

BAALBEK. See HELIOPOLIS.

BABYLAS (Βαβύλας), saint; died Antioch ca.250; feastday 4 Sept. Eusebios of Caesarea (Eusebios, *HE* 6.39.4) mentions in passing that Babylas died under Decius (249–51) in a prison in Antioch. The story was subsequently developed; Leontios of Antioch (died 357/8) says that Decius murdered Babylas because he forbade Emp. Philip the Arab (244–49) to enter the church; John Chrysostom (PG 50:533–72), in two polemical sermons against Julian, praises Babylas's resistance to an emperor, but his information about Babylas is vague. Unlike Eusebios, Chrysostom stresses that Babylas was murdered. Hagiographical texts transfer Babylas's martyrdom to the reign of Numerianus (283–84) and sometimes provide Babylas with companions in martyrdom: a Greek text associates three children with him, while a Georgian legend describes a certain Basil of Epiphaneia, who was executed for his support of Babylas. Another stage in the development of the legend was the creation of St. Babylas of Nikomedeia, who was venerated on the same day.

Representation in Art. Miniatures illustrating the vita of Babylas written by SYMEON METAPHRASTES depict the saint as an elderly bishop, and often show him being beheaded along with his little disciples. One of these MSS includes a cycle of four scenes showing him sitting in prison with his disciples, and being interrogated, scourged, and beheaded (London, B.L. Add. 11870, fol.52r).

SOURCES. A. Papadopoulos-Kerameus, ed., *PPSb* 19.3 (1907) 75–84. PG 114:967–82.

LIT. *BHG* 205a–208, 2053–54. P. Peeters, "La passion de S. Basile d'Épiphanie," *AB* 48 (1930) 302–23.

–A.K., N.P.S.

BACKGROUND, the farthest surface of an image, behind its chief objects of contemplation, was sometimes enlivened with architectural constructions and/or LANDSCAPE. These elements are, however, usually uninhabited and treated ever more frequently as independent elements and conven-

tional tokens of cities, mountains, etc., inserted behind figures. Buildings read as backcloths dropped behind a scene rather than as enclosures for the event depicted: in the *MENOLOGION* OF BASIL II, for example, such sets often open out in inverse PERSPECTIVE. Likewise, portions of structures facing different directions are placed in the same plane. While this remains generally true, in 10th- and early 14th-C. art attempts were made, sometimes with success, to integrate figures into the setting so that the factitious distinction between the protagonists' zone of operation and their background tends to disappear. Progressively from the 6th C. onward, settings are replaced with a blue or shimmering gold screen that denies SPACE and depth, supernaturally focusing all attention on the main figures.

–A.C.

BAČKOVO. See PETRITZOS MONASTERY.

BADOER, GIACOMO, Venetian merchant who operated in Constantinople in 1436–40. His account books, kept in double-entry form, are one of the few sources to describe Constantinopolitan commerce in this period. Badoer's books show that this merchant, whose activities were of medium size, had an annual turnover of merchandise valued at approximately 126,000 hyperpyra. They reveal Constantinople as an active trade center functioning primarily as an entrepôt. They illuminate the flow of merchandise (raw materials, wax to the West, silk cloth from the West), the activities of Byz. bankers, and the participation of Byz. merchants in trade. This was large in terms of the number of merchants and sea captains, but small in terms of capital engaged; it is seen also to have been a deficit trade with Western merchants. The account books show that the Byz. who traded with Badoer were engaged primarily in retail trade and were only tangentially concerned with foreign trade. The source has also been used to extrapolate the value of total Venetian trade in Constantinople, the importance of

Genoese merchants (seen as paramount), and the types of ships used to transport merchandise.

ED. U. Dorini, T. Bertelè, *Il Libro dei Conti di Giacomo Badoer* (Venice 1956).

LIT. M.M. Šitikov, "Konstantinopol' i venecianskaja trgovlja v pervoj polovine XV v. po dannym knigi ščetov Džakomo Badoera," *VizVrem* 30 (1969) 48–62. T. Bertelè, "Il giro d'affari di Giacomo Badoer: precisazioni e deduzioni," 11 *CEB* (Munich 1960) 48–57. —A.L.

BAGHDAD (Βαγδά, Εἰρηνόπολις), capital of the caliphate for most of the 'ABBĀSID dynasty. The name *Baghdad* was Persian; officially it was called Dār al-Salām ("City of Peace"). Caliph al-Manšūr founded Baghdad as a circular city on a modestly inhabited site. He intended it as a camp for his troops from Khurāsān, using ruins from the nearby abandoned Sasanian capital of Ctesiphon. Baghdad's great prosperity lasted from 775 to 833. The 'Abbāsid court briefly transferred its residence to Samarra from 836 to 892, when Caliph al-Mu'tamid returned to Baghdad. It remained the capital until the Mongols terminated the dynasty there in 1258.

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

LIT. J. Lassner, *The Topography of Baghdad in the Early Middle Ages* (Detroit 1970). A.A. Duri, *ET* 1:894–908. —W.E.K.

BAGRATIDS (Πακρατωννής; Arm. Bagratuni; Georg. Bagrationi), Armenian feudal family that gave royal dynasties to ARMENIA, GEORGIA, and Caucasian ALBANIA. The origin of the Bagratids was probably Iranian, but a late tradition, known even to Constantine VII (*De adm. imp.* 45.1–8), traces them back to the Old Testament King David and to the Virgin Mary. The original Bagratid domain lay in Sper in northwestern Armenia. Their hereditary office was that of "coronant" (*t'agadir*) of the ARSACID kings and perhaps of commander-of-the-cavalry (*aspet*), although the latter may be a family name rather than a title,

since Prokopios (*Wars* 2.3.12–18) refers to them as *Aspetianoï*.

The power of the Bagratids grew in the 7th–8th C. when they served Byz., the Persians, and esp. the caliphate. Benefiting from the elimination of rival houses, the Bagratids extended their domains into central and southern Armenia (TARŌN) and acquired the hereditary title Prince of Princes by the 9th C. In 884, AŠOT I THE GREAT was crowned king with the agreement of both the caliphate and Byz. The Bagratids ruled over Armenia until 1045, a senior branch residing at ANI, where the ruler styled himself King of Kings, and junior ones at KARS (Vanand) from 961 onward and at Lori (Tašir, Joraget) from 972(?) onward. Nevertheless they did not hold the Arsacid capital of DUIN and their control of Armenia was challenged by the establishment of a separate kingdom of VASPURAKAN in 908. By the mid-11th C., Bagratid power had dwindled so far that Byz. annexed their kingdoms, except for Lori, which survived into the 13th C.

Secondary branches of the Bagratid house settled in Iberia and TAYK'/TAO early in the 9th C. Ašot the Great (813–30) was named Prince of Iberia by the caliph and *kouropalates* by Byz., and in 888 Adarnarse IV was crowned king. The Georgian branch prospered as that in Armenia declined. Tayk' reached its apogee under DAVID OF TAYK'/TAO at the end of the 10th C. In 1008, Bagrat III united ABCHASIA and Georgia to form a single kingdom, which reached its zenith under DAVID II/IV THE RESTORER and Queen T'AMARA, who supported the empire of TREBIZOND and ruled Armenia through her ZAK'ARID viceroys. The Mongol invasions of the 1230s abruptly halted Bagratid prosperity, but the Bagratids continued to rule over a reduced and divided Georgia.

LIT. Toumanoff, *Caucasian Hist.*, esp. 306–54. Idem, "The Bagratids of Iberia from the Eighth to the Eleventh Century," *Muséon* 74 (1961) 5–42, 233–316. L. Movsésian, "Histoire des rois Kurikian de Lori," *REArm* 7 (1927) 209–66. H. Bartikyan, "La conquête de l'Arménie par l'Empire byzantin," *REArm* n.s. 8 (1971) 327–40. R. Suny, *The Making of the Georgian Nation* (Bloomington-Stamford 1988) 29–59. —N.G.G.

BAHĀ' AL-DĪN, also called Ibn Shaddād, Arab historian, educator, jurist, and authority on Islamic traditions (*hadīth*); born Mosul 1145, died Aleppo 1235. In July 1188, Bahā' al-Dīn joined

the staff of SALADIN to serve as the "judge of the army" and "judge of Jerusalem." In this capacity he accompanied Saladin everywhere on his travels and campaigns, including the bitter fight against the Third Crusade. After Saladin died (1193), Bahā' al-Dīn remained active in Egyptian and Syrian politics.

Bahā' al-Dīn wrote several works, among them a treatise on the Holy War (*jihād*), dedicated to Saladin. The most important is his biography of Saladin, which, with the works by 'IMĀD AL-DĪN, constitutes the most authentic source for Saladin's life. Whereas for the account of the years prior to his entering Saladin's service Bahā' al-Dīn depended on trustworthy friends, for the subsequent period he relied on his own observations. Although his work mainly concerns Saladin's military and political accomplishments, the book contains important documents illustrating the relations of the Sultan, the Crusaders, and the Byz. In addition to brief references to Byz. participation in the 1169 attack against Damietta (Wilson, *infra* 57) and to Muslim capture of a ship that "came from Constantinople" to Acre on 12 June 1190 (p.182), Bahā' al-Dīn treats diplomatic exchanges between ISAAC II and Saladin, some of them affecting religious practices of the Greeks in Jerusalem and of the Muslims in Constantinople (pp. 198–201, 334f). He also quotes the Arabic translation of an Armenian letter from Katholikos Basil on the impact of Frederick Barbarossa's Crusade on the Byz. Empire (pp. 185–89).

ED. *Sīrat Ṣalāh al-Dīn*, ed. Gamal El-Dīn El-Shayyāl (Cairo 1964). *The Life of Saladin*, tr. C.W. Wilson [= PPTS 13] (London 1897; rp. New York 1971).

LIT. Gamal El-Dīn El-Shayyāl, *ET* 3:933f. M.H.M. Ahmad in Lewis-Holt, *Historians*, 87f. —A.S.E.

BAHNASA. See OXYRHYNCHUS.

BAIAN (Βαϊανός), Avar khan (ca.562–582/4) who led his people to the lower Danube by 562. Perhaps it was Baian who in 558 sent envoys to Constantinople to conclude an alliance: THEOPHANES THE CONFESSOR (232.6–10) gives no name. Menander Protector is the only historian to name Baian while recounting the attempts of the Avars to cross the Danube and seize Sirmium. Even though the negotiations of Baian's ambassador Targitaj brought no result, emperors tried to use

the Avars against the Gepids and Slavs. Finally, with the help of Greek engineers, Baian built a bridge over the Sava, besieged Sirmium, and impelled the Byz. to yield the starving city in 582. Kollautz and Miyakawa's statement (*infra* 249) that in 586 Baian beleaguered Thessalonike is mistaken; even more erroneous is M. Artamonov (*Istoriya Chazar* [Leningrad 1962] 160), who gave his date of death as 630.

LIT. T. Olajos, "La chronologie de la dynastie avare de Baian," *REB* 34 (1976) 151–58. A. Kollautz, H. Miyakawa, *Geschichte und Kultur eines völkerwanderungszeitlichen Nomadenvolkes*, vol.1 (Klagenfurt-Bonn 1970) 239–49. V. Popović, "La descente des Koutrigours, des Slaves et des Avars vers la Mer Egée," *CRAI* (1978) 612–16. —W.E.K., A.K.

BAILO (μπαίουλός), "bailiff," the head of the Venetian colony in Constantinople in the Palaio-logan period and simultaneously the Venetian ambassador at the court of the emperor. Gregoras (Greg. 1:97.21–25) translates the term *bailo* into Greek as *epitropos* or *ephoros*. In this capacity the *bailo* replaced the Venetian *podestà* whose functions were more limited. The office of *bailo* was introduced after the Byz. reconquest of Constantinople by the agreement of 4 Apr.–30 June 1268. The *bailo* was elected by the Great Council in Venice for a short term (about two years or less); his salary was set at 100 *librae* a month. The *bailo* had two assistants (*consiliarii*) who were also sent from Venice. His duties were to administer the trade activity of the colony, sit in judgment, and supervise the four Venetian churches in the Byz. capital. There was a Venetian *bailo* in Euboea as well as in Constantinople, whereas Venetian administrators elsewhere bore different titles (*dux* of Crete, *castellani* of Methone).

LIT. Ch. Maltezos, *Ho thesmos tou en Konstantinoupolei Benetou bailou* (Athens 1970). —A.K.

BAIOULOS (βαίουλος, from Lat. *baiulus*, "bearer") in Byz. signified a preceptor or mentor. Balsamon (PG 119:1213D) derives the word from *baion*, palm leaf, allegedly because teachers had the responsibility to develop and supervise the growth of young minds. Probably not earlier than Theophanes the Confessor, the term was applied to the emperor's preceptor, and in the 10th C. the honorific title of *meas baioulos* was created for Basil LEKAPENOS. Pseudo-KODINOS remarks (140.8–

g) that the place of the *megas baioulos* in the 14th-C. hierarchy is unknown; some contemporary lists locate him above the *kouropalates*.

LIT. V. Laurent, "Ho megas baioulos," *EEBS* 23 (1953) 193–205. Seibt, *Bleisiegel* 147–49. —A.K.

BAKCHEIOS, GERON (Βάκχειος, Γέρων), Greek music theorist of the age of Constantine the Great; fl. late 3rd–early 4th C. He is known only for his *Introduction to the Art of Music* (*Eisagoge technes mousikes*), written in the form of a catechism. It is an eclectic production, mostly following the school of Aristoxenos (4th C. B.C.). The short treatise, not in dialogue form, published under his name by F. Bellerman in 1841, is by Dionysios, Bakcheios's contemporary.

ED. *Musici scriptores graeci*, ed. C. Janus (Leipzig 1895; rp. Hildesheim 1962) 283–316. *Alypius et Gaudence, Bacchius l'ancien*, tr. C.E. Ruelle (Paris 1895). —D.E.C.

BAKER (μάγκιψ), also *artopoios*, *artokopos*, *artopoles*. These terms are already found in Egyptian papyri and refer specifically to those who made BREAD. In the 10th C. the bakers formed an important guild, whose members were exempted from public service, as were the animals they used to grind the grain. Their activities and profit (4 1/6 percent) were regulated by the state, and when grain prices varied, they were allowed to change the weight of the loaf, but not its price (*Bk. of Eparch*, ch.18). The quaestor of Constantinople could force beggars to work for bakers (*Epanagoge* 5.5). Bakers' shops could not be located beneath dwellings, or very close to them, for fear of fire (*Bk. of Eparch* 18.3; Harm. 2.4.14).

The question arises whether bakers who made the bread sold it in a retail fashion. The *De ceremoniis* (1.96) states that in the early months of the reign of Nikephoros II, the rebel Joseph Bringas went from the patriarchate past the Milion and ordered the bakers (*artopoioi*) to neither bake bread nor sell it on the market. The bakers in question may be identical to those who sold bread in the main bread market of Constantinople, the Artopoleia, located just beyond the Forum of Constantine (*Parastaseis*, ch.40). If this is the case, then breadmakers and bread sellers are identical; it could well be, however, that the *artopolai* who presumably worked in the Artopoleia sold whole-

sale. Other texts (e.g., Theoph. 234.23) distinguish between *artopoleia*, where bread was sold, and *mankipeia*, where it was made. It seems likely that in other parts of Constantinople outside the main bread market, as well as in smaller cities, those who made bread also sold it to the consumer. This is suggested by monastic documents that show (e.g., in Serres) *mankipeia* (*Koutloun*, nos. 8.13, 18.42), but make no mention of *artopoleia*, probably because the two were identical.

LIT. Stöckle, *Zünfte* 47–50. M. Sjuzumov in *Bk. of Eparch* 236–44. A. Graeber, *Untersuchungen zum spätromischen Korporationswesen* (Frankfurt–Bern–New York 1983) 79–90. —A.L.

BALĀDHURĪ, AL-, more fully Abū'l-ʿAbbās Aḥmad ibn Yahyā al-Balādhurī, Arab historian; died ca.892. Little is known about al-Balādhurī. Clearly he was born into a well-connected family. He studied under or knew many of the great Iraqi scholars of his day, pursued his researches in several Syrian cities, and enjoyed patronage and favor at the ʿAbbāsid court in Baghdad. A profoundly learned scholar, he was also a traditionist, poet, and Arabic translator of the *Testament of Ardashir*.

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

ED. *Liber expugnationis regionum*, ed. M. de Goeje (Leiden 1866). *The Origins of the Islamic State*, tr. P.K. Hitti, F.C. Murgotten, 2 vols. (New York 1916–24). *Ansāb al-ashraf*, vol. 1, ed. M. Ḥamīdullāh (Cairo 1959); vol. 2, ed. M.B. al-Maḥmūdī (Beirut 1977); vols. 4A–B and 5, ed. M. Schloessinger, M.J. Kister, and S.D. Goitein (Jerusalem 1936–71). *Il Califfo Muʿāwīya I*, tr. O. Pinto, G. Levi della Vida (Rome

1938). *Bibliotheca Islamica* ser., pt.3, ed. ʿA. al-Dūrī (Wiesbaden 1978), and pt.4.1, ed. I. ʿAbbās (Wiesbaden 1979). LIT. A.A. Duri, *The Rise of Historical Writing Among the Arabs* (Princeton 1983) 61–64. Sezgin, *GAS* 1:320f. —L.I.C.

BALANCE SCALES (ζυγός), the simplest weighing device used in Byz., was an equal-arm balance (contrast STEELYARD) supported from above, often by a hinged needle within a bracket to indicate perfect horizontality. In turn, it supported a pair of pans in which the weights and load were placed. Although balance scales have been made of various materials and in widely varying sizes, those surviving from Byz. are small and bronze. Their size and relative precision suggests that they were used for weighing coins and precious metal. Imperial legislation (e.g., *Cod.Theod.* XII 7.1–2; XII 6.21) stipulated how and by whom the device was to be held to ensure the fair payment of taxes (see ZYGOSTATES). Balance scales are a frequent component of the PSYCHOMACHIA in images of the Last Judgment.

LIT. Vikan-Nesbitt, *Security* 29–31. Davidson, *Minor Objects*, nos. 1662–78. —G.V., A.C.

BALDWIN II (Βαλδουίνος), Latin emperor of Constantinople (1240–61); born Constantinople 1217, died 1273. It was his fate to preside over the dissolution of the Latin Empire of Constantinople. The youngest son of PETER OF COURTENAY, he was only ten when his brother ROBERT OF COURTENAY died in 1228. JOHN OF BRIENNE took over the reins of government on the understanding that Baldwin would eventually succeed. This agreement was sealed by Baldwin's marriage to John's daughter Marie. When John died in 1237, Baldwin was in the West, seeking help for Constantinople. To this end he mortgaged his county of Namur to Louis IX of France for 50,000 livres parisis. Late in 1239, Baldwin finally reached Constantinople by the overland route through Hungary and was crowned emperor in 1240.

He soon returned to the West and was given a place of honor at the First Council of Lyons in 1245. His presence insured that help for Constantinople was placed high on the agenda, but there was to be little effective aid because of Louis IX's plans for a crusade. The help promised by the Spanish order of Santiago in 1246 failed to materialize (J. Longnon, *Byzantion* 22 [1952] 297–

99). Baldwin was reduced to pledging his son Philip in order to raise money (R.L. Wolff, *Speculum* 29 [1954] 45–84). It was only a matter of time before Constantinople fell. After its conquest by the Nicaeans in 1261, Baldwin made his way to the West, seeking supporters who might help him win back his empire. The most promising was CHARLES I OF ANJOU. A treaty was concluded at Viterbo in 1267, whereby Baldwin surrendered suzerainty over the Frankish principality of ACHAIA against the promise of an expedition to recover Constantinople.

LIT. Longnon, *Empire latin* 178–86. Geanakoplos, *Michael Pal.* 193–200. HC 2:221–32. —M.J.A.

BALDWIN III, king of JERUSALEM (1143–63); born 1129, died Beirut 10 Feb. 1163. In 1157, threatened by NŪR AL-DĪN, Baldwin began to seek Byz. aid and a bride from Constantinople. Theodora Komnene, Manuel I's niece, married Baldwin in 1158. Shortly after Renaud of Antioch's abject surrender to Manuel at Mopsuestia, Baldwin was ceremonially welcomed by the emperor. When Manuel entered Antioch in triumph (Apr. 1159), Baldwin rode in the procession. The threat of joint Crusader-Byz. action caused Nūr al-Dīn to make concessions, and Manuel unexpectedly returned to Constantinople. During 1160–61, Baldwin's efforts to induce Manuel to wed Melisende of Tripoli instead of MARIA OF ANTIOCH were unsuccessful. After Baldwin's death, Theodora received Acre as her portion, but in 1167 she fled with the future Andronikos I.

LIT. H.E. Mayer, *Kreuzzüge und lateinischer Osten* (London 1983) pt.VI (1980), 549–566. —C.M.B.

BALDWIN OF FLANDERS, count Baldwin IX of Flanders, Baldwin VI of Hainault, then Baldwin I of the Latin Empire; born Valenciennes 1172, died Turnovo 1205 or 1206. He joined the Fourth Crusade and set out in Apr. 1202 at the head of the expedition's largest contingent. To sustain the Crusade he supported BONIFACE OF MONTFERRAT and ENRICO DANDOLO in welcoming the offers of PHILIP OF SWABIA and the future Alexios IV. Baldwin and his troops played leading roles in fighting Alexios III and Alexios V. After the capture of Constantinople, he was elected emperor on 9 May 1204, probably through the votes of the Venetians; he was crowned 16 May.

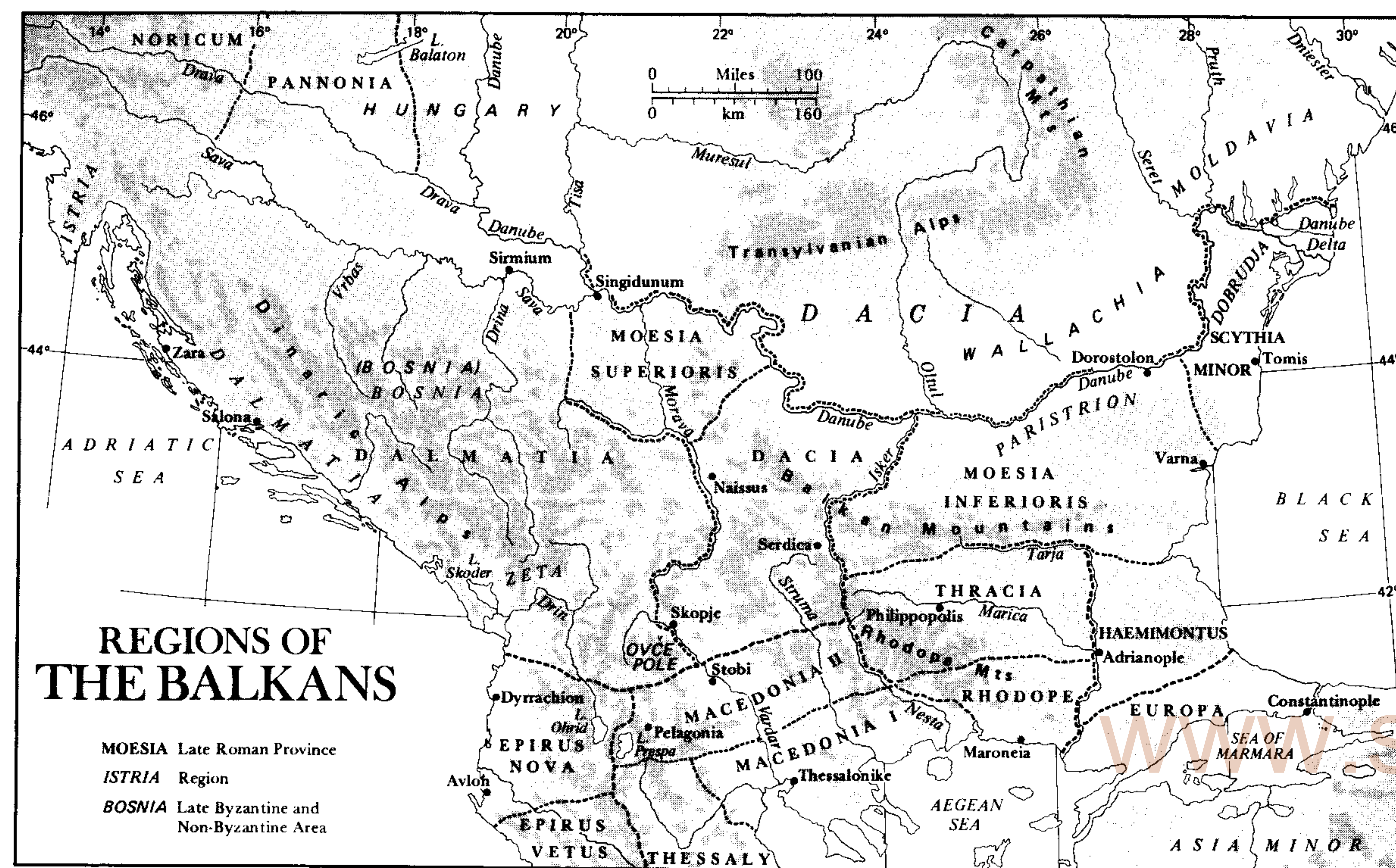
Baldwin employed traditional Byz. titles but had a feudal concept of government. Despite his agreement that Boniface should have THESSALONIKE, he wished to occupy the city. Boniface reacted violently; peace was made only in Aug. 1204. Early in 1205 the Byz. of Thrace, alienated by Baldwin's contemptuous attitude, revolted and summoned KALOJAN to their assistance. On 14 Apr. Kalojan defeated and captured Baldwin outside Adrianople. He perished mysteriously in prison. In July 1206 news of his death was reliably reported to the Crusaders.

LIT. Wolff, *Latin Empire*, pt. IV (1952), 281–322. B. Hendrickx, "Baudouin IX de Flandre et les empereurs byzantins Isaac II l'Ange et Alexis IV," *RBPH* 49 (1971) 482–89. Longnon, *Compagnons* 137–40. —C.M.B.

BALKANS (medieval Αἴμος), the modern (19th-C.) name of the mountain range that extends about 550 km from the Timok Valley eastward to the Black Sea. The word *Balkan* (*balqan*) is Ottoman Turkish, meaning "thickly wooded mountain"; the Bulgarians called it in Slavonic *Stara Planina*. The Balkans form the major divide between the Danube (north) and Marica (south)

rivers, and are traversed by some 20 passes, of which the most important are TRAJAN'S GATE; Via Succorum (now Ichtimanski Prohod), a link on the Via EGNATIA; and Siderogephyron.

In antiquity the Haimos mountains formed the ethnic frontier of the Thracians. During the Great Migrations it remained a natural border of the Byz. Empire against the Goths and later the Avars; its passes were well fortified. In the 6th and 7th C. the romanized Thraco-Illyrian population was forced to settle in the mountains; they reappear in the 11th C. as the VLACHS. In the second half of the 7th C. the leading role was assumed by a Sklavene group called the "Seven Tribes," but as early as 680 these Sklavanoi had become associates of the newly arrived Bulgars of ASPARUCH. A year later the Byz. acknowledged Bulgar occupation as a *fait accompli* and concluded a peace with the newcomers; Haimos became the Byz. frontier. In OMURTAG's treaty (816–17) the Byz.-Bulgarian frontier was defined by a line that ran westward from Develtos to Makrolivada. The Bulgarians were allowed to fortify this line with ramparts and trenches; it became known as the "Great Fence" (*herkesia*).



LIT. D. Dečev, "Hemus i Rodopi: Prinos kŭm starata geografija na Bŭlgarija," *GSU FIF* 21.10 (1925) 3–36. G. Cankova-Petkova, "Sur l'établissement des tribus slaves du groupe bulgare au sud du Bas Danube," *Études historiques*, vol. 4 (Sofia 1968) 143–66. P. Koledarov, *Političeska geografija na srednovekovnata bŭlgarska dŭržava*, vol. 1 (Sofia 1979). —O.P.

BALNITOR (βαλνίτωρ, probably from Lat. *balneator*, "bathkeeper"), a title known from seals dated ca.650–850. The term—always modified by the adjective "imperial"—appears in conjunction with modest titles such as *kandidatos* (Zacos, *Seals* 1, no.403), *hypatos* (no.224) or former *hypatos* (no.2000), or modest offices such as *silentarios* (no.1016), *anagrapheus* of Opsikion (no.2095), and several times *kommerkiarios* (nos. 223–24, 226–27, 230–31). The functions of the *balnitor* are not defined in available sources. Guiland (*Institutions* 1:268) views him as an ancestor of the NIPSISTARIOS—a hypothesis that Oikonomides (*Listes* 301, n.88) rejected.

LIT. Antoniadis-Bibicou, *Douanes* 174, n.2. —A.K.

BALSAMON, THEODORE, canonist; born Constantinople between ca.1130 and 1140, died after 1195. Balsamon (Βαλασαμών) occupied high positions in the church hierarchy: first as patriarchal *nomophylax* and *chartophylax*, then (from ca.1185–90) as patriarch of Antioch (although he remained in Constantinople). ISAAC II considered the possibility of Balsamon's election as patriarch of Constantinople but preferred Dositheos of Jerusalem (1189–91). Balsamon acted also as *hegoumenos* of Blachernai (PG 104:975A) and of the monastery *ton Zipon*. His major work is the *Commentary* (*Exegesis*) on the NOMOKANON OF FOURTEEN TITLES, begun in the 1170s; Balsamon's aim was not only an explanation, but also a critical revision of contradictory and obsolete statements. Unlike his predecessors, ARISTENOS and ZONARAS, Balsamon included in his commentary many legal texts now lost. He differs from Zonaras also in his political program; Balsamon staunchly supported strong imperial power and imperial political aspirations. He defended the privileges of the patriarchate of Constantinople and in this connection critically studied the DONATION OF CONSTANTINE (A. Pavlov, *VizVrem* 3 [1896] 21–29). His other canonical works included a treatise defending third mar-

riages, which were important for the aristocracy's attempt to strengthen clan linkages (A. Pavlov, *VizVrem* 2 [1895] 503–11). Balsamon defended the role of the CHARTOPHYLAX against the PROTEKDIKOS. In 1195 he issued answers to canonical questions of Mark III, patriarch of Alexandria (ca.1195). He also wrote letters and epigrams that throw light on Byz. cultural life. As a canonist Balsamon was criticized by Neilos KABASILAS (A. Failler, *REB* 32 [1974] 211–23).

ED. Rhalles-Potles, *Syntagma* 2–4, or PG 137–38. E. Miller, "Lettres de Théodore Balsamon," *Annuaire de l'association pour l'encouragement des études grecques en France* 18 (1884) 8–19 (also Th. Papazotos in *Trito symposio byzantines kai metabyzantines archaiologias kai technes* [Athens 1983] 70). Horna, "Epigramme" 178–204.

LIT. G.P. Stevens, *De Theodoro Balsamone* (Rome 1969). V. Narbekov, *Nomokanon konstantinopol'skogo patriarka Fotija s tolkovaniem Val'samona* (Kazan' 1899). A. Christophilopoulos, "He schesis ton kanonon pros tous nomous kai ho Theodoros Balsamon," *EEBS* 21 (1951) 69–73. —A.K.

BANALITY in Western medieval law designated an economic monopoly imposed by landlords on their peasants; it included primarily the obligations to grind grain at their lord's water mill, to bake bread at his oven, and to press grapes at his wine press. Banalities are known in Frankish Morea as *jus linobrosii in quo actatur linum*, "where the flax was worked on" (Longnon-Topping, *Documents* 38.13) or *labotaga ubi fit oleum*, "where olive oil was produced" (p.62.1). It is unclear whether these rights were of Greek origin or introduced by the Crusaders. The Greek term *linobrocheion* is frequently used in Byz. *praktika*, for instance, together with *opsonion* and *vivarium* (Dölger, *Sechs Praktika* 36, A30) or with *ennomion* (*Xénoph.*, no.15.24), that is, as one of the rents paid by peasants to their lord. A *linobrocheion*—as a work site—had to be located next to water, near a water mill (*Lavra* 2, no.105.23). A payment for using a mill, EXAGION, is mentioned in an act of 1089 (*Xénoph.*, no.1.161). The existing sources do not, however, say that the use of these mills, olive presses, or places for soaking flax was coercive; it is plausible that former coercive rights were supplanted by regular payments imposed on the village as a whole or, indeed, that the use was not coercive but *de facto* unavoidable, since often mills belonged to the landlord.

LIT. Kazhdan, *Agrarnye otnošenija* 125f. J. Bompaigne in *Xerop*. 146f. Schilbach, *Metrologie* 183, n.12. —A.K.

BANDON (βάνδον), ensign or banner, eventually came to signify a small military detachment. As defined in the STRATEGIKON OF MAURICE (86.21–22), “A *bandophoros* was a man who carried the ensign of a *bandon*.” The earliest evidence often refers to Persian *banda*. Malalas (Malal. 461.11–12) speaks of the “royal *bandon*” of the Persians, and Theophanes (Theoph. 319.5) reports that Herakleios took captive 28 Persian *banda*. Hagiographers of the 7th C. mention *banda* (W. Kaegi, *Byzantina* 7 [1975] 65–67), usually with ethnic designations. In the 10th C. a *TOURMA* was composed of five to seven *banda*, each *bandon* consisting of 50–100 mounted soldiers or 200–400 infantrymen. The commander of a *bandon* was called *KOMES*. Constantine VII equated *bandon* and *topoteresia*, considering the *bandon* as a territorial unit (*De adm. imp.* 50.94–110). Unlike other terms for territorial units, such as *KLEISOURA* or *tourma*, the *bandon* enjoyed longevity and survived at least in the empire of Trebizond (F. Uspenskij, V. Benešević, *Vazelonskie akty* [Leningrad 1927] lx).

LIT. Haldon, *Praetorians* 172f, 276f. S. Kyriakides, *Byzantinai meletai* 5 (Thessalonike 1937) 537f. —A.K.

BANJANI. See NIKITA, MONASTERY OF SAINT.

BANKER (τραπεζίτης). In the late Roman Empire the term *trapezites* was used synonymously with *ARGYROPRAATES*, a moneylender (E. Hanton, *Byzantion* 4 [1927–29] 132f). Frequently cited in papyri, a *trapezites* was primarily an administrator of a *trapeza* or bank (F. Preisigke, *Griechische Ägypten*² [Hildesheim–New York 1971] 59); in the 3rd–4th C. *trapezitai* were sometimes called *demotioi* or *politikoi trapezitai*—probably to distinguish them from private money changers. In the 5th and 6th C., these qualifying epithets seem to have disappeared; references are to plain *trapezitai* or to a *lamprotatos trapezites* (Preisigke, *Wörterbuch* 3:173f). Many, but not all, *trapezitai* were associated with propertied families, such as the *APIONS* in Egypt, and served them as cashiers. Another term for the “banker”—money changer in the 5th–8th C. was *kollektarios* (R. Bogaert, *Chronique d’Égypte* 60 [1985] 5–16).

The *trapezitai* of the 10th-C. *Book of the Eparch* (ch.3) formed a guild separate from the *argyroptra-tai*, at that time the dealers in gold and silver. Their principal function was to exchange money; their responsibilities also included assaying coins

of poor alloy and denouncing the *sakkoullarioi* (“bag bearers”), probably unauthorized coin dealers operating “on the market squares and in public streets.” There is no evidence that the *trapezitai* of this period served as moneylenders. Great emphasis was placed on the necessity for *trapezitai* to prove their honesty. They were also supposed to carry out certain imperial assignments, the character of which is not defined in the *Book of the Eparch*.

In late documents as well as in the *Book of the Eparch*, money changers are also called *katallaktai*. In 15th-C. Thessalonike a *katallaktes* named Platyskalites had a sister who was married to another *katallaktes*, called Chalazas (S. Kougeas, *BZ* 23 [1920] 153.14–16). The term *trapezites* continued to be used, as in the case of Iannes Androuses, a money changer of the late 14th C. (*PLP*, no.90111). The shops of money changers were small; thus, in the mid-14th C. the Lavra monastery owned in Constantinople 20 *katallaktika trapezia* that it had acquired from different people, some of them noble (*Lavra* 3, no.123.105–10). In 1400 a certain Samaminthes rented from the monastery of Hodegetria in Thessalonike two *trapezia* that he made from *katallaktika* in a perfumer’s shop (*MM* 2:526.17–23). Ecclesiastical institutions thus avoided the prohibition on engaging in the money-changing business.

LIT. G. Platon, *Les banquiers grecs dans la législation de Justinien* (Paris 1912). Stöckle, *Zünfte* 23f. *Bk. of Eparch* 140–48. Oikonomides, *Hommes d’affaires* 64. —A.K.

BANQUET (συνμπόσιον), feast held in private households during religious and public festivities or to celebrate a WEDDING or birth of a child. The guests sat in the dining room (*triklinon*) around the best TABLE in the house. They either reclined on couches or mattresses (see BEDS) or sat on chairs and benches. At a banquet sponsored by PHILARETOS THE MERCIFUL the imperial guests sat at a round ivory table that accommodated 36 people (*Vita*, 137.31). Guests were seated according to their social position; usually ecclesiastics occupied the place of honor to the right of the host. Women and children sat apart in another room and were rarely introduced to the guests (*Vita*, 139.32–35). The host provided food, wine, and entertainment—music, song, and dancing. The clergy stayed only for dinner and had to leave when the entertainment began. Kekaume-

nos recommended avoiding banquets in order to be spared their intrigues and idle talk (Kek. 124.14–20).

Imperial banquets were held at the palace to mark the emperor’s birthday, coronation, marriage, or birth of a child. They were also held on religious FEASTS and public holidays. On such occasions the emperor invited high officials along with the church hierarchy. The guests wore their insignia and regalia. The emperor sat at a separate “golden” or “honorable” table, joined only by the six most important state officials. The banquets were held in various palace rooms with different seating capacities. Therefore, each banquet had a different group of participants. The seating was arranged according to a strict protocol. Such occasions were both solemn and festive, including the distribution of imperial gifts to courtiers and songs and DANCES. A Westerner like LIUTPRAND OF CREMONA criticized these imperial banquets as obscene and too lengthy, with food reeking of garlic, onions, and leeks. By the 14th C. such banquets were given only five times a year, on religious feastdays (pseudo-Kod. 219.27–220.7).

In a typological illustration in Athens, Nat. Lib. 211 (G. Galavaris, *Bread and the Liturgy* [Madison, Wisc., 1970], fig.94), a table being heaped with food by attendants is compared to John Chrysostom serving the faithful at an altar.

LIT. Koukoules, *Bios* 5:194–204. Treitingner, *Kaiseridee* 101–05. McCormick, *Eternal Victory* 104f. —Ap.K., A.C.

BAPHEUS (Βαφεύς, often incorrectly called Baphaion), site in BITHYNIA of a crucial battle in which OSMAN defeated the Byz. army under George MOUZALON on 27 July 1302. By this time, the Ottoman Turks had penetrated to the region of NIKOMEDEIA and threatened famine by blocking its communications. Mouzalon, with a force of 2,000, hoped to relieve the city and allow the inhabitants, who had taken refuge within its walls, to harvest their crops. Instead, the Turkish cavalry charge broke the ranks of the Byz., whose Alan contingent failed to participate, and Mouzalon withdrew ignominiously into the citadel of Nikomedeia (Pachym., ed. Bekker 2:333–35). The battle produced a fatal weakening of the Byz. position in Bithynia, provoked a wave of westward-bound refugees, and left the defensible fortified

towns as islands in a region soon overrun by the Turks. The exact site of the battle has not been determined; it was in view of Nikomedeia, probably to the east.

LIT. Arnakis, *Othomanoi* 127–29. R. Lindner, *Nomads and Ottomans in Medieval Anatolia* (Bloomington, Ind., 1983) 25f. —C.F.

BAPTISM (βάπτισμα, βαπτισμός), the SACRAMENT of initiation into Christian life via ritual lustration in the name of the Trinity for the remission of sin. Baptism performed but once and never repeated was interpreted in the New Testament by metaphors of new beginning, esp. rebirth in the Spirit, dying and rising in Christ, restoration of sight and illumination, and with Old Testament types such as the FLOOD, the CROSSING OF THE RED SEA, and circumcision on the eighth day. Byz. authors like John of Damascus (*Expositio fidei*, ed. Kotter, *Schriften* 2:181–86, 231.23–35) develop these traditional themes.

In the early church an elaborate initiation process, including a lengthy CATECHUMENATE, preceded baptism, which took place in the BAPTISTERY, principally at Easter Vigil, but also, in Constantinople, on EPIPHANY, LAZARUS SATURDAY, and PENTECOST because of the baptismal and resurrectional symbolism associated with these days. With the decline of the adult catechumenate and the shift to infant baptism (by ca.600), the ritual elements that marked the principal stages of this three-year process of initiation were concentrated within the last weeks of Lent. Finally, on Holy Saturday evening, while the congregation kept vigil in Hagia Sophia with LECTIONS recounting biblical types of baptism, the patriarch in the Great Baptistery blessed the FONT, presbyters and deacons anointed the candidates, and the patriarch himself baptized them and anointed them with chrism. Then the neophytes, vested in the white robes of sinlessness, made their solemn ritual entrance into the church to the chant of Psalm 31 with the baptismal TROPARION (Gal 3:27 plus alleluia) as refrain, to join the waiting congregation in the final rite of initiation, COMMUNION in the paschal EUCHARIST (Mateos, *Typicon* 2:84–89). (For the feast of the Baptism of Christ, see EPIPHANY.)

LIT. Arranz, “Rites d’incorporation” 53–66. Arranz, “Les sacrements.” —R.F.T.

BAPTISTERY (βαπτιστήριον), a building or room containing the FONT and used for rites of BAPTISM. The earliest known baptistery was a room within the Christian *domus* at DURA EUROPOS. Beginning with Constantine I's baptistery at the Lateran Basilica in Rome and continuing into the 6th C., baptisteries were often distinct constructions with a variety of forms—circular, octagonal, square, rectangular, cruciform, or triconch. No rules determined the position of the baptistery relative to its church. It could be located in front of, to either side of, or behind the church building and sometimes lacked any direct connection with the church. Some baptisteries were provided with vestibules and subsidiary rooms, though the font was usually located in the center of the main space, often beneath a dome. After the 6th C. and probably as the result of changing baptismal customs, the detached baptistery disappears. The font was moved into the church, occupying a position in the narthex or in a room set aside for that purpose. In monastic settings the function of the baptistery was frequently superseded by that of the PHIALE.

LIT. A. Khatchatrian, *Les baptistères paléochrétiens*² (Paris 1980). C. Delvoye, *RBK* 1:460–96. M. Falla Castelfranchi, *Baptisteria* (Rome 1980). —M.J.

BĀRA, AL-. See KAPER PERA.

BARBARA (Βαρβάρα), saint; feastday 4 Dec. The different versions of her legend disagree as to her birthplace and the date of her martyrdom. Barbara was supposedly a daughter of Dioskoros, a rich and noble pagan in Heliopolis (or Nikomedeia or Antioch), who placed Barbara in a tower (*pyrgos*) to prevent her from marrying. Ironically, she had no intention of marrying. She soon converted to Christianity and, during her father's absence, ordered a third window installed in the bath to symbolize the Trinity. When Dioskoros learned this, he tried to kill Barbara, but a supernatural force brought her to a mountaintop; helped by a shepherd who was at once transformed into a rock, her father discovered her and dragged her off to trial and execution. The execution is variously ascribed to the reign of Maximinus the Thracian (235–38), of MAXIMIAN, or of another emperor.

The legend was probably created by the 6th or 7th C. JOHN OF DAMASCUS praised Barbara (*Schri-*

ten, ed. Kotter, 5 [1988] 247–78), her *passio* was included in the collection of SYMEON METAPHRASTES (PG 116:301–16), and the legend inspired various encomiasts. It was also translated into Syriac and broadly spread in the West.

Representation in Art. The earliest portrait of Barbara is presumed to be that of the 8th C. in the presbytery of S. Maria Antiqua in Rome, where she is discreetly clad in a MAPHORION. Later images of the high-born virgin are virtual fashion plates of female COSTUME and HEADGEAR. Her execution at the hands of her father is depicted only rarely (MENOLOGION OF BASIL II, p.224).

SOURCES. *Passions des saints Écaterine et Pierre d'Alexandrie, Barbara et Anysia*, ed. J. Viteau (Paris 1897) 89–105.

LIT. BHG 213–218q. W. Weyh, *Die syrische Barbara-Legende* (Leipzig 1912). A. Wirth, *Danae in christlichen Legenden* (Vienna 1892). —A.K., N.P.S.

BARBARIANS (βάρβαροι). The concept of a world divided into two polar groups—civilized Romans and uncivilized barbarians—was inherited by the thinkers of the late Roman Empire from classical antiquity and formed part of late Roman nationalism. AMMIANUS MARCELLINUS was one author who developed the negative stereotype of the barbarian, although as a descriptive ethnographer he was more objective and cautious than his contemporaries (T. Wiedemann in *Past Perspectives* [Cambridge 1986] 189–201). Practical needs (settlement of barbarians as FOEDERATI, military conflicts, and diplomacy) required a more sober assessment, reflected, for example, in the advocacy by THEMISTIOS of tolerance and philanthropy toward the barbarians; on the other hand, attempts to idealize the morally upright barbarian (e.g., in Theophylaktos SIMOKATTES) also represented an ancient attitude.

Initially Christianity tended not to emphasize the old contrast but replaced it with another polar opposition—Christian and heathen: the perception of the limits of the “Roman” OIKOUMENE were expanded and gradations were introduced in the non-Roman world. Thus, CASSIODORUS did not perceive the Goths as barbarians, reserving this epithet for the less “civilized” Franks (L. Viscido, *Orpheus* n.s. 7 [1986] 338–44); the ideas of Christian MISSION and the conquest and conversion of barbarians were influenced by this concept.

These Christian notions were not entrenched, however, and the Byz. clung to a definition in

terms of culture rather than creed: not only wild nomads but also Christian Latins and even Orthodox Bulgarians could be regarded as barbarians. The distinction between the “Romans” and barbarians (the embodiment of vanity, cruelty, greed, bad manners, illiteracy, and so forth) survived and was still applied to all peoples outside the empire.

As a conventional image of imperial TRIUMPH, statues of defeated barbarians were set up on the *spina* of the HIPPODROME in Constantinople and were frequently represented in Late Antique art (e.g., Volbach, *Elfenbeinarbeiten*, no.54) and on coins.

LIT. Y.A. Dauge, *Le barbare* (Brussels 1981). J. Vogt, *Kulturwelt und Barbaren* (Wiesbaden 1967). B. Luiselli, “L'idea romana dei barbari,” *Romanobarbarica* 8 (1984–85) 33–61. G. Podskalsky, “Die Sicht der Barbarenvölker in der spätgriechischen Patristik,” *OrChrP* 51 (1985) 330–51. —A.K., A.C.

BARBARICARII, gold-weavers, embroiderers in gold, probably of Germanic origin; the 4th-C. grammarian Donatus described them as working “with gold and colored threads.” Under Constantine I they were still private laborers, but later in the 4th C. state “factories” were founded in which they worked under the supervision of three *praepositi branbaricariorum* [sic] *sive argentariorum*, who were posted in the West—Arles, Rheims, and Trier; in the West they were under the jurisdiction of the COMES SACRARUM LARGITIONUM. In the East their function included the decoration of armor (helmets) and they were under command of the *magister officiorum*. By 374 their factories were known in Constantinople and Antioch, but the 5th-C. NOTITIA DIGNITATUM locates them in every eastern diocese except for Thrace and Illyricum, which shared one workshop.

LIT. O. Seeck, *RE* 2 (1896) 2856f.

—A.K.

BARBARO, NICOLÒ, Venetian doctor attached to the fleet of Venice and eyewitness to the fall of Constantinople to the Turks; born ca.1400, died after 1453. Barbaro kept a detailed diary of the siege from 2 Mar. 1451 to 29 May 1453. Back in Venice and nearly a year (at least) after the event, he reworked his record into an account that survives in the Venetian dialect autograph MS. His perspective on the siege is favorable to the Byz., highlights the Venetian contribution (e.g., he identifies leading Venetian participants, ed. Cor-

net, pp. 16–18), and accuses the Genoese of undermining the city's defense, thereby complementing the accounts of LEONARD OF CHIOS and Jacopo TEDALDI.

ED. *Giornale dell'assedio di Costantinopoli 1453*, ed. E. Cornet (Vienna 1856). Excerpts—Pertusi, *Caduta* 1:8–38. Tr. J.R. Jones, *Diary of the Siege of Constantinople 1453* (Jericho, N.Y., 1969).

LIT. Karayannopoulos-Weiss, *Quellenkunde* 2:527. A. Carile, *LMA* 1:1439. —M.McC.

BARBARUS SCALIGERI, conventional name of the author of a chronicle entitled (also conventionally) *Excerpta latina barbari*. The Greek original was produced in Alexandria after 412 (the end of the patriarchate of THEOPHILOS of Alexandria is the last event mentioned). While from the Greek original only a parchment leaf of the early 5th C. survives (P. Berol. 13296), an awkward Latin translation of ca.700 is preserved in a single MS (Paris B.N. lat. 4884). The name Barbarus Scaligeri was given for its first editor, the humanist Joseph Justus Scaliger (1540–1609).

The chronicle consists of three sections: a world history from Adam to the fall of Cleopatra; a list of rulers (Assyrian, Egyptian, Greek, Persian, etc.) to which lists of Jewish high priests and Roman emperors have been added; and a list of Roman consuls from Caesar to 387. The list of emperors, which extends to Anastasios I, is considered an interpolation. The chronicle of Barbarus Scaligeri was based on older chronicles by Hippolytos, Sextus Julius Africanus, and Eusebios.

The Greek parchment leaf contains colored, strip illustrations paralleling the papyrus Goleniščev of the so-called ALEXANDRIAN WORLD CHRONICLE: it has busts of saints, a scene of martyrdom, and one of the earliest representations of the walls of Constantinople (H. Lietzmann in *Quantulacumque. Studies Presented to Kirsopp Lake* [London 1937] 339–48).

ED. C. Frick, *Chronica minora*, vol. 1 (Leipzig 1892) 183–371.

LIT. H. Gelzer, *Sextus Julius Africanus und die byzantinische Chronographie*, vol. 2.1 (Leipzig 1885; rp. New York 1967) 316–29. F. Jacoby, *RE* 6 (1909) 1566–76. R. Klein, *LMA* 4:156. —B.B., A.K., A.C.

BARBER (κουρεύς). Information on barbers is scanty, despite the important role HAIR-cutting played in Byz. (e.g., through the monastic TONSURE, or as a form of punishment, or as an expres-

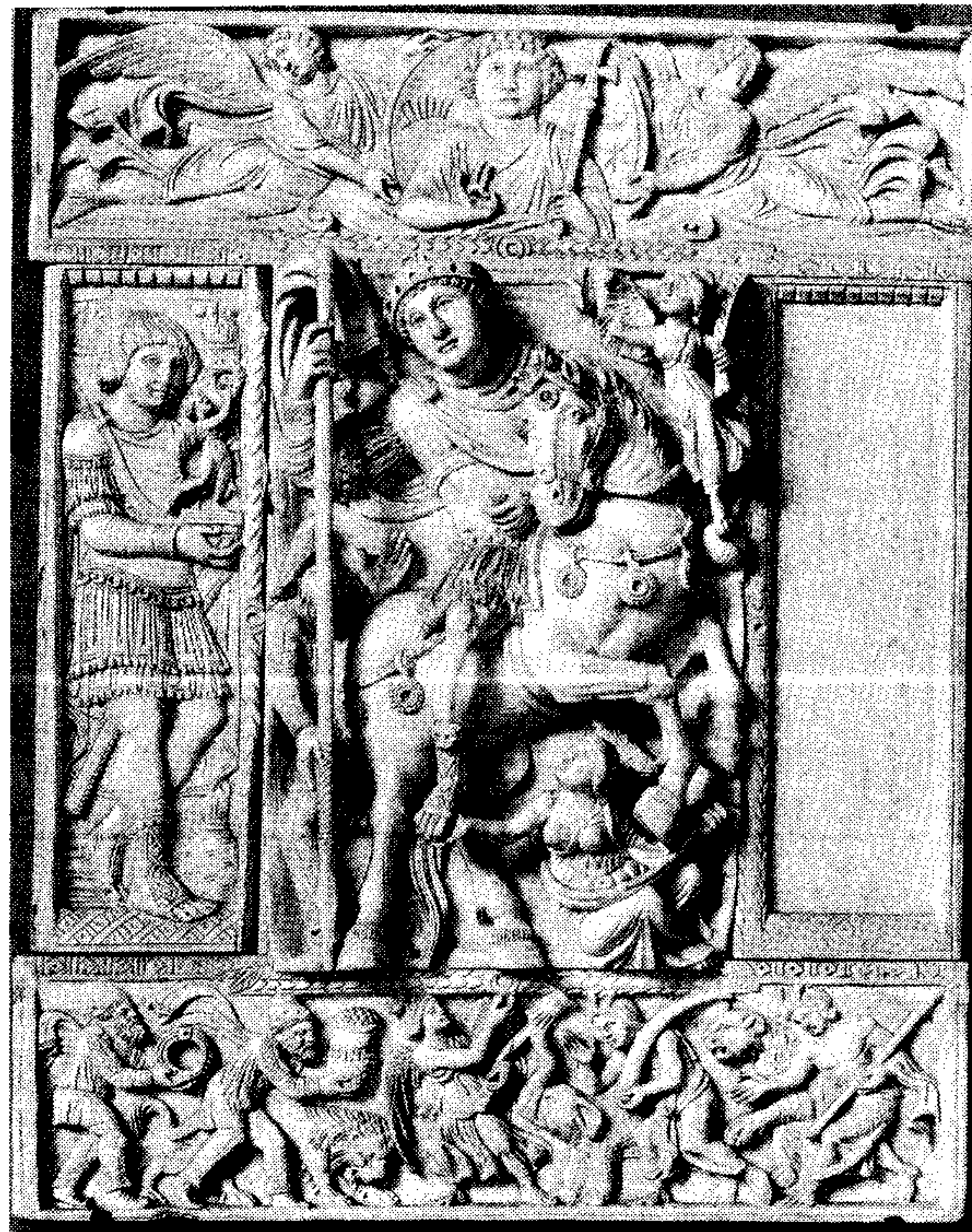
sion of social attitudes through growing a BEARD). In late antiquity there were professional barbers, and Diocletian established the price of a haircut as 2 denaria. According to the *Miracles* of Kosmas and Damianos, a butcher could become a barber; he needed only special tools, *kourika ergaleia*, and some funds (around 50 nomismata) to set up a shop (H.J. Magoulias, *BS* 37 [1976] 28f). Some barbers worked in the precincts of churches; in the 14th C. Matthew Blastares mentioned barber-shops operating at Hagia Sophia alongside the shops of PERFUME sellers (Rhalles-Potles, *Syntagma* 2:483.6–7). There were also barbers at the imperial palace; according to a legend, Emp. Julian dismissed all of them but one (Theoph. 47.12). Law codes (e.g., *Basil.* 60.11.1) mention barbers working near playgrounds.

LIT. Koukoules, *Bios* 2.1:199f.

—Ap.K.

BARBERINI IVORY (Paris, Louvre, inv. no. OA 9063), carved ivory panel that takes its name from the cardinal-legate whose collection it entered in 1625. The ivory is often assumed, with insufficient

BARBERINI IVORY. The Barberini ivory. Musée du Louvre, Paris.



reason, to be one leaf of the so-called five-part DIPTYCHS. The mounted emperor is usually said to be Anastasios I; the suggestion that he represents Justinian I (D.H. Wright, 3rd *BSC Abstracts* [1977] 6f) is more likely to be correct. The right panel is now missing, but the military figure to the emperor's left, presenting a wreath-bearing NIKE, lends some support to the notion that ivories such as this were presented to the emperor rather than by him. The PERSONIFICATION of Terra (Earth) at his feet and the Indians and other BARBARIANS making offerings in the lower panel complete a selection of figures deriving from Roman imperial iconography. The pagan themes of tribute to majesty, of victory, and of prosperity are, however, christened by the beardless Lord set axially above the earthly ruler among cosmological symbols. The thesis that the central panel is a replacement (P. Speck, *Varia II* [Berlin 1987] 348–53) is unlikely, given that all four preserved panels bear liturgical notations written on the back, indicating that they were in Gaul as early as ca.613 (E. Hlawitschka, *Rheinische Vierteljahrsblätter* 43 [1979] 1–99).

LIT. Delbrück, *Consulardiptychen*, no.48.

—A.C.

BARDANES, GEORGE, church official and metropolitan; born Athens second half of 12th C., died ca.1240. Bardanes (Βαρδάνης) was a central figure and spokesman, along with John APOKAUKOS and Demetrios CHOMATENOS, for the ecclesiastical independence of EPIROS from the patriarch at Nicaea in the period of the Latin occupation of Constantinople. He began his career studying in Athens with Archbp. Michael CHONIATES; when Choniates went into exile on Keos after 1205, Bardanes served him as *hypomnematographos* and *chartophylax* (J. Herrin, *DOP* 29 [1975] 262f). He represented Choniates in Constantinople in 1214 in the discussions with Cardinal PELAGIUS OF ALBANO and by 1218 was serving in the bishopric of Grevena, still with the title of *chartophylax*. Strongly recommended by Apokaukos, his friend and correspondent on matters of canon law (M.Th. Fögen in *Cupido Legum* 47–71), Bardanes was appointed metropolitan of Kerkyra in 1219 by THEODORE KOMNENOS DOUKAS, without consulting the patriarch at Nicaea. He contributed much to the schism between the churches, officially declared in a letter to Patr. GERMANOS II, written by

Bardanes in 1228 on behalf of the Epirot clergy (R.-J. Loenertz, *EEBS* 33 [1964] 87–118), and ended in 1233 by another letter of Bardanes. In 1235/6 MANUEL ANGELOS sent him on an embassy to Frederick II and Pope Gregory IX, but illness prevented him from fulfilling his mission. While convalescing at the monastery of St. Nicholas of Casole at Otranto, Bardanes took part in a discussion with a Franciscan, Fra Bartolomeo, on PURGATORY, of which Bardanes has left an account.

ED. Letters in Latin tr.—J.M. Hoeck, R.-J. Loenertz, *Nikolaos-Nektarios von Otranto, Abt von Casole* (Ettal 1965) 117–28, 148–235. *On Purgatory*—M. Roncaglia, *Georges Bardanes, métropolitaine de Corfou, et Barthélemy de l'Ordre franciscain* (Rome 1953) 56–71. A. Acconcia Longo, "Per la storia di Corfou nel XIII secolo," *RSBN* 22–23 (1985–86) 209–29.

LIT. Nicol, *Epiros I* 82f, 115–21. G. Prinzing, "Die Antigraphie des Patriarchen Germanos II. an Erzbischof Demetrios Chomatenos von Ohrid und die Korrespondenz zum nikäisch-epirotischen Konflikt 1212–33," *RSBS* 3 (1984) 21–64.

—R.J.M.

BARDANES TOURKOS (Βαρδάνης ὁ ἐπικλην Τοῦρκος), unsuccessful rebel in 803. Of Armenian origin, Bardanes was a *patrikios* and *strategos* of the Anatolikon under Nikephoros I (Toumanoff, "Caucasia" 150); he is probably to be identified with the *patrikios* Bardanios who, as *domestikos ton scholon* under Constantine VI, arrested PLATO OF SAKKLOUDION and, as *strategos* of the Thrakesion, supported Irene against Constantine in 797 (Guiland, *Titres*, pt.IX [1970] 339f). In 803 Emp. Nikephoros I appointed Bardanes "monstrategos of the five eastern themes" (*TheophCont* 6.14–16), probably anticipating an offensive against the Arabs. On 18 July Bardanes was proclaimed emperor reportedly for economic reasons: Nikephoros may not have paid the troops, Bardanes had equitably distributed booty from Arab campaigns, or Bardanes may have opposed the high taxes of Nikephoros. His supporters included Michael (II), Leo (V), and THOMAS THE SLAV.

According to several Byz. sources (Genes. 6.4–7.36; *TheophCont* 7), before his revolt Bardanes visited a holy man who prophesied that his rebellion would fail, Michael and Leo would each reign, and Thomas would himself instigate a revolt. The Armeniakon troops refused to join Bardanes, who unsuccessfully besieged Chrysoupolis for eight days. Michael and Leo deserted him, and Bar-

danes withdrew to Malagina to negotiate with Nikephoros, who apparently used Joseph of Kithara as an intermediary (see MOECHIAN CONTROVERSY). Receiving a written guarantee of safety confirmed by Patr. Tarasios, in Sept. Bardanes took refuge in the monastery of Herakleion in the port of Kios (in Bithynia), where he became a monk under the name Sabbas. He moved to a monastery that he had built on Prote, but Nikephoros confiscated his property, arrested his supporters, and blinded him.

LIT. E. Kountoura-Galake, "He epanastase tou Bardane Tourkou," *Symmeikta* 5 (1983) 203–15. S. Mauromate-Katsougiannopoulou, "He epanastase tou strategou Bardane stis synchrones kai metagenesteres aphegematikikes peges," *Byzantina* 10 (1980) 217–36. Kaegi, *Unrest* 245–47. Bury, *ERE* 10–14.

—P.A.H.

BARDAS (Βάρδας), caesar; died 21 Apr. 866 (*TheophCont* 206.13). An Armenian from Paphlagonia (Toumanoff, "Caucasia" 136) and brother of Empress THEODORA and PETRONAS, Bardas began his career in the military. In 837 Emp. Theophilos, who entitled him *patrikios*, sent him with THEOPHOBOS into Abchasia, where he was defeated. He may have played a small role during Theodora's regency for Michael III, but after helping Michael dethrone her by assassinating THEOKTISTOS, he was named *chartoularios tou kanikleiou*, *magistros*, and then *domestikos ton scholon*. In 859 Michael entitled his uncle *kouropalates* and on 26 Apr. 862 crowned him as CAESAR.

An outstanding administrator, Bardas was responsible for many achievements of Michael's reign, including the baptism of BORIS I of Bulgaria, the mission of CONSTANTINE THE PHILOSOPHER and METHODIOS to Moravia, and the election of Patr. PHOTIOS. Bardas contributed to the revival of secular learning by organizing a school in the MAGNAURA and patronizing scholars such as LEO THE MATHEMATICIAN (Lemerle, *Humanism* 183f). From his first marriage he had two sons—one he named *domestikos ton scholon*, another a *strategos*—and one daughter. He married his second wife, Theodosia, ca.855 and divorced her ca.862, but probably continued to live with his daughter-in-law EUDOKIA INGERINA, who had joined his household after the death of his eldest son, apparently ca.857. According to NIKETAS DAVID PAPHLAGON (PG 105:504C), Bardas deposed Patr. IGNATIOS for condemning his relationship with Eudokia as

incestuous. Bardas was assassinated by Basil (I) while campaigning with Michael in Asia Minor. Following other numerous scenes from his life, this last event is depicted in the Madrid Skylitzes MS (Grabar-Manoussacas, *Skylitzès*, no.195) in a manner suggesting that Michael III was responsible for Bardas's death.

LIT. Guiland, *Institutions* 1:437. F. Dvornik, "Patriarch Ignatius and Caesar Bardas," *BS* 27 (1966) 7-22.

-P.A.H., A.C.

BAR HEBRAEUS. See GREGORY ABŪ'L-FARAJ.

BARI (Βάρις), Adriatic port in Apulia, occupied by the Byz. in 875/6 and used as a military base during their recovery of southern Italy under Basil I. In 893 Bari became the residence of the *strategos* of Longobardia and later of the *KATEPANO* of Italy. The *NORMANS* conquered the city in 1071. The population of Bari was predominantly Lombard, the local language was Latin, and the ecclesiastical rite was and remained Roman Catholic throughout the Byz. period. As the capital of Byz. Italy for almost 200 years, however, Bari experienced the presence of a conspicuous number of non-Italian officials, the immigration of new inhabitants from all parts of the empire (Greeks, Armenians, and Jews), and frequent contacts between the local upper class and Constantinople. In fact, 11th-C. documentation shows that many members of the upper class of Bari were bilingual and acquired Byz. tastes in art and literature. According to the local annals (MGH SS 5:51-63), Bari was also the center of Italian opposition to the Byz. government. There is some evidence of trade between Bari and the empire. In 1087, local merchants brought the relics of St. NICHOLAS OF MYRA to Bari. The church of the city's new patron saint, Nicholas, was built on the site of the Byz. governor's residence (*praetorium*), which was given by Duke Roger to the archbishop of Bari in the same year. Schettini (*infra*) argued that the extant church is actually the remodeled shell of the *katepano's* palace, but his thesis has been generally rejected, not least because a document attests the destruction of the palace in a revolt of 1079. Many fragments of Byz. sculpture are still preserved in the town.

LIT. V. von Falkenhausen, "Bari bizantina," in *Spazio, società, potere nell'Italia dei Comuni*, ed. G. Rossetti (Naples 1986) 195-227. Guillou, *Byz. Italy*, pt. VIII, 1-22. M. Milella

Lovecchio, "La scultura bizantina dell'XI secolo nel museo di San Nicola di Bari," *MEFRM* 93 (1981) 7-87. M. Salvatore, N. Lavermicocca, "Sculpture altomedievali e bizantine nel museo di S. Nicola di Bari," *Rivista dell'Istituto nazionale di archeologia e storia dell'arte* 3 (1980) 93-135. F. Schettini, *La Basilica di San Nicola di Bari* (Bari 1967), rev. G. Mörsch, *ZKunst* 31 (1968) 151-58. *Archeologia di una città. Bari dalle origini al X secolo*, ed. G. Andreassi, F. Radino (Bari 1988) 499-589. -V.v.F., D.K.

BARLAAM AND IOASAPH, prose romance of uncertain date and authorship. "A story beneficial for the soul," it describes the conversion to Christianity of the Indian prince Ioasaph by the hermit Barlaam and the subsequent conversion of King Abenner by his son Ioasaph. The plot provides the opportunity to develop the principles of the Christian creed and its advantages over paganism. One of the most widely read Greek texts of the Middle Ages, *Barlaam and Ioasaph* survives in over 140 MSS, some probably of the 10th C.; the earliest dated MS is from 1021 (B. Fonkič, *AB* 91 [1973] 13-20). The story is of Oriental origin, reflecting to some extent the life of Buddha, but the path of transmission of the legend from India to Byz. is unclear. The date of composition and the authorship of the Greek *Barlaam and Ioasaph* are also under discussion. Scholarly tradition clings primarily to two names: JOHN OF DAMASCUS and EUTHYMIOS THE IBERIAN, who allegedly translated the work from Georgian. Probably neither is to be credited with this achievement, and the work should instead be assigned to an unknown John of Mar Saba of the 9th C.(?), whose name appears on dozens of MSS. *Barlaam and Ioasaph* was translated into various languages, Latin, Slavic, etc.

Five densely illustrated Byz. MSS of *Barlaam and Ioasaph* survive, dating from the 11th C. (Jerusalem, Gr. Patr. Stavrou 42) and later. The earliest have purely narrative illustration that closely follows the text, much like that of the Madrid MS of John SKYLITZES. Examples of the 13th to 14th C. include miniatures of the FLOOD, the CROSSING OF THE RED SEA, and other Old Testament scenes. Paris, B.N. gr. 1128 (14th C.) adds a notable CREATION cycle, as well as scenes of the INFANCY OF CHRIST, MIRACLES OF CHRIST, and PASSION OF CHRIST. It also depicts Barlaam as a monk in its frontispiece and includes scenes and figures, such as CARPENTERS, drawn from everyday life. In all versions, Indian buildings, boats, beds, and other realia are represented as if they were Byz. Only the occasional turban suggests the tale's exotic

setting. The name Ioasaph was adopted by JOHN VI KANTAKOUZENOS and several members of the NEMANJID dynasty, who had themselves represented as the monastic hero of the story at STUDENICA and GRAČANICA (V.J. Djurić, *CahArch* 33 [1985] 99-109).

ED. St. John Damascene: *Barlaam and Joasaph*², ed. G.R. Woodward, H. Mattingly (Cambridge, Mass.-London 1967), with Eng. tr. Slavic version—*Povest' o Varlaame i Ioasafe*, ed. I. Lebedeva (Moscow 1985).

LIT. P. Peeters, "La première traduction latine de 'Barlaam et Joasaph' et son original grec," *AB* 49 (1931) 276-312. F. Dölger, *Der griechische Barlaam-Roman* (Ettal 1953). A. Kazhdan, "Where, when and by whom was the Greek Barlaam and Ioasaph not Written," in *Zu Alexander d. Gr. Festschrift G. Wirth zum 60. Geburtstag am 9.12.86*, vol. 2 (Amsterdam 1988) 1187-1209. S. Der Nersessian, *L'illustration du roman de Barlaam et Joasaph*, 2 vols. (Paris 1937). *Treasures* 2:306-22, figs.53-122.

-E.M.J., M.J.J., A.K., A.C.

BARLAAM OF CALABRIA, theologian; born Seminara, Calabria, ca.1290, died Avignon? June 1348 (A. Pertusi, *ItMedUm* 3 [1960] 108 n.1). Born in southern Italy to an Orthodox family, he became a monk in his youth. In 1330 he moved to Constantinople, where he was *hegoumenos* of the Akataleptos monastery until 1341. A protégé of ANDRONIKOS III, he served as an Orthodox spokesman in Union negotiations in Constantinople and, in 1339, as imperial emissary to the courts of Naples and Paris. A brilliant but arrogant and contentious scholar, in the mid-1330s he began to attack HESYCHASM for both its theology and manner of prayer. He accused Gregory PALAMAS of MESSALIANISM, and argued that the light on Mt. TABOR at the Transfiguration was created and not eternal. His intemperate criticism of the mystical exercises of the monks of Mt. Athos (whom he called *omphalopsychoi*, "with souls in their navels") triggered the controversy over PALAMISM that was to divide the Byz. church for over a decade. The local council of Constantinople of 1341 (see under CONSTANTINOPLE, COUNCILS OF) condemned Barlaam and ordered his anti-hesychast writings burned. He returned to the West, converted to Catholicism at Avignon in 1342, and became bishop of Gerace in Calabria (1342-48). At Avignon Barlaam met Petrarch, who was later to study Greek with him. Barlaam was anathematized by the Orthodox church in 1351.

Bilingual, Barlaam left writings in both Latin and Greek. Most of his anti-Palamite works (ex-

cept for his letters and an unedited disputation with Gregory AKINDYNOS) were destroyed, so his views are known primarily from the rebuttals of his opponents. His 21 anti-Latin treatises on the Procession of the Holy Spirit and papal primacy do survive (in Latin), but are mostly unpublished. Barlaam was also interested in ASTRONOMY and wrote treatises on solar ECLIPSES and the ASTROLABE.

ED. PG 151:1255-82, 1301-64. *Epistole greche*, ed. G. Schirò (Palermo 1954). *Epistole a Palamas*, ed. A. Fyrigos (Rome 1975), with Ital. tr. *Traité sur les éclipses de soleil de 1331 et 1337*, ed. J. Mogenet, A. Tihon (Louvain 1977), with Fr. tr. For further ed., see *Tusculum-Lexikon* 102.

LIT. G. Schirò, *Ho Barlaam kai he philosophia eis ten Thessaloniken* (Thessalonike 1959). Podskalsky, *Theologie* 126-94. *PLP*, no.2284. R.E. Sinkewicz, "The Doctrine of the Knowledge of God in the Early Writings of Barlaam the Calabrian," *MedSt* 44 (1982) 181-242. P. Leone, "Barlaam in Occidente," in *Studi in onore di Mario Marti* (Lecce 1981) 427-46. A. Fyrigos, "Barlaam Calabro tra l'aristotelismo scolastico e il neoplatonismo bizantino," *Il Veltro* 27 (1983) 185-95. -A.M.T.

BARLEY. See GRAIN.

BARNABAS (Βαρνάβας), apostle and saint; feast-day (together with St. Bartholomew) 11 June. Originally from Cyprus, he taught with PAUL in Antioch and Cyprus and thereafter with MARK. He is considered the founder of the Cypriot church. Eusebios of Caesarea (*HE* 1.12.1) states that some people listed Barnabas among the 70 disciples of Christ. The epistle of Barnabas was seen as authentic by Origen and was included in some MSS of the Bible (e.g., Codex Sinaiticus), but Eusebios and Jerome considered it apocryphal. The New Testament Epistle to the Hebrews was attributed to Barnabas in the 2nd and 3rd C., but Eusebios rejected his authorship. Although the so-called *Gospel According to Barnabas*, a piece of pro-Islamic polemic, has survived only in Italian and Spanish, Cirillo (*infra*) considered it to have descended from an apocryphal work compiled in the Judaeo-Christian milieu before the 5th C.

Byz. legend usually connects Barnabas with Cyprus. His relics, together with a copy of the Gospel of Matthew allegedly copied by Barnabas himself, were discovered under a tree in Cyprus (488?); this tradition was used by the Cypriots as an argument against their dependence on Antioch (THEODORE LECTOR 121.19-23). The Cypriot legend was developed by Alexander the Monk in his

eulogy of Barnabas. Another legend, accepted in the *Synaxarion of Constantinople*, stressed the connection of Barnabas with PETER—Barnabas was Peter's companion and Peter ordained him; the memory of Barnabas was celebrated in Constantinople in the Church of St. Peter, near Hagia Sophia.

ED. *Évangile de Barnabé*, ed. and tr. L. Cirillo and M. Frémaux (Paris 1977).

LIT. BHG 225–226e. L. Cirillo, "Un nuovo Vangelo apocrifo: il Vangelo di Barnaba," *Rivista di storia e letteratura religiosa* 11 (1975) 391–412. R. Stichel, "Bemerkungen zum Barnabas-Evangelium," *BS* 43 (1982) 189–201. —A.K.

BARSANOUPHIOS (Βαρσανούφιος), monastic writer; died ca. 545. An Egyptian by birth, Barsanouphios took up the vocation of a recluse at the *koinobion* of Abba Seridos at Thavatha, near Gaza. Together with another recluse at the same monastery, John "the Prophet," Barsanouphios issued opinions, presumably in Greek, on a wide range of problems presented to him as questions coming from other monks, bishops, and lay people. The responses of the two holy men, called "the Great Old Man" and "the Other Old Man," respectively, were gathered by a now anonymous monk of the monastery into a collection of some 850 questions and answers. As recluses, Barsanouphios and John corresponded with others only through intermediaries. Abba Seridos performed this service for Barsanouphios; the young Dorotheos of Gaza was intermediary for John. The texts of the responses of the two recluses furnish abundant evidence for many of the practical problems churchmen and others encountered in 5th- and 6th-C. Palestine. They approved the ascetical counsels of EVAGRIOS PONTIKOS, while rejecting his "Origenism." Their teaching was extremely influential in monastic circles. The kernel of their ascetical advice is the constant admonition to cultivate an attitude of freedom from anxiety and reliance on God.

ED. S.N. Schoinas, *Nikodemou Hagioleitou Biblos Barsanouphiou kai Ioannou* (Volos 1960). "Barsanuphius and John: Questions and Answers," ed. D.J. Chitty, *PO* 31 (1966) 447–616. Fr. tr. L. Regnault, P. Lemaire, B. Outtier, *Barsanuphe et Jean de Gaza, Correspondance* (Solesmes 1972).

LIT. Chitty, *Desert* 132–40. —S.H.G.

BARSAUMA, or Barsumas, metropolitan of Nisibis (from ca. 470); born in northern Persia (as a slave?) between about 415 and 420, died 496.

Educated in Edessa by IBAS of Edessa, he eagerly joined the Nestorians, stirring up such a hatred of the Monophysites that the "Robber" Council of Ephesus (449) demanded his expulsion from Ephesus. After the death of Ibas in 457, Barsauma left Edessa and settled in Nisibis, where he was elected bishop. He successfully contested the authority of Babaway, metropolitan of Ktesiphon-Seleukeia, and with the help of the Persian king Pērōz (459–84) brought about the deposition of the metropolitan and a flogging that proved fatal; Barsauma's friend Akakios was appointed as Babaway's successor. Barsauma opposed the requirement of celibacy for the clergy and was himself married to a former nun. He founded the academy of Nisibis and invited NARSAI OF EDESSA to teach there. A Syriac catalog of 'ABDĪSHŌ' BAR BERĪKĀ lists his sermons, hymns, and other works, of which six short letters (in Syriac) to Akakios of Ktesiphon have survived. At the end of his life Barsauma opposed the HENOTIKON and the increasing influence of the Monophysites.

ED. O. Braun, ed., "Des Baršauma von Nisibis Briefe an den Katholikos Akak," in *Actes du Xe Congrès des Orientalistes, Genève, 1894* (Leiden 1896), pt. 3, sect. 2: 83–101.

LIT. S. Gero, *Baršauma of Nisibis and Persian Christianity in the Fifth Century* (Louvain 1981). J. Labourt, *Le Christianisme dans l'empire perse sous la dynastie sassanide*² (Paris 1904) 131–52. G. Bardy, *DHGE* 6 (1932) 948–50. J.-M. Sautet, *DPAC* 1: 484–86. —A.K.

BARTER ECONOMY. Alongside the Byz. monetary economy there existed an element of barter that took various forms. First, small-scale producers may have exchanged their products in local markets, as did the 9th-C. peasant Metrios at a FAIR; but there he met a merchant who conducted his business in large amounts of cash (*Synax.CP* 721.30–34). Barter could be a first stage in transactions that eventually became monetized, as is evident by the development of Athonite trade (a clear case of barter is found in the vita of ATHANASIOS OF ATHOS [vita A, ed. Noret, par. 38.9–30]; see also *Prot.* nos. 7.99–100, 8.99–100). Second, some taxes were paid in kind, not in the Byz. Empire proper but rather in outlying provinces. The Bulgarians, after the conquests of Basil II, were allowed to pay their taxes in kind. The conversion of these taxes into payments in cash, during the reign Michael IV, caused a revolt. Third, foreign trade occasionally took the form of an exchange of commodities. The BOOK OF THE EPARCH (9.6) describes a classic barter situation:

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

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

LIT. A.P. Kazhdan, "Iz ekonomičeskoj žizni Vizantii xii vv.," *VizOč* 2 (1971) 200f. Antoniadis-Bibicou, *Douanes* 241–55. —A.L.

BARTHOLOMEW (Βαρθολομαῖος), apostle, treated as one of the Twelve, and saint; feastday in Constantinople (together with St. BARNABAS) 11 June. Byz. legends present Bartholomew as teaching in Asia Minor where, together with PHILIP, he suffered a martyr's death in Hierapolis. Already Eusebios of Caesarea (*HE* 5.10.3) was aware of Bartholomew's journey to "India" (Ethiopia or Arabia?), whither Bartholomew brought the Gospel of Matthew written in Hebrew. Eventually, the legend developed that he was crucified in Arbanoupolis in Armenia, whence his relics were brought in a lead casket first to Benevento and then to Lipari. Armenian texts from the 7th C. onward claimed that Bartholomew died and was buried in "Urbanopolis of Great Armenia," which, according to van Esbroeck, was a new name for Nikopolis of Pontos. The presence in Armenia of one of the Twelve Apostles (not merely that of Thaddeus, one of the 70) served as a justification for Armenian ecclesiastical autonomy. In Byz. the veneration of Bartholomew was probably connected with Thessalonike: there, Joseph the Hymnographer received the relics of "the great apostle" and soon after built (in Thessalonike?) the

Church of Bartholomew (PG 105:964A). Several eulogies of Bartholomew were compiled (e.g., by Theodore of Stoudios).

LIT. BHG 227–232f. F. Spadafora, *Bibl.sanct.* 2: 52–62. M. van Esbroeck, "The Rise of Saint Bartholomew's Cult in Armenia," *Medieval Armenian Culture* (Chico, Calif., 1984) 161–78. —A.K.

BARUCH (Βαρούχ), legendary friend and companion of JEREMIAH; pseudonymous author of several Hebrew and Judaeo-Christian apocalyptic books. The Book of Baruch or Baruch I, which develops the theme of sin and repentance, became popular with Christian theologians; it was commented on by THEODORET OF CYRRHUS, OLYMPIODOROS OF ALEXANDRIA, and (in the 7th C.?) John the Droungarios. Theodoret (PG 81:761A) juxtaposed Baruch with Paul ("the divine apostle") and stressed the concordance between Old Testament and New Testament. Baruch II is a Syriac Apocalypse, probably of the early 2nd C. Baruch III, which may also date to the 2nd C., has survived in only two Greek MSS of the 15th–16th C. and—in different forms—in Slavic versions. It is accepted that Origen knew Baruch III and that it was written before 231, even though ORIGEN (*First Principles* 2.3.6) found "clear indication of the seven worlds or heavens," where Baruch III speaks of Baruch's ascent to the five heavens: the first two of these house sinners; the third a dragon, a sea, primal rivers, the garden of Eden (?), the sun with the Phoenix, and the moon; the fourth, the souls of the righteous; the fifth, the angels.

ED. J.C. Picard, *Apocalypsis Baruchi Graece* (Leiden 1967).

LIT. M. Faulhaber, *Die Propheten-Catenen nach römischen Handschriften* (Freiburg im Breisgau 1899) 129f. E. Turdeanu, "L'Apocalypse de Baruch en slave," *RES* 48 (1969) 23–48. —J.L., A.K.

BASIL (Βασίλειος), personal name (meaning "imperial, royal"). Unknown in antiquity and in the New Testament, the name first appeared in the 4th C. (O. Seeck, *RE* 3 [1899] 48; *PLRE* 1: 148f). Relatively rare in the early centuries (Theophanes the Confessor lists only four Basils), it became more popular in the 10th and 11th C. when, for example, Skylitzes mentions 25 Basils, almost as many as THEODORE (26); it is perhaps no coincidence that the two emperors named Basil ruled in the 9th–11th C. In the later acts of *Lavra*, vols. 2–3 (13th–15th C.), however, Basil occupies

only the eighth place among male names. The puns based on the etymology of the name are self-evident: thus PHOTIOS (*Epistulae* 3:42.1346) called Basil the Great "the imperial (*basileios*) attire of the church."
—A.K.

BASIL, archbishop of Seleukeia (from ca.440); ecclesiastical writer; died after 468. Basil vacillated publicly and dramatically in his attitude toward EUTYCHES and MONOPHYSITISM—either from opportunism or genuine changes of heart. He first opposed the Monophysites at Constantinople in 448, supported them the next year at the "Robber" Council of Ephesus, and finally subscribed to their condemnation at Chalcedon in 451 (M. van Parys, *Irénikon* 44 [1971] 493–514).

Forty-one biblical sermons survive under his name, though at least two (nos. 38–39) are spurious; six pseudo-Athanasian sermons (PG 28:1047–61, 1073–1108) are now, however, attributed to him. Photios (*Bibl.*, cod.168) read 15 of Basil's homilies, noting the exegetical influence of Basil the Great and John Chrysostom; he approved their content but found the style too pretentious. Basil's taste for dramatic form has led to his being credited with an influence on the *kontakia* of ROMANOS THE MELODE (P. Maas, *BZ* 19 [1910] 285–306). G. Dagron (*Vie et miracles de sainte Thècle* [Brussels 1978] 13–19) has argued that Basil is not the author of the *vita* and *Miracles* of THEKLA, as is usually thought. According to Photios, however, he did write a poetical version of her *Acta*, which has not survived.

ED. PG 85:10–618. P. Camelot, "Une homélie inédite de Basile de Séleucie," in *Mélanges A.-M. Desrousseaux* (Paris 1937) 35–48. *Homélies pascales*, ed. M. Aubineau (Paris 1972) 167–277, with Fr. tr.

LIT. B. Marx, "Der homiletische Nachlass des Basileios von Seleukeia," *OrChrP* 7 (1941) 329–69. M. López-Salvá, "Los *Thaumata* de Basilio de Seleucia," *Cuadernos de filología clásica* 3 (1972) 217–319.
—B.B., A.M.T.

BASIL I, emperor (867–86) and founder of the MACEDONIAN DYNASTY; born Thrace or Macedonia 830 or 835 (E.W. Brooks, *BZ* 20 [1911] 486–91) or on 25 May 836 (Adontz, *Etudes* 67), died Constantinople 29 Aug. 886. Of peasant origin, Basil had a brilliant career under MICHAEL III, was crowned co-emperor in 866, and became emperor after Michael's murder 23/4 Sept. 867.

In the *VITA BASILII* Constantine VII described Basil (his grandfather) as an ideal ruler concerned with fiscal administration, justice, and protecting the poor and catalogued the many structures, including the NEA EKKLESIA and the Kainourgion in the GREAT PALACE, that he built or restored. Basil's known reforms reveal his tendency to strengthen state control over economic life: he prohibited the exaction of INTEREST and tried (but failed) to require peasants to pay taxes for abandoned neighboring lands. He stimulated the restoration of Roman law and promulgated the PROCHEIRON and the EPANAGOGE.

Basil faced resistance of various sorts: the rebellion of slaves of his cousin Asylaion was crushed; in 872 Basil's general Christopher routed the PAULICIANS; John KOURKOUAS organized an aristocratic plot in 883–85. There were also troubles within the family: Leo, Basil's son and heir, was imprisoned, allegedly slandered by SANTABARENOS, and reconciliation was achieved only just before Basil's death. Basil fought the Arabs both in the East and in Italy. He seized Zapetra and Samosata in 873 but suffered defeat at MELITENE; in 878 ANDREW THE SCYTHIAN won a victory at Podandos but retreated from Tarsos. The successes of NASAR and Nikephoros PHOKAS in southern Italy only partly compensated for the Byz. loss of SYRACUSE. In Italy Basil sought an alliance with both LOUIS II and the papacy; he had to yield to Pope NICHOLAS I and replace PHOTIOS with IGNATIOS. Basil succeeded in occupying Cyprus for seven years. He died after a hunting accident. Together with members of his family, he is portrayed at the start of the PARIS GREGORY MS.

SOURCES. *TheophCont* 211–353. A. Vogt, I. Hausherr, *Oraison funèbre de Basile I par son fils Léon VI le Sage* (Rome 1932). Gy. Moravcsik, "Sagen und Legenden über Kaiser Basileios I.," *DOP* 15 (1961) 59–126.

LIT. A. Vogt, *Basile Ier, empereur de Byzance (867–886)* (Paris 1908). Vasiliev, *Byz. Arabes* 2:11–114. B.N. Blysidou, "Symbole ste melete tes exoterikes politikis tou Basileiou A' ste dekaetia 867–877," *Symmeikta* 4 (1981) 301–15. E. Kislinger, "Der junge Basileios I. und die Bulgaren," *JÖB* 30 (1981) 137–50.
—A.K., A.C.

BASIL I, grand duke of Moscow and Vladimir (1389–1425); born 1371, died Moscow 28 Feb. 1425. Son of Dimitrij Donskoj, he was sent in his youth as a hostage to the Golden Horde. Soon after Basil succeeded his father as grand duke,

he married the Lithuanian princess Sophia (1391). He annexed Nižni Novgorod and withstood the incursion of TIMUR in 1395. In 1393 Basil objected to the commemoration of Emp. Manuel II in the diptychs by the pro-Byz. metropolitan KIPRIAN, reportedly saying, "We have a church but no emperor." It was in response to this incident that Patr. ANTONY IV sent his letter defending the universal sovereignty of the Byz. emperor. Good relations were soon restored, however, between Basil and Constantinople, for in 1398 Basil sent the Byz. emperor funds to assist in defending the capital against the Ottoman siege. In 1413 (P. Schreiner, *BZ* 63 [1970] 294) or 1414 (Barker, *Manuel II* 345) Basil's young daughter Anna was married to the Byz. crown prince John (VIII) Palaiologos; she died in 1417 of the plague. Basil, his Lithuanian wife, his daughter Anna, and her Byz. husband are all depicted on the so-called "Large Sakkos" of Metr. Photios (1408–31), probably made between 1414 and 1417 (D. Obolensky, *EChR* 4 [1972] 141–46).

LIT. Meyendorff, *Russia* 244f, 254–57. *PLP*, no.2387. Obolensky, *Commonwealth* 264–67. L.V. Čerepnin, *Obrazovanie Russkogo centralizovannogo gosudarstva v XIV–XV vekach* (Moscow 1960) 663–743.
—A.M.T.

BASIL I, ANONYMOUS POEM ABOUT, a work in 12-syllable verses, probably written before 872, since the author prays for the emperor's victory over "the friends of Mani," i.e., the PAULICIANS. The beginning is lost. The author praises BASIL I as a *megas basileus* whose deeds surpass those of all other emperors and who has succeeded in subjugating "false tribes." At the same time he emphasizes that Basil is a peacemaker (*eirenopoios*), "the lord of tranquility," far removed from "impious struggles," who pursues justice and treats *archontes* and the poor alike. The panegyric is strikingly similar to the epitaph of LEO VI for his father, as well as the *VITA BASILII* and GENESIOS; the anonymous poet stressed more emphatically than these writers the humble origin of his hero, and compared Basil with DAVID. This theme was apparently an element of official propaganda, since on a mosaic in the Kainourgion palace Basil's children were depicted as praising God who raised their father up "from Davidian poverty" (*TheophCont* 335.2–3).

ED. *Alexandri Lycopolitani contra Manichaei opiniones disputatio*, ed. A. Brinkmann (Leipzig 1895) xvi–xxii.

LIT. Gy. Moravcsik, "Sagen und Legenden über Kaiser Basileios I.," *DOP* 15 (1961) 63–70 (modern Gr. version in *Eis mnemen Konstantinou Amantou* [Athens 1960] 1–10).
—A.K.

BASIL II, emperor (976–1025); born 958, died Constantinople 15 Dec. 1025. Crowned in 960, Basil and his brother CONSTANTINE VIII succeeded on the death of JOHN I TZIMISKES. Until his exile in 985, the *parakoimomenos* Basil LEKAPENOS exercised power; thereafter, Basil II governed. The rebellions of Bardas SKLEROS and Bardas PHOKAS were overcome with aid from VLADIMIR I of Kiev, to whom Basil married his sister ANNA. The revolts convinced him to curb the wealthy landholders. His law of 996 limited their rights to acquire their poor neighbors' properties; monastic lands were restricted. Basil forced landlords to pay the ALLELENGYON of their poor neighbors. Nevertheless, the magnates remained powerful; numerous families that later became prominent originated in Basil's reign (Kazhdan, *Gosp.klass.* 255–58). He fought to destroy the Bulgarian state led by SAMUEL OF BULGARIA. His first campaign (986) ended in disaster at TRAJAN'S GATE. Rebellions and the need to oppose the FĀTIMIDS in northern Syria delayed further action.

From 1001, when he made a durable peace with the Fātimid caliph, Basil campaigned repeatedly against the Bulgarians. In 1014 at Kleidion (Slavic Belasica, near the river Struma) he captured a large Bulgarian force; allegedly, he blinded 14,000, allowing one man in 100 to retain one eye. Stunned by this catastrophe, Samuel died. Bulgarian resistance continued until 1018. Basil's conquests were organized into the themes of PARISTRION and BULGARIA. By the late 12th C., he was called "Bulgar-Slayer" (Boulgaroktonos). Croatia and Serbia became Byz. dependencies.

Basil forced DAVID OF TAYK'/TAO to promise his lands to Byz. upon his death, and in 1000 Basil acquired most of them. In 1021–22 he defeated a Georgian effort to recover David's territories, which became the theme of IBERIA (V. Stepanenko, *VizVrem* 44 [1983] 211–14). In 1022 the king of VASPURAKAN ceded his realm, which also became a theme. Around 1001 Basil had offered a marriage alliance to OTTO III. Late in life, he planned aggressive expansion against Sicily and even the Western Empire.

Despite his wars, Basil's prudent government



BASIL II. Image of the emperor; prefatory miniature to a Psalter (Venice, Marciana gr. 17, fol.1r). The triumphant emperor is crowned by both the archangel Gabriel and Christ and is given a lance by the archangel Michael. At his feet, his defeated enemies; to his left and right, framed busts of military saints.

enriched the treasury. Devoted to military life, he refused to marry. Basil is depicted crowned by Christ, with his enemies in PROSKYNESIS, in a psalter in Venice (Marc. Z.17—A. Cutler, *ArtVen* 31 [1977] 9–15). He was the recipient of the MENOLOGION OF BASIL II.

LIT. Rosen, *Vasilij Bolgarobojca*. W. Felix, *Byzanz und die islamische Welt im früheren 11. Jahrhundert* (Vienna 1981) 46–79, 132–41. Ohnsorge, *Abend. & Byz.* 288–316.
—C.M.B., A.C.

BASIL II KAMATEROS, patriarch of Constantinople (Aug. 1183–Feb. 1186 [V. Grumel, *REB* 1 (1943) 261–63]). His career before the patriarchate is described in two unpublished speeches, by Gregory ANTIOCHOS and Leo Balianites, also a contemporary. A member of the KAMATEROS family, Basil served Manuel I primarily as a diplomat, but his mission to Rome (in 1169?) ended in a fiasco, and he was (temporarily?) banished. As a

man out of favor with Manuel, Basil was welcomed by Andronikos I, who had troubles with Patr. THEODOSIOS BORADIOTES; compelled to abdicate, Theodosios was replaced by Basil. Immediately Basil nullified Theodosios's prohibition of the marriage between the illegitimate imperial offspring Irene and Alexios (despite their being close relatives) and freed the murderers of Alexios II from their solemn vow to be his guardians. The speech of Antiochos contains vague allusions to Basil's ecclesiastical reforms: "The all-encompassing house of the church has been swept clean," he says; no longer decked out in superficial ornament, the church stood now in all its natural beauty. The execution of Andronikos meant the end of Basil's success. Even though he tried to gain the favor of the new ruler, Isaac II Angelos, by crowning him and by promulgating a synodal declaration that noblewomen forced by Andronikos to enter convents could return to secular status, Isaac did not want to retain a staunch supporter of his predecessor on the patriarchal throne; Basil had to abdicate and was condemned by the synod for permitting the marriage of Alexios and Irene. His subsequent fate is unknown.

LIT. *RegPatr*, fasc. 3, nos. 1162–67. Kazhdan-Franklin, *Studies* 207–11. Brand, *Byzantium* 48f, 77f. L. Bréhier, *DHGE* 6 (1932) 1129f. Laurent, *Corpus* 5.1, no.25bis.

—A.K.

BASILAKES (Βασιλάκης, fem. Βασιλακίνα), a family of Armenian or Paphlagonian origin. According to Matthew of Edessa, the noble Armenian Vasilak fell at the battle of Mantzikert in 1071. Nikephoros Basilakes made an unsuccessful attempt to usurp the throne in 1078 (see BASILAKES, NIKEPHOROS). George Basilakes was *proto-proedros* in 1094/5; he or his homonym participated in a plot against Alexios I. The will of Kale (Maria) Basilakina, produced between 1098 and 1113 (G. Litavrin, *Starinar* n.s. 20 [1970] 185–90; *VizOč* 2 [1971] 164–68), provides some data concerning the family's affiliations and estates: they intermarried with the DABATENOI and PAKOURIANOI and had high titles, including that of *kouropalates*; Kale-Maria owned the village of RADOLIBOS granted her by Alexios I. By the mid-12th C. the position of the Basilakes family declined and they entered civil service. Constantine was envoy and treasurer "of foreign expenses" (*ton ep'allo-*

dapes chrematon—Regel, *Fontes* 2:235.21); both warrior and intellectual, he perished in the war against the Sicilian Normans. Other known members of the family were insignificant provincial officials: John was nephew of John TZETZES, Michael acted as *logariastes* in the Miletos region in the early 13th C.; Basilakes, *nomikos* (?) in Mistra ca.1296, was a scribe and poet.

LIT. Kazhdan, *Arm.* 103–06; *PLP*, nos. 2367–68.

—A.K.

BASILAKES, NIKEPHOROS, theologian and writer; born ca.1115, died after 1182 (cf. A. Garzya, *BZ* 64 [1971] 301f). Born to a noble family (that was, however, losing its preeminent position), Basilakes served as imperial notary and then as *didaskalos* of the Apostle at Hagia Sophia in Constantinople (ca.1140). According to his own testimony, he was very popular because he introduced new techniques of teaching. He belonged to the circle of JOHN II and delivered panegyrics of both the emperor and his supporters, such as John AXOUCH and John KOMNENOS, archbishop of Bulgaria. Involved in a dogmatic dispute begun by Soterichos PANTEUGENOS, Basilakes was condemned in 1156/7 and exiled to Philippopolis (P. Wirth, *ByzF* 1 [1966] 389–92). His subsequent career is unknown, although some letters from this period survive. He probably dedicated his time to writing; ca.1160 he produced a collection of his works with an introduction, in which he described his education, teaching, and literary activity, mentioning among other works four comedies or satires now lost. Basilakes produced both PROGYMNASMATA and panegyrics and monodies, dedicated to his contemporaries (e.g., the monody on his brother Constantine). Conventional in style, these works abound in antique imagery. A unique speech of indictment against a certain Bagoas presents the biography of an average man, son of a fisherman from Constantinople and a Scythian (Cuman?) woman from Cimmerian Bosporos. Bagoas, who was a catamite according to Basilakes, received a good education, pretended to be pious, and with the help of some monks wormed his way into the Palace. He also committed a sacrilege by inciting a certain Hierotheos to smear honey on icons in a church.

ED. *Orationes et epistulae*, ed. A. Garzya (Leipzig 1984). *Progygnasmi e monodie*, ed. A. Pignani (Naples 1983).

LIT. A. Garzya, "Un lettré du milieu du XIIe siècle: Nicéphore Basilakès," *RESEE* 8 (1970) 611–21. Idem, "Precisazioni sul processo di Niceforo Basilace," *Byzantion* 40 (1970) 309–16. Idem, "Une rédaction byzantine du mythe de Pasiphaé," *Le parole e le idee* 9 (1967) 222–26.

—A.K.

BASIL ELACHISTOS ("the least"), archbishop of Caesarea in Cappadocia (mid-10th C.); according to R. Cantarella (*BZ* 25 [1925] 293), he was born in Seleukeia. Basil wrote a commentary on the speeches of GREGORY OF NAZIANZOS, dedicating the work to CONSTANTINE VII. In the text he calls fortunate those cities which have philosophers as emperors (p.6.3–4); in his commentary on the epitaph of BASIL THE GREAT (p.25.3–18), the hero's upbringing is strikingly like that of BASIL I in the biography written by Constantine VII. Basil's commentary encompasses ancient mythology and philosophy (e.g., refutation of Democritus's concept of the existence of manifold worlds), rhetoric, painting, and sculpture; references to contemporary events are rare. J. Sajdak (*Historia critica scholiastarum et commentatorum Gregorii Nazianzeni* [Krakow 1914] 59–61) wrongly identified Basil with St. BASIL THE YOUNGER.

ED. R. Cantarella, "Basilio Minimo. II.," *BZ* 26 (1926) 3–34. PG 36:1073–1205.

LIT. Beck, *Kirche* 597.

—A.K.

BASILEOPATOR (βασιλ(ε)οπάτωρ, lit. the "emperor's father"), the office of protector or tutor of a young emperor. According to the *Kletorologion* of Philotheos (Oikonomides, *Listes* 101.1–2), this office was created by Leo VI and occupied the highest rung on the ladder of offices; Philotheos listed it among the "special" *axiai* (ibid. 109.1–2). The title was invented in the late 9th C. for Stylianos ZAOUTZES, the father of Zoe, second wife of Leo VI; a few years later Romanos (I) Lekapenos was granted the same title (Aik. Christophilopoulou, *Symmeikta* 2 [1970] 60) before he became caesar. According to Liutprand of Cremona, Leo Phokas ardently desired to become *pater vasilleos*. There is no evidence that the title was in use after the 10th C. It was employed without a technical meaning in some texts anterior to the 9th C. and by some 10th-C. authors referring to the earlier period; thus, Symeon Metaphrastes, in the Life of Arsenios (died ca.445), said that the saint was the tutor of the emperor's

sons and was called *basileopator*. L. Rydén (*AB* 100 [1982] 494f) finds a reflection of this title also in the revised version of the vita of Philaretos the Merciful. After 1259, Michael VIII's supporters tried to reintroduce the *basileopatoria* (Pachym., ed. Failler, 1:105.13–16), which they found appropriate for the REGENT of the young emperor, John IV Laskaris.

LIT. P. Karlin-Hayter, "The Title or Office of Basileopator," *Byzantion* 38 (1968) 278–80. —A.K.

BASILEUS (βασιλεύς), the main title of the Byz. emperor. Roman antiroyalism had camouflaged imperial monarchy behind the titles of *imperator-autokrator* and *augustus*. In the Greek East's literature and everyday speech, however, the Hellenistic royal title *basileus* (king) predominated for the emperors by the time of Constantine I (A. Wifstrand in *Dragma Martino P. Nilsson a.d. IV Id. Iul. MCMXXXIX dedicatum* [Lund-Leipzig 1939] 529–39) and prevailed outside of 4th–6th-C. official documents. The emergence of barbarian kingdoms in the West imposed a distinction between universal monarchy—official documents in Constantinople seem to have used the term *basileus* for only the Persian shah—and these lesser rulers, whose Latin title *rex* was transliterated into Greek, while *basileus* increasingly was understood as "emperor" in unofficial usage. Common parlance, biblical example, and Hellenistic theories of kingship probably combined with Persia's final collapse to encourage Herakleios to replace the traditional title AUTOKRATOR with *pistos en Christo basileus* in an edict issued in 629, which symbolized the empire's progressive hellenization (cf. I. Shahid, *Byzantion* 51 [1981] 288–96). A century later, the title began to appear on silver coins of Leo III and on gold coinage under Constantine VI.

The additional qualifier "of the Romans" (*basileus Rhomaion*) also goes far back in popular usage, but first appears on imperial seals in 654–68 (Zacos, *Seals* 1:19, no.18) and, for example, on Constantine IV's subscription to the Third Council of Constantinople (680). An imperial document's *intitulatio* uses it in connection with the Second Council of Nicaea (24 Sept. 787; *Reg* 1, no.346), but the combination first gained wide publicity on miliaresia of Emp. Michael I Rangabe, in obvious response to Charlemagne's imperial dignity (*DOC* 3.1:178). This Byz. assertion of Roman legitimacy

sparked numerous disputes in diplomacy with Western rulers; the qualifier became the rule in chrysobulls and diplomatic letters down to 1453 (Dölger, *Diplomatik* 141–48), but disappeared from coinage after Nikephoros III Botaneiates, except for a brief reappearance under the Palaiologoi (V. Laurent, *Cronica numismatică și arheologică* 15 [1940] 198–217). From the 9th C. onward, *megas basileus* is sometimes equivalent to the contemporary meaning of *autokrator*.

Use for Foreign Rulers. The applicability of the term *basileus* to foreign rulers started to cause problems for Byz. when its Christian neighbors began to challenge the Greek monopoly on the imperial status. As for the German emperor, the Byz. accorded him the title *basileus* of the Franks (but not RHOMAIOTI, Romans); a greater threat was the claim of the Bulgarian ruler to the title "*basileus* of the Rhomaioi and Bulgarians." By the end of the 12th C. the nonofficial use of the term *basileus* for foreigners became common: Niketas Choniates calls Roger of Sicily, Frederick Barbarossa, and Henry VII *basileis*; for George Akropolites, Kalojan was *basileus* of the Bulgarians; the Latin emperors of Constantinople and the Greek rulers of Trebizond were officially titled *basileis*. In the 14th C. the Serbian king assumed the title "*basileus* of the Rhomaioi and Serbs" in his official Greek documents. From the 13th C. onward, some authors used the title as a designation of some non-Christian Eastern rulers, for example, Timur, "*basileus* of Scythians and Massagetes" (Sphr. 204.24), or *megas basileus* Mehmed II (Kritob. 13.19), while other authors, like Doukas, avoided this title and gave to Eastern rulers the name of *tyrannoi*, *hegemones*, or *archegoi* (S.K. Krasavina, *VizVrem* 34 [1973] 102).

LIT. G. Rösch, *Onoma basileias* (Vienna 1978) 37–39, 111–16. E. Chrysos, "The Title Basileus in Early Byzantine International Relations," *DOP* 32 (1978) 29–75.

—M.McC., A.K.

BASILICA (βασιλική), a type of church building. In Roman architecture, a basilica was a hall or building used for large assemblies and serving as a market, law court, or palace audience hall. The term is used by Eusebios of Caesarea to denote a church; thereafter, in Byz. Greek, it generally refers only to profane structures, with rare exceptions (cf. D. Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* [Paris 1983]

no.226). Most commonly, the basilican church is characterized by an oblong plan consisting of a nave (NAOS) usually with two or more aisles and terminating in an APSE or tribunal. Generally, basilicas were covered with wooden trussed roofs and illuminated by clerestory windows. As a church type, the basilica displayed many regional variations with respect to proportions, number of aisles, and presence of a NARTHEX (or vestibule), ATRIUM, transept, GALLERIES, PASTOPHORIA, etc. Typically, the nave was used for processions by the clergy, with lay persons occupying the aisles and galleries, if the latter existed. The basilica served as the standard church type until the 6th C. By this time, a variant employing vaulting throughout the building had come into being in areas such as Cyprus (A.H.S. Megaw, *JHS* 66 [1946] 48–56). A related development was the basilica with a dome or a tower over the nave. Although not as common after the 6th C., basilicas continued to be built. Beginning in the 9th C., a major revival of the basilica occurred, represented in Greece and the Balkans at Pliska and the Anargyroi at Kastoria as well as in Asia Minor (Hagia Sophia at Nicaea), though apparently not in Constantinople. Small-scale basilicas, however, constitute the most common church type until the 15th C. (For ground plan, see illustration in CHURCH PLAN TYPES.)

LIT. R. Krautheimer, "The Constantinian Basilica," *DOP* 21 (1967) 115–40. C. Delvoye, *RBK* 1:514–67. Dj. Stričević, "La rénovation du type basilical dans l'architecture ecclésiastique des pays centrales des Balkans au IXe–XIe siècles," *12 CEB* 1 (Belgrade 1963) 165–211. G. Stanzl, *Längsbau und Zentralbau als Grundthemen der frühchristlichen Architektur* [= *Denk Wien* 139] (Vienna 1979) 16–29, 60–74.

—M.J., J.W.

BASILICA DISCOPERTA, or "hypaethral basilica," a type of basilica in which the aisles and apse are roofed but the nave left open to the sky. The existence of this type is based on tenuous evidence. Only two ruined buildings—at Marusinac near Salona (426) and at Pécs—and a confused description by the PIACENZA PILGRIM of a monument in Hebron, "a basilica built with a *quadriporticus*, with the middle atrium uncovered," suggest the type. The interpretation of the buildings at Salona and Pécs is debated, though they appear to have been roofless basilicas or open courtyards with exedrae along one of the short sides. E.

Dyggve (*ZKirch* 59 [1940] 103–13) argued that this type represented the link between the classical *heröon* and the Christian MARTYRION, and that the type was also adopted for use in Late Antique PALACES (idem, *Ravennatum Palatium Sacrum* [Copenhagen 1941] 30f). Both theories have been largely discounted.

LIT. A.M. Schneider, "Basilica discoperta," *Antiquity* 24 (1950) 131–39. K. Wessel, *RBK* 1:507–14. —M.J.

BASILIKA (τὰ βασιλικά, "the imperial [laws]"), or the *Basilics*, the term used from the 11th C. onward to designate an extensive collection of laws divided into six volumes or 60 books, begun under Emp. Basil I and completed in the first years of the reign of Leo VI (probably Christmas 888, A. Schminck, *SubGr* 3 [1989] 90–93). According to the preface composed by Leo, the work was to be a clearly arranged compilation of the legal material contained in the CORPUS JURIS CIVILIS, eliminating everything superfluous. The collection is based on all four parts of the Justinianic corpus, though there is little from the *Institutes*. The Latin texts, esp. those of the *Digest* and the *Codex Justinianus*, are presented in Greek translations (mainly of the 6th C.). The books are subdivided into titles, which are arranged according to subject and are always structured so that pertinent chapters from the *Digest* precede those from the *Codex*, which in turn precede those from the *Novels*. Many books of the *Basilika* have been handed down in only one MS; others can be reconstructed only partially through the indirect evidence provided esp. by the EPANAGOGÉ AUCTA, the SYNOPSIS BASILICORUM, the PEIRA, the TIPOUKKEITOS, and the commentary of BALSAMON. Presumably in the middle of the 11th C. a CATENA commentary was appended to the work, composed mainly of excerpts from the writings of the 6th-C. ANTECESSORES (the so-called "old scholia"); compared with these, the "newer scholia" (from the 11th and 12th C.) are fewer in number.

—A.S.

The Basilika as a Source. The *Basilika* was considered the official collection of actual law, and the *Book of the Eparch* (1.2) prescribes that a notary be thoroughly familiar with the "60 books of the *Basilika*." The *Basilika* contains some precepts, however, esp. in the sphere of administrative and social regulations, that were definitely obsolete by

the 9th C., and its terminology is sometimes out of date and misleading (A. Kazhdan, *JÖB* 39 [1989] 7–10). Some jurists, for example, the author of the *MEDITATIO DE NUDIS PACTIS*, argued for the higher merit of Justinianic law over the *Basilika*.

—A.K.

ED. *Basilicorum libri LX*, Text, 8 vols., Scholia, 9 vols., ed. H.J. Scheltema, N. van der Wal, D. Holwerda (Groningen 1953–88).

LIT. H.J. Scheltema, "Über die Natur der Basiliken," *Tijdschrift* 23 (1955) 287–310. Schminck, *Rechtsbücher* 17–54. F.H. Lawson, "The Basilika," *The Law Quarterly Review* 46 (1930) 486–501; 47 (1931) 536–56. N. van der Wal, "Der Basilikentext und die griechischen Kommentare des sechsten Jahrhunderts," in *Synteleia Vincenzo Arangio-Ruiz*, vol. 2 (Naples 1964) 1158–65.

BASILIKE (Βασιλική), a public building in Constantinople, located on the Mese, not far from the Milion. It formed a vast square courtyard, surrounded by colonnades inside and porticoes outside. Its relationship with the *TETRASTOON* is unclear. In the centuries immediately following the foundation of Constantinople it served as a legal and cultural center of the city: rhetoricians and lawyers assembled there, and in the 5th C. it housed the university and a library. A law of Theodosios II of 440 prohibited the establishment of shops and boutiques in the Basilike, bringing in horses, or celebrating marriages there. The building was burned down in 476 but immediately restored. Justinian I constructed a cistern nearby, probably the one now called Yerebatansaray (see under *CONSTANTINOPLE*, *MONUMENTS OF*). Justin II placed in the Basilike a *HOROLOGION* (perhaps a sundial). After the 6th C. the Basilike lost its position as an intellectual center and was considered primarily as a repository of old statues, including those of the emperors Herakleios and Justinian II. In such a connection "the golden-roofed Basilike" is cited several times in the *PARASTASEIS SYNTOMOI CHRONIKAI*. After the 10th C. it is no longer mentioned.

LIT. Janin, *CP byz.* 157–60, 208f. Guiland, *Topographie* 2:3–6. Speck, *Univ. von KP* 93–99.

—A.K.

BASILIKOI ANTHROPOI (βασιλικοὶ ἄνθρωποι, "imperial men"), sometimes simply *basilikoi*, a term applied in the *Kletorologion* of PHILOTHEOS to two categories of functionaries. In a broad sense, the term embraced all high-ranking

officials; thus Philotheos (Oikonomides, *Listes* 215.7–8) speaks of banqueting *magistroi*, *praipositoi*, *patrikioi*, and other *basilikoi anthropoi*. In a restricted sense, the term designated a relatively low echelon of imperial servants—including *spatharokandidatoi* and *stratores* (205.25–26)—who consisted, at least partially, of foreigners (like the troops of *HETAIREIA*), that is, Pharganoi, Khazars, Hagarenes, and Franks (177.29–30). Their commander apparently was *protospatharios* of the *basilikoi*, one of the *STRATARCHAI*, even though his staff did not include *basilikoi anthropoi*, but consisted rather of the *domestikoi* of the *basilikoi*, *spatharioi*, *kandidatoi* of the Hippodrome, and imperial *mandatores*. In the *De ceremoniis* (e.g., *De cer.* 20.20) and the *TAKTIKON* of Escorial (Oikonomides, *Listes* 269.35), their commander is also called the *katepano* of the *basilikoi*. Oikonomides (ibid. 328) suggests that *basilikoi anthropoi* formed a military detachment, since some sources describe *spatharioi* participating in military actions. On seals *basilikoi* are often civil officials of relatively low rank: Constantine, *hypatos* and *basilikos* in the bureau of the *sakellarios*, 11th C. (Zacos, *Seals* 2, no.971); *spatharokandidatos* Anastasios, *basilikos* in the district of Amastris and head of the *oikeiakoi*, 10th–11th C. (ibid., no.88); and *spatharokandidatos* Chosnis, *basilikos* of Tarsos, 10th C. (ibid., no.108). In the 10th C. the *domestikoi* of the *basilikoi anthropoi* was evidently a courtier (ibid., no.1065).

LIT. Bury, *Adm. System* 111–13.

—A.K.

BASILIKON (βασιλικόν), a small silver coin weighing 2.2 g introduced by Andronikos II shortly before 1304 and modeled in weight, fineness, and general appearance on the Venetian grosso or silver ducat. Both coins have on one side a seated figure of Christ, and on the other two standing figures, but on the Byz. coins these are Andronikos II and Michael IX instead of St. Mark and the doge. By analogy with its prototype of the duchy (*ducatus*) of Venice, it was called a *basilikon* (from *BASILEUS*), but Byz. sources of the early 14th C. often made no distinction between the two and called both *doukatoi*. The *basilikon* was worth 1/12th of a *HYPERPYRON*, so that it corresponded to the old *MILIARESION*, which had become no more than a money of account as two *KERATIA*. The value of the actual coins, however, fluctuated with the price of silver and was usually less, as

ratios of between 12.5 and 15 to the *hyperpyron* were common. Half *basilika* were also minted. The introduction of the *basilikon* marked a revival in the empire of the large-scale use of silver for coinage, but in the 1330s and 1340s its weight was reduced in response to a general silver shortage that affected western Europe and the Mediterranean world. In the 1340s the *basilikon* weighed no more than 1.25 g and after the 1350s it ceased to be struck.

LIT. V. Laurent, "Le basilicon, nouveau nom de monnaie sous Andronic II Paléologue," *BZ* 45 (1952) 50–58. Grierson, *Byz. Coins* 280f, 295–98, 338. Hendy, *Economy* 531f.

—Ph.G.

BASILIKOS LOGOS (βασιλικὸς λόγος), a variety of *ENKOMION* addressed to an emperor on some notable occasion. MENANDER RHETOR (pp.76–94) set out the form and the sentiments considered appropriate; the major points were the emperor's origin, physical appearance (esp. his handsomeness), upbringing, habits, deeds in peace and war, four virtues (courage, righteousness, prudence or moderation, and good sense), philanthropy, and good fortune (*TYCHE*). The term is rare: Michael Italikos devoted *basilikoi logoi* to both John II and Manuel I, but the regular title of an imperial *enkomion* was *logos eis ton autokratora*, "speech to the emperor"; such an *enkomion* was delivered on special occasions and regularly on the feast of EPIPHANY. EUSEBIOS OF CAESAREA, in his panegyric of Constantine I, established the principle of encomiastic oratory as depicting the ideal emperor rather than giving a factual account. Hunger (*Lit.* 1:157) distinguishes between a conventional panegyric-*enkomion* and a more individualized *MIRROR OF PRINCES*. The structure of the *basilikos logos* varied: Italikos's panegyric of Manuel I contains many conventional elements (origin, prophecy, portrait), whereas his *enkomion* of John II is primarily historical. The Byz. *basilikos logos* became "Christian" with an emphasis on piety, and the concept of *tyche* disappeared. As a specific kind of *basilikos logos*, Menander (p.180) distinguished the *presbeutikos*, a speech to the emperor on behalf of a city in difficulty. In Byz. this subgenre disappeared, and the term *presbeutikos* designated the report of an ambassador (e.g., Theodore METOCHITES) on his mission.

LIT. Martin, *Rhetorik* 205f. P. Hadot, *RAC* 8:601–19.

—A.K., E.M.J.

BASILISKOS (Βασιλίσκος), more fully Flavius Basiliskos, usurper (Jan. 475–summer 476); died Limnae in Cappadocia after Aug. 476. Brother of the empress VERINA, Basiliskos was consul in 465 and *magister militum* from 468. His expedition against the Vandal king GAISERIC in 468 ended in disaster, but Verina saved him from punishment. He helped to overthrow ASPAR for which he received the title of first senator in 474. When Leo I and soon after him Leo II died, the anti-Isaurian faction in Constantinople urged Emp. Zeno to flee. Basiliskos was acclaimed augustus. Basiliskos wanted to gain the support of the Monophysites. He published an edict (*enkyklion*) abolishing the decisions of the Council of Chalcedon. This policy met with broad resistance from the people of Constantinople, led by Patr. AKAKIOS and DANIEL THE STYLITE. An enormous fire in the capital, which destroyed many books and works of art, was interpreted as a sign of divine wrath against Basiliskos. The army commanders, such as Basiliskos's former allies ILLOS and Armatus, joined Zeno who returned to the capital welcomed by the faction of the Greens. Basiliskos sought asylum in a church. He was promised that he would not be executed, was exiled with his wife and child, and was starved to death. Zeno crowned the son of Armatus, also named Basiliskos, as caesar and heir to the throne, but soon thereafter executed Armatus and enrolled the younger Basiliskos among the clergy; the latter probably lived until the reign of Justinian I.

LIT. Bury, *LRE* 1:390–94. *PLRE* 2:212–14. L. Hartmann, *RE* 3 (1899) 101–02. B. Croke, "Basiliscus the Boy-Emperor," *GRBS* 24 (1983) 81–91. E. Dovere, "L' 'Εγκύκλιον Βασιλίσκου: Un caso di normativa imperiale in Oriente su temi di dogmatica teologica," *Studia et documenta historiae et juris* 51 (1985) 153–88.

—T.E.G.

BASILIUS PICTOR, mosaicist whose name is given in both Latin and Syriac at the bottom of a frieze of angels set up ca.1169 in the Church of the Nativity, BETHLEHEM, where EPHRAIM also worked. Kühnel (*infra*) suggested that an abbreviation in the Syriac inscription yields the toponym Moschem and that this northern Syrian village was the painter's place of origin. There is no necessary reason to connect Basilius with the inscription *Basili[us] me fecit* in the Melisende Psalter (see *CRUSADER ART AND ARCHITECTURE*) said to have been made in Jerusalem.

LIT. Buchthal, *Miniature Painting*, xxix, 2–9. G. Kühnel, "Neue Feldarbeiten zur musivischen und malerischen Ausstattung der Geburts-Basilika in Bethlehem," *Kunstchronik* 37 (1984) 507–13. —A.C.

BASIL OF ANKYRA, bishop (336–43, 350–60); died Illyria ca.364. An erudite and eloquent former physician, Basil was appointed in 336 to replace MARKELLOS as bishop of Ankyra by the synod of Constantinople. He was deposed in 343, restored after 350, and finally deposed in 360 and exiled to Illyria. As a moderate Arian, he was caught between the Scylla of his own extremists and the Charybdis of Orthodox opposition. ATHANASIOS of Alexandria (*De synodis* 41) confirms his role as leader of the HOMOIUSIANS. He played a prominent role in the arianizing synods of Sirmium (351), Ankyra (358), and Seleukeia (359). EPIPHANIOS of Salamis preserves (*Panarion* 73.12–22) a Trinitarian treatise (*Hypomnematismos*), which Basil co-authored with George of Laodikeia. Many scholars ascribe to Basil the essay *On Virginity* that is included among the spuria of BASIL THE GREAT (F. Cavallera, *RHE* 6 [1905] 5–14). Other works such as a polemic called *Against Markellos* mentioned by JEROME are lost.

ED. *Hypomnematismos*—PG 42:425–44. *On Virginity*—PG 30:669–809. *De virginitate de saint Basile*, ed. A. Vaillant (Paris 1943), Slav. text with Fr. tr.

LIT. J. Schladebach, *Basilus von Ancyra* (Leipzig 1898). R. Janin, *DHGE* 6 (1932) 1104–07. F.J. Leroy, "La tradition manuscrite du 'De virginitate' de Basile d'Ancyre," *OrChrP* 38 (1972) 195–208. —B.B.

BASIL OF IALIMBANA. See GEORGE OF CYPRUS.

BASIL OF OHRID, metropolitan of Thessalonike, rhetorician; died ca.1169. In 1154 Basil had a debate with ANSELM of Havelberg, yielding on many points. Pope Adrian IV (1154–59) sent Basil a letter asking for help in bringing about the UNION OF THE CHURCHES. Basil participated in the council at Constantinople in 1157 against Soterichos PANTEUGENOS (see under CONSTANTINOPLE, COUNCILS OF). In 1160 Basil delivered a funeral oration on BERTHA OF SULZBACH, wife of Manuel I, with conventional praise of both the emperor and the late empress. Basil corresponded with TZETZES.

ED. Regel, *Fontes* 311–30. J. Schmidt, *Des Basilus aus Achrida, Erzbischofs von Thessalonich, bisher unedierte Dialoge* (Munich 1901).

LIT. Beck, *Kirche* 626. J. Darrouzès, "Un faux Théodore de Cyzique," *REB* 25 (1967) 291f. —A.K.

BASIL THE BOGOMIL, leader of the BOGOMILS of Constantinople; died Constantinople ca.1111. Nearly all we know about him comes from Anna Komnene (*An.Komn.* 3:218–28), who describes his arrest, trial, and execution. A monk and a doctor, he appears to have become a teacher in the Bogomil sect ca.1070. According to Anna, he was tall, clean-shaven with a withered countenance, and went about with 12 disciples whom he called apostles. One of them betrayed him under torture. Emp. Alexios I invited Basil to the palace and persuaded him to expound his teaching; if Anna can be believed, her father then dramatically drew back a curtain, revealing a secretary who had secretly written down Basil's confession. Verbal persuasion having failed, and on the advice of Patr. NICHOLAS III GRAMMATIKOS and the synod, the emperor ordered Basil to be publicly burned in the Hippodrome. Anna's account of the execution is uncommonly vivid. Her horror at Basil's beliefs cannot wholly conceal a grudging admiration for "an inflexible and very brave Bogomil." About these beliefs she says very little, referring the reader to the relevant section of the *Panoplia dogmatike* of Euthymios ZIGABENOS, who presumably used Basil's palace confession as his main source.

LIT. Ja.N. Ljubarskij, "Rasprava imperatora Alekseja I Komnina s bogomilom Vasiliem," *Voprosy istorii religii i ateizma* 12 (1964) 310–19. —D.O.

BASIL THE COPPER HAND, leader of an uprising against ROMANOS I; born in Macedonia, died Constantinople ca.932. According to the chronicle of SYMEON LOGOTHETE (*TheophCont* 912.6–7), Basil was an impostor who falsely assumed the name of Constantine DOUKAS (killed in 913) and collected a following of "many people." Arrested by Elephantinos, *tourmarches* of Opsikion, he was brought to Constantinople and condemned by the eparch of the city to have his hand cut off. Basil returned to Opsikion and had manufactured for himself a copper hand holding an enormous sword. He then gathered a "crowd

of the poor" and started "the great rebellion" against the empire. The rebels seized the stronghold of Plateia Petra, where various kinds of victuals were collected and, according to Symeon Logothete, looted at random. Defeated by imperial troops, Basil was transferred to Constantinople, where he accused many magnates of involvement in his rebellion. After an investigation proved his charges false, he was burned at the stake on the Forum Amastrianum.

The major problem concerning Basil's revolt is whether it can be considered a popular uprising; besides the direct evidence of Symeon Logothete, this hypothesis finds support in Constantine Doukas's popularity among the common people. The chronology of the revolt (before THEOPHYLAKTOS was elected patriarch) suggests dating the event between the famine of 928 and Romanos's novel of 934 and treating it hypothetically as a reflection of peasants' wrath and an incentive for the emperor's agrarian legislation.

LIT. A. Kazhdan, "'Velikoe vosstanie' Vasilija Mednoj Ruki," *VizVrem* n.s. 4 (1951) 73–83, with criticism by H. Grégoire, *Byzantion* 21 (1951) 500–02. —A.K.

BASIL THE GREAT, bishop of Caesarea (from 370/1), writer and saint; born Caesarea in Cappadocia ca.329, died probably in Caesarea 1 Jan. 379; feastdays 1 and 2 Jan. His two brothers, GREGORY OF NYSSA and Peter of Sebaste, also became bishops, while his sister, St. Makrina the Younger, was a model ascetic. Education in Constantinople and Athens grounded Basil in both Christian and classical culture. During the course of his studies he met GREGORY OF NAZIANZOS, who became his lifelong friend; his student friendship with the future emperor JULIAN, however, was doomed by circumstances. He soon abandoned rhetoric, an early interest, for the monastic life. After travels to monasteries in Egypt and Syria, he settled near Neokaisareia in Asia Minor.

As one of the CAPPADOCIAN FATHERS, Basil contributed much to the development of the concept of the TRINITY as based on the principle of HOMOUSIOS. In so doing he became involved in political and ideological struggles, esp. in combating EUNOMIOS. Basil encouraged an active economic, social, and cultural role for monks; he

preferred the KOINOBIOTON to the eremitic life and viewed the monastery as a community of brethren who had to live and work together. Basil wrote sets of Rules for monks and nuns that are preserved in a short and a long version; they greatly influenced the development of MONASTICISM both in Byz. and outside the empire and are characterized by a tone of moderation and common sense. Of his homilies, those on the HEXAEMERON are most noteworthy for their content and style.

The letters of Basil furnish much geographical and secular information about the Roman Empire in the 4th C. A work of special interest and importance is the essay (written for his nephews) on deriving Christian benefit from pagan literature. Basil argues that pagan works, both prose and poetry, should be read eclectically, not uniformly censored or condemned; classical literature can be morally beneficial to Christians and, since pagan morality sometimes approaches Christian ethics, may serve as a propaedeutic to the true faith. Of the many authors cited, Homer and Plato (not surprisingly) stand out. His authorship of the LITURGY ascribed to him is questionable, even though attested as early as the 6th C.

Representation in Art. Basil, as a purported author of a liturgy, is regularly depicted at the head of one line of the procession of bishops adorning a church apse; JOHN CHRYSOSTOM leads the other. Basil has a distinctive pointed black beard and narrow face, evident already on a Sinai icon of about the 7th C. (Weitzmann, *Sinai Icons*, no.B.24). Episodes from his vita by pseudo-AMPHILOCHIOS OF IKONION were illustrated as early as the 9th–10th C. in churches in Rome (J. Lafontaine, *Peintures médiévales dans le temple dit de la Fortune Virile à Rome* [Brussels-Rome 1959] 77f), while the 9th-C. PARIS GREGORY MS contains a variety of scenes relating to the saint in conjunction with Gregory's *Homily* 43 on Basil (fol.104r). Some of these scenes recur in 11th-C. MSS of the homilies as well (Galavaris, *Liturgical Homilies* 46–52). Among the frescoes in the Church of Hagia Sophia in OHRID is one showing the saint first performing the liturgy (R. Hamann-MacLean, H. Hallensleben, *Die Monumentalmalerei in Serbien und Makedonien*, vol. 1 [Giessen 1963] fig.25); this theme also appears at the beginning of those liturgical ROLLS that contain the text of the liturgy of Basil. Narrative compositions from later periods are rare,

though there is a vita icon of Basil of the 13th C., now in the De Menil collection, Houston (*Splendeur de Byz.* 36, Ic.2).

ED. PG 29–32. *The Letters*, ed. R. Deferrari, 4 vols. (London–New York 1926–34), with Eng. tr. *Lettres*, ed. Y. Courtonne, 3 vols. (Paris 1957–66), with Fr. tr. *On Greek Literature*, ed. N. Wilson (London 1975), with Eng. tr.

LIT. *Basil of Caesarea: Christian, Humanist, Ascetic*, ed. P. Fedwick (Toronto 1981). M.M. Fox, *The Life and Times of Basil the Great as Revealed in His Works* (Washington, D.C., 1939). *Basilio di Caesarea: La sua età, la sua opera e il basilianesimo in Sicilia*, vol. 1 (Messina 1983). G. de Jerphanion, "Histoires de saint Basile dans les peintures Cappado-ciennes et dans les peintures romaines du moyen âge," *Byzantion* 6 (1931) 535–58. J. Myslivec, *LCI* 5:337–41.

–B.B., A.K., N.P.Š.

BASIL THE NOTHOS ("bastard"), *parakoimomenos*; born ca.925, died after 985. The son of ROMANOS I by a bondwoman of "Scythian" (Slav?) origin, Basil was a eunuch from his boyhood. In 944–47 he was *megas* BAIYOULOS. Basil supported CONSTANTINE VII against Romanos I's sons Stephen and Constantine and was rewarded with the titles of *patrikios* and *parakoimomenos*. In 958 he participated in the campaign of JOHN I TZIMISKES against SAYF AL-DAWLA and was granted a triumphal procession at the Hippodrome (*TheophCont* 462.4). ROMANOS II pushed Basil into the background and replaced him with Joseph BRINGAS, thus inciting Basil's hatred of Bringas; siding with NIKEPHOROS II PHOKAS in his struggle against Bringas, Basil received from Nikephoros the highest title of *proedros*. Basil's alliance with Nikephoros was brief: he joined Tzimiskes against Nikephoros, but again changed sides; he reportedly poisoned Tzimiskes (Skyl. 312.15–20). Basil administered the empire while BASIL II was a child and used his power to accumulate enormous wealth. In 985, however, Basil II dispensed with his tutelage, exiled him to the shores of the Bosphoros, and confiscated his property. In his Novel of 996 Emp. Basil annulled all the ordinances promulgated by Basil the Nothos.

Basil was one of the most lavish Byz. art patrons. Psellos (*Chron.* 1:13.11–22) comments on Basil's concern for the monastery of St. Basil that he built in Constantinople. To this or some other house, he presented two reliquaries of a Symeon the Stylite, including one that allegedly contained the saint's skull and is now at Camaldoli di Arezzo. The Treasury of St. Mark's in Venice contains a splendid yellow jasper paten and chalice, the latter

inscribed with the supplication of "Basil, *proedros* and *parakoimomenos*," and thus datable after 963 (H. Belting, *CorsiRav* 29 [1982] 52–57). The well-known enamel cross-reliquary now at LIMBURG-AN-DER-LAHN was commissioned by Basil in 964/5. He also ordered three very large books written on parchment of high quality: a collection of TAKTIKA, including his own work on naval battles (Milan, Ambros. B 119 Sup.); a copy of the homilies of JOHN CHRYSOSTOM (Athos, Dion. 70) dated to 955; and a Gospel book with the Pauline epistles in Leningrad (Publ. Lib. gr. 55).

LIT. Guiland, *Institutions* 1:182f. W.G. Brokaar, "Basil Lekapenos," *Studia bizantina et neohellenica Neerlandica* 3 (1972) 199–234. M. Ross, "Basil the Proedros Patron of the Arts," *Archaeology* 11 (1958) 271–75. E. Follieri, "L'ordine dei versi in alcuni epigrammi bizantini," *Byzantion* 34 (1964) 447–64. Zacos, *Seals* 2, no.795. –A.K., A.C.

BASIL THE YOUNGER, saint; died in Constantinople 26 Mar. 944 (less probably 952). His origins and early career are unknown. According to his vita he was brought by imperial officials from Asia Minor to Constantinople, where he was interrogated by SAMONAS, flogged, and thrown into the sea, but miraculously saved by dolphins. Angelide (*infra*) dates Basil's arrival in Constantinople in 896, but the chronology of the vita is not reliable. Basil did not belong to any monastic community but lived in private homes (first with a certain John and his wife Helene, thereafter in the houses of the *primikerios* Constantine and of the Gongylas brothers), preaching morality and performing miracles.

Basil's vita was written by his contemporary, the layman Gregory, a disciple of the eunuch Epiphanius; Gregory was a modest landowner possessing a *proasteion* near Rhaidestos. Although Gregory depicts some ordinary people, he focuses on Emp. Romanos I, his family, and courtiers such as Romanos Saronites and the *patrikia zoste* Anastasia. The hagiographer describes important political events: the revolt of Constantine Doukas in 913, the death of Christopher Lekapenos, the Rus' attack of 941, the fall of Romanos I. While some of these episodes took place outside, most of the action occurred indoors (Mango, *Byzantium* 82). A salient episode of the vita is the vision of the pious Theodora who served Basil for many years: during its journey to heaven Theodora's soul passed customs houses (*teloneia*), and there-

after Theodora saw the celestial Jerusalem and observed the punishment of sinners. The vita has an evident anti-Semitic tendency: according to Basil, the Jews are doomed to eternal punishment despite their closeness to the Christian concept of God and their veneration of the Old Testament.

ED. S.G. Vilinskij, *Žitie sv. Vasilija Novogo v ruskoj literature* (Odessa 1911–13). A.N. Veselovskij, "Razyskanija v oblasti russkogo duchovnogo sticha," *Sbornik Otdelenija russkogo jazyka i slovesnosti Imperatorskoj Akademii nauk* 46 (1889–90) supp. 3–89; 53 (1891–92) supp. 3–174.

LIT. BHG 264–264f. G. da Costa-Louillet, "Saints de CP," *Byzantion* 24 (1954) 492–511. Ch. Angelide, *Ho bios tou hosiou Basileiou tou Neou* (Ioannina 1980). L. Rydén, "The Life of St. Basil the Younger and the Date of the Life of St. Andreas Salos," in *Okeanos* 568–77. –A.K.

BASTARDS. See ILLEGITIMATE CHILDREN.

BATHMOS (*βαθμός*), grade or degree. The word was used by late Roman writers to designate "rank"; thus JOHN LYDOS (*On Magistracies* 2.8) says that the consul in ancient Rome held a higher *bathmos* than the king. In the *Kletorologion* of PHILOTHEOS the term has a technical meaning differing from that of OFFICE or TITLE—it meant the position on the hierarchical ladder according to which the ATRIKLINES seated the individual at imperial banquets. In the ecclesiastical hierarchy, the sacred (*hieros*) *bathmos* meant the degree conferred by a sacramental ordination as distinct from the office, i.e., function (Darrouzès, *Offikia* 1). –A.K.

BATHS (sing. *βαλανείον, λουτρόν*) remained an important element of urban culture during the late Roman period, functioning as centers of leisure and social intercourse. In Constantinople the most famous were the Baths of ZEUXIPPOS. The *Notitia urbis Constantinopolitanae* indicates that 5th-C. Constantinople contained as many as nine public and 153 private baths (see also CONSTANTINO-
PLE, MONUMENTS OF). Separate facilities were provided for men and women, and the interiors were sumptuously decorated with marbles and statuary; they were heated by HYPOCAUSTS. Gregory of Nyssa (PG 46:449C) ridiculed a miserly money-lender in a Cappadocian town who did not go to the public bath because he was reluctant to pay the price of three obols. Even clergy and monks used public baths, which were occasionally deco-

rated with subjects from Christian iconography. The church, however, regarded public baths as centers of immorality, issued regulations prohibiting mixed bathing, and condemned frequent visits to the baths by clergy.

After the 6th C. a profound change occurred: most of the huge public baths fell into disuse either because of the decline in population or simply because they proved too costly to maintain. Some establishments were destroyed, others transformed into churches or army barracks. Some public baths continued to operate in major cities, but the overall attitude of the public toward baths and bathing had gradually changed. Attendance at the baths was no longer a normal part of everyday life but had become a luxury or hygienic necessity. The new attitude toward bathing, shaped by teachings of the church, is reflected in monastic *typika*; those of the 11th and 12th C., for example, vary as to the frequency of bathing they prescribe: from twice a month to three times a year, with the norm being once a month. Kekaumenos testified without astonishment that the Macedonian town of Servia at the beginning of the 11th C. had only one bath, located outside the city walls. Michael Choniates described a provincial bath as a smoky and drafty hut heated by an open hearth. An extraordinary exception to this trend is the sumptuously decorated bathhouse of Leo VI, which is the subject of an *ekphrasis* by Leo Choiosphaktes (P. Magdalino, *DOP* 42 [1988] 97–118).

Baths came to be associated with healing: sick monks or nuns and patients in monastic hospitals were permitted more frequent or even unlimited baths. This connotation entered Christian symbolism so that the church building was sometimes called a spiritual *balaneion*, and God might be designated *balaneus*, or bathkeeper (GERMANOS II, *Homily* 2, ed. S. Lagopates, 225.7–11).

Relatively few baths of post-6th-C. date have been uncovered by archaeological excavations, for example, at Sparta (Ch. Bouras, *ArchEph* 121 [1982] 99–112) and Trikkala (A. Tziaphalias, *ArchDelt* 31.2.1 [1976] 178–81). The evidence suggests that they continued the Roman principles of planning and construction, generally being divided into a series of vaulted or domed rooms for dressing, exercise, and cold, warm, or hot bathing. Monastic baths, which constitute a distinctive and important category, continued to be built throughout the Byz. era (Orlandos, *Monast.Arch.* 95–108).

LIT. C. Mango, "Daily Life in Byzantium," *JÖB* 31.1 (1981) 338–41. A. Berger, *Das Bad in der byzantinischen Zeit* (Munich 1982). Kazhdan-Constable, *Byzantium* 69f. –Ap.K., M.J., A.K., R.B.

BATOPEDI. See VATOPEDI MONASTERY.

BATTLE STANDARD AND FLAG (σημεῖον, βάνδον, φλάμμουν). Battle standards such as the Roman eagle or dragon were used by late Roman infantry units until the 6th C., while cavalry units were identified by the *vexillum*, a square banner on a pole. The raising of the standards was the traditional signal to begin battle, and since they often served as rallying points, the rank of standard-bearer (*bandophoros*) was assigned to an exceptionally brave soldier (Prokopios, *Wars* 4.10.4). Armies of the 9th and 10th C. carried standards bearing relics or icons (McCormick, *Eternal Victory* 247f), and banners suspended from a cross are also mentioned (Vasiliev, *Byz. Arabes* 2.2:59). The *LABARUM*, the cross itself, and cross-like standards were used from Constantine I onward, esp. by Iconoclastic emperors, and later by Nikephoros II Phokas (Leo Diac. 8.5–7). Regimental standards were commonly used in imperial ceremonies and processions (Haldon, *Praetorians* 287f) and the imperial units or *tagmata* kept their ceremonial standards (*ptychia*, *skeptra*) both in the Churches of St. Stephen of Daphne, and in the Church of the Lord (*De cer.* 640.16–641.5).

Battle flags (*banda*) in the shape of a square field (*kephale*) with trailing streamers (*phlammoula*, from Lat. *flammulae*, "small flames") appeared as early as the 6th C. and were used for signalling and identification. The *Strategikon of Maurice* (*Strat. Maurik.* 1.2, p.82.75–80) notes that each unit (*meros*) had a flag whose field was of one color with variously colored streamers attached to identify the division (*moira*). The *Strategikon* warns that too many flags might be a hindrance and source of confusion in battle (2.10). The units of the baggage train (*TOULDOS*) were also designated by separate flags (1.9, p.102.9–12). The 10th-C. *Praecepta militaria* (*Praecepta Milit.* 14.27–34) records that separate flags identified each 50-man cavalry unit (*bandos*) and its spare horses in battle; flags were also used to mark the places of each unit when preparing the CAMP (18.30–33). Battle flags are often depicted in illustrations (S. Dufrenne,

Byzantion 43 [1973] 51–60), and the Madrid MS of John Skylitzes offers a rich repertoire of standards and flags without, however, assigning them to specific nations. Under Michael II (Grabar-Manoussacas, *Skylitzès*, no.60, fig.18), for instance, both Byz. and Arab armies carried dragon streamers. Wall paintings in Cappadocia depict several types of standard featuring the cross (D. Wood, *Archaeology* 12 [1959] 38–46).

Flags for signaling and identification were also important in naval warfare. A special dark-colored banner (*kamellaukion*) was hoisted on the flagship as the signal to begin battle (TAKTIKA OF LEO VI 19.41).

LIT. R. Grosse, "Die Fahnen in der römisch-byzantinischen Armee des 4.-10. Jahrhunderts," *BZ* 24 (1923/4) 359–72. G.T. Dennis, "Byzantine Battle Flags," *ByzF* 8 (1982) 51–59. –E.M., A.C.

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

Bawīt's history resembles that of the monastery of Apa Jeremias at SAQQĀRA. The two churches of Bawīt evolved from structures which were not originally ecclesiastical in purpose. The surviving wall paintings, though simple and provincial in character, use Byz. themes of decoration (e.g., MAJESTAS DOMINI, Virgin "Galaktotrophousa" [see VIRGIN MARY: Types of the Virgin Mary]). The monastic community continued to flourish in the 9th C., as seen from papyri.

LIT. J. Clédat, *Le monastère et la nécropole de Baouît* (Cairo 1904). E. Chassinat, *Fouilles à Baouît* (Cairo 1911). J. Maspero, *Fouilles exécutées à Baouît*, 2 vols. (Cairo 1931–43). H.-G. Severin, "Gli scavi eseguiti ad Ahnas, Bahnasa, Bawit e Saqqara," *CorsiRav* 28 (1981) 309–14. Timm, *Ägypten* 2:643–53. H. Torp, "Le monastère copte de Baouît," *Acta Norv* 9 (1981) 1–8. –P.G.

BAYEZID I (Παῖαζιτης and similar forms), Ottoman sultan (1389–1402); born 1354, died Akşehir 8 Mar. 1403. The successor of MURAD I, he was the first of the sultans to attempt the conquest of Constantinople. From 1389 to 1394 Bayezid maintained his authority over the Palaiologoi through established tributary alliances and by manipulating their dynastic struggles to his advantage. As of 1389, his key Palaiologan vassals were JOHN V and MANUEL II in Constantinople, THEODORE I in Mistra, and JOHN VII in Selymbria. It is unlikely that Manuel and John VII participated in his first Anatolian campaign, which included the conquest of PHILADELPHIA (1389–90). Early in 1390, however, Bayezid probably sanctioned John VII's plans for a coup in Constantinople. By March 1390 John was besieging the city with Turkish troops. Although John VII seized Constantinople (13–14 Apr.), afterward he made no major concessions to Bayezid, who was then campaigning in KARAMAN. Following Manuel's recovery of Constantinople for John V and himself (17 Sept. 1390), John VII took refuge with Bayezid, then returned to Selymbria and remained the sultan's loyal vassal until 1399. Likewise, John V dispatched Manuel to Bursa (see PROUSA) to reaffirm their tributary alliance with Bayezid, at which time Bayezid pressured John V to dismantle recently built fortifications outside the GOLDEN GATE in Constantinople. When John V died (16 Feb. 1391) Manuel returned to Constantinople and established his rule—doubtless with Bayezid's consent. Bayezid then summoned Manuel and John VII to join his campaign against Süleyman Pasha of Kastamonu (see KASTAMON) and Kadi Ahmed Būrhaneddin of Sivas (June–Dec. 1391). In spring 1392, Bayezid appointed Manuel to prepare a naval expedition to Sinope, but then aborted the enterprise.

Bayezid's rapport with Manuel and Theodore deteriorated in 1393. Manuel's efforts to achieve reconciliation with John VII were betrayed by the latter himself to Bayezid, and Theodore's seizure of Monemvasia from Paul Mamonas (another of Bayezid's dependents) also angered the sultan. Late in 1393 or early in 1394 Bayezid summoned Manuel, Theodore, John VII, and other vassals to his court at Serres. Amid acrimonious confrontations, Bayezid allegedly resolved at one point to execute Manuel and additionally pressured Theodore to surrender control of Monemvasia and

Argos. Shortly thereafter both Manuel and Theodore renounced their pacts with Bayezid, and he assaulted them as rebels. By summer 1394 Bayezid had begun the siege of Constantinople, which lasted eight years. Meanwhile, devastating raids were launched into the Morea in late 1394 or 1395, and again in 1397. In 1399 John VII was reconciled with Manuel and governed Constantinople during Manuel's journey to the West. By 1401 the morale of the citizens was low, and John VII was negotiating with Bayezid for surrender. The city was saved, however, when TIMUR defeated and captured Bayezid at Ankara (see ANKARA, BATTLE OF) on 28 July 1402. Eight months later, Bayezid purportedly committed suicide, still a captive of Timur.

Many Byz. perceived Bayezid archetypically as a neo-Pharaoh or Sennacherib, whose blasphemous attack on the people of God and their holy city inevitably evoked God's saving wrath. In this vein, Bayezid's epithet *yıldırım* ("lightning bolt") was usually interpreted as an allusion to all-consuming violence and destruction, and not merely alacrity or impetuous daring.

LIT. Barker, *Manuel II* 67–218. H. İnalcık, *EF* 1:1117–19. Schreiner, *Kleinchroniken* 2:339–70. E. Zachariadou, "Manuel II Palaeologos on the Strife Between Bāyezid I and Kādī Būrhan al-Dīn Aḥmad," *BSOAS* 43 (1980) 471–81. –S.W.R.

BEACON (φανός). In the 9th C., Byz. created a series of beacons across Asia Minor to give advance warning of Arab attack. Signals were flashed from Loulon north of the CILICIAN GATES, where the Arabs would be first observed, to Argos on the Hasan Dağ in Cappadocia, and thence by a series of unidentified stations to Mokilos above PYLAI, then to Mt. AUXENTIOS and the imperial palace, a distance of about 450 miles. The system was reportedly created by LEO THE MATHEMATICIAN, who devised a code for the interpretation of signals, and had two identical water clocks (see HOROLOGION) made for the terminal stations. His work took account of the difference in longitude and of the time the signal needed for transmission. Modern experiments suggest that one hour would suffice for the entire distance. The beacons consisted of huge bonfires on platforms or towers within fortifications on isolated hills; two have been identified at Loulon and Argos (*TIB* 2:135–37, 223). In the open country of central Anatolia,

where the air is clear, stations were more than 60 miles apart, while in the broken country of the northwest the average separation was about 35 miles. The system was curtailed or modified by Michael III, whose victories reduced the necessity for it. Smaller chains of beacons served to notify places off the main line and along the frontier; others were in use in 13th-C. Greece. Remains of a beacon station near KOTYAION (C. Foss, *Survey of Medieval Castles of Anatolia I: Kütahya* [Oxford 1985] 86–94) indicate that the system was revived by Manuel I.

LIT. P. Pattenden, "The Byzantine Early Warning System," *Byzantion* 53 (1983) 258–99. —C.F.

BEARD (γένειον). In late antiquity the norm for men was to be clean-shaven, and imperial portraits of the 4th–6th C. present predominantly beardless rulers; after that date bearded images on coins came to symbolize imperial power or imperial seniority, although some exceptions can be found, such as Constantine V. On coins, a beard and moustache are often not portrait elements but conventions to distinguish a senior from a junior emperor. Later images of Constantine I, who was historically clean-shaven, show him with a beard, the shape of which was often changed to conform to the type worn by the current emperor. The huge beard of Constans II, added as an afterthought to the dies of his coins, gave rise to his nickname, Pogonatos (P. Grierson, *NC* 70 [1962] 159f).

The defense of beards originated not only within Christian circles, but also among pagan "philosophers" who saw, as JULIAN did, in the shaggy beard a symbolic rejection of effeminacy and a return to the classical fashion; Julian's satiric treatise *Misopogon* is addressed to those who criticized his beard. Beards served in the Byz. view as an indication of manliness, contrasted with beardless EUNUCHS; the deprivation of one's beard was considered a severe punishment. Monks were normally bearded.

After the SCHISM of 1054 the beard became a symbol of national pride that differentiated Byz. from clean-shaven Latins. The cult of the beard was ridiculed, however, by satirists such as Theodore PRODROMOS (Boissonade, *AnecGr* 4:430–35). On the other hand, many 12th-C. authors (esp. ZONARAS) relate that youths preferred to shave

off their beard, evidently following the Latin style; the same fashion was mentioned by a 14th-C. historian (Greg. 1:396.17). Social prejudices against the beardless are reflected, to some extent, in proverbs and satiric texts, such as SPANOS. Touching the beard was an important element of BODY LANGUAGE.

LIT. Ph. Koukoules, "Peri kommoseos ton Byzantinon," *EEBS* 7 (1930) 3–37. L. Bréhier, *La civilisation byzantine* (Paris 1950) 47f. H. Leclercq, *DACL* 2:478–86.

—Ap.K., A.C.

BEASTS OF BURDEN (sing. ὑποζύγιον). To transport loads, the Byz. used animals, since in mountainous areas the CART could not always be employed. HORSES were rarely used for transport or cartage; the main pack animals were asses (*onika*) and mules (*hemionoi*). Cattle and esp. donkeys are depicted as beasts of burden in illustrations of Old Testament narratives (Uspenskij, *Seral'skij kodeks*, nos. 260, 302), while, as in illustrations of BARLAAM AND IOASAPH, the ass remained the primary form of humble transportation. CAMELS and their drivers, *kamelarioi*, are usually mentioned in connection with Syria or Egypt; John VI Kantakouzenos, however, kept a number of camels in Thrace.

It is difficult to calculate the weight of a load; in the vita of PHILARETOS THE MERCIFUL (ed. A. Vasiliev, *IRAİK* 5 [1900] 72.4) a *hypozygion* carried 6 *modioi* of grain. The load was sometimes put (or poured) into ceramic vessels attached on both sides of an animal. The rural population, unless exempt from this fiscal burden, was required to provide so-called *parangaria*—the duty of supplying military contingents or imperial officials with pack animals.

LIT. A. Leone, *Gli animali da trasporto nell'Egitto greco, romano e bizantino* (Rome-Barcelona 1988).

—J.W.N., A.K., A.C.

BEAUTY (κάλλος). Physical beauty was not perceived by Christian apologists as a virtue—our bodies, according to Augustine, are defective, and will be improved by the Creator after our resurrection (V. Byčkov in *Eikon und Logos* [Halle 1981] 23f); Christ, in his Incarnation, assumed not a handsome body, but a plain and undistinguished one. Emphasis was placed on spiritual beauty, which might be accentuated by external ugliness,

esp. if the body was distorted and mutilated during a martyrdom or in ascetic exercises. Pseudo-DIONYSIOS THE AREOPAGITE developed a hierarchy of beauty: the absolute beauty of God—an efficient and final cause, radiating into the world and attracting everything to itself; the beauty of heavenly beings; and the visible beauty of corporeal objects and beings. This visible beauty was understood as moral goodness rather than external handsomeness.

Beauty was also an AESTHETIC category. The beauty of nature and that of the Holy Writ, having been created by God, stood on a higher level of aesthetic values than the work of painters and writers (Gregory of Nyssa, PG 44:1197B). Although in theory beauty was linked to simplicity, Byz. ideologists discarded the early apologists' contempt for sumptuous ornamentation of the body and of buildings; external "beauty" came to occupy a significant place in both court ceremonial and liturgy. *Ekphraseis* praised the visible beauty of churches, icons, palaces, gardens, etc.; female beauty was described in romances and verses, and noted in funeral orations; and preambles to historical works named beauty of speech as one of the highest qualities.

LIT. V. Byčkov, *Vizantijskaja estetika* (Moscow 1977) 65–107. C.C. Putnam, *Beauty in the Pseudo-Denis* (Washington, D.C., 1960).

—A.K.

BEBAIAS ELPIDOS NUNNERY, located in Constantinople, dedicated to the Theotokos Bebaias Elpidos ("of sure hope"). It was founded in the 1320s or 1330s by Theodora Synadene, niece of Michael VIII and wife of the *mezas stratopedarches* John Komnenos Doukas SYNADENOS. When widowed, Theodora Synadene retired to her new foundation, taking the monastic name of Theodoule; her daughter Euphrosyne, the "second founder" of the convent, accompanied her. The monastery is known only from its lengthy rule, written by Theodora between 1327 and 1342 and preserved in a deluxe parchment MS (Oxford, Lincoln College gr. 35), known as the "Lincoln College Typikon." It includes ten pages of double portraits, showing the founder's family as married couples in court and/or monastic costume. The sequence closes with images of the Mother of God, inscribed "he bebaia elpis," in the pose of the VIRGIN HODEGETRIA, gesturing toward Theodora and



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

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

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

SOURCE. H. Delehay, *Deux typica byzantins de l'époque des Paléologues* (Brussels 1921) 10–14, 18–105, 141–72.

LIT. A. Cutler, P. Magdalino, "Some Precisions on the Lincoln College Typikon," *CahArch* 27 (1978) 179–98. Janin, *Églises CP* 158–60. —A.M.T., A.C.

BEDE, called "the Venerable," English Benedictine monk, polymath, historian, and theologian; born near Wearmouth (Northumberland) ca.672/3, died Jarrow (Durham) 25/6 May 735. The Latin church fathers were major sources for him, but Bede also knew some Greek and possibly some Hebrew. His works on spelling, metrics, and computus, for instance, contain a little Greek (M.C. Bodden in *Sources of Anglo-Saxon Culture*, ed. P.E. Szarmach, V.D. Oggins [Kalamazoo, Mich., 1986] 55, 62, n.16). W.F. Bolton considered Bede's use of Greek "passive," based on earlier writers such as Jerome and Isidore of Seville and on interlinear Greek-Latin texts, but K.M. Lynch (*Traditio* 39 [1983] 432-39) argues that, by the late 720s when Bede wrote his second commentary on Acts, he read biblical Greek. L.T. Martin (*American Benedictine Review* 35 [1984] 211-16) and A.C. Dionisotti (*Revue Bénédictine* 92 [1982] 123-29) show that in this work and in *On Spelling*, respectively, Bede systematically compares variants, both Greek and Latin.

Where his *Ecclesiastical History of the English People* touches on events at Constantinople, he seems generally to draw on preserved sources (e.g., bk.1, ch.13 on a 5th-C. famine, plague, and earthquake; bk.5, ch.15 on the pilgrim Arculf's trip to the Levant and Constantinople; see ADOMNAN), but he supplies independent testimony on Theodore of Tarsus, archbishop of Canterbury, who supported the Lateran Council of 649 and glorified "the Holy Spirit ineffably proceeding from the Father and the Son" (bk.4, ch.17). Bede's Anglo-Saxon connections with Rome presumably explain his revision of the Latin translation of the Passion of St. Anastasius (cf. C. Virgilio Franklin and P. Meyvaert, *AB* 100 [1982] 373-400) as well as the independent testimony on contemporary events in Constantinople supplied in the chronicle appended to his *De temporum ratione*, such as Justinian II's career (chs. 567 and 577-78, pp. 529 and 531), Philippikos's destruction of conciliar images (ch. 581, p.523), and the Arab siege of Constantinople and attack on the Bulgars in 717-18 (ch. 592, pp. 534f).

ED. *Ecclesiastical History*, ed. B. Colgrave, R. Mynors (Oxford 1969). See list in Brown (*infra*). *De temporum ratione*, ed. T. Mommsen, C. Jones, in *CCL* 123b (1977) 463-544.

LIT. *Bede: His Life, Times, and Writings*², ed. A.H. Thompson (Oxford 1969). G.H. Brown, *Bede the Venerable* (Boston 1987). —C.B.T., M.McC.

BEDS (sing. *κραβάτιον*) were used, at least until the 10th C., not only as a place for sleeping, but also for reclining during BANQUETS, even though the custom of sitting at TABLES to dine became more and more usual (Koukoules, *Bios* 5:167f). The bed was normally made of wooden planks, whereas the rich bedecked their *klinai* (bedsteads) with silver (e.g., John Chrysostom, PG 55:516.34-35) or ivory (Symeon Metaphrastes, PG 115:909B). The frame was provided with ropes or chains that supported the *stromne*, or mattress. The frame was placed on two trestles or on four legs, which were sometimes decorated. Beds of this kind are often depicted in miniatures. The *stromnai* were filled with rushes, straw, or wool; in rich houses they were covered with CARPETS, animal skins, or silk cloths of gay colors (M. Gedeon, *BZ* 5 [1896] 115.1-3). Pillows were used at one end of the bed to elevate the head (Psellos, *Scripta min.* 2:206f). Folding beds were also employed (MM 6:243.4). Warriors and ascetics prided themselves on rejecting the comfort of beds: Manuel I reportedly slept on brushwood during his campaigns, and Nikephoros II Phokas slept on the floor even in the palace. St. Andrew the Fool reportedly preferred to spend the night on a dunghill (PG 111:705AB). Eustathios of Thessalonike ridiculed the ascetics' habit of spending their nights on the ground.

LIT. Koukoules, *Bios* 2.2:67-77.

—Ap.K., A.K.

BEEKEEPING. See APICULTURE.

BEER. See BEVERAGES.

BEG (mod. Turk. *bey*), a Turkish title of unknown origin appearing on the oldest monument of the Turkish language, the 8th-C. Orkhon inscriptions, meaning "nobility" and opposed to *bodun*, i.e., "the mass of the people"; later it acquired the meaning "lord" and was widely used in the Islamic world as the equivalent of the Arabic title *amir* (see EMIR). The Karakhanids and the founders of the SELJUK dynasty used it. The 14th-C. Turkish emirates or beyliks were ruled by a senior lord known as the *ulu* (big) *beg*, whose territory was

divided into provinces governed by members of his family, simple begs. The title was also used in the Ottoman Empire and was introduced into Greek as a loanword (*πάκς*, *πέγ*, etc.).

LIT. L. Bazin, *EI*² 1:1159. Moravcsik, *Byzantinoturcica* 2:250f. E.A. Zachariadou, "Observations on Some Turcica of Pachymeres," *REB* 36 (1978) 261-67. —E.A.Z.

BEGGAR (*ἐπαίτης*). Assistance to beggars was consistent with Byz. PHILANTHROPY toward the unfortunate. The texts rarely distinguish "professional" beggars from the POOR, who are described as *ptochoi*, *penetes*, AKTEMONES, or APOROI. Scenes of begging are, however, abundant in the sources: thus, a 14th-C. historian (Greg. 3:225.14-16) describes indigents in the streets who were stretching out their hands to the crowd, pleading for a small coin to buy some bread; Ptochoprodromos tells of a rich woman who fed her husband less well than the beggars who came to her house. PALLADIOS in the *Lausiac History* (164.7-10) writes of indigent people who lived in the stoa of a church and were in constant search of food; a woman even gave birth to a child in this stoa. The beggars were either naked or wore specific clothes, the beggar's cloak, *himatia epaitika* (PG 65:228B). Anna Komnene (An.Komn., bk.12.3; 3:63.19-20) relates that her mother Irene distributed money among *epaitai*, who were either naked or *sisyrophoroi*, clad in goathair cloaks. Some beggars are described as insolent: when one of them was given a loaf of bread, he demanded a cloak instead (Moschos, PG 87:2860A). The Homeric Iros (*Odyssey*, bk.18) was for the Byz. an archetypal image of the insolent beggar. The vita of Andrew the Fool (PG 111:708C) speaks of the "poor robbers" who stole Andrew's cloak; the hagiographer comments that citizens called them "children of the *archiereus*," a term probably indicating an institutionalized organization of Constantinopolitan beggars. It is not clear whether "the poor brethren in Christ" who were fed at the PROCHOTROPHEION of ATTALEIATES (*Typikon*, ed. Gautier, 47.493-501) and the poor people who were annually chosen to have their feet washed by the emperor (Treitinger, *Kaiseridee* 126f) were genuine beggars or poor people able to sustain themselves. The government tried to restrict the number of beggars in Constantinople by prescribing

that the quaestor employ able-bodied beggars or expel them from the city.

LIT. Constantelos, *Philanthropy* 5, 26f, 119, 130, 260. —A.K.

BEHAVIOR. The Byz. developed several images of ideal behavior. One of them was the eremitic ideal, with its tendency to mortification of the flesh in forms such as flight to the desert or wilderness, STYLITE life on a pillar, seclusion, and fasting. This ideal was contrasted with the communal life of the KOINOBION: both were based on the principle of *tapeinotes*, "humility" (see MODESTY, TOPOS OF), but the cenobitic ideal placed more emphasis on discipline and activity than on individual abnegation. Attitudes toward PHILANTHROPY also varied; usually treated as a virtue, it was questioned by people such as Symeon the Theologian. Another criticism of ASCETICISM (esp. in the 12th C.) came from clerical and lay intellectuals (such as Eustathios of Thessalonike) who contrasted hermits with virtuous married people living in the world.

The secular ideal of behavior was construed in several forms: individualistic behavior concentrated on the interests of the nuclear family, emphasizing obedience to the law and fealty to the ruling emperor (Kekaumenos); behavior based on tolerance and OIKONOMIA, with developed bonds of FRIENDSHIP and values such as education and moderate enjoyment of life (Psellos); the knightly ideal, with stress on military prowess and personal fealty (Eustathios of Thessalonike). The ideal of WOMEN's behavior slowly shifted from that of extreme piety (the prostitute transformed into an ascetic, a woman in male disguise eagerly searching for salvation) to the model housewife; in the 12th C. a new image appeared—the woman actively involved in political affairs, a patron of art, a faithful mistress.

Byz. ideals of behavior were developed particularly in hagiography and in special moralistic treatises, such as those by KEKAUMENOS or SPANEAS, in MIRRORS OF PRINCES, and in rhetorical writings (panegyrics, monodies, etc.). (See also ETHICS; BODY LANGUAGE.)

LIT. Kazhdan, *Social'nyj sostav* 241-43. Patlagean, *Structure*, pt.XI (1976), 597-623. W. Hörandner, "Customs and Beliefs as Reflected in Occasional Poetry," *ByzF* 12 (1987) 235-47. —A.K.

BEIRUT. See BERYTUS.

BÉLA III (Alexios to the Byz.), king of Hungary (from 1172); born ca.1148, died 23 Apr. 1196. Second son of Géza II (ruled 1141–61/2), by agreement with his brother István III Béla went to Constantinople ca.1163 to be betrothed to Maria Komnene, heiress apparent of MANUEL I; Béla may have been named DESPOTES (but see L. Stiernon, *REB* 21 [1963] 292). Manuel envisaged an eventual union of Hungary and Byz. In 1166 Béla helped fight Hungary to regain Croatia and Dalmatia, his promised inheritance. After the birth of ALEXIOS II, the engagement to Maria was terminated; Béla (now caesar) wedded Anne of Châtillon, half-sister of Manuel's empress. Upon the death of István III, Béla occupied Hungary with Byz. assistance. In 1181, he seized Croatia and Dalmatia; ca.1182–84 he took the Morava valley and Niš (Naissus). Following Anne's death (1184), he sought the hand of Manuel's relative Theodora, which would have given him a claim to the throne. When this marriage was denied, Béla's daughter Margaret married ISAAC II ANGELOS. In 1192 he and Isaac met at Belgrade, but only in 1195 were they able to agree on joint action against Bulgaria. Isaac's overthrow frustrated their cooperation.

LIT. Moravcsik, *Studia Byz.* 305–13. Idem, *Byzantium and the Magyars* (Amsterdam 1970) 82–84, 89–95. Brand, *Byzantium* 79f, 88–96. F. Makk, "Relations hungaro-byzantines à l'époque de Béla III," *ActaHistHung* 31 (1985) 3–32. —C.M.B.

BELGRADE. See SINGIDUNUM.

BELISARIOS (Βελισάριος), general; born Germania on borders of Thrace and Illyricum ca.505, died Constantinople March 565. Belisarios became guard officer of Justinian I (who was then *magister militum*), *doux* of Mesopotamia (526), and then *magister militum* of the East (529). He defeated the Persians near Dara in 530, but Justinian recalled him because these operations ultimately failed. In 532 Belisarios suppressed the NIKA REVOLT. Belisarios commanded the successful expeditionary force that reconquered Africa in late 533, decisively defeated the Vandals, destroyed their kingdom in 533–34, and celebrated a triumph

at Constantinople in 534. He occupied Sicily, then entered Rome on 9/10 Dec. 536. His victories were represented in mosaic on the CHALKE Gate. Belisarios was recalled to Constantinople because of Justinian's mistrust and fear of Persia. The emperor again sent Belisarios to Italy in 544, but recalled him in 548. Despite internal dissension and inadequate resources, he skillfully directed the reconquest of much of Italy from the Ostrogoths. In 559–60 he led an emergency defense against Cotrigur Huns who threatened Thrace and Constantinople. Justinian removed him as *comes domesticorum* in 562 but restored him to favor on 19 July 563. Belisarios was greatly influenced by his wife, ANTONINA, but was apparently indifferent to politics. He possessed many (possibly 7,000) *buccellarii* (private guardsmen). Master of strategy, operations, and tactics, with a swift and instinctive grasp of the potential in a situation, Belisarios was probably the best Byz. general. PROKOPIOS OF CAESAREA, Belisarios's *assessor*, described many of Belisarios's campaigns and contributed to his high reputation.

LIT. Cameron, *Procopius* 51–55, 156–64, 171–76. Stein, *Histoire* 2:284–93, 312–24, 346–55. Thompson, *Romans & Barbarians* 77–109. —W.E.K., A.C.

BELISARIOS, ROMANCE OF, an anonymous verse text composed probably in the late 14th C. (cf. ROMANCE). The fate of the hero, blinded and reduced to begging at the central crossroads of Constantinople, exemplifies the workings of Envy. He has little connection with the historical BELISARIOS, Justinian I's general, though both Prokopios and Theophanes the Confessor comment that envy destroyed Belisarios's career. The legend first appears in a 12th-C. MS of the PATRIA OF CONSTANTINOPLE and the *Chiliades* of TZETZES, while the developed story reflects episodes from the 12th C. (the PETRALIPHAS brothers and the siege of Kerkyra, 1149) and the 14th C. (the career of Alexios PHILANTHROPENOS). An underlying theme, unusual in Byz. literature, is a class-based tension between aristocrats and populace, which may account for the poem's continued popularity in the post-Byz. period, when it circulated in two rhymed versions.

ED. *Istoria tou Belisariou*, ed. W.F. Bakker, A.F. van Gemert (Athens 1988). Wagner, *Carmina* 322–78.

—E.M.J., M.J.J.

BELL (κῶδων). Bells were used by the Romans for various purposes, for example, as children's toys (bells of this kind were found in catacombs) and as devices to signal the opening of public baths and help keep track of livestock. A bas-relief discovered in Galata and dated to the reign of Justin II shows a bell, struck by two men, that was apparently used to announce the beginning of circus games (H. Leclercq, *DACL* 3.2:1970).

Small bells for animals survive from the 4th C. onward; one is inscribed "St. Theodore help the horse (*alogon*)" (unpublished; Oxford, Ashmolean Museum, inv. 1980.26). Small bells were also among the silver horse fittings (see CHARIOT MOUNTS AND HORSE FITTINGS) excavated in Nubia (W.B. Emery, L.P. Kirwan, *The Royal Tombs of Ballana and Qustul* [Cairo 1938] 262–71, pls. 55–56). A pavement mosaic at Umm Harteyn in Syria, dated 499/500, shows a bull with three bells hanging from its neck (J. Balty, *Mosaïques antiques de Syrie* [Brussels 1977], fig.61). The *Farmer's Law* (ch.30) establishes the punishment for a thief who removed a *kodon* from a cow or sheep.

The metal content of two 6th- or 7th-C. small bronze bells in the Ashmolean Museum has been analyzed and found to conform to the traditional high-tin formula for bells, a formula imported into the western world from southeast Asia where it originated in the Iron Age (P. Craddock in *Application of Science in Examination of Works of Art*, ed. P.A. England, L. van Zelst [Boston 1985] 64).

Theodore of Stoudios (PG 99:841A), when describing the persecution of the faithful in Constantinople, exclaims that the tolling of bells (*kodonismos*) was heard throughout the whole city—Theodore's hostile attitude toward the *kodonismos* suggests that he meant secular rather than ecclesiastical bells, since Byz. churches at that time used a gong or SEMANTRON for signaling the hour.

In the West, however, bells were widely used from the 6th C. to summon the faithful to church services. The sophistication of the Latin West in bell-founding is amply demonstrated by Theophilus Presbyter's extensive description (11th C.?) of the techniques involved (*Schedula diversarum artium*, ed. A. Ilg [Vienna 1874; rp. Osnabrück 1970] 319–31). Such experience may have led Basil I to seek bells in the West: according to the CHRONICON VENETUM (ed. G. Monticolo, 126.13–16), the Venetian doge Orso II (864–81) sent to Constantinople 12 bells "and from this time on-

ward the Greeks started having *campanae*." LIUTPRAND OF CREMONA (*Antapodosis* 3:34) describes a *machina* in the NEA EKKLESIA that struck (*sonat*) ecclesiastical hours—it may have been an AUTOMATON equipped with a bell.

Some monasteries used *kodones* instead of *semantra* to summon monks: one is mentioned in the *hypotyposis* of Athanasios of Athos (Meyer, *Haupturkunden* 136.22–23), another in the *typikon* of the KECHARITOMENE NUNNERY (P. Gautier, *REB* 43 [1985] 77.1035). Balsamon (Rhalles-Potles, *Syntagma* 4:521.32–522.5), however, considers the *semantron* as typical of Byz. and stressed that the Latins used the "brass-tongued" *kampana*. Another 12th-C. writer (Eust. Thess., *Capture*, pp. 134.23–136.14) also describes the animosity of the Normans toward wooden gongs and asks in astonishment why they were not hostile to "the large *semantikoi kodones*" in the Church of St. Demetrios. Texts of the 14th and 15th C. more frequently mention church bells that also rang at times of danger. After 1453 the Turks prohibited the tolling of bells. Allatios, in the first half of the 17th C., wrote that bells of brass and copper were rare in Greece, although many very old bells were preserved on Mt. Athos.

LIT. L. Allatios, *The Newer Temples of the Greeks* (University Park, Pa.—London 1969) 5f. E.V. Williams, *The Bells of Russia* (Princeton 1985) 21–24. E.M. Zumbroich, *LMA* 4:1500f. —M.M.M., A.C., A.K.

BELL TOWER, a multistoried structure built as an integral part of, or adjacent to, a church with the purpose of hanging BELLS. Though at times functionally and formally related to monastic PYRGOL, bell towers are invariably distinct from them. Belfries are made of masonry-bearing walls, perforated on all four sides. The top floor, where the bells are hung, usually has the largest openings. Relatively few Byz. churches with bell towers have been preserved (e.g., at the Omorphoklisia near Kastoria; Zoodochos Pege near Samara, Messenia; Aphentiko, Brontocheion monastery, Mistra); several others survive in Serbia (e.g., Bogorodica Ljeviška in PRIZREN; main church of Žiča monastery) and Bulgaria (Pantokrator church at MESEMBRIA). No surviving example appears to antedate 1200. This led earlier scholars (G. Millet, *L'école grecque dans l'architecture byzantine* [Paris 1916; rp. London 1974] 137f) to assume that the form was imported from the West during the Latin

occupation of Constantinople. Recent research indicates that many churches in Constantinople (KALENDERHANE CAMII, Kilise Camii, PAMMAKARISTOS, CHORA) once had belfries, although none survive. Their destruction may be related to the general Turkish prohibition on bells. The origins of the Byz. bell towers remain murky. Their existence by the 9th C. at the latest is attested in miniatures depicting Holy Sion in the Khludov Psalter (Ščepkina, *Miniatjyry*, fols. 51r, 86v).

LIT. Ch. Barla, *Morphe kai exelxis ton byzantinon kodonostasion* (Athens 1959). H. Hallensleben, "Byzantinische Kirchtürme," *Kunstchronik* 19 (1966) 309–11. O.M. Kandić, "Kule-zvonici uz srpske crkve XII–XIV veka," *ZbLkUmet* 14 (1978) 3–75. –S.Ć.

BELT (ζώνη, Lat. *cingulum*), in the early Roman Empire an element of military costume. During the reforms of Diocletian and Constantine I, a *zone* became part of the dress of every official, with the exception of the empress, who did not wear a belt since she was not considered a true officeholder. The fashion for belts spread, and in 382 the state tried to restrict the use of belts by civilians. Monks and priests followed the trend, viewing the belt as a symbol of purity, temperance, and manliness.

Byz. belts were made of leather or cloth, with buckles of bronze. Luxurious specimens could be purple or gilded. Constantine VII Porphyrogenetos (*De cer.* 470.10–12) mentions purple and quasi-purple *zostriai* (the price of which ranged from 8 to 16 miliaresia apiece). As official INSIGNIA, belts of court functionaries differed in form and color; some were studded with precious stones. Higher orders of the clergy (from priests on up) wore belts, made of silk, over the STICHARION and the EPITRACHELION; the EPIGONATION was attached to the belt. All-metal belts are unknown, except for gold MARRIAGE BELTS. Numerous BELT FITTINGS have been found, primarily on the frontiers of the empire, in civilian as well as in military contexts.

The Virgin's girdle was one of the most important relics in Constantinople. Brought to the capital perhaps in the 5th C. and contained in a special reliquary box or SOROS, it was housed in the Church of the CHALKOPRATEIA, and ultimately at the Church of BLACHERNAI. Its deposit at the Chalkoprateia was celebrated annually on 31 Aug.

LIT. Koukoules, *Bios* 2.2:50–55. M. Sommer, *Die Gürtel und Gürtelbeschläge des 4. und 5. Jahrhunderts im römischen*

Reich (Bonn 1984). Braun, *Liturgische Gewandung* 101–17. M. Jugie, "L'église de Chalcooprata et le culte de la Ceinture de la Sainte Vierge à Constantinople," *EO* 16 (1913) 308–12. –A.K.

BELT FITTINGS. Until recently most excavated belt fittings of the 5th–7th C. were from barbarian graves and it was assumed that those found on Byz. soil were imports (Davidson, *Minor Objects* 267); recent finds from Constantinople and Asia Minor, however, suggest that the Byz. appropriated and diffused barbarian fittings. Most surviving specimens may be assigned to the 6th–7th C.; they are primarily bronze, with rare examples in gold, lead, iron, or silver. The discovery of bronze stamping molds in Cherson testifies to the existence of the local production of belt fittings of Byz. type in the 7th C. (A.I. Ajababin, *SovArch* 3 [1982] 190–98). A fairly limited range of design types is replicated in various media. A few deluxe fittings even bear gemstones.

Byz. belt fittings assumed a variety of forms: those with hinged buckles versus those on which only the tongue is hinged; those secured to the belt strap with pierced studs versus those with a slit through which the end of the strap could be looped. Examples of the later type, with rigid buckle and strap loop, tend to be of the 8th–10th C. and most bear zoomorphic decoration. Earlier (6th–7th C.) specimens boast a greater variety of shapes (hearts, triangles, lozenges) and often bear highly stylized floral or zoomorphic motifs. Iconic images (Christ, the Virgin Hodegetria) occasionally appear, as do simple biblical scenes (e.g., the Annunciation), pagan heroes (e.g., Herakles), invocations, and expressions of good luck. Most common, however, are personal monograms, which suggests that personalized belt fittings may have facilitated the retrieval of one's clothing at the baths. (See also BELT; MARRIAGE BELT.)

LIT. J. Werner, "Nomadische Gürtel bei Persern, Byzantinern und Langobarden," *Atti del Convegno sul tema la civiltà dei Longobardi in Europa* (Rome 1974) 109–39. M. Sommer, *Die Gürtel und Gürtelbeschläge des 4. und 5. Jahrhunderts im römischen Reich* (Bonn 1984). –G.V.

BELTHANDROS AND CHRYSANTZA (Βέλθανδρος και Χρυσάντζα), an anonymous ROMANCE in 1,348 unrhymed POLITICAL VERSES, written probably during the 14th C. in a language that shows the confusion of VERNACULAR and learned

elements characteristic of this genre. A striking feature of the plot is the elaborate *Erotokastron* (Castle of Love) in which, in a dreamlike atmosphere, Belthandros selects from a BRIDE SHOW the girl destined to be his wife. He eventually finds her in Antioch and, after many hazards including a false marriage with her maid, they live happily ever after. The romance is familiar with some of the vocabulary (e.g., LIZIOS, "liege") and habits (e.g., HAWKING) of westernized feudal society. Antecedents for the plot have thus been sought in Western literature, for example, in the (admittedly rare) *château d'amour* of Provençal poetry or in the Tristan story (for a marriage with the beloved's maid). Equally likely, however, are precedents within the Byz. learned tradition itself, in chroniclers' accounts of bride shows (C. Cu-pane, *JÖB* 33 [1983] 221–48) and in the ΕΚΦΡΑΣΕΙΣ of gardens and buildings in the 12th-C. romances. The mixture of motifs reflects the Western penetration of Byz. society following the Fourth Crusade.

ED. Kriaras, *Mythistoremata* 85–130. Germ. tr., E. von Nischer-Falkenhof, "Belthandros und Chrysantza: Ein byzantinischer Minnesang aus dem 13. Jahrhundert," *JÖB* 8 (1959) 87–122.

LIT. Beck, *Volksliteratur* 120f, 124–27. M. Chatzigiakoumes, *Ta mesaionika demode keimena: symbole ste melete kai sten ekdose tous* (Athens 1977) 60–69, 104–26, 213–46. H. and R. Kahane, "The Hidden Narcissus in the Byzantine Romance of *Belthandros and Chrysantza*," *JÖB* 33 (1983) 199–219. G. Fulciniti, "Il romanzo di Beltrando e Crisanza: un tentativo di Analisi narratologica," *Università di Napoli. Annali di Facoltà di lettere e filosofia* 27 (1984–85) 229–41. –E.M.J., M.J.J.

BEMA (βῆμα), the area of the church containing the ALTAR, also referred to as the *presbyterion* or *hierateion* (sanctuary). In Byz. churches, the bema occupied the position at the east end of the naos, directly in front of the APSE, though in some cases it extended laterally to include areas in front of the subsidiary apses. In Syria the bema was placed in the middle of the naos. In early churches the bema was usually raised on a platform one step high, enclosed by the chancel barrier and later the TEMPLON. The entire closed area was accessible only to the members of the clergy who celebrated the liturgy there. In theological terms, the bema was viewed as the Christian equivalent of the "Holy of Holies" in the ancient Jewish Temple. The "bema of the *anagnostai* (readers)" was another name for the AMBO (Sozom., *HE* 9.2.11); John Chrysostom is said (*ibid.* 8.5.2) to have

preached in the middle of his crowded audience, sitting on the bema of the *anagnostai*.

LIT. C. Delvoye, *RBK* 1:583–99. A.M. Schneider, *RAC* 2:129f. R. Taft, "Some Notes on the Bema in the East and West Syrian Tradition," *OrChrP* 34 (1968) 326–59. –M.J.

BENEVENTO (Βενεβεντός), city in CAMPANIA, capital of the province of Samnium in the late Roman Empire. In the late 530s Benevento was contested between Justinian I's general Belisarios and the Goths. Circa 545 Totila conquered the city and destroyed its walls. The Lombards occupied Benevento ca.570; various Byz. attempts at reconquest (e.g., Constans II's siege of 663) failed, and the city and the duchy of Benevento remained under the nominal suzerainty of Lombard kings.

Much construction occurred during this period. Theuderata, wife of the duke Romuald, built the monastery of S. Pietro outside Benevento (680s). Duke Arechis II (758–87) is credited with building a palace (perhaps an addition to the existing ducal palace), extending the city walls, constructing the palace-church of S. Sofia, and granting the monastery connected with S. Sofia a water pipe to supply its bath as well as a yearly supply of wood for heating. The chapel of S. Sofia is described in 8th-C. documents as a likeness of Hagia Sophia in Constantinople. Excavations in 1950 revealed that the church originally was star-shaped, with two inner rings of supports and a low dome. It had marble and mosaic decoration that does not survive.

When the Lombard state was crushed by the Franks in 774, Benevento gained full independence. After its political surge in the 8th C., Benevento experienced internal strife (SALERNO detached itself from the duchy in 849) and hostile attacks on its territory: the Carolingian king Louis II managed to repel the Arabs in 872, but only temporarily. Emp. Basil I sought an alliance with Lombard principalities, and in 876 a Byz. ambassador was sent to Benevento, Salerno, and Capua but had no success (*Reg* 1, no.495). In Oct. 891 the Byz. captured Benevento and the Byz. *strategos* remained there until 895, when he was forced to leave the city and its territory. Benevento was still politically dependent upon the empire, however, until the Norman invasion. With the help of the Normans, Atenulf III, prince of Benevento, defeated in 1041 the Byz. army of the *katepano*

Boioannes the Younger, but soon thereafter the Normans left the service of Atenulf and supported Salerno against him. The subsequent events are obscure; George MANIAKES seems to have retaken Benevento from the Normans in 1042 (Skyl. 427.52–56), but the Byz. could not retain the city; in 1051 Benevento, in the face of a Norman attack, accepted the suzerainty of the pope.

LIT. H. Belting, "Studien zum beneventanischen Hof im 8. Jahrhundert," *DOP* 16 (1962) 141–93. Ward-Perkins, *From Classical Antiquity* 16, 20f, 171f, 230–34. *Aggiornamento Bertaux* 4:273–77. —A.K., R.B.H., D.K.

BENJAMIN I, patriarch of Alexandria (626–65); born ca.590, died 3 Jan. 665; feastday (Coptic church) 3 Jan. Born to a wealthy and apparently hellenized Egyptian family, Benjamin became a monk ca.621 but soon entered the service of the Monophysite patriarch Andronikos, who later named him as his successor. The Byz. reconquest of Egypt from the Persians and esp. the arrival in 631 of Patr. KYROS compelled Benjamin to take refuge in Upper Egypt from Kyros's persecutions. He returned only in 644 after the Muslims had captured Alexandria, reportedly following a decree by 'AMR recalling him. Ibn 'Abd al-Ḥakam (died 871) claims that 'Amr sought and received from Benjamin specific advice on administering Egypt. Benjamin probably left Alexandria during the temporary Byz. reoccupation (645) and may have offered 'Amr support in exchange for lenience toward the local populace. The Coptic church reveres Benjamin for having encouraged and organized the Egyptian Monophysites during and after the persecutions of the 630s and for rebuilding churches and monasteries. An account, preserved only in Coptic and Arabic versions but probably composed in Greek by Benjamin's *synkellos* and successor Agathon, records Benjamin's consecration of a church at Dair Macarius (*Livre de la consécration du sanctuaire de Benjamin*, ed. R.-G. Coquin [Cairo 1975]). Of Benjamin's writings, only a "Homily on the Wedding at Cana" is extant in toto; written in Coptic, its vocabulary reveals strong Greek influences.

ED. C. Müller, "Neues über Benjamin I, 38. und Agathon, 39. Patriarchen von Alexandrien," *Muséon* 72 (1959) 323–47. Idem, *Die Homilie über die Hochzeit zu Kana und weitere Schriften des Patriarchen Benjamin I. von Alexandrien* (Heidelberg 1968).

LIT. C. Müller, "Benjamin I., 38. Patriarch von Alexandrien," *Muséon* 69 (1956) 313–40. Butler, *Arab Conquest* 169–79, 439–46. —P.A.H.

BENJAMIN OF TUDELA, or Bar Yonah, the most important and informative medieval Jewish traveler; fl. mid-12th-C. Spain. His *Itinerary* (*Sepher Masa'oth*), apparently unedited notes, outlines his travels during the 1160s from Spain along the Mediterranean coast to Byz. It also includes data on the Islamic world, Ethiopia, and Europe. Benjamin recorded unique censuses of Jewish congregations, economic observations, local pronunciation of Greek, and folklore. Our main source for 12th-C. Byz. Jewish history, the *Itinerary* also contains early descriptions of Vlachs, Oghuz Turks, Druses, and Assassins. His description of Constantinople is among the best extant. He mentioned guilds of Jewish silkworkers in Thebes, Thessalonike, and Pera; tanners in Pera; and even an agricultural settlement near Delphi. He visited about 25 Byz. cities and recorded some 9,000 Jews.

ED. *The Itinerary of Benjamin of Tudela*, ed. M.N. Adler (London 1907).

LIT. A. Andréadès, "Sur Benjamin de Tudèle," *BZ* 30 (1929/30) 457–62. Ankori, *Karaïtes* 141–61. —S.B.B.

BERA (Βήρα), identified with modern Pherrai in western Thrace, site of the monastery of the Theotokos Kosmosoteira, founded before 1152 by the *sebastokrator* Isaac KOMNENOS, son of Alexios I. Isaac built the cenobitic monastery as his residence and final resting place; he requested that his tomb be transferred to this new foundation from the church of the CHORA MONASTERY in Constantinople, which he had restored earlier (N.P. Ševčenko, *GOrThR* 29 [1984] 135–39). The complex, surrounded by a wall, included a cistern, mill, and library. The monastery also had a GEROKOMEION with 36 beds and a bathhouse for the use of monks and villagers. The monastery continued in use until the mid-14th C.

The *typikon*, drafted by Isaac starting in 1152, was closely modeled, for its liturgical sections, on the *typikon* of the EUERGETIS MONASTERY in Constantinople. It provided for 74 monks, of whom 50 were to be choir brothers, the rest serving brothers. All the monks were to be over 30 years of age, and no eunuchs were permitted. Isaac

emphasized the independent status of the monastery and endowed it with substantial properties in Thrace. The *typikon* is an important source for local toponyms, esp. since it contains numerous Slavic place names (V. Tüpkova-Zaimova, *Balkansko ezikoznanie* 2 [1960] 123–27) and for social and economic relations: as the former estate of a secular owner, the estates of the Kosmosoteira housed certain "vassals" who were given land in exchange for their service to the master (V. Arutjunova-Fidanjan, *Tipik Grigorija Pakuriana* [Erevan 1978] 32–34).

The church at Pherrai, which is presumed to be the *katholikon* of the Kosmosoteira monastery, is a large modified cross-in-square structure with frescoes of the 12th C. By 1433 it had been transformed into a mosque; it was restored and reconsecrated in 1940.

SOURCE. L. Petit, "Typikon du monastère de la Kosmosoteira près d'Aenos (1152)," *IRAIK* 13 (1908) 17–75.

LIT. S. Sinos, *Die Klosterkirche der Kosmosoteira in Bera (Vira)* (Munich 1985). A.K. Orlandos, "Ta byzantina mne-meia tes Beras," *Thrakika* 4 (1933) 3–34. N. Patterson (Ševčenko), "Byzantine Frescoes at Pherrai" (M.A. thesis, Columbia University 1964). —A.M.T., N.P.S.

BERBERS. See MAURI.

BERROIA (Βέ[ρ]ροια), name of cities in Syria and Macedonia.

BERROIA IN SYRIA (Ar. Halab, Aleppo in mod. Syria), city and bishopric of SYRIA I; it stood on the road leading east from Antioch, about halfway to Hierapolis to the northeast and to the Tigris River to the east. It was raised to a metropolitan bishopric in 536. In 540, the citizens of Berroia gave only half of the 4,000 pounds of silver demanded by Chosroes I, who burned the city; the local military garrison then deserted to the Persians, complaining of a lack of pay (Prokopios, *Wars* 2.7). By the 580s, the Legio IV Parthica was stationed at Berroia (Theoph. Simok. 2.6.9). The city was under Persian rule from 604 to 628 and Arab rule after 636; after NIKEPHOROS II PHOKAS took and sacked it in 962, Berroia was again Byz. between 995 and 1017. Among the few Byz. vestiges at Berroia is part of an aisled tetraconch (cathedral?) church (in the Madrasah al-Ḥalā-wiyya) with sculpture characteristic of the early 6th C.

LIT. J. Sauvaget, *Alep* (Paris 1941). H. Gaube, E. Wirth, *Aleppo* (Wiesbaden 1984). W.E. Kleinbauer, "The Origins and Functions of the Aisled Tetraconch Churches in Syria and Northern Mesopotamia," *DOP* 27 (1973) 101–03.

—M.M.M.

BERROIA IN MACEDONIA, city at the west end of the central Macedonian plain, sometimes confused in the sources with Beroe-Stara Zagora in Thrace. In late antiquity Berroia belonged to the province of Macedonia I. In the 7th C. DROUGOUBITAI settled in the plain below the city. In the late 8th C. the empress Irene is said to have rebuilt Berroia and named it Eirenoupolis; some texts, including Theophanes (Theoph. 457.8–10), place Berroia-Eirenoupolis in Thrace (Chionides, *Historia* [1970] 2:14–18). The 10th-C. *Taktikon of Escorial* (Oikonomides, *Listes* 265.32) mentions a *strategos* of Berroia alongside that of Strymon, and an act of 1196 specifically names the theme of Berroia (*Lavra* 1, no.69.3). A letter of THEOPHYLAKTOS of Ohrid (ep.123, ed. Gautier 563.1) is addressed to a *doux* of Berroia. For a short time Samuel of Bulgaria held the city, but in 1001 Dobromir, its *kataarchon* (i.e., governor or master), surrendered Berroia to Basil II. The city does not appear again in the sources until the end of the 12th C. It is questionable whether Peter and Asen conquered Berroia, since the evidence on this may refer to Thracian Beroe (Chionides, *infra* [1970] 2:27, n.3).

After 1204 Berroia was assigned to BONIFACE OF MONTFERRAT. In 1224 it was taken by Theodore I Komnenos Doukas of Epiros, then in 1246 by John III Vatatzes. John VI Kantakouzenos took an interest in Berroia, but in 1343/4 it was surrendered to STEFAN UROŠ IV DUŠAN; Kantakouzenos retook the city in 1350, but it soon fell again into Serbian hands and was administered from 1358 by the Serbian noble Radoslav Chlapen. Berroia was once more Byz. ca.1375, but Ottoman attacks began at just that time. The Turks seized the city several times, definitively ca.1430.

The bishopric of Berroia, suffragan of Thessalonike, is known from 347. After 1261 Michael VIII promoted Berroia to an archbishopric, and by 1300 it had become a metropolis.

A considerable number of the monuments of the Byz. city have survived, and some of the many post-Byz. churches may have been built on Byz. foundations. An Early Christian cemetery with

more than 50 tombs has been excavated (*ArchDelt* 33.2 [1978] 264–66, 268, 273–82). Some churches with frescoes of the 12th and 13th C. are still standing, but the most significant monument is the Church of the Anastasis, an unpretentious, single-aisled basilica with spectacular frescoes dated by inscription to the year 1315 (S. Pelekanides, *Kallierges: Holes Thettalias aristos zographos* [Athens 1973]). The artist is named KALLIERGES, the donors a certain Psalidas and his wife Euphrosyne. The paintings bear comparison with the mosaics of the PAMMAKARISTOS in Constantinople and the HOLY APOSTLES in Thessalonike, and esp. with the frescoes of St. NICHOLAS ORPHANOS, also in Thessalonike. The program of the Anastasis church includes “panels” of the Crucifixion and the Anastasis in niches opposite each other. On the north and south walls are a Feast cycle with an expanded Passion sequence and the portrait of a monk in *proskynesis* before St. Artemios. The church may have been the *katholikon* of a patriarchal monastery (*RegPatr*, fasc. 5, no.2018). The old cathedral is a Byz. construction using *spolia* from some Early Christian basilica (Ph.A. Drosogianne, *ArchDelt* 18.2 [1963] 249f).

LIT. G.Ch. Chionides, *Historia tes Beroias* 2 (Thessalonike 1970). Idem, “Perigramma tes ekklesiastikes historias tes Beroias,” *GregPal* 65 (1982) 159–81. Laurent, *Corpus* 5.1:342. N.K. Moutsopoulos, *He laike architektonike tes Beroias* (Athens 1967). Ch. Mauropoulou-Tsioumi, “Verroia,” in *Alte Kirchen und Klöster Griechenlands*, ed. E. Melas (Cologne 1972) 126–30. —T.E.G., N.P.S.

BERTHA OF SULZBACH, sister-in-law of CONRAD III and first wife of MANUEL I; she was given the name Irene after her marriage; died Constantinople ca.1160. To confirm the alliance of 1140 with John II, Conrad sent Bertha to marry Manuel in 1142, but the wedding occurred only in Jan. 1146. She is said to have been just, charitable, pious, opposed to cosmetics, stubborn, and narrow-minded. She acted as a patron, and TZETZES dedicated some of his works to her. Manuel soon neglected her in favor of other women, partly because she failed to bear a male heir; allegedly, Patr. Kosmas II Attikos, on being deposed (Feb. 1147), cursed her womb. In 1152 she bore Maria KOMNENE and ca.1156 Anna, who died ca.1160. Bertha warned the emperor about the conspiracies of Andronikos Komnenos and STRYPPEIOTES.

She was commemorated in an EPITAPHIOS by BASIL OF OHRID (Regel, *Fontes* 1.2:311–30).

LIT. C. Diehl, *Figures byzantines*² (Paris 1938) 170–91. Lamma, *Commeni* 1:33–39. Barzos, *Genealogia* 1:454–59. —C.M.B.

BERTRANDON DE LA BROQUIÈRE, Burgundian pilgrim to the Holy Land; died Lille 1459. Bertrandon, who was a knight of Philip III the Good of Burgundy, described his journey in a book entitled *Voyage d'outremer*. He set off in Feb. 1432 from Ghent to Palestine and visited Jerusalem, Damascus, Antioch, and many other places in the area; then, in a caravan, he traversed Asia Minor as far as Pera and Constantinople (which he left on 23 Jan. 1433). Bertrandon describes the city walls of Constantinople, its churches (Hagia Sophia, St. George, the Pantokrator, the Holy Apostles, Blachernai), and squares. The city seemed to him smaller than Rome, and he described it as having more open space than built-up areas. He saw Emp. John VIII and his brother Demetrios Palaiologos, *despotes* of the Morea, as well as the empress Maria Komnene, daughter of the emperor of Trebizond; Bertrandon writes how Maria mounted—“like a man”—a horse with a magnificent saddle; she wore a mantle and a tall pointed hat. Bertrandon also attended a solemn church service and a wedding of one of the emperor's relatives. From Constantinople Bertrandon traveled across Macedonia, observing that the countryside was completely devastated and, except for Selymbria, was in the hands of the Turks. The description is sober and concise but tinged with animosity toward the Greeks: he finds them less honest than the Turks and deceitful in their submission to the Roman church. It is worth noting that the court of Constantinople sought information from Bertrandon about Joan of Arc.

ED. *Le Voyage d'Outremer de Bertrandon de la Broquière*, ed. C.H.A. Schefer (Paris 1892). Eng. tr. in *Early Travels in Palestine*, ed. T. Wright (London 1848) 283–382. —A.K.

BERYTUS (Βηρυτός, now Beirut [Ar. Bayrūt] in mod. Lebanon), city in the province of Phoenicia Maritima under TYRE and independent metropolitan bishopric under the patriarch of ANTIOCH. Berytus was damaged by earthquakes in 347/8, 501/2, and 550/1; after the last, the city was re-

stored by Justinian I (Theoph. 227.21–228.4), epigraphic and other vestiges of which work (including a bath) have been found in the forum. Berytus was still noted in the 6th C. for its famous LAW SCHOOL and for its state silk factories (Prokopios, *SH*, ch.25) as well as its private purple-dyeing industry. The Arabs took Berytus in 635; it was held briefly by JOHN I TZIMISKES in 975.

LIT. R. Mouterde, “Regards sur Beyrouth phénicienne, hellénistique et romaine,” *MéUnivJos* 40 (1964) 147–90. P. Collinet, *L'école de droit de Beyrouth* (Paris 1925). —M.M.M.

BESSARION (Βησσαρίων), Greek expatriate scholar and theologian in Italy, cardinal (1439–72), and titular Latin patriarch of Constantinople from 1463; baptismal name John; born Trebizond 1399/1400?, died Ravenna 18 Nov. 1472. Educated in Constantinople and Mistra, Bessarion studied with John CHORTASMENOS, George CHRY-SOKOKKES, and Gemistos PLETHON. He became a monk in 1423 and subsequently deacon, priest, and *hegoumenos* of the monastery of St. Basil in Constantinople. Appointed metropolitan of Nicaea in 1437, he attended the Council of FERRARA-FLORENCE as a leader of the pro-Unionists. In 1439 he converted to Catholicism and was made a cardinal. After a brief return to Constantinople, he spent the rest of his career in Italy. He was appointed to numerous high ecclesiastical positions, including that of papal legate, and was twice a candidate for the papacy (1455 and 1471). Ever mindful of his Greek origins, he lobbied unsuccessfully for a crusade against the Turks.

It was as a scholar that Bessarion made his greatest impact. He wrote prolifically in Greek and in Latin, of which he acquired an excellent knowledge. During the Byz. portion of his career, he composed pro-Unionist theological treatises, refuting the views of Orthodox scholars such as Mark EUGENIKOS. He was also the author of numerous orations and *enkomia*, including a panegyric of his native Trebizond (ed. O. Lampsides, *ArchPont* 39 [1984] 3–75), probably written in 1436–37. He emphasized its seapower, military preparedness, and strong fortifications. The oration also described the layout of Trebizond, esp. the imperial palace and the thriving commercial and manufacturing quarter of this *emporion tes oikoumenes* or “marketplace of the world.”

In Rome Bessarion headed an academy that produced new and/or more accurate translations of ancient Greek authors. To this end he was an energetic collector of Greek MSS, which he eventually (1468) bequeathed to Venice, where they became the nucleus of the Biblioteca Marciana. He himself also copied some MSS (H.D. Saffrey, *ST* 233 [1964] 263–97). Bessarion took a moderate position in the mid-15th-C. debate over Plato and Aristotle; he did, however, write (in Greek) a lengthy work, *Against the Calumniator of Plato*, attacking the extreme Aristotelian views of GEORGE TRAPEZOUNTIOS. He was the patron of Greek émigrés such as Theodore GAZES and Michael APOSTOLES, who wrote his funeral oration (PG 161:CXXVII–CXL).

ED. PG 161:137–744. *Against the Calumniator of Plato*, ed. L. Mohler, *infra*, vol. 2. For list of ed., see *Tusculum-Lexikon* 121f.

LIT. L. Mohler, *Kardinal Bessarion als Theologe, Humanist und Staatsmann*, 3 vols. (Paderborn 1923–42). PLP, no. 2707. Gill, *Personalities* 45–54. *Miscellanea Francescana* 73.3–4 (1973). L. Labowsky, *Bessarion's Library and the Biblioteca Marciana* (Rome 1979). *Miscellanea Marciana di studi Bessarionei* (Padua 1976). —A.M.T.

BESSARION RELIQUARY, a wooden *staurotheke*, that is, a container for fragments of the TRUE CROSS, composed of several parts, now in the Accademia in Venice; it took its name from the 15th-C. cardinal who presented it to the Scuola della Carità in that city. BESSARION may have obtained it from “Gregory Pneumatikos,” as he is called on the cross within the RELIQUARY, perhaps Patr. Gregory III (1443–50/1). A second inscription speaks of “Irene Palaiologina, daughter of the emperor's brother,” whom Frolov (*infra*) believed to be the niece of John VIII rather than of Michael IX. The sliding lid of the *staurotheke* is painted with seven scenes of the PASSION OF CHRIST surrounding the Crucifixion. Beneath this cover, a silver-gilt cross with the crucified Christ, flanked by Constantine and Helena in niello, is surrounded by eight framed ENAMEL panels; four of these have windows for relics. This part of the reliquary may be Western, but the cross itself carries Byz. enamel with Greek letters, which Frolov reads as the initials of such phrases as “The place of Calvary has become Paradise.” Similar medallions are found on the back.

LIT. *Venezia e Bisanzio*, ed. I. Furlan (Venice 1974) no.112. Frolov, *Relique*, no.872. G. Fogolari, "La teca del Bessarione e la croce di San Teodoro di Venezia," *Dedalo* 3 (1922-23) 138-60. —M.E.F., A.C.

BESTIALITY (ζωοφθορία, κτηνοβασία), human intercourse with animals, was prohibited by the Old Testament, which associated it with HOMOSEXUALITY (Lev 18:22-23). This connection dominated Byz. canon law, which often imposed the same EPITIMION for both sins (NOMOKANON OF FOURTEEN TITLES 13.2). The *Ecloga* (17.39) imposed the penalty of castration and ranked bestiality after incest and consanguinous intercourse as the third sexual sin, before homosexuality. The condemnation of bestiality continued throughout Byz. history, from Basil the Great in the 4th C. to Demetrios CHOMATENOS and John APOKAUKOS in the 13th C., always stressing the perversity of this form of intercourse. In the *Penitential* attributed to John IV Nesteutes, both men and women were condemned for bestiality (PG 88:1893D). Some monastic communities, such as Mt. Athos, prohibited the residence of children, eunuchs, women, and female animals in or near monasteries to deter fornication, homosexuality, and bestiality. The *typikon* of the PHOBEROU MONASTERY (pp. 75.14-77.10, 82.9-25) denied access to female animals specifically to prevent bestiality; at other monasteries their prohibition seems to reflect a general repudiation of the female sex (C. Galatariotou, *REB* 45 [1987] 121).

Ancient myths with their elements of totemistic bestiality endured in literature and art, for example, in epigrams about Zeus's transformation into a bull or swan to seduce EUROPA or Leda (*AnthGr*, bk.5, nos. 65, 125, 307) and on the Europa casket. Pasiphaë, who disguised herself as a heifer to have intercourse with a bull and thus conceive the Minotaur, was interpreted as the embodiment of female initiative and its terrible consequences.

LIT. Troianos, *Poinalios* 36-38. H.-G. Beck, *Byzantinisches Erotikon* (Munich 1986) 140f. —J.H.

BESTIARY. See PHYSIOLOGOS.

BETHANY (Βηθανία, Ar. al-Āzarīya or Āyzarīyah), located 3 km east of Jerusalem, is the site associated with the Raising of Lazarus. EUSEBIOS

OF CAESAREA (*Onomastikon* 58:15) speaks of Bethany's Lazarion or "Place of Lazarus"—evidently a rock tomb. EGERIA (ca.380) implies the existence of a church there, which was used in the stationary liturgy on Palm Sunday. Its proximity to JERUSALEM made it part of that city's "pilgrimage circuit." The early church, which had guest rooms, was rebuilt in the 5th C. A monastery existed there as well, and a second church, dedicated to Mary Magdalene, was erected during the time of the Latin Kingdom.

LIT. Wilkinson, *Pilgrims* 151. Ovadiah, *Corpus* 29-31. —G.V.

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

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

LIT. Wilkinson, *Pilgrims* 151f. Ovadiah, *Corpus* 33-37. W. Harvey, *Structural Survey of the Church of the Nativity, Bethlehem* (London 1935). B. Bagatti, *Gli antichi edifici sacri di Betlemme* (Jerusalem 1952). *EAEHL* 1:198-206.

—G.V., Z.U.M.

BETH MISONA TREASURE, dated to the 6th or 7th C., four liturgical vessels in silver acquired by the Cleveland Museum of Art in 1950. None of the objects has SILVER STAMPS but two bear

dedicatory inscriptions: the paten was offered by a certain Domnos to the Church of St. Sergios in the village (*chorion*) of Beth Misona, possibly to be identified with the modern village of Msibine, southwest of Aleppo (BERROIA) in northern Syria; one of the three nearly identical chalices, with repoussé decoration, was presented to the same church by Kyriakos, son of Domnos. Because of the dedication to St. Sergios, a misreading of the village name, and confusion over modern provenance, the Beth Misona Treasure has mistakenly been called the Ruṣāfa Treasure (see SERGIOPOLIS); instead it is one of several silver TREASURES given to village churches in the 4th-7th C.

LIT. Mango, *Silver* 228-31.

—M.M.M.

BETH SHEAN. See SKYTHOPOLIS.

BETROTHAL (μνηστεία, Lat. *sponsalia*). Roman law had no specific form of contract preceding MARRIAGE; no penalty for breach of promise existed. The legislation of Constantine I (*Cod.Theod.* III 5.2, etc.) introduced the concept of ARRHA SPONSALICIA, the prenuptial gift, and by so doing transformed the informal agreement into a formal contract. Ensuing developments led to the reinforcement of the ties of the betrothal and a gradual disappearance of the clear distinction between it and marriage: the Council in Trullo (canon 98) equated marrying another person's betrothed to ADULTERY, and the *Ecloga* prescribed the punishment of cutting off the nose for one who engaged in intercourse with another's betrothed. In 1066 a synod under Patr. John VIII Xiphilinos proclaimed the legal equality of the two institutions, and in 1084 Alexios I confirmed their identity (*Reg.* 2, no.1116). The celebration of the betrothal continued, nevertheless, after Alexios's novel, and Demetrios CHOMATENOS (Laiou, *infra* 295) strongly contrasts *mnesteia* and marriage, defining the former as "the prearrangement and preagreement of a marriage."

Despite the lack of consistency in the Byz. treatment of betrothal the following features seem to have characterized *mnesteia*, distinguishing it from *gamos*: (1) the type of priestly benediction—even in the later period "incomplete" betrothal, without priestly benediction, was possible; (2) the age of the partners, the betrothed being allowed to be of five to seven years (and older); (3) the lack of

economic ties, the DOWRY not yet being transmitted to the family of the groom; (4) the tendency to avoid (if not legally prohibit) sexual relations between the betrothed; (5) a broader range of valid grounds for dissolution of the betrothal, for example, madness, religious differences—in the 11th C. it was debated whether the reduced means (*aporia*) of one of the parties could cause the termination of a betrothal (*Peira* 49.26); (6) certain betrothals (those not blessed by a priest) could be terminated, but under the penalty of a PROSTIMON.

LIT. A. Laiou, "Ho thesmos tes mnesteias sto dekato trito aiona," in *Aphieroma Svoronos* 1:280-98. S. Papadatos, *Peri tes mnesteias eis to Byzantinon dikaion* (Athens 1984). Hunger, *Grundlagenforschung*, pt.XI (1967), 322-24. Ritzer, *Marriage* 178-91. —J.H., A.K.

BEVERAGES (ποτά). WATER was the basic beverage, closely followed by WINE (often mixed with water), which was consumed in large quantities and considered a staple of the diet. An acidic wine, *phouska* (really a mixture of vinegar and water), was served in cheap taverns called *phouskaria* (E. Kislinger, *JÖB* 34 [1984] 49-53). In monasteries, during the fasting periods, monks and nuns substituted for wine a hot drink made of boiling water mixed with SPICES such as pepper, cumin, and anise (*eukraton* or *kyminothermon*). Liqueurs were prepared from FRUITS such as dates, pears, and prunes. Neither dairy drinks nor beer seem to have been very popular. Eustathios of Thessalonike relates that "semibarbarians" prepared an intoxicating winelike drink from BARLEY; he denotes this drink with an old Russian word, *olovina* or "beer" (A. Kazhdan in *Okeanos* 355). The *biberatikon* ("drink payment") was a reward given to laborers for their work (M. McCormick, *AJPh* 102 [1981] 160f).

LIT. Koukoules, *Bios* 5:121-35. Koder-Weber, *Liutprand* 76-84. M. Poljakovskaja, A. Čekalova, *Vizantijska: byt i nra* (Sverdlovsk 1989) 127-30. —Ap.K., A.K.

BEZANT (Lat. *bizantius aureus*, OF *besant*), the name given in western Europe to the Byz. gold NOMISMA. The word is mainly found in documents of the 10th-13th C., and its use subsequently is literary or heraldic, the coins themselves being known to merchants as HYPERPYRA or perperi.

—Ph.G.

BIBLE (Βιβλία, lit. "books"), also *graphe* (scripture) usually with the epithet "holy," the collection of books that constitute the foundation of the Christian creed. Even though the Bible consists of two sections, the OLD TESTAMENT and the NEW TESTAMENT, written in different languages and in different historical situations, the CHURCH FATHERS emphasized its unity and the concordance of Old Testament and New Testament that derives from divine inspiration, the Bible being a work of the Holy Spirit. However, some heretics (e.g., the BOGOMILS) contrasted the Old Testament and New Testament, rejecting the former (wholly or in part) as inspired by Satan.

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

After the 5th C., the church assumed the exclusive right to interpret the Bible; tradition (*paradosis*) based on the sanctified church fathers imposed limits on previously free understanding. Dispute then centered on interpretation of the Fathers, rather than of the Bible itself.

LIT. *The Cambridge History of the Bible*, vol. 1 (Cambridge 1970). *Le monde grec ancien et la Bible*, ed. C. Mondésert (Paris 1984). H.M. Biedermann, "Bibelverständnis der Ostkirchen," *OstSt* 31 (1982) 122–41. M. Harl, "Origène et les interprétations patristiques grecques de l' 'obscurité' biblique," *VigChr* 36 (1982) 334–71. —J.I., A.K.

BIBLIOTHECA, also *Myriobiblon* (Μυριοβιβλον, "thousand books"), conventional titles of a work of PHOTIOS. In the oldest MS (Venice, Marc. gr. 450) the heading of the work is "List and Descrip-

tion of Books We Have Read." The *Bibliotheca* contains 280 chapters ("codices") that describe 386 books according to Treadgold (*infra* 5). It also has a preface and epilogue, both addressed to Photios's brother Tarasios. If we take them at face value, Photios compiled the *Bibliotheca* before leaving on an embassy to the "Assyrians," i.e., Arabs; this embassy has been variously identified with those of 838, 845, or 855. F. Halkin (*AB* 81 [1963] 414–17), however, suggested a much later date of composition (after 875). Most recently A. Markopoulos (*Symmeikta* 7 [1987] 165–82) proposed that the bulk of the *Bibliotheca* represents a revised version written in Photios's old age. B. Hemmerdinger hypothesized that Photios worked in Greek libraries in Baghdad (*REGr* 69 [1956] 101–03). N. Wilson surmised that Photios was working from memory (*infra* 95–99).

The *Bibliotheca* surveys both pagan and Christian authors, sometimes very extensively, sometimes briefly. Photios evidently avoids school texts (poets, Plato, Aristotle), is very interested in heretical works, and devotes more attention to historians than to natural science; very indicative is his concern for LEXIKA since he himself wrote one. The composition is not systematic, although several "codices" are organized in thematic groups. Photios sometimes provides biographical data on the author, summarizes the contents, and in some cases presents a theological and stylistic evaluation. Although Photios preferred a simple style, the *Bibliotheca* demonstrates that he could appreciate diverse stylistic approaches. Since his compilation includes many texts now lost, historians of ancient literature have studied it closely. Less attention has been paid to the *Bibliotheca* as reflecting the Byz. worldview. It is significant, for example, that Photios understood HERODOTUS as a historian of the Persian *basileis* and of an illegitimate revolt against them (cod. 60), and not as one who described the victory of the Greek city-states over a monarchy.

ED. *Bibliothèque*, ed. R. Henry, vols. 1–8 (Paris 1959–77), with Fr. tr. Eng. tr. J.H. Freese, vol. 1 (London 1920).

LIT. W. Treadgold, *The Nature of the Bibliotheca of Photios* (Washington, D.C., 1980). Wilson, *Scholars* 93–111. G. Kustas, "The Literary Criticism of Photios," *Hellenika* 17 (1962) 132–69. T. Hägg, *Photios als Vermittler antiker Literatur* (Stockholm 1975). T. Hägg, W. Treadgold, "The Preface of the *Bibliotheca* of Photios Once More," *Symbolae Osloenses* 61 (1986) 133–38. J. Schamp, *Photios historien des lettres: La Bibliothèque et ses notices biographiques* (Paris 1987). —A.K.

BILLETING. See MITATON.

BINBIRKILISE (Turk., lit. "thousand and one churches"), ecclesiastical site in LYKAONIA, apparently medieval Barata (Βάραρα), attested as a bishopric from the 4th to the 12th C. The area contains the remains of over 40 churches, in two main groups. The majority stand in the lower town (Madenşehir) and consist primarily of vaulted basilicas with horseshoe-shaped apses of a massive ashlar construction, together with an octagonal church that strikingly corresponds to the description of a "martyrium" by GREGORY OF NYSSA (ep. 25). Those of the upper town (Değle) include cross-in-square churches of less regular masonry with decorative brickwork. Dating is difficult and disputed; it appears that the lower town flourished from the 4th to the 7th C. and was reoccupied in the 9th, while the upper town was a refuge during the Arab invasions.

LIT. W.M. Ramsay, G. Bell, *The Thousand and One Churches* (London 1909). *TIB* 4:138–43. M. Restle in *RBK* 1:690–718. S. Eyice, *Recherches archéologiques à Karadağ (Binbirkilise)* (Istanbul 1971). —C.F.

BIOGRAPHY, a literary genre created in antiquity that flourished during the Roman Empire. It was considered an intermediate form lying somewhere between ENKOMION and HISTORIOGRAPHY and having as its purpose the presentation of the hero's character (*ethos*) and/or actions (*praxeis*) in logical rather than chronological sequence. The material was presented in anecdotes, maxims (sayings), catalogs of works, etc. Biographies were often combined in series, as by Plutarch. Late Roman biography included emperors (HISTORIA AUGUSTA), philosophers (Diogenes Laertius in the 3rd C.), and rhetoricians (the *Lives of the Sophists* by EUNAPIOS OF SARDIS). There was a tendency to transform the wise man into a "godlike" holy man like Pythagoras and Plotinos in their biographies by PORPHYRY, Origen in his *Life* written by EUSEBIOS OF CAESAREA (bk.6 of the *Ecclesiastical History*), and esp. APOLLONIOS OF TYANA. Works of this kind, along with the books of the Maccabees and the Acts of the Martyrs, contributed to the development of HAGIOGRAPHY, the vita of ANTONY THE GREAT by Athanasios of Alexandria being the model for the new genre. The late Roman biography of the holy man was based on a precon-

ceived ideal of behavior, presented the hero's life as a continual acme from cradle to grave, and had the purpose of defending the principles of particular philosophical and religious schools.

In Byz., secular biographies were not very common, nor were they produced in series (unlike the *Historia Augusta* and Eunapios). The demarcation of the genre from both hagiography and historiography was vague: the Life of Basil I (VITA BASILI) commissioned by Constantine VII was included in a historical compilation; Anna Komnene's panegyric on her father, the *Alexiad*, was construed as a book on history; the biographies of some emperors (JOHN III VATATZES) or empresses (THEODORA, wife of Theophilos) who became revered as saints were couched in the form of VITAE. The Byz. elaborated the genre of pejorative biography (INVECTIVE) such as the anonymous dialogue ANACHARSIS, and the pamphlets of Nikephoros BASILAKES on a certain Bagoas, and of John Argyropoulos (?) on Katablattas (N. Oikonomides, P. Canivet, *Diptycha* 3 [1982–83] 5–97).

LIT. P. Cox, *Biography in Late Antiquity* (Berkeley 1983). A. Priessnig, "Die literarische Form der spätantiken Philosophenromane," *BZ* 30 (1929–30) 23–30. —A.K.

BIRDS (ὄρνιθες). The Byz. raised birds for food and for use in sport and hunting. Book 14 of the GEOPONIKA is dedicated to rearing domestic FOWL, primarily pigeons and hens. Ornithology fascinated Byz. artists and sportsmen, much as it had earlier Greek and Roman naturalists and birdcatchers. Aristotle's study of birds (esp. in *Parts of Animals*) left a heavy imprint on later ornithologists, but additional data were included by Alexander of Myndos (fl. 1st C. B.C.?) and elaborated by a certain Dionysios (fl. 1st C. A.D.?) in a tract called *Ornithiaka* or *Ixeutikon*. Dionysios's original text is lost, but a paraphrase with magnificent illuminations of 48 birds is part of the Vienna DIOSKORIDES. The illustrations in this MS (esp. fol.483v with 24 birds in a grid) suggest observations in the field of varied species such as the ostrich, various ducks, the moor hen, bustard, partridge, and many others. Later tracts on ornithology include an excellent work on HAWKING by Demetrios PEPAGOMENOS, who apparently used sources different from those of FREDERICK II in his *On the Art of Hunting with Birds* (*De arte venandi*

cum avibus—C.H. Haskins, *Studies in the History of Mediaeval Science* [Cambridge, Mass., 1924] 299–326). Besides falcons, the Byz. kept other tamed birds: PEACOCKS to decorate their gardens or partridges and geese (*Great Palace, 1st Report*, pl.29) as house pets.

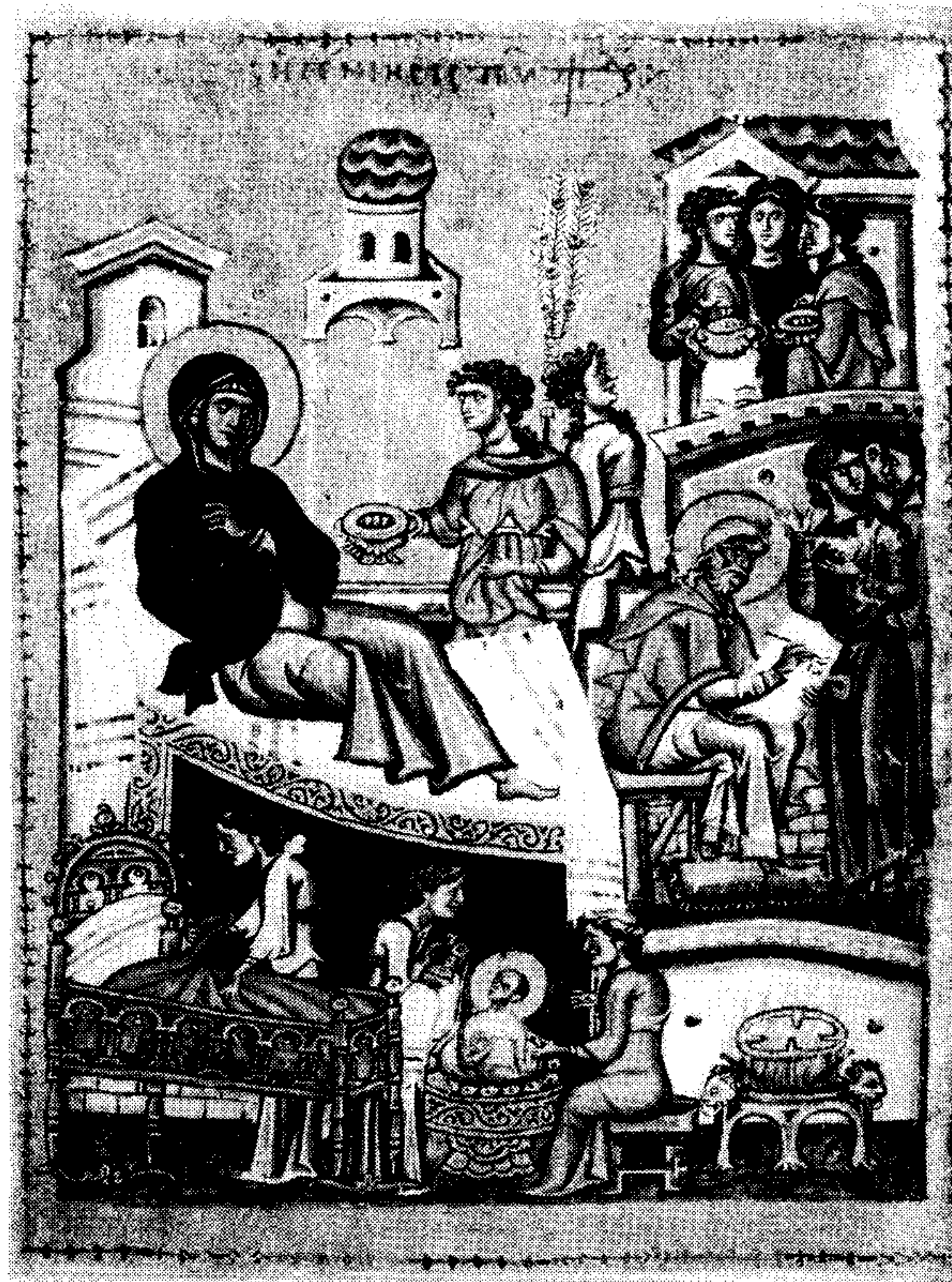
The mosaics of the ACHEIROPOIETOS CHURCH in Thessalonike depict ducks and other birds, used in Roman fashion apparently without the symbolic content that had earlier been attached to the peacock; at the mausoleum of Galla Placidia in RAVENNA, birds drinking from a chalice are depicted as attending a FOUNTAIN OF LIFE. This interpretation persisted in the veritable aviaries that adorn the CANON TABLES and HEADPIECES of illuminated MSS. On the other hand, birds were sometimes seen as part of the natural world inappropriate to Christian decoration. The author of the Life of STEPHEN THE YOUNGER (PG 100:1120C) objected to the Iconoclastic mosaic program of the church at BLACHERNAI in Constantinople, which included “cranes, crows, and peacocks, thus making the church, if I may say so, altogether unadorned.” Yet, as winged creatures free of earthly bonds, birds were widely represented in sacred settings and were a favorite motif in relief SCULPTURE, as on the drum cornice of the Church of Constantine LIPS. Bird-filled trees figured among the AUTOMATA of the Magnaura witnessed by Liutprand of Cremona.

In Byz. mythology birds played a lesser role than animals or SNAKES; a deep significance was ascribed to the dove, however, as a symbol of the HOLY SPIRIT, and to the peacock and pelican. The theme of the EAGLE fighting the serpent was popular in art. Birds are dramatis personae in the POULOLOGOS.

SOURCE. A. Garzya, *Dionysii Ixeutikon seu De aucupio libri tres in epitomen metro solutam redacti* (Leipzig 1963).

LIT. Z. Kádár, *Survivals of Greek Zoological Illuminations in Byzantine Manuscripts* (Budapest 1978) 77–90. D'A.W. Thompson, *A Glossary of Greek Birds* (Oxford 1936; rp. Hildesheim 1966). —J.S., A.C.

BIRTH (γέννησις). Women usually gave birth at home with the assistance of relatives and/or a midwife. There were, however, some lying-in HOSPITALS, such as the institutions established in Alexandria by St. JOHN ELEEMON, according to one version of his vita (H. Delehay, *AB* 45 [1927] 22.17–27). Paramedical and magical means were



BIRTH. The birth of John the Baptist. Miniature in a Gospel book (Vat. Urb. gr. 2, fol. 167v); 12th C. Biblioteca Apostolica Vaticana.

commonly used to achieve an easier delivery, for example, Anna, the mother of the future empress Theophano, was given, during her labor, a girdle from a monastery of the Virgin (E. Kurtz, *Zwei griechische Texte über die heilige Theophano* [St. Petersburg 1898] 2.28–34). The newborn baby was washed and swaddled in woolen wrappings. The placenta was sometimes retained as a talisman.

After childbirth the mother and those who assisted her were considered unclean and a priest was summoned to exorcise the evil spirits, yet the mother could not partake of communion until 40 days had passed. The wet-nurse was common, even though some moralists disapproved of this practice (J. Beaucamp, *JÖB* 32.2 [1982] 549–58). Male babies were preferred (e.g., PRODRAMOS, *Hist. Gedichte*, no. 44.6–7), but in general the birth of a CHILD was a *panegyris* that provided an occasion for a BANQUET, visits, and gifts; if the baby was an heir to the throne, special festivities were held throughout the empire. The gross birth rate

in 14th-C. rural Macedonia is estimated as 44 per 1,000, but because of high mortality the net birth rate was 22 (Laiou, *Peasant Society* 292–94).

Birth scenes, with mothers shown frontally seated with raised skirts, are treated particularly candidly in the Vatican Book of Kings (Lassus, *Livre des Rois*, figs. 3, 6). Childbirth and the washing of the newborn infant are also depicted in images of the NATIVITY of Christ and John the Baptist.

LIT. Koukoules, *Bios* 4:9–42.

—Ap.K., A.K., A.C.

BIRTH OF THE VIRGIN (γέννησις τῆς Θεοτόκου), one of the five Marian GREAT FEASTS, celebrated 8 Sept. with both a forefeast and a four-day afterfeast. The feast originated in Jerusalem with the dedication of a 5th-C. church at the Probatic Pool (Jn 5:2–9), where tradition placed the house of Mary's parents Ioakeim and Anna (H. Vincent, F.-M. Abel, *Jérusalem*, vol. 2 [Paris 1926] 669–76). From the 6th C. onward, it was celebrated at this spot with a reading from the PROTOEVANGELION OF JAMES (G. Garitte, *Le calendrier palestino-géorgien du Sinaiticus 34* (X^e siècle) [Brussels 1958] 324f). The earliest evidence for the existence of the feast in Constantinople, a *kontakion* by ROMANOS THE MELODE (no. 35, ed. Maas-Trypanis, 276–80), is a paraphrase of this apocryphal narration, which was also incorporated into Byz. *MENOLOGIA* and *panegyrika* for use on the feast (Ehrhard, *Überlieferung* 1:57, 204).

The feast opened in the evening with a *pannychis* (see VIGIL) at Hagia Sophia, in which the patriarch took part. After the *orthros* service there was a procession, with a station (LITE) at the Forum (Mateos, *Typicon* 1:18–21), in which “the sovereigns and the whole senate proceed with great pomp” to the Church of the CHALKOPRATEIA (Philotheos, *Kletor.* 223.10–11). Once the liturgy was over, the emperor offered a banquet in the Triklinos of Justinian.

In art the standard composition is first seen in the *MENOLOGION* OF BASIL II (p. 22) with Anna reclining on a bed, three gift-bearing women approaching, and midwives bathing the child. Used in narratives of the Life of the VIRGIN MARY, the scene also occurs among Christological feasts, as in the naos at DAPHNI. Versions from the 12th C. onward stress the wealth of the Virgin's parents, adding a peacock fan (Daphni), richly carved cradle (MSS of JAMES OF KOKKINOBAFOS), palatial

setting (King's Church, STUDENICA), and numerous attendants (CHORA). Ioakeim joins the scene in the 14th C. (Chora).

LIT. G. Babić, “Sur l'iconographie de la composition ‘Nativité de la Vierge’ dans la peinture byzantine,” *ZRVI* 7 (1961) 169–75. J. Lafontaine-Dosogne, *Iconographie de l'enfance de la Vierge dans l'Empire byzantin et en Occident*, vol. 1 (Brussels 1964) 89–121. —R.F.T., A.W.C.

BĪRŪNĪ, AL-, more fully Abū'l-Rayḥān Muḥammad ibn Aḥmad al-Bīrūnī, Muslim scientist, historian, and observer of cultures; born Kāth (in Khwārizm) 4 Sept. 973, died Ghazna? 11 Dec. 1048 (E. Kennedy, *LMA* 2:226) or after 1050 (D. Boilot, *EI*² 1:1236). Under royal patronage in Khwārizm, al-Bīrūnī studied the sciences. After the Ghaznavid conquest (1017), he was lavishly maintained in Ghazna until his death. He visited India, but journeyed westward only to Iran.

Bīrūnī ranks among the greatest scholars of medieval Islam and wrote almost 150 works on science, geography, chronology, and history. He considers Byz. in his *Vestiges of the Past* (Chronology of Ancient Nations), written in 1000, incorporating much cultural information within discussions of calendars and eras. Major topics for Bīrūnī are doctrine, hagiography, customs concerning Lent, and MELCHITE festivals. Bīrūnī digresses at length on the Greek ecclesiastical hierarchy and the organization of the Byz. administration and army. Though sometimes offering secondhand information from Melchites in Khwārizm, Bīrūnī refers to *The Learning of the Greeks*, a book (now lost) by a certain Abū'l-Ḥusayn (or Ḥasan) al-Ahwāzī (9th C.) based on his experiences in Constantinople.

ED. *Chronologie orientalischer Völker*, ed. E. Sachau (Leipzig 1878; rp. Leipzig 1923) 288–308. Tr. E. Sachau in *The Chronology of Ancient Nations* (London 1879; rp. Frankfurt 1969) 282–305. For other works, see A.S. Khan, *A Bibliography of the Works of Abū'l-Rayḥān al-Bīrūnī* (New Delhi 1982).

LIT. Vasiliev, *Byz. Arabes* 2:2427–30. H.M. Said, *Al-Bīrūnī: His Times, Life and Works* (Karachi 1981). P.G. Bulgakov, *Žizn' i trudy Beruni* (Tashkent 1972). —L.I.C.

BISHOP (ἐπίσκοπος), the highest ranking minister among the major orders of the Byz. CLERGY, supreme in all matters concerning the discipline (cf. EPISCOPALIS AUDIENTIA), doctrine, and administration of the bishopric (*episkope*). As a generic term the title also included METROPOLITANS, pa-

triarchs, etc. St. Ignatius of Antioch (ca.100) is the earliest witness of the monarchic episcopate and describes the bishop as the source and center of church unity. Although the exclusive focus of unity and authority in his district—as PROEDROS and *archiereus* of his flock and of his CHOREPISKOPOS—a bishop was still subordinate to the metropolitan of the province of which his bishopric was a part. His nomination was in fact confirmed by the provincial metropolitan, from whom he also received consecration (NICAIA II, canon 3). Normally he was restricted for life to the see for which he was ordained, although translations were not unknown.

All ecclesiastical properties, charitable institutions, and hospitals of the bishopric were under the bishop's disposition but were actually managed and administered by various officials, such as the OIKONOMOS. The revenues of the see were derived from property, voluntary offerings, and donations, and, from the 11th C., from ecclesiastical taxes as well, such as the KANONIKON and KANISKION. The income was used for the upkeep of the bishop and his clergy but also for the sick, poor, the redemption of war prisoners, and the maintenance of churches. Despite their considerable privileges and authority, Byz. bishops (with some exceptions) did not play the role of feudal magnates, unlike their counterparts in the West, although they often enjoyed considerable political influence. Their vestments were similar to those worn by PRIESTS except (later) for the episcopal SAKKOS and OMOPHORION. (For list of bishoprics, see NOTITIAE EPISCOPATUUM.)

LIT. I.I. Sokolov, "Izbranie archiereev v Vizantii IX–XV v.," *VizVrem* 22 (1915–16) 193–252. D.T. Strotmann, "L'évêque dans la tradition orientale," *Irénikon* 34 (1961) 147–64. A. Guillou, "L'évêque dans la société méditerranéenne des VI^e–VII^e siècles: Un modèle," *BECh* 131 (1973) 5–19. S. Troianos, "Ein Synodalakt des Sisinius zu den bischöflichen Einkünften," *FM* 3 (1979) 211–20. —A.P.

BITHYNIA (*Βιθυνία*), a region of northwest Asia Minor, opposite Constantinople. Bithynia became a separate province in the early 4th C. Besides its capital, NIKOMEDEIA, Bithynia contained a few important cities (NICAIA, CHALCEDON, PROUSA) and rich agricultural land. Although its cities were eclipsed by the growth of Constantinople, Bithynia prospered from its location on the trade and military routes between Constantinople and An-

atolia. The suburban coastal region east of Constantinople flourished particularly as the seat of many rich villas. Bithynia became part of the OPSIKION theme in the 7th C., then was divided between that theme and the OPTIMATOI. The civil province of Bithynia continued to exist into the 8th C., when Slav captives were settled there (Zacos, *Seals* 1:190f). Frequent later references are to the geographical region. Texts of the 13th C. mention a district called Mesothynia, which apparently denotes the peninsula of Nikomedeia (D. Zakythenos, *EEBS* 19 [1949] 3). Bithynia preserves the remains of numerous fortifications but is esp. noted for its churches (SIGE, MEDIKION, PELEKETE, Nicaea). It was also a monastic center that grew in importance in the Iconoclastic period (Mt. AUXENTIOS, Mt. OLYMPOS). Ecclesiastically, Bithynia was divided into three provinces after 451: Nikomedeia, Nicaea, and Chalcedon.

LIT. R. Janin, "La Bithynie sous l'empire byzantin," *EO* 20 (1921) 168–82, 301–19. Janin, *Églises centres* 1–191. J. Sölch, "Historisch-geographische Studien über bithynische Siedlungen," *BNJbb* 1 (1920) 263–337. —C.F.

BIZYE (*Βιζύη*, mod. Vize), city in Thrace, north-east of ARKADIOPOLIS. A *polis* in the late antique province of Europe, Bizye appears in Byz. texts as *kastron* (Beševliev, *Inscriften* 184, no.27), *polisma* (*TheophCont* 68.6–7), or *polichnion* (Zon. 3:346.15). The vita of MARY THE YOUNGER refers to Bizye as a *polis*, but describes the town's inhabitants as engaging in agricultural work (AASS Nov. 4:699BC, 700F); in the eyes of the chronicler Geoffrey VILLEHARDOUIN (par.428), Vizoi (Bizye) was "good and strong."

As a fortress Bizye played an important role during the 9th-C. revolt of THOMAS THE SLAV, whose son fled there but then surrendered to the emperor. Symeon of Bulgaria captured Bizye, demolished it, and later rebuilt the city walls. In the 13th C. Bizye was one of the larger *asteis* (Akrop. 1:54.14–15) and the base of many military operations; the city was one of the focal points during the CIVIL WAR OF 1341–47, and its *demos* actively participated in the political struggle (Weiss, *Kantakuzenos* 75f). Bizye was finally taken by the Turks in 1453.

A bishopric by 431, then autocephalous archbishopric, Bizye became metropolis in the 14th C. It served as the place of exile for several impor-

tant ecclesiastical dissidents such as Maximos the Confessor (PG 90:160C).

The remains of ramparts still survive in the city. A.M. Mansel (*Trakyanin kültür ve tarihi* [Istanbul 1938] 45) suggests that their upper part was constructed in the 6th C. On the other hand, D. Dirimtekin (*Ayasofya müzesi yillığı* 5 [1963] 15–25) dates this section to the time of the Palaiologoi. The large Church of Hagia Sophia in Bizye combines the floor plan of a basilica with the elements of a cross-in-square church; its plan is similar to that of Dere Ağzı. C. Mango (*ZRVI* 11 [1968] 9–13) suggests, on the basis of a painted inscription, now lost, that the church was built in the late 8th or 9th C. and housed the tomb of St. Mary the Younger in the 10th C. However, S. Eyice argues that the church dates to the 13th or 14th C., and may have replaced the earlier church where St. Mary was venerated (18 *CorsiRav* [1971] 293–97).

LIT. V. Velkov, "Die thrakische Stadt Bizye," in *Studia in honorem V. Beševliev* (Sofia 1978) 174–81. R. Janin, *DHGE* 9 (1937) 44–46. E. Oberhummer, *RE* 3 (1899) 552.

—T.E.G.

BLACHERNAI, CHURCH AND PALACE OF.

The name *Blachernai* (*Βλαχέρναι*) designates an area possessing a spring of water in the north-western corner of Constantinople. A basilica of the Virgin Mary, which became the most famous Marian shrine of the city, is said to have been built there by Empress Pulcheria (ca.450). Leo I added a circular reliquary chapel (SOROS) after the "honorable robe" (see MAPHORION) of the Virgin had been brought from Palestine. Situated a short distance outside the walls, the church was miraculously spared during the Avar siege of 626, after which Emp. Herakleios extended the walls to enclose it. A New Testament cycle in mosaic was destroyed by Constantine V and replaced by vegetal ornament and pictures of birds (*Vita S. Stephani Junioris*, PG 100:1120C). The church was burned down in 1070 and rebuilt. Fire destroyed it completely in 1434. Next to it was a bathhouse (*louma*) in which the spring flowed. The latter is now enclosed in a modern Greek church.

South of the church complex and on higher ground, an imperial palace was set up by ca.500. It is known to us from protocols described in *De cer.* (bk.1, chs. 27, 34; bk.2, chs. 9, 12) and included one hall named Anastasiakos, another called

Okeanos, and a third called Danoubios, the last communicating with the church complex by means of staircases. Under the Komnenoi the Blachernai palace became the customary residence of the emperor and was so strongly fortified as to resemble a castle. Alexios I and Manuel I built additional halls of great splendor. The Palaiologoi also lived in the Blachernai palace. Its approximate situation is marked by the mosque of Ivaz Efendi, but the evidence is too slight to allow even an approximate reconstruction (see also TEKFUR SARAYI).

LIT. J.B. Papadopoulos, *Les palais et les églises des Blachernes* (Thessalonike 1928). V. Grumel, "Le 'miracle habituel' de Notre-Dame des Blachernes à Constantinople," *EO* 30 (1931) 129–46. A.M. Schneider, "Die Blachernen," *Oriens* 4 (1951) 97–105. S. Runciman, "Blachernae Palace and Its Decoration," in *Studies in Memory of D. Talbot Rice* (Edinburgh 1975) 277–83. A. Wenger, "Notes inédites," *REB* 10 (1952) 54–59. Janin, *CP byz.* 123–28. Janin, *Églises CP* 161–71. Müller-Wiener, *Bildlexikon* 223f. —C.M.

BLACHERNAI, COUNCIL OF. See CONSTANTINOPLE, COUNCILS OF: Local Council of 1285.

BLACK DEATH. See PLAGUE.

BLACK SEA (*Πόντος Εὐξείνιος*, *Μαύρη Θάλασσα*).

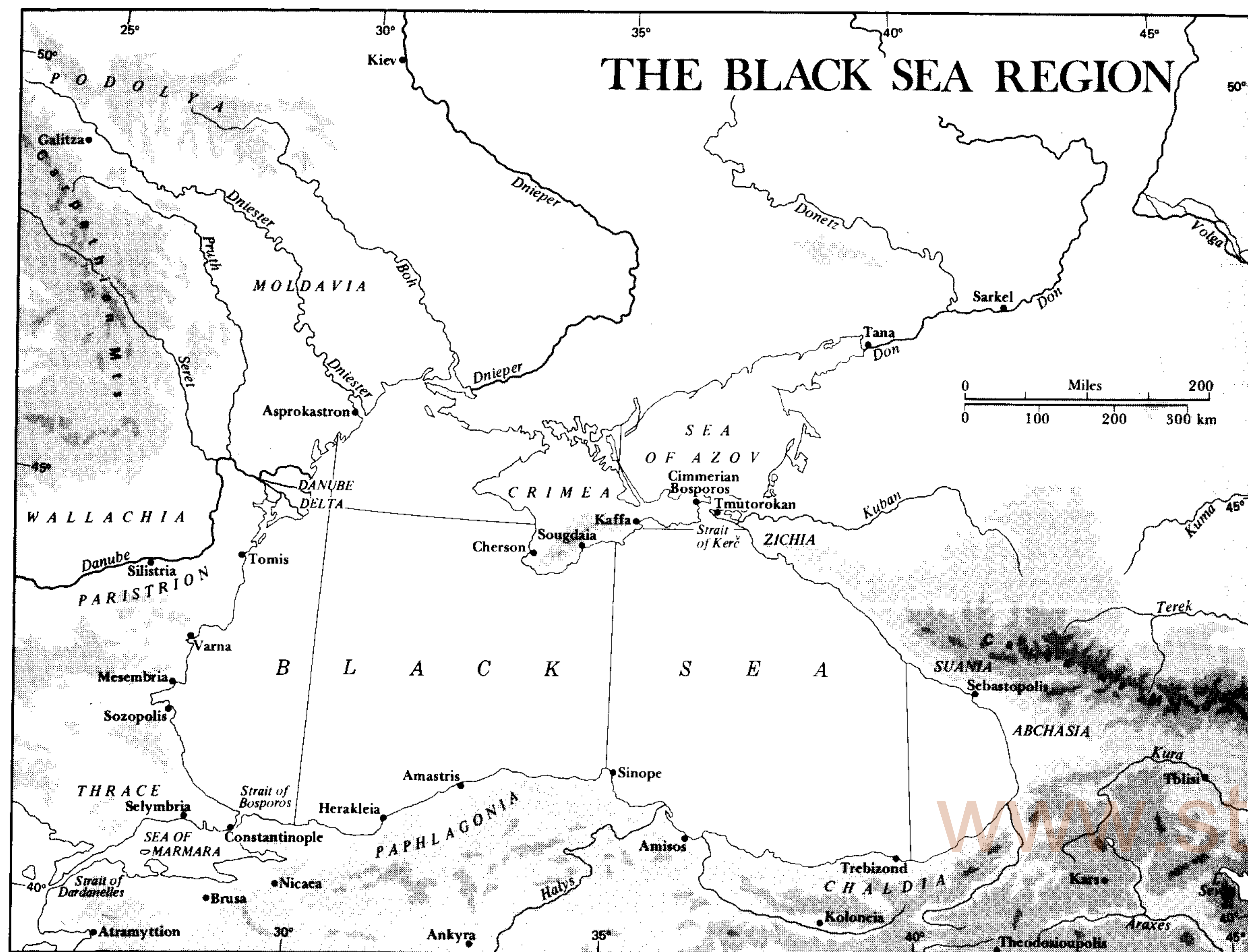
Throughout its history Byz. sought to maintain control of the Black Sea, in part to preclude foreign powers from establishing a foothold there and threatening Constantinople. Justinian I prevented the Sasanian Persians from gaining permanent access to the coast of LAZIKA; from the 7th C. Byz. policy in the area focused on diplomatic efforts and control of CHERSON. Herakleios made a treaty with KUVRAT in hope of hindering KHAZAR access to the AZOV SEA and the CRIMEA, and the Khazars were afterward the focus of Byz. diplomatic and missionary activity in the area. The Arabs never established a presence on the coast of the Black Sea, but the Rus' of Kiev repeatedly sailed through the Black Sea to attack Constantinople, beginning in 860. The city and naval arsenal of Cherson remained a Byz. possession (apart from a brief occupation by VLADIMIR I of Kiev in 988) until the Fourth Crusade, after which it passed into the hands of the empire of TREBIZOND. Only in 1215/16 did the Seljuk Turks establish a temporary naval base at SINOPE; the

southeastern coast of the Black Sea remained under the control of Trebizond until 1460.

Byz. naval control was not matched by similar commercial success. The Black Sea was important as a source of food for Constantinople; fish came from its waters, and grain from the Dobrudja and Crimea. It was also a crossroads of long-distance trade, linking Byz. with central Europe, Russia, the Caucasus, Central Asia, and China. This trade attracted Italian merchants, particularly Venetians and Genoese, from the 11th C. Manuel I, seeking an ally against Venice, granted GENOA the right to trade in the Black Sea. In 1261 Michael VIII granted the Genoese exclusive access to the Black Sea, together with tax exemptions, by the Treaty of Nymphaion. Thereafter they dominated the Black Sea trade from their colonies of Galata, VICINA, KAFFA, TANA, AMASTRIS, and Samsun (AMISOS), and the profits of this trade were lost to Byz.

LIT. G.I. Brătianu, *La Mer Noire* (Munich 1969). Balard, *Romanie génoise*. A. Poppe, "The Political Background to the Baptism of Rus': Byzantine-Russian Relations between 986-89," *DOP* 30 (1976) 195-244. O. Lampsidis, "La Mer Noire byzantine," *ArchPont* 35 (1978) 363-69. E. Todorova, "The Thirteenth-Century Shift of the Black Sea Economy," *EtBalk* 23.4 (1987) 112-16. -R.B.

BLASIOS OF AMORION, saint; secular name Basil; born in village of Aplatianais near Amorion, died Constantinople ca.912; feastday 20 Dec. After elementary schooling in his village, Blasios (Βλάσιος) came to Constantinople and chose an ecclesiastical career; Patr. IGNATIUS consecrated him deacon of Hagia Sophia. En route to Rome he had various adventures: he was sold into slavery to the "Scythians" (Pechenegs rather than Bulgarians), freed, robbed by pirates on the Danube, and saved by an angel; he returned to Bulgaria, met the local bishop and the "first archon" of the barbarians, and eventually reached Rome.



There he took the monastic habit and stayed for 18 years, mostly in the monastery of St. Caesarius, where he was consecrated priest. To escape his increasing fame, Blasios returned to Constantinople, joining the monastery of Stoudios ca.897. Around 900 he retreated to Athos, which he was forced to leave 12 years later because of a controversy. He returned to Constantinople but died soon after he had received a chrysobull from Leo VI. He was buried at the Stoudios monastery.

The anonymous author of his Life (written in the 930s or 940s and preserved in a single 10th-C. MS) claimed to have received his information from Blasios's disciple Loukas; it is plausible that the Life was produced in the Stoudios. The hagiographer praises Blasios's sociability and intellectual qualities (e.g., his work as a calligrapher) and defends moderation: the *hegoumenos* who flogged the young monk Euphrosynos for having a filthy garment was condemned in a vision.

SOURCE. AASS Nov. 4:657-59.

LIT. BHG 278. H. Grégoire, "La vie de Saint Blaise d'Amorium," *Byzantion* 5 (1929-30) 391-414. V. Gjuzelev, "Žitieto na Vlasij Amorijski kato izvor za bulgarskata istorija," *GSU FIF* 61 (1968), istor. 3, 19-33. -A.K.

BLASTARES, MATTHEW, canonist and theologian, monk and priest in the monastery of Kyr Isaac in Thessalonike; died Thessalonike after 1346. In 1335 Blastares (variously spelled Βλαστάρης, Βλάσταρης, Βλάσταρις) completed his principal work, *Syntagma kata stoicheion* (lit. *Alphabetical Treatise*) in 24 sections, most of them subdivided into chapters. Each chapter is devoted to a separate legal topic (e.g., 1.12 on robbers) and contains first the statements of CANON LAW and then those of civil law, the *nomoi politikoi*. In the preamble, Blastares defines his goal as gathering "all the canons" as well as interpreting and paraphrasing them (5.7-33). This attempt at reconciling canon and civil law differentiates the work of Blastares both from previous NOMOKANONES in which civil legislation is but an insignificant appendix and from previous synopses that ignore canon law (A. Soloviev, *SBN* 5 [1939] 700). As sources Blastares used not only the *Basilika* and other Byz. compendia but the *Codex* and *Digest* of Justinian I as well as the novels of various emperors (e.g., the novel of Andronikos II of 1306); he also used the *Nomokanon of Fourteen Titles* and the commentary of Theodore Balsamon. The Syn-

tagma became popular beyond the borders of the empire and was translated into Serbian during the reign of Stefan Uroš IV Dušan. Blastares also wrote several short synopses of canon law, an index of Latin legal terms, theological works, hymns, etc.

ED. Rhalles-Potles, *Syntagma*, vol. 6. P.B. Paschos, *Harpanta ta hymnographika tou Matthaïou Blastare* (Athens 1980).

LIT. S. Troianos, "Peri tas nomikas pegas tou Matthaïou Blastare," *EEBS* 44 (1979-80) 305-29. N. Il'inskij, *Syntagma Matfeja Vlastarja* (Moscow 1892). St. Novaković, *Matije Vlastara sintagmat* (Belgrade 1907). P.B. Paschos, *Ho Matthaïos Blastares kai to hymnographikon ergon tou* (Thessalonike 1978). *PLP*, no.2808. -A.K.

BLATADON MONASTERY, established ca.1355 on the north edge of Thessalonike, next to the acropolis. Blatadon (Βλατάδων, Βλαταίων, Βλατέων) was founded by Dorotheos Blates, metropolitan of Thessalonike (1371-79), and his brother Mark, a hymnographer and hieromonk from the Great Lavra (*PLP*, nos. 2818-19). Both were disciples of Gregory PALAMAS and accompanied him to Thessalonike in 1352 after the triumph of PALAMISM. The monastery was dedicated to Christ Pantokrator and the Transfiguration. IGNATIJ OF SMOLENSK visited it in 1405. The monks of Blatadon were anti-Unionist and opposed the Venetian occupation of Thessalonike (1423-30); Stoglioglou (*infra* 162-73), however, rejects the tradition that they betrayed the city to the Turks in 1430 by suggesting to MURAD II that he cut off the water supply. During the Turkish occupation, Blatadon was sometimes called Çavuş Manastir.

Blatadon is the sole monastery of Byz. origin still functioning in Thessalonike; its much-restored 14th-C. church, on an inscribed-cross plan, is the only surviving Palaiologan building at the monastery. Frescoes dated between 1360 and 1380 by Ch. Mauropoulou-Tsioumi (*He Thessalonike* 1 [1985] 231-54) are preserved in the south chapel, and the library contains a number of Byz. MSS. Today the stauropegic monastery houses the Patriarchal Institute of Patristic Studies (founded 1965), which owns an important collection of microfilms of MSS from Mt. ATHOS.

LIT. G.A. Stoglioglou, *He en Thessalonike patriarchike mone ton Blatadon* (Thessalonike 1971). A. Xyngopoulos, *Tessares mikroi naoi tes Thessalonikes ek ton chronon ton Palaiologon* (Thessalonike 1952) 49-62. S. Eustratiades, *Katalogos ton en te mone Blateon (Tsaous-monasteri) apokeimenon kodikon* (Thessalonike 1918). Janin, *Églises centres* 356-58.

-A.M.T., A.C.

BLATTION (βλάττιον), a term that originally meant the color PURPLE, and, by extension, the cloths, both SILK and wool, dyed in the highest quality purple. By the 10th C., however, the term *blattion* had come to mean silk in general, regardless of shade (R. Guiland, *infra*). Silk curtains and festive hangings such as those in the Great Palace (*De cer.* 12.20, 572.2); hangings covering icons (Patmos inventory, ed. C. Astruc, *TM* 8 [1981] 21.33); and silk garments were all referred to as *blattia*. The meaning of the terms *diblattia* and *triblattia* is obscure. They have been thought to refer to the number of times the silk cloth was dipped in the dye, or to the number of colors used in weaving it. Guiland has suggested that these may be double or triple bands of silk attached or applied to the basic piece of silk cloth, a proposal that neither the extant silks nor the depictions of court COSTUME can readily substantiate. The term *blatopoles* (Prodromos in PG 133:1265B) designated a vendor of *blattia*.

LIT. J. Ebersolt, *Les arts somptuaires de Byzance* (Paris 1923) 21–23. R. Guiland, "Sur quelques termes du Livre des Cérémonies de Constantin VII Porphyrogénète," *REGr* 62 (1949) 333–48. Sjuzumov in *Bk. of Eparch* 151f. Koukoules, *Bios* 2.2:39. —A.G.

BLEMMYDES, NIKEPHOROS, teacher and writer in the empire of Nicaea; born 1197, died Ephesus ca.1269. Son of a doctor, Blemmydes (Βλεμμύδης, Βλεμμίδης) moved with his parents ca.1204 from Latin-occupied Constantinople to Bithynia where he pursued studies, including seven years of medicine, until his 26th year. His subsequent career in the church was initiated by Patr. GERMANOS II, who ordained him *anagnostes*, deacon, and *logothetes* in quick succession (1224–25). Ten years later Blemmydes took monastic vows, keeping his name, and ca.1237 was appointed *hegoumenos* of the monastery of Gregory Thaumaturgos in Ephesus. In 1241 he founded his own monastery near Ephesus. His attempts to ensure its independence failed, however, for it became a *metochion* of the GALESIOS monastery ca.1273.

Famous in his time for his learning, Blemmydes' most important role was as a teacher. His best known students were George AKROPOLITES, whom he instructed in philosophy, and THEODORE II LASKARIS. In connection with his teaching duties

he traveled to Athos, Thessalonike, Larissa, and Ohrid in search of books (1239–40) and wrote epitomes of logic and physics (PG 142:685–1320). A difficult man by most accounts, Blemmydes left a remarkable two-part autobiography, the *Partial Account* (1264, 1265), a defense of his life that contains elements of a hagiographical work (J.A. Munitiz in *Byz. Saint*, 164–68). His other surviving works include the *Imperial Statue*, a MIRROR OF PRINCES for Theodore II (which George GALESIOTES and George OINAIOTES paraphrased in the 14th C.), occasional verses, ascetic works, and fragments of a *typikon* (J.A. Munitiz, *REB* 44 [1986] 199–207).

ED. *Autographia sive curriculum vitae*, ed. J.A. Munitiz (Turnhout-Leuven 1984). Eng. tr. J.A. Munitiz, *A Partial Account* (Leuven 1988). *Curriculum vitae et carmina*, ed. A. Heisenberg (Leipzig 1896). Hunger-Sevchenko, *Blemmydes*, esp. 13–18, 43–147. *Gegen die Vorherbestimmung der Todesstunde*, ed. W. Lackner (Leiden 1985), with Germ. tr.

LIT. I. Ševchenko, "Nicéphore Blemmydès, Autobiographies (1264 et 1265)," *La Civiltà bizantina dal XII al XV secolo* (Rome 1982) 111–37. Hunger, *Lit.* 1:163f, 166f; 2:42, 243. —R.J.M.

BLEMMYES (Βλέμμιες), a tribe of perhaps Libyan Berber origins that inhabited the eastern desert between the Nile and Red Sea in Upper Egypt. A 4th-C. historian (Amm.Marc. 14:4.3) describes them as half-naked warriors, all of equal rank, riding swift horses and camels. Diocletian in 297 ended the raids of the Blemmyes in Egypt by handing over to them the territory south of the First Cataract and by fortifying the island of Philae. The Blemmyes were concentrated in this area. Their embassies to the imperial court in the 320s and 330s are reported by Eusebios (*Vita of Constantine*) and in the ABINNAEUS ARCHIVE. They resumed attacks in 373 (J. Desanges, *Meroitic Newsletter* 10 [1972] 33f); PALLADIOS of Helenopolis met crowds of refugees from the Blemmyes at Tabennesi in the early 5th C. OLYMPIODOROS OF THEBES, who visited the Blemmyes ca.423, reported that they possessed several cities and emerald mines and had developed a rudimentary form of administration headed by a "king." An uprising of the Blemmyes was quelled ca.452 when Maximinos, the military commander of the THEBAID, defeated them and negotiated a hundred-year peace; at that time the Blemmyes were acting in concert with the Noubades (Nobatae), a neigh-



BLEMMYES. Monks of Sinai martyred by the Blemmyes. Miniature in the *Menologion of Basil II* (Vat. gr. 1613, p. 315). Biblioteca Apostolica Vaticana.

boring tribe, but soon a conflict arose between the two, and Silko, king of the Noubades, conquered the Blemmyes, as he boasted in an inscription.

Probably to the 6th C. belong documents from the island of Gebelein (Greek and Coptic texts on leather from gazelle and crocodile skins) that record the names of some chieftains of the Blemmyes and indicate the penetration of Christianity into their predominantly pagan society. Justinian I reportedly destroyed their sanctuaries at Philae dedicated to Isis, Osiris, and Priapus. Greek papyri of the 6th C. often mention the Blemmyes, and in the early 7th C. a certain Dioskoros is known who, as a scribe of the Blemmyes, dealt with *kommerkia*. Kosmas Indikopleustes (11.21:2–5) indicates that the Blemmyes sold emeralds to the Axumites in Nubia, who then sent them to India. The numerous Coptic papyri of the 7th and 8th C. contain only two references to the Blemmyes.

SOURCE. *Anonymi fortasse Olympiodori Thebani Blemmyomachia* (P. Berol. 5003), ed. H. Livrea (Meisenheim-Glan 1978).

LIT. R.T. Updegraff, "A Study of the Blemmyes" (Ph.D. diss., Brandeis University, 1978). M. Satzinger, "Urkunden der Blemmyer," *Chronique d'Egypte* 43 (1968) 126–32. T. Hägg, "Blemmyan Greek and the Letter of Phonen," in *Nubische Studien* (Mainz 1986) 281–86. —R.B.H., A.K.

BLINDING (τύφλωσις) as a punishment did not exist in the law of Justinian I; the evidence concerning the blinding of Christian martyrs during the persecution is probably legendary. The first certain case of punitive blinding is that of Patr. Kallinikos in 705 by Justinian II (Theoph. 375.13). The ECLOGA mentions blinding only once (17.15)—as a punishment for stealing from the altar. The FARMER'S LAW (pars. 68–69) prescribes blinding for the thief of grain or wine who had been caught for the third time. Blinding became the major means of punishing political rivals; among the victims of blinding were ARTABASDOS, CONSTANTINE VI, MICHAEL V, ROMANOS IV, and JOHN IV. Michael VIII was probably the last emperor to resort to total blinding, although in 1373 John V, under pressure from Murad I, was compelled to order the partial blinding of Andronikos IV and his son, the future John VII (R. Loenertz, *EO* 38 [1939] 335). Blinding was a PENALTY for heretics, magicians, and traitors. Basil II employed mass blinding of prisoners to terrorize the Bulgarians with whom he was at war. Blinding was carried out by pouring boiling vinegar, gouging out the eyes, or applying a red-hot iron. The degree of blindness achieved could be of varying severity,

so that some generals continued to command armies after this operation. An attempt to introduce blinding in Kievan Rus' in 1097 failed because of general indignation.

LIT. O. Lampsides, *He poine tes typhloseos para Byzantinois* (Athens 1949). —A.K.

BLIND MAN, HEALING OF THE. The Gospels record several blind men healed by Christ: two who followed Jesus in Jericho (Mt 9:27–34); two who sat by the way in Jericho (Mk 10:46–52, Lk 18:35–43); one healed at Bethesda (Mk 8:23–26); and the man born blind, healed at Siloam (Jn 9:1–12). Gaining sight was an apt metaphor for gaining faith, and Early Christian art abounds in generic vignettes of Christ healing a blind person. Byz. art uses fewer such images, though no miracle cycle lacks some scene of blindness cured. Most frequently distinguished from the others is the healing at Siloam, usually depicted in at least two phases: Jesus placing mud on the man's eyes, and the man washing them. This is the most fully narrated of all healings: the Paris FRIEZE GOSPEL (fol.186r) uses eight vignettes. This healing is also distinctive in being one of the three water miracles recounted in the Gospel of John (also Christ and the Samaritan woman, Jn 4:5–30; paralytic at Bethesda, Jn 5:2–9) that are often joined in exegesis (E. Hoskyns, *The Fourth Gospel* [London 1947] 363–65) and art (Sopoćani, exonarthex of CHORA) to convey the healing power of faith.

LIT. Underwood, *Kariye Djami* 4:256–61. —A.W.C.

BLOOD (αἷμα) was understood in Byz. as the biblical “life of the living body” (Lev 17:11) and was consequently surrounded by taboos. The BOOK OF THE EPARCH (8.4) prohibited the use of blood for dyeing raw silk; the penalty for ignoring this prohibition was having one's hands cut off. Some blood taboos, such as the prohibition of eating blood, were imposed only on the clergy (APOSTOLIC CANONS 62), whereas the cooking of blood broth (*aimatia*) was widespread among laymen. Bloodshed, as in military actions, was completely forbidden to the clergy. The precious Blood of Christ was regarded as the price of human REDEMPTION. The Church repeated the sacrifice of Jesus in the EUCHARIST, when the WINE was thought to become the true Blood of Christ. Since blood

was identified with life and redemption, the color PURPLE, symbolizing blood, assumed an important role in the imperial cult. For Niketas Choniates, however, the imperial purple symbolized the shedding of blood and murder. Blood that left the body was identified with death, and a constant bloodthirstiness was ascribed to demons. Blood was also the symbol of union, as of FAMILY ties and particularly aristocratic LINEAGES.

LIT. *Atti della settimana Sangue e Antropologia nella letteratura cristiana* (Rome 1983). J. McCarthy, “The Symbolism of Blood and Sacrifice,” *Journal of Biblical Literature* 88.2 (1969). —A.K.

BLOOD VENGEANCE. Killings in revenge are not well attested in Byz. sources. A. Mirambel (*Byzantion* 16 [1944] 381–92) mistakenly saw evidence for it in the term PHONIKON (but see P. Charanis, *Speculum* 20 [1945] 331–33). There are examples, however, of compensating the family of the deceased by handing over the person responsible for the MURDER: in the *Peira* (66.27; also 66.28) a slave who murdered a soldier at his master's order was given by the judges to the widow “to serve her.” Neilos of Rossano advised the princess of Capua to give, as a form of penitence, one of her sons to the family of the man murdered by her sons at her instigation “for them to do with him whatever they wish” (AASS Sept. 7:308D–F).

The sources also preserve measures taken to prevent blood vengeance. Constantine VII legislated that the person guilty of a willful killing was to be subjected to lifelong exile far from the scene of the crime, thus protecting the victim's relations from the painful reminder of the crime and also helping to prevent a killing in retaliation (Zepos, *Jus* 1:233). Other factors that may have helped to check blood vengeance were the private settlement, which could be arranged between the murderer and the victim's family and which provided a form of compensation (*Basil.* 11.2.1; 60.53.1; *Peira* 66.25 and 66.27), and the “warning” attached to documents issued by the church, addressed to civil officials and members of the deceased's family, admonishing them not to harm the killer, on penalty of excommunication (R.J. Macrides, *Speculum* 63 [1988] 509–38). —R.J.M.

BLUES. See FACTIONS.

BOBBIO AMPULLAE. See AMPULLAE, PILGRIMAGE; MONZA AND BOBBIO, TREASURIES OF.

BODRUM CAMII. See MYRELAION, MONASTERY OF.

BODY (σῶμα), sometimes distinguished from flesh (*sarx*), was considered in Byz. ANTHROPOLOGY as one of the two “natures” that constituted man: unlike the SOUL, the body was construed as three-dimensional, visible, and corruptible (mortal). It consisted of four elements (*stoicheia*): earth, dry and cold; water, cold and wet; air, wet and warm; fire, warm and dry. It had four humors (*chymoi*): black bile, analogous to earth; phlegm—to water; blood—to air; light bile—to fire. The main somatic qualities were divisibility, qualitative change (warming, cooling, etc.), and mutability in response to voiding (*kenosis*) that created physical desires (hunger, thirst, etc.). A peculiar definition of the body is to be found in ANASTASIOS I, patriarch of Antioch, and ANASTASIOS OF SINAI: the body is all that “was not uncreated” or “what originates from nothingness.” The concept of a double creation—of the inner man and of the unity of the soul and body—had no chance of survival after the condemnation of ORIGINISM. The body distinguishes man from both the ANGELS and DEMONS, even though sometimes the concept of angelic (demonic) finer flesh was maintained. Thus, PSELLOS, in his demonology, insisted that the astral bodies of demons (*pneumata*) were vehicles to transfer false images, fantasies, and hallucinations, and to deceive mankind.

A major problem for Byz. theology was determining an appropriate moral or soteriological role for the body. The Byz. rejected the Stoic image of the body as the cage or prison of the soul as well as the Manichaean vision of the body as the embodiment of evil. The body, created by God himself, was conceived of as ethically irrelevant, an instrument through which the soul could sin. Corruptible as it was, the body was to expect RESURRECTION.

LIT. H.J. Blumenthal, “Some Problems about Body and Soul in Later Pagan Neoplatonism,” in *Platonismus und Christentum: Festschrift für Heinrich Dörrie* (Münster 1983) 75–84. P. Brown, *The Body and Society* (New York 1988). A. Kazhdan, “Der Körper im Geschichtswerk des Niketas Choniates,” in *Fest und Alltag in Byzanz*, ed. G. Prinzing, D. Simon (Munich 1990) 91–106. —K.-H.U.

BODYGUARD (σωματοφύλαξ). In addition to guards entrusted with the defense of the palace (HETAIREIA), there were small units designed to protect the person of the emperor; when the emperor traveled, the palatine *somatophylakes* guarded him (e.g., Attal. 9.20). Belisarios, while removed from supreme command, served as *archon* of the emperor's *somatophylakes* (Prokopios, *Wars* 8.21.1). In the 14th C. the corps of bodyguards was under the command of the *primikerios* of the court (*aule*) and consisted of several units, each of which had its own station: the VARANGIANS stood watch at the doors of the emperor's chamber, the so-called *paramonai* in the palace court. There were also TSAKONES and other mounted and foot soldiers (pseudo-Kod. 179f). The distinction between bodyguards, palace guards, and imperial retinue was blurred, and Niketas Choniates (Nik.Chon. 184.11, 322.49) defined *somatophylakes* and *doryphoroi* (retainers) together as the contingents closest to the emperor.

Bodyguards were often recruited from foreigners in West and East. Protection of the emperor was also assigned to some courtiers, one of whom, the PARAKOIMOMENOS, slept at the threshold of the emperor's chamber. In the 5th- or 6th-C. romance *The Tale of the Persian Affairs*, it is said that King Kyros had female bodyguards, *somatophylakissai* (E. Bradtke, *Das sogenannte Religionsgespräch am Hof des Sasaniden* [Leipzig 1899] 20.1–2)—but it is questionable whether this evidence reflects the existence of a corps of female bodyguards (of the empress?) at the late Roman or Byz. court. High-ranking military officers and influential private individuals might also have bodyguards (sometimes called BOUKELLARIOI). —A.K.

BODY LANGUAGE. The ideal of late Roman and Byz. BEHAVIOR was “statuary”: one should imitate the statue (*agalma*), avoiding unnecessary movements and appearing solemn and quiet. Early medieval attitudes condemned passionate EMOTIONS, including lamentations, and art and literature rarely present dramatic gesturing (M. Barasch, *Gestures of Despair* [New York 1976] 34f). SYMEON THE THEOLOGIAN (*Catéchèses*, no.26.28–31) prescribed strict discipline for the body during prayer, and Psellos followed the same vein when he censured a priest for excessively moving his lips, shoulders, and hands (Ljubarskij, *Psell* 238).

Nevertheless, body movement was a significant component of state ceremonial (with PROSKYNESIS the extreme physical expression of self-submission), LITURGY (the gestures of the priest), funerals (tearing of hair, beating of breasts), or marriage rites. It was also a part of everyday behavior—embraces and kissing signified greeting and respect (e.g., vita of BASIL THE YOUNGER, ed. Vilinskij 1:338.14–16); a movement of a finger could denote a charitable attitude (vita of Basil the Younger, ed. Veselovskij 2:106.34–107.1); pulling out the hair of the beard expressed dismay (PG 111:797A); touching the beard indicated pleading for mercy (ATHANASIOS I of Constantinople, ep.94.19–22).

Some GESTURES—in reality or in fiction?—stressed a tragic situation, as in a description of the execution of Andronikos I (Nik.Chon. 351.53–54): the maimed emperor, whose hand had been amputated, in pain extended the stump to his mouth as if trying to suck out the dripping blood. On the other hand, the strange and indecent body language of a holy fool (such as SYMEON OF EMESA) was interpreted metaphorically as an expression of the saint's utmost humility. —A.K.

BOEOTIA (Βοιωτία), a region in central Greece; THEBES was still considered its metropolis in the 6th C. Prokopios (*Buildings* 4.2.24) stresses that the city walls of Boeotian towns were neglected before the reign of Justinian I, and ZOSIMOS (5.5.7, ed. Paschoud 3:11.25–30) describes how “all Boeotia” was destroyed by the invasion of Alaric in 395/6. On the other hand, an inscription shows that in 401/2 Boeotia was able to provide the state with a significant amount of grain (F. Cauer, *RE* 3 [1899] 663), and U. Kahrstedt (*Das wirtschaftliche Gesicht Griechenlands in der Kaiserzeit* [Bern 1954] 86f) suggested that substantial areas of the region were turned over to large estates. Archaeological investigation demonstrates that in the 4th–6th C. Boeotia retained, in general outline, the classical urban pattern, the territory of Thespiiai showing even a remarkable resettlement. From the 7th C. Boeotia was in decline, and O. Rackham (*BSA* 78 [1983] 346f) concludes that this period was bad for men and goats, but good for trees, so that the woodland expanded. Some revival can be observed in the 9th–11th C. when the massive stone church at Skripou near Orchomenos (dated 873/4) and Hosios LOUKAS were constructed. The

area seems to have been densely populated after 1204. Boeotia formed a part of the theme of HELLAS, although the ancient name of Boeotia appears frequently in various authors; for instance, Skylitzes (Skyl. 341.28–29) lists Thessaly, Boeotia, and Attica; Nikephoros Gregoras (Greg. 2:239.7 and 17–18) speaks of Boeotia and Thebes as an administrative unit.

LIT. J.L. Blintliff, A.M. Snodgrass, “The Cambridge/Bradford Boeotian Expedition: The First Four Years,” *Journal of Field Archaeology* 12 (1985) 147–49. T.E. Gregory, “The Fortified Cities of Byzantine Greece,” *Archaeology* 35 (1982) 14–21. A. Harvey, “Economic Expansion in Central Greece in the Eleventh Century,” *BMGS* 8 (1982–83) 21–28. M. Chatzidakis, *Byzantine Monuments in Attica and Boeotia* (Athens 1956) 11–17. —A.K.

BOETHIUS, more fully Anicius Manlius Severinus Boethius, Latin philosopher and writer; born ca.480, died Ticinum ca.524. Of a rich and consular family, he was cared for by the family of Quintus Aurelius Memmius Symmachus upon his father's death. Boethius may have studied in Alexandria. Boethius served THEODORIC THE GREAT as consul (510) and *magister officiorum* (ca.522–23), until his intervention in a treason trial resulted in his own condemnation, imprisonment, and execution on the same charge.

While in prison he wrote *On the Consolation of Philosophy*, a five-book dialogue in prose and verse between himself and Philosophy, neoplatonically showing how the soul may achieve a vision of God. His authorship, now generally accepted, of five theological treatises, including one on the Trinity and anti-Nestorian polemic (J.R.S. Mair in *Maistor* 149–58), demonstrates that Boethius was indeed a Christian. An expert in Greek as well as Latin and a practitioner of many genres including poetry, his main interests were philosophy and translation. His scheme to latinize all of ARISTOTLE and PLATO was never completed, although he did manage to translate some of the former. The above works, along with writings on logic, mathematics, and music, helped to consolidate the medieval educational concept of the seven liberal arts (*quadrivium* and *trivium*). Some of his work was later translated into Greek by Maximos PLANOUDS and Manuel KALEKAS (A. Pertusi, *APHOS* 11 [1951] 301–22) as well as by Prochoros KYDONES (D.Z. Niketas, *Hellenika* 35 [1984] 275–315).

ED. PL 63–64. *Philosophiae consolatio*, ed. L. Bieler (Turnhout 1957). Gr. tr. by Planoudes—Boëce: *De la consolation*

de la philosophie, ed. E.-A. Bétant (Geneva 1871; rp. Amsterdam 1964). D.Z. Niketas, *Eine byzantinische Übersetzung von Boethius' "De hypotheticis syllogismis"* (Göttingen 1982). *The Theological Tractates*, ed. H.F. Stewart, E.K. Rand (Cambridge, Mass., 1973), with Eng. tr.

LIT. M. Gibson, ed., *Boethius: His Life, Thought, and Influence* (Oxford 1981). Boethius, ed. M. Fuhrmann, J. Gruber (Darmstadt 1984). H. Chadwick, *Boethius: The Consolations of Music, Logic, Theology and Philosophy* (Oxford 1981). D. Shanzer, “The Death of Boethius and the ‘Consolation of Philosophy,’” *Hermes* 112 (1984) 352–66. S. Lerer, *Boethius and Dialogue* (Princeton 1985). —B.B.

BOGOMIL, POP, the presumed founder of the sect of the BOGOMILS; fl. 10th C. Our information about him comes mainly from KOSMAS THE PRIEST, who states that Bogomil was a priest (*pop*) and that he began to teach his heresy in Bulgaria in the reign of Tsar PETER OF BULGARIA (927–69). A Russian index of forbidden books, preserved in a 16th-C. MS, states that Bogomil wrote heretical books. His name is probably the Slavic equivalent of the Greek Theophilos. His dualist followers in 10th-C. Bulgaria, named after him, are described by Kosmas as “lamb-like, gentle, modest, and silent, and pale from hypocritical fasting. They do not talk idly, nor laugh loudly, nor give themselves airs. They keep away from the sight of men, and outwardly they do everything so as not to be distinguished from Orthodox Christians.”

LIT. D. Obolensky, *The Bogomils* (Cambridge 1948) 117–20, 124–26, 271–74. D. Angelov, *Bogomilstvoto v Bŭlgarija*³ (Sofia 1980) 123–27. —D.O.

BOGOMILS, a dualist, neo-MANICHAEAN sect, founded in 10th-C. Bulgaria, presumably by Pop BOGOMIL. It subsequently spread over the entire Balkan peninsula and parts of Asia Minor, exerted a formative influence over the CATHAR movement in Italy and France, and proved for five centuries a determined enemy of the Byz. church. Holding the material world to be the creation and realm of the Devil, the Bogomils denied most of the basic doctrines of the Orthodox church, including the Incarnation. They imposed, at least on a minority of “elect” initiates, an ascetic life that required abstinence from sexual intercourse, meat, and wine, and—at least in 10th-C. Bulgaria—preached civil disobedience. Most evidence of their teaching and behavior is in the works of their enemies, esp. KOSMAS THE PRIEST, Anna KOMNENE, and Euthymios ZIGA-

BENOS, though some valuable information is also found in the *Interrogatio Johannis* (or *Liber Secretus*, i.e., “Secret Book”), the only undeniably authentic product of Bogomil APOCRYPHA.

Originally the Bogomil doctrines owed much to the teaching of the PAULICIANS, who lived alongside them in the Balkans, and, unlike the Bogomils, were warlike in spirit and frequently rose up in arms against their Byz. overlords. MESSALIANISM, with which Bogomilism was frequently identified in the later Middle Ages, was probably used by Orthodox writers of the time as little more than a label for suspect or heretical mystical currents.

In the 11th C. the sect gained ground in Constantinople where, under its leader BASIL THE BOGOMIL, it found converts in aristocratic circles. At the behest of Alexios I Komnenos, Euthymios Zigabenos described its doctrines, rules, and ceremonies at considerable length. In the 12th C. Bogomilism spread in the empire's Slavic provinces (notably in Macedonia), and also in Asia Minor, where in the 13th C. the Nicaean patriarch GERMANOS II wrote a treatise against them. Despite continued persecution, votaries of Bogomilism scored notable successes in Serbia, Dalmatia, and esp. Bosnia, where under the name of Patarenes they later became the dominant religious group. After the Turkish conquest they disappeared from the Balkans.

LIT. D. Obolensky, *The Bogomils* (Cambridge 1948). S. Runciman, *The Medieval Manichee* (Cambridge 1947; rp. 1982). M. Loos, *Dualist Heresy in the Middle Ages* (Prague 1974). D. Angelov, *Bogomilstvoto v Bŭlgarija*³ (Sofia 1980). —D.O.

BOHEMUND (Βαϊμούνδος), son of ROBERT GUICARD; born between ca.1050 and 1058, died Bari? 5 or 7 Mar. 1109 (A. Gadolin, *Byzantion* 52 [1982] 125–31) or 1111. In 1081 he accompanied his father in attacking Alexios I, but was forced to withdraw in 1084. He joined the First Crusade in 1096 and reached Constantinople ca.9 Apr. 1097. There he swore fealty to Alexios, but Alexios put off his request to be named *domestikos* of the East. During the siege of Antioch, Bohemund helped induce TATIKIOS to depart, then obtained the city in violation of his oath to Alexios. Bohemund fought against the Byz. at Laodikeia until he was captured by Danişmend ca. July 1100. Following his ransom in 1103, he again fought the Byz. Late in 1104 he returned to Italy; with papal support,

he called for a new Crusade, then, in France (1106), proclaimed his intention of directing it against Alexios, whom he denounced for treachery to the Crusaders. His expedition to Dyrrachion (Oct. 1107) became trapped between the Byz. fleet and army. Bohemund was forced to accept a treaty at DEVOL (Sept. 1108) whereby he became an imperial vassal and received Antioch as a fief from Alexios (Ja.N. Ljubarskij, M.M. Frejdenberg, *VizVrem* 21 [1962] 260–74). Anna Komnene depicts him as valiant, clever, an outstanding and farsighted commander, but treacherous, deceitful, a natural liar, and chameleon. His goal, in her opinion, was to win for himself land and power, and ultimately to seize Byz.

LIT. R.B. Yewdale, *Bohemund I, Prince of Antioch* (Princeton 1924). J.G. Rowe, "Paschal II, Bohemund of Antioch and the Byzantine Empire," *BullJ RylandsLib* 49 (1966–67) 165–202. G. Rösch, "Der 'Kreuzzug' Bohemunds gegen Dyrrhachion 1107/1108 in der lateinischen Tradition des 12. Jahrhunderts," *RömHistMitt* 26 (1984) 181–90.

—C.M.B.

BOILAS (Βοῖλας), name of Bulgarian origin; it designated a high Bulgarian title. The first known Boilas in Byz. was the *patrikios* Constantine, a contemporary of the 8th-C. empress Irene. St. IOANNIKIOS is said to have been related to the Boilas family. In the 10th C. members of the Boilas family were military commanders: Bardas Boilas, *strategos* of Chaldia, inspired a revolt in Armenia ca.922; Petronas Boilas served as *katepano* of Nikopolis (on the Pontos?) during the reign of Constantine VII. Judging from the names, one might infer that these two Boilades were Armenians. Some members of the family were courtiers: the chamberlain Constantine Boilas was involved in 925 in an unsuccessful plot against Romanos I and was compelled to take the monastic habit. The status of the family declined by the 11th C.: historians of this period call Romanos Boilas, the favorite of Constantine IX, a man of humble origin (Psellos, *Chron.* 2:38, par.140.10); he was in charge of the imperial guard. Convicted of plotting against the emperor ca.1051, he was exiled but soon returned to the court. The traditional image of Romanos Boilas as a buffoon accounts for the biased judgment of him in Psellos and other sources. His contemporary, Eustathios Boilas, is known from his will of 1059 (see **BOILAS, WILL OF EUSTATHIOS**). Even though the name of

Boilas was common in the later period (*PLP*, nos. 2933–41), the Boilades did not occupy significant posts at that time. George Boilas (ca.1400) wrote a now-lost treatise *Against the Latins* to refute the teaching of Thomas AQUINAS (Beck, *Kirche* 745).

LIT. Winkelmann, *Quellenstudien* 15of, 181f. —A.K.

BOILAS, WILL OF EUSTATHIOS. In Apr. 1059, Eustathios Boilas, *protospatharios*, *epi tou chrysotriklinou*, and *hypatos*, wrote his will; it was then copied on the last blank folios of a MS of St. John Klimax (Paris, B.N. Coisl. 263). Boilas was writing in an unknown place (probably near Edessa in Syria) where he had taken refuge after leaving his native Cappadocia. He had previously served for 15 years under the late *doux* Michael Apokapes and was still attached to members of his family. Reasonably wealthy in 1059, he had many slaves and real estate that he distributed among his two married daughters and Theotokos tou Salem, his pious foundation, which was scheduled to remain their property. This testament is important because of its early date and because it provides an insight into a poorly known region and society.

ED. and LIT. Lemerle, *Cinq études* 13–63. Eng. tr. S. Vryonis, "The Will of a Provincial Magnate, Eustathios Boilas (1059)," *DOP* 11 (1957) 263–77. —N.O.

BOIOANNES (Βοιωάννης), a family name, probably of Slavic origin. According to M. Mathieu (*Nouvelle Clio* 4 [1952] 299–301), the name was connected with the Slavic name *Boian*; it is also recorded in the form of Boinos, Baianos (Dujčev, *Proučvanija* 11, n.1; V. Beševliev, *Byzantion* 35 [1965] 3); one of Leo VI's wives was Eudokia Baiana. The first known Boioannes was Basil, *katepano* of Italy in 1017–28 (see **BOIOANNES, BASIL**). It is questionable whether a rebellious magnate called Baianos (Skyl. 396.26), whose fortune was confiscated in 1034, belonged to the same family. Another Boioannes, *exaugustus* of Italian sources, was *katepano* of Italy in 1041; the Normans captured him. Skylitzes (Skyl. 426.38–41) considered him a descendant of Basil Boioannes. Constantine Boioannes, a member of the local nobility in Dyrrachion, is mentioned in a synodal decision of 1199 (*RegPatr*, fasc. 3, no.1193): a certain Alexios Kapandrites, backed by an armed band, forced Constantine's sister, Eudokia, to marry him; in

retaliation Constantine seized his undesirable brother-in-law, fettered him, and gave Eudokia in marriage to another man.

LIT. W. Holtzmann, "Der Katepan Boioannes und die kirchliche Organisation der Capitanata," *NachGött*, no.2 (1960) 19–39. Falkenhausen, *Dominazione* 9of, 93f.

—A.K.

BOIOANNES, BASIL, *protospatharios* and *KATEPANO* of Italy (1017–summer 1028); whether the name derives from Slavic or Greek is uncertain (M. Mathieu, *Nouvelle Clio* 4 [1952] 299–301). The career of Boioannes before his appointment as *katepano* by BASIL II and after his recall by CONSTANTINE VIII is unknown. In Oct. 1018, at Caninae, Boioannes defeated the rebel Melo of Bari. He refortified northern Apulia, where he founded Troia (1019). Cooperating with Pandolf IV of Capua, Boioannes's army campaigned successfully on the Garigliano (1021). In response, Pope Benedict VIII summoned Henry II of Germany, who in 1022 captured Pandolf and vainly besieged Troia. After Henry's death (1024), Boioannes helped restore Pandolf (1026); Salerno, Capua, and Naples acknowledged Byz. overlordship. Boioannes secured papal recognition of Bari as a metropolis and of Troia and other places in the capitanate as bishoprics (W. Holtzmann, *NachGött* [1960] no.2:19–39). In 1024 Boioannes raided CROATIA and in 1025 joined in an unsuccessful expedition sent by Basil II against Sicily. In May–Sept. 1041, another Boioannes, a son or relative, was *katepano*, but was captured by Lombards and Normans.

LIT. Falkenhausen, *Dominazione* 57f, 9of. W. Felix, *Byzanz und die islamische Welt im früheren 11. Jahrhundert* (Vienna 1981) 199f. —C.M.B.

BOJANA, a settlement in Bulgaria, southwest of Sofia, the site of a double church dedicated to Sts. Nicholas and Panteleemon. The smaller, east church has been dated on the basis of style to the 12th C. It has a square exterior enlivened by blind arches and a cruciform interior. The later church is a two-story funerary structure adjoining the older church at the west and serving as its narthex. The lower story is a barrel-vaulted hall with *arcosolia*; the chapel above it is cruciform, with shortened cross arms and a central dome. Frescoes

dated by inscription to 1259 cover the entire interior of both churches. The scenes follow the usual Byz. arrangement, and certain iconographic details (the fresco icons of Christ Euergetes and Christ Chalkites, the cityscapes) link the paintings to Constantinople. Despite the presence of some up-to-date details (such as the intricate armor), the tall, slim proportions of the figures and landscape in the compositions reflect Byz. models of the 11th and 12th C., and give the ensemble an archaic look. The lower church contains a cycle of scenes from the life of St. NICHOLAS OF MYRA; though Byz. in origin, the cycle is unusually long and displays many Western features. The captions to all the frescoes are in Slavonic; the artists may have come from TŪRNOVO. The donor portraits of the *sebastokrator* Kalojan (otherwise unknown) and his wife in the lower church are surprisingly individualized.

LIT. A. Grabar, *L'église de Boïana* (Sofia 1924). K. Mijatev, *The Boyana Murals* (Dresden 1961). Sv. Bosilkov, "Za tradiciite i novatorstvoto v Bojanskata živopis," *Tŭrnovska knižavna škola 1371–1971* (Sofia 1974) 355–71. —E.C.S.

BOLDENSELE, WILHELM VON (originally named Otto of Nygenhusen), German traveler to Mt. Sinai; born in Westphalia-Saxony, died in Cologne? after 1337. A Dominican friar, Otto left his priory, changed his name to Wilhelm, and, in 1332–36, on assignment from the papal curia, traveled to the Levant. His purpose was probably not just a simple pilgrimage but also a reconnaissance with an eye to planning a new Crusade. At any rate, he paid serious attention to strategic points in Palestine and to the places where the Mamlūk sultan allegedly kept his treasures. On his way to Sinai Wilhelm stopped at Constantinople, Chios, Rhodes, and Cyprus; whether he visited Athens is unclear. In Constantinople he was received by Andronikos III, who gave him a letter to deliver to the sultan of Egypt. In his *Itinerary*, Wilhelm describes the marvelous churches and palaces of Constantinople and says that Hagia Sophia surpassed any other building in the world. He dwells particularly on the equestrian statue of Justinian I, which, to Wilhelm, seemed to threaten potential rebels and enemies of the empire. The *Itinerary* of Wilhelm was used by his contemporary Ludolf of Sudheim, who traveled to the East in 1336–41; in some cases Ludolf corrected and added to the work of his predecessor.

ED. C.L. Grotefend, "Des Edelherrn Wilhelm von Bol-densele Reise nach dem Gelobten Lande," *Zeitschrift des historischen Vereins Niedersachsen* (1852) 226-86.

LIT. Van der Vin, *Travellers* 1:25-37. G. Schnath, "Drei Niedersächsische Sinaipilger um 1330," in *Festschrift P.E. Schramm*, ed. P. Classen, P. Schiebert, vol. 1 (Wiesbaden 1964) 464-78. -A.K.

BOLERON (Βολερόν), region in Thrace between the Rhodope mountains and the sea, bounded by the Nestos River on the west and the defile of Korpiles on the east. First mentioned in the vita of GREGORY OF DEKAPOLIS (as a geographical location), it became an administrative unit in the first half of the 11th C.: an act of 1047 refers to a "new *διοikesis*" of Boleron (*Ivir.*, no.29.77). By 1083 Boleron was considered a separate theme, containing at least two *banda*, MOSYNOPOLIS and PERITHEORION (*Typikon of Gregory Pakourianos*, ed. P. Gautier, *REB* 42 [1984] 37.288). Most commonly it appears as part of the joint theme of Boleron, Strymon, and Thessalonike—the first known reference is the *hypomnema* of its judge Constantine Kamateros of 1037 (*Docheiar.*, no.1.35). After 1204 the region was part of the Latin Kingdom of Thessalonike. It was probably reconstituted ca.1246 by John III Vatatzes and called the theme of Boleron-Mosynopolis. In the early 14th C. it was united with Mosynopolis, Serres, and Strymon under a *kephale* (Guillou, *Ménécée*, nos. 7.25-26, 11.1-2). A document of 1344 (*Docheiar.*, no.22.1-3), however, considers Boleron, Popolia, Serres, Strymon, and MELNIK as *kastra*, in contrast to the themes of Thessalonike and BERROIA.

LIT. Lemerle, *Philippe* 129f, 160-63. S. Kyriakides, *Byzantinai Meletai* 2-5 (Thessalonike 1937) 291-362. Th. Papazotas, "Semeioseis sto 'Boleron' tou St. Kyriakide," *Thra-hike epeterida* 2 (1981) 233-43. -T.E.G., A.K.

BONE CARVING, a perennial industry, based on the slaughter of cattle and pack animals. Bone was used for buttons, knobs, and struts as well as for tools, esp. in the weaving trade. Bone gaming-pieces, containers, and bird-rings as well as ornamental handles for fans or fly-switches from many different periods have been found in Constantinople (M.V. Gill in R.M. Harrison, *Excavations at Sarayane in Istanbul*, vol. 1 [Princeton 1986] 226-33, 251-53, 258-63); bone's range of application thus exceeded that of IVORY, although it was probably worked by the same craftsmen.

Numerous plaques attached to CASKETS AND BOXES, often said to be of ivory, are in fact of bone.

LIT. Ai. Loverdou-Tsigarda, *Osteina plakidia* (Thessalonike 1986). A. Bank, *Prikladnoe iskusstvo Vizantii IX-XII vv.* (Moscow 1978) 86-89. -A.C.

BONIFACE OF MONTFERRAT (Βονιφάτιος ὁ Μόντης Φεράντης), marquis of Thessalonike (1204-07); born early 1150s, died near Mosynopolis 4 Sept. 1207. In 1179-80 Boniface served as guardian of the captive Christian of Mainz while his brother CONRAD OF MONTFERRAT traveled to Constantinople (D. Brader, *Historische Studien: Bonifaz von Montferrat bis zum Antritt der Kreuzfahrt (1202)* [Berlin 1907; rp. Vaduz 1965] 23-25). In June 1201, possibly influenced by his cousin King Philip II of France, Boniface accepted the leadership of the Fourth Crusade (E. Kittell, *Byzantion* 51 [1981] 562-65). At Christmas 1201, at Hagenau, he met another cousin, PHILIP OF SWABIA, and the future Alexios IV; they probably discussed the use of the Crusade to enthrone Alexios. Boniface avoided participating in the capture of Zara, but early in 1203 enthusiastically supported the proposal of Alexios and Philip of Swabia to turn the Crusade against Constantinople. After Alexios III fled, Boniface joined Alexios IV in an expedition through Thrace. In late 1203, he took a leading role in the discussions with Alexios IV.

During the sack of Constantinople, Boniface occupied the Great Palace, where his captives included the widow of Isaac II, Margaret of Hungary, whom he subsequently married. Because he had commanded the Crusaders, the populace of Constantinople anticipated his choice as emperor and hailed him as *Ayos vasileas marchio* ("the holy emperor, the marquess"), but BALDWIN OF FLANDERS was elected. Boniface received Thessalonike as a kingdom, but a quarrel over it with Baldwin (mid-1204) was resolved with difficulty. Initially the populace of Thessalonike welcomed him warmly; later he appropriated the dwellings of the wealthiest inhabitants for his knights. In late 1204, using Margaret and Isaac's son Manuel (clad in imperial robes) to smooth his advance, Boniface drove Leo SGOUROS from Thessaly and occupied central Greece, where he captured Alexios III. The inhabitants of Thebes received Boniface enthusiastically, but he rejected the support of the Byz. aristocracy who then turned to Kalojan. In

1205-07 he fought Kalojan and allied himself with HENRY OF HAINAULT, then perished in a Bulgarian ambush.

LIT. M.A. Zaborov, "K voprosu o predistorii četvertogo krestovogo pochoda," *VizVrem* 6 (1953) 223-35. J. Dufournet, *Les écrivains de la IV^e croisade: Villehardouin et Clari*, vol. 1 (Paris 1973) 208-44. Longnon, *Compagnons* 227-34. -C.M.B.

BOOK (βιβλίον, βίβλος, δέλτος). The written word was of great importance in Byz., for the transmission of the Bible (the *biblos* par excellence) and patristic literature, and for the preservation of the heritage of classical antiquity. The number of preserved Greek MSS is about 55,000 (A. Dain, *Les manuscrits*² [Paris 1964] 77), of which perhaps 40,000 are Byz. They are mainly in the form of a CODEX, but the ROLL survived in the transmission of liturgical texts and in the imperial chancery. Few pre-10th-C. MSS survive; the numbers of MSS produced increased dramatically with the introduction of MINUSCULE script. Most MSS were liturgical or theological; these books predominate both in modern collections and in medieval inventories of monastic libraries. Literary, scientific, and historical books were generally found in the private collections of literati. Books were a rare and expensive commodity in Byz., because of the shortage of writing materials (PARCHMENT and PAPER) and the length of time it took a SCRIBE to copy a MS (see BOOK TRADE). N. Wilson has shown that in the 9th C. a MS of about 400 folios cost 15-20 nomismata, a sum reckoned by C. Mango as equivalent to half the annual salary of a civil servant (*Books & Bookmen*, 3f, 38f).

Private libraries rarely exceeded 25 volumes. Booksellers are scarcely ever mentioned; books were obtained by borrowing from friends, commissioning the copying of a MS at a SCRIPTORIUM, or using a LIBRARY. Hence books were highly valued by clergy and intellectuals; MSS from libraries frequently contain an imprecation against anyone who would dare steal the book. The designation of a book for a certain use might change in the course of the centuries; thus the Vienna DIOSKORIDES (Vienna, ÖNB med.gr.1) was originally dedicated to the princess Anicia Juliana in the 6th C. but served as a herbal for a hospital in Constantinople in the 14th and 15th C. Many monasteries such as STODIOS, HODEGON, and GALESIOS housed important scriptoria; at others,

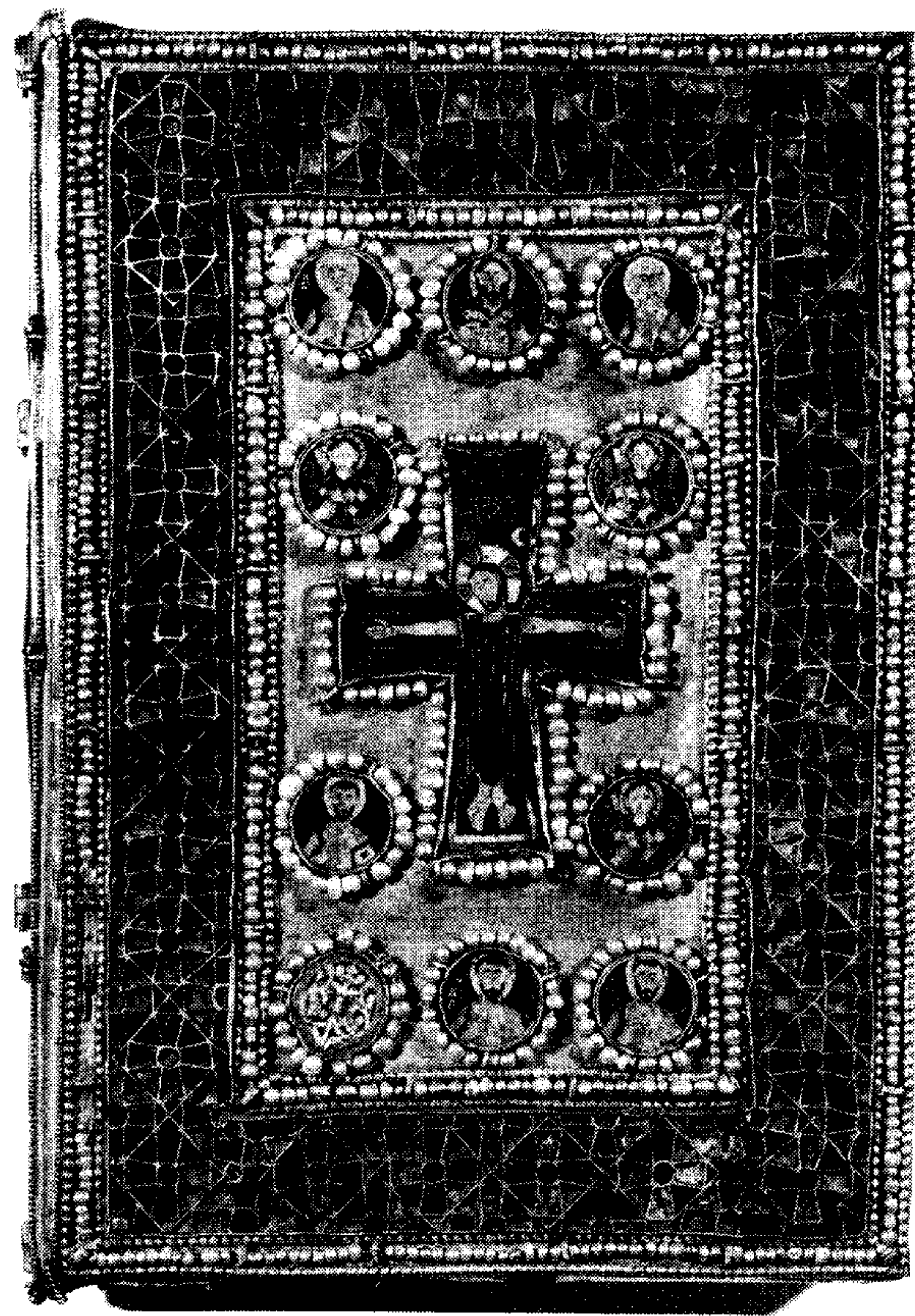
however, esp. in the early Christian centuries, books were scorned. ANTONY THE GREAT reportedly memorized the Scriptures so that he had no need for books (PG 26:845A, 945A); an abbot criticized a monk for spending money on codices instead of the poor (PG 65:416C).

LIT. *Byzantine Books and Bookmen* (Washington, D.C., 1975). G. Cavallo, "Il libro come oggetto d'uso nel mondo bizantino," *JÖB* 31 (1981) 395-423. C. Wendel, *Kleine Schriften zum antiken Buch- und Bibliothekswesen* (Cologne 1974). Averincev, *Poetika* 183-209. -A.M.T., E.G.

BOOKBINDING (στάχωμα, ἀμφίασμα). The CODEX was protected by a binding, usually of leather or parchment, more rarely of silk or precious metals. Normally two leather-covered wooden boards held together and protected the QUIRES, which the bookbinder stitched together. The dimensions of the quires and of the boards that form the binding are identical. In contrast to Western bookbinding, Byz. bindings did not have raised bands but were distinguished by a smooth spine. Sumptuous bindings sometimes took the form of metal BOOK COVERS, occasionally adorned with precious stones or ENAMELS. Technical names for elements of the decoration are known from the description of books in the inventories of monastic LIBRARIES (such as Patmos). Owing to the custom of storing MSS horizontally, the leather of the binding was protected by bosses (*amygdalia*, lit. "almonds"). Preserved examples of Byz. bookbinding permit the analysis of the stamps used for decoration; further research of this sort could enable us to investigate centers for bookbinding. Among the motifs used for blind-tooling on bindings from the late Byz. period are the monogram of the Palaiologos family (P. Hoffmann, *Scriptorium* 39 [1985] 274-81) and metal representations of patron saints.

LIT. E. Baras et al., *La reliure médiévale* (Paris 1978) 23-35. C. Federici, K. Houlis, *Le legature bizantine vaticane* (Rome 1988). B. Atsalos, "Sur quelques termes relatifs à la reliure des manuscrits grecs," in *Studia Codicologica* [= TU 124], ed. K. Treu (Berlin 1977) 15-42. -E.G.

BOOK COVER. Some ancient codices still have their original BOOKBINDING of wooden boards, sometimes covered in leather; metal and silk and other textiles were also used for covers. A number of preserved metal and ivory plaques, which cor-



BOOK COVER. Metal book cover (Venice, Marciana lat. Cl. 1, 101; front cover); 9th to early 10th C. The figures of Christ on the Cross and the busts of saints and angels around him are made of cloisonné enamel outlined in pearls.

respond to the general sizes of Byz. books, are thought to have served originally as covers; examples are the 6th-C. sets of silver plaques in the KAPER KORAON TREASURE and the SION TREASURE, decorated with standing figures or a cross under an arch. The colophon of a Syriac MS of 633/4 written near Damascus refers to its cover composed of metal plates and gems (J. Leroy, *Les manuscrits syriaques à peintures* [Paris 1964] 118). Elaborate fittings for book covers are described in church inventories in and after the 11th C.: cross-shaped panels (*stauroi*) at the center and L-shaped corners (*gammata*); hinged straps (*kompotherlika*); roundels (*boulai*); nailheads (*karphia*); and almond-shaped bosses (*amygdalia*) (Pantel., no. 7.6–8; C. Astruc, *TM* 8 [1981] 22f).

The most elaborate covers were reserved for

Gospel lectionaries, intended mainly for display, either on the altar or during the Little Entrance. The Crucifixion is the dominant subject of medieval Gospel covers, though DEESIS compositions and Nativity scenes are also recorded. By the 14th C., Crucifixion scenes on the front cover are accompanied by ANASTASIS scenes on the back. Both images are surrounded by busts of angels, prophets, bishops, or saints and Christological scenes closely resembling contemporary ICON FRAMES (Treasury S. Marco 176–78).

LIT. B. van Regemorter, *La reliure byzantine* (Brussels 1969). H. Hunger, *RBK* 1:752–57. T. Velmans, “La couverture de l’Évangile dit de Morozov et l’évolution de la reliure byzantine,” *CahArch* 28 (1979) 115–36. V.H. Elbern, “Neue Funde goldener Geräte des christlichen Kultes in der frühchristlich-byzantinischen Sammlung Berlin,” *IntCongChrArch* 7 (1965 [publ. 1969]) 493–95.

—M.M.M., L.Ph.B.

BOOK ILLUSTRATION AND ILLUMINATION. Conventionally the terms are used synonymously, or the former may refer to figural and the latter to ornamental decoration. MS illumination—a topic of study inaugurated by N.P. Kondakov in 1876—provides the most comprehensive evidence for the history of Byz. painting and is the oldest and best-studied area of Byz. art history. MSS were decorated by SCRIBES and/or ILLUMINATORS. Some were painted at the same time as they were written, but generally the text of the entire book was first copied and then it was illustrated; miniatures were either added in spaces left by the scribe or painted on separate leaves. A rare example of the illustration preceding the writing is the *MENOLOGION OF BASIL II*. In the latter the unit of work was the single folio, but more commonly an illuminator, working sometimes in a *SCRIPTORIUM*, executed the entire *QUIRE*. A scribe might illuminate his own work or collaborate with someone else. The basic composition of a miniature was first established by a preliminary sketch, which then was typically covered with opaque pigments. Colored washes sufficed for simpler ornament and became popular for figural illustration in the Palaiologan period. Miniatures, esp. those of the *DECORATIVE STYLE*, often cracked and flaked and were repainted during and after the Middle Ages.

The overwhelming number of decorated MSS are religious, with the *PSALTER* and *GOSPEL BOOK* predominating. Certain liturgical texts were dec-

orated, esp. *LECTIONARIES* and liturgical rolls (see *ROLLS, LITURGICAL*), but illustrated versions of the *OKTOECHOS* and the *STICHARION* are rare. A special edition of the homilies of GREGORY OF NAZIANZOS was created for liturgical use. Many MSS of the *MENOLOGION* are illustrated with images of saints and their martyrdom. Accounts of church councils, theological treatises, and monastic texts, such as the *TYPIKON*, the *Heavenly Ladder* of JOHN KLIMAX, or the romance of BARLAAM AND IOASAPH, were illustrated with varying frequencies.

Secular texts were decorated less often. A few imperial *ROLLS* open with imperial portraits or frame the text with decorated borders. The only Greek historical text with narrative illustration, the MS of John SKYLITZES in Madrid, was produced in Norman Sicily. Various *SCIENTIFIC MANUSCRIPTS* are accompanied by essential pictures and diagrams (*DIOSKORIDES*, *NIKANDER*). Decorated literary texts are very rare, but fragments of a 5th-C. *Iliad* with later Byz. marginalia are preserved in Milan. Other decorated texts range from an *ALEXANDER ROMANCE* in Venice to an *Epithalamion* in the Vatican.

Illuminated MSS are more common in some periods than others. The rare and well-studied books from the pre-Iconoclastic period (*ROSSANO GOSPELS*, *RABBULA GOSPELS*, *GENESIS MSS* in Vienna and London) are painted in a soft painterly manner of ancient origin. Little survives from the period of Iconoclasm, except a *PTOLEMY MS* in the Vatican. From the latter half of the 9th C., the most important MSS are the *Khludov Psalter*, the *PARIS GREGORY*, and the *SACRA PARALLELA*. The 10th C.—the height of Byz. illumination according to some—includes the classicizing *PARIS PSALTER*, *Bible of LEO SAKELLARIOS*, *JOSHUA ROLL*, and *Stavronikita Gospels*. The style and iconography of 11th- and 12th-C. MSS (*Menologion of Basil II*, the *THEODORE PSALTER*, and the *CODEx EBNERIANUS*) are more innovative, however, and in this period, the ornament of *HEADPIECES*, *INITIALS*, and *CANON TABLES* reaches its apogee. The many MSS of the *Decorative Style* testify to major provincial production during the late 12th and early 13th C. Palaiologan MSS feature pear-shaped figures, painted in pastel colors, and intricate ornament imitative of the Islamic arabesque. While some Palaiologan MSS were made for the emperor and his family, ecclesiastical patronage was more important. During the later 14th C., the

production of deluxe Greek MSS declined; it all but ceased in the 15th C. but resumed in Renaissance Italy.

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

The contemporary significance of the illuminated MS in Byz. is attested by the language of inventories, wills, and notices of later owners and by the considerable impact that Byz. MS illustration had on Armenian, Syriac, and Coptic illumination. Byz. illuminators painted Gospel books in Georgian and Arabic, and Slavic artists adapted Byz. illustration and ornament for local contexts. Even Muslim artists copied illustrated scientific MSS. Few illuminated Byz. MSS are documented in western Europe before 1204, but many were imported afterwards. In the 15th C., humanists collected secular texts, which were seldom decorated, but their secondary interest in theological literature brought many illuminated MSS to European libraries. The appreciation of Byz. MSS as art objects is a product of the later 19th and 20th C. and had varied consequences. Miniatures were excised from MSS, forged by modern painters, and divorced from textual and cultural contexts in art historical studies. Yet the high artistic value accorded them gained a wider modern audience for Byz. culture in general.

LIT. N.P. Kondakov, *Istorija vizantijskogo iskusstva* (Odessa 1876), tr. as *Histoire de l'art byzantin considéré principalement dans les miniatures* (Paris 1886–91). V.N. Lazarev, *Storia*

della pittura bizantina (Turin 1967). H. Belting, *Das illuminierte Buch in der spätbyzantinischen Gesellschaft* (Heidelberg 1970). K. Weitzmann, *Studies in Classical and Byzantine Manuscript Illumination*, ed. H.L. Kessler (Chicago-London 1971). I. Hutter, *Corpus der byzantinischen Miniaturenhandschriften* (Stuttgart 1977-). —R.S.N.

BOOK OF THE EPARCH (Ἐπαρχικὸν Βιβλίον), a collection of regulations of the activity of the Constantinopolitan GUILDS, which came under the supervision of the EPARCH OF THE CITY. The complete text survives in a 14th-C. MS (Geneva, Bibliothèque de Genève, no.23); the title and preamble are also preserved in an Istanbul MS (Metochion Taphou, no.25). In several MSS can be found the first three paragraphs of chapter 1 of the *Book of the Eparch* excerpted, as it is said, from "the decrees on city guilds (*somateia*)" (P. Noailles, A. Dain, *Les nouvelles de Léon VI le Sage* [Paris 1944] 376f). The MS of Metochion Taphou gives the name of the legislator—Leo VI (as do the fragments from ch.1)—and the date, 911/12 (D. Gkines, *EEBS* 13 [1937] 186). However, the mention in four paragraphs of TETARTERA (coins that were not introduced until the mid-10th C.) permits the hypothesis that the treatise was compiled (or interpolated) under Nikephoros II Phokas. This opinion is rejected by A. Schminck (*Rechtsbücher* 27, n.26) who identifies the *tetarteron* cited in the *Book of the Eparch* as the TREMISSIS or SEMISSIS known through the reign of Basil I.

The *Book of the Eparch* is a collection in 22 chapters of rules devoted to separate guilds—notaries; *argyropratai*; money changers; various dealers in clothing and perfume; candlemakers; soapmakers; purveyors of groceries, meat, bread, fish, and wine—as well as to some assistants of the eparch (*legatarii*) and the so-called BOTHROI and TECHNITAI. Some chapters repeat the same statements and probably were compiled separately. Certain important professions and trades (e.g., potters, ironmongers, tailors, dyers, shoemakers, barbers, physicians) are not included.

P. Pieler (in Hunger, *Lit.* 2:471) considers the *Book of the Eparch* a document that "belongs completely to the sphere of the late antique system of guilds." P. Schreiner (in *LMA* 3:2043), on the other hand, emphasizes the differences between the commercial organization described in the *Book of the Eparch* and that of late antiquity, since the 10th-C. treatise reflects neither coercive nor hereditary

membership in guilds. Sjuzjumov views the regulations as representing the economic ideas of Leo VI.

ED. *Vizantijskaja kniga eparcha*, ed. M.Ja. Sjuzjumov (Moscow 1962). Eng. tr. E.H. Freshfield in *Roman Law in the Later Roman Empire* (Cambridge 1938); rp. in *To Eparchikon Biblion*, ed. I. Dujčev (London 1970) 205–81.

LIT. S. Troianos, *Hoi peges tou byzantinou dikaiou* (Athens 1986) 135–37. —A.K.

BOOK OF THE HIMYARITES, a Syriac text preserved (in fragments) in a MS of the 15th C. with some remnants in another, 10th-C. codex. The *Book* describes the persecutions by Masruq (DHŪ-NUWĀS) in NAJRĀN and the invasion of Kaleb (ELESBOAM), the king of Axum, in 525. The *Book* was written by a Monophysite author immediately after the events described, probably on the basis of oral information from eyewitnesses. Moberg (*infra*) tentatively identified the author as a certain Sergios (or George) of Ruṣāfah, of whom nothing is known save his participation in an embassy sent by Justin I to the Lakhmid ALAMUNDARUS of Ḥīra. Shahid (*infra*), however, identified him with Symeon, bishop of Bēth-Arshām, the author of a letter detailing the same events.

ED. and TR. A. Moberg, *The Book of the Himyarites* (Lund 1924).

LIT. I. Shahid, "The Book of the Himyarites," *Muséon* 76 (1963) 349–62. —A.K.

BOOK TRADE in the strict sense hardly ever existed in Byz., in contrast to the flourishing BOOK production and distribution of late antiquity. There was a certain market for old and rare books, while new books were always produced on commission for the private LIBRARY of the commissioner or for the library of a public or ecclesiastical institution. Some MSS contain indications about the price, the charges for the copying and those for the material (i.e., the PARCHMENT) being calculated separately. ARETHAS OF CAESAREA paid around 15–20 nomismata on the average for a MS, about a third of this amount being for the parchment. In other cases the data concerning book prices are much less clear. Because the size and format of the books in question are often unknown, the average price of a Byz. book cannot be determined, much less related to the purchasing power of the currency during the period in question. Writing material remained expensive even after

the introduction of oriental PAPER, and only in the last centuries of the empire were costs reduced by the importation of western paper. Under these circumstances acquiring and collecting books was a privilege of institutions and of a very few wealthy individuals. Owing to the high prices, intellectuals rarely could satisfy their need for books through purchase; as a result, scholars often borrowed books from one another and copied them personally.

LIT. N. Wilson, "Books and Readers in Byzantium" and C. Mango, "The Availability of Books in the Byzantine Empire, A.D.750–850," in *Books & Bookmen* 1–15, 29–45. G. Cavallo, "La circolazione libraria nell'età di Giustiniano," in *L'imperatore Giustiniano—storia e mito* (Milan 1978) 201–36. Hutter, *CBM* 3.1:386. Ph. Euangelatou-Notara, "Seimeiomata" *Hellenikon kodikon* (Athens 1978). Eadem, *Sylloge chronologemenon "seimeiomaton" Hellenikon kodikon 13ou ai.* (Athens 1984). —W.H.

BOOTY (σκῦλα). The spoils of war included the enemy's baggage, equipment, animals, money, and even their persons, which could be sold into SLAVERY or held for ransom (see PRISONERS OF WAR). The military treatises laid down strict regulations against soldiers' plundering during battle (for which the penalty was death) and assigned second-rank men or soldiers' attendants to follow the combatants and collect booty or prisoners for distribution afterwards (*Strat. Maurik.* 2.9, pp. 126–28; *Praecepta Milit.* 7.14–21, 16.32–35). According to the rules on division of spoils set out in the ECLOGA (18.1) and the 10th-C. SYLLOGE TACTICORUM, ch.50 (ed. A. Dain [Paris 1938] 98f), one-sixth of the collected booty was reserved for the imperial treasury and the remainder given out to the soldiery. Interestingly, officers did not receive booty in addition to their wages unless they had distinguished themselves in battle; their reward came out of the imperial share. The *Ecloga* 16.1–2 states that booty and gratuities granted to soldiers counted among PECULIUM CASTRENSE.

Details from historical sources show practice at variance with theory in the distribution of booty and revenues derived therefrom. IBN ḤAWQAL describes the efforts of Nikephoros II Phokas to tax or appropriate revenues generated from the sale of prisoners or booty to finance his military expeditions (*Configuration de la terre*, tr. J.H. Kramers, G. Wiet, vol. 1 [Paris 1964] 192–94). Basil II divided prisoners taken at Longas (1016) three ways between himself, his allies from Rus', and

his own troops (Skyl. 355.22–24), and in 1018 simply paid his army's wages out of money seized at Ohrid (Skyl. 358.14–359.18).

LIT. A. Dain, "Le partage du butin de guerre d'après les traités juridiques et militaires," 6 *CEB*, vol. 1 (Paris 1950) 347–52. Dagron-Mihăescu, *Guérilla* 231–34. —E.M.

BORIL (Βορίλας), Bulgarian tsar (1207–18); died after 1218. Boril seized the Bulgarian throne after the murder of his uncle KALOJAN; to strengthen his position he married his uncle's Cuman widow. He invaded the Latin Empire, but was completely defeated on 31 July 1208 outside Philippopolis, and was defeated again by the Latins in 1211, this time near Thessalonike. His hold over Bulgaria was always tenuous, with members of his family establishing themselves as semi-independent rulers. His brother Strez controlled Prosek with the support of the Serbian ruler STEFAN I THE FIRST-CROWNED. Using the good offices of the papacy, Boril turned to HENRY OF HAINAULT for help against this pair. In 1213 they concluded an alliance, sealed by Henry's marriage to Maria (probably Boril's daughter). The next year they launched a joint expedition against Serbia, but were repulsed. In 1211 Boril convoked a synod of the Bulgarian church at Tŭrnovo, which condemned the BOGOMIL heresy. Though the synod conformed to the practices of the Orthodox church (J. Gouillard, *TM* 4 [1970] 361–74), Boril's dealings with the papacy suggest that he may have been prompted by papal concern about the Albigensian heresy, which was believed to originate in Bulgaria (I. Dujčev, *BBulg* 6 [1980] 115–24). In 1218 Boril was overthrown by John Asen II and blinded.

LIT. G. Prinzing, *Die Bedeutung Bulgariens und Serbiens in den Jahren 1204–1219* (Munich 1972) 100–38. A. Dančeva-Vasileva, *Bulgaria i Latinskata imperija (1204–1261)* (Sofia 1985) 80–115. Zlatarski, *Ist.* 3:270–323. —M.J.A.

BORIL, SYNODIKON OF, conventional name of a Bulgarian compilation of various ANATHEMAS of heretics. Its initial form was a translation from a Greek compilation of ecclesiastical bans similar to the SYNODIKON OF ORTHODOXY, including some anathemas of the 12th C. To this translated part an original section was added containing the decisions of the Bulgarian synod of 1211 convoked by Tsar BORIL. Later on, complementary entries

were introduced dealing with ecclesiastical discussions of the 14th C. The text has survived in two major Bulgarian redactions (those of Palauzov and of Drinov) as well as in Serbian and Russian versions. The Bulgarian redactions probably reveal traces of the editorial work of EVTIMIJ OF TŪRNOVO.

LIT. M.G. Popruženko, *Sinodik carja Borila* (Sofia 1928). I. Dujčev, "Une source byzantine du Synodikon bulgare du XIII^e siècle," *BS/EB* 8, 11-12 (1981, 1984-85) 85-93. —A.K.

BORIS I (Βόρις), Bulgarian khan (852-89); died 2 May 907; commemorated in Orthodox calendars on 2 May. Byz. sources commonly use his baptismal name Michael. Soon after his accession Boris contemplated attacking Byz. but reportedly was dissuaded by a personal threat from Empress THEODORA (Genes. 61.89-99); a treaty may have been concluded in 853 (G. Cankova-Petkova, *BBulg* 4 [1973] 25). During the early years of Boris's reign rivalry between Byz. and Western clergy over missionary activity in Bulgaria sharply increased in close connection with political maneuvering by Rome, Aachen, and Constantinople (J.-M. Sansterre, *Byzantion* 52 [1982] 375-88; H.-D. Döpmann, *Die slawischen Sprachen* 5 [1987] 21-40). Boris's treaty with Louis the German in 862 provoked a campaign by Caesar BARDAS in 863/4 that compelled the Bulgarian ruler to reject a Frankish alliance and be baptized in exchange for Byz. recognition of Bulgarian settlement in Zagorje south of the Balkans (P. Petrov, *BBulg* 2 [1966] 41-52). One legend says that Boris received religious instruction from his sister, who had converted to Christianity while a captive in Constantinople; another relates how a Greek monk painted an icon of the Last Judgment that terrified Boris into being baptized (*TheophCont* 162.13-165.10). Patr. PHOTIOS baptized him in 864 (A. Vaillant, M. Lascaris, *RES* 13 [1933] 5-15) or perhaps 865/6 (S. Mihajlov, *BHR* 5.3 [1977] 63-71).

The conversion of Boris provoked a revolt by conservative Bulgarian nobles, which he cruelly suppressed. A letter from Photios in 865 to "the God-sent archon" Boris described the duties of a Christian ruler (*Photii Epistulae et Amphilochia*, ed. B. Laourdas, L. Westerink, vol. 1 [Leipzig 1983] 2-39). Byz. intentions to subordinate the Bulgarian church to Constantinople prompted Boris to

seek local control over ecclesiastical jurisdiction in 866 from Pope NICHOLAS I; the pope answered Boris's questions about the consequences of conversion for Bulgarian customs (see *RESPONSA NICOLAI PAPAE*) and indicated that he would send a bishop (R. Sullivan in *Studies in Medieval and Renaissance History* 3 [1966] 53-139). Yet Hadrian II delayed in appointing a bishop, and in 869 Boris sent ambassadors to Basil I; their meeting was recorded by ANASTASIOS BIBLIOTHECARIUS (*Lib.Pont.* 2:182-84). In March 870 a church council placed Bulgaria under the patriarchate of Constantinople. Boris expelled Western missionaries from Bulgaria, and Patr. IGNATIOS appointed clerics to staff the Bulgarian church (V. Swoboda, *BBulg* 2 [1966] 67-81).

Boris was not hostile to Byz. but realized the dangers of hellenization posed by Constantinople's religious dominance. In 885/6 he welcomed the disciples of CONSTANTINE THE PHILOSOPHER and METHODIOS, including KLIMENT OF OHRID, who laid the foundation of a Slavic Christian culture in Bulgaria. Boris actively patronized the church: a later tradition reports that he built seven cathedrals (ed. A. Milev, *Grückite žitija na Kliment Ochridski* [Sofia 1966] ch.67). He built at least one court chapel at PLISKA. In 889 he retired to his monastic foundation of St. Panteleemon at PRESлав, but emerged temporarily in 893 to depose his son Vladimir, who favored a pro-Frankish alliance and reportedly persecuted Byz. clerics. A local church council that summer approved the accession of Boris's son SYMEON and officially adopted Church Slavonic for Bulgarian liturgical use.

LIT. Vlasto, *Entry* 158-68. V. Gjuzelev, *Knjaz Boris Pŭrvii* (Sofia 1969). Dujčev, *Medioevo* 3:63-75. Zlatarski, *Ist.* 1.2:1-277. —P.A.H.

BORIS II, tsar of Bulgaria (969-71); son of PETER OF BULGARIA and Maria (Irene) Lekapena; born probably Preslav ca.930, died near Ikhtiman? between ca.976 and 985. At their mother's death (ca.963), Boris and his brother Romanos went as hostages to Constantinople. Returning to Bulgaria perhaps as early as 967, Boris was recognized as tsar at Peter's death. Bulgaria was already involved in the struggle between SVJATOSLAV of Kiev and the Byz. On his second invasion, Svjatoslav took Preslav (969), apparently peacefully; Boris continued to rule. JOHN I TZIMISKES

captured Boris in Preslav (971, before Apr.). Once eastern Bulgaria was subdued, Boris was stripped of his crown, taken to Constantinople, and given the title *magistros*; Romanos was castrated. After the outbreak of the rebellion of the KOMETOPOULOI, Boris and Romanos escaped, but on his entry into Bulgaria in disguise Boris was slain by a Bulgarian guard. Romanos reached Vidin and served SAMUEL OF BULGARIA. According to an 11th-C. historian (Skyl. 346.64-69), he surrendered Skopje to Basil II (between 1002 and 1004).

LIT. P.K. Petrov, "Vosstanie Petra i Bojana v 976 g. i bor'ba Komitopulov s Vizantiej," *BBulg* 1 (1962) 121-44. A. Leroy-Molinghen, "Les fils de Pierre de Bulgarie et les Cométopoules," *Byzantion* 42 (1972) 405-19. —C.M.B.

BORIS AND GLEB, saints; baptismal names Roman and David; Boris died 24 July 1015 at L'to River, Gleb died 5 Sept. 1015 near Smolensk; feastday 24 July. Sons of VLADIMIR I, Boris and Gleb were murdered by their elder half-brother (or cousin) Svjatopolk and later widely venerated as martyrs. Several Byz. metropolitans of Kiev participated in translating the saints' relics at their shrine in Vyšhorod (north of Kiev): John I (before 1039), George (May 1072), and NIKEPHOROS I (2 May 1115). A 12th-C. MS attributes the saints' first office to "metropolitan John of Rus'," that is, John I or possibly JOHN II, leading to conjecture that the extant Slavonic text was originally composed in Greek; portions apparently stem from Byz. offices for Sts. Prokopios and Kyros and John (F. Keller, *Slavica Helvetica* 7 [1973] 65-74). The cult's many hagiographic works, including a vita by NESTOR of Kiev and the 1015 entry in the *POVEST' VREMENNYKH LET*, also draw heavily on Byz. literary traditions (F. von Lilienfeld, *BBA* 5 [1957] 237-71; L. Müller, *ZSlavPhil* 25 [1956] 329-63, 27 [1959] 274-322, 30 [1962] 14-44). So too the saints' depiction on seals, icons, frescoes, enamel jewelry, and pectoral crosses and in MS illuminations reflects Byz. artistic models. Armenian *synaxaria* of the 13th C. contain a vita often thought (probably incorrectly) to be translated from a lost Greek Life (Ya. Dachkevych, *REArm* n.s. 11 [1975-76] 323-75). In 1200 ANTONY of Novgorod reported a church of Boris and Gleb in Constantinople (Janin, *Églises CP* 65) and their icon in Hagia Sophia.

SOURCES. D.I. Abramovič, *Žitija svjatykh mučenikov Borisa i Gleba i služby im* (Petrograd 1916), rp. with introd. L.

Müller, *Die altrussischen hagiographischen Erzählungen und liturgische Dichtungen über die heiligen Boris und Gleb* (Munich 1967). S.A. Buhoslavs'kyj, *Ukrajino-rus'ki pam'jatky XI-XVIII vv pro knjaziv Borysa ta Hliba* (Kiev 1928).

LIT. Poppe, *Christian Russia*, pt.VI (1981), 29-53. Podskalsky, *Rus'* 106-16. N. Ingham, "The Martyred Prince and the Question of Slavic Cultural Continuity in the Early Middle Ages," in *Medieval Russian Culture*, eds. H. Birnbaum, M. Flier (Berkeley 1984) 31-53. —P.A.H., S.C.F.

BORIS KALAMANOVIČ, general; born Kiev ca.1113, died near the Danube River ca.1155/6. Son of Kálmán, king of Hungary (1095-1116), and Euphemia, daughter of VLADIMIR MONOMACH, he was born after her repudiation by Kálmán. Between 1128 and 1130 Boris came to Constantinople, where he possibly married Anna Botaneiatina Doukaina Komnene (as a nun, Arête), a descendant of Isaac KOMNENOS and thus a cousin of John II (Barzos, *Genealogia* 2:33-43). As a pretender to the Hungarian throne, Boris was supported by several neighboring states. Around 1151, encouraged by Manuel I, he invaded Hungary. He was killed fighting Cumans south of the Danube. In Sept. 1157 the "kralaina" (i.e., the wife of the *kralj*) Arête Doukaina donated fields and *paroikoi* to the monastery of Hieraxerochoraphion (V. Laurent, *BZ* 65 [1972] 35-39). (See also KALAMANOS.)

LIT. Vasil'evskij, *Trudy* 4:79-91. S.P. Rozanov, "Evfimija Vladimirovna i Boris Kolomanovič," *IzvANSSSR, otdelenie gumanitarnykh nauk* (1930) 649-71. M. Gumpłowicz, "Borys Kolomanovic, królewicz węgierski," *Przegląd historyczny* 2 (1906) 5-19. —C.M.B.

BORROWING, LINGUISTIC. Greek, like other languages, frequently borrowed foreign words for new objects or concepts. Where there was widespread bilingualism, whether regional or typical of a professional or other group (e.g., lawyers or soldiers), foreign words or expressions might also be used for convenience or prestige, even when a Greek equivalent existed. Up to the end of the 6th C. the principal source of loanwords was LATIN, the official language of the Roman Empire, and the main semantic fields involved were military affairs and public administration. Among early Greek loan words from Latin were *hospitium*, *membrana* or *membranon*, *armarion*, *fabrika*, *offikialios*, *aplikeuo*, *rogeuo*. Literary Greek avoided these Latin loan words, replacing them by Greek synonyms or by circumlocutions. After the 12th C.

most loanwords were from the Romance languages. Commercial and maritime terms were largely borrowed from Italian, terms of feudal law and administration from French; examples are *phrountzato*, *ph(l)iskina*, *kouberta*, *skouderes*, *printzes*, *phlamoulon*, *lizios*, *exomplion*, *kaballikeuo*, *tenta*. Turkish loan words, numerous in Greek from the mid-15th C., are rare in the Byz. period. Middle Persian, Proto-Bulgarian, Old Slavonic, Arabic, Khazar, Spanish, Catalan, Provençal, and Albanian also contributed occasional loanwords. To survive, loanwords had to be adapted to Greek phonological and morphological patterns. The gender of a loanword is often uncertain, and masculine or feminine words in Latin or Romance are often represented by neuter diminutives in Greek. Nouns were more easily borrowed than verbs. The frequency of borrowing from Latin led to the adoption of certain Latin suffixes, for example, *-arios*, *-arion*, *-ianos*, which were used to form derivatives from Greek stems. Romance suffixes such as *-ella*, *-ello*, *-inos* on the other hand, were scarcely used except in Romance loanwords; the principal exception is the Italian verbal suffix *-aro* (aorist *-arisa*), which became extremely productive in late medieval Greek.

LIT. M. Triantaphyllides, *Die Lehnwörter der mittelgriechischen Vulgärliteratur* (Strassburg 1909), rp. in his *Hapanta*, vol. 1 (Thessalonike 1963) 299–494. A. Buturas, *Ein Kapitel der historischen Grammatik der griechischen Sprache* (Leipzig 1910). Ziliacus, *Weltsprach*. F. Viscidi, *I prestiti latini nel greco antico e bizantino* (Padua 1944). H. & R. Kahane, A. Tietze, *The Lingua Franca in the Levant* (Urbana, Ill., 1958). N.G. Contossopoulos, *L'influence du français sur le grec* (Athens 1978). Moravcsik, *Byzantinoturcica*. S. Daris, *Il lessico latino nel greco d'Egitto* (Barcelona 1971). —R.B.

BOSNIA (Βόσ[θ]νία), part of the Roman province of DALMATIA. Excavations in the territory of Bosnia (D. Basler, *Arhitektura kasnoantičkog doba u Bosni i Hercegovini* [Sarajevo 1972]) have shown that urban life and building activity survived there during late antiquity. The Slav invasion coincided with the ruralization of the area, even though the newcomers often settled in old church buildings or fortresses (N. Miletić, *Balkanoslavica* 1 [1972] 121–27). The name Bosnia (probably of Illyrian origin) first appears in the 10th C. in Constantine VII Porphyrogenetos (*De adm. imp.* 32.151) as “Bosona”; according to Constantine, Bosona was a territory (*chorion*) parallel to “baptized Serbia” and included two *kastra*—Katera and Desnik. Traditional interpretation of this passage (e.g., B.

Ferjančić in *VizIzvori* 2:59, n.202), that is, that Constantine envisaged Bosona as a part of Serbia, contradicts the Greek text. A 12th-C. Byz. historian (Kinn. 131.22–23) considered Bosnia part of Croatia and contrasted it (p.104.8–10) with the land of the *archižoupan* (prince) of the Serbs. Later tradition ascribed to Basil II the conquest of “all Bulgaria, Raška and Bosnia” (Ferluga, *Byzantium* 201).

In the 12th C. Byz. claimed that the Croatian and “Bosnaios” acknowledged their allegiance to the emperor (Browning, *Studies*, pt.IV [1961], 203.568–69), and Manuel I Komnenos accepted the epithet “ruler of Bosnia” in his titulature (*Reg* 2, no.1469). At the end of the 12th C. the king of Hungary became the lord of Bosnia, but Kulin, the *ban* (prince) of Bosnia, managed to find support from Pope INNOCENT III ca.1203. Bosnia reached its peak in the 14th C. under King Tvrtko (died 1391), who in 1377 assumed the title “King of Serbia” and in 1389 participated in the battle at Kosovo POLJE. The teaching of the BOGOMILS penetrated to Bosnia no later than the 12th C. and became the official creed of the land.

LIT. V. Čorović, *Historija Bosne*, vol. 1 (Belgrade 1940). S. Ćirković, *Istorija srednjovekovne Bosanske države* (Belgrade 1964). J.V.A. Fine, *The Bosnian Church: A New Interpretation* (New York 1975). —A.K.

BOSPOROS (Βόσπορος, Turk. Boğaziçi), the strait linking the Black Sea with the Propontis, usually called Stenon by the Byz. It is 28.5 km long (in a straight line) and barely 660 m wide at its narrowest. Both shores were studded with small settlements; the more important are listed below.

The European Side (south to north). Argypolis was the area to the east of GALATA.

St. Mamas (corresponding to Turk. Dolmabahçe rather than Beşiktaş) included a harbor, built in 469, and an imperial villa equipped with a hippodrome. Leo I, Constantine V and VI, and Empress Irene occasionally resided there. The villa was burnt by Krum in 813 and robbed of its ornaments, but was soon rebuilt. Michael III, who used to race chariots there with his courtiers, was murdered there (867). The harbor sheltered the ships of Anastasios II in 715 and the Kibyrrhaiot fleet of Constantine V in 742. By the terms of the treaties of 907 and 945, the St. Mamas quarter was assigned as the compulsory dwelling place of visiting merchants from Rus' (J. Pargoire, *EO* 11 [1908] 203–10).

St. Phokas (Ortaköy) was the site of a palace built by the patrician Arsaber, brother of Patr. JOHN VII GRAMMATIKOS; Basil I transformed it into a monastery.

Hestiai or Michaelion (Arnautköy) was the site of a famous shrine of St. Michael, attributed to Constantine I, in which cures were effected by incubation.

Phoneus was the site of the castle of Rumelihisari, built by Mehmed II in 1452.

Anaplous or Sosthenion (Istinye) is a small natural bay next to which was another Church of St. Michael, transformed into an important monastery by Basil II. One mile inland stood the pillar of DANIEL THE STYLITE. Nearby was the Georgian monastery *ta Rhomanou*, founded in the 9th C.

The Asiatic Side (north to south). Hieron was a fortress. Not far from Hieron stood the monastery of St. John Prodromos tou PHOBEROU, residence of the painter LAZAROS who was persecuted under Emp. Theophilos.

Eirenaion (Çubuklu) was the site of the monastery of the AKOIMETOI, established soon after 430.

Ta Anthemiou (near Anadoluhisari), was the site of a monastery founded by Alexios MOSELE, son-in-law of Theophilos.

Sophianai (usually placed at Çengelköy), a palace built by Justin II and named after his wife Sophia, was the birthplace of Herakleios Constantine (612).

Bithynian CHRYSOPOLIS was a village, not a town. Its most famous Byz. feature was a lavish monastery built in 594 by Philippikos, brother-in-law of Maurice. Maximos the Confessor is claimed to have been its *hegoumenos*; so was the future patriarch PYRRHOS. The body of the murdered emperor Michael III was temporarily buried here in 867. The point south of the harbor of Chrysopolis was called Damalis (lit. “heifer”) after an antique statue of a cow. Manuel I had a palace there.

LIT. E. Oberhummer, *RE* 3 (1899) 741–57. J. Pargoire, “Anaple et Sosthène,” *IRAIK* 3 (1898) 60–97. Idem, “Les Saint-Mamas de Constantinople,” *IRAIK* 9 (1904) 261–316. Janin, *CP byz.* 468–89. Janin, *Églises centres* 5–29 (for Asiatic shore). S. Eyice, *Bizans devrinde Boğaziçi* (Istanbul 1976). —C.M.

BOSPOROS, CIMMERIAN (Crimean), ancient name of the Straits of Kerč, the passage leading from the Black Sea to the AZOV SEA, as well as the name of the ancient city of Pantikapaion at

the extreme eastern tip of CRIMEA; until the end of the 4th C. Pantikapaion was the capital of the kingdom of Cimmerian Bosporos, an ally of Rome. Excavations give evidence of a slow decline in the 4th C.; local coins ceased to be issued in 336/7. Nonetheless, the site has yielded important LARGITIO DISHES and other 4th- and 5th-C. Byz. silver (*Iskusstvo Vizantii* 1, nos. 34, 35, 44, 48). Occupation by the Goths ca.370 aggravated the economic situation of the people of Bosporos. According to Gajdukevič (*infra* 498), ca.400 Bosporos occupied barely one-tenth of its former territory, yet it remained an important commercial center connected with lands as distant as Egypt and Syria. Christianity penetrated Bosporos in the 3rd C., and its bishops attended the ecumenical councils of 325 and 431.

Under Hunnic rule in the 5th C., Bosporos offered allegiance to the Byz. Empire ca.530; Justinian I tried to make it a center of resistance to the Huns. As early as 576 the Old Turks occupied Bosporos. From the 7th C.—when the main city received the name “Kerč”—until the 10th C. Bosporos was a province of the Khazar realm. It was governed by a *tarchan*, but the population remained in part Christian: in the 8th C. a large Church of John the Baptist was built in Bosporos. In the 11th C. it was a part of the Rus' principedom of TMUTOROKAN and received the name of Korčev. Archaeological excavation has revealed Byz. ceramics of the 10th and 11th C. Bosporos was probably under the direct control of Byz. in the 12th C. and can tentatively be identified as the port of RHOSIA (Rusiya), named in some Greek and Arab sources. After 1223 and before 1240 the Mongols became its suzerains. With the Mongols' permission, the Genoese soon established there a colony called Vosporo that, in 1332, was granted the rank of metropolis. Vosporo was conquered by the Ottomans in 1475.

LIT. V. Gajdukevič, *Das bosporanische Reich* (Berlin-Amsterdam 1971) 497–519. I. Kruglikova, *Bospor v pozdneantičnog vremja* (Moscow 1966). T. Makarova, “Srednevekovyj Korčev,” *KrSoobInstArch* 104 (1965) 70–76. G. Litavrin, “Novye svedeniya o Severnom Pričernomor'e (XII v.),” in *Feodal'naja Rossija vo vseмирno-istoričeskom processe* (Moscow 1972) 237–42. N. Brunov, “Pamjatnik rannevizantijskoj architektury v Kerči,” *VizVrem* 25 (1927) 87–105. —O.P., A.C.

BOSTRA (Βόστρα, now Buşra [Bosra] in Syria), capital city and metropolitan bishopric of province of ARABIA and seat of its *doux*. TITUS of

Bostra was bishop of the city in the 4th C. Bostra was an important trading center (in wine and grain) on the Via Trajana, esp. for caravans coming via Aila from Mecca. Extensive remains (civic, religious, and private) of the 4th–7th C. include ten inscriptions of Justinian I dated 539/40 and referring to the restoration of an aqueduct, wall construction, a Church of St. Job, and some unidentified buildings. Unusually large in scope, the extent of the construction seems to conflict with Prokopios's account of Justinianic work at Bostra, which is limited to a poorhouse (*ptocheion*; *Buildings* 5.9.22). Although the aisled-tetraconch Church of Sts. Sergios, Bakchos, and Leontios (R. Farioli in *Studien Deichmann* 1:133–42), finished in 512/13, has been called the cathedral of Bostra, the latter should perhaps be identified with an even larger church discovered in 1985, of which the nave is on a scale with that of Hagia Sophia, Constantinople (Dentzer, *infra* 138, fig.5). Theodore, the “bishop of Bostra (?)”, a companion of JACOB BARADAEUS and leader of the Monophysites of Arabia from the 540s, was not, apparently, resident in the city, whose list of known Chalcedonian bishops is extensive. Under the Arabs, Bostra was a prosperous pilgrimage stop between Damascus and Mecca.

LIT. M. Sartre, *Bostra: Des origines à l'Islam* (Paris 1985) 41, 99–139. Idem, *IGLSyr* 13 (1982). J.-M. Dentzer, “Bosra,” in *Contribution française à l'archéologie syrienne* (Damascus 1989) 133–41. —M.M.M.

BOTA (Βότα, from Lat. *vota publica*), a festival celebrated on 3 Jan., dating from 44 B.C. The Bota was celebrated in the traditional manner with sacrifices and public prayers at banquets and in the Hippodrome until the end of the 4th C., when Emps. Arkadios and Honorius proscribed the sacrifices. The Council in TRULLO forbade Christians to celebrate the Bota, probably because the sacrifices were still being performed (Trombley, “Trullo” 5). A variant of the Bota called the Foot-race Boton (*boton pezodromion*) existed in Constantinople in the 9th and 10th C. The Bota remained on the official calendar of court ceremonial until the time of Constantine VII Porphyrogennetos, though by then the ritual was entirely christianized. Memory of the Bota had died out by the time of Balsamon (12th C.), who, using a false etymology for Bota (he confused it with the Greek word for “grazing beasts”), speaks of it as

a festival of “the falsely named god Pan, the overseer, as the pagans blather, of beasts, cattle, and other animals” (Rhalles-Potles, *Syntagma* 2:450.11–15).

LIT. Koukoules, *Bios* 2.1:24f. I. Rochow, “Zu ‘heidnischen’ Bräuchen bei der Bevölkerung des byzantinischen Reiches im 7. Jahrhundert,” *Klio* 60 (1978) 487. —F.R.T.

BOTANEIATES (Βοτανειάτης), a noble lineage first mentioned in an inscription of 571 from the Synada region (G. Buckler, *Byzantion* 6 [1931] 405–10); Artemon Botaneiates, surnamed Kroubeles, was however from a place called Botania or Botane rather than a member of the family. ATTALEIATES praised the family's nobility and established an evidently forged pedigree from the Roman Fabii; in contrast, Psellos (*Chron.* 2:183, par.18.21–25) asserted that Michael VII elevated the family from a modest status to high rank. Other than Andrew Botaneiates, *spatharios* (?) and *anthypatos*, whose seal is dated tentatively to the 9th C., the Botaneiatas became prominent only in the 10th C. According to Attaleiates, Nikephoros Botaneiates was Basil II's *archistrategos*. GREGORY ABU'L-FARAJ preserves the (legendary?) information that Nikephoros “Votanik” was a peasant who attained high positions in Cyprus and Antioch, fell into disgrace, and ended in penury. His son Michael was also Basil II's general who served in Thessalonike and against Abchasia. Theophylaktos was governor of Thessalonike in the early 11th C. His son Michael participated in the battle of 1014 against the Bulgarians. With no reason Zlatarski (*Ist.* 1.2:732 and n.3) identified him with the first Michael, whose father was not Theophylaktos, but Nikephoros; the son of the first Michael was the emperor NIKEPHOROS III BOTANEIATES. An unnamed grandson of Nikephoros III (Michael, according to P. Gautier, *REB* 27 [1969] 342) was betrothed to the daughter of Manuel Komnenos, Alexios I's brother. The relationship of other Botaneiatas to Nikephoros cannot be established; until the first half of the 12th C. they were military commanders (e.g., Eustratios, *strategos* of Byblos) and landowners, related to both Komnenoi and Doukai; the death of George Botaneiates was lamented by Prodromos. By the end of the 12th C. their role declined: John Botaneiates served ca.1197 as *taboularios* on Crete. The later Botaneiatas (PLP, nos. 3001–03) held insignificant positions.

LIT. K. Amantos, “Hoi Botaniatai,” *Hellenika* 8 (1935) 48. A. Kazhdan, “Some Notes on the Byzantine Prosopography of the Ninth through the Twelfth Centuries,” *ByzF* 12 (1987) 67f. *Byz. Aristocracy* 254–66. M. Bartusis, “A Seal of Nikephoros Votaneiates,” *MN* 29 (1984) 135–41.

—A.K.

BOTANY. In Byz., botany was a sum of dispersed observations, mostly derived from ancient texts, rather than a discipline in its own right. Byz. botany stood in the context of a rich lore, standardized in Greco-Roman times by the widely circulated handbooks of Theophrastos, Cato, Varro, Columella, and Pliny the Elder. The 10th-C. GEOPONIKA compacts much data from earlier farmers' manuals, popular knowledge, and botanical tracts drawn from both Greek and Latin sources. Some botanical MSS seem to be dry lists of names and synonyms, but other texts indicate how Byz. botanists and herbalists improved on their predecessors' work. Study of Byz. scholia to DIOSKORIDES reveals observations taken directly from nature, and vivid proof of Byz. botanical art is in the illuminated SCIENTIFIC MANUSCRIPTS, particularly the Vienna Dioskorides. Later MSS also show detailed care, and Byz. texts of Dioskorides, NIKANDER, and similar authors suggest botanical skills throughout the Byz. millennium. The polymathic curiosity of PSELLOS encompassed botanical lore deemed extraordinary or marvelous, and Manuel PHILES displayed expert knowledge of gardening in several of his poems on domesticated plants. Botany explicated plants in AGRICULTURE, dietetics, the compounding of drugs for PHARMACOLOGY (J. Scarborough, *DOP* 38 [1984] 229–32), and occasionally in magical texts specifying herbs—for instance, the *Geoponika* and its sources, the *Properties of Foods* by Symeon SETH, and the scholia to Dioskorides.

SOURCES. Delatte, *AnecdAth* 2:273–454. *Textes grecs inédits relatifs aux plantes*, ed. M.H. Thomson (Paris 1955) 125–75. Idem, *Le jardin symbolique* (Paris 1960).

LIT. E.L. Greene, *Landmarks of Botanical History*, vol. 1 (Stanford, Calif., 1983) 426–33. J. Stannard, “Byzantine Botanical Lexicography,” *Episteme* 5 (1971) 168–87. Hunger, *Lit.* 2:271–76. —J.S.

BOTHROS (βόθρος, lit. “pit” or “ditch”), assessor or inspector for the sale of animals in Constantinople. They are mentioned only in the *Book of the Eparch* (ch.21) and in the *Tipoukeitos* referring to the *Book of the Eparch*. On the basis of the state-

ment in the *Tipoukeitos*, Sjuzumov (*Bk. of Eparch* 251) assumed that there had been a special decree of Leo VI on the *bothroi* that was included in the *Book of the Eparch* but in an incomplete form.

The *bothroi* operated in the Forum Amastrianum, where the horse market and evidently the market for other animals was held. These officials had to be registered with the office of the eparch and wear a badge with their individual number. Their main function was to examine the animals that were for sale and to declare their patent or latent defects; for this service they were paid one keration per animal. After the close of the market they bought the unsold animals. Their name originates from that activity, since they disposed of the leftover animals (i.e., removed them from the marketplace). The elder (*prostatauon*) of the *bothroi* received from each member of the guild 12 folleis a year, either for the sponsorship of a liturgical procession (according to Sjuzumov) or for maintenance of the sewer (according to E.H. Freshfield, *Roman Law in the Later Roman Empire* [Cambridge 1938] 47). Among his other duties were the recovery of stolen animals and service as a judge or arbiter.

LIT. Stöckle, *Zünfte* 51–54.

—A.K.

BOUCICAUT (Jean II Le Meingre), French marshal; born Tours 1366, died England 1421. Boucicaut was a French soldier who participated in the Crusade of NIKOPOLIS (1396), was captured by the Turks, and subsequently ransomed. In 1399 Charles VI of France appointed him commander of a small expeditionary force of 1,200 men dispatched to relieve Constantinople, which was under Ottoman siege. He fought his way through the blockade of the Hellespont and joined MANUEL II in minor raids in the vicinity of the capital. Boucicaut soon realized that larger armies were needed and suggested that Manuel visit western Europe to seek military assistance. Boucicaut also negotiated a reconciliation between Manuel and his nephew JOHN VII, who served as regent during the emperor's absence. Departing from Constantinople in Dec. 1399, Boucicaut escorted Manuel as far as Venice and then preceded him to Paris. At first Charles VI promised to extend for one year the services of Boucicaut and his men to the Byz., but plans for a relief expedition fell through in 1401 when Boucicaut was

appointed governor of Genoa, a new French dependency. Manuel and Boucicaut met again near Modon (Methone) in 1403, and Boucicaut provided four Genoese galleys to transport Manuel on the final leg of his return to Constantinople.

LIT. Barker, *Manuel II* 162–71, 174, 189, 235–37. J. Delaville Le Roulx, *La France en Orient au XIV^e siècle: expéditions du Maréchal Boucicaut* (Paris 1886). —A.M.T.

BOUDONITZA (Βουδονίτζα, also Mountinitza, Lat. Bodoniza, and other forms), Latin marquisate in the area of Thermopylai; its name is of Slavic origin (Vasmer, *Slaven* 106, no.36). The pass of Thermopylai was fortified by Justinian I and then by Basil II, but there was no population center until the 13th C., when BONIFACE OF MONTFERRAT entrusted the region to an Italian adventurer Guido (Guy) Pallavicini, the first marquis (1204 to sometime after 1237). The castle on a hill was constructed on ancient foundations and controlled the pass of Thermopylai. Nearby was a monastery where Michael CHONIATES sought refuge after 1204. Originally under the authority of the prince of ACHAIA, the marquisate extended its territory as far north as Lamia and emerged as a major rival to Theodore Komnenos Doukas of Epiros. Later it fell under the control of the duke of Athens. It survived a Catalan attack in 1311 but in 1332 the region was plundered by the Turks. In the second half of the 14th C. Boudonitza prospered under the rule of Marquis Francesco, who was supported by the Venetians, but the Ottomans continued their attacks: in 1408 some of its inhabitants moved, with their livestock, to southern Euboea; the castle fell to the Turks on 20 June 1414.

Women ruled the marquisate on several occasions: Marchioness Isabella, Maria della Carceri, Guglielma Pallavicini. The Latin bishopric was a suffragan of Athens; a Greek notitia (*Notitiae CP* 13.458) also mentions a bishop of Mountinitza, who is probably distinct from the bishop of Bouditza known from the 10th C. onward (*Notitiae CP* 7.576).

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

LIT. *TIB* 1:221f, 273–75. W. Miller, "The Marquisate of Boudonitza (1204–1414)," *JHS* 28 (1908) 234–49. A. Bon, "Fortresses médiévales de la Grèce centrale," *BCH* 61 (1937) 148–63. P.A. MacKay, "Procopius' *De Aedificiis* and the Topography of Thermopylae," *AJA* 67 (1963) 241–55. —T.E.G.

BOUKELLARIOI (βουκελλάριοι) were soldiers in the personal service of military and, occasionally, civil authorities from the beginning of the 5th C. onward (H.-J. Diesner, *Klio* 54 [1972] 321–24); the term *boukellarios* allegedly derives from the higher quality bread (Lat. *bucellatum*) they received. Drawn from all classes and many nationalities, these private retainers were chiefly concerned with their employer's security and the coercion (or elimination) of his rivals. They formed their commander's BODYGUARD while on campaign and were often assigned important tasks because of their superior equipment and fighting abilities. Many rose to prominence, including BELISARIOS, who later, as supreme commander, raised a force of 7,000 *boukellarioi* on which he relied heavily during his campaigns (Prokopios, *Wars* 7.1.18–20).

During the 6th C. the state recruited *boukellarioi* (usually through private citizens) as police and tax-collectors and for local defense; the case of Egypt is particularly well documented (J. Gascou, *BIFAO* 76 [1976] 143–56). Other terms denoting privately hired soldiers (*hypaspistai*, *spatharioi*) gradually replaced *boukellarioi*, which by the 7th C. had come to designate one of the élite units comprised in the OPSIKION field force.

LIT. Jones, *LRE* 666f. Haldon, *Praetorians* 101f, 210–27. —E.M.

BOUKELLARION (Βουκελλάριον), a THEME of central Asia Minor, detached from the OPSIKION in the 8th C. and named for the privately hired soldiers, BOUKELLARIOI. Its *strategos* is first attested in 767. Boukellarion comprised Galatia, Honorias, Paphlagonia, and parts of Phrygia and was commanded by a *strategos* with 8,000 troops and headquarters at ANKYRA; he was paid 30 pounds of gold. In the 9th C. Boukellarion included two towns and 13 fortresses. Circa 842 PAPHLAGONIA was detached; under Leo VI Boukellarion lost the region east of the Halys to CHARSIANON and its southern districts around the Salt Lake to CAP-

PADOCIA. The reduced theme subsisted into the 11th C.; the region was lost to the Turks after the battle of Mantzikert in 1071.

LIT. *TIB* 4:62–67.

—C.F.

BOUKOLEON (Βουκολέων, lit. "bull lion"), a quarter of Constantinople on the shore of the Sea of Marmara, south of the GREAT PALACE. It took its name from an ancient statue depicting colossal figures of a lion and a bull. It is not known when the statue was brought to the site; it survived the fall of Constantinople in 1453 and was described by western visitors in the 16th C. On the shore was a palace, or probably two palaces, one called the "palation of Leo Makellos," another the "house of Justinian." Their precise location has not yet been determined; the buildings probably adjoined the sea walls. The palace harbor, located in the same area, was called the *limen* of Boukoleon.

LIT. Guiland, *Topographie* 1:249–93. Janin, *CP byz.* 101, 120f, 234, 297f. —A.K.

BOULGAROPHYGON (Βουλγαρόφυγον), now Baba Eski, near Adrianople, a battlefield where SYMEON OF BULGARIA routed the Byz. army in 896. The war against Bulgaria had been stabilized after Symeon's first successes, thanks to the activity of Nikephoros PHOKAS and the employment of Hungarian contingents. Then, however, Stylianos ZAOUTZES, fearful of Nikephoros's influence, managed to replace him with Leo Katakalon, who allowed Symeon to defeat the Hungarians with the help of the PECHENECS; thus when Katakalon met Symeon at Boulgarophygon, the rear of the Bulgarian army was no longer threatened. Symeon won the battle, Katakalon barely escaped, and his lieutenant, the *protovestiaros* Theodosios, was killed. Al-ṬABARĪ preserves the story that LEO VI, in despair, ordered the arming of Arab captives to be sent against Symeon, but the Bulgarian prince did not wait for a new confrontation and signed a treaty: he returned to Byz. 30 strongholds seized in the theme of Dyrrachion, whereas Byz. was obliged to pay an annual tribute. R. Nasledova suggests that the peace treaty was signed only in 904, after LEO OF TRIPOLI attacked Thessalonike (*Dve vizantijskie chroniki X veka* [Moscow 1959] 221f). Whether Symeon marched against

Constantinople before or immediately after the battle at Boulgarophygon remains unclear.

LIT. R. Abicht, "Der Angriff der Bulgaren auf Constantinopel im Jahre 896 n. Chr.," *Archiv für slavische Philologie* 17 (1895) 477–82. G.T. Kolias, "He para to Boulgarophygon mache kai he dethen poliorkia tes Konstantinoupoleos (896)," *Archeion tou Thrakikou Laographikou kai Glossikou Thesaurou* 7 (1940–41) 341–62. —A.K.

BOULLOTERION. See SEALING IMPLEMENTS.

BOULLOTES (βουλλωτής), an assistant of the EPARCH mentioned in the *Kletorologion* of Philotheos. The *Book of the Eparch* imposed corporal punishment on a silk weaver who prevented a *boullotes* or *mitotes* from entering his workshop. Both officials evidently performed the function of inspector, controlling the quality of products and certifying quality by affixing a seal (*boulla*).

LIT. Stöckle, *Zünfte* 93. G. Spyridakes, "To ergon tou mitotou kata to Eparchikon Biblion Leontos tou Sophou," in *Mélanges O. et M. Merlier*, vol. 2 (Athens 1956) 417–23. —A.K.

BOURTZES (Βούρτζης, fem. Βούρτζαινα), a lineage of military aristocracy probably originating from the Euphrates region. The name could derive either from Arabic *burj*, "tower," or from the toponym Bourtzo-Soterioupolis (near Trebizond). They were considered Armenians by P. Charanis, Arabs by V. Laurent (see Kazhdan, *infra*). The family first appears in the second half of the 10th C. Michael BOURTZES was *doux* of Antioch under Nikephoros II Phokas; he supported the rebel Bardas SKLEROS but later went over to Basil II; he was again governor of Antioch ca.990–96. Three of Michael's descendants—the brothers Michael, Theognostos, and Samuel—were involved in a plot against Constantine VIII, who blinded Constantine Bourtzes, Michael's son, in 1025/6. To the same time should be dated a case of *Peira* (60.1): a certain Bourtzes bequeathed his land to his three sons, one of whom became rebellious and forfeited his estates. Nonetheless the family was among the noblest of the mid-11th C.: an 11th-C. historian (Skyl. 488.63–66) calls a Bourtzes (along with Skleros, Botaneiates, and Argyros) a most influential *archon* of the Anatolikon theme. Samuel Bourtzes commanded the

infantry in 1050; Michael Bourtzes was a military commander during the reign of Michael VI; and Theognostos was *strategos* of Devol in the 1070s. Under Alexios I a certain Bourtzes became *toparches* of Cappadocia and Choma. In the early 12th C. several members of the family possessed lands next to Mt. Athos; a forged chrysobull of Emp. John V (*Kastam.*, p.84.11) mentions the church of "our holy father Nicholas surnamed Bourtzes." The family was closely related to the MELISSENOI. From the 12th C. the family's position declined; they appear in the provinces: for example, Constantine, an official on Crete in 1117/18 (MM 6:96.29–30), and George, metropolitan of Athens (died 1160—J. Darrouzès, *REB* 20 [1962] 190). John TZETZES wrote to an unknown Bourtzes. The name is very infrequent in later texts (*PLP*, nos. 3110–11).

LIT. Cheynet-Vannier, *Études* 15–55. Kazhdan, *Arm.* 85–88. —A.K.

BOURTZES, MICHAEL, general (died after 996). In 968 NIKEPHOROS II PHOKAS bestowed upon him the title of *patrikios* and appointed him *strategos* of the Black Mountain, with the special task of watching ANTIOCH. Disobeying imperial orders, Bourtzes and the eunuch Peter (former slave of a Phokas) attacked Antioch and in late 969 took it from the Arabs. Bourtzes, however, was not rewarded for his success; this injustice incited his support of JOHN (I) TZIMISKES, whom Bourtzes helped to murder Nikephoros II. BASIL II appointed Bourtzes *doux* of Antioch, and, with Peter, Bourtzes participated in the battle of LAPARA in 976 against Bardas SKLEROS; Bourtzes was, however, the first to take flight. Soon after this defeat he deserted to Skleros and fought against the emperor, but was again defeated. Skylitzes (Skyl. 321.58–59) stresses that those who fell at this battle were primarily Armenians. Soon Bourtzes joined Basil II's army and together with Bardas PHOKAS fought against Skleros. In 990–96 he served again as governor of Antioch.

LIT. V. Laurent, "La chronologie des gouverneurs d'Antioche sous la seconde domination byzantine," *Mél.-Univfos* 38 (1962) 229–34. —A.K.

BOUTHROTON (*Βουθρωτόν*, mod. Butrinti in Albania), located on the mainland opposite KERKYRA, in late antiquity a city of Old Epiros (Hierokl.

652.4); it was a suffragan bishopric (attested from the mid-5th C.) of NIKOPOLIS, later of NAUPAKTOS. It was probably ruralized thereafter: ARSENIOS, metropolitan of Kerkyra, praised its richness in fish and oysters, as well as the fertility of its territory. In the 12th C. al-Idrīsī described Bouthroton as a small town with markets. In 1081 and 1084 Bouthroton was captured by the Normans. After 1204 it was first controlled by the despotate of Epiros, but from the mid-13th C. Bouthroton was contested between MANFRED OF SICILY, Michael VIII, and CHARLES I OF ANJOU, being temporarily returned to the Epirots. In 1386 it was ceded to Venice.

The surviving fortifications of Bouthroton are mainly post-Byz., but they contain masonry from as early as the 10th C. Remains of several Early Christian basilicas and a triconch building have been found; east of the ancient theater is an elaborate baptistery renovated in the 6th C., with mosaics probably of the 4th C. On the acropolis are ruins of a large three-aisled basilica with transept, probably constructed in the 5th–6th C., rebuilt in the 11th–12th C. In the northeast corner of the walls are remains of a small single-aisled church, probably of the 13th–14th C.

LIT. *TIB* 3:132–34. D. Pallas, *RBK* 2:232–35. L.M. Ugolini, *Albania Antica* 3 (Rome 1942). A. Ducellier, "Observations sur quelques monuments d'Albanie," *RA* (1965) 184–88. C. Asdracha, "Deux actes inédits concernant l'Épire," *REB* 35 (1977) 160–65. —T.E.G.

BOUTOUMITES (*Βουτουμίτης*), a family name of unclear origin: Ja. Ljubarskij (in *Anna Komnina, Aleksjada* [Moscow 1965] 524, n.688) derives it from the toponym Boutoma-Budva in Serbia. A certain Boutoumites (died 1077), presumably a local landowner, was a donor to the pious institution of Michael ATTALEIATES (P. Gautier, *REB* 39 [1981] 127.171). In the 1070s Michael Boutoumites was in charge of the private militia of Michael MAUREX in Herakleia Pontike (Bryen. 199.8–10). His later contemporary, Manuel Boutoumites, was a "warlike and noble man," according to Anna Komnene (An.Komn. 2:160.25–26); he was *doux* of the fleet ca.1090, *doux* of Nicaea after its recapture in 1097, commander in Cilicia in 1105, and envoy to Jerusalem in 1111/12. He may have been governor of Cyprus, as Laurent suggested (*Coll. Orghidan*, p.215). The family eventually lost its status, but a certain Boutoumites

(sic) is known as a *kephale* in a Thessalian town in the early 14th C. (*PLP*, no.3128). —A.K.

BRABEION (*βραβεῖον*), properly "prize" or "reward," the term used in the *Kletorologion* of PHILOTHEOS to designate INSIGNIA by which a DIGNITY was conferred upon its holder. It might take the form of a crown without cross (given to the caesar), tunics, ivory tablets, gold chains, special diplomata, etc.

LIT. Bury, *Adm. System* 22.

—A.K.

BRACELET (*βραχιάλιον* or *βραχιόλιον*, lit. "armband," *κλάνιον*). Said in Justinian's *Digest* (34.2.25.10) to be worn by women, a bracelet is often shown in depictions of jewelry as part of a matching set, together with earrings, necklace, and belt. No such complete sets have survived, however. Bracelets preserved in collections are usually of gold and silver, although examples in ivory are also known. Specimens excavated usually from graves are more often bronze with traces of gilding, or simple GLASS bangles. These generally seem to be locally produced, although specimens found in Kiev were imported from Byz. (Ju. Ščapova, *Steklo Kievskoj Rusi* [Moscow 1972] 107–13). The Roman form of a plain ring made of twisted gold or silver wires continued until the 4th C. In the 4th–5th C., gemstones were added and OPUS INTERRASILE was used. In the 5th–6th C., tubular hoops had low relief decorative and figural elements. In the 6th–7th C. the form became more complex, with medallions or coins, modeled animal forms, and GEMS in decorative claw settings added. In the 7th–11th C. wide bands with relief figures and sometimes Christian iconography predominate. These bracelets are fairly heavy, with hinged fasteners, as opposed to the ring types that slip over the hand or incomplete rings that relied on the metal's flexibility. Examples of less elaborate bracelets from the 7th–11th C. tend to be narrower, not hinged, and with punched decoration.

LIT. C. Lepage, "Les bracelets de luxe romains et byzantins du IIe au VIe siècle," *CahArch* 21 (1971) 17–23.

—S.D.C., A.C.

BRACHAMIOS (*Βραχάμιος*, fem. *Βραχαμήνα*, *Βραχαμίνα*), noble family with a name of Armenian origin, meaning "descendant of Vahram."

The family flourished in the mid-10th C. when the Arab poet Abu Firās mentioned "the family of Bahrām" among Byz. fighting against the Arabs (N. Adontz, M. Canard, *Byzantion* 11 [1936] 454, v.11). Sachakios (Arm. Sahak, Ishāq ibn Bahrām of Arabic sources) was a general by 969 and later supported the revolt of Bardas SKLEROS. Eleventh-century seals attest several *strategoī* named Brachamios (George, Demetrios, Michael) as well as Kale Brachamina, wife of a *strategos*, and Elpidios, *doux* of Cyprus.

Philaretos Brachamios (Varazhnuni), Romanos IV's *strategos*, *doux* and, according to Anna Komnene (An.Komn. 2:64.5–8), *domestikos*, was—if we believe MICHAEL I THE SYRIAN (*Chronique*, tr. Chabot 3:173)—an Armenian robber from the village of Shurbaz; thus his identification as a Byz. general is questionable. After Romanos IV's blinding, Philaretos became independent ruler of Tarsos, Antioch, Edessa, Melitene, and some other eastern centers. Greek, Syriac, and Armenian traditions all charge Philaretos with cruelty and greed: he allegedly confiscated the riches of Antiochene magnates and distributed them among his supporters. After Nikephoros III's accession to the throne, Philaretos acknowledged his allegiance to the Byz. and was proclaimed *kouropalates* and *domestikos ton scholon* of the East; in 1084 he surrendered Antioch to the Turks. He disappeared thereafter from the scene, but an anonymous Syriac chronicle mentions the sons of Philaretos *domestikos*, "Christians" (i.e., Orthodox) who ruled over Maraş and Black Mountain (A.S. Tritton, H.A.R. Gibb, *JRAS* [Jan. 1933] 72f). The family is not known after the 11th C., except in 1171 when Brachamioi served as messengers in negotiations between Manuel I and the Armenians.

LIT. Cheynet-Vannier, *Études* 57–74. Adontz, *Études* 147–52. V.A. Arutjunova-Fidanjan, *Armjane-chalkidonity na vostočnyh granicah Vizantijskoj imperii* (Erevan 1980) 152–69. C.J. Yarnley, "Philaretos: Armenian Bandit or Byzantine General?" *REArm* n.s. 9 (1972) 331–53. —A.K.

BRAD. See KAPER BARADA.

BRANAS (*Βρανάς*, fem. *Βράναινα*), a noble lineage, its name apparently of Slavic origin (I. Dujčev, *IzvInstBŭlgIst* 6 [1956] 348, n.3), although S. Lampros considered it Albanian and Ph. Koukoules Latino-Greek. In Serbia the name of Branos (*Vran*,