unclear, however, whether the baptismal name was transferred from grandfather to grandson or from uncle to nephew, or whether there was no strict rule of transmission.

Assumption of the monastic habit was accompanied by the alteration of names. Usually the monastic name began with the same letter as the baptismal name, for example, Andronikos II Palaiologos assumed the monastic name Antony. However, this principle was not mandatory: Constantine PSELLOS became the monk Michael. It is quite plausible to suggest that many names were used almost exclusively as monks' names, at least in the later centuries; thus in *Lavra*, vols. 1–3, Bartolomaïos, Gabriel, Gerasimos, Dionysios, Isaias, Theodoulos, Iakobos, Ioannikios, Leontios, Makarios, Meletios, Nikodemos, Niphon, and Sabas are names limited to monks. Some early emperors changed their names at the time of their coronation to a more imperial name (e.g., Artemios became ANASTASIOS II). It was also customary for foreign princesses to take new Greek and Orthodox names when they married Byz. emperors; examples are BERTHA OF SULZBACH and Adelaide of Brunswick (wife of Andronikos III), both of whom became IRENE.

LIT. F. Winkelmann, "Probleme einer byzantinischen Prosopographie des 8. und 9. Jahrhunderts," *BBA* 51 (1983) 121–29. E. Trapp, "Probleme der Prosopographie der

Palaiologenzeit," *JÖB* 27 (1978) 181–201. E. Patlagean, "Les débuts d'une aristocratie byzantine et le témoignage de l'historiographie: système des noms et liens de parenté aux IXe-Xe siècles," in *Byz. Aristocracy* 23–43. Kazhdan, *Gosp.klass.* 185–96. H. Hunger, "Byzantinische Namensdeutungen in iambischen Synaxarversen," *Byzantina* 13.1 (1985) 1–26. —A.K.

NAOS (ναός, lit. "temple"), a church, strictly speaking the core of a Byz. church; it was commonly domed. From the symbolic point of view, the naos was the earthly embodiment of the Christian universe. Functionally, the naos was the area where the congregation assembled for services and where sermons were delivered from the AMBO. Though descended from the nave of 4th- through 6th-C. basilicas, the naos is distinguished from it by its form, function, symbolism, and CHURCH PROGRAM OF DECORATION. The naos is frequently preceded by a NARTHEX and separated from the BEMA by a TEMPLON screen. It was often flanked by subsidiary spaces such as aisles, ambulatories, or lateral CHAPELS.

LIT. K.E. McVey, "The Domed Church as Microcosm: Literary Roots of an Architectural Symbol," *DOP* 37 (1983) 91–121. K. Kallinikos, *Ho christianikos naos kai ta teloumena en auto*³ (Athens 1969). Mathews, *Early Churches* 117–25. Demus, *Byz. Mosaic*. —S.C.

NAPLES (Νεάπολις), from antiquity a city and port in CAMPANIA. It apparently remained prosperous in the 4th and 5th C. (J. d'Arms, *Romans on the Bay of Naples* [Cambridge 1970] 116–64). Constantine I repaired both the forum and aqueduct; Valentinian III built a new system of fortifications in 440, when the city center evidently shifted to the northeast, away from the sea. In the mid-5th C. Bp. Nostrianus built a bath bearing his name that was still standing in the 9th C. In the same period Bp. Vincentius added a dining hall (*accubitus*) to the episcopal palace. On the other hand, imports to Naples from the Near East and Africa declined during the later 5th and 6th C.

Naples suffered during the Gothic war of Justinian I. In Nov. 536 Belisarios captured and sacked the city; subsequently it was besieged by Totila and surrendered in 543. After Narses' victory over Teia (end of 552), Naples and its region came under the control of Constantinople. The city was threatened by the Lombards, who appeared at its walls in 581 but could not capture

it. According to Constantine VII Porphyrogenetos (*De adm. imp.* 27.49), Naples, as well as Gaeta and Amalfi, escaped occupation by the Lombards. During this period, control of some of the city's secular buildings passed, at least temporarily, into the hands of the bishop: in 598 Pope GREGORY I (ep.9.76) wrote to the bishop of Naples ordering him to return control of the city gates and aqueduct (which was still functioning) to secular officials.

In the 7th–8th C. the administration of Naples underwent a militarization, the *iudex Campaniae* being replaced by the *dux*. Naples enjoyed autonomy without formally renouncing allegiance to Constantinople. The Neapolitan mint replaced the image of the emperor on its coins with that of the local saint Januarius, and in 763 the city acknowledged the ecclesiastical supremacy of Rome. The seals of 8th-C. archbishops of Naples have Latin, not Greek legends (Laurent, *Corpus* 5.1, nos. 918–19).

In 838 Naples concluded an alliance with the Arabs and assisted them in capturing Messina in 842/3. The Normans did not conquer Naples until 1139; the city played an important role in the Norman state, eventually becoming capital of the kingdom of Sicily.

Naples has several catacombs, the largest of which is S. Gennaro (St. Januarius) on Capodimonte, featuring a representative series of 3rd- through 10th-C. frescoes and mosaics rivaling those of Rome. The baptistery of the old Cathedral of S. Restituta, S. Giovanni in Fonte, is decorated with important mosaics that most scholars attribute to Bp. Soter (362–408).

LIT. *Storia di Napoli* 2.1–2 (Naples 1969). C. De Seta, *Storia della città di Napoli* (Rome-Bari 1973) 38–66. S. Borsari, "I domini bizantini a Napoli," *ParPass* 25–27 (1952) 358–69. A. Garzya, "Napoli e Bisanzio," *Colloqui* (Jan. 1976) 1–8. H. Achelis, *Die Bischofschronik von Neapel* (Leipzig 1930). P. Arthur, "Naples: Notes on the Economy of a Dark Age City," in *Papers in Italian Archaeology* 4.4 [BAR Int. Ser. 246] (Oxford 1985) 247–59. U.M. Fasola, *Le catacombe di S. Gennaro a Capodimonte* (Rome 1975). J.-L. Maier, *Le Baptistère de Naples et ses mosaïques* (Fribourg 1964). —A.K., R.B.H., D.K.

NARRATIO DE REBUS ARMENIAE. Originally composed in Armenian ca.700, this text is known in its entirety only in a Greek translation made before the 11th C., the *Diegesis*. It describes from a pro-Chalcedonian viewpoint the relations

between the Armenian and Greek churches: the Council of NICAEA, the rejection of the Council of CHALCEDON by the Council of DUIN in 555, attempts at reunion in the 6th and 7th C., and their final failure. The 9th-C. Georgian *katholikos* Arsen used it in a work on the Armeno-Georgian schism. It was known to later Armenian writers, but the original (which does not represent the "official" Armenian position) has been lost.

ED. G. Garitte, *La Narratio de rebus Armeniae* (Louvain 1952). —R.T.

NARRATIONES, more fully *narrationes animae utiles* (διηγήσεις ψυχωφελεῖς), conventional designation of a subgenre of hagiographical literature. They originated in the eremitic milieu of the Egyptian desert, primarily among Coptic-speaking monks. J. Wortley (in *Kathegetria. Essays Presented to Joan Hussey for her 80th Birthday* [Camberley 1988] 313) estimates that 700–800 tales were produced between ca.375 and 650. Then there was a gap until the mid-10th C. when PAUL OF MONEMVASIA wrote a series of edifying stories. Some anonymous novelettes can also be included in this group, such as the story of Sergios, a *demotes* (member of a *demos*) in Alexandria (ed. J. Wortley, *Les récits édifiants de Paul, évêque de Monembasie* [Paris 1987] 125–37). The last stories of this genre were produced ca.1000.

LIT. G. Schirò, "Un significato sconosciuto di demotes," *Rivista di cultura classica e medievale* 7 (1965) 1006–16. —A.K., A.M.T.

NARSAI OF EDESSA, or Narses, Nestorian theologian; born region of Ma'alta, near Mosul, ca.399, died Nisibis? between 502 and 507. He was later called "the tongue of the Orient" and "the harp of the Holy Spirit." Narsai studied and taught in Edessa, but after the death of IBAS of Edessa (in 457) the climate in the city changed, and eventually (in 471?) he was driven out by hostility to his Nestorian views. He then took refuge in NISIBIS, where he taught in the "academy" at the invitation of its bishop BARSAUMA. A Syriac catalog by 'AB-DĪSHŌ' BAR BERĪKĀ attributes to Narsai exegetic works on the Old Testament, a liturgical treatise, and 360 sermons in verses (*memre*). The authenticity of his exegetic and liturgical works is questionable, but of his *memre* more than 80 are known in Syriac (not all yet published). These sermons

treat biblical, liturgical, moral, and theological problems; one of them was devoted to great teachers—Diodoros of Tarsos, Theodore of Mopsuestia, and Nestorios. The theology of Narsai is not original, being based primarily on THEODORE OF MOPSUESTIA—his role was to compile and clarify the essence of Nestorian tenets. His work probably influenced KOSMAS INDIKOPLEUSTES and Nestorian writers of the 9th and 10th C.

ED. *Homélies de Narsai sur la création*, ed. P. Gignoux [PO 34] (Turnhout-Paris 1968) 415–716, with Fr. tr. *Narsai's Metrical Homilies on the Nativity, Epiphany, Passion, Resurrection and Ascension*, ed. F.G. McLeod [PO 40] (Turnhout 1979) 3–193, with Eng. tr. *The Liturgical Homilies of Narsai*, tr. R.H. Connolly (Cambridge 1909; rp. Nendeln [Liechtenstein] 1967). *Homiliae et carmina*, ed. A. Mingana (Mosul 1905).

LIT. A. Vööbus, *History of the School of Nisibis* (Louvain 1965) 57–121. I. Ortiz de Urbina, *Patrologia Syriaca*² (Rome 1965) 115–18. —A.K., B.B.

NARSES (Ναρσής), general; born Persarmenia 480 (AGNELLUS, ch.95, but see Stein, *Histoire* 2:356) or 490 (A. Lippold, *infra* 870), died Rome 574. After early life at court, Narses, a eunuch, participated in the suppression of the NIKA REVOLT. As imperial commissioner to Alexandria, he removed and exiled Gaianos and restored his rival Theodosios as patriarch in 535. Justinian I promoted him to *praepositus sacri cubiculi* in 538 and sent him to Italy with a large army to vanquish the OSTROGOTHS. Rivalries with BELISARIOS permitted the Ostrogoths to retake Milan and resulted in the recall of Narses to Constantinople. In 545 he campaigned against the ANTAE in Thrace. Six years later he received supreme command of all Byz. forces in Italy. He brought to Italy another large army, which included Herulians he had recruited, fatally crushed TOTILA at BUSTA GAL-LORUM in 552, and pursued the retreating Ostrogoths and their new king TEIA south to Mons Lactarius, where he decisively defeated them and systematically reduced remaining Ostrogothic strongholds. In 553–54 Narses repulsed a Frankish-Alemannic invasion of Italy by the chieftains Leutharis and Butilinus. Narses occupied northern Italy, organized its defenses, and concluded operations against external foes by 562. In 566 he suppressed a Herulian rebellion. In 567 he was removed from military command, yet he probably remained in Italy until his death. Narses was diplomatically skillful, operationally and tac-

tically efficient, and, in religious sympathies, probably Monophysite.

LIT. Stein, *Histoire* 2:356–60, 599–616. A. Lippold, *RE* supp. 12 (1970) 870–89. —W.E.K.

NARSES, general; died Constantinople 605/6. After serving as commander at Constantina in 588, Narses was appointed by Emp. Maurice to lead the expedition to aid the restoration of CHOSROES II in 591 after the deposition of the previous Byz. commander, KOMENTIOLOS. Narses defeated the Persian rebel Bahram and remained *magister militum* of the East until Germanos replaced him in 600. Narses was military commander in Byz. Mesopotamia when Phokas overthrew Maurice. Narses revolted against Phokas in late 603, seized Edessa, and wrote to Chosroes II, encouraging him to open hostilities against Phokas. The relationship of Narses to the false THEODOSIOS, son of Maurice, is uncertain. It appears that there was no unanimity of support for Narses at Edessa: Severos, bishop of Edessa, opposed this rebellion and was therefore killed by mob action. Narses' revolt seriously embarrassed Phokas, who first sent Germanos against both Narses and the Persian forces of Chosroes II. After an initial Persian victory over Germanos, who perished, Phokas sent the eunuch Leontios against Narses, but he failed to quell the rebellion; Persian successes, however, caused Narses to flee to Hierapolis. Phokas replaced Leontios with his nephew Domentziolos, *kouropalates* and *magister militum* of the East, who successfully negotiated Narses' surrender on sworn promise of personal safety. Domentziolos handed Narses over to Phokas, who had him disgraced in the Hippodrome and burned alive.

LIT. Kaegi, *Unrest* 140f. Olster, "Politics of Usurpation," 188–90. Stratos, *Byzantium* 1:59f. —W.E.K.

NARSES. See also NERSÈS.

NARTHEX (νάρθηξ), a vestibulelike space preceding the NAOS in a Byz. church. Functionally and formally distinct, the interior walls of the narthex were commonly embellished with a special decorative program. This often emphasized the funerary function of these spaces. From the 4th through 6th C. the narthex was a large oblong

hall in which the preparation of the liturgical entrances into the naos took place. After the 9th C. the narthex became proportionally reduced in size, but the number of its functions, including baptism and commemoration of the dead, increased. In the 13th and 14th C. the narthex was often the site of church councils. Not every Byz. church had a narthex, but it appears to have been a common feature. Occasionally a narthex was added to an existing church; in a limited number of cases a second narthex was added in front of the first, as in monastic churches from the 11th C. on (e.g., the south church of the PANTOKRATOR MONASTERY in Constantinople; the main church of the NEA MONE on Chios; the main church of HOSIOS LOUKAS). In such cases, in contrast to the exonarthex the inner narthex is referred to as the endonarthex or esonarthex.

LIT. C. Strube, *Die westliche Eingangsseite der Kirchen von Konstantinopel in justinianischer Zeit* (Wiesbaden 1973). Mathews, *Early Churches* 138–52. N.B. Teteriatnikov, "Burial Places in Cappadocian Churches," *GOrThR* 29 (1984) 143–48. S. Čurčić, "The Twin-Domed Narthex in Paleologan Architecture," *ZRVI* 13 (1971) 333–44. —S.C.

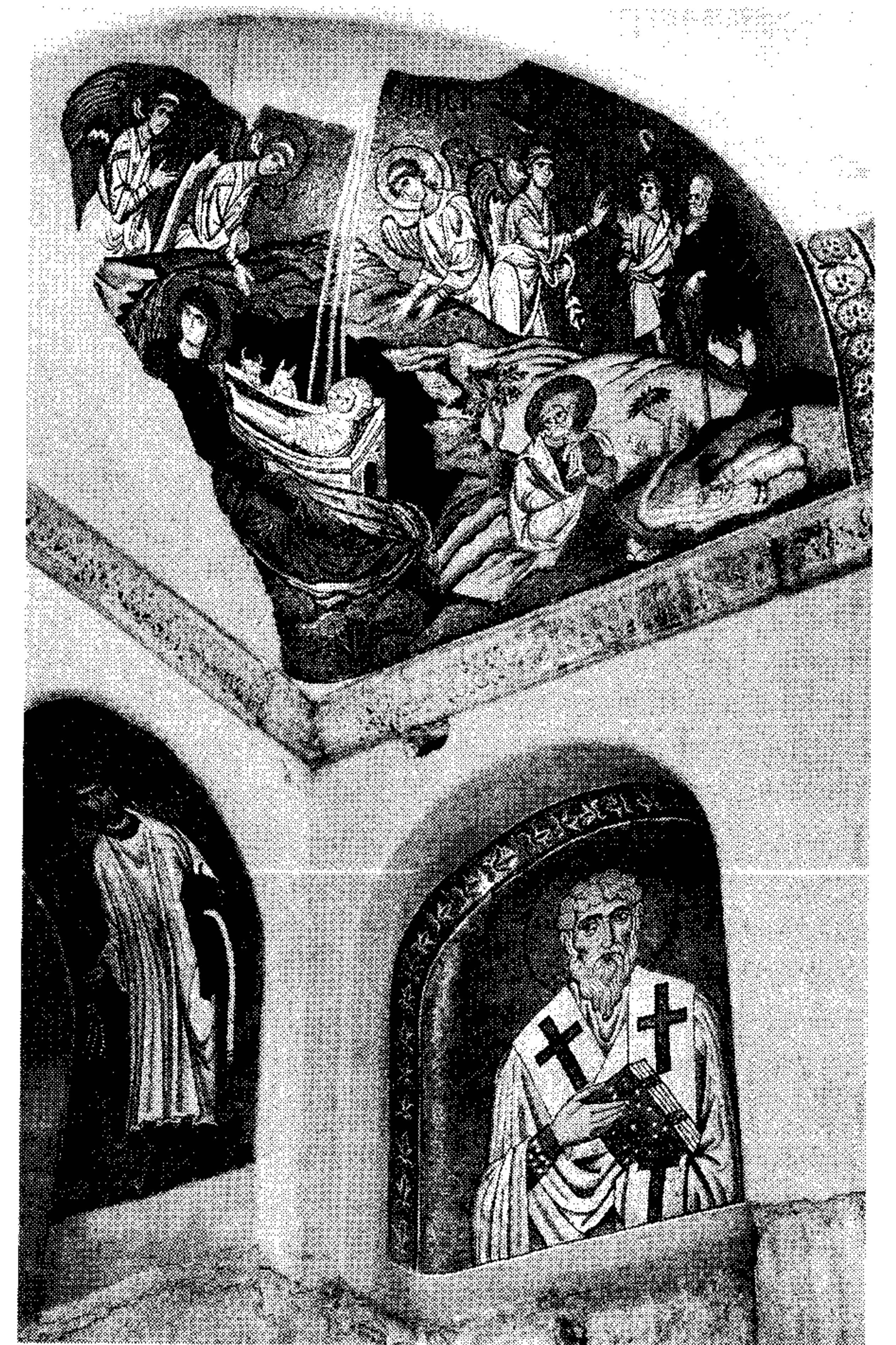
NASAR (Νάσαρ), *patrikios* and *droungarios* of the fleet under BASIL I; his name was Basil according to the vita of ELIAS THE YOUNGER (p.36.481f). In 880 (Vasiliev) or 879 (Guilland) the emperor sent Nasar with an enormous fleet to repel Arab ships pillaging in the KEPHALENIA and Zakynthos region; Arab sources calculated his fleet at 140 battleships, whereas the vita of Elias puts the figure at 45. When many of his rowers deserted, Nasar was forced to halt at Methone; however, severe measures taken by Basil I restored discipline. Nasar attacked the enemy and won a night battle (probably along the western shore of Greece), and then moved to Sicily; he captured so many Muslim boats with precious merchandise that the price of olive oil in Constantinople fell sharply. Nasar supported successful operations of Prokopios and Leo Apostypes in southern Italy and routed an Arab squadron at Cape Stelai. His success contributed much to the restoration of Byz. authority in southern Italy, although Sicily was lost after the fall of SYRACUSE in 878. A brilliant Greek victory over the Arabs is mentioned in a letter of Pope JOHN VIII dated 30 Oct. 880.

LIT. Guilland, *Institutions* 2:171f. Vasiliev, *Byz. Arabes* 2:1:96–99. —A.K.

NATIVITY (ἡ γέννησις), the birth of Jesus, or Christmas, 25 Dec., one of the 12 Byz. GREAT FEASTS, seen first in the West at the beginning of the 4th C. By the 4th–5th C. it was celebrated everywhere except by the Armenians. In the East Jesus' birth was originally commemorated at EPIPHANY, but the Nativity was celebrated in Antioch and environs by 376, in Constantinople by 380, and in Asia Minor by the end of the 4th C., though Palestine adopted it definitively only in the 6th C. (M. van Esbroeck, *AB* 86 [1968] 368–71).

The Nativity is one of the most splendid feasts of the church calendar. It is solemnized by the

NATIVITY. The Nativity of Christ; mosaic, late 11th C. Southeast squinch in the church at Daphni. Below the scene is a lunette with the bust of St. Gregory, bishop of Akragas. Under the arch to the left is the figure of the holy deacon St. Euplos.



two Sundays preceding the feast and the following Sunday and has a 40-day preparatory fast; a five-day forefeast, the longest in the Byz. calendar; a *paramone* VIGIL as at Easter and Epiphany; a following SYNAXIS 26 Dec.; and an afterfeast of six days. The 10th-C. Nativity festivities in Hagia Sophia, which included the *pannychis* vigil, are outlined in the *Typikon of the Great Church* (Mateos, *Typikon* 1:134–36, 145–70).

The Nativity was also one of the most heavily charged days of the imperial ceremonial (*De cer.* 128–36), filled with receptions, visits of dignitaries and factions, promotions, the veneration of relics, honors rendered with CANDLES at various sanctuaries, all done in solemn procession, the final one to Hagia Sophia, where the emperor joined the patriarch in the narthex and made the LITTLE ENTRANCE with him. The day's ceremonies continued with various visits in the company of the patriarch.

Byz. sermons for the Nativity stress that it celebrates not a past event but the ever-present mystery of salvation first manifested in Jesus' birth. Jesus must be born in each Christian, each one must receive him in communion as the manger received him in Bethlehem.

Representation in Art. Initially including just child, manger, ox, and ass (the beasts variously interpreted but always present), the image of Christ's birth developed by the 6th C. into a presentation of his Incarnation as an epiphany uniting human and divine. Two compositions emerged, both associated with the Holy Land. One, drawing on imperial imagery, showed the enthroned Virgin and Child between acclaiming Magi or shepherds and Magi (Monza and Bobbio AMPULLAE). The other, more narrative (SANCTA SANCTORUM RELIQUARY), showed the star (not the star of the Magi but of Num 24:17), Joseph and the midwife Salome as witnesses (see PROTOEVANGELION OF JAMES), the reclining Virgin, and the Child in a masonry manger before a cave, recalling the block altar and cave setting at BETHLEHEM. Slowly, the narrative version incorporated the imperial elements. By the 8th C., Salome was displaced by the motif of the infant's bath, traditional in pagan and imperial nativity scenes (P. Nordhagen, *BZ* 54 [1961] 333–37), and at CASTELSEPRIO, the acclaiming shepherds were added to the scene at the cave. The cave scene became standard after the 9th C., with the addition of choirs of angels

and the ADORATION OF THE MAGI, in accord with their liturgical celebration on Christmas Day.

LIT. Talley, *Liturgical Year* 79–162. M. Dubarle, *Noël, Épiphanie, retour du Christ* (Paris 1967). J. Lafontaine-Dosogne, "Les représentations de la Nativité du Christ dans l'art de l'Orient chrétien," in *Miscellanea codicologica F. Masai dicata*, ed. P. Cockshaw et al., vol. 1 (Ghent 1979) 11–21. K. Weitzmann, "Loca Sancta and the Representational Arts of Palestine," *DOP* 28 (1974) 36–39. —R.F.T., A.W.C.

NATURAL PHENOMENA (sing. *σημείον, θεοσημείον*), such as ECLIPSES of the sun and moon, the appearance of COMETS and brilliant STARS, EARTHQUAKES, floods, etc., were recorded by Byz. historians and chroniclers, who considered them important events and therefore provided significant details about their occurrence and the effect they had on people. Generally such phenomena were attributed to divine providence. Comets, eclipses, dust storms, etc., were believed to be portents of impending catastrophes or of political and dynastic change—the death of a ruler, a rebellion, military defeat, and the like. On such occasions the faithful were called to repentance in order to appease the divine wrath (cf. John MAUROPOUS, or.185, ed. Lagarde 165–78). Alongside the popular beliefs and the superstitions connected with them, there were also attempts to provide a scientific explanation, such as in the *Peri diosemeion* by JOHN LYDOS (*De ostentis*, ed. C. Wachsmuth [Leipzig 1897]) and the *Synopsis ton physikon* of Symeon SETH (ed. Delatte, *AnecdAth* 2:16–89). Still greater popularity was enjoyed by the various practical handbooks (such as *Seismologia*, on earthquakes, or BRONTOLOGIA, on thunderstorms), which dealt with the prognostic element in natural phenomena.

LIT. Hunger, *Lit.* 1:269–71. Koukoules, *Bios* 1.2:218–26. S. Lampakes, "Hyperphysikes dynameis, physika phainomena kai deisidaimonies sten Historia tou Georgiou Pachymere," *Symmeikta* 7 (1987) 77–100. —Ap.K.

NATURE (*φύσις*). The terminology of the ancient Greeks survived in Byz. in the term *physis*, which is everything in the world that belongs to the realm of matter insofar as it is provided for man, and not something created by man (through his *technē*, or culture, customs, and laws). Therefore, it also includes everything that actually exists, the totality of objects and the state of affairs to which any judgment must exactly conform.

The term not only designates everything that exists, that grows or takes place in the "natural world" apart from human intervention, but it can also be used to designate the process of production itself.

The early church rejected the Stoic view that nature is the creative cause and principle of the world. This implies that nature has been reduced to a theological concept, inasmuch as it is nothing other than creature or the result of God's CREATION. Nonetheless, if when speaking about nature one focuses on its power to generate, then this can easily become a *natura naturans* in which the reference to God is no longer essential, but redundant; nature is an unseen force that can be grasped by the mind only. It is conceived, as in Aristotle's *Physics*, as the dynamic principle of reality, a concept encountered, for example, in Michael PSELLOS (*De omnifaria doctrina*, par.57). The synthesis of Plato and Aristotle, together with the view of nature as the demiurge, led for JOHN ITALOS only to difficulties (*Quaestiones quodlibetales*, pars. 65–66, 93, ed. Joannou, pp. 99–101, 149f) that he judged to be the result of a failure to distinguish between *natura naturans* (*physis heautēs poietikē*) and *natura naturata* (*physis as apoteloumenon (eidos)*). If one conceives nature as immaterial, "then one speaks not of nature, but of the soul," namely, of the World-soul or the third hypostasis of Plotinos, which cannot be accepted by Christianity as a principle of COSMOLOGY. On account of the difficulties resulting from the concept of nature he outlined, Italos asserted that only the concept of nature presented by the church fathers remained (i.e., nature is conceived as SUBSTANCE and species). But if nature is defined as *dynamis*, it means the Platonic program of mathematical description of the world, that is, its actual scientific description (John Italos, *ibid.*, 42, p.53). In a specific sense the term *physis* was applied to the divine "nature," the "common denominator" of the Godhead encompassing three hypostases: accordingly Christ, after the Incarnation, was construed as possessing both divine and human natures—the concept denied by the Monophysites. (For nature in the sense of the material world surrounding man, see ENVIRONMENT.)

LIT. D.S. Wallace-Hadrill, *The Greek Patristic View of Nature* (New York 1968). C. Cupane, "'Natura formatrix': Umwege eines rhetorischen Topos," in *Byzantios* 37–52. —K.-H.U.

NAUKLEROS (*ναύκληρος*, Lat. *navicularius*). By the 4th C., transport of passengers and goods by sea was arranged through *navicularii*, or state-employed shipowners, who financed the construction, manning, repair, and operation of merchant vessels. Men of means sufficient to bear these costs were attracted by the privileges and tax/toll exemptions granted to *navicularii*, since freight itself paid only a low percentage of the profit. Apart from private commerce, *navicularii* saw to such state requirements as the shipping of grain to Rome and Constantinople or the delivery of foodstuffs and supplies for the army. They belonged to a state guild and received government reimbursement for ship or cargo losses honestly incurred.

By contrast, the Byz. *naukleros* appears in 7th-C. sources as an independent ship's captain, or sometimes simply a merchant, who commissioned ships, hired crews, and was responsible for shipping tolls (Ahrweiler, *Mer* 61); he had no state-imposed obligations. Legal texts note that the *naukleros* contracted cargo and passengers (for which he received freight and carrying charges) and was liable to merchants and passengers for damage, risk, or losses (W. Ashburner, *The Rhodian Sea Law* [Oxford 1909] cxxx–cxxxvii).

LIT. Jones, *LRE* 827–30. Antoniadis-Bibicou, *Douanes* 241f. R.S. Lopez, "The Role of Trade in the Economic Readjustment of Byzantium in the Seventh Century," *DOP* 13 (1959) 79–85. —E.M.

NAUMACHIKA (*Ναυμαχικά*). Five treatises on naval warfare in Milan, Ambros. B 199 sup., form the corpus of *Naumachika*, comprising book 19 on naval warfare and a few excerpts from book 20 of the TAKTIKA OF LEO VI; instructions on fording rivers from the *Strategikon of Maurice* (*Strat. Maurik.* bk.12B, ch.21); a 6th-C. treatise on naval tactics attributed to Syrianos Magistros; and a short outline of naval terminology and tactics dedicated in a prefatory poem to the *parakoimomenos* BASIL THE NOTHOS. The dedication to Basil, commemorating his successful expedition against Samosata (C.M. Mazzucchi, *Aevum* 52 [1978] 304–06), fixes the date of the compilation of the *Naumachika* as 959. The paraphrase of Leo and Syrianos by Nikephoros OURANOS in his *Taktika* rounds out Byz. writing on naval warfare.

The *Naumachika* show that the tactics of the Byz. NAVY were elementary and not much differ-

ent from classical practice. The Byz. put their heavy ships in the center of the line and lighter ships on the wings, advancing in a crescent-shaped formation. They aimed both to break through the enemy line in the center (*diekplous*) and envelop it from the outside (*periplous*), using GREEK FIRE, archers, and ballistic weapons to disable enemy crews before boarding their ships.

ED. A. Dain, *Naumachica* (Paris 1943).

LIT. A. Dain, "Les stratèges byzantins," *TM* 2 (1967) 342, 350, 365f. E. Eickhoff, *Seekrieg und Seepolitik zwischen Islam und Abendland* (Berlin 1966) 158–70. F. Lammert, "Die älteste erhaltene Schrift über Seetaktik und ihre Beziehung zum Anonymus Byzantinus des 6. Jahrhunderts, zu Vegetius und zu Aineias' Strategika," *Klio* 33 (1940) 271–88. V. Christides, "Two Parallel Naval Guides of the Tenth Century: Qudāma's Document and Leo VI's Naumachica: A Study on Byzantine and Moslem Naval Preparedness," *Graeco-Arabica* 1 (1982) 51–103. —E.M.

NAUM OF OHRID, Bulgarian priest, scholar, and saint; born ca.830, died Sveti Naum 23 Dec. 910; feastdays 20 June, 17 July (Bulgaria), 27 July (Russia). A close companion of CONSTANTINE THE PHILOSOPHER and METHODIOS in their mission to Moravia, Naum was ordained priest in Rome by Pope Hadrian II in 868. When Constantine the Philosopher died in Feb. 869, Naum returned to Moravia with Methodios. After Methodios's death and the collapse of the Byz. mission, Naum was imprisoned, but finally made his way, along with KLIMENT OF OHRID and Angelarius, to Bulgaria in 886. Naum directed a group of translators and writers in Preslav. In 893 he succeeded Kliment as teacher and evangelist in Macedonia, first at Devol, then ca.900 in Ohrid, and finally ca.905 in the monastery that he founded on the southeastern shore of Lake Ohrid, now Sveti Naum. He became a monk on his deathbed. It is difficult to identify Naum's personal share in the early Slavonic translations and original works produced in Preslav and in Macedonia. The authenticity of a *kanon* on the apostle Andrew is indicated by an acrostic. A 10th-C. Slavonic Life of Naum and a somewhat later Greek Life as well as a Greek *akolouthia* by Constantine KABASILAS (13th C.) survive.

SOURCES. "Žitija sv. Nauma Ochridskogo i služba emu," ed. P. Lavrov in *IzvORJaS* 12 (1907) no.4, 1–51.

LIT. M. Kusseff, "St. Nahum," *SIEERev* 29 (1950) 139–50. S. Kožucharov, "Pesennoto tvorčestvo na starobulgar-skija knižovnik Naum Ochridski," *Literaturna Istorija* 12 (1984) 3–19. E. Trapp, "Die Viten des hl. Naum von

Ohrid," *BS* 35 (1974) 161–85. S. Būrlieva, "Prostrannoto grūčko Žitie na Naum Ochridski," *Starobūlgarska literatura* 20 (1987) 129–44. Z. Hauptová, "Staroslověnské legendy o Naumovi," *Slovo* 36 (1986) 77–84. —R.B.

NAUPAKTOS (Ναύπακτος, Venetian Lepanto), city on the western part of the north shore of the Gulf of Corinth, commanding the entrance into the gulf. In the 4th C. it was the most important harbor between Corinth and Oxaia (W.A. Oldfather, *RE* 16 [1935] 1994); in the *Tabula Peutingeriana* Naupaktos and Evanthia/Oiantheia are the only cities named in western Lokris. It was a bishopric suffragan to Corinth, then probably to Athens, and after 900 an independent metropolis. Constantine VII Porphyrogennetos (*De them.* 5.12, ed. Pertusi, p.89) lists it as a *polis* of the theme of Hellas, Skylitzes (Skyl. 411.57) as a site in the theme of Nikopolis. Naupaktos was the seat of a *strategos* ca.1025; its *strategos* George died during a revolt and all his property was seized by the inhabitants; Constantine VIII punished the rebels and blinded the metropolitan (Skyl. 372.73–80). In 1040 Naupaktos was the only city of the theme that survived the attack of DELJAN and his army. There is little information on its economy: in the 12th C. Benjamin of Tudela found a community of 100 Jews there; a seal of an *exartistes* ("rigger," man in charge of a wharf?) of Naupaktos of the 9th C. is known.

After 1204 Naupaktos formed part of the despotate of EPIROS, but in 1294 it was given to PHILIP I OF TARANTO, beginning the city's long period of Western domination. In 1361 Naupaktos fell into the hands of the Catalans, and the city passed from one Western power to another for several decades until the Venetians conquered it in 1407; thereafter they used Naupaktos to safeguard their trade through the gulf against the growing power of the Turks. They strongly fortified the city, but it surrendered to Bayezid II in 1499.

The present walls of the acropolis, of the lower city, and of a small harbor are works of the Venetians, built on ancient and Byz. foundations. A possibly five-aisled basilica has been excavated in the lower city, and another can be surmised from the various marble fragments discovered in the acropolis. Additional Byz. sculpture and inscriptions have been found throughout the city, but, aside from these, little of Byz. Naupaktos survives.

LIT. *TIB* 3:210f. G. Athanasiades-Nobas, "He Naupaktos hos limen tou Byzantiou kata ton I' aiona," 9 *CEB*, vol. 2 (Athens 1956) 289–95. —T.E.G.

NAUPLIA (Ναύπλια, also Nauplion, medieval Anapli, in Western texts Napoli in Romania), city in the ARGOLID, port of Argos. Through most of its history it shared the fate of Argos; under the later Roman Empire it had no independent status. The acropolis was fortified, and its main gate to the lower town, built into later walls, still survives. The city rose to prominence by the 11th C., undoubtedly as a result of its maritime position; an 11th-C. historian (Skyl. 386.60) reports that ca.1033 a *strategos* resided there (Bon, *Péloponnèse* 78, n.2; cf. D.A. Zakythenos, *EEBS* 17 [1941] 250f). Prosperity at Nauplia is suggested by the large number of churches built in the vicinity in the 12th C., although regulations drafted by Leo, bishop of Argos and Nauplion, for Hagia Mone at AREIA show that ca.1143 the area around the city was threatened by pirates. Nauplia was one of the cities in which the Venetians were given special trading privileges in 1198. The fortifications of Nauplia allowed it, like Argos, to hold out against the Franks until 1212. Nauplia fell under the nominal control of the duchy of Athens, and came under Venetian rule in 1388.

Nauplia shared a bishopric with Argos, as is stated in both the vita of PETER OF ARGOS (ed. Ch. Papaoikonomos, par.9, p.64.1–9) and a letter of Theodore of Nicaea to Basil of Corinth (Darrouzès, *Epistoliers* 7:43.16–18, p.315).

Nerio ACCIAJUOLI bequeathed a monastery to the local bishop at Nauplia and a sum of money for the construction of a hospital, but these buildings are otherwise unknown. Habitation at Nauplia during the medieval period was probably concentrated in the upper city, with a port and harbor facilities in the lower area. The spacious western fortifications, built on ancient foundations, probably represent the Byz. city; to the east is an area added by the Crusaders, while the easternmost part of the fortifications as well as the wall around the lower town were erected by the Venetians. The remains of a probably Byz. church have been excavated on the citadel, and the Church of Hagia Sophia just under the walls may date to the Frankish period.

LIT. Bon, *Morée franque* 486f, 492, 676f. M. Lambrynidis, *He Nauplia apo ton archaiotaton chronon mechri ton*

kath'hemas (Athens 1898). G. Gerola, "Le fortificazioni di Napoli di Romania," *Annuario della Regia Scuola archaeologica di Atene* 13–14 (1930–33) 347–410. W. Schaefer, "Neue Untersuchungen über die Baugeschichte Nauplias im Mittelalter," *AA* (1961) 158–214. —T.E.G.

NAVARRERE COMPANY, army of professional mercenaries from Navarre and Gascony that controlled part of Greece from 1378/9 to 1402. Originally in the service of Don Luis of Evreux, brother of Charles II (the Bad) of Navarre (1349–87), the band occupied DYRRACHION in 1376 to support Don Luis's claim to Albania. After Don Luis's death (1376), the Navarrese sold their services to a variety of claimants to power in Greece. Two companies briefly entered the service of the HOSPITALERS in 1378 and went to Morea. One of these units, led by John de Urtubia, took THEBES and Livadia from the CATALANS in 1378 or 1379 (G. Dennis, *OrChrP* 26 [1960] 42–50) but failed to conquer Athens. The Navarrese invasion seriously weakened the Catalans, however, so that Athens fell ten years later (1388) to the ACCIAJUOLI.

Most of the Navarrese entered the service of Jacques de Baux, claimant to Achaia (1373–83), to press his claims to the Morea. They succeeded in conquering the western Peloponnesos, from Vostitsa (Aigion) to Kalamata. After Jacques's death, the Navarrese effectively controlled the principality of ACHAIA under the vicars-general Mahiot de Coquerel as imperial bailie (1381–1386/7) and Pierre Lebourd (Peter Bordo) de St. Superan as imperial vicar (1387–96); from 1396 to 1402 the latter bore the title of prince of Achaia. The Navarrese fought principally against the Acciajuoli and THEODORE I PALAIOLOGOS for control of the Peloponnesos. In 1401 Pierre de St. Superan joined the Turks for raids against Korone and Methone. The history of the Navarrese in Greece ends with the death of Pierre de St. Superan (1402).

LIT. *HC* 3:147–60, 215f. A. Luttrell, "Appunti sulle compagnie navarresi in Grecia: 1376–1404," *RSBS* 3 (1983) 113–27. Setton, *Catalan Domination* 125–48. Longnon, *Empire latin* 334–36, 339–47. A. Rubio y Lluch, *Los Navarros en Grecia* (Barcelona 1886). Bon, *Morée franque* 1:254–75. Loenertz, *ByzFrGr* 1 329–69. —A.M.T.

NAVICULARIUS. See NAUKLEROS.

NAVIGATION was restricted by CLIMATE and Byz. control of the sea; naval technology remained limited. Since the Byz. SHIP was usually small with a shallow keel, designed essentially for coastal cruising, the Byz. remained cautious mariners, “touching dry land with the oars” (THEOPHYLAKTOS of Ohrid, ed. Gautier, 2:139.28–29). Sailing speeds reached 6 to 8 knots. The introduction of the triangular lateen sail by the 7th C. provided easier handling in bad weather and greater flexibility in catching the wind, but steering by compass, developed in the 13th C., and the stern rudder, important innovations in deep-sea sailing, came into widespread use after the decline of the Byz. navy. ASTROLABES were discussed in theoretical treatises, but their practical application is unattested.

As in antiquity, sailing was normally restricted to the good weather months between April and October. The prevailing northerly winds made sailing north to south fairly rapid and easy, but approaching Constantinople from the south was often difficult and time consuming. A series of way stations (*hormeteria*, *topoi skalomatos*) dotted the Byz. littoral for fleets in need of provisions or awaiting favorable conditions (Ahrweiler, *Mer* 419–25). Sailors steered point to point, by landmarks, beacons, and ports, or by sun and stars when out of sight of land. Naval commanders required knowledge of the winds, seasons, and stars to navigate the fleet (TAKTIKA OF LEO VI 19.2). *De cerimoniis* (467.9–12) lists books on the seasons and weather compiled for sailors (R.H. Dolley, *Mariner's Mirror* 37 [1951] 5–16) and supplies a table of distances between Constantinople and Crete (G. Huxley, *GRBS* 17 [1976] 295–300), but local pilots were also used; in 960 Nikephoros Phokas relied on sailors from the island of Karpathos to guide his invasion fleet over the open seas to Crete from his last way station in Asia Minor (Attal. 224.14–22). Other guides to navigation were the PERIPLOUS and PORTULAN.

LIT. H. Antoniadis-Bibicou, *Études d'histoire maritime de Byzance: A propos du “thème des Caravisiens”* (Paris 1966) 26–29. —E.M.

NAVY (πλώϊμον). In the 6th C., Byz. WARSHIPS gained control of the sea by recapturing Carthage and destroying the VANDAL fleet; the navy became a police force operating from Constantinople and Mediterranean bases. In the mid-7th C., however, the incursion of Slavic pirates and the develop-

ment of Arab seapower by MU‘AWIYA forced a naval reorganization; the fleet of the KARABISANOI was created to defend the Byz. littoral and the approaches to Constantinople. Following its dissolution under Leo III, regional fleets whose costs were borne independently by the naval STRATEIA were organized in the exclusively maritime themes of KIBYRRHAIOTAI (by 732), AEGEAN SEA (by 843), and SAMOS (by 899). The imperial fleet (*basilikon ploimon*) was based at Constantinople under the DROUNGARIOS TOU PLOIMOU to protect the Byz. capital; it also undertook expeditions to which the thematic fleets contributed ships and men. The navy achieved its greatest successes in the 10th C., esp. in the destruction of the fleet of the Rus’ in 941 and in the reconquest of Crete (961) and Cyprus (965).

The navy declined during the 11th C. The thematic fleets disappeared; by the 12th C. naval command, financing, and recruitment had been centralized at Constantinople (N. Oikonomides, *TM* 6 [1976] 146f), where a small flotilla still patrolled. Under John II Komnenos, taxes raised for maintaining the navy were diverted into the imperial treasury; from then on, fleets of varying sizes were constructed on an *ad hoc* basis, and alliances (see, e.g., NYMPHAION, TREATY OF) were sought with Venice and other naval powers to obtain ships and manpower for expeditions. Although the Komnenian and Nicaean navies enjoyed several successes, the Venetians and Genoese steadily took control of the Aegean until even the Byz. themselves acknowledged the superior seamanship of the Italians. The last major Byz. fleet was built by Michael VIII Palaiologos but disbanded by his successor Andronikos II Palaiologos. Later, however, Andronikos III's small navy, under the command of the *megas doux* Alexios APOKAUKOS, enjoyed success against the Genoese, and John VI Kantakouzenos built a small flotilla, but complete control of the seas had passed to the Italians and Turks by the end of the 14th C.

LIT. H. Ahrweiler, *Byzance et la mer* (Paris 1966). L. Bréhier, “La marine de Byzance du VIII^e au XI^e siècle,” *Byzantion* 19 (1949) 1–16. F.H. van Doorninck, “Byzantium, Mistress of the Sea: 330–641,” in *A History of Seafaring*, ed. G.F. Bass (New York–London 1972) 133–58. E. Malamut, “Les insulaires des 10^e–12^e siècles: marins ou soldats?” *JÖB* 32.2 (1982) 63–72. —E.M.

NAXOS (Νάξος, also Naxia), island in the central Aegean Sea, in late antiquity part of the province

of the Islands (Insulae). Its later fate is poorly known: texts of the 10th C. mention Naxos as a station on the way from Constantinople to Crete (e.g., AASS Nov. 4:227E); according to John KAMINIATES (59.67), it paid *phoroi* to “the inhabitants of Crete.” Naxos may have been capital of an ephemeral theme of Dodekanese in the later 12th C. In 1205–07 Marco Sanudo seized Naxos and the adjoining islands, creating the duchy of Naxos (or duchy of the Archipelago) that was considered as held from the Latin Empire. In 1248 suzerainty over Naxos was ceded to WILLIAM II VILLEHARDOUIN; the Byz. reconquest of the Aegean islands in 1263–76 under the command of Alexios PHILANTHROPENOS failed at Naxos, and after 1278 the *dux* became a vassal of Charles I of Anjou. The duchy remained independent until the Turkish conquest in 1566 (with short periods of Venetian tutelage: 1494–1500 and 1511–17). The Latin occupation of Naxos led to the introduction of feudal law based on the assizes of ROMANIA; nevertheless, as late as the 16th C., the indigenous population continued to use Byz. laws of marriage and ownership, while the impact of Italian law was limited to terminology.

The bishop of Naxos was originally a suffragan of RHODES (*Notitiae CP* 1:429). In 1083 the see was united with that of Paros (as Paronaxia: *RegPatr*, fasc. 3, no.929) and shortly thereafter was raised to metropolitan status (*Notitiae CP* 11.84).

Remains of early Christian basilicas are found throughout the island, representing a wide variety of architectural styles, and there are even more churches of the 9th–14th C. (Pallas, *Monuments* 207–15; B.K. Lamprinouakes, *PraktArchEt* [1982] 253–59); many have full fresco programs, with esp. fine examples dated from the 13th C. Non-representational decoration in some churches has led to their identification as Iconoclastic (A.G. Basilake, *DChAE* 3 [1962–3] 49–74; but see D.I. Pallas, *JÖB* 23 [1974] 306).

LIT. Miller, *Essays* 161–77. Jacoby, *Féodalité* 271–93. A.E. Kasdagli, “Peasant and Lord in 15th-C. Naxos,” *ByzF* 11 (1987) 347–55. M. Chatzidakis, N. Drandakes et al., *Naxos* (Athens 1989). G. Demetrokalles, *Symbolai eis ten meleten ton Byzantinon mnemeion tes Naxou*, vol. 1 (Athens 1972). —T.E.G.

NAZARETH (Ναζαρέθ), village in Galilee in which the Virgin reportedly received the ANNUNCIATION from the angel Gabriel, and where Jesus spent his childhood. The area remained completely

Jewish at least up to the reign of Constantine I, when it was noted that the town had no Christian population and no church (EPIPHANIOS of Salamis, *Panarion*, 30.11.9–10). Excavations at Nazareth have uncovered the remains of a basilica dedicated to the Virgin (later the Annunciation) and dated to the beginning of the 5th C. Below the basilica were fragments of a synagogue. EGERIA saw at Nazareth only “a big cave in which Mary had lived” incorporating an altar, and a garden “in which the Lord used to dwell.” The PIACENZA PILGRIM indicates that in his time the house of Mary was a basilica. He describes the area as exceptionally fertile.

Nazareth was conquered by the Arabs in 636, but al-Mas‘ūdī mentions a church held in great veneration. This building is described at length by later pilgrims, such as DANIIL IGUMEN and John PHOKAS: within the church was an entrance to a cave incorporating a cell where the Virgin was said to have lived with the Child. At the site of the Annunciation a black stone cross was set in white marble. Under the Crusaders Nazareth remained a small town, but church building continued. Some architectural fragments of the 12th-C. Church of the Annunciation have survived, including five well-preserved capitals. In 1187 Saladin seized Nazareth. Legend has it that the house of Mary was miraculously transferred from Nazareth to Fiume on 10 May 1291, and in 1295 to the town of Loreto in Italy.

The term *Nazaraïos* or *Naziraios*, meaning “Nazarene” or “man of Nazareth” (cf. Mt 2:23), was applied to Christians in general, and specifically to Christ and monks, esp. hesychasts (cf. SOUDA, 3:434).

LIT. B. Bagatti, *Gli scavi di Nazaret*, 2 vols. (Jerusalem 1967–84). P. Viaud, *Nazareth et ses deux églises* (Paris 1910). Wilkinson, *Pilgrims* 165. J. Folda, *The Nazareth Capitals and the Crusader Shrine of the Annunciation* (University Park, Pa.—London 1986). —G.V., A.K.

NAZIANZOS (Ναζιανζός, now probably Nenezi), a minor station (*stathmos*) on the highway that led across Anatolia to Palestine; according to Sokrates (Sokr., *HE* 4:11.9), “a shabby polis” near Caesarea. It became a bishopric ca.325. After its bishop Gregory died in 374, his son, GREGORY OF NAZIANZOS, administered the see. The bishopric was suffragan of Caesarea, then TYANA, eventually MOKISSOS. Romanos IV transformed Nazianzos

into a metropolis. It fell to the Turks after the battle of MANTZIKERT in 1071. Remains of the site are insignificant.

LIT. *TIB* 2:244f. W. Ruge, *RE* 16 (1935) 2099–2101. P. Gallay in *Grégoire de Nazianze. Lettres*, vol. 1 (Paris 1964) viii–xiv. –C.F.

NEA ANCHIALOS, modern name for Thessalian or Phthiotic Thebes (Θῆβαι Φθιώτιδες), a city in central Greece on the Pagasitic Gulf south of Volos. In late antiquity it was the third city of the province of Thessaly and its major port. The ancient city centered on the upper acropolis, while the early Christian city lay in the plain near the sea on the site of ancient Pyrasos. The city prospered from the 4th to the 7th C. when it was the dominant town on the Pagasitic Gulf. It was destroyed by a great fire at the end of the 7th C.; there is evidence of some rebuilding immediately after the fire and again in the 9th C., but the city never fully recovered and its place was later taken by HALMYROS. The bishop of Thessalian Thebes, amply attested in the epigraphic and documentary evidence, is last mentioned in the 8th/9th C. (*Notitiae CP* 3.672). The latest evidence of Nea Anchialos is a coin hoard of the early 9th C.

Nea Anchialos is best known because of the many churches excavated there (nine basilicas have been found). Basilica A, dedicated to St. Demetrios, was the episcopal church, a three-aisled basilica similar to the ACHEIROPOIETOS CHURCH in Thessalonike, with an atrium possibly flanked by towers; it was built sometime in the late 5th or early 6th C. Basilica B, the so-called Elpidios Basilica, has a similar chronology; Basilica G, called the “church of the *archiereus* (bishop) Peter” on the basis of an inscription of the mid-6th C. discovered at the site, has elaborate floor mosaics and is part of a vast ecclesiastical complex; its earliest phase dates to the late 4th or early 5th C. Basilica D, dated to the 7th C., was a cemetery church located outside the city walls. Excavation of the harbor revealed places for anchorage (P. Lazarides, *PraktArchEt* [1973] 33). A burial epitaph for a Jew, written in Greek letters, has been found (E. Deilake, *ArchDelt* 29.2 [1973–74] 548).

LIT. G.A. Soteriou, *Hai Christianikai Thebai tes Thessalias* (Athens 1931). P. Lazarides, “Anaskaphe Neas Anchialou,” *PraktArchEt* (1982) 95–104. *TIB* 1:271f. Abramea, *Thessalia* 150–56. –T.E.G.

NEA EKKLESIA (lit. “new church”), built in the GREAT PALACE by Basil I and completed in 880. Situated a short distance east of the Chrysotriklinos, the Nea was covered by five domes, probably one in the center and one each over the four corners. It was dedicated to Christ, the archangel Michael (and Gabriel?), the prophet Elijah, the Virgin, and St. Nicholas, which implies four chapels in addition to the main altar. The decoration was particularly sumptuous: the chancel screen, *synthronon*, and altar table were revetted with silver, the floor was of opus sectile, the domes were roofed with bronze tiles. The atrium was adorned with two fountains of precious marble (*TheophCont* 325–29). The church had its own clergy and played an important part in palatine ceremonies. Converted into a monastery by the 12th C., the Nea was robbed of many of its ornaments by Isaac II. During the Latin occupation it served as a palatine chapel. It survived the Turkish conquest and was probably destroyed in 1490.

The New Church was described in detail by Constantine VII Porphyrogennetos or someone from his milieu in the VITA BASILII. Beginning with F. Combefis, scholars had believed that the *ekphrasis* of an unnamed church in the 10th homily of Photios referred to the Nea until Jenkins and Mango (*infra*) demonstrated that the 10th homily could not have been produced later than 864 and was related to the consecration of another church, that of the Virgin of the Pharos. E. Bolognesi (*StMed* 28 [1987] 381–98), however, reassigned Photios's *ekphrasis* to the Church of the Virgin Hodegetria. The problem needs further investigation.

LIT. J. Ebersolt, *Le Grand Palais de Constantinople* (Paris 1910) 130–35. R.J.H. Jenkins, C. Mango, “The Date and Significance of the Tenth Homily of Photius,” *DOP* 9–10 (1956) 125–40. Janin, *Églises CP* 361–64. P. Magdalino, “Observations on the Nea Ekklesia of Basil I,” *JÖB* 37 (1987) 51–64. –C.M.

NEAI PATRAI. See NEOPATRAS.

NEA MONE (Νέα Μονή, “new monastery”), the name of several Byz. monasteries. Two of the most important were on Chios and in Thessalonike.

NEA MONE ON CHIOS, dedicated to the Virgin, was founded shortly before 1042 by the local hermits Niketas and John (and, according to tradition, Joseph). Constantine IX, the monastery's

principal benefactor, conferred abundant privileges and lands on Nea Mone. His chrysobulls and *sigillia*, as well as the charters of later emperors (the last of Andronikos II in 1289), are important for the study of large landownership, *exkousseia*, status of peasants, and the taxation of Jews, primarily in the 11th C. Outside of Chios, the monastery owned property in Asia Minor and Thessaly. Nea Mone was exempted from episcopal jurisdiction and was granted the right to invite any bishop for the ordination of priests and deacons.

According to tradition (confirmed by architectural analysis), the present church was built during the reign of Constantine IX. Within walls built in recessed-brick technique, the naos is laid out as a small square below a tall segmented dome (now restored) on an octagonal drum. Outer and inner narthexes and a low bema form distinct parts of the structure. All except the first are internally sheathed with local red marble and mosaics that, like the overall design, are said to be of Constantinopolitan origin. Mouriki (*infra*) suggests that the mosaic decoration was begun after 1049 and finished before Constantine's death. Less restored than those of HOSIOS LOUKAS and DAPHNI, the mosaics atypically include an orant Virgin in the apse and eight GREAT FEASTS in the deep squinches of the drum. The inner narthex cupola contains the oldest known example of the Virgin guarded by military saints and martyrs. The monastery's defense tower and cistern are also of the 11th C. The refectory contains a TABLE inlaid with marble of probably the same period.

SOURCES. *MM* 5:1–13, 440–49. M. Gedeon, “Byzantina chrysoboulla kai pittakia,” *EkAl* 4 (1883–84) 403–06, 411–13, 428–31, 444–48.

LIT. Ch. Bouras, *Nea Moni on Chios: History and Architecture* (Athens 1982). D. Mouriki, *The Mosaics of Nea Moni on Chios* (Athens 1985). P.A. Jakovenko, *Issledovanija v oblasti vizantijskich gramot: Gramoty Novogo monastyryja na ostrove Chiose* (Juriev [Tartu] 1917). –A.C., A.K.

NEA MONE IN THESSALONIKE was founded between 1360 and 1370 by Makarios CHOUMNOS on the site of the earlier imperial palace, south of the Arch of Galerios. G.I. Theocharides has identified it with the church now dedicated to St. Elias (*Makedonika* 5 [1961–63] 1–14). Originally dedicated to the Theotokos, it housed 15 monks, two novices, and two postulants at the time of its foundation. Sometime before 1374 Makarios was

summoned to Constantinople to serve as *hegoumenos* of the STOUDIOS MONASTERY. He was succeeded at Nea Mone by his disciple, the hieromonk Gabriel, who would later become *hegoumenos* of the CHORA MONASTERY, metropolitan of Chalcidion and then Thessalonike. Gabriel supervised the completion of the construction of the church. Nea Mone was granted the status of an imperial and patriarchal monastery and was thus exempt from the jurisdiction of the local metropolitan. According to IGNATIY OF SMOLENSK, who visited in 1405, Nea Mone was one of the most flourishing monasteries in Thessalonike. At this time its monks were also involved in bitter disputes over property with the AKAPNIOU MONASTERY in Thessalonike. Nea Mone is known to have survived until at least 1432. Although the monastery's archive is preserved at the Great LAVRA of Athos, there is no proof that Nea Mone became a METOCHION of the Lavra, as Theocharides asserted.

SOURCE. V. Laurent, “Ecrits spirituels inédits de Macaire Choumnos († ca. 1382), fondateur de la ‘Nea Moni’ à Thessalonique,” *Hellenika* 14 (1955) 40–85.

LIT. V. Laurent, “Une nouvelle fondation monastique des Choumnos: La Nea Moni de Thessalonique,” *REB* 13 (1955) 109–30. G.I. Theocharides, “He Nea Mone Thessalonikes,” *Makedonika* 3 (1953–55) 334–52. Idem, “Dyo nea engrapha aphoronta eis ten Nean Monen Thessalonikes,” *Makedonika* 4 (1955–60) 315–51. Janin, *Églises centres* 398f. –A.M.T.

NEA PETRA MONASTERY. See MAKRINITISSA MONASTERY.

NEA PHOKAIA. See PHOKAIA.

NEAPOLIS (Νεάπολις, biblical Sichem, Nablus in Israel), city in the province of Palestina I under CAESAREA MARITIMA and bishopric under the patriarch of Jerusalem, noted for its Church of the Theotokos built on top of Mt. Garizim, site of an ancient Samaritan shrine. At the request of Bp. Terebinthios, this large octagonal church was erected by Emp. Zeno after the Samaritan uprising of 484 and garrisoned. A *tetrapyrion* circuit wall was added by Justinian I after another uprising in 529, when he also provided for the restoration of five shrines. A cruciform church surrounding Jacob's well at Neapolis was sketched by the pilgrim Arculf (see ADOMNAN) in 670.

LIT. A.W. Schneider, “Römische und byzantinische Bauten auf dem Garizim,” *ZDPV* 68 (1946–51) 217–34. J.W.

Crowfoot, *Early Churches in Palestine*² (College Park, Md., 1971) 89–94. Wilkinson, *Pilgrims* 157, 165f. —M.M.M.

NEBO, MOUNT, mountainous region in Jordan (called Abarim in Dt 32:49) overlooking the Dead Sea’s north shore, a place of PILGRIMAGE. Early Christians identified its ridge, called Siyagha (“monastery”) in Aramaic, as the place where Moses viewed the Promised Land before his death (Dt 34:1–6). In 384 EGERIA saw only a small church “with a place for a tomb” (*Egérie, Journal de Voyage*, ed. P. Maraval [Paris 1982] ch.12.1, p.172), no doubt the 4th-C. triple-apsed memorial chapel (*cella trichora*) excavated by Saller (Saller-Schneider, *infra*). About 470 PETER THE IBERIAN (*Life*, ed. Raabe, 82f) visited a large church surrounded by cells, which is probably the three-aisled basilica and monastery complex—one of the largest in the region—likewise exposed by Saller. Circa 600 a Theotokos chapel and baptistery were added. Mosaic pavements display geometric, floral, and animal motifs, and a panel before the apse of the Theotokos chapel has a unique mosaic plan of the Jewish Temple. In 1976 Piccirillo (*infra*) discovered an earlier pavement, dated 531, beneath the basilica’s *diakonikon*, this one with pastoral and hunting scenes.

The town of Nebo (Khirbet el-Mekhayyat), about 4 km southeast of Siyagha, had four 6th- and 7th-C. churches with spectacular mosaic pavements; surviving portions depict scenes of daily life, allegories, and donor portraits. One shows Earth personified as a woman.

LIT. S.J. Saller, H. Schneider, *The Memorial of Moses on Mount Nebo*, 3 vols. (Jerusalem 1941–50). M. Piccirillo, “Campagna archeologica nella basilica di Mosè profeta sul monte Nebo-Siyagha,” *Liber annuus* 26 (1976) 281–318. S.J. Saller, B. Bagatti, *The Town of Nebo* (Jerusalem 1949). —K.G.H.

NEBOULOS (Νέβουλος), military commander of Slavic or perhaps Bulgar origin (Moravcsik, *Byzantinoturcica* 2:210). In 693 Justinian II formed a special force of 30,000 troops from the Slavs settled in OPSIKION in 688. As its ARCHON he appointed Neboulos, chosen “from the nobles” (Nikeph. 36.24), and campaigned with this army against the Arabs at Sebastopolis “by the sea” (E.W. Brooks, *BZ* 18 [1909] 154–56). After initial success Justinian was defeated when Neboulos,

bribed by the Arab commander, deserted with most of his troops. According to Theophanes the Confessor (Theoph. 366.21–23), Justinian retaliated by massacring the remaining Slavs and their families. The Arabs settled Neboulos and his men in Syria.

LIT. Stratos, *Byzantium* 5:34–38. —P.A.H.

NECKLACE (περιδεραῖον). As opposed to the TORQUE, which was worn by men, women’s necklaces consisted of several kinds of chains, from simple loops to complex braids, either undecorated or with additional elements. PENDANTS might be added, similar to those used in earrings. Gold coins or medallions were often reused in necklaces, but until the 7th C. the commonest type seems to consist of beads of cut gemstones, glass paste, or pearls, interspersed with single loops of chain. Contemporaneous, and gradually becoming more common, were more complex chains, esp. types with openwork gold disks or links (Brown, *infra* [1984], pls. 1–6, 12–18). The construction of the jeweled collars—worn, for example, by the female saints in S. Apollinare Nuovo and by Theodora’s companions in S. Vitale, RAVENNA—is difficult to identify: although necklaces with *cloisons* (thin strips of gold) containing single large gems were made in the Hellenistic period, the form seems to disappear until the 11th or 12th C. Niketas Choniates (Nik.Chon. 443.78–80) accused Isaac II of making necklaces and torques with jewels taken from crosses and Gospel books.

LIT. K.R. Brown, “The Mosaics of San Vitale: Evidence for the Attribution of Some Early Byzantine Jewelry to Court Workshops,” *Gesta* 18 (1979) 57–62. Eadem, *The Gold Breast Chain from the Early Byzantine Period in the Römisch-Germanisches Zentralmuseum* (Mainz 1984). —S.D.C., A.C.

NEGEV (Ναγέβ), area of PALESTINE III (Salutaris) extending south of the Dead Sea to the Gulf of ‘Aqabah. Its territory included PETRA (the capital); the cities of Mampsis, Birosaba, and Elusa; and the settlements of NESSANA, Sobata (Shivta), and Oboda. Despite the scarcity of narrative sources, the economy and culture of Negev in late antiquity has been well studied on the basis of archaeological remains, inscriptions, and the NESSANA PAPYRI. Agriculture flourished in Negev in

the 4th–7th C., thanks to irrigation. The land produced grapes, wheat, barley, olives, dates, and almonds. There were three types of landowners: the church, individual farmers, and LIMITANEI. The region also benefited from the trade route that led north from Aela on the Gulf.

From ca.300 active fortification of the sites helped to protect them from Bedouin attack. Christianity penetrated the Negev by the 4th C., but Elusa is the only bishopric attested by external sources—its bishops participated in some councils of the 5th and 6th C. The region was thoroughly christianized, however, in part under the influence of the neighboring SINAI peninsula. Numerous churches of the 5th–9th C. have been excavated in Mampsis, Nessana, Oboda, and Sobata. The earlier churches have a single apse, while churches with three apses are a later development; some were decorated with floor mosaics and reliefs.

The area began to decline, at least at Mampsis, ca.500. Building activity in Oboda had stopped by the beginning of the 7th C. In 636 the Arabs conquered Negev. Urban life continued in some places until ca.700, then died out, and the desert replaced orchards and vineyards.

LIT. K.G. Gutwein, *Third Palestine* (Washington, D.C., 1981). A. Negev, *Tempel, Kirchen und Zisternen* (Stuttgart 1983) 159–245. B. Bagatti, *Antichi villaggi cristiani della Giudea e del Neghev* (Jerusalem 1983) 185–208. P. Mayer-son, “The Ancient Agricultural Regime of Nessana and Central Negev,” *Excavations at Nessana*, ed. H.D. Colt, vol. 1 (London 1962) 211–63. A. Segal, *The Byzantine City of Shivta (Esbeita), Negev Desert, Israel* (Oxford 1983). —M.M.M.

NEGROPONTE, Italian name for EUBOEA, probably originating from Euripos via a distorted form of Egripos. In 1204 the Venetians gained control of the ports of Karystos and CHALKIS, while the rest of the island was first given to a Frankish baron, James II of Avesnes. After his death Negroponte was partitioned, in 1209, among three Veronese lords, who in turn acknowledged Venetian suzerainty. Venetian power grew on the island, but the rough terrain allowed considerable independence for the minor Frankish nobility, while Venice used Negroponte as a base for its operations in the Aegean. Pirates from Negroponte ravaged much of the east coast of Greece in the 13th to 14th C. From 1332 onward, the Turks began to attack isolated areas on Negro-

ponte, and in July 1470 the island fell. Under Latin domination the church of Negroponte was an important outpost of papal power. The name Negroponte was indiscriminately applied to the entire island, to its capital Chalkis, to the Frankish lordship, and to the Venetian administrative unit.

LIT. J. Koder, *Negroponte* (Vienna 1971). Jacoby, *Féodalité* 95–113. A. Sabbides, “He Euboia kata ta tele tou IB’—arches tou IG’ ai. m.Ch.,” *Archeion Euboikon Meleton* 24 (1981–82) 313–23. —T.E.G.

NEIGHBOR (γείτων, πλησιάζων), a person or JURISTIC PERSON owning or holding property in close spatial proximity to another property, or a member of the same fiscal unit, as opposed to a stranger (*xenos*). In Byz. it was a well-established principle that neighbors enjoyed specific privileges such as the right of PROTIMESIS by reason of *anakoinosis*, “enclave” (e.g., *Esphig.*, no.30.11) or *plesiasmos*, “coming near” (e.g., *Docheiar.*, no.43.12), as well as JURA IN RE ALIENA. On the other hand, neighbors as members of the same fiscal unit (METROKOMIA, VILLAGE COMMUNITY) shared collective tax liabilities (EPIBOLE, ALLELENGYON). One of the most common ways of identifying properties in the PRAKTIKA was by naming the owners of neighboring properties (e.g., *choraphion plesion tou Basileiou*).

LIT. Lemerle, *Agr. Hist.* 62, n.1; 71; 90–93. A. Kazhdan, “Hagiographical Notes,” *Byzantion* 56 (1986) 162. —M.B.

NEILOS KERAMEUS (Κεραμεύς), patriarch of Constantinople (Mar./Apr. 1380–1 Feb. 1388); baptismal name Neophytos; born Thessalonike, died Constantinople 1 Feb. 1388. An ardent Palamite, Neilos took the monastic habit at the CHARSIANEITES MONASTERY in Constantinople in 1354; his spiritual master was the *hegoumenos* Markos (*PLP*, no.17017), for whom he drafted a monastic rule. After Mark’s death, Neilos succeeded him briefly as superior before being made patriarch. He apparently continued to serve as *hegoumenos* throughout his patriarchate. Shortly before Neilos’s death, he bequeathed the monastery to the future patriarch MATTHEW I.

Around 1380 Neilos and the synod drafted an important document defining imperial rights in ecclesiastical affairs (V. Laurent, *REB* 13 [1955] 5–18). In 1383 he divided the double monastery

of Patr. ATHANASIOS I (MM 2:80–83). A collection of 43 of his homilies (heavily influenced by John Chrysostom) remains unedited. He also wrote *enkomia* of Gregory PALAMAS and Anthimos of Crete.

ED. *Das Homiliar des Patriarchen Neilos und die chrysostomische Tradition*, ed. H. Hennephof (Leiden 1963) 107–48. PG 151:655–78. K.J. Dyobouniotes, “Ho Athenon Anthimos kai proedros Kretes ho homologetes,” *EEBS* 9 (1932) 56–79. MM 2:1–108. For list of works, see Hennephof, op. cit. 4–6.

LIT. *RegPatr*, fasc. 6, nos. 2696–843. *PLP*, no. 11648. –A.M.T.

NEILOS OF ANKYRA, also called Neilos the Ascetic, theologian and saint; died ca.430; feast-day 12 Nov. According to the *Synaxarion of Constantinople* (*Synax.CP* 217.4–6) and Nikephoros Kallistos Xanthopoulos (PG 146:1256A), he served as eparch of Constantinople under Theodosios I and then left for Sinai together with his son Theodoulos. These data are now considered as legendary; they are based on a romance, entitled *Diegemata* (*Narrations*), which describes the adventures of Neilos and Theodoulos on the Sinai peninsula. Various works have survived under the name of Neilos (*CPG* 3:6043–84), both in Greek and other languages (Syriac, Armenian, Latin, etc.). Distinction between the different Neiloi is difficult, but it is usually accepted that there were two of them—one the author of the ostensibly autobiographical *Narrations*, and another who wrote letters, treatises on monastic life, commentaries on the *Song of Songs* (R. Browning, *REB* 24 [1966] 107–14), etc. A number of “heretical” writings, notably those of EVAGRIOS PONTIKOS, have been preserved under his name.

Two of the works ascribed to Neilos are the most important and the most controversial: the *Narrations* and a corpus of 1,061 letters. The *Narrations* contains rich ethnological data about barbarian tribes that lived between Arabia and Egypt and knew no craft, trade, or agriculture, sustaining themselves only by the sword (ch.3.1, ed. Conca, p.12.3–5). J. Henninger (*Anthropos* 50 [1955] 81–148) considered Neilos’s ethnological observations untrustworthy, whereas V. Christides (*Byzantion* 43 [1973] 39–50) argued that his data on Bedouin stoneworship and sacrifices of camels and humans are accurate. The corpus of letters has suffered from editorial corruption, perhaps in the 6th C. when it was well known;

many of the titles of the letters addressed to illustrious officials have now been unmasked as anachronistic additions. Al. Cameron (*GRBS* 17 [1976] 181–96) considers the bulk of the correspondence genuine, even though edited by an admirer of Neilos, while Ringshausen (*infra*) sees in the correspondence the work of a different author. The major themes of his letters are the imitation of Christ as the way to perfection, practical advice for seekers of spiritual guidance, and allegorical interpretations of biblical texts; discussions of Christology and refutations of ARIANISM also appear. Letter 4.61, to Olympiodoros the eparch, praises the value of depicting biblical scenes on church walls to instruct the illiterate but criticizes the use of hunting scenes (H.G. Thümmel, *BZ* 71 [1978] 10–21).

ED. PG 79. *Gli scritti siriaci di Nilo il solitario*, ed. P. Bettolo, with Ital. tr. (Louvain-le-Neuve 1983). P. van den Ven, “Un opuscule inédit attribué à S. Nil,” in *Mélanges Godefroid Kurth*, vol. 2 (Liège 1908) 73–81. *Narratio*, ed. F. Conca (Leipzig 1983).

LIT. Quasten, *Patrology* 3:496–504. H. Ringshausen, *Zur Verfässherschaft und Chronologie der dem Nilus Ancyranus zugeschriebenen Werke* (Frankfurt 1967). K. Heussi, *Untersuchungen zu Nilus dem Asketen* (Leipzig 1917). F. Degenhart, *Neue Beiträge zur Nilusforschung* (Münster-Aschendorff 1918).

–B.B., A.K.

NEILOS OF ROSSANO, also known as Neilos the Younger, saint; born ROSSANO in Calabria ca.910, died GROTTAFERRATA 26 Sept. 1004. An orphan from an illustrious family, after a chaotic youth Neilos abandoned secular life (and his child) for the ascetical life of Italy’s “New Thebaid.” He came under the guidance of PHANTINOS THE YOUNGER in the region of Merkourion. He secured the monastic habit despite governmental prohibitions, which may evidence the antimonastic attitude of ROMANOS I after the novel of 934. In the early 950s Neilos returned to the neighborhood of Rossano, where he founded the monastery of St. Adrian. Around 980, fleeing admirers and Muslim raiders, he moved north to MONTECASSINO, where he and his followers lived about 15 years at the daughter house of Valletuce. Then, disenchanted by laxity, Neilos and many of his monks moved to Serperi, near Gaeta. Shortly before his death he founded the monastery of S. Maria di Grottaferrata.

Neilos’s career marks the high point of Italo-

Greek monasticism. He was a talented scribe. His hymns are elegant. A disciple commemorated him in a vita that is remarkable for its style and substance, describing not only Neilos’s rigorous asceticism but also Italo-Greek monasticism in general. By vividly contrasting Neilos with Byz. notables, the Montecassino monks who greeted him as “another Benedict,” the decadent Lombard princess Aloara, and Emperor OTTO III, the vita reveals not only the saint’s charismatic power but also the power of Byz. culture.

ED. D.S. Gassisi, ed., “Innografi italo-greci: Poesie di S. Nilo Iuniore e di Paolo Monaco, abbat di Grottaferrata,” *OrChr* 5 (1905) 26–81.

SOURCES. AASS Sept. 7:262–320. *Bios kai politeia tou hosiou patros hemon Neilou tou Neou*, ed. G. Giovanelli (Grottaferrata 1972). With It. tr. in idem, *S. Nilo di Rossano, Fondatore e patrono di Grottaferrata* (Grottaferrata 1966).

LIT. *BHG* 1370. E. Morini, “Eremo e cenobio nel monachesimo greco dell’Italia meridionale nei secoli IX e X,” *Rivista di storia della Chiesa in Italia* 31 (1977) 358–74. O. Rousseau, “La visite de Nil de Rossano au Mont-Cassin,” *La Chiesa greca in Italia dall’VIII al XVI secolo* 3 [= Italia Sacra 22] (Padua 1972) 1111–37. Garzya, *Storia*, pt.IV (1969), 77–84. E. Follieri, “Due codici greci già cassinesi oggi alla Biblioteca Vaticana: Gli Ottob. Gr. 250 e 251,” in *Paleographica diplomatica et archivistica: Studi in onore di Giulio Battelli*, vol. 1 (Rome 1979) 215–19. J.M. Sansterre, “Les coryphées des Apôtres, Rome et la papauté dans les Vies des saints Nil et Barthélemy de Grottaferrata,” *Byzantion* 55 (1985) 516–43. –J.M.H.

NEILOS THE ASCETIC. See NEILOS OF ANKYRA.

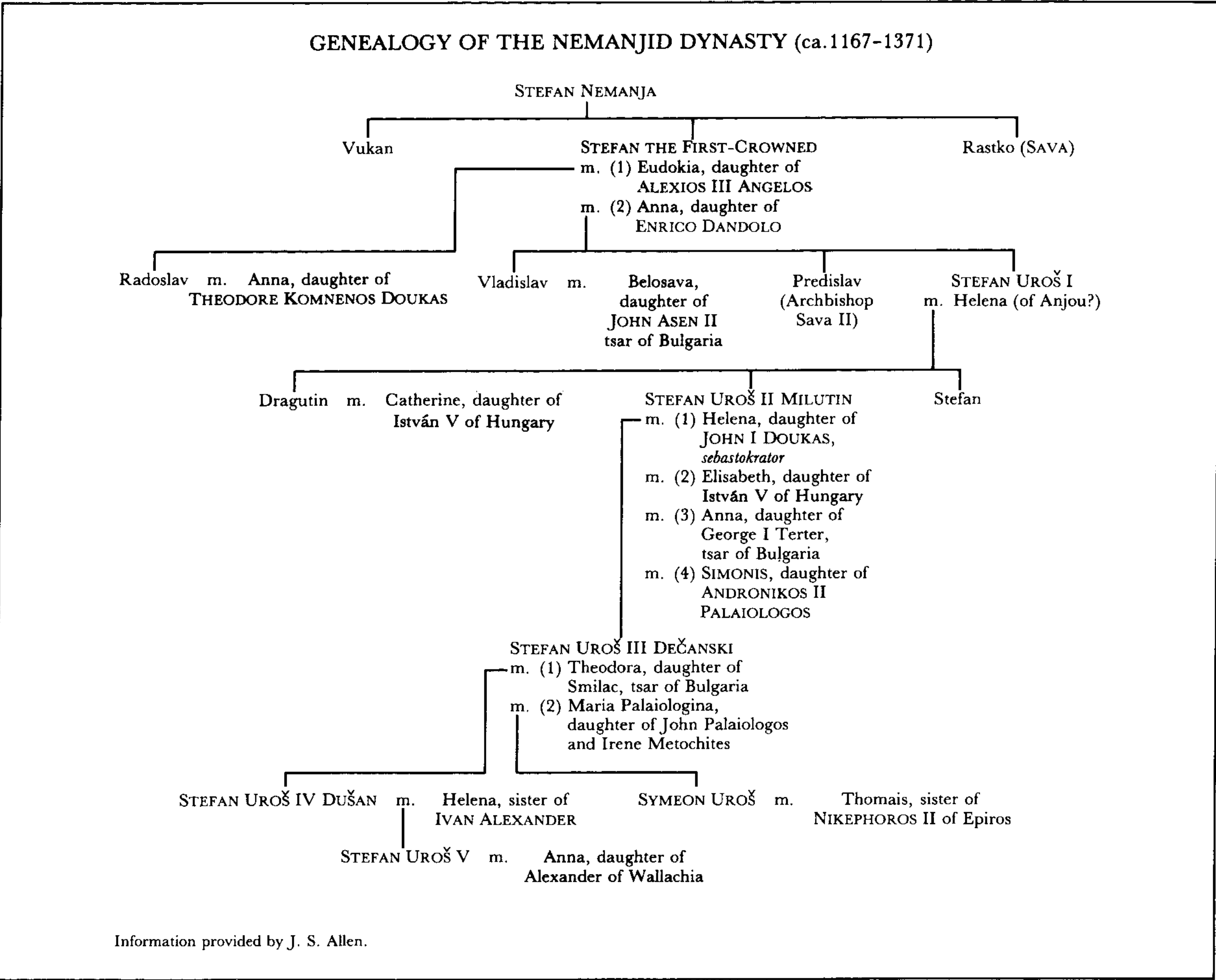
NEKTARIOS, bishop of Constantinople (June 381–27 Sept. 397); born Tarsos. He was a member of the senate when Gregory of Nazianzos retired from the see of Constantinople; DIODOROS OF TARSOS included Nektarios in the list of candidates presented to Theodosios I, who selected Nektarios despite the fact that he had not yet been baptized and stood at the very bottom of the candidate list (Sozom. *HE* 7.8.1–6). Nektarios was a politician rather than a church leader and worked in close contact with Theodosios. He presided over the Council of 381 in Constantinople that condemned the Arians (see under CONSTANTINOPLE, COUNCILS OF), but thereafter Nektarios endeavored to achieve reconciliation. He tried to increase the authority of Constantinople without entering into a conflict with Rome and Alexan-

dria: even though the Eastern bishops refused to participate in a council planned by Pope Damasus in 382, Nektarios appeased the pope by subscribing to Western theological tenets. In 394 the patriarchs of Alexandria and Antioch peacefully attended a local synod in Constantinople. Nektarios probably extended the jurisdiction of Constantinople over Thrace; bishops of Asia Minor and even distant Bostra began to seek his arbitration in their litigations. Nektarios reformed the system of PENANCE, abolishing the office of a permanent confessor and permitting a believer to partake of the sacraments from a priest of his/her choice.

A homily on St. Theodore is preserved under the name of Nektarios (PG 39:1821–40). PALLADIOS of Galatia (*Laus. Hist.*, ch. 38, ed. Butler, 117.5–6) characterized him as “the most dialectical [in disputes] against all the heresies.” An *enkomion* of Nektarios by an unknown *grammatikos*, Leo of Sicily, is preserved in an unpublished 14th-C. MS (*BHG* 2284).

LIT. *RegPatr*, fasc. 1, nos. 1–12. Dagron, *Naissance* 453–63. –A.K.

NEMANJID DYNASTY, Serbian royal family (ca.1165/68–1371). Its founder was STEFAN NEMANJA. The ten successive rulers increased in stature from *župan* of RAŠKA to emperor of the Serbs and Greeks, in the person of STEFAN UROŠ IV DUŠAN. The branch of Nemanja’s son Vukan ruled in ZETA. During the 200 years of Nemanjid rule, the borders of Serbia expanded into Byz. territory as far south as the Gulf of Corinth. Through marriage, the Nemanjids became related to dynasties in Constantinople, the despotate of Epiros, the Bulgarian Empire, the kingdom of Hungary, and the kingdom of Naples and to the doges of Venice. The opening of silver mines in the 13th C. secured economic prosperity, which provided the financial base for military success. The Serbian church became an independent archbishopric, first headed by Nemanja’s youngest son SAVA OF SERBIA. All the Nemanjids built ecclesiastical foundations, churches, and monasteries such as Djurdjevi Stupovi, Žiča, STUDENICA, HILANDAR, MILEŠEVA, Morača, SOPOČANI, Gradac, ARILJE, GRAČANICA, Dečani, PEĆ, Holy Archangels near Prizren, and Matejić. The genealogical tree of the Nemanjid dynasty, styled after the Tree of Jesse, is painted



Rulers of the Nemanjid Dynasty	
Ruler	Reign Dates
STEFAN NEMANJA	ca.1165/68–1196
STEFAN THE FIRST-CROWNED	župan 1196–1217 king 1217–ca.1228
Stefan Radoslav	ca.1228–ca.1234
Stefan Vladislav	ca.1234–1243
STEFAN UROŠ I	1243–1276
Stefan Dragutin	1276–1282
STEFAN UROŠ II MILUTIN	1282–1321
STEFAN UROŠ III DEČANSKI	1321–1331
STEFAN UROŠ IV DUŠAN	king 1331–1345 tsar 1345–1355
STEFAN UROŠ V	1355–1371

in the churches at Gračanica, Dečani, Peć, and Matejić. (See table for a list of Nemanjid rulers; see also genealogical table.)

LIT. *Istorija srpskog naroda*, vols. 1–2 (Belgrade 1981–82). S. Radojičić, *Portreti srpskih vladara u srednjem veku* (Skopje 1934). –J.S.A.

NEMESIOS (Νεμέσιος), late 4th-C. bishop of Emesa in Syria, a successor of EUSEBIOS OF EMESA. His treatise on ANTHROPOLOGY, entitled *On the Nature of Man*, in which he attempts to fuse a Platonizing doctrine of the soul with Christian revelation, was much exploited by JOHN OF DAMASCUS in his *Exposition of the Orthodox Faith* (bk.2, chs. 12–29) and by MELETIOS THE MONK in his synopsis of Christian and pagan ideas on the

human constitution. The treatise was translated into Armenian and Latin; Thomas AQUINAS was a notable Western user. The content is more philosophical and scientific than theological, albeit the exegetical methods of the Antiochene School come through, and there is an obtruded mention of contemporary controversy over hypostatic union. Nemesios’s use of classical Greek science is highly eclectic, adopting or rejecting Plato and Aristotle according to the needs of the moment; many other sources are adduced, notably scientific writers from Epicurus to Galen.

The tract of Nemesios is an exalted praise of the human being as a perfect creature between the corporeal and incorporeal worlds, a microcosm (*mikros kosmos*, “little universe”). The human being possesses both the incorporeal soul—the major part of which is reason and which is preexistent (like Plato’s idea) and eternal—and the body, consisting of perishable matter. Its most beautiful member is the eye. Optimistically, Nemesios stresses free will, creativity, wisdom, and the ability to foresee the future, and admonishes man not to fear death, since only sinful death is evil.

ED. *De natura hominis*, ed. M. Morani (Leipzig 1987). *Cyril of Jerusalem and Nemesius of Emesa*, ed. W. Telfer, with Eng. tr. (London 1955) 201–466.

LIT. A. Siclari, *L’antropologia di Nemesio di Emesa* (Padua 1974), with add. in *Aevum* 47 (1973) 477–97. A. Kallis, *Der Mensch im Kosmos: Das Weltbild Nemesios’ von Emesa* (Münster 1978). R.W. Sharples, “Nemesius of Emesa and Some Theories of Divine Providence,” *VigChr* 37 (1983) 141–56. –B.B.

NEO-CHALCEDONISM, a conventional scholarly term to designate a theological movement of the 6th C. The goal of the Neo-Chalcedonians was to overcome the problems posed by the Christological formula accepted at the Council of CHALCEDON in 451; this dyophysite formula, which stressed the existence of two natures in Christ, did not sufficiently clarify the character of the union between the divine and the human in the incarnate Logos. Whereas NESTORIANISM shifted eastward, to Persia and the Syrian borderlands, the Monophysites maintained an active presence within the empire and kept accusing the strict Chalcedonians, predominantly those of Constantinople, of Nestorian tenets. Some theologians, such as Nephaios (C. Moeller, *RHE* 40 [1944–45] 73–140), JOHN OF CAESAREA, and LEONTIOS

OF JERUSALEM, tried to find a compromise between Chalcedonians and moderate (“verbal”) Monophysites; although they accepted the 12 anathemas of CYRIL of Alexandria and the statement that “one of the Trinity has suffered,” they tried not to separate the human principle from the divine *physis* of Christ but emphasized the *synthesis* (“combination,” the term also used by the “verbal” Monophysites) and hypostatic (but not “natural”) unity of the two principles.

Political considerations (the search for reconciliation) brought into the Neo-Chalcedonian camp both ecclesiastical leaders, such as the patriarchs of Antioch Anastasios (559–69) and Gregory (569–93) (P. Allen, *Byzantion* 50 [1980] 13–16), and emperors, such as Justinian I. The official acceptance of their views at the Council of Constantinople in 553 was followed by an “anti-Nestorian” reaction—the condemnation of the THREE CHAPTERS. A compromise with the Monophysites, however, was not achieved.

LIT. S. Helmar, *Der Neuchalkedonismus* (Bonn 1962). Richard, *Opera minora* 2, no.56, pp.156–61. C. Moeller, “Le chalcédonisme et le néo-chalcédonisme en Orient de 451 à la fin du VI^e siècle,” in *Das Konzil von Chalkedon*, vol. 1 (Würzburg 1951) 666–96. P. Gray, “Neo-Chalcedonianism and the Tradition: From Patristic to Byzantine Theology,” *ByzF* 8 (1982) 61–70. –A.K.

NEOKAISAREIA (Νεοκαισάρεια, Turk. Niksar), city of Pontos in the Lykos Valley on one of the main northern routes across Anatolia. Famed for its first bishop, Gregory the Thaumaturge, Neokaisareia became the civil and ecclesiastical metropolis of Pontus Polemoniacus. Although struck by earthquakes in 344 and 449, Neokaisareia’s powerful fortress remained suitable as a refuge when Chosroes I attacked SEBASTEIA in 575. Thereafter its history is obscure until the 11th C., when it was attacked by the Turks, who first sacked it in 1068 and captured it after the battle of Mantzikert in 1071. The GABRADES restored Byz. power in the 1080s, but by the end of the century Neokaisareia fell to DANIŞMEND. The Turkish epic DANIŞMENDNÂME preserves the memory of these struggles. The imprisonment of BOHEMUND here provoked the unsuccessful Crusade of 1101. After failing to take Neokaisareia in 1140, John II Komnenos brought back many inhabitants of the region and settled them in securely Byz. lands. Neokaisareia contains a mas-

sive and well-preserved fortress, some of whose walls are certainly Byz.

LIT. Bryer-Winfield, *Pontos* 107–10. –C.F.

NEOKASTRA (Νεόκαστρα), one of the themes in the empire of Nicaea. Its origins are obscure: Niketas Choniates applies this term, meaning “new castles,” to a group of *phrouria* (Chliara, Pergamon, and ATRAMYTTION) in northwestern Asia Minor that stood under command of a *harmostes* sent from Constantinople; they paid taxes to the imperial treasury (Nik.Chon. 150.53–56). On the other hand, the chrysobull of Alexios III of 1198 and the PARTITIO ROMANIAE list the “provincia” of Neochastron/Neocastri separately from Atramyttion, Chliara, and Pergamon. George Akropolites (Akrop. 28.3–8) describes Neokastra as a theme along with Kelbianon, Chliara, Pergamon, Magidia, and Opsikion. He includes in Neokastra the village of Kalamos (in the north?), but Ahrweiler’s thesis (*infra*) that it encompassed also Magnesia and Sardis is only hypothetical (Pachym. [ed. Bekker, 2:220f] contrasts Neokastra and Sardis). Neokastra was administered by a *doux*; one of these administrators, Libadarios, supported Andronikos II against Alexios PHILANTHROPENOS in 1296. Ahrweiler suggests that Constantine Nestongos was the last known *doux* of Neokastra ca.1304.

LIT. Ahrweiler, “Smyrne” 133–37, 163–65. Angold, *Byz. Government* 246. C. Foss, “The Defenses of Asia Minor against the Turks,” *GOrThR* 27 (1982) 186–89. –A.K.

NEOPATRAS (Νεόπατρας, also Neai Patrai, anc. and mod. Hypate), Thessalian city in the Spercheios Valley, east of LAMIA. The name *Hypate* was used by Prokopios and Hierokles; Constantine VII Porphyrogennetos (*De them.* 2.42–43, ed. Pertusi, p.88) knew it as Hypate “which is now called Neai Patrai.” In the 12th C. Basil of Ohrid (Rhalles-Potles, *Syntagma* 5:393.1–2) stated that Symeon, bishop of Neopatras, was transferred to Laodikeia “in the days of Leo VI and Photios (*sic*),” but we do not know whether the new name was used in 9th-C. documents or only applied by Basil. The seal of Euthymios MALAKES designates the bishopric as “Patrai Helladikai” as distinguished from Patrai Katotero (i.e., of the Peloponnesos: Laurent, *Corpus* 5.1, no.763).

The city was perhaps abandoned at the time of

the Slavic invasions and until 1204 is known only as an ecclesiastical center—by the 10th C. it was already a metropolis with one suffragan, increased to 12 in the 12th C. It played a greater role after 1204, first under Latin control, then within the despotate of Epiros. After the battle of PELAGONIA Neopatras fell to Byz., but by the end of the 13th C. it was under the authority of independent Thessalian *doukes*. Circa 1309 John II of Neopatras married Irene, the illegitimate daughter of Andronikos II, and styled himself “the lord of the lands of Athens and Neai Patrai and the *doux* of KASTORIA” (Nicol, *Epiros II* 74f). The CATALANS seized Neopatras in 1319 and retained the city when almost all their possessions had been lost. In 1394 the Ottomans captured Neopatras.

Remains of the largely 13th-C. castle with keep are south of the modern town, on the site of the ancient acropolis. In the town are remains of a three-aisled basilica and in the Church of St. Nicholas *spolia* of Byz. buildings with an inscription of *proedros* Demetrios KATAKALON, the *ktetor* of the Church of Hagia Sophia (P. Lazarides, *ArchDelt* 16 [1960] B 164–66).

LIT. *TIB* 1:223f. Abracea, *Thessalia* 143–45, 199–201. Ferjančić, *Tesalija* 141–51. Fine, *Late Balkans* 398f, 430. –T.E.G.

NEOPHYTOS ENKLEISTOS (Νεόφυτος Ἐγκλειστος), Cypriot monastic writer and saint; born Leukara, Cyprus, 1134, died after 1214; feastday 24 Jan. At age 18, he left his poor family and was tonsured at the monastery of John Chrysostom on Mt. Koutzoubendes; there he worked five years in the vineyard, received some education, and became subsacristan (*parekklesiarches*). Then he left the monastery and traveled through Palestine. After his return to Cyprus, when he was about to journey to Latros, Neophytos was arrested, robbed of two nomismata (the price of the fare), and barely escaped imprisonment. He endeavored to become a solitary hermit but had difficulty getting permission: in 1159, when he withdrew to a cave near Paphos, the local bishop ordered him to receive disciples. Although Neophytos spent some time as a recluse (ENKLEISTOS), he was closely connected with the monastery of Enkleistra, which he had founded and provided with a *typikon* (second version in 1214). He wrote various books on ecclesiastical subjects (panegyrics, catecheses,

homilies, commentary on the Song of Songs, etc.) but was also interested in contemporary events. He described the plight of the Cypriots under the rule of RICHARD I LIONHEART and produced vivid autobiographical pictures both in his *typikon* and in smaller works, such as the *Divine Sign* (*Theosemeia*). In the latter he narrated an accident: an enormous stone rolled upon him, and his rescue required long and painful efforts by his community.

ED. Survey of Neophytos’s works—I. Tsiknopoulos, “To syngraphikon ergon tou hagiou Neophytou,” *KyprSp* 22 (1958) 67–214. See also list in *Tusculum-Lexikon* 550.

LIT. L. Petit, “Vie et ouvrages de Néophyte le Reclus,” *EO* 2 (1898–99) 257–68. H. Delehaye, “Saints de Chypre,” *AB* 26 (1907) 274–97. I. Tsiknopoulos, “He thaumaste prosopikotes tou Neophytou presbyterou monachou kai enkleistou,” *Byzantion* 37 (1967) 311–413. –A.K.

NEOPHYTOS ENKLEISTOS, ENKLEISTRA OF, near Paphos, CYPRUS. NEOPHYTOS ENKLEISTOS carved the tomb, cell, and oratory of his Enkleistra (hermitage) in the side of a cliff in 1159/60. The Enkleistra became a monastery after Neophytos’s sanctity attracted disciples. The original, simple white-ground fresco decoration of the cell and sanctuary was covered with highly refined paintings by Theodore APSEUDES in 1183, under the patronage of Basil Kinnamos, bishop of Paphos. Except for the Annunciation, all Christological scenes come from the PASSION cycle. Monastic saints holding scrolls with didactic phrases occupy much of the sanctuary. The unusual monastic and eschatological tenor of the decoration as well as the two portraits of Neophytos that appear in this phase perhaps indicate that the founder of the monastery rather than the PATRON determined the program. The nave of the Enkleistra was enlarged and decorated with additional saintly ascetics and scenes from the Passion at the end of the 12th or beginning of the 13th C.

LIT. C. Mango, E.J.W. Hawkins, “The Hermitage of St. Neophytos and Its Wall-Paintings,” *DOP* 20 (1966) 119–206. Winfield, “Reports” 264. A.W. Epstein, “Formulae for Salvation: A Comparison of Two Byzantine Monasteries and their Founders,” *ChHist* 50 (1981) 385–400. –A.J.W.

NEOPLATONISM, a modern term for the philosophy of PLOTINOS and of the philosophical schools that he inspired, which flourished principally at Athens and Alexandria through the 6th C. Like his immediate predecessors (“middle” Pla-

tonists), Plotinos sought in the dialogues of PLATO a systematic philosophy. Taking advantage of Aristotelian and Stoic ideas, he reached conclusions of some originality and cogency. The material world he saw as a unified whole, organized and sustained by soul (*psyche*), which acts as the transmitter to matter of form inspired by models found in another radically different type of reality corresponding to Plato’s realm of Forms (or Ideas). This is a reality from which soul itself derives; it is outside space, time, and body and is the object of thought and the very activity of a transcendent divine INTELLECT or mind (*nous*). This intellect and its object of thought, as multiple, presuppose in turn a first principle, the “One,” which as prior to (“beyond”) being (the Forms) and intellect transcends the knowable and the speakable; at the same time it must also be that from which all else, in descending hierarchical order (*nous, psyche*, material world), must derive its existence, each level existing from and in orientation (*epistrophe*) to the level above it.

The lowest level, matter, although ultimately derived from the One, as that which receives form, must remain impassible and is therefore absolute evil, according to Plotinos. It also gives rise to moral evil in souls that become engrossed in the material world and forget their original nature and mission as a progression outward from the realm of divine intellect as expression of the perfection and power of the One. Man’s happiness depends on orientation toward and a return (ascent) to the One; PHILOSOPHY is the method required for achieving this “assimilation to God” (Plato, *Theaetetus* 176b). This flight from the world is balanced, however, by a desire to communicate perfection and reform the lesser, a desire that can show itself in political as well as personal life.

Plotinos’s pupil PORPHYRY did much to publicize this philosophy and also to antagonize Christian leaders (on the difficult relations between Neoplatonism and Christianity, see PHILOSOPHY). Porphyry’s pupil IAMBlichos founded a school in Syria that influenced Emp. Julian and stimulated a revival of Platonism at Athens, the principal figures of which were Syrianos, PROKLOS, DAMASKIOS, and SIMPLIKIOS. Proklos’s pupil AMMONIOS became head of the Neoplatonic school at Alexandria, with which were associated Asklepios, John PHILOPONOS, OLYMPIODOROS OF ALEXANDRIA, ELIAS OF ALEXANDRIA, DAVID THE PHILOSOPHER, and

STEPHEN OF ALEXANDRIA. The Neoplatonic schools developed Plotinos's philosophy in various ways, integrating much of Aristotle's logic, physics, and ethics in the curriculum, elaborating and modifying Plotinos's metaphysics and "harmonizing" it with the revelations of the CHALDEAN ORACLES (which included theurgical rites) of the Egyptians, Orphics, Homer, and Hesiod. In 529 Justinian I severely curtailed the activity of the ACADEMY OF ATHENS and provoked a temporary exile of seven philosophers at the court of Chosroes I in Persia. The school at Alexandria continued, however, possibly thanks to some cooperation with church authorities. Besides determining the form in which philosophy (and in particular LOGIC) was taught in the earlier part of the Byz. period, as exemplified by MAXIMOS THE CONFESSOR and JOHN OF DAMASCUS, Neoplatonism was later revived as a philosophy by Michael PSELLOS and by PLETHON.

LIT. Armstrong, *Philosophy* 195-325. R.T. Wallis, *Neoplatonism* (London 1972). *Neoplatonism and Christian Thought*, ed. D.J. O'Meara (Norfolk, Va., 1982). J. Whittaker, *Studies in Platonism and Patristic Thought* (London 1984). J.M. Rist, *Platonism and Its Christian Heritage* (London 1985). -D.O'M.

NEREIDS, sea NYMPHS, daughters of the sea god Nereus, one of whom was Thetis, mother of ACHILLES. They are often mentioned in late Roman epic: thus, QUINTUS OF SMYRNA (3:662) speaks of the "deathless Nereids" and frequently alludes to Thetis and other Nereids plunging into the depths of the sea. NONNOS OF PANOPOLIS calls Ino "a Nereid who has charge of untumultuous calm" (*Dionysiaka* 10:124-25), alluding to the nymphs' function as helpers at sea. Elsewhere he describes a Nereid seated upon a dolphin and paddling with her wet hand (*Dionysiaka* 1:72-75) or a Nereid in long flowing robes who drives unbridled the bull of Zeus, which walks upon the waters (1:101-03). In Byz. hagiography the function of helping at sea was transferred from Nereids to plain dolphins, as, for example, in the vita of BASIL THE YOUNGER.

In modern Greek folklore, Nereids have assumed an important role, and their name is linked to the vernacular *nero*, "fresh water." In contrast to "bodiless" angels Nereids are imagined in corporeal form, working mischief upon men, women, and children. Byz. sources reveal neither the date

nor the manner of this transformation of Nereids into water demons.

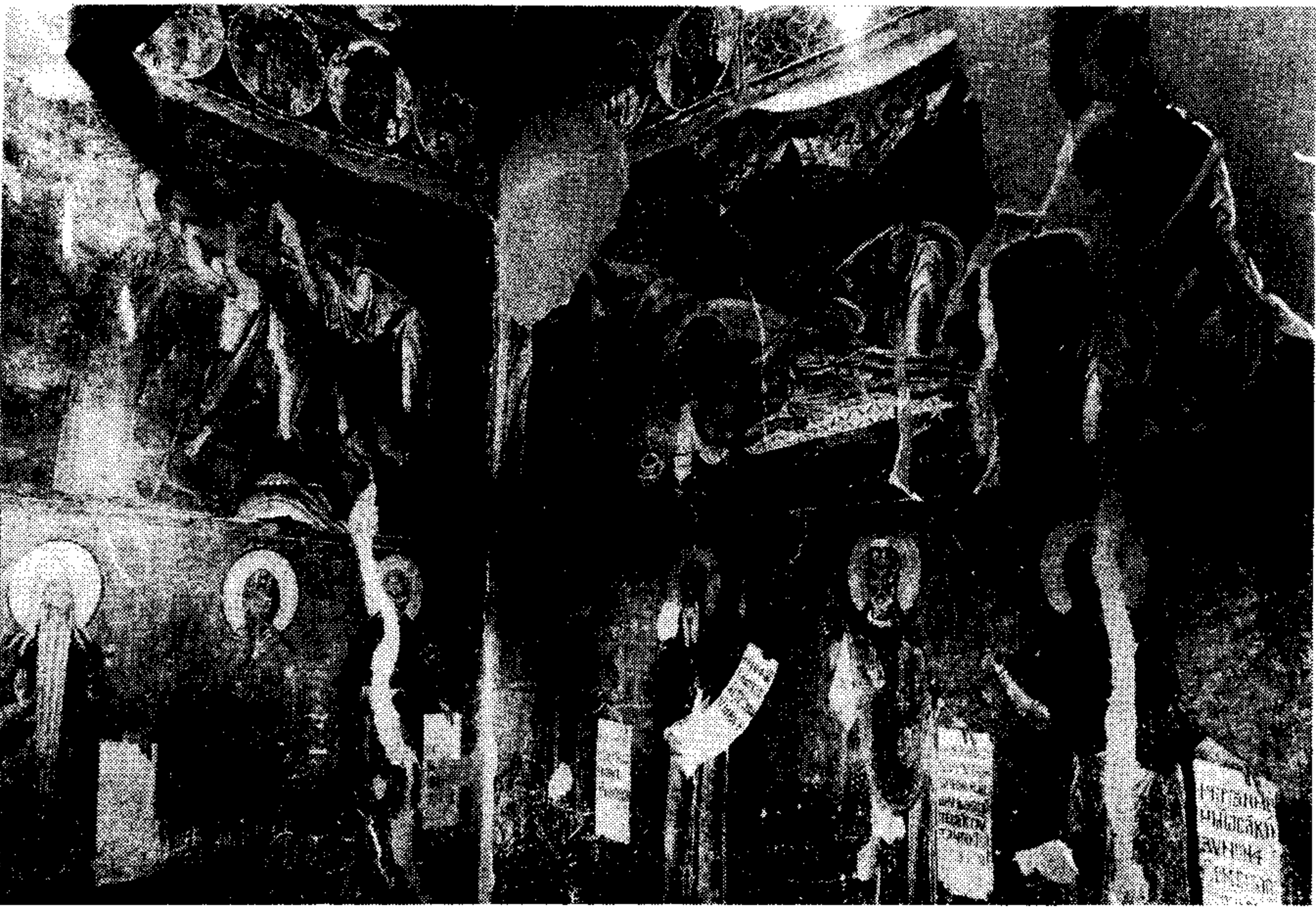
LIT. Lawson, *Folklore* 130-46. -A.K.

NEREZI, site in Macedonia of the Church of St. Panteleemon. According to an inscription over the entrance, the church was founded in 1164 by Alexios KOMNENOS, son of Theodora Porphyrogenete and scion of the ANGELOS family (Ostrogorsky, *Byz. Geschichte* 166-82). The building, constructed of irregularly cut stone and brick laid in thick mortar beds, has a domed cruciform core. Arches, vaults, and ornamental details are realized in brick. The corner bays to the west are separate chapels opening from the narthex; those to the east function as PASTOPHORIA. Frescoes of the original foundation were discovered on the walls of the church when it was cleaned in 1923. Included among the scenes from the cycle of the PASSION OF CHRIST is one of the earliest examples of the Threnos in monumental painting. In the narthex and narthex chapels are sequences of HAGIOGRAPHICAL ILLUSTRATION. The expressive temperament of the frescoes, like those at KURBINOVO and KASTORIA, is characteristic of Macedonian MONUMENTAL PAINTING in the later 12th C.

LIT. P. Miljković-Peppek, *Nerezi* (Belgrade 1966). -A.J.W.

NERSĒS. See also NARSES.

NERSĒS I THE GREAT, saint, great-great-grandson of GREGORY THE ILLUMINATOR, and hereditary patriarch of Armenia (353?-373?). Nersēs was a dominant figure in the history of the ARMENIAN CHURCH, though the precise dates of his pontificate are still debated. Consecrated at Caesarea in Cappadocia, as were most of his predecessors, Nersēs may have been known to his contemporary, St. BASIL THE GREAT, with whom he is occasionally confused in Armenian sources. The council called by him at Aštišat (ca.354) introduced a number of Byz. usages into the Armenian church. Nersēs is particularly renowned for his many charitable foundations possibly influenced by those of Eustathios of Sebaste. Nersēs probably headed the embassy sent to negotiate a peace



NEREZI. Church of St. Panteleemon. Frescoes on the west and north walls (above: Deposition from the Cross, Lamentation [*threnos*]; below: monastic saints).

between the Persians and Byz. in 358, but his opposition to the arianizing policy of Constantius II and of the Armenian kings led to a long exile from ca.359 and his eventual murder. The tradition that he was present at the First Council of Constantinople (381) is clearly apocryphal. The refusal of Caesarea to consecrate the successor of Nersēs presumably broke the link between it and the Armenian church.

LIT. Garsoïan, *Armenia*, pts. V-VII. -N.G.G.

NERSĒS OF LAMBRON, Armenian churchman, author, and translator; born 1153 at Lambron in the western Taurus, died Cilicia 1198. Son of the lord of Lambron and a member of the HET'UMID family, at age 22 he became Armenian archbishop of Tarsos. He was important in the ecclesiastical and political life of Armenian CILICIA, and promoted friendly relations with the Greeks and Crusader states. The *Oration* he delivered at the Synod of Hrom-klay (the patriarchal see) in 1179 reflects this irenic spirit. In 1190 Prince LEO II/I Rubenid sent him to meet Frederick I Barbarossa, but the emperor had drowned before Nersēs reached Seleukeia, and his heir, Henry VI, was reluctant to crown Leo. Alexios III Angelos, anxious to pre-

vent an Armenian entente with the Latins, promised the crown to Leo, and in 1197 Nersēs traveled to Constantinople for preliminary negotiations but was disillusioned by the Byz. A scholar and literary figure, he sought out texts as yet unavailable in Armenian, notably in the Greek and Latin monasteries on the Black Mountain. His translations include the Benedictine Rule, the SYRO-ROMAN LAWBOOK, and a version of the Revelation of John. His more noteworthy original compositions include commentaries on the Psalms, Proverbs, Ecclesiasticus, 12 MINOR PROPHETS, the liturgy; an elegy on NERSĒS ŠNORHALI; letters; and homilies.

ED. See list in B.L. Zekian, *DictSpir* 11 (1982) 123-28. LIT. N. Akinean, *Nersēs Lambronac'i* (Vienna 1956). J. Mécérian, "La Vierge Marie dans la littérature médiévale de l'Arménie: Saint Grégoire de Narek, Saint Nersēs de Lampron," *Al-Machriq* 48 (1954) 346-79. -R.T.

NERSĒS ŠNORHALI ("gracious") or Klayec'i ("from Hrom-klay," the patriarchal see in Armenian Cilicia); born Covk' (near mod. Elazig) 1102, died Hrom-klay 15 Aug. 1173. A member of the Pahlavuni family, he was a brother of the *katholikos* Gregory III (1113-66) and himself became *katholikos* (1166-73).

In 1165 Nersēs initiated discussions with the *protostrator* Alexios AXOUCH, concerning union of the Greek and Armenian churches. The exchange of views between Cilicia and Constantinople was continued on the Greek side by THEORIANOS, and after Nersēs’s death by his nephew GREGORY TZAY on the Armenian side, but eventually came to nothing.

Nersēs is esp. renowned for his religious poetry. His longer works include *Lament on the Fall of Edessa* (to ZANGI in 1144), *Jesus the Son*, and *On Faith*. His *Encyclical Letter* is irenic toward the Greek church, and his letters are important for their exposition of the Armenian theological tradition.

ED. *Opera*, ed. and tr. J. Cappelletti, 2 vols. (Venice 1833). *Jésus Fils unique du Père*, tr. I. Kéchichian (Paris 1973). *La complainte d’Edesse*, tr. I. Kéchichian (Venice 1984).
LIT. H. Bartikian, “Les Arewordi (Fils du soleil) en Arménie et Mésopotamie et l’épître du Catholicos Nersès le gracieux,” *REArm* n.s. 5 (1968) 271–88. Tekeyan, *Controverses* 11–33, 73–121. B.L. Zekiyān, *DictSpir* 11 (1982) 134–50. —R.T.

NESEBŪR. See MESEMBRIA.

NEŞRI, Ottoman poet and historian; teacher in Bursa; born in Karaman?, died Bursa? between 1512 and 1520. Neşri was the author of the *Kitâb-i cihan-nümâ*, a universal history written in Turkish prose after Arabic and Persian models. Surviving is the sixth section, which deals primarily with Ottoman history from its origins to 1485. Here Neşri synthesized AŞIĞPAŞAZADE with a few other sources (now lost), adding minimally from his own knowledge and experiences. Consequently, his information about Byz. largely duplicates or parallels Aşiqpaşazade.

For Byz. studies, the value of Neşri is now mainly historiographic. His work was first transmitted to European scholars by Leunclavius, in his *Historiae Musulmanae Turcorum de monumentis ipsorum exscriptae libri XVIII* (Frankfurt 1591). Thereafter Neşri’s materials were repeatedly used—in one form or another, and in conjunction with the post-Byz. Greek historians—to construct narratives about late Byz./early Ottoman history. Present understanding of the value of Neşri as a source dates to 1922, when P. Wittek demonstrated its relationship with Aşiqpaşazade and Leunclavius’s texts.

ED. *Kitâb-i Cihan-Nümâ*, ed. F. Unat, M. Köymen, 2 vols. (Ankara 1949, 1957).
LIT. P. Wittek, “Zum Quellenproblem der ältesten osmanischen Chroniken (mit Auszügen aus Neşri),” *Mitteilungen zur Osmanischen Geschichte* 1 (1921–22) 77–150. V. Ménage, *Neshri’s History of the Ottomans* (London 1964). —S.W.R.

NESSANA (‘Auja al-Hafir in Israel), settlement in the NEGEV situated on a trade route between Gaza and Sinai; it was fortified and garrisoned (421–22?) with “very loyal Theodosians” by Theodosios II (?). An inscription records that another building was constructed there under Justinian I and Theodora. Churches were built there in the 5th and 6th C., and the excavators believe that the fort of Nessana was converted to a monastery in 598–605. In 601/2 three more churches were built with the donations of various laymen whose names are inscribed on individual architectural elements. Excavators also found the NESSANA PAPYRI, literary papyri, and several archives dating from the 6th to late 7th C.

LIT. *Excavations at Nessana*, ed. H.D. Colt, 3 vols. (London-Princeton 1950–62). —M.M.M.

NESSANA PAPYRI, Greek, Latin, and Arabic documents and literary material found in 1935–37 at NESSANA in the Negev, constituting one of the few papyrus finds outside Egypt. Nessana was a Byz. military and ecclesiastical outpost, located on the trade and pilgrimage routes; the town remained prosperous until well after the Arab conquest. The papyri date from the early 6th to the late 7th C., although there is a gap ca.600–70. The documentary papyri come from the archives of the garrison, the noble families of church dignitaries, and the later Arab administration. They include contracts, accounts, receipts, requisitions, sales, loans, documents of family law, and ecclesiastical and private letters. The literary papyri comprise school texts including a bilingual Vergil glossary and Latin *Aeneid* codex, a legal text, and theological works including New Testament books, the “Abgar letter,” hagiography, homilies, and catechetical writings. Presumably they were studied in the monastic school at Nessana. As a whole the Nessana papyri illustrate the flourishing of a Byz. Palestinian town and its decline in later Umayyad times.

ED. L. Casson, E.L. Hettich, *Excavations at Nessana*, vol. 2 (Princeton 1950). C.L. Kraemer, *Excavations at Nessana*, vol. 3 (Princeton 1958).
LIT. *Excavations at Nessana*, ed. H.D. Colt, vol. 1 (London 1962). H.-J. Wolff, “Der byzantinische Urkundenstil Ägyptens im Lichte der Funde von Nessana und Dura,” *Revue Internationale des Droits de l’Antiquité*³ 8 (1961) 115–54. —L.S.B.MacC.

NESTONGOS (Νεστογγος), a family of probably Bulgarian origin that entered Byz. service after 1018. Some seals of 11th- and 12-C. Nestongoi are known, including the nun Xene (Laurent, *Corpus* 5.3, no.2014). The family is also mentioned in the *typikon* of the PANTOKRATOR MONASTERY in Constantinople. Although they were related to JOHN III VATATZES, two of them conspired against the emperor: Andronikos escaped to the Turks, but his brother Isaac was arrested, blinded, and mutilated. However, the Nestongoi retained prominence: Theodore II reportedly planned to make George Nestongos his son-in-law.

Under the Palaiologoi the Nestongoi held important posts and possessed much landed property. The family intermarried with the DOUKAI; many of its notable members bore the combined name of Doukas Nestongos, such as Alexios (governor of Thessalonike and *pinkernes* in 1267), Constantine (*parakoimomenos tes megales sphendones* and governor of Nyssa ca.1280–84), a *megas hetaireiarches* (first name unknown) and *primikerios tes aules* in 1304, Roger de Flor’s enemy. Another Doukas Nestongos served Stefan Uroš IV Dušan (Ostrogorsky, *Serska oblast* 93). Several other Nestongoi are known, from Michael (a relative of Michael VIII, *protosebastos* and great enemy of the ARSENITES) to Laskaris Nestongos (an official in 1385). Eudokia Nestongonissa, the wife or widow of a *megas papias*, appeared in 1315 as an aunt of Andronikos II. The hymnographer Nestegon, who composed an office on PALAMAS, may have belonged to the family.

LIT. *PLP*, nos. 20195, 20197–20202. Polemis, *Doukai* 150–52. I. Dujčev, *Proučvanija vŭrchu srednovėkovnata bŭlgarskata istorija i kultura* (Sofia 1981) 27–37. —E.T., A.K.

NESTOR, monk of the Kievan Caves monastery (from ca.1074); born ca.1050s, died early 12th C. He wrote vitae of BORIS AND GLEB ca.1080 and of FEODOSIJ OF PEČERA before 1089 (A. Poppe, *Slavia orientalis* 14 [1965] 287–305). Nestor cre-

ated literary images of the first holy men of Rus’ by using traditional Byz. hagiographic techniques to narrate specifically Kievan stories. Although his two vitae differ somewhat in form and focus (Boris and Gleb are portrayed as martyrs, Feodosij as the ideal monk and superior), both are carefully conventional in structure, content, and language. Nestor draws widely from Byz. hagiography in Slavonic translation, including PATERIKA; Cyril of Skythopolis’ vitae of SABAS and THEODOSIOS KOINOBIARCHES; and vitae of EUSTATHIOS Placidus, ROMANOS THE MELODE, and ANTONY THE GREAT. The traditional view that Nestor was also the initial compiler of the POVEST’ VREMENNYCH LET lacks firm foundation in the chronicle’s MS tradition (D. Ostrowski, *HUKSt* 5 [1981] 28f) and does not resolve the major stylistic and factual contradictions between the chronicle and Nestor’s vitae (A.G. Kuz’mīn, *Načal’nye etapy drevnerusskogo letopisanija* [Moscow 1977] 133–54).

LIT. S.A. Bugoslavskij, “K voprosu o charaktere i ob”eme literaturnoj dejatel’nosti prep. Nestora,” *IzvORJaS* 19 (1914), no.1:131–86; no.3:153–91. F. Siefkes, *Zur Form des Žitije Feodosija* (Hamburg-Berlin-Zurich 1970). Fennell-Stokes, *Russ. Lit.* 11–40. A. Giambelluca Kossova, “Per una lettura analitica del *Žitie Prepodobnago Feodosija Pečerskago* di Nestore,” *RicSlav* 27–28 (1980–81) 65–99. —S.C.F., P.A.H.

NESTORIANISM (Νεστοριανισμός—THEODORE LECTOR, *HE* 111.1), theological doctrine developed in the first half of the 5th C. by NESTORIOS (who gave the name to the movement), supported by DIODOROS OF TARSOS and THEODORE OF MOP-SUESTIA. Nestorianism was directed against the partisans of APOLLINARIS of Laodikeia; the Nestorians also considered CYRIL of Alexandria as an Apollinarist, and probably the most dangerous one. While the Monophysites (see MONOPHYSITISM) emphasized the union of two natures in Christ, a union in which the human nature seemed to have been engulfed by the divine *physis*, the Nestorians underscored the human principle in Christology. Although they repeatedly asserted (and to some extent believed in) their adherence to “the Orthodoxy of Pope Leo the Great and Patr. Flavian,” they preferred the term *synapheia* (conjunction) to the Orthodox *henosis* (unity) to designate the relationship between the two natures in Christ; they denied the hypostatic unity of Christ, accepting only the prosopic unity—two hypostases in one *prosopon*; they rejected the epi-

thet THEOTOKOS for the Virgin, replacing it with Christotokos, the mother of Christ.

Opponents accused the Nestorians of acknowledging the existence of two distinct Sons of God—a charge that they justifiably denied—but they evidently put more stress on Christ’s humanity than did the Chalcedonians. Accordingly they paid greater attention to the problems of will and ethics in their soteriology, which resembled PELAGIANISM; man’s active role in overcoming his sinfulness was so striking in Nestorian belief that their opponents ascribed to them the view that Christ did not lack the capacity to sin but liberated himself by the effort of his will.

Defeated and condemned at the Council of Ephesus in 431, the Nestorian bishops rejected the alliance concluded by Cyril of Alexandria and John of Antioch in Apr. 433 and the election of ΑΤΤΙΚΟΣ to the see of Constantinople; they established a separate church, which received its form and its name at the Synod of Seleukeia-Ctesiphon in 486 (W.F. Macomber, *OrChrP* 24 [1958] 142–54). The Nestorian church gained a firm foothold in Persia and in some regions of Syria and spread its influence to northern Arabia and eastward to India, Central Asia, and China; it probably was popular among merchant communities in the Persian and later the Arab world and beyond. Their main theological schools were active in Seleukeia and NISIBIS. The Nestorian synod of 612 formulated a doctrine incompatible with the tenets of Chalcedon, since it accepted two hypostases in Christ but a single *prosopon* and rejected the term Theotokos. The ideologists of Nestorianism developed the concept of seven sacraments but did not include marriage in this number; they did consider the “sign of the cross,” however, as a sacrament.

LIT. F. Loofs, *Nestorius and his Place in the History of Christian Doctrine* (New York 1914). E. Amann, *DTC* 11 (1931) 288–313. R. Macina, “L’homme à l’école de Dieu: d’Antioche à Nisibe, profile herméneutique, théologique et kérygmaticque du mouvement scoliaste nestorien,” *PrOC* 32 (1982) 86–124, 266–301; 33 (1983) 39–103. A. Ziegenaus, “Die Genesis des Nestorianismus,” *Münchener theologische Zeitschrift* 23 (1972) 335–53. T. Mousalimas, “The Consequences of Nestorios’ Metaphysics,” *GOrThR* 32 (1987) 279–84. —A.K.

NESTORIOS (Νεστόριος), bishop of Constantinople (10 Apr. 428–22 June 431); born Germanikeia ca.381, died Egypt after 451. Nestorios en-

tered the monastery of St. Euprepios at Antioch and may have studied with THEODORE OF MOPSUESTIA. In Antioch he earned a reputation as an orator and was summoned by Emp. Theodosios II to Constantinople. There he acted as a rigorous moralist, preaching against games and theaters; in his criticisms he offended PULCHERIA. He showed himself to be a fierce opponent of Arians and Novatians but supported PELAGIAN bishops deposed in Italy. The major controversy incited by Nestorios resulted from his objection to the term THEOTOKOS for the Virgin: he pointed out the difficulty in accepting the idea that Mary gave birth to God, but he was opposed by CYRIL of Alexandria and Pope Celestine, who stressed soteriological concerns rather than exactness of philosophical definition (H.J. Vogt in *Konzil und Papst* [Munich-Paderborn-Vienna 1975] 97). The Council of Ephesus in 431 condemned both sides, trying in vain to suppress the controversy, stimulating instead the movements of NESTORIANISM and MONOPHYSITISM. Nestorios was exiled to his monastery at Antioch, then to Petra, and finally to the Oasis in Upper Egypt. Before his death he accepted the decisions of the Council of Chalcedon.

Sokrates (Sokr. *HE* 7.32) asserted that Nestorios only appeared to be eloquent and educated but that he did not understand “the ancients.” In general, Nestorios was a victim of his Monophysite and Orthodox adversaries and his works were destroyed within the empire; only a Syriac translation of his *Bazaar of Herakleides* and some fragments (in Greek, etc.) exist, although GENNADIUS OF MARSEILLES knew many of his writings. Whether Nestorios was essentially Orthodox (M.V. Anastos, *DOP* 16 [1962] 117–39) or not (G. Jouassard, *RHE* 74 [1979] 346–48) is still under dispute.

ED. F. Loofs, *Nestoriana* (Halle 1905). G.R. Driver and L. Hodgson, *The Bazaar of Heraklides* (Oxford 1925).

LIT. L.I. Scipioni, *Nestorio e il concilio di Efeso* (Milan 1974), with rev. P. Kannengiesser, *RHE* 73 (1978) 669–72. H.E.W. Turner, “Nestorius Reconsidered,” *StP* 13.2 (1975) 306–21. M. Jugie, “L’episcopat de Nestorius,” *EO* 14 (1911) 257–70. L. Abramowski, *Untersuchungen zum Liber Heraklides des Nestorius* (Louvain 1963). R.C. Chesnut, “The Two *prosope* in Nestorius’ *Bazaar of Heraklides*,” *JThSt* n.s. 29 (1978) 382–409. —T.E.G.

NESTOR OF THESSALONIKE, saint executed by Maximian in Thessalonike; feastday 26 or 27 (*Synax.CP* 167) Oct. According to a legend in-

cluded in the *passio* of St. DEMETRIOS OF THESSALONIKE, Nestor, a Christian youth, killed in single combat Lyaios, Maximian’s favorite, with the help of the “god of Demetrios,” thus infuriating the emperor and causing his and Demetrios’s execution. Strangely enough, Nestor plays an active part in the early *passio* of Demetrios, whereas Demetrios himself is restricted to a passive role. The *Synaxarion of Constantinople* (*Synax.CP* 167f) and the *MENOLOGION OF BASIL II* (PG 117:129AB) include short notices on Nestor. Some *enkomia* (one by Joseph of Thessalonike [762–832]) on Nestor are preserved.

Representation in Art. Nestor’s association with Demetrios (his feast is independent but celebrated on the same day) means that his portrait is sometimes included when only that of Demetrios is actually warranted (e.g., *menologion* of Symeon Metaphrastes, Vienna, ÖNB hist. gr. 6, fol.3v). A depiction of his beheading accompanies his notice in the *Menologion of Basil II* (p.141 of facs. ed.), while other episodes of his life, such as his murder of Lyaios, are illustrated in Demetrios cycles. Nestor, a young man with somewhat unruly dark hair, is reckoned one of the military saints, and dressed accordingly.

LIT. *BHG* 2290–92. Delehaye, *Saints militaires* 104–06. —A.K., N.P.Š.

NEUMATA (νεύματα, sing. νεῦμα), graphic symbols (see NOTATION) representing one or more musical notes attached to sacred words. The use of signs to designate melodic movement for Byz. liturgical texts may be traced back at least to the 9th C. The ekphonic signs, those in *LECTIONARIES*, are used sparingly, usually at the beginnings and endings of sentences. They indicated the manner of recitation without specifying actual pitch or offering further details about the melodic contour.

Other neumatic signs evolved and developed in the 10th–15th C. Two stages may be distinguished: (1) *neumata* of the 10th–12th C., believed to originate in the prosodic signs or accents of the Alexandrian grammarians (recent scholarship has divided this stage into two types—the so-called Chartres notation using complex signs to stand for entire groups of notes and the so-called Coislin notation designating each melodic step by a separate sign); and (2) *neumata* of the 12th–15th C., in which each sign specifies the precise interval

between one note and its neighbor. The *neumata* that move in steps are called *somata* (“bodies”) and those that leap are called *pneumata* (“spirits”).

LIT. M. Haas, *Byzantinische und slavische Notationen* (Cologne 1973). C. Floros, *Universale Neumenkunde*, 3 vols. (Kassel 1970). —D.E.C.

NEW TESTAMENT (Καὶνὴ Διαθήκη), the second part of the BIBLE, consisting of the GOSPELS, ACTS, the Epistles of PAUL and other apostles (James, Peter, John, and Judas [the so-called catholic epistles]), and the APOCALYPSE attributed to John. The New Testament canon was formed during the 2nd–4th C. and its contents were finally established by ATHANASIOS of Alexandria in his 39th Easter letter of 367; dispute concerning the canon (esp. Apocalypse) nonetheless persisted. The text of the New Testament was preserved primarily in parchment codices, either together with the OLD TESTAMENT, as a separate book, in its separate parts (GOSPEL BOOK, etc.), or in the form of the *LECTIONARY*.

Church fathers understood the word *diatheke* to mean a covenant between God and his people. The old covenant established by MOSES culminated in the work of JOHN THE BAPTIST. Christ established a new covenant that passed from ISRAEL to the “new Israel,” the Christian community. Thus the New Testament, without annulling Mosaic law, reflected a higher level of relation between God and man. John Chrysostom (PG 51:284.2–5) compared the Old Testament with a mother’s milk and elementary education, while the New Testament offered solid food and philosophy. In the words of Maximos the Confessor (PG 90:677CD), the Old Testament raised the body to the soul, thus impeding the mind’s descent to the body; the New Testament led the body to God, purifying it by fire.

LIT. P. Feine, J. Behm, W.G. Kummel, *Einführung in das Neue Testament*¹⁴ (Heidelberg 1965) 349–406. K. & B. Aland, *The Text of the New Testament* (Leiden 1987). K. Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (Berlin 1963). G.A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill, N.C., 1984). —J.I., A.K.

NEW TESTAMENT ILLUSTRATION. New Testament imagery forms the basis of Byz. art as we know it. Within the New Testament, the Gospels predominate. The APOCALYPSE, accepted as

canonical only in the 14th C., never entered the liturgy, and its imagery was rarely exploited. The Epistles were illuminated at most with portraits of the various authors and an occasional scene from their lives. ACTS had a coherent tradition of illustration, but this survives in only three Byz. cycles. Imagery from the Gospels was enriched by the APOCRYPHA, not only the PROTOEVANGELION OF JAMES, which narrated the early life of the Virgin, but also the 7th-C. homilies based on the *Transitus Mariae* (a group of texts on the DORMITION of the Virgin) describing the PASSION and ANASTASIS, the lives of those APOSTLES treated sparsely in Acts, and the apocalyptic texts associated with Peter and EPHREM THE SYRIAN.

The most distinctive creation of Byz. New Testament illustration was the depiction of the GREAT FEASTS, each one the image of an event designed to stand not only for the event itself but for the Church feast that—by celebrating it—made it perennially present. Fully developed by the 10th C., these images constituted a ready pool of stable, well-understood compositions available for use in countless contexts. The feasts are the staple of monumental painting; along with the single figure, they dominate icon painting; they appear on ivories and steatites used for private devotion; they adorn jewelry. They provide the most consistent body of material for illuminated MSS, accompanying the texts for each feast in liturgical books of all kinds, in homiletic compilations and in Gospel books, even though several of these images—notably the Anastasis for Easter—draw primarily on apocryphal texts. They signal the importance of the liturgy for the shaping of Byz. art.

First Period (4th–6th C.). Historically speaking, New Testament imagery is rooted in the pan-Mediterranean art of early Christianity and is inseparable from it. In DURA EUROPOS no less than in Rome, New Testament imagery was at first limited to laconic scenes, primarily of the MIRACLES OF CHRIST, that served along with Old Testament vignettes of salvation from death as signs of the saving power of the Christian faith. The triumph of the Church in the early 4th C. generated a wave of eschatological images analogous in their iconography to imperial triumphal art. These gave new focus to scriptural imagery, presenting Christ's life as a triumphant victory over death and a path to sovereignty. The ensuing century saw a radical expansion not only in subject

matter, which now embraced both Gospels and Acts, but in physical setting, as a public, monumental art began to emerge. The eschatological themes moved up into apses and domes ("Tomb" of GALLA PLACIDIA in RAVENNA; Rotunda of St. GEORGE and HOSIOS DAVID in Thessalonike). The Gospel episodes were gathered into coherent cycles. First among these was the INFANCY OF CHRIST, followed by his Miracles; the PASSION, still usually without the CRUCIFIXION, developed by the early 6th C. in response to an emerging emphasis on the sacrificial as well as the triumphal aspect of Christ's humanity.

Second Period (6th–7th C.). In the eastern Mediterranean, ample material survives to allow focused study of 6th–7th-C. Byz. art. By this time, New Testament imagery was quite fully developed. With few exceptions, the thematic material of all subsequent compositions had been established; lengthy Gospel cycles already appeared in MSS and monumental painting. Narrative was not the primary function even of the lengthy cycles, however. TYPOLOGY is overt—witness the prophets who accompany the scenes in the Sinope and ROSSANO GOSPELS; the scenes of the Infancy of Christ are amplified by apocryphal vignettes emphasizing the union of human and divine; at Sant'Apollinare Nuovo, RAVENNA, the cycles reflect both liturgical usage and Christological thought. The miniatures of the RABBULA GOSPELS, some simple and some richly interpretative, also reflect the multiplicity of levels on which this art is intended to function. Significant for the future in this respect are the compositions of Christ's EPIPHANIES found on the Monza and Bobbio AMPULLAE. Incorporating elements of the pilgrimage sites, they connoted the sites themselves; they also conveyed theological messages; above all, they stood for the theophanies represented—to see one was to see the event's divine meaning revealed. In several cases, they inaugurated imagery that would eventually become standard for the depiction of the Great Feasts.

Third Period (8th–12th C.). The quantity of surviving Eastern Christian material dwindles during the Arab expansion and Iconoclasm, and an extensive artistic tradition reasserts itself only in the later 9th C. The intervening centuries, labeled the era of ICONOCLASM, produced a slow, fundamental realignment of Byz. that goes far beyond Iconoclasm itself. The Byz. culture that emerged was dominated intellectually by a small,

Constantinopolitan aristocracy; its art served the interests of the highly centralized church and state, whose patterns the provinces echoed. This centralization is reflected sharply in the 10th-C. codification of liturgical books and the attendant development of the powerful liturgical icons. A new, courtly composition of the LAST JUDGMENT emerged. Small, usually vaulted, private churches were in favor; the extensive Gospel cycles of the old, congregational churches, though retained in some cases, suited these interiors less well than condensed cycles; by the 11th C. one finds the "classic" system of condensed imagery: the hierarchic decoration based primarily on the feast icons. The plenitude of Early Christian Gospel and Acts imagery was, however, maintained in MSS that became a reservoir for the variations that constantly vitalized the classic system.

Throughout the arts, imagery focused ever more sharply on the life of Christ, esp. his human death in the Passion and its reenactment in the liturgy. The exegetic intellectuality of MSS like the PARIS GREGORY gave way to an expressive devotional imagery of strong personal appeal. This developed in conjunction with the affective amplification of HOLY WEEK ceremonies in the liturgies of private monasteries. To the Passion cycle were added emotive extrabiblical scenes (THRENOS, MAN OF SORROWS), and episodes in the Infancy of Christ were invested with poignant foreshadowings of his death. Mary acquired new prominence. This development must have taken place to a fair extent in MSS and above all in icon painting, which expanded in both numbers and iconography in the 12th C. Later 12th-C. monumental cycles also abandoned the classic repertoire of feast scenes in favor of more sacramental themes.

Fourth Period (13th–15th C.). Like Gothic art, the imagery of the Palaiologan period is visually detailed and intellectually intricate. Few of the images are actually new, though they are used in new contexts. Thus familiar scenes of the life of the Virgin now illustrate the AKATHISTOS HYMN for the first time. The Akathistos appears more often in monumental painting than in MSS; this is not surprising, as the illuminated MS nearly vanished as a vehicle for New Testament imagery in the 14th and 15th C. Monumental painting, by contrast, displays cycles of unprecedented length and detail. These, again, draw largely on extant images, but assemble and amplify them. Long, coherent cycles develop around secondary themes

like the ministry of JOHN THE BAPTIST, the trial of Christ, or the preparation for the Crucifixion; analogies such as that between Christ's descent into the humility of the cave at birth, into the depths of the sea at EPIPHANY, and into the darkness of Hell at death are visualized more vividly; and typological parallels like the Prefigurations of the Virgin are developed with unprecedented fullness. Perhaps most distinctive in Palaiologan imagery is its use of allegory, as in the image of the Virgin Zoodochos Pege (see PEGE). Rare in Byz. art before the 14th C., allegory becomes a major Palaiologan contribution to post-Byz. iconography.

LIT. Millet, *Recherches*. A. Grabar, *Christian Iconography: A Study of Its Origins* (Princeton 1968). Demus, *Byz. Mosaic*. Weitzmann, *Studies* 247–70. D. Pallas, *Die Passion und Bestattung Christi in Byzanz: Der Ritus—das Bild* (Munich 1965). —A.W.C.

NICAEA (Νίκαια, mod. Iznik), city in BITHYNIA. One of the greatest Byz. cities, capital of an empire in the 13th C., and seat of two ecumenical councils (see NICAEA, COUNCILS OF), Nicaea prospered from its location on major trade and military routes and its control of an extensive fertile territory. In late antiquity, it was a large, powerfully fortified city filled with civic and private buildings laid out on a regular plan. It was a major military base—site of the proclamation of Valens as emperor and of the revolt of PROKOPIOS—and seat of an imperial treasury where tax revenues were deposited. Earthquakes in 363 and 368 combined with the growth of Constantinople provoked decline; many civic buildings fell into ruin, to be rebuilt by Justinian I. During these centuries, the church of Nicaea flourished: Valens made it a metropolis independent of its ancient rival NIKOMEDEIA; conflicts between the two sees flared at the Council of Chalcedon, originally planned to meet in Nicaea.

After a period of obscurity, Nicaea frequently appears in the 8th C. and later as a powerful fortress: in 715, it was the refuge for Emp. ANASTASIOS II, and in 716 and 727 it resisted Arab attack; the city was a major bulwark on the highway that led to Constantinople. Damage from the siege of 727 was compounded by an earthquake in 740. Nicaea, base for the revolt of ARTABASDOS, became capital of OPSIKION in the 8th C. In the 10th C., Nicaea was a center of administration and trade, with a Jewish community and an im-

perial *xenodocheion*. Rebels sought to control it as a strong point near Constantinople: Bardas SKLEROS, ISAAC I KOMNENOS, NIKEPHOROS III BOTANEIATES, and Nikephoros MELISSENOS all fought in and around Nicaea. When Melissenos joined Alexios I in the West in 1081, he left Nicaea to his Turkish allies, who soon assumed control. Nicaea was thus capital of the first Turkish state in Asia Minor until the First Crusade captured it in 1097 after a long siege, their first victory in Asia and the only time in history that Nicaea succumbed to direct assault rather than blockade. Alexios I took control of Nicaea from the reluctant Crusaders and defended it against the Turks. In 1147, Nicaea was the supply base for the abortive Second Crusade and in 1187 unsuccessfully revolted against Andronikos I.

After the fall of Constantinople in 1204, Nicaea at first took an independent position, but recognized THEODORE I LASKARIS in 1206; he was crowned there in 1208. From that date until 1261 Nicaea served as capital of the empire (see BYZANTIUM, HISTORY OF: Empire of Nicaea), although JOHN III VATATZES resided in NYMPHAION and MAGNESIA; it was also the seat of the patriarch and home of many illustrious refugees, notably Niketas CHONIATES, Nicholas MESARITES, and Nikephoros BLEMMEYDES. Laskarid Nicaea was the scene of frequent synods, embassies, and imperial weddings and funerals and became a center of education, notably under THEODORE II LASKARIS, who founded and endowed an imperial school. After the recapture of Constantinople, Nicaea declined in importance and prosperity. Neglect of the eastern frontier provoked a serious revolt in the region in 1262, and in 1265 the whole city panicked on rumor of a Mongol attack. In 1290 Andronikos II arrived on a tour of inspection and restored the walls, but the region remained defenseless against a new foe, OSMAN. Nicaea held out until 1331, when it fell to the Ottomans after a long blockade. When Gregory PALAMAS visited Nicaea in 1354, its Christian population was severely depleted.

The well-preserved walls of Nicaea, completed in 270, manifest numerous styles of construction representing constant rebuilding, notably in the 8th, 9th, 12th, and 13th C. Originally a single rampart 5 km long with 80 towers, built of rubble and brick, the walls were raised and strengthened before being transformed by John III, who added

an outer wall and a moat. The most noted of Nicaea's churches was the monastery of Hyakinthos, known in modern times as the Church of the Dormition. A rectangular structure with a cruciform nave surmounted by a dome on massive pillars and separated from the aisles by arcades, it manifests affinities with a group of cross-domed basilicas and appears to date to the late 6th C. The church was decorated with mosaics whose images, replaced by the Iconoclasts, were restored after 843. It was rebuilt and redecorated after the earthquake of 1065 and stood until 1924. The surviving basilica of Hagia Sophia in the center of the city, probably site of the council of 787, preserves traces of its elaborate marble decoration. Most renowned in the 13th C. was the Church of St. Tryphon, scene of a miracle in which lilies bloomed out of season on the annual festival of the saint, Nicaea's patron. The recently discovered ruins of the church are no longer in evidence. Surviving remains of two other 13th-C. churches have not been identified. Civic buildings have not been preserved, with the exception of the Roman theater, abandoned and used as a quarry and dump after the 7th C. The 13th-C. city is known in some detail, from the *enkomia* of Theodore Laskaris, delivered before John III ca. 1250, and of Theodore METOCHITES, addressed to Andronikos II in 1290. Although the speeches are filled with extravagant rhetoric, they give an image of the city in its regional context and show that churches, monasteries, charitable institutions, palaces, and houses shared the area within the walls with extensive open spaces.

LIT. A.M. Schneider, *Die römischen und byzantinischen Denkmäler von Iznik-Nicaea* (Berlin 1943). R. Janin, "Nicée. Étude historique et topographique," *EO* 24 (1925) 482-90. A.M. Schneider, W. Karnapp, *Die Stadtmauer von Iznik (Nicaea)* (Berlin 1938). L. Robert, "La titulature de Nicée et de Nicomédie," *HStClPhil* 81 (1977) 1-39. E. Trapp, "Die Metropolen von Nikaia und Nikomedia in der Palaiologenzeit," *OrChrP* 35 (1969) 183-92. T. Shmit, *Die Koimesis-Kirche von Nikaia* (Berlin-Leipzig 1927). H. Grégoire, "Encore le monastère d'Hyacinthe à Nicée," *Byzantion* 5 (1930) 287-93. C. Foss, J. Tulchin, *Nicaea: A Byzantine Capital and Its Praises* (Brookline, Mass., 1990). —C.F.

NICAËA, COUNCILS OF. Two ecumenical councils were convened in Nicaea.

NICAËA I. The first ecumenical council (20 May or 19 June—ca. 25 Aug. 325) was convened by Emp. CONSTANTINE I to deal with the controversy

over ARIANISM. No account of its proceedings survives except a list of 20 canons issued by the council, its creed, and a synodal letter excommunicating ARIUS. The exact number of bishops in attendance is unknown. Various authors give figures between 200 and 300, while church tradition fixes the number at 318 (E. Honigmann, *Byzantion* 11 [1936] 429-49; idem, *Byzantion* 20 [1950] 63-71). The council's creed—probably a revision of the baptismal formula used in Jerusalem—was the first dogmatic definition of the church to have more than local authority. Rejecting Arius's ontological subordination of the Son to the Father, the council defined the incarnate Logos as consubstantial or *homoousios* with the Father. This definition's implication is vital: for if Christ were not fully divine, as Arianism proclaimed, then man could not hope to share in divine life or salvation. Even so, the nonscriptural *homoousios* clause adopted by the council was to cause doctrinal disunity down to 381. The council also dealt with the computation of EASTER by ordering its celebration on the Sunday after the full moon following the vernal equinox. Finally, among its disciplinary regulations, canon 6 is important for its recognition of the jurisdiction of Rome, Alexandria, and Antioch. This canon, in effect, marks the origin of the PATRIARCHATES.

SOURCES. Mansi 2:635-1082. *Urkunden zur Geschichte des arianischen Streites*, ed. H.G. Opitz, 3:1.1 (Berlin-Leipzig 1934).

LIT. I. Ortiz de Urbina, *Nicée et Constantinople* (Paris 1963). E. Boularand, *L'Hérésie d'Arius et la 'Foi' de Nicée*, 2 vols. (Paris 1972). C. Luibhéid, *The Council of Nicaea* (Galway 1982). —A.P.

NICAËA II. Under the patronage of Empress IRENE and the presidency of Patr. TARASIOS, this council (24 Sept.—13 Oct. 787) of 350 bishops, including two papal legates, brought to an end the first period of ICONOCLASM. Irene's plan to reverse her predecessor's policy, however, was momentarily thwarted when soldiers sympathetic to Iconoclasm dissolved its first meeting in Constantinople (31 July 786). Only in the following year (24 Sept.) did the council meet again, this time in Nicaea, where all sessions took place, except its eighth and last formal session held in Constantinople in the MAGNAURA palace. Its dogmatic decree condemned the "pseudo-council" of HIERIA (754) and formally defined the degree of veneration due to images. Its justification of the

cult was based, above all, on the reality of Christ's historic incarnation: the visible and paintable incarnate Christ permitted and, indeed, required pictorial representation. The council carefully distinguished between legitimate veneration due to ICONS (*proskynesis*) and absolute worship (*latreia*) due to God (Mansi 13:377D-E). The latter, if directed to images, was declared unlawful, a form of idolatry. Indeed, even in the case of *proskynesis*, the true object of honor was never the image, but that which was depicted. Unlike Pope HADRIAN I, who approved the council, CHARLEMAGNE, for ulterior political motives (though the faulty Latin translation of the *Acta* did not help), had it condemned at Frankfurt in 794. Final approval by the West was given in 880. The council is the seventh and last ecumenical council to be recognized as such by the Byz. church.

SOURCE. *Acta*—Mansi 12:951-1154, 13:759-820. Partial Eng. tr. D.J. Sahas, *Icon and Logos* (Buffalo 1986).

LIT. G. Ostrogorsky, "Rom und Byzanz im Kampfe um die Bilderverehrung," *SemKond* 6 (1933) 73-87. P. Van den Ven, "La patristique et l'hagiographie au concile de Nicée de 787," *Byzantion* 25-27 (1955-57) 325-62. G. Dumeige, *Nicée II* (Paris 1978). P. Henry, "Initial Eastern Assessments of the Seventh Oecumenical Council," *JThSt* n.s. 25 (1974) 75-92. J. Darrouzès, "Listes épiscopales du concile de Nicée (787)," *REB* 33 (1975) 5-76. *Nicée II, 787-1987, douze siècles d'images religieuses*, ed. F. Boespflug, N. Lossky (Paris 1987). M.-F. Auzépy, "La place des moines à Nicée II (787)," *Byzantion* 58 (1988) 5-21. —A.P.

NICAËA SCHOOL OF MANUSCRIPTS. See DECORATIVE STYLE.

NICANDER. See NIKANDER.

NICCOLÒ DA MARTONI, a notary from Campania, the author of Latin memoirs recounting his trip to Jerusalem (June 1394–May 1395). His description is precise and full of personal observations, although his accounts of historical events are sometimes confused. Niccolò visited Cyprus, islands in the Aegean Sea, Alexandria, Mt. Sinai, Jerusalem, Athens, Corinth, Patras, Corfu, and other locales. He describes trade, the quality of wine, ancient monuments (e.g., the Acropolis of Athens), churches, relics, feasts, and legends.

ED. L. Le Grand, "Relation du pèlerinage à Jérusalem de Nicolas de Martoni," *ROL* 3 (1895) 566-669.

LIT. Van der Vin, *Travellers* 1:37-52. C. Enlart, "Notes sur le voyage de Nicolas de Martoni en Chypre," *ROL* 4 (1896) 623-32. —A.K.

NICHOLAS (Νικόλαος), personal name. Known in Greek antiquity, the etymology is evidently "victorious people" or "victorious with the people," but in the Roman period the word was used to designate a variety of date sent from Syria, allegedly by Nicholas of Damascus, to Emp. Augustus (Athenaeus, *Deipnosophistai*, bk.14:652a). The name was infrequently used in the secular milieu of the 5th C. (*PLRE* 2:783), one of the few examples being the rhetorician NICHOLAS OF MYRA. It was more popular with the clergy, esp. in Lycia of the 5th and 6th C. (W. Ensslin, *RE* 17 [1937] 36of). Prokopios (*Buildings* 1.6.4) mentions a church of Priskos and Nicholas in Constantinople, but not a single man of this name. Nicholas does not appear in Malalas either, but Theophanes the Confessor has three: the saint of Myra, a former deacon, and a "heretical" hermit. After the 9th C. the frequency increased: Skylitzes has 13 Nicholases, Anna Komnene six, and in acts Nicholases are even more numerous. In *Lavra*, vol. 1 (10th–12th C.), Nicholases (42) are second only to JOHN and in *Lavra*, vols. 2–3 (13th–15th C.), they hold fourth place, ahead of MICHAEL and THEODORE. No emperor bore the name, but four patriarchs between the 10th and mid-12th C. were called Nicholas.

—A.K.

NICHOLAS I, pope (from 24 Apr. 858) and saint; born between 819 and 822, died Rome 13 Nov. 867; feastday 13 Nov. He was born to a noble Roman family. As pontiff, Nicholas resolved to establish papal primacy over secular and ecclesiastical power in both the West and East. As his ideological vehicle Nicholas used the pseudo-Isidorian *Decretals* and effectively exploited political crises in Lorraine, France, Italy, and Byz. In 861 Nicholas managed to depose John of Ravenna (H. Fuhrmann, *ZSavKan* 75 [1958] 353–58). The conflict between the Byz. patriarchs IGNATIUS and PHOTIOS gave the pope an excuse to interfere in the internal struggles of the Byz. church. Nicholas sent Zacharias of Anagni and Radoald of Porto to Constantinople to investigate the matter; at the Council of 861 in Constantinople they sided with Photios but failed to secure the return of Sicily, Calabria, and Illyricum to Roman jurisdiction. In 863 Nicholas changed his policy, accused Radoald and Zacharias of exceeding their authority, and proclaimed that Photios was uncanonically elected. In its turn, the Council of 867 at Constantinople

deposed the pope. Nicholas attempted to take advantage of the success of CONSTANTINE THE PHILOSOPHER and METHODIOS in Moravia and invited them to Rome. Nicholas also tried to attract the support of BORIS I of Bulgaria; ANASTASIUS BIBLIOTHECARIUS was the pope's staunchest supporter, although it is questionable to what extent he dictated Nicholas's policy. Evaluations of Nicholas range from an enthusiastic panegyric (J. Roy) to the debunking of his policy as a complete failure (J. Haller).

LIT. F. Norwood, "The Political Pretensions of Pope Nicholas I," *ChHist* 15 (1946) 271–85. J. Roy, *St. Nicholas I* (London 1901), with Eng. tr. Y. Congar, "S. Nicolas Ier († 867): Ses positions ecclésiologiques," *RivStChlt* 21 (1967) 393–410. E. Perels, *Papst Nikolaus I. und Anastasius bibliothecarius* (Berlin 1920). J. Haller, *Nikolaus I. und Pseudoisidor* (Stuttgart 1936).

—A.K.

NICHOLAS I MYSTIKOS, patriarch of Constantinople (1 Mar. 901–1 Feb. 907, and May 912–May 925); born Italy 852, died 15 May 925. A friend of PHOTIOS, Nicholas fell into disfavor after Photios's dismissal in 886 and sought refuge in the monastery of St. Tryphon, near Chalcedon. LEO VI, his former schoolmate, brought him out of the monastery, appointed him MYSTIKOS, and eventually made him patriarch. Soon, however, Nicholas proved recalcitrant: he opposed the TETRAGAMY OF LEO and supported the rebel Andronikos DOUKAS. Replaced by EUTHYMOS as patriarch, Nicholas was exiled to his own monastery of GALAKRENAI, near Constantinople, but later returned to the patriarchal throne, probably before Leo's death on 11 May 912. Regent after ALEXANDER died in 913, he parted company with the Doukai and after some vacillation sided with ROMANOS I. Nicholas's restoration as patriarch incited a fierce struggle within the church between his supporters and those of the deposed Euthymios; reconciliation was finally achieved in 920, with the TOMOS OF UNION.

Nicholas's correspondence is a first-rate source for the history of ecclesiastical affairs and of Byz. relations with southern Italy, with Bulgaria under SYMEON OF BULGARIA, and with the Caucasus region. Nicholas also wrote several canonical works and a very conventional homily on the capture of Thessalonike by the Arabs in 904. Like Photios, Nicholas was a man of critical mind who dared to reject the authority of Old Testament quotations (ep.32.459–64) and to limit the Byz. principle that

the emperor is an unwritten law (ep.32.89–92,304–05). But he lacked originality in his theology and ethics, stressing the traditional view of the instability of the world and praising traditional values such as righteousness, moderation, and caution.

ED. *Letters*, ed. R. Jenkins, L. Westerink (Washington, D.C., 1973). *Miscellaneous Writings*, ed. L. Westerink (Washington, D.C., 1981).

LIT. *RegPatr*, fasc. 2:598–624, 630–784. I. Konstantinides, *Nikolaos A' ho Mystikos* (Athens 1967). J. Gay, "Le patriarche Nicolas le Mystique et son rôle politique," in *Mél.Diehl* 1:91–100. Ja. Ljubarskij, "Zamečanija o Nikolae Mistike v svjazi s izdaniem ego sočinenij," *VizVrem* 47 (1987) 101–08. P. Karlin-Hayter, "Le synode à Constantinople de 886 à 912 et le rôle de Nicolas le Mystique dans l'affaire de la tétragamie," *JÖB* 19 (1970) 59–101. A. Kazhdan, "Bolgaro-vizantijskie otnošenija v 912–925 gg. po perepiske Nikolaja Mistika," *EtBalk* (1976) no.3, 92–107.

—A.K.

NICHOLAS III (Giovanni Gaetano Orsini), pope (from 25 Nov. 1277); born Rome ca.1216 (according to R. Sternfeld, *Der Kardinal Johann Gaetan Orsini* [Berlin 1905] 315f), died Sorano 22 Aug. 1280. CHARLES I OF ANJOU was the major threat to the security of papal territory, and Nicholas dealt with him circumspectly. Accordingly, he pursued a cautious policy toward Emp. Michael VIII; thus he refused to excommunicate the allies of Charles in Thessaly and Epiros, but at the same time prevented Charles from attacking Constantinople. After receiving the embassy that the emperor had sent to Nicholas's predecessor John XXI (1276–77), the pope gave the envoys several letters addressed to Michael, his son Andronikos (II), and Patr. JOHN XI BEKKOS. While praising the Byz. for accepting union at the Council of Lyons in 1274, Nicholas imposed new requirements; he insisted on a truce between Byz. and Charles. The orders dictated to the pope's *nuntii* were even harsher—Nicholas was very negative toward the Byz. position of maintaining the Greek rite. Runciman argues that Michael made an agreement with Peter III of Aragon (1276–1285) against Charles and bribed Nicholas to join this alliance. Anti-Union resistance in Byz. grew, but Michael dispatched a new mission to Rome to continue negotiations; when the envoys arrived, however, Nicholas was already dead.

LIT. A. Demski, *Papst Nikolaus III*. (Münster in Westfalen 1903). S. Runciman, "Pope Nicholas III and Byzantine Gold," in *Mélanges offerts à Etienne Gilson* (Toronto-Paris 1959) 537–45; criticism by V. Laurent, *BZ* 53 [1960] 211.

—A.K.

NICHOLAS III GRAMMATIKOS, patriarch of Constantinople (Aug. 1084–Apr./May 1111); died Constantinople. According to an unpublished *enkomion* by Nicholas MOUZALON, Nicholas Grammatikos was educated in Constantinople and lived in Pisidian Antioch (where he probably took the monastic habit). He left this city ca.1068 when it was endangered by Turkish raids (J. Darrouzès, *TM* 6 [1976] 163, n.4). In Constantinople he founded the monastery dedicated to John the Baptist and called *tou Lophou* (Janin, *Églises CP* 418f). After several years Alexios I chose him to replace the deposed patriarch Eustratios Garidas (1081–84). Nicholas inherited several difficult problems: he sided with the emperor in the case of LEO OF CHALCEDON and in the struggle against heretics, esp. the BOGOMILS, but he was more cautious in the conflict between provincial metropolitans and the central administration (Darrouzès, *Offikia* 53f, 65). Despite the vehement opposition of the clergy of Hagia Sophia, he supported NIKETAS OF ANKYRA against the emperor's right to promote metropolitans and he tried to restrict the influence of the CHARTOPHYLAX. Nicholas was also concerned about ecclesiastical discipline: he ordered the eviction of the VLACHS from Mt. Athos and dealt diligently with the regulation of FASTING (J. Koder, *JÖB* 19 [1970] 203–41).

The political situation prompted Nicholas to seek a union with Pope URBAN II. V. Grumel (*EO* 38 [1939] 104–17), however, ascribed to Nicholas a letter addressed to Symeon II of Jerusalem in ca.1089, in which the patriarch refuted the Latin views concerning the *filioque*, azymes, and primacy. On the contrary, J. Darrouzès (*REB* 23 [1965] 43–51) considers it a fake as well as the letter devoted primarily to disciplinary differences such as marriage of priests, fasting on Saturday, portable altars with relics, etc. (J. Darrouzès, *REB* 28 [1970] 221–37).

Some images previously identified as representing Theodore of Stoudios may depict Nicholas.

LIT. *RegPatr*, fasc. 3, nos. 938–98. Beck, *Kirche* 66of. A. Maraba-Chatzenikolaou, "Parastaseis tou patriarche Nikolaou III tou Grammatikou se mikrographies cheirographon," *DChAE* 10 (1980–81) 147–60. R. Janin, *DTC* 11 (1931) 614f.

—A.K., A.C.

NICHOLAS IV MOUZALON, patriarch of Constantinople (Dec. 1147–March/April 1151), born ca.1070, died 1152. A member of the MOUZALON

family, Nicholas probably began his career as *didaskalos* of the Gospels (BASILAKES, *Orationes* 79.16–19). Alexios I sent him to Cyprus as archbishop but in ca.1110 Nicholas abdicated. He spent 37 years in the Kosmidion monastery (see KOSMAS AND DAMIANOS, MONASTERY OF SAINTS). Nicholas addressed to Alexios I a treatise on the Procession of the Holy Spirit (Zeses, *infra* 309–29) in which he refuted the concept of the FILIOQUE. Nicholas's election as patriarch aroused a fierce dispute about the canonical validity of occupying a second see after resigning a first. Basilakes (not an anonymous rhetorician—as Zeses asserts, p.238) and NICHOLAS OF METHONE defended Nicholas's election, whereas ZONARAS opposed it. Forced to retire from the see of Constantinople, Nicholas died soon thereafter. As patriarch Nicholas succeeded Kosmas II (1146–47), who was involved in (or accused of) BOGOMILISM, and tried to suppress popular influence on ecclesiastical culture, e.g., he ordered the burning of the vita of PARASKEVE OF EPIBATAI. Although in principle he supported the strict prohibition of marriages between close relatives, Nicholas was lenient with regard to aristocratic families (*RegPatr*, fasc. 3, no.1029). Besides theological works he wrote a poetic defense of his abdication from the see of Cyprus that contains vivid pictures of both his journey to Cyprus and the tragic situation on the island.

ED. S. Doanidou, "He paraiteisis Nikolaou tou Mouzalonos apo tes archiepiskopes Kyprou," *Hellenika* 7 (1934) 109–50 (cf. E. Pezopoulos, *EEBS* 11 [1935] 421f; P. Maas, F. Dölger, *BZ* 35 [1935] 2–14).

LIT. *RegPatr*, fasc. 3, nos. 1027–35. Th.N. Zeses, "Ho patriarches Nikolaos IV Mouzalon," *EETHSPTh* 23 (1978) 233–330. —A.K.

NICHOLAS V (Tommaso Parentucelli), pope (from 6 Mar. 1447); born Sarzana 15 Nov. 1397, died Rome 24 Mar. 1455. The conquest of Constantinople by the Turks occurred during his pontificate, and some of his contemporaries (e.g., Enea Silvio Piccolomini, the future Pope Pius II) accused Nicholas of insensitivity toward the fate of the Eastern Christians and the mighty stronghold on the Bosphoros. The pope's position was determined by several factors: his involvement in a war in Italy, the indifference of European rulers, and a general perception of the Greeks as schismatics. The last Greek mission, headed by Manuel Angelos Palaiologos, arrived in Venice in

Nov. 1452. In response, Nicholas wrote to Constantine XI on 29 Jan. 1453 stating that aid was conditional on Byz. acceptance of UNION OF THE CHURCHES (W. Deeters, *QFIATArch* 48 [1968] 365–68). The papacy did, however, make certain gestures: in May 1452 Nicholas dispatched ISIDORE OF KIEV to Constantinople with 200 men; on 28 Apr. 1453 the pope appointed Jacopo Veniero commander of a fleet intended to rescue the besieged Constantinople. The ships had not yet left Venice, however, when Constantinople fell. The negotiations about organizing an expedition against the Turks continued, but the majority of European princes ignored the summonses occasionally issued by the pope or the German emperor. A Renaissance pope, Nicholas collected many Greek MSS and supported Greek scholars who had immigrated to Italy.

LIT. K. Pleyer, *Die Politik Nikolaus V.* (Stuttgart 1927). C. Marinescu, "Le pape Nicholas V (1447–1455) et son attitude envers l'Empire byzantin," 4 *CEB* (Sofia 1935) 331–42. R. Guiland, "Les appels de Constantin XI Paléologue à Rome et à Venise pour sauver Constantinople (1452–1453)," *BS* 14 (1953) 226–44. —A.K.

NICHOLAS OF ANDIDA (in Pamphylia; Beck [*Kirche* 645] suggested Sandida), late 11th-C. theologian. He wrote a treatise on AZYMES probably as a result of a dispute he had had with the Latins on Rhodes (ca.1095–1099?). He also wrote a liturgical work, *Protheoria*, a shorter version of which is preserved under the name of Theodore of Andida. In the *Protheoria* Nicholas constantly referred to the liturgical usage of Hagia Sophia in Constantinople, which he tried to imitate in his diocese. Interpreting the liturgy symbolically, he wanted to see in it the representation not only of the passion, death, and resurrection of Christ but also of all the acts of his life, both public and private. Nicholas also insisted on the polyvalence of liturgical ceremonies, each of which, according to Nicholas, could signify two or three different facts. A short verse summary of the *Protheoria* is attributed in several MSS to PSELLOS (P. Joannou, *BZ* 51 [1958] 3–9); Darrouzès, however, questions this attribution.

ED. PG 140:417–68. J. Darrouzès, "Nicolas d'Andida et les azymes," *REB* 32 (1974) 207–10.

LIT. R. Bornert, *Les commentaires byzantins de la divine liturgie du VII^e au XV^e siècle* (Paris 1966) 181–213; rev. J. Darrouzès, *REB* 25 (1967) 286. —A.K.

NICHOLAS OF KERKYRA, writer, metropolitan of Kerkyra; fl. ca.1100. He was a participant in the council of 1117 concerning EUSTRATIOS OF NICAIA. Nicholas wrote a lengthy commentary on MAXIMOS THE CONFESSOR, with a verse prologue. His letter of abdication (a genre developed by Patr. NICHOLAS IV) presents the author as an honest man in a rotten world whose only hope is life in a desert. In enigmatic lines (p.33.76–78) Nicholas contrasts himself, an objective writer, with "the daughter of the emperor," who praises everything; did he mean Anna KOMNENE? Nicholas describes human nature bitterly, dwelling particularly on the perfidy of a false friend (p.37.202–03). Lampros identified Nicholas with the anonymous bishop of Kerkyra to whom THEOPHYLAKTOS of Ohrid addressed two letters; these, dated in 1105–08, describe military and domestic difficulties in the Balkans.

ED. S. Lampros, *Kerkyraika anekdota* (Athens 1882) 23–41.

LIT. P. Gautier in *Théophylacte d'Achrida, Lettres* (Thessalonike 1986) 88–90. —A.K.

NICHOLAS OF METHONE, theologian, bishop of Methone (from ca.1150); born early 12th C., died between 1160 and 1166. His life remains obscure. As panegyrist of MANUEL I, Nicholas consistently developed the concept of unity of state and church; not only a victorious general in the east, north, west, and at sea (*Logoi dyo*, p.6.7–8), but a benefactor of the church as well (p.45.17–20), Manuel himself resembled vigilant saints (p.43.17–20). Nicholas dreamed that Manuel would unite the Western and Byz. churches (p.8.23–27). Unity within the church was Nicholas's focal concern. He criticized the BOGOMILS and strictly opposed the transfer of NICHOLAS IV from the see of Cyprus to Constantinople. Nicholas fought for the perception of the unity of God: he polemicized against the FILIOQUE, fearing it would lead to denigration of the Second Person of the Trinity, and he emphasized the equality of the Holy Spirit with regard to the divine essence. He rejected the innovations of Soterichos PANTEUGENOS. Stressing the unity of Christ in the act of the EUCHARIST, Nicholas reproached Soterichos for raising the dispute at a time of danger from barbarians (p.44.1–4.70–72). Nicholas opposed Neoplatonist philosophy; in his refutation of PROKLOS (J. Dräseke unjustifiably questioned

Nicholas's authorship of this work—BZ 6 [1897] 55–91), his method of argumentation was an appeal to the Fathers rather than logic. Optimistic despite all the dangers, Nicholas believed that "our time" could produce genuine piety and dedicated a vita to a contemporary saint, MELETIOS THE YOUNGER.

ED. *Refutation of Proclus' Elements of Theology*, ed. A.D. Angelou (Leiden 1984), with rev. A. Kazhdan, *Speculum* 64 (1989) 196–99. *Logoi dyo*, ed. A. Demetrakopoulos (Leipzig 1865). Idem, *Ekklesiastike bibliotheke* (Leipzig 1866; rp. Hildesheim 1965) 1:199–380. L. Benakis, "Neues zur Proklos-Tradition in Byzanz," in *Proclus et son influence*, ed. G. Boss, G. Seel (Zurich 1987) 247–59. See also list in Beck, *Kirche* 625.

LIT. A. Angelou, "Nicholas of Methone: The Life and Works of a Twelfth-Century Bishop," *Classical Tradition* 143–48. G. Podskalsky, "Nicholas von Methone und die Proklosrenaissance in Byzanz," *OrChrP* 42 (1976) 509–23. —A.K.

NICHOLAS OF MYRA, legendary saint; feastday 6 Dec. His cult is mentioned several times in the vita of NICHOLAS OF SION, who lived near Myra (chs. 8.9, 57.25–26, 76.1–2); the latter's death is conventionally dated to 10 Dec. 564, even though MSS give different and inconsistent dates. Many of Nicholas's miracles are the subject of separate stories: for example, *On the Three Stratelatai* (or *stratopedarchai*), which was cited already by the priest Eustratios of Constantinople at the end of the 6th C.; and *On the tax*, in which the administrative and fiscal terminology (chrysobull, *sympath-eia*, *protonotarios*, *chartoularios*) that is used indicates probably a date of composition in the 9th or 10th C. Sometimes legends about Nicholas's miracles are combined in groups, as the so-called *Three Miracles*. Some stories link Nicholas with Constantine I the Great, thus placing the saint's activity around 300: he appeared to Constantine in a vision and convinced him to release three *stratelatai* who had been falsely accused of treason and sentenced to death; he visited Constantine on behalf of Myra and received from the emperor a chrysobull exempting the city from taxation (A. Kazhdan in *Aphieroma Svoronos* 1:135–38). One of the *Three Miracles* reflects the raids of Cretan Arabs in the Aegean and should be dated to the 9th or even 10th C. (A. Kazhdan, *Byzantion* 54 [1984] 176–82).

Surprisingly, a saint who was not martyred for his faith, left no theological writings, and was almost unknown before the 9th C. thereafter



NICHOLAS OF MYRA. Vita icon of St. Nicholas of Myra; late 12th or early 13th C. Monastery of St. Catherine, Sinai. Around the bust of the saint are sixteen scenes from his life.

achieved great prominence, second only to the Virgin (Ševčenko, *Nicholas* 22). The first attempt at a biography was the so-called *Vita per Michaelē*, according to G. Anrich (*infra* 2:261), but I. Ševčenko (*Ideology*, pt.V [1975], 17f) suggests that Michael derived it from the vita written by Patr. METHODIOS—a text strangely silent on icons. From Byz. the cult of Nicholas spread to southern Italy: in 1087 Nicholas's relics were stolen by Italian sailors and transferred to Bari.

Representation in Art. The saint's distinctive features, a balding head and a trim, round beard, were not fully developed before the 11th C., from which time he regularly appears in the procession of bishops in church apses. His isolated portrait was often accompanied by the much smaller figures of Christ and the Virgin, with Christ handing him a Gospel book and the Virgin the OMOPHORION, probably originally a reference to the circumstances attending the elevation of Nicholas of Sion to the rank of bishop. Cycles of the life of

Nicholas, some comprising 16 or more scenes, were very popular in monumental painting and on icons from the 12th C. onward. They emphasize scenes of consecration, the miracle at sea (from the life of Nicholas of Sion), and various episodes of the story of the three generals, a story that revealed the remarkable powers of Nicholas as intercessor.

ED. G. Anrich, *Hagios Nikolaos*, 1–2 (Leipzig 1913–17).
LIT. BHG 1347–1364n. N.P. Ševčenko, *The Life of St. Nicholas in Byzantine Art* (Turin 1981). —A.K., N.P.Š.

NICHOLAS OF MYRA, rhetorician; born Myra ca.430 (not between 410 and 412, as previously believed), died after 491. Nicholas belonged to the school of GAZA and was a teacher in Constantinople, where his brother held a high administrative position. There is no evidence that Nicholas was Christian. The *Progymnasmata* is his sole surviving work; his other works (*Declamations*, *The Rhetorical Skill*) are known only by title. Nicholas was used, directly or indirectly, by some Byz. commentators on RHETORIC, such as JOHN OF SARDIS, JOHN DOXOPATRES, and MAXIMOS PLANOUDÉS.

ED. *Progymnasmata*, ed. J. Felten (Leipzig 1913).
LIT. W. Stegemann, *RE* 17 (1937) 424–57. Kennedy, *Rhetoric* 66–69. —A.K.

NICHOLAS OF OTRANTO, southern Italian writer and diplomat; abbot of the monastery of St. Nicholas in Casole (from 1219/20); born Otranto between ca.1155 and 1160, died Casole 9 Feb. 1235. His monastic name was Nektarios. Nicholas served as interpreter to Benedict, legate of Innocent III to Byz. in 1205–07, and to cardinal PELAGIUS OF ALBANO in 1214/15. His third visit to Byz. is known only from a letter of his friend George BARDANES. On that occasion Nicholas traveled to Nicaea, probably in 1225 on behalf of Frederick II (G. Weiss, *BZ* 62 [1969] 363). Nicholas was a Grecophile who wrote in Greek such works as *The Art of the Scalpel* (a collection of writings on astrology and geomancy); an anti-Jewish dialogue; three anti-Latin *syntagmata*, treatises on the differences between the Greek and Latin churches with regard to the FILIOQUE, AZYMES, etc.; letters; and poems. He also translated some Greek liturgical texts into Latin and corresponded with Greek ecclesiastics. In his dealings with Rome he defended the Greek clergy in Apulia and Calabria. Another Nicholas of Otranto, a Greco-Italian poet and son of Nicholas's friend and disciple

John Grasso (A.A. Longo, A. Jacob, *Byzantion* 54 [1984] 371–79), is to be distinguished from him.

ED. A. Jacob, “La traduction de la Liturgie de saint Basile par Nicolas d'Otrante,” *Bulletin de l'Institut historique belge de Rome* 38 (1967) 49–107. A. Garzya, “Il proemio di Nicola d'Otranto alla sua ‘Arte dello scalpello,’” *Bisanzio e l'Italia* (Milan 1982) 117–29, with Ital. tr.
LIT. J.M. Hoeck, R.J. Loenertz, *Nikolaos-Nektarios von Otranto, Abt von Casole* (Ettal 1965). F. Cezzi, *Il metodo teologico nel dialogo ecumenico* (Rome 1975). —A.K.

NICHOLAS OF SION, saint; born in the village of Pharroa, Lycia, died Myra 10 Dec. 564. When Nicholas turned 19, his uncle entrusted him with the shrine of Holy SION in Lycia, where Nicholas's two brothers joined him as disciples. He journeyed twice to Jerusalem and at the end of his life was ordained bishop of Pinara (in western Lycia). He performed many healing miracles during his lifetime.

Nicholas's vita was written, according to its editors, in the 6th C. by a member of his entourage on the basis of personal recollections as well as the records of the Sion monastery. There is, however, no data about the hagiographer in the vita, and the possibility of its having been written in the 7th C. cannot be excluded. The narration is vivid and rich in details of everyday life, with some elements influenced by the New Testament and Psalter (the hagiographer's usage of the first person plural may originate with the NT). Particularly noteworthy passages are the descriptions of the plague of the 540s (ch.52), the felling of a “sacred tree” in which an idol supposedly lived (chs. 15–19), and perilous sea voyages (chs. 27–31). The milieu described is predominantly rural: at least 17 villages are specifically named in this vita, whereas urban life is hardly mentioned.

Later (by the 10th C.) the cult of Nicholas was engulfed by that of NICHOLAS OF MYRA, and some miracles worked by Nicholas of Sion were transferred into tales about his namesake from neighboring Myra.

Representation in Art. By the time portrait types were being established, the two saints were already merged, so that there remain no independent images of Nicholas of Sion. Those events in his life that were taken over for the life of Nicholas of Myra (esp. the sea miracles and the felling of the cypress of Plakoma) were illustrated quite frequently but only in cycles devoted to the latter saint.

ED. I. and N.P. Ševčenko, *The Life of Saint Nicholas of Sion* (Brookline, Mass., 1984), with Eng. tr. —A.K., N.P.Š.

NICHOLAS OF STOUDIOS, monk, politician, and saint; born Kydonia, Crete, 793, died Constantinople, 4 Feb. 868. Educated in a school directed by the STOUDIOS monastery, Nicholas became a staunch supporter of THEODORE OF STOUDIOS, whom he accompanied into exile in Metopa in 815. After the restoration of icon veneration in 843, Nicholas was appointed *hegoumenos* of Stoudios (846–49), but as a result of ecclesiastical struggles he had to retire. He was then recalled (853) but retired again in 858 in protest against the election of PHOTIOS as patriarch. He lived in various places, refusing any reconciliation with the Photians. After reinstating Patr. IGNATIUS, Basil I entrusted Nicholas once more with the leadership of Stoudios (867).

Nicholas was a renowned scribe. He copied several MSS, including the USPENSKIJ GOSPEL BOOK of 835 (Leningrad, Publ. Lib. gr. 219), the oldest dated minuscule MS. His vita, which was written by an anonymous Stoudite monk ca.915–30, contains substantial information about the second period of Iconoclasm, the struggle between the Photians and Ignatians, and the rebellion of THOMAS THE SLAV. It also includes Nicholas's prediction of the defeat of Nikephoros I by the Bulgarians in 811 and the story of a pupil of Nicholas who participated in this campaign; contrary to I. Dujčev (in *FGHBulg* 4 [1961] 25–27), there is not sufficient reason to identify Nicholas of Stoudios with a different Nicholas, the *stratiotes*, whose legend is contained in the *Synaxarion of Constantinople*. E. von Dobschütz (*BZ* 18 [1909] 71f) considered the vita anti-Photian and biased, whereas F. Dvornik (*Photian Schism* 240) found that it exuded “an atmosphere of peace.”

SOURCE. PG 105:863–925.
LIT. BHG 1365. G. da Costa-Louillet, “Saints de Constantinople,” *Byzantion* 25–27 (1955–57) 794–812. A. Phytakes, “Hagios Nikolaos ho Kydonieus,” *Pepragmena tou B' diethnous Kretologikou synedriou* 3 (Athens 1968) 286–303. F.-J. Leroy, “Un nouveau manuscrit de Nicolas Stoudite: le Parisinus Graecus 494,” *PGE* 181–90. —A.K.

NICHOLAS ORPHANOS, CHURCH OF SAINT, early 14th-C. church located in the northeastern part of Thessalonike just inside the eastern walls. It was presumably named after its founder or patron, who is otherwise unknown. The original church, now surrounded by later aisles on three

sides, was a simple single-aisled building with a gabled roof and coursed stone and brick construction; brick decoration was used, esp. in the upper parts of the eastern and western ends. Earlier impost capitals were reused in the interior and the original carved templon survives. The interior is almost completely covered with frescoes contemporary with the construction of the church; these include feast scenes, scenes from the Passion, the lives of St. Gerasimos and St. NICHOLAS OF MYRA (Ševčenko, *Nicholas* 42f, pl.23.0–23.13), and liturgical cycles such as illustrations of the AKATHISTOS HYMN and a CALENDAR CYCLE. To the west of the church are remains of the entrance to the monastery to which it once belonged.

LIT. Ch. Tsioume-Maupoulou, *Ho Hagios Nikolaos ho Orphanos* (Thessalonike 1970). A. Xyngopoulos, *Hoi toichographies tou Hagiou Nikolaou Orphanou Thessalonikes* (Athens 1964). –T.E.G.

NICODEMUS, GOSPEL OF, an apocryphal gospel or commentary (*hypomnemata*), produced in the 5th C. or even after 555, attributed to Nicodemus. Nicodemus, a Pharisee, is mentioned in the Gospel of John (Jn 3:1–10, 7:50–51) as having shown some support for Jesus. The Gospel consists of two independently written parts: the *Acts of Pilate* and *Christ's Descent into Hell*. The first section, known already to EPIPHANIOS of Salamis, was produced probably in the 4th C. to counter the fake *Acts of Pilate* issued as anti-Christian propaganda by MAXIMINUS DAIA; Pilate is made to witness the trial, Crucifixion, and interment of Christ. His *Acts* are accompanied by a description of the meeting of the Sanhedrin (in which Nicodemus played an active part) that testified to the reality of the Resurrection. The second section presents Christ's victory over Satan and Hades, the liberation of Adam, and Adam's encounter in Paradise with Enoch and Elijah, who are granted eternal life and are prepared to fight and kill the ANTICHRIST. The question of the original language is under discussion; Greek, Latin, Syriac, Coptic (the Coptic church praised Pilate as a saint and martyr), Georgian, Slavonic, and other versions have survived. The notion of an early Byz. illuminated Nicodemus cycle and the long-supposed derivation of the ANASTASIS image from it have recently been rejected (A. Kartsonis, *Anastasis: The Making of an Image* [Princeton 1986] 10–16).

ED. C. Tischendorf, *Evangelia apocrypha*² (Leipzig 1876; rp. Hildesheim 1966) 210–432.

LIT. W. Schneemelcher, *Neutestamentliche Apokryphen*, vol. 1 (Tübingen 1987) 395–424. A. Vaillant, *L'évangile de Nicodème* (Paris 1968). G.C. O'Ceallaigh, "Dating the Commentaries of Nicodemus," *HThR* 56 (1963) 21–58.

–J.I., A.C.

NIELLO (Lat. *nigellus*), a mixture of sulphur and silver or other metal. It was used for coloristic effect on metal objects, esp. silver domestic and display PLATE, finger RINGS, liturgical vessels, etc. Niello's black color contrasts effectively with gold, bronze, and silver to create salient linear effects and inscriptions. Although usually replaced by ENAMEL in and after the 10th C., it was in use as late as the 14th C. (*Treasury S. Marco*, no.28). If the term *enkausis* is correctly translated as niello, this medium was also employed on a large scale on the beaten silver floor of Basil I's Elijah chapel in the Great Palace (*TheophCont* 330.14). –A.C.

NIGHT (νύξ). In patristic vocabulary "night" was a metaphor for spiritual darkness and, in a broader sense, for sin, misfortune, and uncertainty. John Chrysostom (PG 59:309.28–41), referring to the apostle Paul (Rom 13:12), considered the present time as night "since we dwell in darkness" and tried to demonstrate that Paul's saying did not contradict the words of Christ (Jn 9:4), who spoke of the present as daytime and of the future as night, "when no one can work."

Representation in Art. The PERSONIFICATION labeled Night depended not upon patristic imagery but on Antique models. The Late Antique form of an aged female with wings and a black cloak, found in the Ambrosian *Iliad*, is replaced in PSALTER illustration with a younger woman holding a star-girt veil over her head (Cutler, *Aristocratic Psalters*, figs. 155, 177, 253). In this guise, as in Octateuch illustration, she supervises the CROSSING OF THE RED SEA. Night appears in the PARIS PSALTER and elsewhere as the partner not of Day but of Dawn (Orthros), who is depicted as a child: Dawn holds her blazing torch upright while Night lowers hers. The figure of Night here resembles Antique images of Selene and Hekate (Buchthal, *Paris Psalter*, fig.40) and is blue-skinned. Her identity is sometimes indicated in Job MSS by a dark aureole. –A.C., A.K.

NIKA REVOLT, uprising in Constantinople (11–19 Jan. 532); the name (lit. "Conquer!") was the cry of the rioters. The Greens started the mutiny at the Hippodrome; it remains questionable, however, whether the "Acclamations against Kalopodios" (see KALOPODIOS) refer to this event. The riot was provoked by Justinian I's severe fiscal policy and the extortions of his advisers; at the core of the discontent lay fear of a general tendency toward centralization and an assault on the traditional privileges of the factions and the senate (A. Čekalova, *VizVrem* 32 [1971] 24–39). Soon the Blues joined the Greens, and many senators supported the riot. Justinian ordered arrests of some members of both factions, but this drove the crowd to violence. The rioters attacked and burned government buildings, slew guards, and released the imprisoned; among the destroyed edifices were Hagia Sophia, the Chalke, the Church of St. Irene, the baths of Zeuxippos, and a part of the Augustaion. Urged to yield, Justinian removed the hated JOHN OF CAPPADOCIA, TRIBONIAN, and Eudaimon, prefect of Constantinople. As the unrest continued, Justinian ordered BELISARIOS and a troop of Goths to attack the mob, but they could not quell the movement. On 18 Jan., Justinian tried to negotiate with the mutineers from his *kathisma* in the Hippodrome, but the crowd rejected his promises and arranged the coronation of HYPATIOS, Anastasios I's nephew. In consternation Justinian was ready to leave Constantinople but was stopped by Empress THEODORA, who urged him to act. Belisarios and Moundos attacked the Hippodrome and bloodily crushed the revolt. According to Prokopios of Caesarea

and Malalas, 30,000–35,000 people were killed. Hypatios and his brother Pompeios were executed on 19 Jan.; thereafter many others were killed or exiled, their property confiscated. The races were stopped perhaps until 537, and, until the reign of Constantine V, the activity of the circus factions remained largely ceremonial.

LIT. A. Čekalova, *Konstantinopol' v VI-om veke. Vosstanie Nika v 532 godu* (Moscow 1986). J.B. Bury, "The Nika Riot," *JHS* 17 (1897) 92–119. Cameron, *Circus Factions* 277–80. J. Evans, "The 'Nika' Rebellion and the Empress Theodora," *Byzantion* 54 (1984) 380–82. –W.E.K.

NIKANDER, didactic poet of the 2nd C. B.C. who composed the *Theriaka*, concerning remedies for bites from poisonous animals, and the *Alexipharmaka*, about poisons and their antidotes. The earliest and best MS of Nikander is Paris, B.N. suppl. gr. 247, written and illustrated in the 10th C. Most images depict directly the subject matter of the texts, snakes, scorpions, and plants, and plausibly derive from early sources. Human figures, incorporated into some compositions, demonstrate the effects of the poison or illustrate the author's mythological allusions. Thus the mention of Orion occasions a representation based upon the constellation figure. The text, popular in Byz., was paraphrased in illustrated MSS of DIOSKORIDES in Vienna and New York and accompanied by scholia in some MSS (M. Geymonat, *Scholia in Nicandri Alexipharmaca* [Milan 1974]). PLANOUDS produced a MS containing both poems.

LIT. Weitzmann, *Roll & Codex* 144f, 167. J. Weitzmann-Fiedler in *Age of Spirit*. 248f. –R.S.N.