PACHOMIAN MONASTERIES, a group of monasteries for men and women. They were founded by Pachomios in the first half of the 4th C. in Upper Egypt, first in Tabennisi, then in Ptolemais, which became the center of the community. Monasteries possessed lands, as shown in many papryi, and paid taxes. According to the Rule attributed to Pachomios (but written, probably, in the next generation), the monks formed koinonia and divided their time between divine service (with celebration of the eucharist twice a week, on Saturday and Sunday) and productive work; the large monasteries were separated into "houses" and groups of artisans (linen weavers, tailors, carpenters, cobblers, etc.). The organization of labor was strictly centralized and controlled from above. Rich landowners joined the community, such as Petronios, the first successor of Pachomios, and Theodore (died 368), another of Pachomios's associates and later the superior of the community. Reading and the copying of books were encouraged (C. Scholten, JbAChr 31 [1968] 144–72).

The community prospered in the late 4th and 5th C., gradually replacing the charismatic leadership by a formal organization, but declined under Justinian I. It exercised substantial influence on monastic communities in Palestine, Asia Minor, and Italy.


PACHOMIOS (Gr. Πατριάρχης, from a Coptic word meaning "eagle"), leader of the earliest cenobitic Christian monasteries in Egypt and saint; born Upper Egypt ca.420, died before 454?; Of Serbian origin, Pachomios was a monk on Athos until he moved (ca.429–38) to Rus', where he spent the rest of his life working mainly in Novgorod, Moscow, the Trinity monastery of St. Sergii, and the Monastery of St. Kirill of Belozersko. Most of Pachomios's voluminous writings are vitae and eulogies of eastern Slavic holy men. Very few, however, were initially composed by Pachomios himself (a notable exception being his vita of Kirill of Belozersko); usually he revised the work of others (e.g., the vita of Sergii of Radonez by Ephrem, the vita of Varlaam Chutynskii). Most modern assessments accuse Pachomios of vacuous verbosity and of preferring generalized rhetoric to particular evocation or description. Nonetheless, his versions survive in vast numbers of MSS: he helped to establish the cult of several native saints and to produce a "standard" style for hagiography in Rus'. Pachomios was also a scribe: autograph copies survive of a Psalter (1450), a Palaia of 1445 (see Palaiia), and a translation from Symeon the Theologian (1445).

LIT. Pachomij Serb i ego egiptskoe pismennoe, ed. V. Jablokovskii (St. Petersburg 1905) appendix, pp. with introd. by D. Chitovskii, Pachomij Logiot rokaia (Munich 1982)


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-SCP.
PACHYMERES, GEORGE

ers at specific times. Fully communal life was established in nine monasteries for men and two for women in Taenassos and vicinity. In 393 he

a monastery at Phoun, which later became the administrative center for the Pachomian mon-

asteries.

The letters of Pachomios are preserved in a Latin translation by Jerome; Greek versions of some letters and Coptic fragments are known as well. Jerome also translated the Rules ascribed to Pachomios, though the text now available was probably produced after Pachomios's death. Pachomian references in the Patristic traditions are rare. In the 4th century BC, his relationship with the Gnostic community of NAS HAMMAD (located near Tabennisi and Phoun) is unclear. His vitae have survived in three traditions: a Sahidic text, the so-called Via Prima in Greek, and the Latin translation by Dionysius Exiguus from another Greek Life (Vita Alexea). Lefort (infra) suggested that they were based on a lost Coptic vita; Halkin (infra) considered the Via Prima as the only text chronologically close to the

time of Pachomios.

KA.

PACHYMERES, GEORGE, patriarchal official and

historian; born Nicaea 1442, died Constantinople;
ca. 1510. After receiving his early education in
Nicaea, Pachymeres (Iaquaqpy) went in 1489

to the capital, where he studied with George

Alexopolites. He became a deacon and member of the patriarchal clergy. In 1277 he served as

diasokes tou theou, and in 1287 he received the

ecclesiastical position of protoscholus and the civil

post of diakonophylax.

Pachymeres is best known for his detailed and

for the most part reliable—history of the reign

of Michael VIII and Andronikos II, covering the

period 1282–1294. Much of his account is

based on eyewitness observation; he places special

emphasis on the ecclesiastical controversies that

divided the court, and the archaising style of Pa-

chymeres is notoriously difficult to comprehend;

he is noted for revival of the use of Attic names

for the months (cf. G.G. Amacks, BY 38 [1945]

44–53). Pachymeres chronology has occasioned prob-

lem for modern researchers (cf. A. Failler, RE


meres is generally regarded as an objective his-

torian, but he does reveal his own opinions. Thus,

he critiqued of Michael VIII, singling out his

irascibility and hypocrisy, and hostile to Patr.

athanios I of Constantinople because of his

intolerance and rigidity, traits shared by his mo-


Pachymeres was a perspicacious observer who

fully realized the pathetic condition of the declining

empire and was interested in the motives of the pope

and the causation of events. He believed

that Tyche was the determinate force of


Pachymeres was also a scholar and writer of

wide-ranging interests, including philosophy,

rhetoric, mathematics, and law. He composed

prosopogrammata (Rother, ed., Wall. 1:3–96); 9

two satirical poems (cf. J.F. Boissonneau, Georgii

Pachymeris Declamationes XIII (Paris 1843)); and

Amster-

166). In addition he wrote a compendium

diarius of Aristotle and a quadrivium

of Georgii Pachymeris De Mihielo et Andronicus Pedagogici,

ed. I. Bcker. 2 vols (Bozni 1835); Books 1–6 only—Georgii

Pachymeris, Katholik monographien, ed. A. Faller. 1:7 (1914),

with Yr. 1–5; Y. van Laurent, Quadrivium de Georgii


la tradition monastique de l'Histoire de Georges Pachyaga,

mieres historique, ed. G. L. Desclaves (Paris 1970); 1:139–230. A. Lampsikas, "Hyperphysis dysmalnhe, physika phainomene kai de-

slamoneis men Historia tou Georgiou Pachymeris." Sym-

niosis 7 (1977) 1–100.

PACTA (pacta, from Lat. pactum). In the Roman

system of obligation by contract, pacts as-

sumed the importance of denoting the mass of agreements from which no obligations

resulted (pacta tado). Justinianic legislation, as well

as the juridico-political systems of the time, are

principles derived from this concept. In the meantime,

however, the principle of nonbinding ("made") pacts

had been reduced to a negligible number, so that

the decisive practical difference between pacta

and contract, namely actionability, had virtually

disappeared, and the doctrine that developed from

Medicato di nudi pactos. In contractual prac-

tice the pacta converged with the (written) con-

tract of the law of obligations mainly because the clas-

cical stipulation degenerated into a mere clause

used for all kinds of agreements. Consequently

and symptomatically, under Leo VI the qualifi-

cation medium pactum was applied to documents

that have no penal stipulation (non. sept. 72). Leo's mea-

sure, which allowed the penal clause to be re-

placed by other means of achieving the desired

effect—for example, by affixing the sign of the cross

or an invocation—was revised by Romans II

(Zepos, I 7:244–49), but the theory of pacta

did not thereby regain its practical relevance.

LIT.


—DS.

PACIUULI LUI SOARE, a Byz. fortess on a

Danubian island east of Dorostenon in south-

western Bukovina (near modern Osor in Ro-

mania); its Byz. name is unknown. Evidence

of late Roman habitation is scanty. The latest coin

found is of M. Annius Marcellus (203); the settle-

ment was evidently abandoned ca.600. John I Tzimiskes re-

stored the fort and constructed a harbor, proba-

bly to defend Dorostenon from attacks by the

Kievan fleet. Excavations discovered a strong wall

(6 m broad at the foundation), the material for

which was brought from several quarries in the

area. F. Zb. Dacian 15 (1975) 289–

306. The poorly preserved ruins include a large

arched landing on the southeast side, flanked by

two square towers. To the northeast a tower, with

eastern side and one straight side at an obtuse

angle, presents the least possible obstacle to

ic ships. Soon Paciuul Lui Soare lost its military

status, and the population concentrated in a

smaller area.

The town flourished during the 11th C.—more

than it does now. Excavations from Romanii III to Alexios

I have been found on its territory. Thereafter, only sporadic coins of Alexios III, John III Va-

tases, and Andronikos II are recorded as well as

some of Epirot and Latin rulers. People freed in

semihusitation areas were engaged in fishing and

trading activity. A potter's kiln of the 11th C. (S. Baroza, SCIV 25 [1974] 401–72) and

various arms and household utensils of bone,

also of the 11th C. (P. Diaconu, S. Baroza, Dacia 17 [1947] 51–59), demonstrate the local crafts-

manship. Of Byz. origin are some ceramics, glass

vessels, and enkolophoi; on some amphorae there

are potter's stamps as well as Cyclcic graffites. Some

objects found in Paciuul Lui Soare are of Kievan

and Pechegn origin. Probably at the end of the

11th C. a fire destroyed the town and in the 12th C.
it was deserted from Byz. In the 13th and 14th C.

Bulgarian (and from the end of the 14th C. onward Romanian) coins dominate among the

finds.

P. Diaconu (Byzantine 8 [1976] 407–47) identified

Paciului lui Soare with Vicina, P. Nastru (RESE 3:1 [1962] 17–49) tentatively with Little Pereslav. In contrast, J. Bořil (Zve-

měst/Varns 9 [1973] 342) thinks that the site

was an insignificant harbor.

LIT.


—K.B.; E.C.S.

PAENULA (pauu Rankings: Slav. paenyla), a heavy cape or

traveling cloak made usually of linen or wool,
pulled on easily over the head like a poncho.

Sometimes it had an attached hood. Originally a garment worn primarily by slaves, peasants,

soldiers, its simplicity and practically assured it

such popularity in the late antique period that it

ultimately replaced the toga as a everyday cos-

tume and was worn even by seniors in late 4th-

C. Constantinople (Cod. Thud. XV 10.1). The

figures in the Rotunda of St. George, in Thessalonike are shown wearing the paenula. It is

considered to be the source of one important

liturgical vestment whose use is restricted to priests

and bishops, namely the phelonion, the chasuble

of the Latin church.

LIT.

Braun, Liturgische Gewänder 144–45, Oppenheim, Minch Tide 118.

—N.P.S.

PAGANISM was a living force in the 4th-C. em-

pire, supported by both the senatorial upper

strata (primarily Western), intellectuals, and the

rural populace, whereas the main strength
of Christianity came from the lower and middle classes of the city. Although it is hard to generalize, it seems indicative that in Kyzikos the city council asked Emp. Julian to restore Hellenic temples, but the workers of the state wooden factories and the "technoi of coins" supported the local bishop (Sozom. HE 5.15.4—6). There were three main streams in the paganisation of the late Roman Empire: political, intellectual, and cultic. Political paganism stemmed from the religious indifference of the army, a constant influx of Germanic and related warriors, and the influence of the senatorial aristocracy.

The most overt resurgence of paganism took place under Julian. Its political power became evident in the case of the Altar of Victory and in the revolt of Eugenius. Quite a number of pagans were active at the imperial court in the 4th and 5th C. Themistios, Symmachos, Flavius, and the eparch Kyros, to name only a few. Intellectual paganism flourished in the 5th C., which produced such scholars as Proklos and Pamphinos, the historians Olympodorus of Trieres and Zosimos, and the poet Claudian. A series of decrees issued by Emp. Theodosios I, culminating with the edict of 392, attempted to crush paganism by prohibiting sacrifices and other cult practices. This caused the closing and/or destruction of many temples. Pagan cults continued, however, esp. in the countryside, despite these prohibitions.

In the 5th C. Isidore of Pelusium (PG 78.344A) asserts that in the east "Hellenismus" had disappeared, defeated by the passage of time, by many efforts and weapons, and by reason. He was premature, however, and Justinius I still had to struggle against paganism. He tried to eradicate paganism at the intellectual level by closing the pagan Academy of Athens in 529 and attempted to make the teaching of Christian religious practice, esp. by using inquisitionary missions such as that of John of Ephesus (I. Irmischer, Klio 69 [1981] 681—88). Thereafter paganism survived either as a component of Christianity, in the form of classical tradition or as an educational vehicle, or in the form of cult tradition. Christian churches were built, for example, on the location of former pagan shrines and the cult of saints was continued at sites of pagan healing.

At the end of the 7th C. paganism as such was preserved predominantly at the level of everyday life, as "pagan" habits—feasts, magic, and astrology. The study of paganism continues to be a field of interest to historians, archaeologists, and art historians, and has been the subject of numerous publications in recent years. The study of paganism in the Roman Empire has become an important field of research, with many scholars contributing to our understanding of this fascinating period.

PAINTERS' GUIDES. See Models and Model-Books.

PAINTING. See Fresco Technique; History Painting; Icons; Monumental Painting.

PAKURISANOS (Ioakimosuivos, Am. Bakuriani, Georg. Bakuriani), aristocratic Byz. family that made its first appearance in 988 in the army of David of Tats' Tao and occupied important administrative positions down to the 13th C. The best-known member is Gregory Pakurisanos, who took part in the defense of Anti against the Seljuk in 1064. His career as an imperial tax in the East was cut short by the Turkish advance, but his support of Alexios I earned him the office of megas domestikos of the West and the title of sebastos, with vast estates in the Balkans. He founded a Georgian monastery at Petritzos and supported the monastery of Iveron on Athos. Gregory defended the Balkans against the Normans and died in battle against the Pechenegs in 1086. The facts that the sources sometimes call him an Armenian and sometimes an Iberian; that the epithets for his monastery were composed in Greek, Georgian, and Armenian; and that he signed himself in "Armenian characters," while referring to himself as an Iberian has led to heated debate over the origin of the family. The most likely explanation is that it belonged to the mixed Armeno-Iberian Chalcedonian Church, which dwelt in the border district of Tats' Tao.

PAKTOS (patra), from Lat. partem, "contract, agreement, treaty," was used with several meanings in the Byz. era. (1) The term was used to describe an agreement between rulers, esp. a treaty (usually in the plural, e.g. pakta to eirenes, "peace treaty") or also referred to truce (e.g. pakta charadi, "such that paid by Byz. to neighboring rulers, and was most commonly used in this sense by Byz. historians of the 9th through 11th C. (2) Also called charapaxai, the term is found in documents and denotes the yearly rent or rental fee, normally in specie, paid to the owner or possessor of property (land, fishing rights, mills [milloi], etc.) for the use of that property. The term pakta was employed in regard to land leases between private parties as well as between a private individual (lessee) and the state (lessor). When the state was landlord the distinction between pakta and taios blurred. (For rates of the pakta, see Rent.)

The term amepalao, ostensibly a rent on vineyards, is encountered frequently during the 5th and 14th C., usually in connection with xenophoroi, that is, new or alien cultivators. There was an official called paktale, for example, on the seal of Nicholas, chartularios and paktoleus of Paphlagonia (Zacos, Stsb 2, no. 5619).

PAGANOS. See PAGANISMO.

PADELIA (troubles), term that in the Hellenistic and Roman world designated education or training; church fathers (e.g. Methodus of Olympus, Eunepios of Caraca) retained it to denote pagan education, often in contrast to Christian education (PG 18:137b). In the wake of the Septuagint and New Testament semitizing usage, they also employed the term in the sense of "education of the soul" or "education for the soul". It is difficult to say what the Christians did to obtain their education, and which churches dwelt in the domain of Tats' Tao.

PAELAUS, a Christian (Ath. 273b-273c). He was a Christian, and was executed for his faith in the persecution of Diocletian.

PALACE (palace), an official residence, such as the residence of the emperor. The term derives from the palace complex on the Palatine Hill in Rome, the only official dwelling of the Roman emperors until the late 3rd C.; subsequently the term entered general use.

PALACE (palace), the term also refers to the Tetrarchy and on into the 4th C., establishment of new capitals (Antioch, Milan, Trier) brought about the proliferation of imperial palaces. The Great Palace at Constantinople built by Constantine I is the final product of that age. Other later buildings in Constantine included the 5th C. Boukoule and Hormidas. The last imperial residence was that of the tattooed skinhead of the 11th C. Blachernae palace, the 11th C. Manciana palace, the 11th C. Blachernae palace, and the last 13th C. Topkapı Sarayi. Emperors also built palaces away from Constantinople, for example, the 6th C. Rhoëion palace (A.M. Mansel, 6 CEB, vol. 2 Paris 1956) 275—60) and the 9th C. Vizayas palace (S. Evans, Bollett 23, no. 89 [1956]) 75—111).

On the basis of architectural and textual evidence, the historical development of palace architecture is marked by characteristic changes in the relationship between the building and its urban setting. Initially (4th—6th C.), the complex was open toward the city, continuing Roman practice. Decline of cities (7th—8th C.) brought about the emergence of the fortified palace, reflecting a growing concern for security provided not only by city walls but also by those of the complex.
While the typology of palace churches may be in doubt, their functional identity is not. From the time of Justinian I onward, they constituted regularly identifiable components of Byz. palaces. The archaeological evidence for such buildings is meager, but the literary sources are abundant. A large number of churches is recorded within the Great Palace in Constantinople between the early 9th and mid-11th C. those of Christ, the Virgin, and the Archangel Michael are referred to as having been built by Emp. Theophilos, while the palace churches of St. Anne is attributed to Leo VI. Palace churches of the Sav. Prophet Elijah, Archangel Michael, St. Peter, St. Paul, St. John the Evangelist, St. Barbara, and the Nea Ekklesia were built by Basil I. A 12th-C. description of an imaginary palace also locates a chapel—dedicated to St. Theodore—in its midst (Dignes, Abbat, ed. Trapp, 334, G VII 105–09 [342–43]). The Church of St. George, next to the monastery and palace of Mangana in Constantinople, was built by Constantine IX (Petkos, Chron., vol. 2:61, par. 185–3); its remains have been archaeologically ascertained (R. Demangel, E. Mamboury, Le quartier des Manges [Paris 1939] 19–37). The Bodrum Camii in Istanbul has been identified as the chapel of Romanos I Lekapenos; it stood next to his Myrelaiion palace, no longer extant (C.L. Striker, The Myrelaium [Bodrum Camii] in Istanbul [Princeton 1981]).


PALACE GUARD. See HETAREIA.

PALA D'ORO. A palo/s was the cloth that covered an altar in early Christian and medieval churches. Also called an antependium, it was sometimse replaced by panels in precious metals, either covering the four sides of the altar or attached only to the altar's front face. In 1105, Doge Ordelaffo Falier (1102–11), one of the founders of San Marco in Venice, ordered the emal Pala d'Oro from Constantinople for the main altar of his church, perhaps as a replacement for the 10th-C. silver and gold antependium of Doge Pietro I Orseolo (767–78). By 1209, when six feast scenes to the archangel Michael were added to the top, the Pala (measuring 3.1 x 3.5 m) was placed on the main altar, perhaps in imitation of the gold, jewelred (and enameled) panel on the high altar of Hagia Sophia, Constantinople; thus Robert et Clari described seeing it in 1094. In 1342–45 the Pala was remounted in its present Gothic frame.

The imagery on Faler's Pala is arranged in typically Western fashion. Christ is enthroned in a large tondo within an inscribed frame, surrounded by the four evangelists. Above, angels and tetrarchs honor the Hetoimasia; the Virgin and the Pala's patron—Faler and an Empress Irene (whose identification has been the subject of much discussion)—are placed below, between two inscription panels of 1342–45 that describe the work's history. It is likely that, originally, Irene was accompanied by her husband. The "wings" display three tiers of prophets, apostles, and angels paying homage to Christ. Twenty-seven "framing" panels depict the lives of Christ and St. Mark and portraits of six locally venerated deacons—Lawrence, Vincent, Stephen, Eleutherius, Peter of Alexandria, and Fortunatus.

The program of imagery resembles the decoration of palace chapels of the Komnenian era, beginning perhaps in an expanded decoration of the chapel of the Virgin (of the Pharos) in the Great Palace of Constantinople, and imitated elsewhere, often with Latin adaptations, in the royal churches of Norman Sicily, esp. the Cappella Palatina at Palermo. When Faler ordered the Pala, he seems to have intended to set such an imperial program on the main altar of his palace chapel.


PALAEOGRAPHY (lit. "ancient writing"), like CODICIOLOGY, is an autonomous field of study, as well as an auxiliary discipline of philology and history. It studies the development of the Greek script in Byz. MSS and documents (see DIPHTHONGS) in its cultural context. It takes its name from the pioneering monograph of B. de Montfaucon, Palaeographia Graeca (Paris 1708; rp 1790). Gardthausen (infra) divided palaeography into Buchesers and Schriftwesen; the recent tendency is to replace the term Bucheser by codicology, with the emphasis on the place of the book in Byz. civilization. A sound knowledge of palaeography
enables a text either to riddle and haze Byz. MSS and to establish the stemma of a given work.

The reading of MSS presents certain difficulties, such as the need to decipher abbreviations, contractions, and lacunae, and the presence of glosses, marginal notes, and index entries. Some MSS were annotated and used interminently, and punctuation was apparently arbitrary. Other problems in deciphering or reconstructing texts are damage, between MSS, or even portions missing, worn, holes, ink blots, and modern tape repairs.

The script of Byz. MSS can be roughly divided into two categories, the uncial, or majuscule, and the minuscule, subdivided into the cursive and minuscule intended as calligraphy. An obstacle to the study of the development of uncial script is the lack of any securely dated MSS for the formative period (4th-8th C.); the only firmly dated uncial text (which is also the earliest dated book MS) is the Vat. gr. 1106 of the year 800. Thus the reconstruction of the development must be hypothetical.

After the introduction of minuscule as a book script, uncial continued until the 11th C., but it became specialized for scriptural and liturgical texts. It was used continuously for lemmata (headnotes) and sections to be emphasized.

Minuscule scripts differ in levels of formality and elegance, ranging from that of a scholar's autograph copy, to that of a delusive copy written by a professional transcriber. Minuscule MSS are more likely to bear a date (the earliest dated one is theuspenskij Gospel book, 9th C.) and sections to be emphasized.

The use of an archaising script, which preserves features typical of an earlier period, may, however, complicate the dating of some MSS, for instance, the calligraphy of some late 13th-C. codices imitates the "pearl script" that flourished earlier. Statistic methods have been used to evaluate the reintroduction of uncial letters into minuscule at the very end of the 7th C., but the uselessness of these statistics for dating is still open to question. Another problem in dating MSS is the conservative character of codices copied in the provinces. Paper MSS can be dated more precisely through their watermarks.

Another objective of palaeography is the study of palaeography (the science of handwriting, illumination) is to establish the MSS's provenance. Individual handwriting was rare in Byz., and relatively few MSS have colophons identifying particular scribes. The minuscule script is strongly formalized up to the 13th C.; more individual features begin to appear only in the 13th C., at the end of which period it becomes possible to recognize the autographs of Byz. scholars such as Maximos Planoudes, Demetrios Teklidos, and Niketophon Georgios. The method of attributing hands is in general the same as that used for dating: listing MSS of individual scribes and comparing unigned MSS with those whose copyists are known. Some MSS are known to have been copied in particular scriptoria, and again the similarity of production (format of the book and page, composition of texts, ruling patterns, type of handwriting, illuminations) permits the assignment of a MS to a specific scriptorium. The paucity of MSS, however, typical features in the script or codicological features, such as the ruling patterns, may not be restricted to a single scriptorium.

In contrast, the study of palaeography has advanced, Byz. palaeographers have been able to establish many centers of book production, giving mostly to the dearth of evidence. Only for southern Italy and Cyprus, from where a large number of codices have survived, is it possible to infer special regional characteristics on preserved MSS.

A part of the palaeographer's task is the study of peripheral information contained in the MS: some of it comes from the scribe himself (e.g., colophon, table of contents, some scholia); some, esp. on autograph MSS, from the addressee, who thereby reveals, for example, his methods of commenting and his practice of textual criticism. Remarks from scribes, readers, and owners sometimes convey data on the production of the book (such as its price) or its history (such changes of ownership); they may also express a reader's attitude to a work. On occasion, successive owners and readers of the book made marginal notes or additions on blank folios that have an independent value.


PALAIOS (παλαῖος, "old," palaios in Slavonic), a nation derived from the event to the Creation to Daniel, based on paraphrased and apocryphal versions of Old Testament episodes and supplemented with passages from, in particular, Josephus Flavius, Gregory of Nazianzos, Andrew of Crete, and Theodore of Stoudios. The Palaios was therefore compiled not earlier than the 7th C. Similar in concept to the Latin "historiated" Bibles (cf. M. Gaster, Hechter Lectures on Greek-Slavonic Literature [London 1897] 147-203), the Palaios is often termed "popular," though few Greek MSS survive (Krummacher, GL 396, 1139). It was evidently more widespread among the Slavs. Three Slavic translations of the Palaios, all entitled Palaios, survive: two are Bulgarian, one is Russian, but most of the extant MSS are Eastern Slavic and derive from a lost 13th-C. Bulgarian version. The name Palaios was transferred to an unrelated and larger Slavonic compilation that includes extensive commentaries (Pamiezdul knyag). And in some versions continues the historical narrative down to the death of Romanos I Lekapenos (Palaios chronographikon). This additional narrative is mainly derived from the chronicle of George Hamartolos and is cited in the Povest' vremennykh let.

PALAIOLAGOS (παλαιολόγος, fpat. παλαιολογό- yon), a noble family; although palaiologos meant "junkman," the Byz. believed that the family possessed ancient ancestors. The first known Palaiol- logos was Nikephoros, general and governor of Mesopotamia under Michael VII; his son George, an experienced military commander, was the staunchest supporter of Alexios I. The 12th-C. Palaiologos were primarily courtiers, and Alexios, in 1166, gave them lordship of the Peloponnese in 1166 (O. Lampides, Byzantion 40 [1970] 393-407). Alexios-Antonios, magos doux (the noblest) and governors of the Peloponnese (Michael of Thessalonike in the first half of the 12th C., Nikopulos of Trebizond c. 1180); it is possible that he was the levantinarch George's father was Alexios and he held the post of megas domnino at the end of Alexios I's reign. None of the Palaiologoi served in the civil administration. They were wealthy, but little is known of their estates; they acted, however, as monastic patrons. George was praised as the sponsor of a monastery close to Triaditza-Sofia in which he ordered the depiction of the archangel Michael; he and his son the sofitis Alexios were also portrayed there (Lampros, Mak. kod. 145, no. 2136 f.). The Palaiologoi were interrelated with the Komnenoi, Doukai, and Angeloi; Alexios Palaiologos (perhaps George's son?) married Irene, Alexios III's daughter; he subdued the rebellion of 1200 in Constantinople and was proclaimed despot and heir to the throne.

The Palaiologoi retained their high position after 1241: Andronikos, Alexios' son, was magos domnino, and his heir was perhaps Michael VIII and founded the Palaiologan dynasty. After the reconquest of Constantinople in 1261, the extension of the vast estates throughout the empire. Their most able vassal, the Kantoukzene, were defeated by John V Palaiologos by 1354, and by 1358 they were only the Peloponnese. The Varangian power was restored, however, within the house of Palaiologoi. In 1376 Andronikos IV rebelled against his father by only the 1 July 1379 died John V and his heir Manuel II manage to reconquer Constantinople. Manuel I's son Manuel II is how recognized as legitimate rulers over Selymbria and several other districts but were not appeased; on 17 Sept. 1390 John VII again seized Constans- toplite but had to yield to Manuel II. The Pelopon- nesian branch of the Palaiologos family was loyal to Constantinople but independent: by the 15th C. the Peloponnese was ruled by three of his brothers, the despotes Theodore II, Constantine XI, and Thomas Palaiologos; since John VII died childless (Theodore died
before him), Constantine succeeded him as the last Byz. emperor; he was killed during the Ot-
oman assault on Constantinople.

The Palaeologoi searched desperately for a Western alliance: they attempted to secure the unity of the church and favored marriages with Western princes and princesses; Andronikos II
married Anna of Hungary and then Irene
Yolanda of Montferrat; Andronikos III mar-
ried Irene (Adelheit) of Braunschweig and Anna
or Savoi; Andronikos II's son Theodore married
Artemisiana Spinola and became marquis of Mont-
ferrat in 1509 (A. Latois, Brusson 38 [1986] 896–
416). The Palaeologoi also married their children to
the rulers of Serbia, Bulgaria, Trebizond, and
Epirus. Sophia Palaiologina, daughter of Thomas
Palaeologus, became the spouse of Ivan III of
Moscow. (See genealogical table; see also Byzan-
tium, History, for "Empire of the Strata.")

1277. Chyron-Vantier, Idées 133–87. A. Th. Pagal-
potus, Versuch einer Gliederung der Palaiologen, 1259–1453
privjesak jedne Paleologa," ZHR 17 (1976) 187–46, Di-
gel, Fasang, 178–89. P.P., nos. 2155–58. P. Maglo-
ivre, "Notes on the Last Years of John Palaiologos, Brother
of Michael VIII," REB 84 (1976) 143–49. M. Zevgenov,
"O Iouanou Paleologou, kathe Mitathis VIII," ZMH 14 (1
(1976) 195–22. A. Carte, "Manuel Notios Paleologos,
Nato prasopografo," Thessaloniki 1973 127–57. A. Sória,
"Neues Quellen zum Leben des Despoten Androni-

PALAISTE (mokathet), "little palm of the hand.",
A unit length of 4 daktylus = 1/4 feet = 7.8
cm. Synononymous terms are gouve, pagen, trientos
(1/4 feet), and trion (1/3 imperial system).

1278. Schipbach, Meteorologie 18.

PALAMAS, GREGORY, theologian, archbishop
of Thessalonike (1345–59), and saint, canonized
in 1372 by ecumenical Patriarch Constantine II,
died Christos,
14 Nov. 1355. Though destined by his
aristocratic background for imperial service, Pa-
lamas (Houssos) chose the monastic life and
went to Athos in 1356. After a brief stay at
Vatopedi and then at Lavra he joined the kate
of Glusa. In 1356 Palamas was ordained a priest.
He then continued the life of a literary, which
the hesychasts of Athos had taught him, in a num-
ber of hermitages. In 1358 he entered into an
exchange of letters with Barlaam of Calabria. His
objections to Barlaam's syllogistic reasoning quickly
became a matter of controversy involving both
churc
spiritual father of Athos. Most of Palamas's literary
work is devoted to this cause (often referred to
as "Palamism") that the church supported and
directed in the Constantinople local councils of
1531, 1535, and 1537 (see under Constantinop-
ole, Councils). In addition to the monks of Athos
and numerous bishops, Palamas's staunchest
supporters included John VI Kantakouzenos
and the patriarchs Isidoros I, Kalinin I, and
Philopoulos Korinos (the last mentioned wrote an
encomium of Palamas).

Still, during the Civil War of 1531–47, Pal-
amas was imprisoned by Patriarch IV Kalakas
and his ideas condemned. This censorship, how-
ever, was primarily politically motivated, for Pa-
lamas was a known sympathizer of Kantakou-
zenos. Indeed, he was initially unable to enter the
city of Thessalonike, to which he had been
appointed archbishop (1457), because anti-
Kantakouzenos zealots still occupied it. Gen-
erally, the party opposed to Palamas was confined
to some bishops, the humanist Nikiforos Gra-
goras, Gregory Argyrovos, and the later small
circle of Byz. Thesm. led by the Kyodroi bro-
thers.

In addition to his two Apodeictic Treatises, the
Hagiorites, and his Trisul in defense of
hesychasm, Palamas wrote numerous lectures, texts,
and sermons detailing his teachings on piety,
liturgy, ascetics, and the like. He died with his
brief captivity (1543–55) among the Turks of
Asia Minor and his conversations with them and
the possibility of furthering the divine uncreated light
of Christ's assumption of the fullness of our humanity makes desideration
possible. In Byz. theology (as with Palamism) real
and immediate knowledge of God in Christ is
then ultimately rooted in the Orthodox Christolo-
ogy of Chalcedon (Triada 1:153–4–18). Hence the
14th-C. Byz. church approved the Palamite
defense of Christ's true and full human life; possibi-
liy this was not the traditional case. (See Barlaam
of Barlaam and Calabria: that the distinction was
an innovation incompatible with the divine sim-
licity. Hence, too, the Palamite rejection of the
opposition of Nikiforos Gregoras, since this also
was based on a formal "rationalism" shared in
part with Barlaam.

PALAMISM, the teaching of Gregory Palama-
s. It is characteristic of the development of artful
scholasticism. Palamas, however, was only insistent
that knowledge of God could not be reduced to a rationally
accurate, logical, and insubordinate way of knowing
—this amounts to a decisive break with scholasticism and
its exclusion of Aristotle. He held that only the mind transfig-
ured or illuminated by grace can know God. Pa-
amas, quite simply, found unacceptable the de-
gree of authority assigned by scholasticism to Greek
philosophy—its "pretension to be adequate to the
Christian mystery" (Meyer-Denoff, Palamas 249).

1279. V. Lokou, "La théologie de la lumière chez saint
Gregoire de Thaouzalque", Revue d’Histoire 1 (1943) 93–118.
G. Florovskii, "Saint Gregorie Palamates and the Creed of
al., "Humanismos and Palamismus", 12 CEB, vol. 1 (19
grade 1975) 153–54. C. Jourou, "Palamism et thomisme"
Revue Théologique 96 (1969) 499–519. M.A. Febey,
J. Meysendoff, Thématiques Théologiques Est et Ouest. St. Thomas,
Armenia—St. Gregory Palamas (Brooklyn, Miss., 1957).
A.P.

The Dispute over Palamism. Palamism was estab-
lished in the mid-14th C. as the official teaching
of the Byz. church in spite of strong oppo-
sions from men such as Barlaam of Calabria,
Gregory Argyrovos, and Nikiforos Gregoras.
The basic philosophical differences (K. Ware,
ECAR 8 [1977] 40–51), both ontological and episte-
modical, could be explained. Palamas' position
frequently discussed by church fathers: how could the gap between God and man be bridged, and how could the divine truth be known?
An excessive simplification of the prob-
lem by some hesychasts of the early 15th C.
(including influential Athanasian monks), who asserted
the possibility of seeing the divine uncreated light,
led to criticism by Barlaam who identified hesy-
chasm as "Mussallamism", as eliminating the dis-
tinction between the Creator and his creation.
Barlaam's emphasis on the distinction between
God and man endangered the concept of deifi-
cation and consequently of salvation; Palamas had
to defend the traditional view by introducing cer-
inous innovative definitions.

Akimivna, another critic of Palamism, denied
the existence of a middle being a "noncreated
minor" or inferior noncreated "being") and
stressed the simplicity of God who admits of no
distinctions except the properties of the three
persons. John Kyparissiotes affirmed that Pala-
mus had introduced a fourth nature (physia), and
Barlaam treated the light of Tabor as an image, not a form. Up to this point the Palamite dispute remained within the sphere of Greek theology. Prochoros Kyrmos, however, employed the anti-Palamite discussion to present a means of using the Augustinian position in practice.

In response to this criticism the Palamites attempted to modify some flawed formulations of their teacher in order to circumvent the accusation that Palamism introduced higher and lower degrees and in order to stress the simplicity of God. Philotheos Zervakos emphasized the patristic tradition of the concept of uncreated grace, in order to invalidate the identification of Palamism as Messalianism; he states that the real Messalianists are those who assumed the possibility of a union with God without such grace, who viewed grace only as a property of the thinking nature. Ginestas II Scholarios accepted this modified form of Palamism.

The social and political role of Palamism has not yet been elucidated: M. Sjöqvist’s (VirVera 23 (1965) 56-68) approach to the role of the masses against Italian commercial exploitation is evidently simplistic, but Palamas’s alliance with Katakouzinos and his supporters at Constantinople.

PALESTINE (Palaistina) in the 4th-6th C. included the coastal plain from Mt. Carmel south to Raphia on the Egyptian frontier, the Galilee and the Golan in the north, the Jezreel valley, the hill country of Samaria and Judea, and the Great Rift valley of the Jordan and the Dead Sea. When Diocletian reorganized the times in this region, he moved the Tenth Legion from Aelia Capitolina (see Jerusalem) to Aila at the head of the Gulf of Aqaba and transferred the southern part of the province of Arabia, including Petra and the Negev desert, to Palestine. The dux Palatinum commanded the Tenth Legion and other forces of the region. The first a dux Palatinum stationed at Caesarea Maritima headed the civil administration, but by 358 the former parts of the province of Arabia had been separated to form Palastina Salutaris. After another subdivision ca.400, Salutaris became Palastina III, with its capital at Elusa; the Galilee, the Golan, the Jezreel valley, and south-eastern Jordanian cities belonged to Palastina II (capital at Skythopolis); and the rest was renamed Palastina I (capital at Caesarea). A consular governor governed each province until 356, when Justinian I promoted the governor at Caesarea to proconsul (anthypatos), gave him supervision over the two remaining consulars, and regulated his relations with the diacon (nov.103, pr.1).

Justinian promoted the governor because he provided the most important Pantheon in which our Lord Jesus Christ . . . appeared on earth,” a factor that likewise explains why Palestine prospered under the Christian Empire. More farm sites and villages were inhabited than ever before, and the volume of pottery recorded in archaeological surveys exceeds that of any other period. The imperial journey of Helena in 326 created enthusiasm for Pilgrimage, esp. among the wealthy. In the 5th C. prominent refugees (e.g., Melania the Younger, St. Jovana-Okhtina) settled permanently, devoting their fortunes to hospitals and churches. The emperors too made generous donations; the sale of ecclesiastical property brought in further funds. In creating prosperity, this infusion of new capital overshadowed other economic developments, such as the colonization of the Negev and the booming market for Gaza wine.

The cities of Palestine (e.g., Caesarea Maritima, Jerusalem, Skythopolis, Napolis, Gaza) generally reached their peak in population and built-up area in the late Roman period, while maintaining a classical appearance with new colonnaded streets, civic basilicas, and aqueducts. The density of construction was extraordinary, even in the towns and villages. Most churches were single- or triple-apsed basilicas, but in the 5th-6th C. some centrally planned churches were modeled on the Church of the Anastasis at the Holy Sepulchre in Jerusalem.

The schools of Byz. Palestine—at Caesarea, Gaza, even Elusa in the Negev—produced famous historians. Annias of Gaza, Choridokos of Gaza, John of Gaza, and Prokopios of Gaza influenced epistemology, panegyric, and ekphraseis. Origen established a tradition of Christian scholarship at Caesarea continued by Pamphilus and his pupil Eusebius of Jerusalem's Hexapla at Caesarea. In historiography, Gelardos of Caesarea and Sosomos of Bethelena (near Gaza) continued Eusebian ecclesiastical history, while Prokopios of Carthage in Caer-rea and (perhaps) Gaza wrote classicizing history. Cyril of Skythopolis was a notable hagiographer.

Before Constantine, there had been only isolated Christian communities in Palestine, notably at Caesarea, where martyrs had taken place under Diocletian and his successors, and at Jeru-salem. Bp. Cyril of Jerusalem (died 357) led the Christianization of his city. St. Hilarion (mid-4th C.) encouraged the spread of monasticism and brought the new religion to the Negev. By the 5th C. monasteries were numerous but most influential were the Judean desert hermit (Sts. Euthymios the Great, Saras) and others described by Cyril of Skythopolis. These holy men also converted the many Arabs of Palestine to Christianity, both the desert Bedouin and the Arab villagers.
The metropolis of Caesarea ranked first among the approximately 50 sees of Palestine until 451, when By. Jerusalem was secured primarily in Palestine and the patriarchate (see Jerusalem, Patriarchate of) by adopting the Christological formula of Chalcedon. This increased the largely Mesopotamian monks, whose revolt, supported by the exiled Empress Eudokia, had to be put down by force.

After St. Porphyrios of Gaza destroyed the Zeus Marnas temple at Gaza (probably in 402), little is heard of paganism but, despite conversion and the influx of foreigners, Christians may have remained a minority in the Holy Land until the Muslim conquest. Samaritans were concentrated around Naposil and their sacred mount, Gerizim, but were also numerous in other parts of Palestine. According to Procopios (SH 3.17.30–37) most of the tenant farmers in Caesarea's territory were Samaritans. Excluded from Jerusalem and most Judaea, the Jews inhabited the coastal plain and esp. the Galilee, the Golan, and a belt from the Dead Sea to the Mediterranean. Numerous synagogues have been excavated, many of them basilicas with niches for the Torah shrine oriented toward Jerusalem, mod- eled after Christian churches. Despite sporadic imperial legislation against them, both groups prospered in Byz. Palestine, the Jews sufficiently to create the culture reflected in the Palestinian Talmud and other rabbinic literature. Nonetheless, persecution and legal disabilities caused Jewish revolt in 535–52 and again ca. 440. The Samari- cans, although they were permitted readily to enter the army and civil service in large numbers, rebelled in 484, when Zeno destroyed their synagogue at Meron near 555. The authorities crushed these rebellions, deporting many Samaritans to the Persian Empire, but in 578 both Jews and Samaritans revolted once more.

When the Persians invaded Palestine in 614, the Jews and other minorities welcomed them; most cities, with the notable exception of Jerusalem, opened their gates. Renewed Byz. administration, following the end of Persian rule in 680, lasted only a decade. The Muslims first entered Palestine in 634 and defeated the imperial forces decisively on the Yarmuk River in 636. Jerusalem fell in 638, Caesarea not until 640 or 641/2.

The Muslims abolished Palestine III, but Pale- castina I survived as the Judæa Filastin and Palestine II as the Judæa ard-Urdon. A new city, became the capital. Many Christians fled, but neither those who remained nor the Jews were persecuted. Pilgrimage continued on a reduced scale for brief episodes of repression in the 11th C. under the caliph al-Hakim and the Seljuks. In 455 John I Tzimisces claimed to have penetrated Palestine and briefly occupied some of the cities, including Caesarea but his army did not penetrate so far south. In 995 the Crusads seized the Holy City and established the Latin kingdom of Jerusalem (see Jerusalem, Kingdom of).


PALMEST ( 파밀레스), a PARCHMENT MS used for a second (or even third) time in copying a text. The reason for reusing the parchment was the dearth of writing material. The parchment leaves were washed and the old text scraped off. The scriptura superior was written either parallel to the scriptura inferior or at a right angle to it; in the latter case the reading of the scriptura inferior is easier. Sometimes palimpsests use ultraviolet light to aid in deciphering a palimpsest MS. The scriptura superior provides a terminus ante quem for the erased text and indicates the literary preferences of the later scribe or scriptorium. Replacement of a classical or a secular By. author by a Christian text is the rule (e.g., Ephemer over De Ceremoniis of Constantine VII Porphyrogenetos), but the opposite occurs as well (e.g., Pindar over a soteriological). Many palimpsests have a southern Italian origin, owing to the poverty of southern Italian centers of book production.


PALLADAS (파라다스), epigrammatist, grammarian, and teacher at Alexandria; born 319 (Bower) or 360 (Franke), lived at least 72 years. Numerically, at least, he dominates the Caesarea As- trolabium with approximately 150 epigrams (he is variously assigned and denied some anonymous items), although they were assembled into a collection of his own work. His poems portray a poor school- master driven to misogyny by a nagging wife. His nihilism and habit of lampooning important offici- als may have gotten him into some trouble with the authorities. His talent is for the short poem (8 lines at most) in elegiacs, iambics, and hexa- meters, though he was an invertebrate animal. Both pagan and Christian sentiments have been noted in him (M. Bowra, Brs 45 [1959] 255–67); but, paradoxically, he is best described as a poet between the two worlds of dying paganism and triumphant Christianity, equally uncomfortable in both.


PALMETTE, ornament derived from vegetal forms consisting of petals radiating from a calyx- like base, used alone or repeated to form a border or frieze. Palmettes were sometimes elaborated with hearts, additional petals or tendrils, and often combined with floral motifs such as the lotus. The simple palmette, continuing a classical Greek form, was a standard feature of architectural ornament.
as well as of decorative borders in wall mosaics, monumental painting, and umpertory arts of all periods. A rounded form with large petals, often termed the "Sasanian" palmette, was perhaps derived from Near Eastern art. It frequently appears in textiles and is extremely common in 10th-C. MSS and manuscripts. The "split palmette" is a related motif with two symmetrically branching floral elements from a central stem and often enclosing other motifs.


PALM SUNDAY (Κυριακή των βασιλέων), the Sunday before Easter. One of the dominical Great Feasts. Palm Sunday commemorates Jesus' triumphal entry into Jerusalem and the beginning of His Passion. The event was solemnized in 4th-C. Jerusalem with a procession of the faithful bearing palms or other branches, a usage that had passed to the rest of the East by 518 and is still attested in the 10th-C. Typikon of the Great Church (Mateos, Tynikon 2:66). Later Byz. practice generally has only a blessing and distribution of branches and candles at orthos (Dmitrievskij, Opesmene 15:42:10-11).

The imperial ceremony for this feast was elaborate. On the eve, the emperor went to the Church of St. Demetrius, where he distributed palm branches and silver crosses to members of the senate and others before entering the palace church, the Virgin of the Pharaohs, for vespers. In this latter church he took part in the liturgy on the day of the feast; he also held a banquet in the Chrysoportikos (Ev. cer., bk.1, chs. 31-32: Philotheos, Klitor, 157.6-26). According to a 1461-C. ceremonial book, the gallery along which the emperor passed on the way to orthos was festooned with branches of myrtle, laurel, and olive (pseudo-Kod. 224.5-226.21).


PALMETTE. Common palmette designs: (a) classical palmette; (b) "Sasanian" palmette (Vat. Barb. gr. 449, a.1153); (c) split palmette (Escorial 3:1-16, a.1295); (d) split palmette (St. Polyeuktou, Istanbul).

PALMYRA (Bakhaoum, Syriac Tadmor, Ar. Tadmor), city and bishopric situated in an oasis in eastern Syria, in the province of Phoenicia Lusiana. Palmyra was formerly the capital of the ephemeral kingdom of the Arab queen Zenobia, which the Romans conquered in 273. Thereafter it lost out to Nisibis as a principal trading center. The city was restored between 293 and 303 by Diocletian as a military stronghold of the eastern frontier, which it remained until the 7th C. In 547 Justinian I restored Palmyra, including its churches and public buildings (deacons), and placed there the dux of Emesa with a garrison (Malal. 476.1-3). According to Prokopius (Building 2.1.10-12), the emperor ordered repairs to the walls (H. SEYRIG, Syrie 27 [1950] 239-42) and the provision of an adequate water supply. There are in Palmyra the remains of two basilica churches (A. Galier, Syrie 7 [1961] 28-30) and of Christian paintings in the temple of Bel, which, like that of Baalshamin, was converted into a church in the 5th or 6th C. The wide "Via Praetoria" was encroached upon by humble dwellings and reduced to a narrower (3.7 m) road (K. Michalowski, Palmyra [Warsaw 1965] 41), and public squares such as the Roman Tetrapylon were transformed into residential areas (Idem, Palmyra [Warsaw 1962] 34). Palmyra fell to the Arabs in 633 or 634 (Dunner, Conquest 1:214-20), but Byz. coins continued to circulate there for some years, as indicated by a hoard of gold coins ranging from Phokas to Constans II (641-68).


PALM SUNDAY MESS.

PALM SUNDAY MESS.

PALMAKRISTOS, CHURCH OF HAGIA MARIA (Phokas, Kecharis Camii), monastic church at Constantinople, probably founded in the 13th C.

PALM SUNDAY MESS.

PALMAKRISTOS, CHURCH OF HAGIA MARIA (Phokas, Kecharis Camii), monastic church at Constantinople, probably founded in the 13th C.

C. by A John Kounenmos. After 1261 it came into the possession of the protectorate Michael Tarchamnites Gelas (died ca.1305), who was buried there in the south paschalikon built in his memory by his widow Maria. Around 1453, Genadios II Scholarion chose the Palmamkrists as the seat of the Greek patriarchate; it remained such until 1577, when the Turks confiscated it and converted it into a mosque. A document of the second half of the 16th C. describes a number of tombs and relics there, as well as inscriptions of the 12th-13th C. (P. Schreiner, DOP 25 [1971] 220-41). As preserved today, the building consists of the main church of the 12th C., greatly altered, the south chapel of ca.1305-10, and a U-shaped

PAMMAKRISTOS, CHURCH OF HAGIA MARIA. Dome, east bay, and south bay of the parakoniatos, Church of Hagia Maria Pammakaristos, Istanbul. In the lunette, a mosaic of the Baptist of Christ. The bishop is St. Gregory Thaumaturge.
ambulatory that contained many of the tombs. The chapel is decorated with mosaics; remnants of wall painting in the south arm of the ambulatory preserve typological allusions to the Virgin, including the Closed Door.

PLATE viii

PAMPHYLIA (Παμφύλια), the coastal plain of southern Asia Minor, ca. 100 km long, surrounded by an arc of the Taurus Mountains. This well-watered and fertile area, prosperous from olives, sheep, and trade along the coast and with the interior, supported several large cities (Attaleia, Str. Antiochus, Constantine). Pamphylia I made Pamphylia a separate province with Perge as its capital. Leo I appointed military commanders in Pamphylia to resist attacks of the Sasabans. The ecclesiastical structure was more complicated, with rivalry provoking a 3rd-C. division into two provinces with Side and Perge as metropolitan sees. Pamphylia was absorbed into the Kia-Brakostats theme in the 8th C., but remained a separate military and administrative unit; the latter remains considerable prosperity, esp. in the 6th C. Subsequent Arab attacks severely affected the cities of Pamphylia; some were abandoned, others became fortresses. After the battle of Manzikert in 1071, Byz. control rarely extended beyond Attaleia.

PLATE viii

PAMPREPIOS (Παμπρέπιος), scholar and statesman; born Pamphylia ca. 940, died at Constantinople, Isauria late Nov. 484. Up to age 32 Pamphylia was a poor poet-writing grammarian in Egypt. Emigration to Athens brought him a more lucrative post as well as association with the pagan Neoplatonists. A fitfall to which he was prone caused him to move in 476 to Con- stantinople, where his pretensions to learning and magic impressed many, notably Zeno’s high official Illos, who procured him public funds and students. The titles of quaestor, patrician, and (honorary) consul followed in 479. A lucky pre-diction furthered what Ze- nosis had become. In 474 he encouraged and joined Illos’s revolt against Zeno. Upon their defeat he hid with the other rebels and, after von substitute by the now high failure rate of his predictions and suspecting him of treachery, executed him. His career, commemorated by (among others) Damascius, ultimately brings the ascription to him by Malchus or Philadelphia of great political acumen. Accusations of licentiousness, treachery, inscrupulosity, and vanity may partly be a false reaction to his militant paganism. The Suda credits him with various epic poems. Surviving hexameter fragments on the patriarch Theogonis and a spring or autumn idyll may well be his; other ascriptions are insecure.


PAN, in Greek mythology, a god of flocks and pastures who is usually depicted with the horns of a ram and a scroll labeled "παισεις". He was one of the Erinyes and a guide to the underworld.

PANAGARION (Παναγάριον), from πάντα, "all", and αριά, "gracious", a small liturgical paten (see PATEN AND ASTEREISKO) 5–15 cm in diameter, decorated with a representation of the Virgin, often in an orans attitude. Panagaria were intended to carry the bread offered to the Virgin by monks during a meal or in the course of the oikovos service (Symeon of Thessalonike, PG 155,691–694). The earliest known example, in the Hilandar Monastery on Mt. Athos, is made of Jasper and has been attributed to the 11th–12th C. (B. Radzivoy, Les objets sculptés d’art mécénat en Serbie ancienne [Belgrade 1972] 11). A panagari of gold is recorded in the will of Theodore Sar- amenos of 1236 (T. Chorvat, Medievalia supr. 2 [Thessalonike 1992] 205, 533). Examples of the 14th C. display the Virgin surrounded by prophets, angels, or apostles in compositions echoes the decoration of Pamphylia. Extensive use of panagaria is made of 12th C. In the late 13th C. the panagaria was trans- formed into a pyxis or pendant made of two shallow disks, one of them showing the Virgin and the other the Trinity. This form of panagria is often worn by church officials.

PANAGARIA CON CHALKEON, church in Thessalonike. The Panagia ton Chalkeon (Παναγία των Χαλκεών, lit. "Virgin of the bronze-smiths"), was constructed in 1398 (and not in 1449) by Christopher, governor (kaptanos) of the theme of Longobardia, his wife, son, and two daughters, as indicated by an inscription over the west door. An astrological symbol in the middle of the north wall was probably originally Christopher’s tomb. Another inscription inside the church says that the founder had constructed the building "for the forgiveness of his sins.

The church is of the cross-in-square type, with four columns; there are three domes, one central and two over the double-nored arm, all rather high in elevation. The exterior of the church is built entirely of brick, with rectangular pilasters on the lower level, rounded half-columns above. The roofline of the west end of the church is scalloped, while the other arms of the church have gabled roofs. All the arched openings and blind arches have two, three, or four setbacks, enhancing the sculptural effect of the exterior. The church has connections with Constantine (e.g., the exterior decoration recalls the Mykador church) and with central Greece (e.g., interior, window treatment), but the overall style is probably local. In the interior is preserved much of the original carved marble decoration as well as frescoes of the 11th and the 14th C. The 11th-C. Ascension in the dome, last Judgment in the narthex, and positioning of the Cenotaph and Anastasis scenes near the tomb develop the funerary character of the program (A. Tsitouridou, JOB 32:3 (1982) 435–441). The 14th-C. frescoes include an illustration of the Agathodemon Hems (A. Xingopoulous, DOCA 5 [1973–1974] 61–77).


F.G.

PANARETOS, MICHAEL, chronicler of the Grand Komnenos of Trebizond; born Phocia ca. 1350, died ca. 1390. Panaretos (Παναρέτωρ) spent his career in the service of Alexios III Komnenos and held the titles of the katekon ton komnenon and prōtanomenos. He participated in numerous military campaigns with the emperor and twice visited Constantinople, in 1295 and 1304. His personal involvement with the court of Trebizond ended in 1379. The chronicle of Panaretos is the unique narrative source for the events that occurred in Trebizond after the 14th-C. period. It covers the period 1295–1390. The events of 1540–60, in which Panaretos was eyewitness, are more detailed than those covered in the early pages of the chronicle. The narrative concentrates on the events of official life: weddings, burials, military expeditions. The manner of storytelling is anachronistic, with a manner of attention to chronology and official titulature. The simple
language is close to the vernacular. The author sometimes mentions his own involvement in affairs (e.g., in 351 “I was among the ar- chons”), but tries to avoid personal interpretation.

Since the data provided by Panaretos are unique, verification of his reliability is difficult. A 15th-C. writer added to his chronicle a very brief description of events between 1550 and 1546.


Lit. H. Hunger, Lit. 1-496, PLP, no. 216 (119). — A.M.T.

PANARETES. See ATTICOSCHIS STRATEGOS.

PANAEAS. See PANAIA.

PANEYRIC. See ENKOMION.

PANEYRICI LATINI, general title for a dozen addresses to emperors preserved in the MS discovered by Giovanni Aurispa in 1433. First is Pliny’s panegyric on Trajan, clearly the school model for later efforts. The other all relate to Gaius, nine from the period 289–321, the remaining two datable to 382 and 385, thus suggesting that some Gallic rhetorician assembled the collection in the late 4th C. In chronological order (modern enumerations vary with different editions of these are, by name: two addresses by Maximinus to Maximus, at Trier in 282 and 291. Eumenius from Autun to Constantius Cholorus in 295 in gratitude for his appointment as pro- fessor of rhetoric and school organizer. Nazarius’s encomium on the absent CONSTANTINE I THE GREAT in 321; another Mamertinus’s thanks to Julius for his consular appointment in 321 at Constantin- tineopolis; Drepantus honoring the victory of Theo- dosius I over MAXIMUS. The other addresses, mainly delivered to Constantine in Trier, are anonymous, perhaps by Eumenius, and datable to the years 297, 307, 310, 312, and 313. Apart from mammertinus’s somewhat poetic address to the young emperor, the whole collection is of poor quality. Their tone is uniformly unconvincing, every ruler being a superhuman hero. Yet as with modern propaganda, solid history can be teased out of them, taken together they constitute a mirror of provincial classicism.

PANAIAS (Ἰωάννης, also Panaias, Ar. Bänīyā), rarely called Caesarea Philippi (i.e., the Caesarea of Philip, son of Herod), ancient city in Phœnicia, southwest of Mount Hermon, near an old sanctuary of Pan. Pilgrims were attracted to Panias by a sculptural group thought to represent Christ healing the woman with the issue of blood. Eusebius of Caesarea (HE 7:18.2–4) describes the bronze statue as a gynecomastia woman stretching her hand toward a man in an elaborate cloak at whose feet grew a strange plant with the power to cure all diseases. Reportedly the woman herself had erected this image. More likely the group represented a pagan divine hea declared by the Christians (H. G. Hübner, RE 18 [1949] 753). Eusebius also mentions painted images of Christ, Paul, and Peter in Panias. The fate of the bronze group is often mentioned by later writers. According to Sosonos (Sozomen. HE 5:21.4–7), Julian placed it with the other statue, which was destroyed by fire from heaven. Philostorgios (Philostorg. HE 7:3, p. 79.9–17) relates that the inhabitants of

Panius pulled down the statue; its head was hid- den by pious people. Maladas, on the other hand, narrates (Malal. 239.11–14) that the statue was transferred from the city square to a chapel and stood there until his time.

The bishopric of Panias belonged to the patri- archate of Antioch. Under the Arabs the city was an administrative center; the sculpture was prob- ably destroyed even though its legend is men- tioned by some authors of the 10th C.


PANION (Πάιονιον), also Panidion, late antique city on the north coast of the Sea of Marmara near Rhaedestos. Constantine VII Porphyrogennetos (De them. 1.59, ed. Pertusi, p. 86) lists it among the polis of Thrace or Europe. A bishop of Panion or Theodoseopolis (Nov. in list 556) in Byz. sources Panion appears either as a polis or a kôron (as, Theoph. Qur. 105.2, Atal. 244.4). In 813, when Krau ravaged Thra- cian towns, Panion was one of the few that the Bulgarians were unable to conquer (I. Sevken, Byzantion 35 [1965] 579). The people of Panion participated in the revolt of Thomas the Slav and did not surrender even after Thomas’s death; the city was captured only after an earthquake destroyed its walls. In 1065 Panion again suffered from an earthquake (Atal. 90.1). Niketas Choniates (Nik.Chon. 661.1–2) relates that Vene- tian ships plundered Panion in 1205. In the Par- titio Romanum the city Panion was described, together with Rhaedestos, to the district of Chalki- dike and handed over to the Venetians. In 1260 Kalogan destroyed Panion and resettled its inhabi- tants on the banks of the Danube (Akropol. 25:110–14).


PANKALEIA (Πανκάλεια), a plain northeast of Aemona, scene of one or two battles (576–79) during the revolt of Bardas Sclerus. Leo the Deacon (Leo Dac. 164) says Bardas Phokas first encountered Skleros’s army at Pankaleia, a "plain fight for cavalry." Phokas was defeated, but in a subsequent conflict he triumphed (locale unspecified). Skleros was forced to flee to the Arabs. Pellos (Chron. 1:5–7) describes a battle with a single combat that resulted in Skleros’s flight. Sky- litzes (Skyl. 342–7) reports a first defeat for Phokas near Amorion and a subsequent one at Pankaleia. Then, with Georgian forces sup- plied by David or Tavrii, Phokas overcame Skleros at Pankaleia, which Skylitzes wrongly places near the Halys. The battle featured a duel be- tween the generals in which Skleros was wounded; his bloody horse, dashed through his own men, so alarmed them that they took flight. Skleros withdrew to the Arabs. P.M. Tarchichvili (BK 17–18 [1946] 55–97) has that contempo- rary Georgian sources located the decisive battle at Sarwens (which he identifies as Aqqua Sar- venca or Basilika Thurma, north of Kainarea). Skylitzes’ final battle at Pankaleia (duel included) he argues, is a fictionalized duplication of the first one. But Aquav Sarvenca (mod. Barda) north of Kainarea and near the Halys) must be distinguished from Basilika Thurma (mod. Sar- kaya) (F. Häfl., M. Rct., TB 1145, 1960). Yar- vxi (ed. Kratchkovsky and Vasilev, PO 23:3:735–399) gives the date of the first battle as 10 June 978 and of the second as 24 Mar. 978.


PANKRATIOS OF TAORMINA, a legendary disciple of St. Peter, the first bishop of Taormina; manuscript authority and saintly features attest the existence of his cult in Sicily is attested by Geo- rgy 1 THE GREAT, who relates that in 531 a vision of Peter appeared to him, commanding him to dedicate "Pankratios." According to the vita of Pankratios (Γεώργιον), written by a certain Evagrius (otherwise unknown), Pankratios was originally from the Anti- cench region. In Pankratios of Taormina, whose city he founded, the name was possibly inspired by St. Peter on his journeys, and came to Sicily, where he converted the governor of the province to Christianity and was eventually martyred by pagans. Evagrius describes an episode that seems to reflect the struggle over icon veneration: the apostle Peter reportedly summoned a painter, Joseph by name, and ordered him to make icons of Christ, Peter himself, and Pankratios; Pankra- tios then used these icons in his mission. The episode with the painter Joseph was known to Tzitzos or Stoudios (PG 99:155A) and em- ployed in his defense of icons. Whereas Patlagean
PANTOCRATOR MONASTERY, MONASTERIES OF

PANTOCRATOR, the most important being in Constantinople and on Mt. Athos.

PANTOCRATOR MONASTERY IN CONSTANTINOPLE, a large monastic complex founded in Constantinople by Emp. John II Komnenos east of the Church of the Holy Apostles on the slope of the fourth hill. The three parallel and contiguous church buildings survive to the present under the Turkish name Zeyrek Kilise Camii. One of the churches, dedicated to St. Michael (the Amauriotos), was intended as a funereal chapel for members of the Komnenos family. John II and his wife Irene were buried there, as were his son Manuel I and daughter-in-law Bertha of Sulzbach. In front of Manuel's tomb was the slab on which it is believed Jesus had lain after the Deposition from the Cross, brought by Manuel from Ephesus in 1167/69. Two Palaiologan emperors, Manuel II and John VIII, also found their final resting place at Pantokrator.

The south church, dedicated to the Pantokrator, is the most important four-column, cross-in-square church preserved in the capital. The huge columns of red marble, probably iophor (iophor). They were destroyed by the Venetians as a reprisal for the Iconoclasm of 1182. The church wasrebuilt by the Venetians in 1204.

PANTOCRATOR MONASTERY ON ATHOS. Dedicated to the Transfiguration, this monastery is located on the northeast coast of the peninsula, halfway between Vatopedi and Iviron. Although its foundation has traditionally been attributed to the reign of Alexios I Komnenos or to the 13th-century general Alexios Stratiote, the monastery is not mentioned in any sources until the second half of the 14th century. It was evidently founded in 1357 (Komes, infra 89) by the brothers Alexios (a megas primenylos in 1357, who became megas stratostrategos in 1358) and John (protospatharios in 1357, promoted to megas primenylos in 1358), whose family name is unknown, but apparently related to the Palaiologoi. Osogorov's "Svarina dela, vol. 4 (Belgrade 1970) 613-24" identifies John with the megas primenylos John who was the son of Demetrios Palaiologos has now been rejected (PLP, no. 2148). The great icon of Christ that they presented to the Emperor John was destroyed by the Venetians. Here faint traces of the original mosaic decoration are preserved.

John II's tsamom, composed in Oct. 1156, provides explicit directions for the ceremonial in the three churches (e.g., ecclesiastical lighting, commemorations of the deceased, and the administration of the monastery (election of hegoumen, distribution of food and clothing, etc.). Among the various monasteries of Pantokrator, there are many impressive interior views.

The monastery was occupied by the Venetians between 1204 and 1261, it was then restored to Orthodox monks and continued to function until 1453. Only a few of its hegoumenoi are known, including Makarios Makrem.


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PANTOLEON, painter; fl. 1001–16. Panteleon's name occurs more frequently than that of any other artist beside the miniatures in the Menologion of Basil II; he was perhaps head of the atelier that decorated this MS. Coeur suggested that Panteleon's hand is also apparent in a Psalter (Venice, Marc. gr. Z 17) prepared for the same emperor. Panteleon is mentioned in both versions of the Life of St. Athanasius of Athon (ed. Noreu, A par. 253–356; B par. 78–235) as a resident of Constantinople who painted two icons of the saint probably for Antony, later hegumenos of the Panagia monastery. In this account, Panteleon is said to have been at work on an imperial commission.

PAPACY, bishopric of Rome. Early Christian communities used the term papas (father) as a title of affectionate respect, esp. for priests and bishops; from the 4th to 7th c., the term was often used for the patriarch of Alexandria and other bishops. The title is on record in Rome from the 4th c.; from the 6th it was increasingly used specifically for the bishop of Rome. By the 4th c., the papacy was the West's leading bishopric and the only one included among the five major sees that formed the pentarchy. The first Council of Constantinople, held in 381 (see under Constantinople, Councils of), explicitly recognized the papacy's primacy, and the popes took advantage of the struggle between Alexandria and Constantinople to gain supremacy within the church hierarchy. Pope Leo I, in particular, advanced Rome's claims to primacy throughout the empire in the 5th c.

With Justianian I's reconquest of Italy in the mid-6th c., Rome entered the Byz. political and cultural sphere, where it remained until the mid-8th c. While papal claims to ecclesiastical primacy continued, the ability of the papacy to thwart Constantinople's political and religious policies decreased. Byz. emperors deposed Pope Silverius in 537 and convicted Martin I of treason in Constantinople in 654; in the 6th c. the bishop of Constantinople assumed the title ecumenical patriarch. While the apostolikon represented the papacy in Constantinople, in Italy the exarch usually confirmed papal elections of the 7th and 8th c. (see Liber diurn.)

Persian and Arab invasions of the early 7th c. triggered large-scale immigration of the Eastern ecclesiastics into Italy, causing a substantial bellenziation of Rome's clergy, with the result that from 678 to 754, 11 of 13 popes were Greek-speaking. Theology (see Latrana synods), art (see Rome), liturgy (see Sergius I), and literature (see Zacharias) reflect the new Greek orientation, as the papacy developed a Byz.-style bureaucracy and court. In the 8th c., papal opposition to iconoclasm, combined with resistance to increased taxation, proscribed Byz. confiscation of the papal estates in southern Italy and Sicily and subordination of Illyricum to the patriarchate of Constantinople. Constantinople's grip on central Italy loosened, however, and increasing Lombard pressure forced the papacy to seek an alliance with the Carolingians. When Pope Leo III conferred the imperial crown upon Charlemagne in 800, it symbolized Rome's independence from Byz. control. The Liber pontificalis records imperial grants that contributed to the landed wealth of the papal patrimony in the 4th to 8th c. (from Constantine I to Constantine V). Originally encompassing estates in Africa, Gaul, Sardinia, and Corsica as well as Italy, their administration became highly centralized under Gregory I. Loss of the overseas territories and Lombard encroachment fostered concentration of papal lands in central Italy, expanded by Carolingian grants under Hadrian I. By the 9th c., the papacy was one of Italy's most powerful principalities and a major factor in international relations. Nicholas I effectively exploited the situation, trying to subordinate the newly baptized Slavs of Moravia and Bulgaria to Rome, to regain jurisdiction over Illyricum, and to establish control over the church of Constantinople.

This active policy of the 9th c. popes was short-lived; Nicholas met an energetic opponent in Patriarch Photios, who opposed the papacy's attempts to spread Frankish power and forced his successors to seek alliance with Byz. Involved with domestic difficulties, the 10th c. papacy temporarily ceased efforts to claim primacy over the Eastern churches. By the mid-11th c. the papacy believed itself strong enough to reassert universal claims, although the papacy and Constantinople were natural allies against the Normans. The first step in this papal expansion was the conflict between Patriarch Michael I Keroularios and Cardinal Humbert in 1054, more dramatic than substantial; the conflict did not cause a real schism, although the dispute highlighted essential theological, administrative, and ritual differences between the Eastern and Western churches.

Church reform, moral improvement of the...
clergy, and the development of effective administration in the late 11th to 12th C. significantly enhanced the political influence and ideological authority of the papacy. The power of the German kings in Italy was curbed (partly with the help of the growing Italian communes); and in 1095, Pope Urban II proclaimed a crusade intendent to unify Western Christanity against the infidel Muslims. Despite serious friction, Byz. was at first an ally of the Crusaders, and theological dialogue, frequently in a spirit of reconciliation, occurred. A definitive rupture came only in 1094 when the Fourth Crusade unexpectedly turned against Constantinople. The role of Innocent III in this event is uncertain, although the capture of Constantinople and the establishment of Latin rule was beneficial for the papacy, which had long sought to establish control over the Balkans.

This success, however, was undermined by various forces and did not last. On the one hand, papal power in the West was weakened after the 13th C., when it had to face not the universal aspirations of the German emperors, but the national states, which were able to exploit the same elements that the papacy had used in its own behalf: the growing medieval towns and the local church. The external sign of papal defeat was the “Babylonic captivity” of 1299 to 1377, when the popes were exiled to Avignon, where they only under French control. Another factor was the growth of Turkish power: the Crusaders were losing their foothold in the Levant, and Byz. territories were progressively shrinking. The war against the infidel required enormous amounts of money and manpower, while the Crusading movement was declining. Finally, the papacy underestimated the Byz. resistance to Union or to the Church and was not willing to yield any significant point to win the sympathy of the Greek people. The continuous demand for the full subjugation of Byz. to papal jurisdiction, theology, and rite; a few emperors were willing to accept these terms, but failed to gain popular support for their policies. The Council of Ferrara-Florence in 1439 brought only superficial unity and minimal assistance from the West: the papacy was not able, and did not seriously try, to save Constantinople in 1453.

PAPYRUS (παπυρος; papyrus, papyrus, father), used widely in the Byz. church as a title of respect and affection for the clerical rank of priest (e.g., Mal. 3:6. A. 368.2). It emphasizes the spiritual relationship between priest and congregation. As early as the 3rd C., however, the word was also commonly applied to bishops in both East and West (Gregory Thaumaturgus, PG 10:18202A). In Egypt the bishop of Alexandria was regularly styled papa (PG 291:84C—possibly as early as 257; PG 11:1852D—9A). Only gradually was this term applied solely to the bishop of Rome (see PAPACY). Although it is attested for the Roman bishop in the 4th C., only in the 6th C. does the custom become more general. Even then, however, papa was still occasionally used for other Western bishops as well (cf. Avitus of Vienna, PL 23:139). It was indeed not until the 11th C. that the title was for the first time restricted exclusively to the bishop of Rome by Pope Gregory VII.


PAPER, writing material that gradually came to replace parchment: Considered inferior to parchment because it was less durable, paper came into wide use because it was cheaper. Palaeographers distinguish between two kinds of paper imported into Byz. oriental or hieratikon (fibriform), vepiform, and seneform, the names coming from the cities of Memphis and Baghdad, respectively and occidental. Both types of paper were made from rags or vegetable fibers. Oriental paper was smooth, brownish, glazed with starch, and had no watermarks. Western paper was yellowish or white, thick, rough, glazed with gelatin, and had watermarks. The size of the two kinds of paper and the pattern of the fibers used in the manufacture of these papers differed. The question of whether paper was manufactured in Byz. itself is still open; N. O. Koniomides argue that papermakers are attested in Constantinople ca. 800 (in PEB 3971).

Paper was introduced to the Byz. world by the Arabs, who had learned the secret of its manufacture from Chinese prisoners of war captured at Aljandar in 751. The earliest preserved Greek MS written on oriental paper is Vit. gr. 2280, copied ca. 800, probably in Damascus; this paper, however, did not come into common use in Byz. until the 9th C. The inventory of the library of the monastery of Attalakes, for example, lists eight books on paper and six on parchment. The earliest surviving paper MS copied in Byz. is from 1105 (Vit. gr. 504). Paper was also used for documents; the earliest preserved example is a chrysobull of 1052. The latest Byz. MSS on oriental paper date from ca. 1350. Occidental paper was first imported to Byz. in the 13th C. from Italy, where the oldest paper mill was at Fabriano (in Ancona). By the late 14th C. Italian paper had completely supplanted its oriental counterpart. The dimensions of a sheet of occidental paper average 490 x 450 mm. Formats were formed by folding these sheets in two, four, eight, etc. Stocks of paper were used soon after purchase (3—5 years), which helps to date books on paper with watermarks. Modern technology (e.g., analysis by electron microscope, neutron activation, and betragraphy) can also assist in dating.

PAPYROS, See Cyprus.

PAPYRI (papiru, word etymologically connected with παπηρός, father, priest), eucharist in charge of the buildings of the palace. The first mention in narrative sources is for the year 786, when a certain Jacob, protopatriarch, and papous, was arrested by Leo IV (Theoph. 455-10; Bury, Adno. Systm 142, however, treated this papous as a proper name). The seal of the papus Peter has been dated by the editors (Zacos, Sow. 1, no. 2821) to 550-560. The papus was primarily the janitor of the palace—his duty was to keep the keys and open the gates; he also kept the keys of the palace prison (Kinn. 234, 10-12). The cooperation of the papus was important for any conspiracy; thus, the papus played a decisive role in the plot of Michael II against Leo V. When Basil I plotted Michael III's murder, the heurarches Artabades snatched the keys from the papus and let in the conspirators.

The papus was responsible for the maintenance of the buildings. His staff consisted of denarios of hetonomiai (who served in weekly relays in charge of various rooms of the palace), basiates, basiates, basiates, and hetrogeni, who were responsible for the baths, lighting, heating, and hetrogeni, respectively, and zenedi (functions not clear). To this personnel, presented in the Kleideiogion of Ptolemaios, the later (late 306, n. 100) adds the mem horrified, who was in charge of the emperor's tent during military expeditions. The papus was assisted by the dromitai. He also played a part in imperial ceremonies, both inside and outside the palace; thus, on 1 Aug. he carried a cross (from the palace treasury) through the streets of Constantinople, visiting houses of the wealthy and collecting from them a fee of some sort (De cer. 729.17-19). In addition to the papus of the Great Palace, there existed a papus of the Magnaura and on the temple of the palace: the latter was created by Michael III. From the 15th C. onward megaro papous became an honorific title conferred on members of noble families, including the future emperor John VI Kantakouzenos.

Lit: Bury, Adno. Systm 146-8; Guillaum, Institutions 1.355-69; D. Belting, Byz. 1893, 145-63; Mercati, Colloq. 1.93-96. —A.K.

PAPYROS OF ALEXANDRIA, mathematician and geographer; fl. Alexandria ca. 250. His Commentary on the Almagest, of which only books 5 and 6 survive, provides the only known data in Pappos' life: his computation of a partial solar eclipse visible at Alexandria on 18 Oct. 320 (bk. 6, ch. 4). He wrote, in a manuscript of the 9th C. (ed. 3. 5 Jan. 325, recorded by Theod. [Commentary on the Almagest, bk. 5, ch. 8]), may be derived from Pappos' lost commentary on Almagest 5.

Pappos' own work surviving in Greek, the Collection, is imperfectly preserved in a 10th-C. MS, Var. gr. 218 (Jones, "Papal Manuscripts" 16-31); the first book and part of books 2 and 8 are now lost. Of varied contents, it included discussions and works of studies and theories of early Greek mathematicians such as Apollonios, Archimedes, Eratosthenes, Euclid, Heron, Nicomedes, and Theaetsos. After the 6th C. it was rarely cited by Byz. scholars.

Some of Pappos' works have been preserved only in Arabic translations: the Mechanical Introduction, perhaps based on book 8 of the Collection (D.E.P. 4, 1972) 96-103 and CN q.s. 30 (1980) 529-35—his commentary on book 10 of Euclid's Elements; part of a Latin version of this commentary is also extant. Fragments of Pappos' 'Commentary on the Inhabitants of the World' are preserved in an anonymous Armenian work (on geography. R.H. Hesewol, Jbn 61 (1971) 207-209) and written on paper (PAPYROS, See Antinomous Papyra, Aphroditus Papyra, Apollonios Apos Papyra, Aristocratic Papyra, Nessa Papyra, Oxyrhynchus Papyra, R?vena Papyra.

PAPYROLOGY, an auxiliary discipline dealing with texts written on paper (and ostraca) most often in Greek, Latin, and Coptic. (Hieroglyphic and demotic texts are usually dealt with by Egyptologists as a separate field of study than the study of the ancient world and late antiquity, made from slips of the pith of an Egyptian reed plant (pycrophus). The manufacture and sale of papyrus was a large-scale industry in Egypt throughout its

history, until well after the Arab conquest. Papyri came in all grades and was used for every purpose, official and private, and in every format, from roll to codex. It provided a tough and lasting writing surface. Most extant texts, literary and documentary, on papyri were preserved in Egypt (though not all were written there); other discoveries have been made as Dura Europos and in Israel. Some medieval papyri were produced in Sicily. Papyrus was not superseded in the West by parchment until the later 8th C. in the East by paper until about the 10th C. It continued to be used by the papal chancery until the 18th C. and by the imperial chancery at least until the middle of the 19th C. (F. Delger, Quad 48 [1955] 467-70). The discipline that studies texts on papyrus is called Papyrology.


PARABALANI (παραβαλάνη), "bath attendants," sometimes, incorrectly, "παραβελάνη, "those who disregard their lives"), hospital attendants and minor clerics who were often fanatically loyal to their ecclesiastical superior. Because they were with the sick exposed them to constant danger, the parabalani were often drawn from desperate elements in society; they were occasionally used as the tool of populacce movements. They were not a professional class, but an informal group. There were evidently involved in the murder of Hypatia in 415 and provided much of the violence used by Dossokos at the "Robber" Council of Ephesus in 449. Because of the danger they posed to public order, their numbers were limited by law, first to 500 and later to 600 (Cod. Theod. X 21.42 and 43 [men 416.18 = Cod. JUST 1.38]).


PARABLE (παραβολή). In the theory of rhetoric, a comparison that differs from an example by including within its scope both animate and inanimate nature (Martin, Rhetorik 122). The term could designate a simple simile as in Theodoret (PG 80:28) A B: "He delivered a parable calling himself a dead dog." The word was applied to Christ's fables, which were told to illustrate his teaching of the heavenly kingdom and were broadly interpreted by several church fathers, esp. Origen and John Chrysostom. According to Origen, Christ used parables of which the popular masses were apt to understand only the external form, whereas the disciples perceived the internal significance. Therefore, the parable acquired the spark of a spiritual truth expressed in the form of a riddle or a short story, esp. of a saying that contained a hidden meaning and required an interpretation.

A. K. E. M.

PARADISE (παραδεισός, lit. "garden"), Eden, a place created by God for Adam and Eve from which they were later expelled. According to Byz legends, it was situated in the east, far beyond India and even beyond the Ocean. Pseudo-Basil the Great (PG 308:34) describes it as a place of marvelous beauty, brilliance, and security, knowing neither winds nor hail, free from humidity, heat, and cold. Hagiography and related texts preserve numerous visions of paradise, which variously appears as a garden surrounded by a high gilded wall with marvelous gates (vita of Basile the Younger, ed. Veselovskij, 1.45-50) or as a palace full of light and fragrance (vita of Adam of Shipka, RSHA 117 [1937]). Traditionally the Byz court ceremonialized (Mango, Byzantium 15.1-53). In art, paradise was represented as a garden set against a starry sky, with flowers, animals, and sometimes a jeweled cross at its center. Although the Bible presumes that Adam and Eve, before the Fall, dwelt naked in paradise, some 13th-C. Octateuchs MSS show the ancestors of mankind clothed before the Fall, for example, in the scene of the naming of the animals (H. R. Broderick, Byzantion 35 [1965] 370-74). Paradise is also termed (and depicted in painting) as the heavenly Jerusalem, and, as a component of the Last Judgment, as a site in which the Virgin and Abra- ham with the souls of the elect around them. Admission, through a gate guarded by a scapha, was granted by St. Peter.

A traditional view, represented by, among others, Anastasios of Sinai and Photios, depicts paradise as a happy and blessed place where the pious live in the expectation of the realm of heaven, which will be established after the Second Coming of Christ (Parousia). Some church writers, how- ever, distinguished paradise from the earth and located it either in heaven or between earth and heaven. Niketas Stethatos in a special treatise titled On Paradise and in related letters (ed. J. D. Beale, 114-115) asserted that after the In- carnation the earthly paradise ceased to exist, that Christ dwells not in paradise but in heaven, and that we can speak only of an intelligible paradise whose spiritual plants give us the sensation of delight.


PARADISO, RIVERS OF. Genesis 2:10-14 describes four rivers in paradise: Pison, Gibon, Hiddekel (or Tigris), and Euphrates. Flowing from a verdant landscape, the four appear frequently in 4th-6th-C. art, serving to situate in Paradise such symbolic images of Christ's kingship as the Translatio Legis, Christ appearing in Glory (apse mosaics, S. Vitale, Ravenna), and Magiastas Dornii (Hosios David, Thessalonike). As life- giving streams, they flow from the foot of the Cross on some Montes Uphariae (109, 111) and from the Fountain of Life in a floor mosaic in North Africa (Jumca, Tunisia). Represented more rarely after the passing of Early Christian eschatological compositions, the rivers recur occasionally in later Byz. miniatures of Paradise: illustrations for Genesis in the Octateuchs, maps of the cosmos in MSS of Kosmas Indikopleustes, and images of Paradise adorning the homilies of James or Kokkinosaphon. Though a widespread scribal colophon refers to the Evangelists as the four rivers of the Word, this literary image was not given visual form.


A. M. C.

PARADOXOLOGY. See Paradoxion.

PARADOXOLOGY, an ancient literary genre devoted to descriptions of mirabilia, marvelous or miraculous objects. The word paradoxographos was invented by Iozennos (3.14), who placed the paradoxographoi Anthemios of Thessalonike (5th C.) on a par with scientists such as Archimedes and Heron. The genre of mirabilia existed in antiquity and continued into the 4th or 5th C. Philo of Byzantium wrote a short rhetorical tract on the seven wonders of the world (W. Kroll, RE 20 (1941) 347). From the 4th C. onward the Byz. maintained interest in a paradoxography. Claudius Alclitus was often quoted, and several collections of ancient paradoxographers were made, such as Vat. Palat. gr. 358 (10th C.) and the compilations of several anonymous paradoxographers, conventionally called Paradoxographoi Vaticani, Paradoxographoi Florentini, and Paradoxographi Palatinus. Original Byz. works of this genre are not numer- ous. Theophylaktos Sophomata produced a dia- logue entitled On Various Problems of Nature, in which he discussed some memorable phenomena of zoology and alchemy; similar questions were treated in his collection of letters. The Paradysai Readings by Psellus is related to paradoxography.
only by its title, being rather a collection of pre-
scriptions against pain, conception, theft, and
snakes.

Elements of paradoxy can be found in
different genres: hagiography (esp. the vita of
Masouras or Rome), historiography (es-
c. the de-
scription of exotic animals, such as that of the
elephant and giraffe by Attalates), treatments on
gography (A. Delatte, RevBelg 18 (1952) 189–
232), and commentaries such as one on Gregory
of Nazianzos ascribed to Komma the Hymnog-
rapheus. The Byz. developed a negative attitude
toward famous ancient marvels; thus, Eustathios
of Thessalonike asserted that piety is more pre-
cious than the foolishness of the Colossus of Rhodes
and the pyramids that only cast long shadows

LIT. A. Giannini, Paradosikos polemikos

—AK.

PARADYNASTEUON (παράδυναστευον), semi-
oficial term derived from antiquity (probably
Theubides) and designating an imperial favorite
placed at the head of an administrative unit. Used
in late Roman texts in a vague sense of "having
great authority" (e.g., Philostorg, He 5.12; Theo-
doret of Cyrus, He 2.12.1), it preserved the
same meaning in Theophanes the Confessor (e.g.,
Theoph, 35.24). It is not found in the taftkia of
the 9th–10th C. but is applied by 10th-C. chron-
icians to such men as Stylianos Zautzor or John
Myzikos ca.915. The term is common during the
Kormon period and continued to be used by
antiquarian writers such as Constantine Akrop-
lites and Nikephoros Gregoras, but was then
replaced by mesazon.

LIT. Beck, idem, p.310 (1952), 299–30. Loenert,
ByzPG 1 444f.

—AK.

PARAKOMOMENOS (παρακομόμενος, lit.
"sleeping at the side of the emperor"), the
 guardian of the emperor’s bedchamber, the high-
est office conferred on eunuchs; he probably
replaced the taftkia sacri curii. The
 origin of the office is obscure: the story of the
Russian parakomomenos Euthyranos, an adviser of
 Constantine I, is legendary. A 9th-C. chronicler
(Theoph, 285.17) mentions a parakomomenos of
 Maurice, but this may be anachronistic. It is also
 uncertain whether Stephanos, abbotarianos and
 the "first eunuch" under Justinian II (not Maurice,
in Gaullia, infra 204), was parakomomenos.
The first secure reference is Theophanes’ mention of
 parakomomenoi in 780 (Theoph, 455.11–12); at that time there
were several parakomomenoi simultaneously and their
position was not very elevated. Under Theophilos,
the parakomomenoi of Scholastikos also held the mod-
est title of ostiarios. Some men (earliest, 650–
750, Zac, 311, no.1330) show that the duties of
the parakomomenoi were usually combined with
those of the epi tes taftkias (nos.293, 295; SevSt, Bibliog. no.52),
at least one of these parakomomenoi was appointed
in Sicily.

The situation began to change in the mid-9th C.
and in the 10th C. the office acquired enor-
mous significance, when men such as Samonas,
Joseph Bringas, and Basil the Notmos were
parakomomenoi. The post continued to be impor-
tant in the 11th C., when the eunuch Nicholas
was parakomomenos and domokritos ton scho-
lon. The office seems to have declined in the
12th C. The position was entrusted primarily
to eunuchs, though there were some exceptions
in all periods; the future emperor Basil I held
this post and in the 12th C. some parakomomenoi were
the empress consort and the successor to the
parakomomenoi of the kourion preserved the old
functions of the functionary’s bodyguard, while
the parakomomenoi of the kourion controlled the
latter. The latter played an important adminis-
trative role; among others, Alexios Apokoxos
held the post. There is no information about
the functionary’s family, for the office was
treated as a hereditary line.


—AK.

PARALYTIC, HEALING OF THE. See Miracles
of Christ.

PARAMONARIOS. See Promonarios.

PARAMYTHETIKOS (παραμυθητικός λόγος),
a species of compendium, intended to comfort the
bereaved by praising the dead (see Epitaphia).

—EMJ.

PARAKOLONTHEMA (παρακολονθημα),
genuine term indicating the surtaxes that
were added to the kourion. Their amounts varied
from time; all started as exceptional contributions
and were later incorporated in the main tax. (1)
of Leo III in order to repair the walls of
Constantinople, was regularized by Nikephoros I (1)

Hesiodon, a surt of six felines per kourion (an
increase of about 1/8, liable to variation depend-
ing on the amount of the basic tax), may have
been initiated under Leo VI. (3) Synthetia, a
sporadic initially imposed for the benefit of the
collection: it 11/2 of the kourion, but the
percentage decreased when the tax grew. (4) Elati-
kos, a flat and relatively low contribution destined
to cover the expenses of the tax collector’s suite.
The last two were incorporated in the tax in the early
11th C. Moreover, the tax collector and his suite
received from each taxpayer a "basket" (tra-
iskion) in kind (one loaf of bread, one modius
of barley, one chicken, 1/4 measure of wine—or
multiples of the above—according to 11th-C. rates).

LIT. Komnenos, Galvis 81–85. —NO

PARASKETE OF EPITAPHI, or Paraskeve the
Younger, Slavic name Perka; feast: feastsdays 15
14 Oct. She is believed to have lived in the 10th C. Her
Life, written by a peasant, possibly in the vernacular,
was ordered burned by Patri. Nicno-
amos IV Monoliton; he commissioned a certain
Deacon Basilikos to create an official
version of the saint’s Life. Church Slavonic texts,
including the Euch. of Territorial to be
in the church books of the monastery,
which it included ca. 1200. An inscription
with the name of Paraskeve found in Carevac,
Tunovo, makes it possible to locate a church
dedicated to her.

LIT. BIH 1400–1421. E. Kahlmiiik, Zur uriden Para-
kodiktur der Gedenktage, Slavien und Bulgarien (Wien 1969).
R. Jansen, J. Dufour, Bol. manc. xiii–xxxiii. L. Knebel, ECJ
8–120.

—AK.

PARASKEVE OF IKONION, the "great martyr";
feastday 28 Oct. She was a predominantly Russian
saint, the patron of brides and family life. The
origin of her cult remains obscure.

LIT. K. Oravch, "Paraskeva-Studenka," DASf 6 (1927)
121–41.

—AK.
the case at the church of the CHORA MONASTERY, a long, apsed rectangular structure built for funeral purposes. Another important example of the period, also sepulchral in nature, was built in the form of a small cross-in-square church on the south flank of Hagia Maria Pammakaristos.

PARIS, son of Priam, Greek mythological hero famous for his judgment of three goddesses—Hera, Athena, and Aphrodite—and his subsequent abduction of Helen, which led to the Trojan War. This mythological episode was completely reinterpreted by Malalas (or, more probably, his source), who presented Paris as a young man of proper upbringing who wrote a hymn praising Aphrodite as an allegory of epiphany, "desire." Desire, says Malalas, produces everything—children, wisdom, prudence, and the arts. This allegorical interpretation of the judgment of Paris was developed by Tzetzes, who treated the mythological episode as utter nonsense. Manasses, however, knew the allegorical version, although he did not care for it. The poem of Hermespanos on the Trojan War reflects the attitudes of both Tzetzes and Manasses to this episode.


PARIS PSALTER (Paris, B.N. gr. 1319), the best-known example of Byz. psalter illumination, long supposed to be typical of the genre but now recognized as being exceptional in size (approximately 37 x 26.5 cm) and in the beauty of its script and wealth of full-page illumination. Beyond the text and calendar, many miniatures depict the life and person of David and six (originally nine) illustrations of the Oros. The David pictures emphasize the virtues of the king, while the life of David and five miniatures describe the presence of personifications, both classical and Christian: H. Buchthal (J War 57 (1974) 330-35) proposes that the king was evoked as a New David, while V. Manassos II at the behest of his father, Constantine VII Porphyrogennetos. The hypothesis that it is a copy remains unproven, but there is no doubt that the MS stands at the head of a long line of smaller and later books that emulate its body of illustration. The Psalter's ornament is most closely related to a MS in Moscow, Hist. Mus. gr. 60 (ca. Vladimir 140), of the year 1057. The long-standing thesis that its miniatures are later inclusions has recently been challenged (J. Lowden, JBL 79 (1960) 180). Certainly the book as we now have it was available ca. 1050 when some of its miniatures were adapted for Psalters now at the Vatican and Mt. Sinai (H. Belting, JOR 21 (1972) 17-38). It was acquired by the French ambassador in Constantinople in (1557-59).


PARISTRON (Iliopaisianos), a designation of the territory of the lower Danube, used in narrative texts of the 11th and early 12th C. Skylitzes (Skyl. 547-92) relates that a certain Mi
cron was archon of the Paristron palai; the Con
tinuator of Skylitzes (SklyCont (166.16-17) speaks of a vedetarches Nistor "who was called dox of Paristria," and Anna Komnene mentions Paris
tron four times in connection with invasions of the Pechenegus and Cumans in Dobrudja. Official documents, however, use the term Paradchna, as on the seals of the streets Symeon (V. Zlatarski in Svetlits zhurnal (Zagreb 1938) 143-48) and of Kakavos (N. Ranesu, EJ 35 (1939) 405-08) and the will of Eustathios Boias of 1159 (Le
temele. Cinque etudes, 1) where Anna Komnene (An.Anm. 21:155.8) gives the title dox of Para
duchon to Leo Nikiades.

The origin of the administrative unit (katapetroti
ta or denonton) of Paristron-Paraduchon is obscure. Ranesu was inclined to think that Paris
tron existed from the time of John I Tzimiskes, whereas Zlatarski thought that it was created only in the mid-11th C. In any event, it did not exist at the end of the 11th C., when Niketas Choniates (Nik.Chon. 157.90) applied the name Paristria to the region of Brancavino and Belgrade.


PAROS. See Poros.

PAROSIKIA (Paroikien), a "local" church and its district, under the authority of a bishop. The term in use was from the 3rd C. to designate both an episcopal district and a parish of the Western type.

LIT. Beck, Kirche 83.

PAROIKOS (Paroikosos), lit. "one who lives nearby," "stranger" in the Septuagint, it now commonly refers to the dependent peasant in Byz. from the 10th C. through the end of the empire, analogously, but not identical, to the serf (see Serfdom) of medieval western Europe. While the term paroikos is of classical origin, it appears only infrequently in Byz. sources before the 10th C., thus rendering the word obsolete in that context. See also vassal. In the New Testament, paroikos is used to mean a temporary resident or foreigner, and consequently, through the 11th C., the word often implied a recent settler. Since a constitution of Anastasius I (Cod.Frat. 1.35.1) speaks of georgios (see Coloni), paroikoi, and empoyeiartoi (see Empeyeteuta), while a novel of Justin II (Zepos, I.128.8-9) speaks of georgios, metaikois, and empoyeiartoi, there is perhaps an equivalence between paroikoi and metaikoi (see Mestoras). A seminar, a minor literary work, celebrating the anniversary of the foundation of Constantinople (Patras of Constantinople, ed. Pre
gger, Scriptores 924f), or the comic imitation of horse races presented by young aristocrats at the court of Alexios III (Nik.Chon. 508f).

In the more usual and narrower sense of a humorous imitation of a serious literary work, paroikos is not uncommon in later Byz. literature. Examples are a 12th-C. parody of a court decision involving a case of cannibalism (R. Macrides in Cephalon 137-188), a 14th-C. invective against a certain Diplomatikas in the form of a decree of the boule and demos of an ancient city (Hunger, Grundlagenforschung, pt.XXX (1966), 96-101), the 12th-C. Katamonarcha (probably by Theodore Prodromos) in the form of a scene from classical tragedy, and various parodies of the genre in the liturgy. A special case is the presentation of miniature purposes of lists of ancient gods, grammatical terms, and so forth, in the form of liturgi
gyminos (Krummacher, GBE 601f). Much Byz.

LIT. A.K. Radosh.
of Justinian's novel 7.1, this is rendered as colo-
near uia. The reference to Theophrastus (Theophr.
48.30) to the parokos of charitble foundations,
churches, and imperial mausoleums suggests that
parokoai were sentrys on the properties of large
landowners.
From the mid-10th C. onward, references to
parokoai became very common, with parokoai ap-
ppearing as a growing section of the peasantry,
gradually overtaking the previously dominant in-
dependent peasant of the village community.
According to a decision of Komnas Magistros and
the purse (15-23), parokoai were peasants who
received land to cultivate based on an agree-
ment with the proprietor; they could neither alienate
the land, nor make any claim on it should they
leave or should the proprietor ask them to leave;
after 30 or 40 years they could not be removed
from the staws, though this heralded no change in
their status or obligations to the proprietor.
On the other hand, evidence from the 11th C. onward
indicates that the status of parokoai was becoming hereditary, and the obligation of
parokoai to their lords usually appears less as a
simple rent, than as a collection of state charges
and corvexis required by the lord instead of
the man. The nature of the dependent status of
parokoai remains ambiguous. During the 13th and
14th C., when almost all peasants appear to have be-
come dependent, there is evidence of widespread
powers of parokoai acting as a corporate entity and
of individual parokoai often acquiring and alienating
GONORI lands.

PARORIA (Iphoqo), lit. "borderlands," site of
a group of monastic communities that flourished
in the 14th C. on the frontier between Byz. and
Bulgaria. The location of Paroria has been much
disputed; the tendency of recent scholarship is to
identify Paroria with the Strandzha mountain range
on the border between present-day Turkey and
Bulgaria, although F. Hakim (Byzantion 31 (1961
119, n.1) argues that it is impossible to specify a
precise site. Gregory Smatis moved to Paroria
ca.1390 and founded four lavrae, the largest on
Mt. Katakrykomene. Tsar Ivan Alexander be-
time the patron of this lavra, providing funds to
build a church, cells, and towers. Gregory brought
with him the Athosite tradition of hesychasm,
which he transmitted to both the Greek and Slavic
monks who followed to the region (A.E.N. Tachi-
the distinguished monks who had their spiritual
formation at Paroria were David Desevras,
Theodotos of Tenevo, Romyllos of Vinid, and
the future patriarch Kallistos I.

PAROSIA (poqovouia, lit. "advent," sometimes
biseria troekurion, Christ's Second Coming; pre-
ferred (and described) in connection with Mat-
thew 24 by Cyril of Jerusalem (PG 25:890-891)
and others. Although parallel to the first advent
(the Incarnation), the Second Parosis differs from
it in that it will be Christ's coming in glory, a
victory over the Antichrist, the "restoration"
of the cosmos, and resurrection of the dead. Spe-
sial signs will distinguish Christ from the Anti-
christ, especially the "brilliant sign of the cross" that
was formerly the instrument of the crucifixion,
while angels with trumpets serve as heralds, cer-
emonial attendants, and escorts. The main event
of the Parosis will be the Last Judgment.
In his sermon, Cyril criticized Markellos of
Aegina, who denied that Christ would reign "after
the end of the world," since the Logos who had
proceeded from the Father and then had re-
turned to him ceased to exist as an individual
being. Instead, the first Council of Constantin-
ople (see under Constantine I) added to the Confession of Faith a sentence—
directed against Markellos—that "the kingdom of
Christ will have no end." In this way, Cyril
combined the theme of the Parosis with a portrayal of
the Last Judgment and/or HELL or with exhortations
to do good works.
In artistic representations Parosis found its
expression in the image of the HETOMASIA,
or the throne prepared for Christ's coming.

PARTITIO ROMANIAE, one of the funda-
mental documents of the Latin Empire, published
Sept.-early Oct. 1203 (Heyd, Zakythinos, Carile)
or 12 Apr.-9 May 1204 (Oikonomides). After the
Fourth Crusade's conquest of Constantinople, a
committee of 24 (12 Venetians, 12 non-Venetians)
apportioned lands to the Latin emperor, the
Venezians, and other Crusaders. The emperor
was to have a quarter of the Empire, the other
eighteen parts each. Each party received territory
in both Thrace and more remote lands. The list
of places and districts in the Partitio Romaniae
derives from Byz. documents, esp. tax registers,
as is demonstrated by its use of Byz. technical
terms. The Partitio lists separately the lands of
some great landowners: the Kontouphaton and
Kamtyuz in the Meander valley, the Raoul near
the Kallipolis peninsula, and the Brameus and
Kan-
tokozens family in the Peloponnesos. Lands
belonging to Empress Euphrosyne Doukaina Ka-
matera (in Thessaly) and to her daughter Irene
(in the Peloponnesos) are also mentioned. Oiko-
nomides argues that the Partitio was created on
the basis of the final tax-levies received by Alexios
IV Sept. 1203) and that the areas omitted in the
text were already outside imperial control in 1209.
PARTNERSHIP (κοινωνία). In Roman and Justinianic law (Digest 17.4) societas or kononia referred to the partnership of two or more people entered into by private contract, founded for the realization of common profits and for division of losses. It is carefully distinguished (Digest 17.4.3) from communitas (common ownership, Digest 10.3), which could come into being through a societas (when there was newly acquired property or profit) or without it e.g., where there were several survivors after a death who shared the inheritance. Later law did not introduce a Greek term to correspond to communitas and spoke only of human praxmata (cf. Basil 2.1.2.4). In spite of the risk of confusion—since the individual partner as well as the individual owner of common property was called a socius (konon)—later law appears to have maintained consistently the difference between partnership and common ownership (cf. Erleuchte 16.2; Nov. Lex VI 109; Protes 21). In particular, various other forms of common ownership such as the village community, guild community, or monastic community (e.g., the monasteries in Hagia Sophia) were not treated as partnerships from the point of view of the law of partnership or common ownership, indicating that the norms cited for the kononia were applicable to partnerships for monetary gain, while the old proscriptions on sharing remained in force for common ownership. A formula for the division of losses for two partners survived in Justinian, although the term kononia and its derivatives appear only in the sense of "togetherness." 

PASCALII (Rainierus), pope (from 13/14 Aug. 1099); born Bieda di Galeata, Romagna, died Rome 21 Jan. 1118. The main problem during Pascal's pontificate was the struggle against the German kings Henry IV and Henry V. The pope was taken prisoner in 1111 and was forced to submit; he later repudiated his decision and was compelled to leave Rome, to which he returned to die a week later. When Pascal fought for papal primacy, it was against the Western emperor and the council (U. R. Blumenthal, Archivio 16 (1926) 67–92) rather than Constantinople. 

The evidence concerning Paschal's relations with Alexios I is preserved in Western chronicles in a legendary form. According to them, Paschal supported Bohemund of Antioch against Byz.—whether he acted consciously or was deceived by Bohemund remains unclear. Albert of Aachen reports that in 1102 a certain Manasses, bishop of an unknown Barzzena, denounced Alexios before the pope; Paschal, however, was more interested in the division of the spoils that would have been available in Antioch, a place that he had come to in 1105, when he desired to start a new crusade with enthusiastic response from Paschal. Bohemund's expulsion directed against Alexios, however, was a failure. The Chronicle of Montecasino reports that in 1112 the Byz. emperor suggested Union of the Churches to Paschal in order to achieve his coronation with the crown of the Western Empire, for which he was ready to enter Rome. P. Claesen (J. Medit. 3 (1977) 157–172) denies the historicity of the Chronic. Some Paschal's utter humiliation by Henry V and his negotiations were followed by the mission of Peter Canoiano to Constantinople (1096). Paschal's utter humiliation by Henry V and his negotiations were followed by the mission of Peter Canoiano to Constantinople (1096). 

PASSIO. See Martyrion. 

PASSION OF CHRIST, a term encompassing the last episodes of his life from the Angioy in the Garden of Gethsemane to the Crucifixion. The Passion (martyrion, "suffering") was a sacrifice that Christ accepted voluntarily, and it resulted in the redemptive act of mankind from the damnation of original sin. Having rejected at an early period the doctrine teaching that the Passion was only an appearance of suffering, Christian thought encountered the problem of whether it was the human or divine nature of Christ that experienced the Passion. Paschal-Athanasiou of Alexandria, in his Dialogue on the Holy Trinity (PG 85:125D–1256A), refuted the views of Apollinaris of Laodicea that it was the Logos who had suffered and proclaimed the concept that Christ (Logos) had borne the Passion "not by his nature but by homoiousion," or because of his sympathy with mankind. Some Old Testament images—the paschal lamb, the sacrifice of Isaac, Daniel in the lions' den, Jonah and the whale—were selected by Paschal-Athanasiou to support his view. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion. The cult of the Passion emphasized the liberating role of the Passion, and martyrdom was seen as a preparation for the Passion.
PASTORPHORIA (παστορφορία). In the singular form, in the Old Testament, the term denoted the treasury and the priests’ quarters in the temple of Solomon. Pastorphoria are first mentioned in the 4th-C. Apostolic Constitutions (2:573) as a sanctity consisting of two parts located at the eastern part of the church building. In scholarly literature the term is used to designate two auxiliary chambers within a church building used as sanctaries, the diakonikon (or skourophylakion) and the prophesys. They commonly flank the apses and sometimes form with it the tripartite sanctuary. This arrangement appears to have had its origins in northern Syria. The term diakonikon, found in authors from the 4th-C. onward, designated the sancta sacra where sacred vessels were kept; it was used by deacons, thus explaining its name. In the early period it could be a separate building, as in the vita of Sabas by Cyril of Scythopolis (102.4). The term skourophylakion (lit. “place to keep the vessels”) appears by the 7th-C., it may also have originally been a separate building. The prophesys was the eucharistic bread, the table on which the offering was performed, and the sanctuary on the north side of the bema where the eucharistic elements were prepared. The name diakonikon came to be restricted to the corresponding sanctity south of the aposis, used for purposes (hierizo) different from place to place. Liturgical canons and martyria interpreted the prophesys rite as the self-emoting of Jesus (keryas) Phil. 2:5-11 in his birth and death, and the prophesys chamber as an analog of the Bema of Bethesda and Gal- lery (PG 140:247c-248A: 153:54AC). In Palai- dologos art, accordingly, it was sometimes deco- rated with an image of the dead Christ or Man of Sorrows. Pastorphoria were accessible from the bema. The church communicated directly with the aposi or bema. They account for the triple apses typical of Byz. churches from the 8th-C. onward.


PATELLARIA (Γενέσοντακα, mod. Pantelleria), volcanic island about 100 km southwest of Sicily. Between the late 7th and the 8th C. the classical name Cosutta was changed to Pataelaria, a word probably derived from χοιτιά, a concave dish used for the production of salt. During the 8th and early 9th C. Patellaria served the Byz. government as a place of exile. In that period, a Byz. monk, John, perhaps a refugee from Iconoclasms, founded a Greek monastery on Patellaria. The monastery’s toponym, only part of which is preserved in Church Slavonic translation (I. Manassens, Korzyan svetin’ zapti [Moscovi 1895]) 442-453, is mainly based on the monastic rule of Pachomius. John and his successor Basil were locally venerated as saints. The Arabs conquered the island between 896 and 894, and Byz. never recovered it.


PATER AND ASTERISKOS (πατήρ, ἀστερίσκος). "Little star" were essential liturgical vessels: the first was a flat plate with high sides, which held the bread of the Eucharist, while the second was a raised metal "star", which stood on the plate and supported a protective veil (dakókalyvmon) over the sacrament. The author of the church history ascribed to Germanos I compared the patron to the hands of Joseph of Arimathea and Nicodemus who removed Christ’s body from the cross and to "the circle of beams, circling Christ the imitable sun" (ed. N. Borgia, ch. 53, 311-316). The earliest extant example of the patron is in the 4th-C. Apostolic Constitutions (2:573). The patron was placed in the 6th-C. Synon Treasure. Many silver patrons bearing prominent dedicatory inscriptions and large engraved crosses survive in the Byz. Monas- tery Treasure, the Kapper Koraion Treasure (which also has two patrons showing the Commu- nion of the Apostles), and other treasures. The patrons also function as a decorative element. In the Domination it was verbally linked—as a diaphoretikon—from at least the 7th C., when an archdeacon is known to have obtained such a set in Constantinople for the monastery of St. Theokros of Syros (vita, ch.41:2-5).

Paten from the 10th-C. onward often display a border border reminiscent of early Christian offer- tory tables (Treasury 9:220) and a eucharistic inscription quoted from the Liturgy of St. Basil. A gold paten found in Preslav is decorated with a cross, while others depict Christ, the Last Sup- per, the Crucifixion, the Man of Sorrows, or a church’s patron saint. An elaborate example in Venice (Treasury S. Marco, no. 18) is carved in alabaster and mounted in gilded silver with enamel, rock crystals, and pearls. A superb paten in Hal- bernstadt Cathedral is made of repoussé silver (Art of Byz. no. 160), while ordinary examples were of beaten bronze with engraved decoration. Gold or silver gilded asteriskos are recorded together with patens in inventories. Other asteriskos were of bronze.


PATERNIA (from Gr. Paterhelia). Slavonic name for any of various hagiographic and apoph- thegmatic collections. The translated paterhelia include versions of the Spiritual Meadow of John Moschos (Sinajsky Paterheli), the Lausiac History of Palladius of Galatia (Paterhelia Paterheli), and anonymous Apo- phthegmata Patrum (Sirikis Paterheli and Asbanchi- noradzul Paterheli); see M. Capaldo, W. Veder in Palestra krestinogo rassuddle [4 March 1981] 67-75. In the literature of Rus’ (see Rus’), literature of the Paterheli of the Kievan Caves monastery con- tains tales of the monastery’s history and inhabi- tants, who was compiled as a correspondence be- tween Bp. Simon of Vladimir and the monk Polkarp in the mid-12th-C. Polkarp cited Sinajsky Paterheli and Skhodsky Paterheli, and the work also echoes motifs of other translated paterhelia, as well as Ephrem the Syrian and perhaps some pseudographia (G. Lenthof, Russian History 10 [1945] 144-145). The Kievan Paterheli gives some information on Greeks in Kiev, esp. those hired from Constantinople to build and decorate the monastery. Also Paterhelia of the Domination (1075) also refers occasionally to Byz. internal affairs (e.g., on Jews in the empire). Despite its relevance on Byz. literary methods, the Kievan Pater- heli contains substantial quasi-historical narratives dealing with specifically Kievan society.


PATER PNEUMATIPIAKOS (πατὴρ πνευματιπαῖος), spiritual father or confessor. In principle, only priests and hieromonachos were permitted to bear this title, but in fact simple monks also served as confessors, as is emphasized in the Letter on Confession of Symeon the Theologian (ed. K. Holl, Enthusiastion und Begrüßung beim griechischen Mönch in Leipsic 1986) 101-107. Thus in the mid-10th C. Paul of Latros heard a peasant’s confession and imposed on him a penitence of three years (vita, ch.32, pp.146f). It was customary for the hegumenos of a male monastery to serve as confessor to his monastic community, even if he was not a priest (although this latter practice was contrary to canon law). At nunneries, on the other hand, the hegumenos was prohibited from hearing confession (even though in the ty- pikon of the Kechartomene nunnery [ed. Cau- ti, 53:90] she is termed metre pneumatikē), and a priest came from outside to hear the nuns’ confessions. The Kechartomene ptypihm 13-147) implies that all the nuns were to have the same confessor and that he should be a eunuch. He was also responsible for conducting the elec- tion of a new hegumenos. At the Lura nunnery the confessor (who could be either a solitary or a cenobitic monk) usually came once a month for three days, but would make extra visits if the need arose (typikon, ed. Delchay, ch. 11-13). At this
convent the spiritual father was also charged with the investigation of an incompetent or unworthy mother superior. The relationship between a highborn nun and her pater pneumoniae is well illustrated by the correspondence between Irene Constantinopole and her two successive spiritual directors in the 14th C.

Symeon the Theologian strongly emphasized the role of the pater pneumoniae and promoted the veneration of his spiritual father, Symeon the Eulabeus. This cult of individual, personal, extra-hierarchical relations between the spiritual father and son elicited criticism from the patriarch of Constantinople, and Symeon the Theologian was temporarily sent into retirement. Some monks served as the spiritual advisers of secular dignitaries and emperors, for example, Ioannikios in the case of Alexios I Komnenos (An. Komn. 11.3-3-5).


PATIR (Πατίρι), city in the northeastern region of Thrace, near the coast of Asia Minor. Little known in antiquity, Patir was reputedly the place where the exiled St. John the Apostle (also called the Theologian) wrote the APOCALYPSE (Rev 1-3.10) and, according to one tradition, the Fourth Gospels (N. Sveckov's; J. Monn. Hagiographical Manuel tou Theologou — apoes Chrsis tou stichous marturou [Athens 1859] 165-78). In the 10th C. (71) John Kainisites (57-10-13) described Patir as a waterless island, where the Apostle had stopped on his way back from Thessalonike. In 1088 Alexis I gave Patir to Christodoulos of Patmos, who founded the monastery of St. John the Theologian there (see below). A land survey of the late 11th C. calculates the area of Patir as 3,860 mu (an incredibly low figure), of which only 667 mu were arable and only 160 could be plowed by oxen (Dölger, Beiträge 804). From the end of the 11th C. onward Patir was marked by the presence of a monastery, which was established by Michael VI in 1050 and of Spanish Arabs during the reign of Manuel I. The Diogen of a Patirmonian, Theodosis, relates that Philip II of France stopped at Patir in 1193 and offered 30 gold Arab coins as a gift to the monks. Patir was taken by the Venetians in 1197. Following the fall of Constantinople, the Ottoman Turks occupied the area in Aug.-Sept. 1453 granted privileges to "Matrai" (Matthew), metropolitan of Myra and head of Patmos, delegating him to collect the MSS from the monastery of St. Basil on Athos to Bartholomew. Throughout the 12th C. Patir had an important Greek scriptorium. Many MSS from the monastery are now in the Vatican Library. The documents from Patir's archive (the earliest is of 1080) are scattered through various collections. The monastery functioned until 1806.

Art and Architecture. The church of Bartholom- eus, a waterless island in 1488 was troubled. Christodou- los immediately began the construction of the monastery and its high defensive walls on a moun- tain peak dominating a view of the harbor. He composed three sets of rules for his new foun- dation: the Hypostasis (1091), the Diakates (Tes- tament), and the Kavkellale (1095). Discerned among his followers, however, led him to abandon the island in 1092 and move to Euboea. Only after his death in 1093 did monks return with his body and resume work on the monastery. The earliest structures, the domed cross-in-square katholikon and the refectory, are unprecedented in design and masonry and use a considerable amount of early Christian stones; none shows any signs of imperial involvement. The monastery, which had become staurotopael in 1112, began to flourish in the 12th C. aided by the customs exemptions granted to its boats, the revenues from its properties in Asia Minor, Crete, and nearby islands, and the growing fame of St. Christodoulos's relics, which reportedly possessed healing power. Its be- gunnungen went on to high posts elsewhere (Leon- nios became patriarch of Jerusalem between 1174 and 1175). The monastery's increase in population and with larger metropolitan centers in this period is confirmed by the sophisticated style and program of the church, which replaced the refectory of the chapel that was built ca. 1185 onto the south flank of the church and dedicated not to the Virgin but to Leonis (D. Moulis, DCAE 14 [1987-88] 205-45). Around this time the refec- tory was vaulted and remodeled (still other frescoes belong to the late 12th C.), the exonarthex of the church was enlarged, possibly also the exonarthex and the tomb chapel of St. Christod- olous off its south end. An inventory drawn up in 1290 attests to the existence of the monastery in this period: about 350 MSS are listed, along with numerous icons, metalwork objects, and ecclesiastical vestments (ed. C. Astruc, FM 8 [1976] 269 ff.). Many of these attributes survive in 1533 and 1582. The monastery apparently had its own scriptorium. The rich archive of the acts of the church contains many imperial privileges, land surveys, and private acts revealing the economic growth of the monastery in the 12th-13th C.

A cave located down the hillside from the monas- tery came to be associated with the writings of St. John and gradually emerged as a second focus of interest on the island. A fresco in the cave showing John the Apostle relating to Prochoros dates from the late 12th C.

Though the wealth of the monastery and the fame of Christodoulos's relics drew the attacks of pirates, Arabs, Turks, and various Westerners, and though the monastery underwent hard times in the late 13th-14th C., it was never taken by force; this, plus its renewed prosperity in Ottoman times, has meant that its rich archives, dating back to the 11th C., and its collections of icons, church treasures, and MSS have been preserved to a remarkable degree.

PATRAS (Πατρας), city in the northeastern Peloponnese, on the Gargalianos Gorge. Its location, astride important east-west commer- cial routes, and the cult of St. Andrew gave it a prominent place in the Slavic invasions, remaining in Byz. hands; ca. 805 the city was saved from an attack by Arabs and Slavs, reputedly through the intervention of St. An- drew; thereafter the Slavs were expelled. The noble widow DANELS accumulated a considerable fortune there and possessed numerous slaves. She granted land (1) to the future emperor when he was sent to Patras by Michael I on state business (Through- Centr 245-46). The bishop of Patras, originally suffragan of Corinth, was elevated to metropolitan rank, per- haps ca. 805; from that time he is identified as metropolitan of Achaia (Notitiae CP 2-39) and was able to control contest of the Peloponnesian church with his former superior. By the early 10th C. the bishops of Sparta, Methone, Korone, and Bolaine
were subject to Patras (254–55). The bishop also had unusual political and economic power. The Crusaders took Patras in 1205 and created a barony there under the jurisdiction of the princely Archbishops of Achaia. The Latin Archbishops of Patras for 16,000 hyperpyres. From them until the early 15th C. the bishop was effectively an independent prince. At that time Venetian influence grew and they temporarily held the city; Constantine XI Palaiologos took Patras in 1450, but in 1460 it fell to the Turks. Near the modern Church of St. Andrew is a subterranean fountain decorated with polychrome mosaics; coins of the 4th C. and a tomb were found associated with it. Also known in Patras are a hagia of the 15th C. and an Early Christian basilica. The fortification of the citadel was probably carried out by the 6th C., although there was considerable rebuilding in the 13th and 15th C.

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PATRIA (πατρία), the name of a literary genre devoted to local topography, monuments, history, and legends. The term appears first in Kallinikos of Petra, who lived under Diocletian and wrote On the Patras of Rome, containing fragments of which have survived. The 5th–6th C. used Patras, Asia, Byzantium, and Nicaea (by a certain Claudian), whose Thessalos, Mileo, Tarrhon, and Naxos in Syria (by Christodorus of Korpos), patro of Hermopolis and from Alexandria by Hermione of Hermopolis and Horapollon, respectively, are mentioned in various photos (Sophos, the Sophs) but lost. Several Parthia were composed by Pampropios, Kardios, Christodorus, and Kallinikos. Traces of all of this genre can be found in Agathas, Maladas, and other writers. After the 6th C. the genre of provincial patrice disappeared, but the local chronicle of the capital city is represented by the Patraise of CONSTANTINOPELE.

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PATRIA POTESTAS (πατριανή). Under Roman law, the descendants of a pater familias, even if of age, remained under his authority until the father died or until he emancipated them. In the Byz. period, the personal status of the descendant was essentially reduced to the principle that an hypatimous (i.e., someone subject to authority) cannot marry only with the father's consent (e.g., Petra 1:1), but when it came to property rights, the principle was maintained that these subject to authority could not acquire their own property except for a part of the peculium (cf. Edga 18, Epanagoras 31, Prochorus 21, Tractatus de peculio). The ecclesiastical authorities provide no certain information on the manner, the reason, and time of the release from patria potestas, though they suggest that the patria patrias ends with the attainment of majority. Whether marriage brought it with the release from patria potestas remains controversial: the Prochronus (40:7) repeals the old law, by which even a married (minor?) son was still subject to the patria potestas, but novel 25 of Leo VI defines a son of the house as already emancipated if he lives an independent life with the tacit agreement of the person in authority; this should hold even when he is not married. At marriage a daughter is transferred from the patria potestas of her father (cf. Petra 49:9) to that of her husband, from which she is released if her husband goes bankrupt (cf. Petra 35:9 and 38:6) or if the marriage is terminated (cf. Petra 38:9 and 47:8).

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PATRIARCHATE (πατριαρχείο), the term and its connotations "patriarch" were originally used to designate prominent and respected members of the episcopate (PG 96:583B). In the 6th C., the title of "patriarch" acquired its precise canonical sense by being applied particularly to the incumbents of the five major sees (Judaeus I, Nov. 123). The term patriarchate (metropolis) was designated in the 6th C. the residence of a patriarch (Malal. 468:7) and, thereafter, patriarchal see (e.g., pseudo-John of Damascus, PG 100:567D). A general trend toward ecclesiastical centralization—the practice of grouping several provinces under one patriarchal see was common in the 4th C. The bishops of Rome, Alexandria, and Antioch were in fact exercising supra-metropolitan jurisdiction beyond the limits of their own frontiers or adjoining provinces before 400. The status of these sees, however, was first recognized de jure canonico by Nicola I (canon 6). In 381, at Council II (see under CONSTANTINOPLE, COUNCILS II) this list was modified to include the dioceses of Thrace (Herakleia), Pontus (Caesarea in Cappadocia), and Asia (Ephesus) headed by "archbishops of dioceses." Likewise, the council decided to place Constantineople, as the newly emerging capital of the empire, second a after Rome (in order of precedence without naming its jurisdiction), while Alexandria was given third place (canon 3). In effect, the church was modeling its own organization on the civil diocesan division of the empire—the principle of political accommodation sanctioned earlier by Nicola I (canon 4). In the years of the church historian Sozomenus, the council's decision was called "patriarch" (Sokr. HE 5.8). This terminology was premature, since the prelates of these dioceses were
PATRICIA ZOSTE

PATRICIA ZOSTE, see ZOSTE PATRIA.

PATRIARCHE (patriciates), high-ranking dignity etymologically connected with the Roman status of patrician. The dignity of patrician was introduced by Constantine I as an honorific title without specific administrative functions; according to a 5th-c. historian (Zosimus, bk 2, 40.4), the patricius was placed above the praetorian prefect. The importance of the patrician increased in the West, where the title was bestowed in the 5th c. on powerful magistrates in military and in the 8th c. on Frankish kings. It had less importance in the East, where Justinian I made it available to all emperors. The tetrarchs of the 4th and 5th c. occupied the place between patricians and proconsuls; in the 6th to 10th c. this dignity was granted to the most important governors and emperors. Depreciated thereafter, the patrician disappeared after the beginning of the 11th c.

Theodosius II tried to disqualify emperors from this title but in the late 5th c. it was re-established. The insignia of the patricians was an inscription tablet. The title of patricius was attested at 364 and 368 (A. Karamaloula, Symmikhs 5 [1967] 161-68). The title patricius designated the spouse or widow of a patricius (Helv. Lexic. j 91-96, Lex. post.-VII.-VIII.).

PATRIOTISM (a.k.a. patriotism). Local patriotism was inherited from the Roman Empire, expressed in hagiography's literary conventions (vita sometimes praise a saint's birthplace), and spurred rhetorical epithets early and late in the empire's history, for example, Prokopios of Gaza and Zosimos of Panopolis (Byzantine emperors).

PATRICIANUM VETERUM ITALICORUM (lit. "protection of estates"), a specific type of social patronage prevalent in 1st-c. Italy and characterized by the protection of a powerful patron (patronus), who received in exchange cash or (more commonly) possession of his land. It developed out of (and by the 4th c. largely displaced) the urban patricianism civilista. Patrons included military officials, civil bureaucrats, large landowners, and curiales; clients generally comprised free peasants or free coloni (Cod. Theol. XI 24.1), although ascriptici and even slaves are also attested (Cod. Just. XI 64.3). Clients enjoyed patrons' influence in law courts, and coloni invoked their protection in disputes with landlords (Libanius, On Patronage, ed. Harman 17-200). Above all, patrons could reduce their clients' tax liabilities by pressuring officials of the fisc or—in the case of curiales—by controlling local assessment. The exact nature of the patricianum was normalized by the subject of considerable discussion, in particular whether it led to the transformation of free peasants into titleholders of their patron or simply signified the transfer of properties under the control of curiales to great landowners not restricted by urban organization (A. Kazhdan, EHR [1995] no. 199).

The central government initially refused to accept the legality of patricianum, instead recognizing the so-called "protection of friend" (Cod. Theol. XI 24.4). Consequently, ties of patronage and assumed the guise of a (nominal) sale of land to the patron who, in turn, leased it back to his client; after the client's death, the property remained automatically reverted to the patron, while his heirs became coloni (Sall. De gubernatione dei in MGH Hist, 61, 25-26). Empirically, the conception of a patron bound by a formal transaction was often replaced by a more traditional view of the relationship as chaste for sin. The latter reinforced Orthodoxy as a kind of surrogate paternalism (L. K. Lecrèvasse, "The mantle of the Eastern patriarchates, which, by its very nature had undermined the emperors' diplomatic efforts to seek union with the West in order to strengthen their Turkish advance.

LIT.: K. Lecrèves, "Holiesen und Barbarosen in dem Weltbild der Byzantiner," (Ph.D. diss., Ludwig-Maximilians-Uni-

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PATRONS AND PATRONAGE. No Byz. equiv.

exists for these terms, although epithets such as donor (dator) and entreprenuer (inautha
ter) are found. In modern usage, the concept of patron implies much more than the
legal status of the term ktoros. The provision of funds to build or decorate a monument, to
construct a charitable institution, or copy a Ms may have been a gesture little different from a
grant of land, but this in no way disguises pa
tronage as an activity considered significant in its own time and as a field of modern study. Patrons
made major contributions to art, architecture, literature, and social welfare (philanthropy)
throughout the history of the empire. The term patron is used here to denote an individual who
conceived of a work, paid for its manufacture, or fundamentally affected its design. Yet founder
and funder were by no means always the same
person, so that the term patron may apply to one
or more of the stages of a creation.

Patronage of Art and Architecture. Beyond the
expense of a monument and thus its degree of
elaboration, it is often hard to identify the nature of
the patron's intervention. Reflecting a cultural
attitude toward production, literary sources at
tribute the creation of a work not to the architect
or artist, but to an individual in political or mo
nastic authority (Theodore Psalter) or to the purveyor of funds necessary to its undertaking.
The Metropolitans or Basil II credits the em
peror, rather than its scribe or painters, with
"having created a book truly like unto heaven."
Similarly, in an inscription at Kastoria, the pa
tron Theodore Lennitos, addressing the emerg
ges to whom his church was dedicated, declares
"I paint the images of your miracles."
The patron was not always the source of ideas, much less of the details in a work. A donor's
wishes were more likely to be expressed in its
content than in its manner of fabrication. Basil
the "Notios" sponsored MSS in radically different
styles. Particularly in small communities, where
commissions were insufficient to justify a resident
artist, a patron would have to rely on distant
craftsman or itinerant artists who, albeit ready to
adapt schemes of decoration to his wishes, brought
with them their own masters of "writing." Even
objects for personal use, subject matter did
not always reflect an individual's choice. The
iconography of lead seals—the most "private" of
inscribed objects—could be and was dictated in
part by the tradition of a family and social group.
In monumental painting, the presence of locally
revered saints would often be more important than
dependent devotion. Images containing the por
trait of the patron—a favorite means of adver
tising an act of donation, veneration, or supplicat
ion—were as much determined by social conven
tion as by the taste of an individual. Community
and cooperative patronage, phenomena observed in 6th-C. Palestine, a 11th-C. Cappadocia,
and southern Italy and 13th-C. Crete, might en
face all but a donor's name from the work that resulted.

Nonetheless, the wishes of a mighty patron could carry great weight. The size and splendor of Jus
tinian's Hagia Sophia, it has been suggested, was a response to Anicia Juliana's Church of St.
Panteleimon, while the Persian-looking sculpture found at the latter site might as well be an expres
sion of the imperial desire to prove the influx of foreign craftsmen.

The personifications of Megalopcyhta ("mag
animity") and Love of Foundation (pothos tet phi
lakthead) in Anicia's Dioklebsides MS reflect Aria
toetian ideas of virtue, in which acts of patronage are duties required of the powerful. Similar atti
tudes are found in Gregory of Nazianzus' funeral oration on his father, a builder. But, progres
sively, Christian notions of philanthropy supple
mented and then replaced classical impulses. By
the 6th C., when the perpetuation of one's name
was recognized as a main incentive to church
building (proem to Justinian, Nov.527), visions and
miracles (Propokopos, Buildings 6.6) were as likely
to impel creation of a building as love of earthly
remains.

Whatever its cause, widespread construction of
churches and monasteries stimulated employment
and the circulation of goods (Patlaqen, Poemtr
156-203). Professed motives for patronage—pe
nance for a sin, the desire for immortality or, in
some cases, the desire for saintly intercession, or hope of one's own and one's relatives' salvation—display remarkable cons
istency, whatever the medium, place, or period in
which they were expressed. Widely as well as
personally felt, such sentiments led to buildings
and objects of such magnitude, wealth, and material value aside, social distinctions are virtually invisibile. Whether a man
was a member of the civil or military aristocracy,
whether a dignitary came from the eastern prov
inces or the capital, his rank and origin were
revealed not in the work that he sponsored, but in
the inscriptions that it might bear. Convention
ally, objects in which, material value aside, social distinctions are virtually invisible. Whether a man
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and the picture of the Second Coming that ensured it was not explained by Theophanes Continuus (TheophCont 163.15–164.17) as the result of divine intervention. Part of the obscurity attaching to the creation of works of art, as opposed to those of nature, lies in the nature of the medium: unlike writers, painters left no author’s dedications or expressions of gratitude.

Patronage of Literature. The role of the patron of literary texts is relatively well known, thanks to his dedications and colophons. The emperor is often supposed to have played a leading role; in hagiographical texts there are many hints that they were commissioned by begitiumon, which is dedicated to particular saints. A change in the nature of patronage is evident in the 9th and 10th C.: patrons such as Andronikos were more concerned with copying MSS than with original creativity. In the 11th and esp. the 12th C., with the shift from the author-functionary (both secular and ecclesiastical) to the professional but beggar author, the question of patronage acquired special significance: the uppermost echelon of the aristocracy assumed this role, alongside the emperor. It remains uncertain whether patrons of the 11th C. (many of them noblemen, such as Anna Kononina or the scholarios Irina Kononina) were surrounded by circles of literati or acted singly as individuals, as against those of the earlier period. Later relations between a poet and his patron offten lasted for years and reveal an enduring fealty, as in the case of Manganites Prokopios. In the 12th C., the emperor’s court and the monasteries of patronage were challenged by provincial aristocrats (Vsevko, Soc. Intell., 191 [1911], 69–92).

PAUL (Telesius, Lat. Paulus), a cognomen primarily in the Roman gens Aemilia, a later personal name. The transformation of the persecutor Saul into the apostle Paul in the New Testament signifies the christization of the name. It was widely used in the 4th (P.L. 1.685–85) and esp. 5th C. (P.L. 2.490–501). P.L. 2 includes 40 instances of this name, to which several known clerics and monks should be added. Four early patriarchs of Constantinople (4th–9th C.) were called Paul, but no emperor. Sozomen has nine Pauls (third only to Eusebius [24] and Irenaeus [1]) and Prokopios lists ten Pauls following John (32) and Theodore (41). In Theophanes the Confessor, Paul retains only seventh place with the same number of individuals (19) as Socrates. Thereafter, the name quickly lost its earlier popularity, and Niketas Choniates mentions only one Paul, the apostle. In the acts of Laura, vol. 1 (10th–12th C.), Paul plunges to thirteenth place (16 cases), equal to Athanasios and Euthymios, while the later acts of Laura, vols. 2–3 (13th–15th C.), list a tiny number of Pauls, only five. The acts of Ephigenios contain three or four Pauls of the 11th C. and only one peasant, Paul Sguoros, of ca. 1300; the acts of Xerophotios include five Pauls of the 10th–11th C. and only two of the later period (14th–15th C.).

Paul, formerly named Saul; apostle and saint; feastday 29 June. He was considered in Byz. as the author of 14 epistles included in the New Testament. These epistles were broadly commented on by John Chrysostom and Theodoret of Cyrus (their texts survive in full) and by later exegetes, the most important of which are known only from catechesis (Didymos of Alexandria, Eusebius of Emesa, Apollinaris of Laodicea, Theodoret of Cappadocia, Severianus of Ghibala, etc.). The eventual life of Paul—his execution of Stephen the First Martyr, conversion on the road to Damascus, travels, martyrdom—inspired various apocryphal works: forged correspondence with Seneca, acts, and homilies. The major problem concerning Paul’s reputation in Byz. was his relationship with Peter, who early became a symbol of Rome and the papacy. The Byz. insisted on their equality, called them both kuryphai (princes of the apostles), and celebrate their feasts together; in addition to their common feastsday, Paul was celebrated on 1 Sept., in honor of his vision and conversion. On the other hand, Paul was esp. respected by sectarians such as the Marcionites and Paulicians. Niketas Choniates stressed that Andronikos I was particularly fond of Paul’s epistles and quoted them often.

Hagiographical tradition presents Paul as a bold man, three cubits tall, with gentle eyes and a white complexion. John Chrysostom devoted several sermons to him and showed him to be more significant than the heroes of the Old Testament: unlike Noah, he built his ark not of planks but epistles, and saved his family but the whole universe. Other epistles of Paul were compiled by Proklos of Constantinople, Leo VI, Niketas Phylakopon, etc.

Representation in Art. Bearded, brown-haired, and balding, Paul joins Peter as the first of the apostles to exhibit a distinct iconographic type. He appears with Peter en bâton on 4th C. commemorative medals and gold glass as well as in scenes of his arrest and of the TRIDATIS LAGIUS on "Passion" sarcophagi. Scenes involving Paul but not Peter first appear in the 5th C.: Florence, Carrand Diptychs (Volbach, Elenfenbraten, 50–108); murals in San Paolo fuori le Mura (Rome). His presence among the apostles, esp. in depictions of episodes preceding his conversion (e.g., APPEARANCES OF CHRIST AFTER THE PASSION, ASCENSION, PENTECOST), signifies the symbolic rather than historical function of the apostles as an image of the church. Paul figures extensively in BYZ. ACTS CYCLES. These canonical scenes often recur in other contexts: his presence at the stoning of Stephen, his conversion and baptism, his preaching, the appearance of Lystra. He also appears alone or with Timothy in II PFM. Before the texts of his epistles and occasionally in evangelist portraits of Luke. Noncanonical scenes are rare. Among those lingering in caves are the apostles’ martyrdoms, and his ecstatic meeting with Peter seems to have become an image of brotherly accord, appearing independently of other Pauline scenes. Monumental cycles of Paul’s life are known only in Norman Sicily (Cappella Palatina, Palermo; Monreale), where Western influence is strong.


PAUL I, bishop of Constantinople (ca. 327–329); end of 341–beginning of 342; and beginning of 345–Sept. 351) and saint; born Theodosianus ca. 300; died Koukouzos 351; feastday 6 Nov. Scholars differ in their evaluation of Paul: for Teller, he is a figure equal in significance to Photius of Milan, whereas Dagron attributes to Paul a minor role in events that was subsequently magnified by hagiographical legend. Paul was elected to the see of Constantinople ca. 327, but soon replaced by the Arian Ekphonos of Nikodia. After the death of Eusebius, Paul was reelected but ran into resistance from the Arians; the conflict resulted in a popular rebellion in 342 during which the magister epistulae Hermogenes, the representative of Emp. Constantius II, was killed in a skirmish. Consequently, Paul was exiled to Ponto, as Achatonius of Alexandria testifies, or to Theodosian, as Dagron suggests. Thereafter Paul went to Italy in search of the support of Pope Julius, Achatonius of Athens, and the Western emperor Constantinus I. Under imperial pressure from the West, Paul was reinstated but could not get along with the Arian government. It was probably after the death of Constantinus I that Paul was accused of complicity in the usurpation of Magnus (354–55) and exiled to Koukouzos; Dagron speculates that it was the same exile as his deportations to Singara and Emesa mentioned in Achatonius. In exile Paul was strangled—as the legend has it, by Arians. The cult of Paul had developed already by the 5th C., as a Constantinopolitan counterpart of Achatonius. A summary of his vita is included in Photius’ Bibliotheca (cod. 277); it was recorded by Kretzschmar.

PAUL II, pope (29 May 757–28 June 767); born and died in Rome. Brother and successor to Pope Stephen II (754–57). Paul completed his brother’s attempt to reduce Rome’s dependence on Byz. and establish a system of Frankish protection. His consecration was delayed because of the opposition of a faction supporting the Byz. alliance, but Paul immediately notified Pippin III, king of the
Franks (571–88), about his election and pledged his loyalty to the pact that Pipian had concluded with Pope Stephen. In Italy, Desiderius, duke of the Lombards (573–77), subjugated Spoleto and Benevento and was the major threat to the papacy. Paul tried to convince Pipian to intervene; the Franks, however, avoided military confrontation but did diplomatic means forced Desiderius to return to the pope some lands he had conquered. The threat of a Byz.-Lombard alliance was also real: Emp. Constantine V hoped to attract to this coalition a pro-Byz. party in Rome and some elements in the church of Ravenna, and he started negotiations with Pipian as well. The conflict between Rome and Constantinople focussed on the question of iconoclasm; Paul was an unsyndling opponent of Iconoclasm; he supported eastern Iconophile emperors who emigrated to Rome, and he accommodated Greek monks in the monastery of Sts. Stephen and Silvester, founded in 761. The Byz. attempt to attract the Franks to Iconoclasm failed in 767 when the local synod, hastily approved of the Roman concept of the image.


PAULUS II. See under Pius IX.

PAULICIANS (Παυλικαίων, Arm. Paulīcianṙ), sect of Armenian origin that threatened the eastern provinces of Byz. between ca.845 and 879. At this time, the Paulicians separated from the Byzantine church and adopted a monastic way of life. They were first noted in the 4th c. They believed in the eternal divinity of the Logos, and they practiced baptism by partial immersion. The Paulicians believed in the resurrection of the dead and the future judgment. They were noted for their emphasis on asceticism and their rejection of material goods. They were eventually suppressed by the Byzantine state.


PAULINUS, one of a family of ecclesiastics who lived in Italy and North Africa. Paulinus I was archbishop of Milan in the 1st c. and is known for his writings on the liturgy. Paulinus II was archbishop of Rome in the 5th c. and is known for his opposition to the heresy of Donatism. Paulinus III was pope from 867 to 869.


PAULUS OF PELLA, Latin poet; born in Pella in Macedonia in 376?; died ca.460. Of consular family, he was a grandson of Ausonius, Paulinus moved as a child to Carthage, Rome, and Pella in the wake of his father's career. He was educated at Praeneste in Rome and at Milan and other cities. After the Visigothic sack of Pella (406 or 414), he went to Ravenna, where the (I) moved to Ravenna and later to Rome. Paulinus lived a long and eventful life in Rome. He was a man of letters and a man of letters. He was a man of letters and a man of letters. In 459, at age 83, he summed up his own life and times in the Enchiridion, an apologia for the traditional faith.


PAUL OF ALEXANDRIA, astrologer; fl. Alexandria 378. Paul was the author of an elementary handbook of astrology entitled Introduction, which he addressed to his son Cronamius. The surviving version appears to be the first edition of the treatise to which has been attached the preface of a second edition. In chapter 20 he gives an example for "today, 20th of Achier 94, Dioscetian," or 14 Feb. 378. Because of its brevity Paul's work was a favorite introduction to astrology for Byz. A course of lectures was delivered on it at Alexandria in the summer of 644, almost certainly by Olympiodorus of Alexandria (L.G. Westerink, Bl 64 [1971] 6–21). Leo the Mathematician studied the Introduction in the 9th c., and numerous scholars on it exist, some of which were compiled in the 12th C. Chapter 28 was translated into Syrian by the early 6th C. by Sogdios or Restamon (Ashdin Syrian, ed. E. Scharin [Vicenza 1879] 185), and chapters 1–2 into Armenian by Anasians of Shirak in the late 7th C. (A.G. Abrahamyan, Ananas Sirak'a Matenagrap' [Yerevan 1944] 317–20). Several scholars have contended that there is a relation of direct dependence between the geographical list in Acts 21:31 and Paul's astrological treatise; this view has been refuted by B.M. Metger in "Apostolic History and the Gospel," ed. W.W. Gasque, R.P. Martin [Exeter 1979] 125–33.

Another Paul of Alexandria of the 5th C. was known as an astrologer by Aba Ma'ar (D. Pin grade, Centauron 14 [1960] 172).


PAUL OF KALLINIKOS, early 6th-C. Monophysite bishop of Kallinikos in Orhoeus. He actively advanced the cause of the Jacobite churches by translating a number of the most important works of Severus of Antioch into Syriac. The one specific date known from Paul's life is the notice at the end of his translation of Severus's Against Julian of Halicarnassus, to the effect that Paul completed the translation in the year 528 at Edessa (Vat. Syr. 140, fol. 149). Other works of Severus that Paul translated into Syriac are the Philoktetes (Lover of Truth), Against the Impious Grammarian, and some homilies and epistles, esp. correspondence with Sergios the Grammarian.


PAUL OF LATROS, or Paul the Younger, saint; born Elia, near Pergamon, died Latros 15 Dec. 955. Paul was the younger son of Antiochos, lector of the fleet. After his parents' death, he suffered from poverty and worked as a swineherd. After receiving the tonsure he lived in solitude in a cave on Mt. Latros; for a brief period he retired to Samos. Paul gained the respect of Constantine VII Porphyrogennctos and Peter of Bulgaria (r. 927–69), who both sent him letters; he was supposedly famous among the "Ocean, Scythian (the Rus), and Romans." Paul struggled against the "Manichacism" active in Milotis and the area of Kibyrtboaxis, and imposed strict discipline upon his disciples, slapping their faces if necessary. Before his death, Paul wrote a monastic rule (a will) for his community.

A vita compiled soon after his death cites numerous eyewitnesses; it also mentions Paul's "diary," "hodos ton poteoua (Delehaye, infra 58–60). A charter of 1166 (MM 426:42–47) describes this Life to Sorrow and Misery, compiled at Latros and used as evidence during a trial. The anonymous author of the Life emphasizes the theme of food and starvation: Paul is constantly presented as suffering from hunger, eating acorns, or mixing milk with other foods to mask their pleasant taste. The Life also has rich information on cattle breeding, provincial administration, and local foods such as Theophanes of Samos.


PAUL OF MONEMASIA, bishop of Monemasia in the second half of the 10th C., the author of a series of brief edifying stories, conventionally titled Narrations. They are modeled on Irenaeus (to whom Paul specifically refers). The particularity of their form consists in their structure: they are stories within a story (similar, e.g., to the vita of Theoktistos of Laspos), and the narrator of each appears only as a vehicle for reporting the tale of his hero or heroine. The chronological framework of the novellas is contemporaneous with the author, the emperors Leo VI, Alexander and Constantine VII being mentioned; the action takes place primarily in Constantine, rarely in provincial towns (Monemasia, Larissa in Thessaly); typical characters are monks and nuns, as well as imperial functionaries, foreigners (e.g., an unbaptized Scythian), slaves, and the poor. The stories frequently feature miracles, from reanimation to marvelous birds carrying fruit to a convent. The themes of sexual chastity and of honesty in commercial transactions also occur, and confession of sinful intentions plays an important role.


PAUSIANIAS, Greek geographer of the 2nd C., originating perhaps from Lydia or Damascus. His Periegetes (Description) of Greece encompasses Asia, the Peloponnesos, Boeotia, and Phokis; in addition to historical and geographical data, it contains some elements of myth and paradoxography. According to Diller (infra [1960]), he was not popular in antiquity. Circ 535 Stephen of Byzantium discovered an early apograph of his text, which he transcribed and edited. The initial text made by Stephen was in turn found centuries later by Aratus of Cazarea and ca. 900 copies in manuscript (this suggestion has been challenged by Lemere [Humanist 68, n. 112]). It is also possible that Aratus compiled some scholia to Pausianias. Some excerpts from Pausianias are included in the Suda, and a citation of Pausianias, possibly an interpolation, is found in Aelianus. The source of the Suda and Aelianus fragments remains uncertain. In the 11th C. Paulus composes the codex commissioned by Arachas was known to Planudes and also read by Nicephoros Gregoras in the library of the Chora monastery. Circ 1400 the codex was brought to Italy and eventually deposited in the San Marco library in Venice. It served as the base for four or five apographs, none of which is earlier than 1450 (A. Diller, TAPA 88 [1957] 169–88).

PAVLOVKA, village in the region of Rosov, U.S.S.R., where a rich, late 4th-C. tomb was discovered in 1868. It contained an iron sword, a gold buckle, gold ornaments from a belt or harness, and a silver bowl with a stamp depicting a Tyche holding a scepter and orb (Dodd, Byz. Silver Stamps, no. 84). These objects are now in the State Historical Museum, Moscow.

LIT. V. Kropotkin, Ruské impomery zědel v Vostní Evropě (Moscow 1910), no. 735.

PAWN. See PEGASUS.

PAWSTOW BUZAND, PSEUDO, also Faustus Buzanda/Podandes, traditional names for the putative author to whom a History of Armenia of the second half of the 5th C. was attributed. Controversies over the identity and date of the author and the original language of the work have now led to the conclusion that neither the name of the author nor the traditional title of his work is correct. Malvarecze and Peri-Khanian’s analyses (infa) of the actual title, Buz-

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PEOCHAI (The Bee), the name for three separate Slavonic translations of the Byz. Melissa. The first and most influential translation was produced in Rus’, most likely in Kiev or Novgorod in the late 11th or early 12th C. Widely copied and cited, it spread to Serbia by the 14th C. and remained popular in Muscovy until the 17th C. The text derives from an interpolated and abbreviated version of the Melissa, shorter than that attributed to Antony (PG 136:705–1444) and arranged in 71 chapters (cf. the Capita theologica ascribed to Maximinos the Confessor, PG 91:719–1018). The closest Greek parallels to this redaction are found in comparatively late MSS. Each chapter of Pela consists of a string of citations on a particular topic (e.g., virtue, wisdom, rulers, women). The citations are arranged in hierarchical order: first the Gospels, then Acts and Epistles, next the wisdom books of the Old Testament, then practical, and finally savings of the “external philosophers” of the ancient world. These mergers and corrupt extracts from the classics were virtually the only classical writings to reach medieval Rus’. Paha also survives in a Bulgarian translation (probably 14th C.) and in the second eastern Slavic translation dated 1599.

PBOW, cenobite monastery east of the Nile, about 60 km north of Luxor. Established in 590, Pbow was the second monastery founded by Pachomios (Life of Pachomius, chs. 34–35). Located and became the administrative center of the order. The Pachomian monks gathered there twice a year to celebrate Easter and, in Aug., to review business at the individual monasteries (ibid., chs. 78, 83). It has recently been hypothesized that the library of Pbow was the place of origin of many Greek and Coptic biblical, Gnostic, and literary MSS.

Excavations at Pbow have revealed the remains of a large 5th-C. basilica (96 × 72 m). The five aisles were separated by rows of high columns, the floor paved with large rectangular tiles. Underneath, the remains of a 4th-C. basilica were discovered. The basilicas are the oldest and the largest in Egypt (J. E. Goeringer in Roots of Egypt. Christ. 253–57).


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PECOS (sing. rouge, twine), splendidly feath-
adored birds considered Oriental ("Oriental") or Hungarian ("Paonian") and used for food (Kouko-
oules, Rio 570, 408f) to adorn rich gardens. Represented in the earliest Christian funerary art, the peacock brought multiple cultural connotations from antiquity: of splendid, even paradisic gardens; of springtime and renewal, since their feathers were said to regenerate every spring, and of the imperials, as peacocks had been Juno's bird and bore empresses' souls to their apotheosis. Used at first simply to give tomb or grave or paradise gardens, peacocks were accorded similar symbolic meanings in 4th-C. art (as spring, paradise, re-
demption) In the 5th C. they flank imperial triumphal symbols like the christogram to cre-
ate a Christian imperial image of eternal triumph in heaven. As images of heavenly splendor, pea-
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tations is shown by the peacock represented in Ioak-
ime's garden in a Chora mosaic, which signals the regal as well as the saving role of Mary. Pea-
cock feathers were also used to represent the many-eyed wings of Seraphim and often Cheru-

peorists such as Alexios I Komnenos, who avoided unnecessary bloodshed by sparing conquered enemies and using diplomacy to resolve conflicts. Although divine favor in war was sought through military religious services, the cults of warrior saints (see MILITARY SAINTS), and prayers for the success of imperial expeditions (Dracontes, Epis-
toler 146, 148), Byz. churchmen deplored war, esp. between Christians, and refused to sanction killing; Patriarch Peterankos protested the peti-
tion of Nikephoros II Phokas to have his slave soldiers declared martyrs with St. Basil's ruling that soldiers who had killed in battle could not receive communion for three years. The concept of holy war, as practiced by their Muslim enemies and the Crusaders, remained largely foreign to the Byz.; only once was a plenary remission of sin granted to a Byz. army (N. Oikonomos, REV 25 [1997] 115–20, 131–55).


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