D

DABATENOS, or Diabatenos (Δ⟨ι⟩αβατηνός, fem. Δ⟨ι⟩αβατηνή), a family that flourished in the second half of the 11th C., possibly of Armenian origin. A certain Davatanos, *doux* of Edessa, fell in battle ca. 1062; his brother Levon held the same position in the 1070s. We do not know whether he is to be identified with Leo Diabatenos, a general under Romanos IV, and another Leo, governor of Mesembria in 1080. Another Dabatenos, under Alexios I, served as *topoteretes* of Herakleia in Pontos and of Paphlagonia (1081); perhaps he was the same Dabatenos who more than 20 years later was *doux* of Trebizond. Even less certain is his identity with Michael Dabatenos, *protonobelissimos* in 1094/5 (P.Gautier, *REB* 29 [1971] 245f). Several Dabatenoi left seals with such titles as *sebastos*, *protokouropalates*, and *katepano*. Soon after 1100 the family position declined, and the Diabatenoi attested in the 13th and 14th C. were *paroikoi*, priests, or owners of small farms (*PLP*, nos. 5365–70).

LIT. Kazhdan, *Arm.* 114–16. V.A. Arutjunova-Fidanjan, *Armjane-chalkidonity na vostočnych granicach Vizantijskoj imperii* (Erevan 1980) 141–43. –A.K.

DACIA, the territory north of the Lower and Middle Danube. It was conquered by Trajan and then abandoned by the Romans in the mid-3rd C. Aurelian, however, created the province of Dacia Ripensis on the south bank of the Danube between MOESIA I and Moesia II. Its major cities were Ratiaria and Oescus; PRISKOS of Panion (fr. 1) called Ratiaria a large and densely populated city. Military camps and forts, rather than cities, were typical of the province. Dacia Ripensis flourished in the mid-4th C., and the Romans even managed to recover some fortresses on the north bank of the Danube. Gothic FOEDERATI penetrated into Dacia, and some settlements probably belonging to them (e.g., a fortified village at Vit) have been excavated. This system of Germanic settlements continued after the battle of Adrianople (378), as in SUCIDAVA, where the last Roman coins are of 408–23; probably thereafter the system of forts was demolished by the Huns. The empire renewed the construction of strongholds north of the Danube at the end of the 5th C. and was able to maintain them through the end of the 6th, when Dacia was occupied by the AVARS and Slavs (O. Toropu in 9 *CEFR* [1974] 71–81).

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

LIT. H. Vetters, *Dacia ripensis* (Vienna 1950). E. Chirilă, M. Gudea, "Economie, populaţie şi societate în Dacia postaureliană," *Acta Musei Porolissonensis* 6 (1982) 123–54. –A.K.

DACO-GETANS, autochthonous population on both banks of the Lower Danube. Ancient authors considered them a single group, speaking a dialect of the Thracian language, but recent scholars distinguish three ethnic elements: Thracian, Illyrian, and Daco-Moesian (C. Poghirc in *L'ethnogénèse des peuples balkaniques* [Sofia 1971] 171f). Despite romanization of the region, old Getic traditions, esp. old forms of ceramics, survived in SCYTHIA MINOR and in MOESIA through the 6th C. (C. Scorpan, *Thracia* 2 [1974] 131–34). From the 7th C. onward, the Slavs settled on the Danube, assimilating a substantial part of the autochthonous population, then the Bulgars and Pechenegs moved into the area. The ancient Daco-Getans mingled with these peoples, even though some Daco-Getans, esp. in mountainous regions, retained their latinized language and certain cultural traditions, eventually emerging as VLACHS.

The ethnic name *Dakes* reappears in the 10th–11th C. to designate PECHENEGS; in the 12th–15th C. it was applied primarily to the Hungarians (Moravcsik, *Byzantinoturcica* 2:116) and, in the 15th C., even to the Danes (E. Trapp, *JÖB* 36 [1986] 301f).

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LIT. D. Protase, *Problema continuității în Dacia* (Bucharest 1966). G. Ştefan, "Le problème de la continuité sur la territoire de la Dacie," *Dacia* 12 (1968) 347–54. *Transylvania and the Theory of Daco-Roman-Rumanian Continuity*, ed. L. Löte (Rochester, N.Y., 1980). –A.K.

DAKTYLOS (δάκτυλος, "finger"), the smallest Byz. unit of length, equal to 1/16 POUS [= 1.95 cm], also called *monas* (unit).

LIT. Schilbach, *Metrologie* 16. –E. Sch.

DALASSENE, ANNA, mother of ALEXIOS I KOMNENOS; born ca.1025, died 1 Nov. 1100 or 1102. Her father was Alexios Charon, her maternal grandfather Adrianos DALASSENOS (N. Adontz, *Byzantion* 10 [1935] 171–85). She married John, brother of ISAAC I KOMNENOS, in 1040 or 1045; their children included Manuel, Maria, Isaac, Eudokia, Theodora, Alexios, Adrianos, and Nikephoros. After Isaac I's abdication, Dalassene opposed the Doukas family, who had succeeded to the throne; she even disliked Alexios's marriage to IRENE DOUKAINA. She actively encouraged Isaac and Alexios's revolt against NIKEPHOROS III (14 Feb. 1081) and had to seek refuge in Hagia Sophia and then the PETRION monastery. Upon Alexios I's accession, she became powerful at court. During his campaigns (beginning in Aug. 1081), he granted her sweeping administrative powers (*Reg* no.1073): written or verbal, rational or ridiculous, her orders were to be obeyed as the emperor's own. A copy of her PITTAKION for CHRISTODOULOS OF PATMOS (May 1088) survives (*Patmou Engrapha* 1:342–51, no.49), and in 1095 she ordered the blinding of Nikephoros DIOGENES (An.Komn., 2:201.16–22). After popular charges of misgovernment seemingly disturbed her relationship with Alexios (Zon. 3:746.4–7), she retired to the PANTEPOPTES MONASTERY. Her piety and patronage of monks were renowned; Anna KOMNENE greatly admired her.

LIT. Skoulatos, *Personnages* 20–24. –C.M.B.

DALASSENOS (Δαλασσηνός, fem. Δαλασσηνή), a noble Byz. lineage originating from Dalasa-Talaš on the Euphrates and known from the late 10th C. Adontz's hypothesis that the family was of Armenian stock can neither be proved nor refuted. The *magistros* Damianos and his son the *patrikios* Constantine were governors of Antioch in 996–998 and in 1025, respectively. Constantine, called "the lord of the Eastern land" in contemporary epigrams, was an important landowner; Constantine VIII regarded him as his heir, but in the 1030s Constantine Dalassenos fell from imperial favor and was arrested by Michael IV. His brother Theophylaktos was *doux* of Antioch according to a seal; the third brother Romanos was *katepano* of Iberia. In the 1060s and 70s the Dalassenoi served in the Balkans: Theodore as *doux* of Thessalonike and Serres, Damianos as *doux* of Skopje. Anna DALASSENE was married to John Komnenos and became mother of Alexios I Komnenos. Thereafter the Dalassenoi ceased to be military commanders: the *sebastos* Theodore served as a judge in 1196; another Theodore, *sebastos* (and eparch), is known from a seal; a third Theodore is mentioned in TIPOUKEITOS as a lawyer in Eudokia's court (1067), but the high title of *protonobelissimos* makes this attribution dubious (see NOBELISSIMOS). In the later period the name Dalassenos is rare and used only in a low level of society (*PLP*, nos. 5035–36).

LIT. Cheynet-Vannier, *Études* 75–115, 121f. Adontz, *Études* 163–77. Kazhdan, *Arm.* 92–97. –A.K.

DALMATIA (Δελματία), Roman province on the eastern coast of the Adriatic Sea whose capital was SALONA. After brief domination by Odoacer, and then by the Ostrogoths, ca.538 Dalmatia became a Byz. proconsular province, consisting of coastal cities and nearby islands, from Istria to Kotor. It prospered through maritime trade. In the early 7th C. when Slavs and Avars invaded the hinterland and destroyed the coastal cities (Salona, Epidauros), these centers were replaced by new ones (SPLIT, DUBROVNIK). Both cities and islands remained under Byz. rule, but their ecclesiastical jurisdiction alternated between Rome and Constantinople. The metropolis became Zadar (ZARA) administered by a prior or *archon*. Whether he was a Byz. functionary or local magnate remains unclear. In the early 9th C. Charlemagne subjugated Dalmatia, and the *dux Jaderae* briefly functioned there as Frankish representative; in 812 the Franks returned Dalmatia to Byz., but it remained practically independent until the late 860s when Basil I established a Byz. theme there. Ecclesiastically it formed the metropolis of Kephalia under the jurisdiction of Constantinople (*Notitiae CP*, no.3.54).

The area consisted of several independent economic and political zones: the northern centers tended to be pro-Venetian; the mid-Dalmatian cities, mostly autonomous, wavered in their loyalties between Venice and Hungary; Dubrovnik temporarily formed a special Byz. theme; the southern cities were linked with Serbia and Zeta. After a short-lived Venetian conquest in 1000, the Byz. presence in Dalmatia weakened. Various forces—Venice, Croatia, Hungary, the Normans—contended for domination over the area, and in the 1060s real Byz. authority disappeared, except in Dubrovnik. After the union of Croatia with Hungary (1102), northern Dalmatia was under Venice; the central area under Hungaro-Croatian kings; the southern area nominally Byz., but in fact autonomous. Croatian impact on Dalmatian cities and islands intensified. Brief restoration of Byz. influence in the mid-12th C. collapsed in 1180. From 1204 to 1358 Venice dominated Dalmatia, after which all the area except Dubrovnik was conquered by Hungary. Venetian domination returned in the early 15th C. and lasted until 1797.

LIT. J. Hahn, J. Ferluga, Ž. Rapanić, *LMA* 3:444–57. J. Ferluga, *L'amministrazione bizantina in Dalmazia* (Venice 1978). N. Klaić, *Povijest Hrvata u ranom srednjem vijeku* (Zagreb 1971). Idem, *Povijest Hrvata u razvijenom srednjem vijeku* (Zagreb 1976). L. Steindorff, *Die dalmatinischen Städte im 12. Jahrhundert* (Cologne-Vienna 1984). –B.K.

DALMATIC OF CHARLEMAGNE. Neither a dalmatic nor belonging to Charlemagne, the so-called Dalmatic of Charlemagne, a piece of silk dating ca.mid-14th C., is a patriarchal SAKKOS presumably from Constantinople; documented in Vatican inventories from 1489, it is currently in the Treasury of St. Peter's. Its association with Charlemagne is purely legendary. The dark blue silk *sakkos* is decorated with an extensive gold-embroidered figural cycle on the theme of Salvation. The complex iconography begins with the TRANSFIGURATION on the back of the garment, continues with the Communion of the Apostles (see LORD'S SUPPER) on the shoulders, and ends with the PAROUSIA, the Second Coming of Christ on the front. Embroidered inscriptions include Matthew 26:26–27, John 11:25, and Matthew 25:34.

LIT. G. Millet, *La Dalmatique du Vatican* (Paris 1945). E. Piltz, *Trois sakkoi byzantins* (Stockholm 1976) 28f, 42–45, figs. 5–7, 9–10. –A.G.

DALMATOU MONASTERY, an important early monastery, evidently the first to be constructed in Constantinople. Dalmatou (Δαλμάτου, Δαλματίου) was founded in 382 by the Syrian saint Isaac outside the Constantinian walls in the eastern part of the Psamathia quarter. After Isaac's death ca.406, he was succeeded as superior by his disciple Dalmat(i)os, a former officer of the imperial guard (died 438), after whom the monastery was named. In the 5th C. Dalmatou was a bastion of Orthodoxy, and its superior was given the title of ARCHIMANDRITE OR EXARCH, supervisor of the other monasteries of the capital. Beginning in the late 7th C., the monastery was frequently used as a place of confinement for political prisoners, such as the deposed emperors Justinian II, Leontios, and Philippikos. During the Iconoclastic controversy, the Dalmatou monastery was persecuted because of its fervent support of images and even closed for a time. In the 9th C. the vita (unpublished) of Hilarion (died 845), a superior of Dalmatou and iconodule confessor, was written by a certain Sabas (*BHG* 2177, 2177b). In the late 12th C. Dalmatou was transformed into a nunnery; in 1182, Maria, widow of Manuel I Komnenos, was confined there. Thereafter the monastery disappears from the sources.

LIT. G. Dagron, "Les moines et la ville: Le monachisme à Constantinople jusqu'au concile de Chalcédoine (451)," *TM* 4 (1970) 229–76. Beck, *Kirche* 213, 558. Janin, *Églises CP* 82–84. –A.M.T.

DAMAGE BY QUADRUPEDS. Roman law regulated wrongful damage to property by the LEX AQUILIA, which deals primarily with the killing of another person's slave or animal and with damage by the burning, breaking, or destruction of another's property. To these two categories Byz. law added the specific case of *praida* (πραΐδα). The word is derived from Latin *praeda* (meaning "booty," and metaphorically "gain") and was used in late Roman texts in its original sense of "booty" (e.g., John Moschos, PG 87:3024B). The FARMER'S LAW, however, lends to this term a new legal sense, that of damage by quadrupeds, and regulates the punishments and compensations due on

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both sides when an animal wanders onto a neighbor's land and causes damage or is injured (pars. 25, 48–53, 58). Some of these norms were accepted in (Italian?) provincial law. Where this "original and practical rule of arbitration" (Simon, *infra*) first arose is unclear. It could be a borrowing from neighboring countries—it exists in the Lombard *Edictum Rothari* and in its Greek translation (MGH *Leges* 4:231)—or a local Byz. development due to similar rural conditions.

LIT. Simon, "Provinzialrecht" 102–10. –A.K.

DAMASCUS (Δαμασκός), ancient city in southern Syria situated 100 km inland from the Mediterranean between the coastal mountains and the desert, in an oasis watered by the Barada River. An important military stronghold on the eastern frontier, Damascus was one of four cities of ORIENS with an arms factory (*NotDign* 11.18–23). The city was the metropolitan bishopric of the province of Phoenicia Libanensis, which was under the civil administration of EMESA. Little remains of Byz. Damascus. The Roman temple of Zeus Damaskenos was closed by Theodosios I and a church (later named for John the Baptist) was built within its precincts. Sauvaget (*infra*) demonstrated that the ancient street grid of Damascus evolved into an irregular "oriental" system, but subsequent attempts to date this change to the 5th–6th C., rather than later (H. Kennedy, *ByzF* 10 [1985] 170, n.91), are conjectural. SOPHRONIOS of Jerusalem was a native of Damascus.

The city was under Persian rule from 612 to 628 and was taken by the Arabs in 635. There are several conflicting accounts of the siege—including one that emphasized the role of the father of JOHN OF DAMASCUS—and the peace terms made between the victors and the people of Damascus (payment of tribute, division of property), as quoted in some sources, may be of dubious authenticity (Donner, *Conquests* 131–45, 246f). Soon after its conquest Damascus became the capital of the Umayyad Caliphate (661–750). In 708 the Church of John the Baptist was replaced by the Great Mosque, which was decorated with wall mosaics attributed by some scholars to Byz. craftsmen. In the 10th C. Damascus passed to the Ikhshidids and FĀṬIMIDS of Egypt, and, while briefly controlled by the Turk Afteqin, was placed under Byz. protection in 975. From 1154 the city was the base of NŪR AL-DĪN, and from 1174 it supported SALADIN, who died there.

LIT. N. Elisséef, *EI*² 2:279–86. C. Watzinger, K. Wulzinger, *Damaskus, die antike Stadt* (Berlin-Leipzig 1921) 77–101. J. Sauvaget, "Le plan antique de Damas," *Syria* 26 (1949) 314–58. R.A.C. Creswell, *Early Muslim Architecture*², vol. 2 (Oxford 1969) 323–72. –M.M.M.

DAMASCUS CHRONICLE. See IBN AL-QALĀNISĪ.

DAMASKENOS, PETER, monk and ascetic writer, fl. ca.1156/7. His major works, of the type of the PHILOKALIA, were entitled "Admonition [Hypomnesis] addressed to his own soul" and "Sayings in alphabetical order." They are based on tradition (the latest author cited is the 10th-C. SYMEON METAPHRASTES) and treat primarily the problem of salvation. Although Damaskenos's world view is optimistic and he argues that the way of salvation is open to lay persons (*biotikoi*), he ascribes the highest esteem to solitary (hesychastic) monks. The ideal way of salvation is neither social nor that achieved in a monastic community, but individual. The first stage of this path is the purification of body and soul, in which reading forms an important element; the second stage, called *theoria* or *gnosis*, is reached not only through meditation but through divine grace: beginning with the contemplation of Christ's passion, the soul soars up to the contemplation of God in his attributes. Damaskenos was very popular in both late Byz. and Russia.

TR. Eng. tr., *The Philokalia*, G. Palmer, P. Sherrard, K. Ware, vol. 3 (London-Boston 1984).

LIT. J. Gouillard, "Un auteur spirituel byzantin du XIIᵉ siècle, Pierre Damascène," *EO* 38 (1939) 257–78. –A.K.

DAMASKIOS (Δαμάσκιος), or Damaskios Diadochos, last scholarch of the ACADEMY OF ATHENS; born Damascus ca.460?, died after 538. Damaskios both studied and taught rhetoric at Alexandria, also studying Plato with AMMONIOS. Moving to Athens, he studied several subjects, including mathematics, under Marinos. He eventually headed the Neoplatonist school. Sometime after Justinian's closing of the Academy in 529, he emigrated with six fellow traveling philosophers to the Persian court. Soon disillusioned, they returned to Byz. territory in 532 under a special treaty giving them safe-conduct and freedom of expression. An epigram that he wrote at Emesa (*AnthGr* 7:553) shows him still alive in 538.

His biography of his colleague Isidore can be reconstituted from fragments in Photios (*Bibl.*, cods. 181, 242) and the SOUDA. Of his Platonic commentaries, that on the *Philebus* is wholly extant, those on the *Parmenides* and *Phaedo* partly so. A treatise *On First Principles* also survives. Several lost works include four books of *mirabilia*, thought by Photios (*Bibl.*, cod.130) to be concisely written and good of their kind. Damaskios's literary versatility continues the tradition of the SECOND SOPHISTIC, while his wedding of science and superstition is typical of late NEOPLATONISM.

ED. *Vitae Isidori reliquiae*, ed. C. Zintzen (Hildesheim 1967). *Dubitationes et solutiones de primis principiis, in Platonis Parmenidem*, ed. C.E. Ruelle, 2 vols. (Paris 1889). *Problèmes et solutions touchant les premiers principes*, tr. A.E. Chaignet, 3 vols. (Paris 1898). *Traité des premiers principes, I: De l'ineffable et de l'un*, ed. L. Westerink, Fr. tr. J. Combes (Paris 1986). *The Greek Commentaries on Plato's Phaedo*, vol. 2, ed. L.G. Westerink (Amsterdam 1977), with Eng. tr.

LIT. Westerink, *Prolegomena* xi–xii, xv–xviii. R. Strömberg, "Damascius: His Personality and Significance," *Eranos* 44 (1946) 175–92. –B.B.

DAMILAS, NEILOS, hieromonk of the monastery of Karkasina at Hierapetra (Crete); died ca.1417. In 1399 Damilas (Δαμιλᾶς) established nearby, at Baionaia, a nunnery dedicated to the Theotokos Pantanassa and composed a *typikon* for the nuns. His rule emphasized the cenobitic life, proper psalmody, daily reading, and strict supervision of the nuns to prevent unauthorized contact with men, whether monks, lay workers, or relatives.

Damilas knew Latin as well as Greek, and took an interest in contemporary theological controversies. He composed a treatise, addressed to Maximos CHRYSOBERGES, supporting the Orthodox position on the Procession of the Holy Spirit. A bibliophile and scribe, he included in his will of 1417 (ed. S. Lampros, *BZ* 4 [1895] 585–87) an inventory of books, probably bequeathed to the nunnery at Baionaia. His library numbered 41 volumes, primarily liturgical or theological, but included one lexikon and a MS of the works of Cato, Boethius, and Manasses. In the inventory he noted that six of the MSS were in his own hand.

ED. *Typikon*—ed. S. Pétridès, *IRAIK* 15 (1911) 92–111. Treatise—ed. Arsenios of Novgorod, *EkAl* 19 (1895–96) 382f, 391f; 20 (1896–97) 7f, 31f, 61–63.

LIT. *PLP*, no.5085. Beck, *Kirche* 750f. N.B. Tomadakes, *Ho Ioseph Bryennios kai he Krete kata to 1400* (Athens 1947) 89–92. F. von Lilienfeld, "Das Typikon des Neilos Damilas—ein Zeugnis des gemäßigten 'sinaitischen' Hesychasmus," *Byzantinische Beiträge*, ed. J. Irmscher (Berlin 1964) 359–72. –A.M.T.

DAMNATIO MEMORIAE, a modern term designating a punishment for high treason or *maiestas*, inherited from Rome. The name *damnatio memoriae* derives from the fact that traitors could be tried posthumously. As a formal procedure, *damnatio memoriae* is attested only in the late Roman period (e.g., *Institutes* 4.18.3; cf. Theophilos in Zepos, *Jus* 3:268.34–38). It entailed obliteration of the condemned's memory through destruction of his images, erasure of his name from inscriptions, and cancellation of his legal acts (*Cod.Theod.* XV 14.1–13). *Damnatio memoriae* was carried out chiefly against usurpers and their appointees, as the consular datings suggest (R.S. Bagnall et al., *Consuls of the Later Roman Empire* [Atlanta 1987] 25). In later centuries the formal procedure lapsed, but some of its features crop up in measures taken after a change of government, as when Emp. Alexander's name was removed from literary works (J. Grosdidier de Matons, *TM* 5 [1973] 229–42) and images of Nikephoros II Phokas were destroyed after his fall. Acts of BASIL THE NOTHOS were invalidated unless countersigned by Basil II (*Reg* 1, no.774). Likewise, certain names were suppressed or restored to the liturgical diptychs, depending on the doctrinal tendency of the moment.

LIT. F. Vittinghoff, *Der Staatsfeind in der römischen Kaiserzeit* (Berlin 1936). C.A. Bourdara, "Quelques cas de *damnatio memoriae* à l'époque de la dynastie macédonienne," *JÖB* 32.2 (1982) 337–46. –M.McC.

DANAË, a mythological figure, daughter of the Argive king Akrisios. She was secluded by her father in a chamber and there conceived a child by Zeus, who visited her in a shower of gold. The image was used in Byz. literature in its direct form, for example, as a simile for a person imprisoned and chained, "like Danaë by Akrisios of old" (Nik.Chon. 56.44). More important, the myth of Danaë had an impact on the creation of Christian legends about noble girls secluded by their

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fathers in a tower or an isolated palace where a visiting angel would initiate them into the Christian creed. One of the "Christian Danaës" was St. BARBARA; another was St. Irene-Penelope, daughter of King Licinius, who was secretly baptized by Timotheos, disciple of the apostle Paul (*BHG* 952y-954c).

LIT. A. Wirth, *Danaë in christlichen Legenden* (Prague-Vienna-Leipzig 1892). –A.K.

DANCE (ὄρχησις) was inherited by the Byz. from their Greco-Roman past. The attitude toward dance was hotly discussed in late antiquity, when the church fathers rejected dance together with the THEATER as an embodiment of immorality. On the other hand, in 361 LIBANIOS published an oration, *On the Dancers* (ed. R. Foerster, 4:420–98), defending both the art of dance and dancers. Although his oration was a refutation of Ailios ARISTEIDES (J. Mesk, *WienSt* 30 [1908–09] 59–74), he was definitely referring to contemporary matters. Dancing on stage died out as did the theater, but dance performances survived in court festivities. They are represented on several artifacts, such as the crown of Constantine IX Monomachos and the silver vase of the 12th C. from Berezovo; the dancers wear long dresses, usually with broad sleeves, and wave kerchiefs over their head. As part of court ceremonial, the members of factions (DEMOI) performed an "exotic" dance, the Gothic Pageant (*De cer.*, ed. Vogt, 2:88f, 102–04, 149f, 182–85).

Despite rhetorical attacks on dance, it remained popular with different levels of Byz. society: the wife of Digenes Akritas danced for her husband on a small carpet (*blattis*) to the accompaniment of a lyre (*kithara*); the *logothetes tou dromou* John Kamateros is described by a 12th-C. historian (Nik.Chon. 113.95) as dancing the licentious *kordax*, "kicking his legs to and fro." Lewd dances with suggestive movements and nudity are further documented by the 15th-C. *Comedy of Katablattas* (ed. P. Canivet, N. Oikonomides, *Diptycha* 3 [1982–83] 29.43–46, 43.194, 210, 73.647). Dance formed an indispensable element of all feasts—the CALENDS and BRUMALIA, for example—and esp. WEDDINGS. The festival of St. Agathe included dancing by women in the cloth-making trades (A. Laiou in *Festschrift Stratos* 1:112f); in TAVERNS men danced with women to the music of flute and cymbals and the clapping of hands.

LIT. Koukoules, *Bios* 5:206–44. Darkevič, *Svetskoe iskusstvo* 177–80. –Ap.K., A.K.

DANDOLO, ANDREAS, jurist, historian, and doge of Venice (from 4 Jan. 1343); born 30 Apr. 1306, died 7 Sept. 1354. As doge, Dandolo allied Venice with Cyprus and the Hospitallers against the Turks (1343–45) and waged war against Genoa in alliance first with John VI Kantakouzenos and then John V Palaiologos. In St. Mark's, he sponsored the restoration of the PALA D'ORO and commissioned the baptistery mosaics and the chapel of St. Isidore. Dandolo ordered the overhaul of the statutes of Venice (*Liber Sextus*, 1343–46; *Volumen statutorum legum ac iurium tam civilium quam criminalium DD. Venetorum* [Venice 1709]) as well as a systematic collection of instruments relative to Venice's role in the Levant, *Liber albus*, which is a precious source on Byz.-Venetian relations (e.g., the treaty of MANUEL I with Venice, *Reg* 2, no.1365), and *Liber blancus*, which is on Italy.

Before becoming doge Dandolo had written a concise chronicle from Venice's origins to 1342, but his most important work, the *Chronica per extensum descripta* (A.D. 48–1280) was begun after assuming power. Although its chronological framework derives from the universal chronicle of Paulinus, bishop of Pozzuoli (died ca.1344), it transcribes 40 documents and summarizes about 240 others, including numerous Byz. instruments. Aside from the latter (e.g., Emp. Leo V's order of an embargo on trade with the Arabs, 144.31–33; *Reg* 1, no.400), this chronicle provides most valuable evidence for the period after that covered by the CHRONICON VENETUM, which it used. Dandolo organized his account after the 8th C. by reigns of doges; he is favorable to the Byz. monarchy at the outset, but his account becomes hostile in the second half of the 12th C. owing to Byz.'s religious deviance; his glorification of the policies of his ancestor Enrico DANDOLO may reflect anti-Turkish projects afoot at the time of the work's composition (F. Thiriet, *RESEE* 10 [1972] 5–15).

ED. G.L.F. Tafel, G.M. Thomas, *Der Doge Andreas Dandolo und die von demselben angelegten Urkundensammlungen zur Staats- und Handelsgeschichte Venedigs* (Munich 1856) 1–167. *Chronica per extensum descripta*, ed. E. Pastorello [= RIS² 12.1] (Bologna 1938–58).

LIT. Karayannopulos-Weiss, *Quellenkunde* 2:497. G. Ravegnani, *Dizionario biografico degli Italiani* 32 (Rome 1986) 432–40. L. Margetić, "Vjerodostojnost vijesti Andrije Dandola o Dalmaciji u XI st.," *ZRVI* 19 (1980) 117–46. –M.McC.

DANDOLO, ENRICO, doge of Venice (1192–1205); born Venice ca.1107 or later, died Constantinople ca.29 May 1205. Before becoming doge, Dandolo (Δάνδουλος) served on embassies to Manuel I (1172) and Andronikos I (1184). According to later legend, a Byz. emperor had him blinded, but the story is unconfirmed; his impaired vision did not hinder his vigorous activity. Elected doge ca.Apr. 1192, Dandolo found himself drawn into protracted negotiations with Alexios III; his shrewd foresight is evident in his instructions to envoys sent in 1197. Despite Alexios's renewal of Venetian privileges (1198), Byz. officials abused Venice's rights. In 1201 Dandolo and his council contracted with envoys of the Fourth Crusade to construct a large fleet in return for payment and to send 50 galleys at their own expense. In 1202, when an insufficient number of Crusaders appeared to repay Venice's expenditures, Dandolo offered to postpone the debt, provided that the expedition recover ZARA. With Dandolo's encouragement, the Venetians joined the Crusade. At Zara, Dandolo welcomed the suggestion of PHILIP OF SWABIA and the future Alexios IV that the Crusade place Alexios on the throne; he had possibly negotiated earlier with Alexios.

Dandolo played a leading role in the capture of Constantinople in 1203, in the ensuing discussions with Alexios IV and Alexios V, and in the conquest of 1204. By the Treaty of March 1204 and the PARTITIO ROMANIAE, he secured for Venice repayment of its expenses and three-eighths of the empire. He was at Adrianople when Emp. Baldwin I was captured; Dandolo facilitated the Crusaders' retreat but died shortly after. He was buried in Hagia Sophia, Constantinople. VILLEHARDOUIN admired Dandolo's ability and forceful leadership; Niketas CHONIATES stigmatized his cunning and vengefulness and imputed to him the Crusade's diversion against Byz.

LIT. H. Kretschmayr, *Geschichte von Venedig* (Gotha 1905; rp. Aalen 1964) 1:275–322. R. Cessi, "L'eredità di Enrico Dandolo," *Archivio veneto* 67 (1960) 1–25. D.E. Queller, *Medieval Diplomacy and the Fourth Crusade* (London 1980) pts. XII–XIII. –C.M.B.

DANELIS, or Danielis (Δανιηλίς), a rich widow in Patras; born ca.820, died Naupaktos? ca.890. She sponsored the future emperor BASIL I when he came to Patras ca.850 in the service of the imperial official Theophilos. According to the biography of Basil by CONSTANTINE VII (*TheophCont* 226–28), a monk in Patras prophesied that Basil would obtain imperial power, and Danelis lavished attention upon him and made him spiritual brother of her son John. Later, Basil appointed John *protospatharios*. Danelis left almost all her property to LEO VI (p.317–21) instead of to her grandson (her son John predeceased her). Her wealth struck the imagination of her contemporaries; she reportedly owned "innumerable" slaves, 3,000 of whom Leo VI freed and settled in southern Italy; she controlled "not a small part of the Peloponnesos as her personal property," and even for her dispossessed heirs she retained 80 *proasteia*. Given the general paucity of great estates in 9th-C. Byz., Danelis's case requires special explanation. Runciman suggested that her wealth was based on a flourishing silk production in the Peloponnesos, but E. Weigand (in *Eis mnemen Spyridonos Lamprou* [Athens 1935] 504) pointed out that the description of her riches mentioned no silk, only *sidonia erga*. It is worth noting that Constantine VII states that Basil I was ready to proclaim Danelis mistress (*kyria*) of "the whole of this land" (p.228.14–15) and that she returned from her voyage to Constantinople "as the lady (*despoina*) and queen (*basilissa*) of the country" (p.319.8). Possibly Danelis's estates around Patras, an area that in the early 9th C. was controlled by Slavic tribes, still formed a semi-independent "princedom" in the middle of the century. Granting the title *protospatharios* to foreign princes was not atypical of this period.

LIT. S. Runciman, "The Widow Danelis," in *Etudes dediées à la mémoire d'André Andréadès* (Athens 1940) 425–31. –A.K.

DANIEL (Δανιήλ), Old Testament prophet. Daniel figured in the liturgy and popular piety as a PROPHET, a just man, and a providentially rescued saint. His vision (ch.2 and esp. ch.7) decisively marked Byz. chronology and thus the popular view of history (G. Podskalsky, *Byzantinische Reichseschatologie* [Munich 1972] 57–61; O. Meinardus, *OrChrP* 32 [1966] 394–449). The Septuagint contains three main passages that are not in the original Hebrew and Aramaic of the Book of Daniel: the Prayer of Azarias and the Song of the Three Hebrews (after Dan 3:23); a second trial in the Lions' Den, called Bel and the Dragon (as the end of Dan 12); and Susanna and the Elders (as Dan 13; in the Greek text of Theodotion it precedes ch.1).

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Exegetical literature on the Book of Daniel is surprisingly scant (Podskalsky, ibid. 16–40). Fragments (on Dan 3:49 [Septuagint numbering], 7:13–18, and 9:26) of a verse-by-verse commentary by Eusebios of Caesarea survive (PG 24:525–28). Theodoret of Cyrrhus wrote an extensive verse-by-verse commentary on the entire text (PG 81:1255–1546), with a sharp polemic against the Jews. The *catena* of John Droungarios relied greatly on his numerous predecessors (partial edition in A. Mai, *Scriptorum veterum nova collectio* 1.2 [Rome 1825] 1–56). Daniel's name recurs in prophetic literature and ONEIROKRITIKA (Krumbacher, *GBL* 628, 630). Symeon Metaphrastes discusses the four figures together (PG 115:371–404).

Origen, in his fourth homily on Ezekiel (PG 13:699–704), led the church fathers in distinguishing three types of just man, represented by Noah, Daniel, and Job (H. de Lubac, *Exégèse médiévale*, vol. 1.2 [Paris 1959–61] 571–74). Daniel in the Lions' Den (Dan 6) and the Three Hebrews were types of the Resurrection, according to, for example, ORIGEN (*Contra Celsum* 7.57). During Daniel's second sojourn in a lions' den, Habakkuk brought him bread, which Hippolytos and others interpreted as a eucharistic prefiguration. The COMMENDATIO ANIMAE prayer refers to the rescue narratives of the Book of Daniel—Daniel in the Lions' Den, the Three Hebrews, Susanna and the Elders. The Life of DANIEL THE STYLITE, who was named after Daniel, alludes to him frequently and refers to Nebuchadnezzar (ch.68), Susanna (ch.71), and the Three Hebrews (ch.92).

Daniel's relics and tomb, preserved at the church of St. Romanos in Constantinople, were visited by pilgrims. With the THREE HEBREWS, Daniel was commemorated on 17 Dec. at Hagia Sophia (G. Majeska, *DOP* 28 [1974] 363).

Representation in Art. Images of Daniel are found, particularly with the soteriological implications attached to the story of the Lions' Den, from the 4th C. onward on sarcophagi and ivory pyxides (*Age of Spirit.*, nos. 421, 436) as well as on objects of daily use (no.377). This scene, with Daniel ORANS between two lions, was repeated with few changes in illuminated MSS of KOSMAS INDIKOPLEUSTES and in the MENOLOGION OF BASIL II. In the marginal PSALTERS, Daniel's vision of the great mountain (Dan 2:34–5) is added. In such miniatures, as in his appearances among the PROPHETS in church domes, Daniel is usually clad in Persian costume. The eschatological implications of the Book of Daniel were virtually ignored in art.

LIT. G. Podskalsky, "Marginalien zur byzantinischen Reichseschatologie," *BZ* 67 (1974) 351–58. H. Leclercq, *DACL* 4:221–48. *BHG* 484v-488n. K. Wessel, *RBK* 1:1113–20. H. Schlosser, *LCI* 1:469–73. Lowden, *Prophet Books*. P.J. Alexander, *The Byzantine Apocalyptic Tradition* (Berkeley 1985). –C.B.T., J.I., J.H.L., A.C.

DANIEL OF SKETIS, monk and *hegoumenos* of Sketis; saint; born early 6th C., died after 576 in Tambok, Lower Egypt, according to Coptic tradition. His activity is known from a series of short stories that in Ethiopic and Coptic versions form a unified work. The stories are presented as if told by Daniel himself or his associates and contain precious details not only about monks (e.g., the repentant Mark who lived in Alexandria pretending to be a fool) but also of craftsmen (the *argyroprates* Andronikos in Antioch) and members of the upper class (the *patrikia* Anastasia, who fled from Constantinople to Sketis). The stories, simple in structure (similar to the APOPHTHEGMATA PATRUM), combine adventures with moral indoctrination: Daniel was supposedly captured three times by "barbarians" in the desert; the third time he killed his captor, which so upset Daniel that he visited ecclesiastical and secular authorities in Alexandria, Rome, Constantinople, Ephesus, Jerusalem, and Antioch in search of punishment, but he was exonerated everywhere. Another story deals with the eternal question of the damaging influence of wealth: rewarded through Daniel's prayer, a stonemason named Eulogios found a cave full of coins, moved to Constantinople, and became "eparch of the holy praetoria." Wealth and glory did not make Eulogios happy; involved in the NIKA REVOLT of 532, he was forced to flee to his village from Justinian I's revenge. Only Coptic and Ethiopian traditions made him a staunch anti-Chalcedonian (H. Bacht, *LThK* 3:155). Besides the Greek original, Daniel's stories are known in Syriac, Coptic, Ethiopic, and Arabic, the last very close to the Greek version.

Representation in Art. Portraits of Daniel, very rare, can be found at HOSIOS LOUKAS and in the Enkleistra of St. NEOPHYTOS: the saint is portrayed as a monk with a white beard, which, in the Enkleistra, has five strands.

SOURCES. *Vie et récits de l'abbé Daniel le Scétiote*, ed. L. Clugnet [= BHO 1] (Paris 1901), also in *ROC* 5 (1900) 49–73, 254–71, 370–406, 535–64; 6 (1901) 51–87, with rev. M. Bonnet, *BZ* 13 (1904) 166–71. Additional stories—F. Nau, *ROC* (1903) 98f; E. Mioni, *OrChrP* 17 (1951) 92f.

LIT. *BHG* 2099z-2102d. G. Garitte, *DHGE* 14 (1960) 70–72. –A.K., N.P.Š.

DANIEL THE STYLITE, saint; born in village of Meratha near Samosata 409, died near Constantinople 11 Dec. 493. At age 12 he entered a monastery. After visiting SYMEON THE STYLITE THE ELDER, Daniel set off for Constantinople and in 460 mounted a pillar in Anaplous on the Bosporos. His anonymous Life is preserved in two versions: Delehaye (*infra*, xxxv) regards it as a contemporary work; Beck (*Kirche* 411) dates it ca.600. The hagiographer presents Daniel as a legitimate heir of Symeon—he received Symeon's leather tunic after the stylite's death. The hagiographer also stresses Daniel's political role: for example, he acted as mediator between Emp. Leo I and Gubazes, king of Lazika; he descended from his pillar to resolve the conflict between Patr. AKAKIOS and BASILISKOS. The power of this STYLITE exceeded that of the emperor: when Leo I dared to mount a horse in sight of the saint, the horse threw him. Daniel was above the elements, too: after the wind tore off Daniel's tunic one winter night, his disciples found him atop the pillar, his body seemingly lifeless and covered by icicles, but they revived him using sponges with warm water. His funeral was regal—tens of thousands of candles were lit, and a large sarcophagus of precious stones was prepared for him. SYMEON METAPHRASTES reworked Daniel's Life.

Representation in Art. Portraits of Daniel show an elderly monk behind a grill atop his column (MENOLOGION OF BASIL II, p.237) or under a little protective shelter letting down a basket (THEODORE PSALTER, fol.26v); in church decoration he is paired with other stylites, esp. St. Symeon the Stylite the Elder, who occupy corresponding positions in the church. At NEA MONE on Chios, he is portrayed as having hair that comes down over his shoulders and a very long beard. A mosaic portraying Daniel is also preserved in MONREALE.

SOURCES. Delehaye, *Saints stylites* 1–147 (also in *AB* 32 [1913] 121–229). Eng. tr. Dawes-Baynes, *Three Byz. Sts.* 7–71.

LIT. *BHG* 489–490. N.H. Baynes, "The Vita S. Danielis Stylitae," *EHR* 40 (1925) 397–402. D. Miller, "The Emperor and the Stylite: A Note on the Imperial Office," *GOrThR* 15 (1970) 207–12. J. Myslivec, *LCI* 6:33. –A.K., N.P.Š.

DANIIL II (Danilo), Serbian churchman and writer; born ca.1270, died 19 Dec. 1337. A monk and superior (1305–11) in HILANDAR on Athos, he defended the monastery against the CATALAN GRAND COMPANY (1307–09). In 1311 he returned to Serbia, where he served as bishop of Raška (1311–15), bishop of Hum (1317–24), and archbishop of Serbia (1324–37). He was also the confidant and adviser of several Serbian rulers, for whom he undertook diplomatic missions to Tŭrnovo and Constantinople. Daniil condemned Michael VIII's policy of church union. He wrote a series of biographies in Slavonic of Serbian kings and archbishops of the second half of the 13th and the early 14th C., which were combined by his pupils after his death into a kind of chronicle, and later extended to 1385. The Lives are a rich and reliable source for Serbian and Bulgarian history and for Byz. relations with the states of the northern Balkans. In spite of his poetic and often panegyrical tone, Daniil was a well-informed, realistic, and critical observer of political and military affairs.

ED. *Životi kraljeva i arhiepiskopa srpskih*, ed. Dj. Daničić (Zagreb 1866; rp. London 1972). Germ. tr. S. Hafner, *Serbisches Mittelalter: Altserbische Herrscher-Biographien*, 2 vols. (Graz-Vienna-Cologne 1976).

LIT. M.M. Vasić, "Arhiepiskop Danilo II, monah i umetnik," *PKJIJ* 6.2 (1926) 231–64. Kašanin, *Srpska književnost* 210–33. S. Ćirković, *LMA* 3:542f. –R.B.

DANIIL IGUMEN, an early 12th-C. superior (*hegoumenos*), presumed to be from southern Rus'; sometimes identified with Daniil, bishop of Jur'ev (1114–22). He wrote an account of a journey from Constantinople to the Holy Land, normally dated 1106–08, though conjectures span 1104–09. Daniil traveled by sea, stopping at Ephesus and several islands, onward via Cyprus to JERUSALEM. During his 16-month stay in the Holy Land he was based at the Lavra of St. SABAS, one of whose monks acted as his guide. Daniil's account is exceptionally broad in scope and diverse in detail: his terse descriptions are dense with information on measurements and distances; shapes and dimensions; and local crops, weather, and produce. He also reports stories (often apocryphal and perhaps oral) connected with the sites he visits. Relations between the Orthodox and the Latins are cordial: on a trip to Galilee, Daniil travels with King Baldwin I of Jerusalem for safety; he accepts the blessing of the Latin monks on Mt.

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Tabor; and he describes at length the joint celebration of the descent of the Holy Light at the Holy Sepulchre at Easter (probably 1107), confirming in all essentials the 1101 account by FULCHER OF CHARTRES.

ED. *Choženie, Wallfahrtsbericht*, ed. M.A. Venevitinov (rp. Munich 1970), rev. A. Poppe, *RM* 2 (1975) 166–77. *The Pilgrimage of the Russian Abbot Daniel in the Holy Land, 1106–1107* A.D., tr. C. Wilson (London 1895).

LIT. Ju. Glušakova, "O putešestvii igumena Daniila v Palestinu," in *Problemy obščestvenno-političeskoj istorii Rossii i slavjanskich stran* (Moscow 1963) 79–87. Podskalsky, *Rus'* 196–200. –S.C.F.

DANIŞMENDIDS (Τανισμάνιοι), a Turkoman dynasty that ruled over Cappadocia, the Iris valley, and the regions of SEBASTEIA and MELITENE. Its founder, Emir Danişmend, appeared after 1085 during a period of anarchy in Muslim Asia Minor. Later he fought against the soldiers of the First Crusade: in 1100, near Melitene, he captured one of its most prestigious leaders, BOHEMUND, whom he imprisoned in NEOKAISAREIA. Emir Danişmend is the hero of a Turkish epic poem combining history and legend, the DANIŞMENDNĀME. He was succeeded by Emir GHĀZĪ, who increased his power by intervening in the dynastic strife among members of the SELJUK house; he also fought against the Byz. emperor JOHN II KOMNENOS in the region of KASTAMON. Around the mid-12th C. the Danişmendid territories were divided by dynastic struggle from which the Byz. profited. MANUEL I KOMNENOS allied with the Danişmendid Yaghi-Basan and used him against the Seljuks. The Seljuks, however, defeated the Byz. in 1176 at MYRIOKEPHALON; after they conquered Melitene in 1178 the Danişmendid dynasty disappeared. Some preserved coins of the Danişmendids bear Greek or Greek and Arabic inscriptions.

LIT. I. Mélikoff, *EI*² 2:110f. C. Cahen, *Pre-Ottoman Turkey* (London 1968) 82–86, 89–106. N. Oikonomides, "Les Danishmendides, entre Byzance, Bagdad et le sultanat d'Iconium," *RN*⁶ 25 (1983) 189–207. Vryonis, *Decline* 118–22, 155–59, 220f. –E.A.Z.

DANIŞMENDNĀME, or *Book of Melik Danişmend,* a Turkish epic composed in 1360 by Arif Ali, but based on a mid-13th-C. version by Mawlana ibn Ala, now lost. A mixture of simple prose and poetry, the *Danişmendnāme* recounts the legendary deeds of Emir Danişmend (died 1104), known to Anna Komnene as Tanismanes, the founder of the DANIŞMENDID *beylik* in northern Anatolia. As a whole, the *Dānişmendnāme* depicts the emir's confrontation with Christians of Asia Minor as a perfect expression of *ghaza*, or holy warfare, in the cause of Islam. This aside, the work indubitably reflects the mentality of the Turcomans who conquered Anatolia in the 11th–12th C. as well as the character of the conquest.

ED. I. Mélikoff, *La Geste de Melik Dānişmend: Étude critique du Dānişmendnāme*, 2 vols. (Paris 1960), with Fr. tr.

LIT. Bombaci, *Lett. turca* 309f. Vryonis, *Decline* 176–79. –S.W.R.

DANUBE (Δανούβιος), ancient Istros, the most important river of central and southeastern Europe. The name *Danoubios/Danoubis* was being used already in late antiquity (Julian, pseudo-Kaisarios, Stephen of Byzantium), but it did not totally replace the classical Istros. The Danube rises in the Black Forest of Germany and empties into the Black Sea, forming a huge delta. Some of its right-bank tributaries (Sava, Drina, and Morava) connected Byz. territories with the Danube. The river is divided into three almost equal sections: the upper (down to Vienna), middle (to the Iron Gate, near Orşova, Rumania), and lower reaches.

The Romans made the Danube their frontier and established the following provinces to its south: RAETIA, NORICUM, PANNONIA, MOESIA I and II; DACIA was to the north. They built a fortified LIMES, many ports, and cities (e.g., SIRMIUM, SINGIDUNUM, DOROSTOLON). In the division of the empire in 395, Raetia, Noricum, and Pannonia were ceded to the Western Empire. Soon afterward, however, the territory south of the Danube was occupied by the Germanic peoples, the Huns, and finally (568) by the Avars. Anastasios I and Justinian I tried to fortify the Danubian frontier in its middle and lower reaches, but by 600 the Avars and SKLAVENOI destroyed what was left of the *limes*. The SKLAVINIAI began to emerge; the "Seven Tribes" settled along both banks of the Lower Danube and by 680 the whole of Moesia was under BULGAR control.

Byz. reconquered the south bank of the Danube between 971 and 1018 and retained it in the 11th–12th C., establishing the themes of Sirmium and PARISTRION. Byz. struggled to protect this area from raids of the PECHENEGS, UZES, and CUMANS and competed with HUNGARY in the 12th C. for the region of ZEMUN and BRANIČEVO.

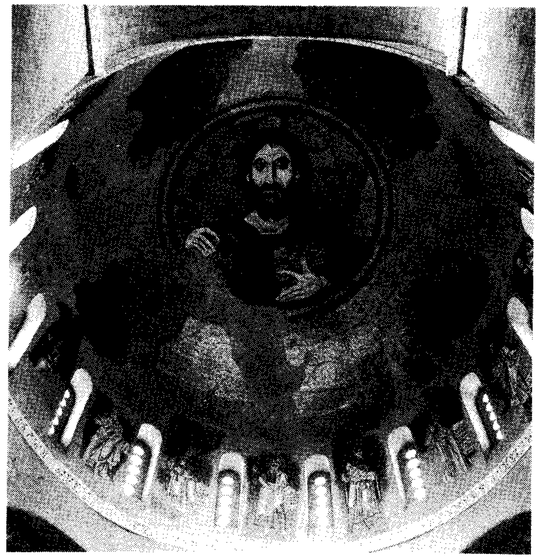
The Danube was an important mercantile route but, being on the Byz. frontier, did not much influence its internal development. Protected by a fleet and a system of fortresses, it created a serious obstacle for invaders; but the nomads of the steppe learned to cross it—on ice in rare winters when the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

LIT. F. Heiderich, *Die Donau als Verkehrsstrasse* (Vienna 1916). A. Ristić, *Dunav* (Belgrade 1931). *Limes u Jugoslaviji*, vol. 1 (Belgrade 1961). P. Koledarov, "Otbranitelnata granična sistema na Bŭlgarskata dŭržava ot 681 do 1018 g.," *Voennoistoričeski sbornik* 3 (1978) 109–23. A.G. Poulter, "Roman Towns and the Problem of Late Roman Urbanism: The Case of the Lower Danube," *Hephaistos* 5/6 (1983/84) 109–32. E. Chrysos, "Die Nordgrenze des byzantinischen Reiches im 6. bis 8. Jahrhundert," in *Die Völker Südosteuropas im 6. bis 8. Jahrhundert* (Berlin 1987) 27–40. –O.P.

DAPHNE. See ANTIOCH.

DAPHNI (Δάφνειον, Δαφνίον), located approximately 10 km west of Athens, the site of a celebrated monastery dedicated to the Mother of God and best known for the mosaics of its *katholikon*. Sculptural remains led Millet (*infra*) to suggest that an earlier church on the site dated from the reign of Justinian I. There is no textual support for this supposition, however; Daphni is not named among the more than 100 monasteries whose representatives attended the Second Council of NICAEA in 787 (Mansi 13:152–56). The dates of construction and decoration of the present church, laid out as a Greek cross-octagon (see CHURCH PLAN TYPES), are unknown, although the mosaics are generally held to be of the late 11th C. The monastery was certainly in existence in 1048 when Dionysios, "monk and priest of the monastery of Daphni," attached his name to the *typikon* of a CONFRATERNITY serving Hosios Loukas. Several seals of the monastery, one of a *hegoumenos* Paul (Laurent, *Corpus* 5.2, no.1245), have been attributed to the 10th–12th C. Daphni is briefly mentioned in the 12th-C. vita of MELETIOS THE YOUNGER (ed. Vasilievskij, 55.31).

Although it is sometimes assumed to be an imperial foundation, the construction of the church cannot be connected with two later, much damaged frescoes of emperors in its narthex. Cistercian monks settled at Daphni between 1207 and 1211, building an exonarthex and a small cloister on the south side. It remained in Latin hands until the Ottoman occupation of Attica in 1458. Apparently abandoned in the 18th C., the monastery was partially restored after World War II (E. Stikas, *DChAE*⁴ 3 [1962–63] 1–47).



DAPHNI. Mosaics of Christ Pantokrator and prophets in the dome of the *katholikon*, Daphni monastery.

The mosaics of Daphni, some employing silver tesserae and set against expanses of gold, are dominated by a Pantokrator in the dome, made more fierce in a restoration of 1889–97, and prophets in the drum. Below, four Great Feast scenes in the squinches and others in panels on the walls concentrate on the life of Christ. Despite the church's dedication, the only Mariological pictures in the nave are the Birth of the Virgin in the northern arm of the cross and her Dormition over the west door. Other scenes from her life are found in the southern portion of the narthex. Throughout, portraits of saints are far fewer than at HOSIOS LOUKAS. The style of the mosaics, often described as having a "classical" or "antique" aspect, is unparalleled in works later than the MENOLOGION OF BASIL II. Their serene monumentality is due in part to balanced composition, in part to skillful framing within ornamental arches on the walls or, as in the squinches, their setting above a finely cut marble cornice.

LIT. G. Millet, *Le monastère de Daphni* (Paris 1899). D. Mouriki, "Stylistic Trends in Monumental Painting of Greece

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during the Eleventh and Twelfth Centuries," *DOP* 34–35 (1980–81) 94–98. Janin, *Églises centres* 311–13. *TIB* 1:141f. Panagopoulos, *Monasteries* 56–62. –A.C.

DAPHNOPATES, THEODORE, high-ranking official and writer; died after 961. *Protasekretis, patrikios,* and *magistros* (according to the headings of his works), Daphnopates (Δαφνοπάτης) played a very important role at the court of Romanos I; he probably lost influence under Constantine VII, but Romanos II briefly appointed him to the post of eparch of Constantinople. The correspondence of Daphnopates sometimes has an official character and sheds light on Byz. international and domestic politics (including the enthronement of Patr. THEOPHYLAKTOS and relations with SYMEON OF BULGARIA). The letters deal also with Armenian affairs; Daphnopates apparently knew Armenian. The correspondence treats theological questions as well, and two letters are dedicated to the interpretation of a dream of Romanos II. Daphnopates wrote homilies, one of which describes the miracles worked in Antioch by a holy relic (the hand of John the Baptist), its theft from Antioch and transfer to Constantinople. He also composed several hagiographical works (on St. George, Theophanes the Confessor, Theodore of Stoudios) and a collection of excerpts from John Chrysostom arranged systematically, a work typical of 10th-C. ENCYCLOPEDISM. Skylitzes describes Daphnopates as a historian, and some scholars have suggested that he wrote the last section of the chronicle of THEOPHANES CONTINUATUS. I. Dujčev (*DOP* 32 [1978] 252f) considers Daphnopates as the most probable author of an anonymous speech on the BULGARIAN TREATY.

ED. *Correspondance*, ed. J. Darrouzès and L.G. Westerink (Paris 1978). *Dve reči*, ed. V. Latyšev, *PPSb* 59 (1910). See also list in Beck, *Kirche* 552f.

LIT. M. Sjuzjumov, "Ob istoričeskom trude Feodora Dafnopata," *VizObozr* 2 (1916) 295–302. –A.K.

DARA (Δάρας, also called Anastasiopolis, now Oğuz in Turkey), city built by Anastasios I in 505–07 as a military stronghold on the Byz.-Persian frontier, a rare example in this period of the new foundation of an urban center. A long description of building operations, including the wages paid to workers, is given by ZACHARIAS OF MYTILENE (ch.6), details of which conflict in part with the account given by Prokopios (*Buildings* 2.1.4–2.3.26), where some of the same work (e.g., walls, two churches, waterworks) is attributed instead to Justinian I. Seat of the *doux* of MESOPOTAMIA from 527 to 532 and perhaps of the *magister militum* from 540 to 573, Dara was also metropolitan bishopric of the newly formed ecclesiastical province of southern Mesopotamia. The city remained under Persian control from 573 to 591 and from 604 to 628, falling to the Arabs in 639. Extensive ruins include walls, a bridge, a storehouse, cisterns, and a church.

LIT. Bell-Mango, *Tur ʿAbdin* 102–05. I. Furlan, *Accertamenti a Dara*, vol. 1 (Padua 1984). M. Whitby, "Procopius' Description of Dara," in *The Defence of the Roman and Byzantine East* (Oxford 1986) 737–83. J. Crow, "Dara, A Late Roman Fortress in Mesopotamia," *Yayla* 4 (1981) 12–20. B. Croke, J. Crow, "Procopius and Dara," *JRS* 73 (1983) 143–159. M.C. Mundell, "A Sixth Century Funerary Relief at Dara in Mesopotamia," *JÖB* 24 (1975) 209–27. –M.M.M.

DARDANELLES. See HELLESPONT.

DAVID (Δαυίδ), the greatest king of Israel, according to the Bible. David was venerated in Byz. as the author of the Psalms and creator of Christian music and poetry. He was also treated as a prefiguration of Christ: his fight with Goliath symbolizes Christ's victory over Satan, his function as shepherd presages Christ's role as shepherd of souls, etc. The ambivalence of the biblical David—his vices and humility when set against his heroic exploits—attracted Byz. interest, and his penitence for his sins (infidelity, the murder of Absalom) was frequently discussed. David became an esp. popular figure in political rhetoric of the 12th C. when Manuel I and Andronikos I were compared to him. Michael CHONIATES (1:215.9–24) specifically compares Isaac II to icons of David.

Representation in Art. David normally appears in imperial garb; when this regalia changed, that of David did not. In monumental painting he is found among the PROPHETS or with Solomon in the ANASTASIS. In PSALTER illustration David is shown holding the text, inspired by God, or leading musicians. Illustrating the events of 1–2 Kings, he occurs in many narrative situations, such as the anointing by Samuel or slaying Goliath; both scenes occur already on the DAVID PLATES. In the PARIS PSALTER and elsewhere, David the shepherd and musician appears as ORPHEUS, inspired by the personification of Melodia. This composition passed into secular art, serving as the centerpiece of a 12th-C. silver bowl with a representation of DIGENES AKRITAS and Eudokia (Darkevič, *Svetskoe iskusstvo* 132–39).

LIT. J. Daniélou, *RAC* 3:594–603. M. Philonenko, "L'histoire du roi David dans l'art byzantin," in *Les pays du Nord et Byzance* (Uppsala 1981) 353–57. K. Wessel, *RBK* 1:1145–61. A. Cutler, "The Psalter of Basil II," *ArtVen* 30 (1976) 9–14. A. Kartsonis, *Anastasis: The Making of an Image* (Princeton 1986) 186–200. –J.H.L., J.I., A.C.

DAVID, SYMEON, AND GEORGE OF MYTILENE, three Iconodule brothers from Lesbos; saints; feastday 1 Feb. Born to a family possessing a modest amount of property, they lived as hermits and monks on Lesbos; George was elected bishop of Mytilene. Only Symeon is said to have been exiled to the Aegean island of Lagousas, whence he set off for Constantinople, fleeing Arab attacks; he stood on a column near Pegai on the Black Sea. On the basis of their Life, van den Gheyn (*infra* 210) constructs this chronology of the brothers: David, 716–83/93; Symeon, 764–843; George, 763–844. Halkin (*infra* 468) questioned the authenticity of the Life, which contains serious chronological contradictions. On the evidence of a 10th-C. Life of George, Patm. gr. 254 (*AB* 72 [1954] 22f), Halkin calculated that George was born ca.776, became bishop in 804, and died on 7 Apr. 821. I. Phountoules attempted to distinguish three different Georges of Mytilene. The Life of the three brothers seems to have been written after Petronas's victory over the Arabs in 863 and before the assassination of BARDAS (865), to whom George prophesied a happy future (ed. van den Gheyn, p.252.22–30). Anti-Iconoclastic in its tendency, the Life eulogizes the empress THEODORA and reveals a good knowledge of her circle; it provides a vivid, contemporary account of the restoration of images (H. Grégoire, *Byzantion* 8 [1933] 517–20). The collective hero of the Life is a pious family: the "pure virgin" Hilaria, sister of David, Symeon, and George, is also praised, as well as their uncle; the brothers were buried in a common "family" tomb.

SOURCES. I. van den Gheyn, "Acta graeca Ss. Davidis, Symeonis et Georgii Mitylenae in insula Lesbo," *AB* 18 (1899) 209–59. I. Phountoules, *Lesbiakon heortologion* (Athens 1959) 33–43.

LIT. *BHG* 494, 2163. F. Halkin, "Y a-t-il trois saints Georges, évêques de Mytilène et confessuers [*sic*] sous les Iconoclastes?" *AB* 77 (1959) 464–69. A. Kazhdan, "Hagiographical Notes," *Byzantion* 54 (1984) 185–88. –A.K.

DAVID I KOMNENOS, last emperor of Trebizond (1459–Aug./Sept. 1461); born between ca.1407 and 1409, died Constantinople 1 Nov. 1463. Third son of ALEXIOS IV KOMNENOS, David held the title of *despotes* during the reign of his brother JOHN IV KOMNENOS. In 1458 he went to Adrianople to pay tribute to the Ottoman sultan MEHMED II. Shortly after David ascended the throne, he surrendered TREBIZOND to the Ottomans, who had attacked by land and sea. He was taken prisoner, together with his family. After a brief period of exile in Adrianople and Serres, David was accused of a conspiracy and subsequently executed.

LIT. Miller, *Trebizond* 96–109. Kuršanskis, "Descendance d'Alexis IV," 239–47. *PLP*, no.12097. K. Barzos, "He moira ton teleutaion Megalon Komnenon tes Trapezountos," *Byzantina* 12 (1983) 273–76, 279–86. –A.M.T.

DAVID II/IV THE RESTORER, BAGRATID king of Iberia (1089–1125). Benefiting from the withdrawal of Byz. after MANTZIKERT in 1071 and the collapse of Seljuk rule 20 years later (1092), David restored the power of the Georgian crown over the rebellious native dynasts with the help of mercenaries recruited from among the northern Caucasian Kipchak tribes. He reunited the principalities of ABCHASIA, K'aheti, and K'art'li into a single kingdom, with Tblisi, which he had retaken from the Muslims in 1122, as its capital. His military victories, together with his foundation of cultural and intellectual centers such as the monastery of GELATI, laid the foundation for Georgian power which, in the second half of the 12th C., reached into Armenia and Azerbaijan.

LIT. Allen, *Georgian People* 95–100. C. Toumanoff, "Armenia and Georgia," *CMH* 4.1:622–24. Š.A. Badridze, "Istoki i evoljucija gruzino-vizantijskich političeskich vzaimootnošenij na grani XI–XII vv.," 15 *CEB* (Athens 1976) 4:46–54. –N.G.G.

DAVID KOMNENOS (sometimes called David I Komnenos), ruler of Paphlagonia (ca.1204–12); monastic name, Daniel; died Sinope 13 Dec. 1212. Younger brother of ALEXIOS I KOMNENOS of Trebizond, David helped conquer Trebizond, then, in late 1204, pushed west with Georgian and other

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mercenary troops to occupy Paphlagonia. His lands extended from Sinope to Pontic Herakleia. Nominally, David was subject to his brother. Attacking Nikomedeia in 1205, his general Synadenos was defeated and captured by Theodore I Laskaris. Under pressure from the Nicaeans, David allied himself with Henry of Flanders; with aid from Constantinople, he survived Theodore's siege of Herakleia (1206). But after his ally Thierry de Loos was defeated and captured by Theodore's general Andronikos Gidos (1207), David was forced onto the defensive. He lost Herakleia to Theodore ca.1207; after his death the rest of Paphlagonia passed to the Nicaeans.

LIT. Savvides, *Byz. in the Near East* 67–70. S. Karpov, "U istokov političeskoj ideologii Trapezundskoj imperii," *VizVrem* 42 (1981) 103f. –C.M.B.

DAVID OF TAYK'/TAO, dynast of upper TAYK'/TAO (from 961); junior member of the Iberian BAGRATID house and ruler of the Armeno-Iberian marchlands; died 31 Mar. 1000. David's support of Emp. Basil II against Bardas SKLEROS won him the title of *kouropalates* and extensive territories along the Armeno-Byz. border from Tayk'/Tao by way of THEODOSIOUPOLIS to MANTZIKERT, which he retook from the Arabs between ca.992 and 994. David's eminent position allowed him to play the role of arbiter in both Armenia and Georgia, and his bilingual court was a great intellectual and artistic center. In 963 David founded a church at Oški (in southern Tao-Klarjet'i), where he and his brother are represented as donors in stone reliefs, once flanking a Deesis and again in the south cross arm. Georgian inscriptions identify "David Magistros" and "King Bagrat, duke of dukes," as builders of the church, a model of which they hold in the first set of images (W. Djobadze, *BZ* 69 [1976] 39–62).

Childless, David intended to make Bagrat III of ABCHASIA his heir and worked to unify other Georgian lands under him, until quarreling with him in 988. After David supported Bardas PHOKAS, Basil II forced him in 989 to will his lands to Byz. David's death, possibly instigated by the pro-Byz. party among his nobles, gave Basil a pretext to annex Tayk'/Tao and to transform it into the core of the new theme of IBERIA, an event that marked the beginning of the Byz. conquest of the Armenian plateau.

LIT. Z. Avalichvili, "La succession du curopalate David d'Ibérie, dynaste de Tao," *Byzantion* 8 (1933) 177–202. K.N. Yuzbashian, "L'administration byzantine en Arménie aux Xe–XIe siècles," *REArm* n.s. 10 (1973–74) 154f. C. Toumanoff, "The Bagratids of Iberia from the Eighth to the Eleventh Century," *Muséon* 74 (1961) 37–40. –N.G.G., C.M.B., A.C.

DAVID OF THESSALONIKE, saint; born Mesopotamia ca.450, died ca.540 on a boat en route to Thessalonike; feastday 26 June. He went as a boy to Thessalonike from the east, became pious, lived (for three years?) in an almond tree near a church, and later inhabited a cell. Aristeides, archbishop of Thessalonike, sent David to Constantinople to request the transfer of the eparch's residence from Sirmium (endangered by Avar invasions) to Thessalonike. David, an Abraham-like hermit with hair down to his loins, was respectfully received by Empress THEODORA and then by Justinian I, in whose presence David worked a miracle—he held hot charcoal embers without burning his hands. He died after his successful mission. According to John MOSCHOS, a certain Palladios in Alexandria related how David dwelt in a cell outside the walls of Thessalonike and how soldiers observed a miraculous fire pouring out of his cell windows. David's anonymous Life, written in Thessalonike ca.720, contains a surprising eulogy of Theodora. David's exploits were praised by JOSEPH THE HYMNOGRAPHER, Makarios MAKRES, and others.

Representation in Art. The saint is depicted as a hermit with a long beard that sometimes reaches his feet, for example, in a relief of ca.900 (A. Xyngopoulos, *Makedonika* 2 [1941–52] 143–66); in the parekklesion at CHORA, he is depicted seated in a nest atop an almond tree whose branches substitute for the capital of a STYLITE's column. The church of HOSIOS DAVID in Thessalonike was dedicated to him.

ED. *Leben des heiligen David von Thessalonike*, ed. V. Rose (Berlin 1887). B. Laourdas, "Anekdoton enkomion eis ton hosion Dabid," *Makedonika* 10 (1970) 244–52. V. Latyšev, "O žitijach prepodobnogo Davida Solunskogo," *Zapiski Odesskogo obščestva istorii i drevnostej* 30 (1912) 236–51 (and as a separate book).

LIT. *BHG* 492y-493m. A. Vasiliev, "Life of David of Thessalonica," *Traditio* 4 (1946) 115–47. R.-J. Loenertz, "Saint David de Thessalonique," *REB* 11 (1953) 205–22. K. Kunze, J. Myslivec, *LCI* 6:37f. –A.K., N.P.Š.

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DAVID PLATES, a set of nine plates decorated with a series of scenes from the life of King DAVID, now divided between the Nikosia and Metropolitan Museums. Part of the Second CYPRUS TREASURE, the plates, made of solid silver chased from the front, all have SILVER STAMPS dated to the period 613–629/30 and bear witness, therefore, to high standards of metalworking in the early 7th C. Of three graduated sizes, these dishes were intended as display PLATES; the biblical scenes, which include David's combat with Goliath, have been interpreted as commemorating the war HERAKLEIOS waged with the Sasanian Persians, which ended in 628, thereby narrowing the date of the plates to 629/30. A plate from another possible David series, found in Russia (*Age of Spirit.*, fig.61), suggests that several sets may have been made for imperial distribution as LARGITIO DISHES.

DAVID PLATES. Plate depicting David and Goliath; silver, early 7th C. Metropolitan Museum of Art, New York.

LIT. Dodd, *Byz. Silver Stamps*, nos. 58–66. S. Wander, "The Cyprus Plates and the *Chronicle* of Fredegar," *DOP* 29 (1975) 345f. *Age of Spirit.*, nos. 425–33. E. Foltz, "Zur Herstellungstechnik der byzantinischen Silberschalen aus dem Schatzfund von Lambousa," *JbRGZM* 22 (1975) 221–45. J. Trilling, "Myth and Metaphor at the Byzantine Court: A Literary Approach to the David Plates," *Byzantion* 48 (1978) 249–63. –M.M.M.

DAVID THE PHILOSOPHER, a pupil of OLYMPIODOROS in Alexandria in the second half of the 6th C.; Greek sources attribute to him an *Introduction to Philosophy* and a *Commentary on Porphyry's Eisagoge*. In Armenian tradition, however, David the "Invincible" Philosopher was thought to be a pupil of MESROP MAŠTOC'. Medieval accounts of his defense of Armenian orthodoxy against the Council of Chalcedon are legendary. Armenian translations of the two Greek works noted above and of Greek commentaries on Aristotle's *Categories* and *Analytics* were attributed to him. Certainly, the Armenian renderings of these standard philosophical texts were of fundamental importance for the development of Armenian philosophy. Numerous Armenian commentaries on the *Prolegomena*, or "Definitions and Divisions of Philosophy," were written in the 13th and 14th C.

ED. Greek texts in *CAG* 18.2, ed. A. Busse. Arm. text of *Prolegomena*—B. Kendall, R. Thomson, *Definitions and Divisions of Philosophy by David the Invincible Philosopher* (Chico, Calif., 1983) with Eng. tr.

LIT. *David Anhaght' the 'Invincible' Philosopher*, ed. A.K. Sanjian (Atlanta 1986). K.N. Juzbašjan, "David Nepobedimyj i ego vremja," *Voprosy istorii* (1980) no.5, 101–10. –R.T.

DAY (ἡμέρα). The Byz. followed Roman usage in dividing the full day (*nychthemeron*) into night (*nyx*) and day (*hemera*), each being further divided into 12 HOURS. Each new full day began at midnight and each day at sunrise. A seven-day week prevailed throughout the Byz. world, although this was not a natural division of TIME. The Hebrew tradition of seven days concluding with the Sabbath, adopted by Christianity, gradually penetrated the Roman world at a time when the seven-day week had become normal, with each day possessing its own mystical and liturgical significance: Wednesday as the day Christ was betrayed and Friday the day he was crucified became special fast days. The first day of the week, the day of the Resurrection (Mk 16:2), was known as the Lord's day (*Kyriake*, Lat. *dies dominica*) while the Sabbath (*Sabbaton*) was always held in respect. In place of pagan Roman usage whereby the days were named after planets, the Byz. followed the strictly Christian tradition in naming the days Kyriake (SUNDAY), Deutera (lit. "second ⟨day⟩," Monday), Trite (lit. "third ⟨day⟩," Tuesday), Tetarte (lit. "fourth ⟨day⟩," Wednesday), Pempte (lit. "fifth ⟨day⟩," Thursday), Paraskeve (lit. "preparation," Friday), and Sabbaton (Saturday).

In the Cotton GENESIS MS (M.Th.d'Alverny, *CahArch* 9 [1957] 271–300) the days of Creation are personified as young women with wreaths on

their heads, on the model of the HOURS represented in floor mosaics at Antioch and elsewhere. Personified days played a part in the iconography of the SEASONS.

LIT. Grumel, *Chronologie* 165f. –B.C., A.C.

DAYR ANBĀ HADRĀ. See SYMEON, MONASTERY OF SAINT.

DAZIMON (Δαζιμών), a site in PONTOS, probably at the modern village of Dazmana (see P. Wittek, *Byzantion* 10 [1935] 55) above the Iris River, east of Amaseia, at the edge of an extensive plain. Although first mentioned in 375, Dazimon only became important in the wars between Byz. and the Arabs. In those years, the neighboring plain, an imperial estate in the late 6th C., formed an APLEKTON where the troops of the ARMENIAKON joined the emperor on eastern campaigns. In 838 Dazimon was the site of a major battle between Emp. Theophilos and the Arabs led by Afshīn. In spite of initial Byz. success, the Arabs won a major victory that enabled them to capture Ankyra and eventually AMORION. The Byz. forces took refuge in Amaseia; news of the defeat at Dazimon provoked a riot in Constantinople. Remains of the site have not been reported. Dazimon has alternatively been identified with Tokat, whose jagged peak bears a fortress, some of which is Byz.

LIT. Vasiliev, *Byz. Arabes* 1:154–59. F. & E. Cumont, *Studia Pontica*, vol. 2 (Brussels 1906) 239–47. –C.F., A.K.

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

From the 11th C. the deacons of HAGIA SOPHIA at Constantinople, esp. those who were members of the ENDEMOUSA SYNODOS, managed to acquire and wield considerable power and influence within the patriarchate (V. Tiftixoglu, *BZ* 62 [1969] 33–36). Under Emp. Herakleios the number of deacons at Hagia Sophia was fixed at 150 (*Reg* 1, no.165), although by the late 12th C. their number had probably dwindled to about 60 (P. Wirth, *ByzF* 2 [1967] 380–82).

Canonically, the deacon was ordained to a specific diocese or church at age 25 or above (Trullo, canon 14). Marriage was permitted, but only before ordination. The deacon's characteristic vestments were the ORARION and STICHARION. (See also SUBDEACON.)

LIT. P.A. Leder, *Die Diakonen der Bischöfe und Presbyter und ihre urchristlichen Vorläufer* (Stuttgart 1905; rp. Amsterdam 1963). S. Salaville, G. Nowack, *Le rôle du diacre dans la liturgie orientale: Étude d'histoire et de liturgie* (Paris 1962). J.G. Plöger, H.J. Weber, *Der Diakon* (Freiburg im Breisgau–Basel–Vienna 1980). S. Zardoni, *I diaconi nella Chiesa* (Bologna 1983). –A.P.

DEACONESS (διακόνισσα). The feminine form of the term deacon dates from the 4th C. (NICAEA I, canon 19). Her chief liturgical function was to assist at the baptism of women, which, for reasons of decency, could not be performed exclusively by the male clergy. The decline of adult baptism, however, hastened the demise of the office. By the 12th C. it had indeed lapsed, although the title was still being used ("improperly," according to BALSAMON) for certain women monastics (PG 137:441D). In the EUCHOLOGIA, their ordination (Goar, *Euchologion* 218–22) paralleled that of the DEACON. It was permissible only to widowed or unmarried women, however. Still, priesthood was never conferred upon a deaconess, although it could be conferred upon her male counterpart. EPIPHANIOS of Salamis emphasizes that deaconesses were not priests but women-elders (PG 42:744D–745A). The age for ordination, 60, was later reduced to 40 (Council of CHALCEDON, canon 15; Council in TRULLO, canon 14).

LIT. A.G. Martimort, *Les diaconesses: Essai historique* (Rome 1982). C. Vagaggini, "L'ordinazione delle diaconesse nella tradizione greca e bizantina," *OrChrP* 40 (1974) 145–89. R. Gryson, *The Ministry of Women in the Early Church* (Collegeville, Minn., 1976), tr. J. Laporte, M. Hall. –A.P.

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

ED. *De actionibus*, ed. F. Sitzia (Milan 1973), with rev. by D. Simon, *IURA* 24 (1973) 339–44, *ZSavRom* 92 (1975) 417–24. –D.S.

DE ADMINISTRANDO IMPERIO, conventional and incorrect title of a book compiled by CONSTANTINE VII or under his supervision and dedicated to his son Romanos II. The plan, according to the preface, consisted of four points: the relationship of the "nations" (*ethne*) with the Rhomaioi and the means of using some *ethne* to defeat and subdue dangerous neighbors; the gifts desired by the *ethne;* the characterization of their geographical situation and their customs; the changes that took place in the "empire of the Romans." Moravcsik (*Byzantinoturcica* 1:362f) tried to demonstrate that the work conforms to the plan despite occasional repetitions, contradictions, and errors; on the contrary, Lemerle (*Humanism* 320f) emphasized the book's incoherence and heterogeneity. *De administrando imperio* has two levels, purely informative sections taken from archival documents and didactic indoctrinations concerning methods of diplomacy; accordingly, one must distinguish between the date of compilation (probably the 950s) and the date of texts included. Some materials are of signal importance (e.g., ch.9 describing the "way from the VARANGIANS to the Greeks"), some are based on unreliable legends, but as a whole *De administrando imperio* is a unique source for the history of the Caucasus, the north shores of the Black Sea (Rus', Pechenegs, Hungarians, Khazars), and the Serbians and Croatians. The announced fourth section on changes within the empire remained unwritten.

ED. *De administrando imperio*, vol. 1, ed. Gy. Moravcsik, R. Jenkins (Washington, D.C., 1967), with Eng. tr.; vol. 2, *Commentary* by F. Dvornik, R. Jenkins, B. Lewis, et al. (London 1962).

LIT. J.B. Bury, "The Treatise De administrando imperio," *BZ* 15 (1906) 517–77. *VizIzvori* 2:9–74. P. Yannopoulos, "Histoire et légende chez Constantin VII," *Byzantion* 57 (1987) 158–66. T. Lounges, "To kephalaio 27 tou 'De Administrando Imperio,'" *Byzantina* 13.2 (1985) 1069–91. Lj. Maksimović, "Struktura 32. glave spisa De administrando imperio," *ZRVI* 21 (1982) 25–32. G. Litavrin, "Iz kommentarija k 49-oj glave Konstantina Bagrjanorodnogo 'Ob upravlenii imperiej,'" *Byzantina* 13.2 (1985) 1347–53. –A.K.

DEATH (θάνατος). There was no fixed Byz. terminology for death; it is variously designated as a separation, passing away, the end of life, return, repose, payment of the common debt, and other formulations. The Byz. view of death, derived from Greco-Roman philosophy, is that it is the separation of the soul from the body; this separation was construed as temporary since eventually the soul would be reunited with its body. Death occurs through the commandment of God and is brought about by an angel sent for that purpose. There were divergent views, however, as to whether the hour of death was predetermined by God. Only the saints could foretell the day of their demise. The soul (naked and without gender) is usually envisaged as leaving the human body through the mouth in order to begin a 40-day journey in the company of the angel. In its ascent to heaven it must pass through the *teloneia*, or tollhouses, of the demons (cf. vita of BASIL THE YOUNGER), which charge it for its sins. Thereafter it has the opportunity to see both PARADISE and HELL, and is then brought to a place of rest until the Day of LAST JUDGMENT. Doctrines of the wandering of the soul and reincarnation were totally rejected. Both Neoplatonic philosophy and Christianity saw death as a liberation from captivity, and yet laid greater stress on the positive aspect of birth to a new life. For this reason, such theologians as Basil the Great (PG 31:484A) and John Chrysostom criticized loud and excessive mourning over the dead. There was even objection in some radical monastic circles to a special BURIAL (PG 65:105BC).

The rites of the FUNERAL liturgy and certain representations of the hereafter, which derive from

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customs and beliefs antedating Christianity, were transformed by Christianity in a specific way. The ancient beliefs in a journey taken by the soul after death, in the need to provide *ephodion* (victuals) for the journey (G. Grabka, *Traditio* 9 [1953] 1–43), and in a ship and escort of souls, were taken over by the church fathers but filled with new content. Angels took over the role of the *psychopompoi*, the church became the ship of souls, while the *ephodion* was seen above all as the Eucharist received before death, though we find it occasionally given a wider meaning so that it includes faith, baptism, or the monastic life. That the Eucharist could sometimes be understood almost superstitiously as a kind of dowry for the hereafter is shown in the recommendation that eventually resulted in the repeated reception of the Eucharist on the day of death in the hope that one would die with the Host in one's mouth (PG 29:CCCXV, BC). According to Chrysostom, the reception of communion (as an unrivaled means of nourishment) on one's deathbed ensured the escort of angels (rather than demons), while at the Second Coming (PAROUSIA) the righteous entered directly into the dominion of God (PG 61: 364.30–34). Numerous Byz. adopted the monastic habit on their deathbed in greater hopes of salvation.

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

The contemplation of death (*melete thanatou*), taken from Stoicism, found a particularly vibrant resonance in the monastic milieu. Church fathers illustrated the frailty of human life by referring to the once-famous Alexander the Great whose grave was unmarked and unknown, while the innumerable graves of the martyrs were everywhere held in the highest honor. Monks desired to know what their brethren saw and experienced in the hour of death; they even contrived to consult the bones of the dead over their fate in the hereafter in order to learn the effectiveness of their intercession; even resurrection of the dead by the saintly desert fathers was reported (PG 34:244B–246A). The death of a saint is often connected with the vision of light, and the effusion of a clearly perceptible fragrance. Conversely, death itself generally brings one near the realm of the "black one" ("Ethiopian" = devil), and is connected with the symbol of the sword (and on icons with the cup of poison). The pre-Constantinian church gave the highest value to martyrdom as a baptism of blood, an imitation of the Lamb of God, and birth into heaven. The martyrs, therefore, as those who had been redeemed, continued to intercede for the living.

Hagiography uniformly stresses the serenity with which the dying saint faced death, because of his belief that death meant freedom from the bonds of the body and union with the divine. The prevailing attitude in epitaphs and MONODIES is quite different, however. Death is likened to the mythical CHARON, who cuts man's tree of life. Untimely death is generally seen as unjust and as a blow to the family and friends of the departed.

LIT. H.G. Beck, *Die Byzantiner und ihr Jenseits* (Munich 1979). P.J. Fedwick, "Death and Dying in Byzantine Liturgical Tradition," *EChR* 8 (1976) 152–61. D. Abrahamse, "Rituals of Death in the Middle Byzantine Period," *GOrThR* 29 (1984) 125–34. C. Walter, "Death in Byzantine Iconography," *EChR* 8 (1976) 113–27. J. Pelikan, *The Shape of Death* (London 1962). J. Rivière, "Mort et démon chez les pères," *RSR* 10 (1930) 577–621. *Morte e immortalità nella catechesi dei padri del III–IV secolo*, ed. S. Felici (Rome 1985). E. Freistedt, *Altchristliche Totengedächtnistage und ihre Beziehung zum Jenseitsglauben und Totenkultus der Antike* (Münster 1928).
–G.P., R.S., Ap.K.

DEBT (χρέος, Lat. *debitum*) designated in Roman law both an obligation that originated from the contract of a LOAN and the object of this contract, that is, a sum of money or a thing owed by one person to another. Byz. society reluctantly accepted transactions on credit: Kekaumenos, for instance, considered a loan to be a risky transaction for both parties and recommended avoidance of borrowing (Kek. 190f). Nevertheless, credit transactions were common, and complaints about the burden of debts and greed of usurers appear often in hagiographical and rhetorical texts. Patr. Euthymios appealed to Leo VI asking the emperor to free imprisoned debtors; Romanos I Lekapenos reportedly paid the debts of all debtors in Constantinople—both magnates and the poor; their contracts (*homologiai*) were thrown into the fire (*TheophCont* 429.17–21). Soon thereafter, the author of the PHILOPATRIS expressed the hope that the emperor would pay CREDITORS all the debts of the inhabitants of Constantinople.

The relationship of loan and debt are often treated in Byz. legal texts, which prescribe a written contract (*engraphon*) in the presence of witnesses (*Peira* 26.10) and security (*enechyron*) (*Peira* 19.2). *Peira* 6.2 lists three major reasons for mortgaging a house: to receive a loan (without specifying the purpose of the loan); to take up a state assignment (*demosiake douleia*); to conclude a marriage. *Peira* 26.1 cites a particular case of borrowing—to buy goods at a *panegyris*. Borrowing to ransom a relative is often mentioned in later texts.

Cases of debt are common in documents of the Palaiologan period. Thus, in 1325 the family of the late *stratopedarches* Petzikopoulos borrowed 50 hyperpers from the monks of Hilandar, giving over to the monks as security (HYPOTHEC) three houses on the condition that if the Petzikopouloi returned the money within a year, they would get back their houses; if they were unable to repay, Hilandar would give them an additional 90 hyperpers and receive full title to the houses and the adjacent land (*Chil.*, no.112.30–43). The contract did not state who was in physical possession of the houses during the period in question. Clearer is the short charter of 1302 (*Vazelon*, no.97) in which Theodora Theophilaba acknowledged the receipt of 100 *asproi* from the monastery of Vazelon; she gave the monastery her *choraphion*, which was to be restored to her as soon as she paid her debt. On the other hand, in an act of 1285 Theodore Komnenos Branas related that he received olive trees from Angelina, the widow of Chrysoberges, only after she proved insolvent (MM 4:114.17–26); she retained, however, her right to buy back her trees.

LIT. O. Tafrali, *Thessalonique au XIVe siècle* (Paris 1913) 104–17.
–A.K.

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DEČANSKI. See STEFAN UROŠ III DEČANSKI.

DE CEREMONIIS, in full, *De ceremoniis aulae byzantinae*, the modern title for a 10th-C. treatise of CONSTANTINE VII PORPHYROGENNETOS that treats court CEREMONY in the spirit of ENCYCLOPEDISM for the glorification of the emperor and his servants. Major and minor ceremonies are described in minute detail from the perspective of court officials who staged secular rituals. To interpret *De ceremoniis* requires knowledge of each section's origin because it compiles 5th–10th-C. records (see Table) that document Byz. government, diplomacy, prosopography, Constantinopolitan topography—esp. that of the GREAT PALACE—and historical events. The complete MS (Leipzig, Univ. Lib. 28) is dated to the 10th C. (I. Rochow, *Klio* 58 [1976] 193–97). It is less a finished work than a dossier that contains instructions for ceremonies and descriptions of actual performances intended as raw material for the former: thus book 2, chapter 38, was stripped of specifics to form the prescriptive book 2, chapter 14 (G. Ostrogrosky, E. Stein, *Byzantion* 7 [1932] 185–233 and F. Dölger, *BZ* 36 [1936] 145–57). It also includes sundry memoranda on subjects ranging from officials' salaries to military logistics. The imperial family implied by book 1, chapters 1–9, fits a time frame of ca.957–59, while datable references reveal revisions no earlier than Constantine's last years (bk.1, ch.28—after 27 Feb. 956; bk.2, ch.15—after autumn 957); the text was certainly revised under Nikephoros II Phokas and book 1, chapter 97, may suggest a connection with BASIL THE NOTHOS.

Constantine states that book 1 derives from records. Chapters 1–83 offer fairly homogeneous prescriptive material on holy-day processions to Constantinopolitan sanctuaries (1–37) and secular ceremonies (38–83), such as CORONATIONS, marriages, funerals, officials' promotions, and circus celebrations. Chapters 84–95 are unrevised extracts from PETER PATRIKIOS, including verbatim

Chronological Synopsis of the Sources of *De ceremoniis*

Book and Chapter	*Subject*	*Date*
Book 1		
Chs. 1–9 (Vogt 1:3–56.8)	Processions and acclamations from Christmas to after Pentecost (interrupted by a lacuna)	ca.957–59
Chs. 9–18 (Vogt 1:56.9–105)	Yearly processions from Easter to Ascension	Probably Michael III (ca.847–62?); rev. ca.900–03 and ca.957–59
Chs. 19–21	Feasts of the Prophet Elijah, the Nea Ekklesia, and St. Demetrios	Probably Basil I; rev. under Leo VI
Chs. 22–23	Processions of 14 Sept. and Christmas	Same as chs. 9–18
Ch. 24	Feast of St. Basil the Great	900
Chs. 25–35	Processions from Epiphany to Holy Saturday	Same as chs. 9–18
Ch. 36	Feast of the Union of the Church	After 920: 957–59?
Ch. 37	Imperial costume for processions	ca.900–03; rev. ca.957–59?
Chs. 38, 40, 42 (Vogt 2: 3–5, 13.17–15.15, 24–25)	Acclamations	ca.957–59
Ch. 41	Empress's coronation and wedding (Irene)	17 Dec. 768
Chs. 43–44	Promotions to caesar and *nobelissimos*	2 Apr. 769
Chs. 46–52 (except next section)	Various promotions	Probably Isaurian
Ch. 48 (Vogt 2:57.9–60.11)	Acclamations for promotion to patrician	ca.957–59?
Ch. 53	Acclamations for promotion to eparch	ca.957–59?
Chs. 54–58	Promotions	Isaurians?
Chs. 62–63	Faction audiences	Constantine VII
Ch. 64	Faction audience	Michael III
Ch. 65	Dance	Constantine VII
Ch. 66	Winter faction audience	Michael III
Ch. 67	Arrangement of dignitaries during faction audiences	Constantine VII?
Ch. 68	Hippodrome	Late 7th, early 8th C.
Chs. 69, 71–73	Hippodrome	Michael III?; rev. Constantine VII
Ch. 69 (Vogt 2:136.13–23)	Acclamations on vanquished emir	863
Ch. 70	Hippodrome	Same as ch. 68, but heavily revised?
Chs. 84–95	Extracts from Peter Patrikios	5th- and 6th-C. material compiled ca.548–65
Ch. 96	Acclamations for Nikephoros II	963
Ch. 97	Promotion to *proedros*	963–69
Book 2		
Chs. 1–25	Secular ceremonies	Constantine VII
Ch. 14	Enthronement of patriarch	After 933
Ch. 15 (Reiske 570.11–598.12)	Receptions of ambassadors from Tarsos and reception of Olga	946 and 957
Ch. 17	Coronation of Romanos II (lost)	945

Sources of *De ceremoniis* (*continued*)

Book and Chapter	*Subject*	*Date*
Ch. 19	Triumph in the Forum	956
Ch. 20	Triumph in the Hippodrome	956 or 958–59
Ch. 23 (Reiske 622.1–17)	Leo VI's first haircut	866–70?
Chs. 27–30	Herakleios's ceremonies; funeral of Patr. Sergios I	638–39
Chs. 31–37	Promotions and audiences	Michael III
Ch. 38	Enthronement of Patr. Theophylaktos	933
Chs. 40–41	Ceremonial costume	945/6–959
Ch. 42	Imperial tombs and obits (partially lost: see CHRONICON ALTINATE)	Constantine VII; rev. after 959
Ch. 44	Expeditions against Crete and Italy	911; 935
Ch. 45	Expedition against Crete	949
Ch. 47 (Reiske 681.5–682.17)	Styles of address for Bulgar ruler	ca.922–24
Ch. 48 (Reiske 690.6–16)	Same as above	ca.920–22; rev. 945–59
Chs. 49–50	Payments to officials	Leo VI
Ch. 51	Inspection of Constantinople's granaries	Same as bk. 1, chs. 84–95?
Chs. 52–53	*Kletorologion* of PHILOTHEOS	899
Ch. 54	Pseudo-Epiphanios of Cyprus	Herakleios
Ch. 56	Factions' payments	After 963

protocols of accession from Leo I to Justinian I (chs. 91–95, partly recycled in acclamations for Nikephoros II Phokas [bk.1, ch.96]).

Constantine's claim that book 2, possibly an afterthought, draws only on oral tradition holds generally for book 2, chapters 1–25, although even they contain historical records (see Table). The disparate documents of chapters 25–56 may have been physically associated with Constantine's own copy and transcribed as they were found at the end of the Leipzig MS; they shed precious light on such matters as military mobilization (bk.2, chs. 44–45) against Crete and Italy (cf. G. Huxley, *GRBS* 17 [1976] 295–300), while a diplomatic style sheet (bk.2, chs. 46–48) illuminates the hierarchy of STATES (Dölger, *Byzanz* 183–96; W. Ohnsorge, *BZ* 45 [1952] 320–39). The remaining chapters concern mostly officials' precedence, fees, and payments (bk.2, chs. 49–50, 55; 56 concerns BRINGAS). The language of *De ceremoniis* provides valuable testimony on vernacular usage (G. Moravcsik, 5 *CEB*, vol. 1 [Rome 1939] 514–20) and governmental technical terms, esp. of Latin origin (partial list: A. Landi, *Koinonia* 2 [1978] 301–22).

A treatise, *On Imperial Expeditions*, incorrectly dubbed *Appendix ad librum I* (Reiske, *infra* 444–508), precedes *De ceremoniis* in the Leipzig MS. Constantine based it largely on a lost work by Leo Katakylas, *magistros* under Leo VI, and dedicated it to his son. It details the logistics of an imperial campaign into Anatolia (G. Huxley, *GRBS* 16 [1975] 87–93; Hendy, *Economy* 304–15) and concludes with records of TRIUMPHS by Justinian I, Theophilos, and Basil I.

ED. J.J. Reiske, *Constantini Porphyrogeniti imperatoris De cerimoniis aulae byzantinae*, 2 vols. (Bonn 1829–30), with indispensable comm. A. Vogt, *Constantin VII Porphyrogénète, Le livre des cérémonies*, 4 vols. (Paris 1935–40) (bk.1, chs. 1–83; with Fr. tr.). Corr. by Ph.I. Koukoules, *EEBS* 19 (1949) 75–115 and *EEPhSPA* 5 (1954–55) 48–65; A.J. Festugière, *RPhil* 45 (1971) 240–57.

LIT. J.B. Bury, "The Ceremonial Book of Constantine Porphyrogennetos," *EHR* 22 (1907) 209–27, 417–39. C. Mango, I. Ševčenko, "A New Manuscript of the *De cerimoniis*," *DOP* 14 (1960) 247–49. Guilland, *Institutions* and *Topographie*. Av. Cameron, "The Construction of Court Ritual: the Byzantine Book of Ceremonies," in Cannadine-Price, *Rituals* 106–36. —M.McC.

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DECIUS, a Roman aristocratic family that flourished under THEODORIC THE GREAT. Its connection with the earlier Roman family of the same name is unclear. Caecina Decius Albinus (*PLRE* 1:35–36), urban prefect of 402, probably a descendant of the CEIONII, may have been the founder of the Decius family. Caecina Decius Acinatius Albinus, urban prefect of 414, may be his son. The family is better known from the end of the 5th C., when Caecina Decius Maximus Basilius was consul (480), as were two of his brothers (484, 486). All four of Basilius's sons attained consular rank: Albinus in 493 (presumably the first consul appointed by Theodoric), Avenius (501), Theodorus (505), and Importunus (509). They formed, however, a house divided into two pairs of brothers, the first two supporting Pope SYMMACHUS, the other two his rival Laurentius. Circa 519 Albinus was involved in religious discussions to end the schism between Rome and Constantinople, and ca.522 the *referendarius* Cyprian accused Albinus of having sent treacherous letters to Justin I. BOETHIUS attempted to defend Albinus, but they were both arrested. In 525, however, Theodoric sent Theodorus and Importunus with Pope JOHN I as ambassadors to Constantinople. Their relatives continued to serve as consuls until 534.

LIT. *PLRE* 2:1324. J. Moorhead, "The Decii under Theodoric," *Historia* 33 (1984) 107–15. –A.K.

DECORATIVE STYLE (*olim* "Family 2400," "Nicaea School," "Karahisar script") is the provisional name for a group of more than 100 illuminated Greek MSS of the 12th and 13th C. More than half are Gospel books; liturgical books are few and most of the group seem to reflect commissions for private use. The MSS are linked by their black ink and distinctive script; by recurrent iconographic patterns in their author portraits, Psalter cycles, and extensive Gospel cycles; by their exceptionally lavish ornament using carpet headpieces and extravagantly shaped canon tables; and by their decorative style with strongly profiled figures, ornate, screenlike architecture, and hot, pinkish color schemes. The group's few dated examples—two Gospel books of 1153 and 1156 (Vat. Barb. gr. 449; Gospel book owned by H.P. Kraus, New York), another from around 1208 (Moscow, Lenin Lib. F181 gr. 11), a Psalter from before 1213 (London, B.L. Add. 40753), and the noted Gospel book in Berlin (Staatsbibl. gr. Quarto 66) from shortly before 1219—indicate that it flourished ca.1150–ca.1250. It includes most of the illuminated books surviving from the late 12th C. and comprises the only known group of luxury MSS from the period of the Latin occupation of Constantinople (1204–61). Its place of origin is unclear. Early examples are provincial (Cypro-Palestinian?), but the group's quality rises over time, and the later books may have been commissioned by members of the NICAEAN court.

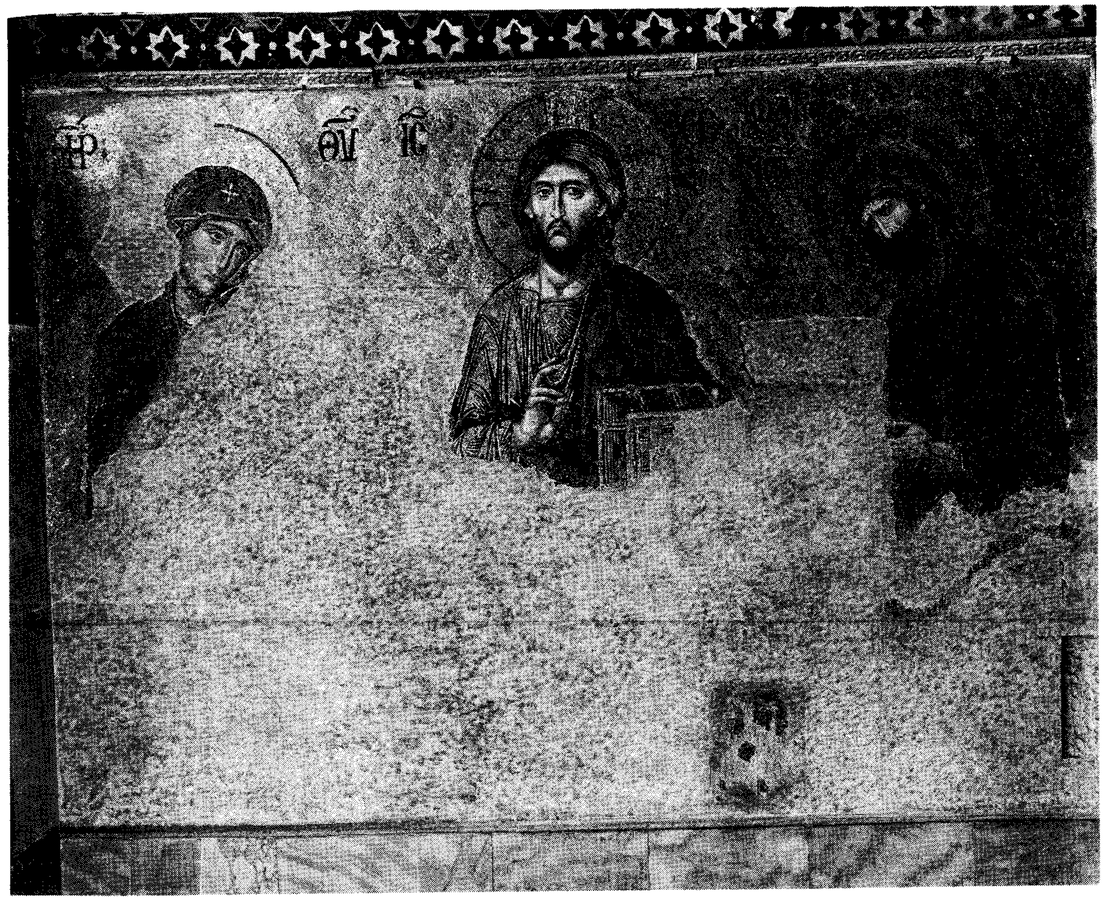
LIT. A.W. Carr, *Byzantine Illumination, 1150–1250: The Study of a Provincial Tradition* (Chicago 1987). P. Canart, "Les écritures livresques chypriotes du milieu du XIe siècle au milieu du XIIIe et le style palestino-chypriote 'epsilon,'" *Scrittura e civiltà* 5 (1981) 17–76. H. Buchthal, "Studies in Byzantine Illumination of the Thirteenth Century," *Jahrbuch der Berliner Museen* 25 (1985) 27–102. –A.W.C.

DECURIONES. See CURIALES.

DEEDS OF PURCHASE. See SALE.

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

Christian legend described the hart or male deer as fighting and killing SNAKES, and in this capacity the deer became a symbol of Christ. The 4th-C. exegete Philon (of Karpathos or Karpasia?) describes Christ as turning toward the Gentiles and running like a gazelle or deer to the ends of the world (PG 40:76B). Since the nature of the deer is destructive, comments Cyril of Alexandria (PG 69:825A), and snakes flee from its smell and color, the Lord is rightly called *nebros* since he tramples on and destroys the power of adversity. Apostles, preachers, saints, and all the righteous were also compared with harts as crushing the power of the serpent.



DEESIS. Deesis; mosaic, 13th C. South gallery of Hagia Sophia, Istanbul.

Representation in Art. The image of the hart or stag entered Christian art partly because of Psalm 42:1: "As the hart panteth after the water brook, so panteth my soul after thee, O God." The thirsting soul was associated particularly with BAPTISM, and the hart was widely used in 4th-C. BAPTISTERY decoration, esp. floor mosaics. Constantine I is supposed to have given the Lateran baptistery in Rome seven 80-pound silver harts that spouted water, and many other baptisteries had hart-shaped fountains or spigots. In Ravenna 5th-C. mosaics in the "Tomb" of GALLA PLACIDIA show harts flanking streams and the Tree of Life. Harts appear beside Psalm 42 in the marginal PSALTERS and occasionally atop CANON TABLES.

LIT. Koukoules, *Bios* 5:416f. H. Leclercq, *DACL* 2.2:3301–07. –A.K., A.W.C.

DEESIS (Δέησις, lit. "entreaty"), the word used since the 19th C. to identify as an image of intercession the Byz. composition of the Virgin Mary and JOHN THE BAPTIST standing on either side of Christ with their hands extended toward him. Byz. used the word *deesis* for this composition, too, but not for it exclusively: the Virgin Mary praying, or the Virgin or a donor presenting a petition were also called *deesis*. Intercession, moreover, was neither the exclusive nor the original

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significance of the "deesis" composition. Initially, it was intended to express the privileged role of the Virgin and John as the first witnesses to Christ's divinity, an idea that continued into the 12th C. After the 9th C., however, the composition appeared more and more in contexts that suggested intercession: it adopted the imagery of the imperial court with Christ enthroned between Mary and John like an emperor enthroned between interceding courtiers; it became the core of the "Great Deesis" used on TEMPLON beams and devotional ivories, a composition developed from the liturgical prayers of intercession, and comprising Christ, the Virgin, and John flanked by APOSTLES and saints; and it formed the center of the LAST JUDGMENT and Prophetic VISIONS where the Virgin and John intercede for mankind. These intercessory applications came to dominate the composition's content.

LIT. A. Cutler, "Under the Sign of the Deesis: On the Question of Representativeness in Medieval Art and Literature," *DOP* 41 (1987) 145–54. C. Walter, "Two Notes on the Deesis," *REB* 26 (1968) 311–36. –A.W.C.

DEFENSOR CIVITATIS, an official of the late Roman Empire who functioned as a semiprivate advocate of provincial citizens in relations with the central government. The origin of the office remains unclear. It is probable that in the first half of the 4th C. in the eastern provinces of the empire (Egypt, Arabia) there existed the so-called *syndikoi* or *ekdikoi*, who acted as advisers of the urban populace in conflicts with the administration; in the West the institution was introduced by Valentinian I in a law of 368 (for Illyricum) as an element in the emperor's anti-aristocratic policy (A. Hoepffner, *RH* 182 [1938] 225–37). The first *defensores* were chosen from the upper class of former functionaries such as AGENTES IN REBUS or governors, and some had senatorial rank. The importance of the *defensores* declined gradually, but Justinian I attempted to return the office to its former significance. The functions of the *defensor* were vaguely defined; primarily he was to record all complaints and by so doing check the malpractice of local administrators. The *defensor* also had judicial authority in minor cases (Justinian I, nov.15.3.2, 4). With the decline of the city in the 7th C. the office of *defensor civitatis* fell into disuse.

LIT. O. Seeck, *RE* 4 (1901) 2365–71. V. Mannino, *Ricerche sul "defensor civitatis"* (Milan 1984). B.R. Rees, "The defensor civitatis in Egypt," *Journal of Juristic Papyrology* 6 (1952) 73–102. –A.K.

DEHES, village in northern Syria, in the mountains between Antioch and Chalkis ad Belum. The history of Dehes, as revealed by archaeological excavation, illustrates the region's economic development. The village prospered in the 4th–6th C., when the enlargement of an OLIVE PRESS suggests flourishing OLIVE cultivation. The buildings grew larger; the houses of nuclear families were transformed into the habitats of extended families. Construction techniques and planning improved—from an irregular to an orthogonal system. After the mid-6th C. the growth of Dehes stopped, even though coin finds indicate economic activity through the reign of Constans II and probably until 674. There are no signs of a catastrophic destruction, but slow decline led to the abandonment of the site ca.900. Incidental Byz. coins of the 11th C. (down to Alexios I) testify to the Byz. penetration of northern Syria in that period.

LIT. J.P. Sodini, G. Tate et al., "Déhès (Syrie du Nord): Campagne I–III (1976–1978)," *Syria* 57 (1980) 1–208. –A.K.

DEIFICATION. See THEOSIS.

DEIPNON. See ARISTON AND DEIPNON; LORD'S SUPPER.

DEIR ZAʿFARAN MONASTERY, the "Saffron monastery," also called Mar Hananiya, Monophysite monastic complex built ca.530 northwest of DARA in Mesopotamia, 5 km east of Mardin in Turkey. Its early history is obscure, but Deir Zaʿfaran should perhaps be identified with the monastery of Natapha where Monophysite bishops sought refuge during the persecution of Justin I. The well-preserved triconch main church of Deir Zaʿfaran displays a complete example of the early 6th-C. type of ornate architectural sculpture found in fragments at, for example, AMIDA, Dara, and SERGIOPOLIS. Refounded in 793 by Mar Hananiya and again ca.1125 after short periods of abandonment, from the 12th C. Deir Zaʿfaran was the seat of the Jacobite Patriarch of Antioch. It formerly housed an important Syriac library, which contained a 6th-C. illuminated MS.

LIT. M.C. Mundell, "The Sixth Century Sculpture of the Monastery of Deir Zaʿfaran in Mesopotamia," 15 *CEB* 2 (Athens 1981) 511–28. –M.M.M.

DEKANOS (δεκανός), originally a subaltern officer in the Roman army. From the 4th C. onward, the term designated palace messengers, esp. those of the empress. According to Kallinikos's vita of HYPATIOS OF ROUPHINIANAI (ed. Bartelink, ch. 41.13), there were mounted *dekanoi*. They served also as guardians of gates. JOHN LYDOS equates them with lictors (*rabdouchoi*). In the *Kletorologion* of Philotheos the *dekanos* is a modest functionary under the PROTASEKRETIS. According to the *De ceremoniis*, while accompanying the emperor on an expedition *dekanoi* were in charge of imperial papers (*chartia*). The seals of *dekanoi* are few; the owner of one (Laurent, *Corpus* 2, no.215, 11th C.) was *protospatharios*, *praipositos*, and *dekanos*. The term was applied as well to hermits in command of ten other monks, to subaltern patriarchal officials, and to ecclesiastical *fossores* whose function was to bury the dead. It was also used to render the Syriac *dihkan*, a notable of modest rank (P. Devos, *AB* 64 [1946] 95). The term does not appear in pseudo-Kodinos, but patriarchal *dekanoi* are mentioned in later hierarchical lists, at the very bottom (Darrouzès, *Offikia* 557.32).

In accord with the many functions served by *dekanoi*, figures labeled as such on works of art display considerable variety. On an early votive icon at Mt. Sinai, the *dekanos* Leo is shown wearing a square nimbus, a blue mantle with pearled borders over a yellow chiton, and a red belt and shoes. In the Paris Chrysostom (Paris, B.N. Coislin 79, fol.2r) a dignitary standing at the emperor's left is inscribed *ho proedros kai dekanos*. He wears the red mantle decorated with golden ivy leaves of the PROEDROS over a blue chiton and a red hat with black tassels.

LIT. Bury, *Adm. System* 98. Guilland, *Institutions* 2:89–92. H.U. Instinsky, *LAC* 3:608–11. Weitzmann, *Sinai Icons*, no.14. Spatharakis, *Portrait* 110, fig.71. –A.K., A.C.

DELICT. In Justinianic law a textbook distinction was made between private offenses (*delicta, hamartemata, plemmelemata*) and crimes that were prosecuted through public CRIMINAL PROCEDURE (*crimina, enklemata*) (*Digest* 47–48). THEFT, ROBBERY, damage (see LEX AQUILIA), and HYBRIS were considered primary forms of civil wrongs (*Institutes* 4.1), while crimes included TREASON, ADULTERY, MURDER, FORGERY, violence, embezzlement of public money, and kidnapping (4.18). Through the politically motivated expansion of criminal jurisdiction, however, this distinction had already largely lost its practical meaning. The terminology in the legal texts was vague, and post-Justinianic legal collections eventually placed even the regulations on damage in the area of criminal law (*Ecloga* 17.7–9; *Basil.* 60.2–5). The list of punishable offenses inherited from Roman law changed with the christianization of the law: actions that violated the church's sexual and moral standards were penalized ever more harshly. –L.B.

DELJAN, PETER, Bulgarian leader of a revolt in 1040–41; died after 1041. His Slavic name, meaning "victor," normally rendered ⟨Ὁ⟩δελεάνος in Greek, was distorted by Psellos (*Chron.* 1:76, ch.40.5–7) into Dolianos, from *dolos*, "treachery" (M. Dinić, *PKJIF* 30 [1964] 237f). The revolt, caused by a grave economic situation in Bulgaria, was worsened by the tax reform of JOHN THE ORPHANOTROPHOS, who replaced payment in-kind by cash. Deljan's origin is unknown; an 11th-C. historian (Skyl. 409.89–90) states that he was a slave who fled from Constantinople. Deljan proclaimed himself a son of SAMUEL OF BULGARIA. Marching from Belgrade, Deljan occupied Niš (Naissos) and Skopje. The troops of the theme of Dyrrachion, who joined the revolt, elected a soldier, Tichomir, *basileus* of Bulgaria. At a meeting of the two rebel groups (probably at Skopje), after an oration by Deljan, Tichomir was stoned to death. Deljan seized Dyrrachion, sent troops to Thebes, and marched on Thessalonike. Probably at this time the theme of Nikopolis joined the Bulgarian rebels; to Deljan's camp also came courtiers of MICHAEL IV, such as Manuel Ibatzes. ALOUSIANOS became Deljan's co-ruler, but in 1041 blinded him and betrayed him to Michael IV. The Byz. then subdued Bulgaria; Deljan and Ibatzes were brought to Constantinople for Michael's triumph. The entire story, from Deljan's rise to his blinding, is lavishly illustrated in the Madrid Skylitzes (Grabar-Manoussacas, *Skylitzès*, nos. 524–29, figs. 255–58).

LIT. Litavrin, *Bolgarija i Vizantija* 376–96. Ferluga, *Byzantium* 379–93. G. Cankova-Petkova, "Petŭr Deljan prez pogleda na negovite sŭvremennici," *Istoričeski pregled* 22.4 (1966) 97–106. A. Miltenova, M. Kajmakanova, "The Uprising of Petăr Delyan (1040–1041) in a New Old Bulgarian Source," *BBulg* 8 (1986) 227–40. –A.K., C.M.B., A.C.

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DELLA PORTA, LEONARDO, first Cretan vernacular poet; born Chandax, Crete, shortly before 1346?, died Chandax? 1419/20. Born to a noble Orthodox family on Venetian-occupied Crete, Della Porta (Ντελλαπόρτας) received a broad education and was bilingual in Greek and Italian. He spent most of his career in the service of Venice as soldier and ambassador. He commanded a warship that fought the Genoese near Negroponte and campaigned in Italy during the Chioggia War (1378–81). In May 1389 he was made a lawyer (*dikegoros*) in Chandax; he served as Venetian envoy to the Ottoman sultan MURAD I, to THEODORE I PALAIOLOGOS of Morea, and ca.Nov. 1389 to the Hafsid sultan of Tunis, Abū-al-ʿAbbās Aḥmad (M.I. Manousakas, *EEBS* 27 [1957] 340–68). His final embassy, in 1403, was to the emir of MENTESHE at Miletos. Shortly thereafter he fell into disgrace and was imprisoned on charges of fathering an illegitimate child.

While in prison, Della Porta wrote four poems in political verse. The longest and most important poem is a dialogue between the poet and Truth, in which Della Porta protests his innocence and relates many autobiographical details. His other three poems are *On Retribution, On the Sufferings of Christ,* and prayers to Christ and the Virgin.

ED. Poem on retribution—"To 'Hypomnestikon' tou Leonardou Ntellaporta kai to pezo prototypo tou," ed. M.I. Manousakas, *EEBS* 39–40 (1972–73) 67–72.

LIT. M.I. Manusacas, "Un poeta cretese ambasciatore di Venezia a Tunisi e presso i Turchi: Leonardo Dellaporta e i suoi componimenti poetici," in *Venezia e l'Oriente fra tardo medioevo e rinascimento,* ed. A. Pertusi (Florence 1966) 283–307. Idem, "Nea anekdota benetika engrapha (1386–1420) peri tou Kretos poietou Leonardou Ntellaporta," *KretChron* 12 (1958) 387–434. Beck, *Volksliteratur* 9, 199–201. –A.M.T.

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

LIT. D.I. Pallas, *RBK* 1:1186–90. A.C. Orlandos, "Délos chrétienne," *BCH* 60 (1936) 68–100. –T.E.G.

DELPHI (Δελφοί), city in central Greece on the southern slope of Mt. Parnassos, site of the ancient sanctuary and oracle of APOLLO; it attained civic status sometime before the 4th C. and enjoyed the attention of several 4th-C. emperors (C. Vatin, *BCH* 86 [1962] 229–41). Constantine I removed various monuments from Delphi, including the famous Tripod of Plataia, which was set up in the Hippodrome of Constantinople. The pagan cult apparently continued throughout the 4th C., and the Pythian Games were celebrated at least until 424 (*Cod. Theod.* XV 5.4). The city was probably abandoned in the 6th–7th C. Delphi was apparently a bishopric, although perhaps only briefly, since only a single incumbent is attested. A notitia of the late 8th or 9th C. mentions a bishopric of Delphi (*Notitiae CP*, ch.3.719).

The late antique city of Delphi was probably located in an area west of the sanctuary, where the remains of a large three-aisled basilica with figural mosaics were found. In the sanctuary itself only *spolia* of the 4th–6th/7th C. have been securely identified (G. Daux, *BCH* 86 [1962] 909–12). Recent excavation in the gymnasium suggests, however, that there was a church in that area.

LIT. *TIB* 1:143f. E. Dyggve, "Les traditions culturelles de Delphes et l'église chrétienne," *CahArch* 3 (1948) 9–28. –T.E.G.

DEMARCHOS (δήμαρχος), a term designating the leader of a circus FACTION. The *demarchoi* played a prominent role in the HIPPODROME and in imperial CEREMONIAL, at least until the 10th C. The term is first attested in 602; the reference in the PATRIA OF CONSTANTINOPLE to two *demarchoi* under Theodosios II is late and suspect. They are sometimes called *dioiketai* in popular usage (*Miracles* of ARTEMIOS, ch.21, p.26.25). Cameron (*infra*) considers *demarchoi* to have been the conductors of a choir or claque, whereas G. Manojlović (*Byzantion* 11 [1936] 630f) saw them as military commanders of the DEMOI.

By 842 or 843 at the latest (cf. Zacos, *Seals* 1, no.2017, for the seal of a *demarchos* John assigned to the 8th C.), the TAKTIKA show they had been coopted into the imperial hierarchy and held dignities such as HYPATOS or PROTOSPATHARIOS. *De ceremoniis* (bk.1, chs. 63 [55]–65 [56], ed. Vogt 2:75–80; cf. bk.1, ch.89 [80], Vogt 2:178f) prescribes protocols for promoting *demarchoi* and their assistants: besides *chartoularioi* and notaries, a deputy (*deutereuon*); specialists, a poet and a composer (*melistes*), for acclamations; the CHARIOTEERS; and GEITONIARCHAI, whose function ("neighborhood supervisors") remains unclear.

Demarchoi of the 11th C. held posts such as SYMPONOS or LOGARIASTES (Zacos, *Seals* 2, nos. 601–02; Laurent, *Corpus* 2, nos. 819, 1056). Although *demarchoi* continue to crop up in the sources, the nature and extent of the continuity of their institutional attributes is uncertain. In the early 14th C., "two of the *demarchoi*" monitored the grain trade and bread production of Constantinople (Patr. ATHANASIOS I of Constantinople, ep.100, pp. 256f, 429), a ceremonial book mentions their banners or *phlamoula* (pseudo-Kod. 196.28–33), and they administered Constantinople's GEITONIAI. During the siege of 1453, they played a military role (Matschke, *Fortschritt* 101f). When pseudo-Sphrantzes (Sphr. 386.24) relates that Constantine XI appointed GIUSTINIANI LONGO *demarchos* and *strategos* over 400 warriors, the word evidently has a military connotation.

LIT. Cameron, *Circus Factions* 258–61. R. Guilland, "Études sur l'Hippodrome de Byzance," *BS* 30 (1969) 1–17. A.P. D'jakonov, "Vizantijskie dimy i fakcii," *VizSb* 158–60. Oikonomides, *Hommes d'affaires* 106f. –A.K., M.McC., A.M.T.

DEMESNE, or domain, a Western medieval term designating that portion of the lands of an ESTATE not granted to tenants but retained by the landlord for his own use. When applied to Byz. conditions the term refers to those lands that were operated by the owner or his representatives, either by exploiting the labor of slaves or the ANGAREIAI of dependent peasants or by leasing the lands on a short-term basis. Despite the abundance of papyri we have only a very vague idea of the structure of demesne in Egypt. I. Fikhman (*Oksirinch gorod papirusov* [Moscow 1976] 73) suggests that the estates of the APIONS consisted of AUTOURGIA, where the "permanent personnel" and hired laborers worked (i.e., demesne), and the allotments of tenants; the *autourgia*-demesne formed the smaller part of the estates.

There is no data, even approximate, on the size of demesne until the end of the 11th C. when it appears astonishingly large. According to F. Dölger (*Bulletin of the International Committee of Historical Sciences* 5 [1933] 9) in 1073 the demesne of the estate of Baris composed about 4/5 of the entire property. Litavrin (*VizObščestvo* 51f) calculates that in the 12th C. the demesne of the Lavra on Athos was 2 to 3 times larger than the tenures assigned to the *paroikoi*. The table composed by Ostrogorsky (*infra* 298) shows that in the 14th C. the demesne of Hilandar was five times greater than the peasant lands and the demesne of Zographou almost 12 times greater. In a *praktikon* of 1318 the Xenophon monastery was granted 2170 *modioi* of arable land, only 70 of which were possessed by *paroikoi* (*Xénoph.*, no.12.41–42). Contrasting with this enormous proportion of domanial land is the insignificant quantity of corvée-*angareia* and the scarcity of domanial implements and livestock to till the soil, probably indicating that only a portion of the demesne was worked by MISTHIOI and laborers who used *doulika zeugaria*, whereas most of the demesne was leased for short terms. The term demesne has also been used by scholars to designate state lands and the private estates of emperors.

LIT. N. Svoronos, "Remarques sur les structures économiques de l'Empire byzantin au XIe siècle," *TM* 6 (1976) 51–63. Kazhdan, *Agrarnye otnošenija* 127–34. Ostrogorsky, *Féodalité* 296–302. R. His, *Die Domänen der römischen Kaiserzeit* (Leipzig 1896). –A.K.

DEMETRIAS (Δημητριάς), city in east central Greece, on the Pagasitic Gulf, just southwest of modern Volos; the ancient city was of considerable importance because of its harbor. Prokopios (*Buildings* 4.3.5) names Demetrias among Thessalian *poleis* allegedly refortified by Justinian I, but ancient urban life may have already come to an end by the beginning of the 6th C. (P. Marzolff in *Demetrias* 3 [Bonn 1980] 39f). Its territory was settled by the Slavic Belegezitai in the 7th–8th C. The city was placed either in the province of Thessaly (Hierokl. 642.3; *De them.* 2.41, ed. Pertusi, 88), or Hellas (*TheophCont* 364.12). It was plundered by the Arabs in 901 or 902 and by the rebellious Bulgarians in 1040. After 1204 Demetrias was granted to the empress EUPHROSYNE DOUKAINA KAMATERA and in 1210 to Margaret, widow of Boniface of Montferrat. After 1240 Demetrias was supposedly a possession of Manuel of Thessalonike, but in fact it was controlled by the family of the Melissenoi. In the late 13th C. Demetrias was contested between Byz. and the Vene-

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tians of EUBOEA. In 1310 it was plundered by the Catalans, who held it until at least 1381. From 1333 the inhabitants began to migrate to Volos; in 1393 Demetrias fell to the Turks. The bishop of Demetrias, known from 422, was the first suffragan of Larissa.

Byz. Demetrias occupied only a fraction of the ancient city. Besides traces of the walls, there survive the remains of a 4th-C. basilica and another (4th/5th C.) near the northern harbor, along with an aqueduct restored in Byz. times.

LIT. *TIB* 1:144f. S.C. Bakhuizen et al., *Die deutschen archäologischen Forschungen in Thessalien: Demetrias* 5 (Bonn 1987). –T.E.G.

DEMETRIOS (Δημήτριος), personal name. Common in antiquity, it became quite rare in the later Roman Empire (*PLRE* 1:247f, 2:352); not a single theologian of this name is known from that period, but a priest Demetrios was active in Carthage ca.393 (A. Mandouze, *Prosopographie chrétienne du Bas-Empire,* vol. 1 [Paris 1982] 271). St. Demetrios, the savior of Thessalonike in the 7th C., is an exceptional hero of this name in the hagiographical calendar (another Demetrios is said to have suffered under the Iconoclasts, the third was an obscure saint in Sicily). The name does not appear in Theophanes the Confessor. Skylitzes mentions St. Demetrios and three other Demetrioi, one of whom was Bulgarian and another Georgian ("Abasgian"). The name became popular in the later period and probably in the countryside; at any rate, in the acts of *Lavra*, vols. 2–3 (13th–15th C.), we find 222 Demetrioi, holding third place after John and George. –A.K.

DEMETRIOS, CHURCH OF SAINT. Located in Thessalonike, this was a major pilgrimage church in the central part of the city, probably built in the 3rd quarter of the 5th C. (W. Kleinbauer, *Byzantion* 40 [1970–71] 40) when the cult of St. DEMETRIOS was transferred from Sirmium. Tradition ascribes its construction to the Roman governor Leontios in 412/13; M. Vickers (*BZ* 67 [1974] 348) has identified him with Leontios, praetorian prefect in ca.435–41 (*PLRE* 2:669). The church is a cross-transept basilica, more than 55 m long, with five aisles, galleries, and low clerestory windows. Piers and column groups alternate in the nave and, although the columns are *spolia*, they are arranged according to their color. The capitals of the nave arcade date from the 5th C. According to the Sotirious, the church was constructed on the site of several Roman buildings, including a bath and/or nymphaeum incorporated in the crypt under the sanctuary—this may have been the source of the sweet-smelling oil believed to flow from the saint's relics. Krautheimer (*infra* 474, n.49), however, suggests that the apse excavated beneath the present nave may be rather a remnant of an earlier church built by Leontios. A silver ciborium, probably located in the main aisle of the church, housed a silver image of the saint and became the focus of the cult (D. Pallas, *Zograf* 10 [1979] 44–58). The church was damaged by fire between 629 and 634, and restored immediately thereafter; it was again virtually destroyed by fire in 1917, and the present basilica was rebuilt, as far as possible with original materials.

Much of the interior decoration of the church was destroyed in the various fires, but a number of mosaic panels have survived; others are known through texts or from watercolors made shortly before the fire of 1917 (R. Cormack, *BSA* 64 [1969] 17–52). The mosaics do not appear to have ever constituted a coherent program, but are a series of independently commissioned dedicatory panels. Some date before the 7th-C. fire, others just afterward or as late as the 11th C. While the earliest ones show the saint *orans* approached by donors (or worshipers) with their children, sometimes in landscape settings, the late 7th-C. panels celebrate the saint's actions on behalf of the larger community (e.g., his rescue of the city from the "barbarous flood of barbarian ships," probably a naval attack of 647). The increased abstraction of design and elegance of costume of these later 7th-C. mosaics, executed after the fire, may indicate a closer connection with the art of Constantinople. There were also frescoes of unknown date, now lost, depicting the life and miracles of the saint. One extant fresco depicts an ADVENTUS, probably that of Justinian II into Thessalonike in 688.

A chapel dedicated to St. EUTHYMIOS THE GREAT, added to the southeast corner of the church, was frescoed in 1303 at the behest of Michael the *protostrator* (Michael Tarchaneiotes GLABAS) and his wife Maria, the couple that was also responsible for the decoration of the *parekklesion* of the Church of the PAMMAKARISTOS in Constantinople.

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The frescoes, which include a cycle of the life of the saint (T. Gouma-Peterson, *ArtB* 58 [1976] 168–83), were executed by painters working in a style closely related to that found in the PROTATON on Mt. Athos; the paintings help confirm the Thessalonican origins of the artists of the Milutin school (see MICHAEL [ASTRAPAS] AND EUTYCHIOS). Another Church of St. Demetrios in Thessalonike was located on the seashore (S.D. Mantopoulou, *Makedonika* 20 [1980] 175–91).

LIT. G.A. and M.G. Soteriou, *He basilike tou Hagiou Demetriou Thessalonikes* (Athens 1952). A. Xyngopoulos, *He basilike tou Hagiou Demetriou Thessalonikes* (Thessalonike 1946). Krautheimer, *ECBArch* 125–28. Janin, *Église centres* 365–72. P. Lemerle, "Saint Démétrius de Thessalonique et les problèmes du martyrion et du transept," *BCH* 77 (1953) 660–94. Th. Papazotos, in *Aphieroma ste mneme St. Pelekanidou* (Thessalonike 1983), 365–76. –T.E.G., N.P.Š.

DEMETRIOS ANGELOS DOUKAS (Angelodoukas in a MS of 1244—L.Politis, *BZ* 51 [1958] 269f), *despotes* of Thessalonike from before 25 Sept. 1244–Dec. 1246; born ca.1220, died Lentiana? in Bithynia. Younger son of THEODORE KOMNENOS DOUKAS, Demetrios succeeded his brother John as ruler of Thessalonike; the title of *despotes* was bestowed on him, as on his brother, by John III Vatatzes. Some charters of Demetrios, including a "chrysobull with a seal of silver," are mentioned in the inventory of Hilandar (A. Solovjev, *SemKond* 10 [1938] 33–38, nos. 9, 39, 54, 55), but have since disappeared. Demetrios's brief reign ended in 1246, when some of the leading citizens of Thessalonike organized a conspiracy to surrender the city to the Nicaean emperor. There was little Demetrios could do: he was young and dissolute and real power lay in the hands of the chief families. Following his deposition, he was imprisoned at Lentiana, where he probably died.

LIT. Nicol, *Epiros I* 141–47. Polemis, *Doukai* 93, no.46. –M.J.A.

DEMETRIOS OF LAMPE, diplomat and secular theologian; born Lampe (near Atramyttion), fl. 1160s. Kinnamos reports that after missions to Italy and Germany, Demetrios rejected the Western teaching that Christ is at the same time inferior to God the Father and equal to Him (Kinn. 251–56). He had a disputation with Manuel I, who defended this doctrine and emphasized the existence of two natures in Christ. Then Demetrios submitted a treatise in which he developed his concept. Kinnamos, who thought that only professors, ecclesiastics, and emperors were entitled to discuss theological subtleties, avoids presentation of the core of the dispute. No richer is the information provided by the 12th-C. German theologian Gerhoch of Reichersberg, who knew that Hugo ETERIANO argued against Demetrios. Despite the resistance of the emperor and of Patr. LOUKAS CHRYSOBERGES, Demetrios found many partisans among the élite of the capital, and his case stirred up heated discussion at the local council of 1166–67 in Constantinople (see under CONSTANTINOPLE, COUNCILS OF).

LIT. P. Classen, "Das Konzil von Konstantinopel 1166 und die Lateiner," *BZ* 48 (1955) 339–68. –A.K.

DEMETRIOS OF THESSALONIKE, saint, often called the "Great Martyr" and *myroblytos*, "giving forth myrrh"; feastday 26 Oct. The early lists of martyrs (including a Syriac martyrology of 411) mention Demetrios (or Demetrios the deacon) in Sirmium. By the 6th C., however, Demetrios was closely connected with Thessalonike, where he reportedly worked many posthumous miracles; Emp. Maurice tried to obtain relics of Demetrios from Thessalonike, but in response to his request Archbp. Eusebios stated that the inhabitants of the city did not know the site of his interment (Lemerle, *Miracles* 1:89:20–25).

Demetrios's biography, unknown before the 9th C., is preserved in three versions: that of Photios (*Bibl.*, cod.255), paralleled by an anonymous Greek account and a Latin translation of ANASTASIUS BIBLIOTHECARIUS produced in 876; the anonymous story in Vat. gr. 821 (11th-C. MS); and that of SYMEON METAPHRASTES. According to the version known to Photios, Demetrios was a "teacher of piety" executed by Emp. Maximian in Thessalonike when the emperor was returning from the stadium where the young Christian NESTOR defeated in single combat and killed Maximian's favorite, the gladiator Lyaios. There is no link between Demetrios and Nestor in Photios's version—Demetrios was murdered only because Maximian "was intoxicated by wrath and impiety." Nestor appears as the actual hero of the story, and Demetrios only as a passive victim; nothing is said about his background.

The link between the two martyrs was created

(or developed?) in the 10th C. In the version of Symeon Metaphrastes, Demetrios inspires Nestor, and in the *Synaxarion of Constantinople* Nestor is said to have come to the arena with the cry: "God of Demetrios, help me!" Metaphrastes stresses emphatically (PG 116:1185A) that Demetrios did not become famous through the brilliance of his ancestors; in contrast, in Vat. gr. 821, Demetrios is depicted as a noble senator, military commander, and *anthypatos* of Hellas (PG 116:1173B). Photios mentions Leontios, the future eparch (governor) of Illyricum, who supposedly found in Thessalonike the place "in which the body of the martyr was laid to rest" and built there "the famous shrine." The parallel anonymous Greek text adds that it was near the stadium and public bath. The identification of Leontios causes problems since Leontios, prefect of Illyricum, was the addressee of two laws of Theodosios II issued in 412 and 413 (*Cod.Theod.* VII 4.32, XII 1.177), but M. Vickers (*BZ* 67 [1974] 348) rejects this date and places him ca.435–41 (*PLRE* 2:669). The story of Leontios was developed (*AASS*, Oct. 4:94E–95A): he allegedly attempted to remove Demetrios's relics from Thessalonike but was stopped by the saint himself; so he took only Demetrios's garment, and brought it to Sirmium, where he built another church. Vickers hypothesizes that the cult of Demetrios originated in Sirmium, whereas P. Lemerle (*Miracles* 2:202) argues that it was transferred from Thessalonike to Sirmium.

Miracles performed by Demetrios were described by many authors: the earliest accounts are those of JOHN I, archbishop of Thessalonike in the first half of the 7th C., and an anonymous late 7th-C. writer. The old legends are a very important source for the history of the Slav attacks on Thessalonike. The topic of the sufferings and miracles of Demetrios was very popular in Byz. literature; there are later versions of his miracles—Niketas of Thessalonike, mid-11th C. (A. Kazhdan, *Byzantion* 52 [1982] 420–22); John Staurakios, late 13th-C. (I. Dujčev, *AB* 100 [1982] 677–81)—and *enkomia* in his honor by Archbp. John (D. Hemmerdinger-Iliadou, *BalkSt* 1 [1960] 49–56), Archbp. Plotinos (V. Tŭpkova-Zaimova, *BBulg* 3 [1970] 119–23), Leo VI, Eustathios of Thessalonike, Constantine Akropolites, Nicholas Kabasilas, etc. The cult of Demetrios was widely spread among the Slavs.

Representation in Art. The numerous extant 7th-C. portraits of the saint in his grave church in Thessalonike (see DEMETRIOS, CHURCH OF SAINT) celebrate the role of Demetrios as protector both of individuals and of the city as a whole. The most important image of the saint, which was housed in the ciborium, is known, however, only from texts (Cormack, *infra*). There was once a mosaic (7th C.?) on the façade of the church depicting Demetrios's cure of the prefect Marianos and inside the church were frescoes of the saint's martyrdom. But extensive cycles with relevant episodes from the life of St. Nestor as well as Demetrios's rescue of Thessalonike from the Slavs exist only elsewhere; on a 12th-C. silver reliquary in the Vatopedi monastery on Mt. Athos (A. Xyngopoulos, *ArchEph* [1936] 101–36; A. Grabar, *DOP* 5 [1950] 3–5) and in wall painting (MISTRA and SERBIA). ENKOLPIA containing tiny figures of the saint lying in his tomb (A. Grabar, *DOP* 8 [1954] 307–13) served as PILGRIM MEDALLIONS and PILGRIM TOKENS.

Originally portrayed as a youthful princely martyr clad in tunic and *chlamys*, the image of Demetrios as a military saint had emerged by the 10th C. Demetrios was thereafter often paired with St. GEORGE; the two are shown side by side in full armor or both on horseback, and differ essentially only in their hairstyle (that of Demetrios being less full and rarely covering the ears). His image as a warrior was used by Alexios I Komnenos on his coins (Hendy, *Coinage* 437).

SOURCES. P. Lemerle, *Les plus anciens recueils des Miracles de s. Démétrius*, 2 vols. (Paris 1979–81). PG 116:1081–1426.
LIT. *BHG* 496–547g. Delehaye, *Saints militaires* 103–09. F. Barišić, *Čuda Dimitrija Solunskog kao istoriski izvori* (Belgrade 1953). P. Lemerle, "Note sur les plus anciennes représentations de Saint Démétrius," *DChAE*[4] 10 (1981) 1–10. A. Xyngopoulos, *Ho eikonographikos kyklos tes zoes tou Hagiou Demetriou* (Thessalonike 1970). C. Walter, *Studies in Byzantine Iconography* (London 1977), pt.V [1973], 157–78. J. Myslivec, *LCI* 6:41–45. R. Cormack, *Writing in Gold* (New York 1985) 50–94.
–A.K., N.P.Š.

DEMETRIOS PALAIOLOGOS, *despotes* of Morea (1449–60); born Constantinople ca.1407/8, died Adrianople 1470 as monk David. Fifth son of MANUEL II, he is described by Zakythinos (*infra* 241) as ambitious but of immoral character. A mysterious flight to Hungary in 1423 suggests difficulties with his family. In 1442 he besieged Constantinople in league with the Turks (Lampros, *Pal. kai Pel.* 2:52–57 and I. Vogiatzides, *NE* 18 [1924] 78–84). Despite his anti-Unionist views, he accompanied John VIII to the Council of FERRARA-FLORENCE (1437–39). When CONSTANTINE XI became emperor in 1449, Demetrios left his appanage on the Black Sea for Mistra to share the despotate of the MOREA in its final years with his brother THOMAS PALAIOLOGOS. Throughout his career Demetrios was willing to seek accommodations with the Turks; he requested assistance from the sultan during his conflicts with Thomas. After surrendering Mistra to the Ottomans in 1460, Demetrios married his daughter Helena to MEHMED II and was treated honorably by his son-in-law. He moved to Adrianople and received sizable revenues from Ainos and the islands of Lemnos, Imbros, Thasos, and Samothrace.

LIT. Zakythinos, *Despotat* 1:119f, 188, 216, 241–87, 356. Papadopulos, *Genealogie*, no.96. *PLP*, no.21454. –A.M.T.

DEMOCRACY (δημοκρατία). In a shift that illuminates the social distribution of political power in Byz., democracy's earlier meanings, which had relatively positive connotations ("popular government," "republic," or even "Roman Empire"), faded by the 5th C. and the term assumed the pejorative overtones that dominated Byz. usage: "disturbance" or "riot" associated with "the people" or lower classes (DEMOI).

LIT. G.E.M. de Ste. Croix, *The Class Struggle in the Ancient Greek World from the Archaic Age to the Arab Conquests* (Ithaca 1981) 300–26. S. Vryonis, Jr., "Byzantine Demokratia and the Guilds in the Eleventh Century," *DOP* 17 (1963) 289–314. G.I. Bratianu, " 'Démocratie' dans le lexique byzantin à l'époque des Paléologues," in *Mém.L.Petit* 32–40.
–M.McC.

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

Unfortunately, sources for Byz. demography remain fragmentary. Although some judicial compilations provide valuable insights regarding the size and stability of litigant families, Byz. authors did not otherwise ordinarily concern themselves with demographic issues, and most information must be derived either from physical evidence or from surviving government records. Excavations reveal both a qualitative (desertion or repopulation) and a quantitative picture: using as data the size and number of excavated houses, A. Jakobson (*VizVrem* 19 [1961] 154f) calculated that the average 10th–11th C. city had about 5,000 inhabitants. Osteological material and remnants of grain furnish evidence on medieval diet, while funerary inscriptions provide data on births and mortality, although in many cases this information is insufficient or presented in a manner unsuitable for statistical analysis (Patlagean, *Structure*, pt.IX [1978], 169–86).

The most important sources are PRAKTIKA, primarily of 14th-C. southern Macedonia. Many offer detailed listings for members of peasant families dwelling on the estate; since a number of areas underwent recurrent assessments—in 1300–01, 1316–18, 1320–21, and 1338–41—their *praktika* give some indications concerning household stability. At the same time, *praktika* should be employed with extreme caution. As fiscal documents, they tend to omit information deemed inessential for taxation; in particular the ages of the population are not recorded—nor is it certain at what age a child was first enrolled—and any division into age groups can thus form at best only a rough approximation (P. Karlin-Hayter, *Byzantion* 48 [1978] 501–18). It also seems likely that women, when not acting as heads of households, were persistently undercounted, and the registers do not appear always to have taken fully

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into account either newly arrived families or those who no longer worked on the estate but might remain in the same (or a neighboring) village (D. Jacoby, *Speculum* 61 [1986] 677f).

Literary texts provide isolated population figures for individual cities: 4th-C. Antioch, 150,000–200,000 inhabitants; 6th-C. Jerusalem, 53,000; 10th-C. Thessalonike, 200,000 (an exaggeration); 11th-C. Edessa, 35,000; 13th-C. Nicaea, 30,000–35,000. The population of Constantinople (Jacoby, *Société*, pt.I [1961], 81–109) could not have been larger than 400,000 in the 5th–6th C. All attempts to provide a reliable estimate for the entire population of Byz. have failed, but it is possible to chart its broad fluctuations over the centuries. The steady growth of the 4th and 5th C. seems to have given way during the 6th and 7th C. to a precipitous decline under the recurring impact of FAMINES, PLAGUES (esp. that of 542), and foreign invasions; this was followed in turn by a period of slow recovery. Evidence for the 11th and 12th C. is ambiguous: economic expansion and a modest urban revival indicate growth, while political decline suggests stagnation. The territorial losses of the late 11th C. cost the empire a large portion of its population, and from 1200 onward the areas that remained appear to have experienced virtually continuous demographic regression, exacerbated during the 14th C. by civil wars, the Black Death, and the disruptions caused in Macedonia by marauding mercenaries of the CATALAN GRAND COMPANY; by 1450 the population of Constantinople itself did not exceed 40,000–50,000.

We also possess information regarding certain aspects of fecundity and life expectancy. Although the legal age for marriage was set at 12 (women) and 14 (men), the usual age appears to have been older (about 15 and 20, respectively); women might normally remain fertile until age 40–45. Infant mortality remained high in all periods (perhaps as great as 50 percent), and the presence of religiously inspired CELIBACY and heretical groups that rejected procreation probably exercised a significant—if unquantifiable—limiting influence on birthrates (Patlagean, *Structure*, pt.VIII [1969], 1353–69). In addition, ABORTIONS, CONTRACEPTION, and abandonment of infants are all attested, esp. in the early centuries. Evidence from 4th–7th-C. Palestine indicates that half the adult male population died by age 45, three-quarters by 65, and that women suffered significantly higher rates of early mortality.

Our knowledge of life expectancy in succeeding centuries must remain inferential: NICHOLAS I MYSTIKOS (ep.29, ed. Jenkins-Westerink, 200.47–49) states that few of his contemporaries survived to 70, while Basil PEDIADITES (S. Lampros, *Kerkyraika anekdota* [Athens 1882] 48.21–3) considered an individual over 60 to be decrepit; nevertheless a comparison reveals the possibility that the Byz. in the 11th–12th C. had a longer life expectancy than their predecessors in the 4th–6th C. and their Western contemporaries (A. Kazhdan, *ByzF* 8 [1982] 116f). The subsequent centuries probably experienced a demographic crisis: A. Laiou (*FM* 6 [1984] 279–84) suggests that in 13th-C. Epiros the number of children per family was below the level required for the population to replace itself; she also calculates (*Peasant Society* 296) that in 14th-C. Macedonia 71 percent of females died by age 45 and 74 percent of males by age 50.

LIT. Patlagean, *Pauvreté* 73–112. J.C. Russell, *Ancient and Medieval Population* (Philadelphia 1958) 92–94, 99–101. A. Bryer, H. Lowry, *Continuity and Change in Late Byzantine and Early Ottoman Society* (Birmingham–Washington, D.C., 1986). –A.J.C.

DEMOI (δῆμοι), without further qualifiers, usually means "the people." It can refer to members of the circus FACTIONS and is sometimes used this way alongside *meros* or *demotai*, esp. in technical texts like DE CEREMONIIS. Th. Uspensky (*VizVrem* 1 [1894] 1–16) mistakenly connected the political districts of ancient Athens, also called *demoi*, to the very different Byz. meanings. This misidentification fueled the notion that factions resembled political parties and preserved some vestige of ancient Hellenic DEMOCRACY, which in turn led to far-reaching interpretations of 5th–7th-C. Byz. history based on the interplay of factional riots, the presumed or attested factional loyalties of various emperors, and the social, economic, and religious identities ascribed to each faction. In fact, as Sjuzjumov and Cameron (*infra*) independently demonstrated, the *demoi*, whether in the singular or plural, have little to do with districts or political parties in the modern sense.

LIT. G. Manojlović, "Le peuple de Constantinople," *Byzantion* 11 (1936) 617–716. M. Ja. Sjuzjumov, "Političeskaja bor'ba vokrug zrelišč Vostočno-Rimskoj imperii IV veka," *Učenye zapiski Ural'skogo gosudarstevennogo universiteta imeni. A.M. Gor'kogo* (Sverdlovsk 1952) 88–98. Cameron, *Circus Factions* 25–39. A.A. Čekalova, "K voprosu o dimach v rannej Vizantii," *VizOč* [4] (1982) 37–53. –M.McC.

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

SOURCES. P. Gautier, "Le *De daemonibus* du Ps.-Psellos," *REB* 38 (1980) 105–94. Idem, "Ps.-Psellos, *Graecorum opiniones de daemonibus*," *REB* 46 (1988) 85–107.

LIT. P. Ioannou, "Les croyances démonologiques au XIe s. à Byzance," 6 *CEB*, vol. 1 (Paris 1950) 245–60. J. Grosdidier de Matons, "Psellos et le monde de l'Irrationnel," *TM* 6 (1976) 325–49. R.P.H. Greenfield, *Traditions of Belief in Late Byzantine Demonology* (Amsterdam 1988). –G.P.

DEMONS (δαίμονες, also *allotrioi*, lit. "strangers, aliens"), evil spirits. In addition to rejecting the view that demons were offspring of marriages between angels and daughters of Cain (Gen 6:1–4), Christianity also repudiated the dualist idea of uncreated demons, who were creators of the material world. God created them good and with free will, but they chose the path of evil because of their envy of man. Sometimes they were identified with pagan gods.

Although these fallen ANGELS were incorporeal (contrary to previous views acknowledging a certain kind of body in demons), they were not free from physical desires. They inhabited the earth (esp. dark places like tombs and caves) and its surrounding atmosphere, and appeared to men in the disguise of animals (DOGS, SNAKES, etc.), as ETHIOPIANS, robbers (G. Bartelink, *VigChr* 21 [1967] 12–24), women, and so on. Rarely represented in art before the 11th C., demons are shown thereafter as small, usually black creatures who travel in packs. They beset Christ in scenes of his Ministry, pull monks from the ladder of JOHN KLIMAX, and collectively stand in for the DEVIL (Galavaris, *Liturgical Homilies*, fig.459). In contrast to Western medieval versions, they are usually absent from scenes of the Last Judgment. They were hostile to mankind, producing crop failures, storms, famines, droughts, and other disasters, and attempted to divert men from righteous ways. Demons were esp. active in seducing hermits. Beginning with the vita of ANTONY THE GREAT by Athanasios of Alexandria (W. Schneemelcher in *Pietas* [Münster/Westf. 1980] 381–92), hagiographic literature presents manifold scenes of the personal struggle of saints against demons. Especially dangerous was the so-called demon of midday (Ps 90:6), who infused the human heart with AKEDIA, or torpor and dejection. The demon of midday was sometimes identified as ARTEMIS (C.D. Müller, *JbAChr* 17 [1974] 95–98).

Some men sold their souls to demons for the sake of power or glory, while others were possessed by demons who caused sickness, esp. mental derangement. Demons had their place in the cosmic development of history: not only were they seducers of men (from the days of Adam and Eve), they were accusers of sinners: demons grabbed their victims' souls and tortured them in HELL. The best protection against demons was piety and its material manifestations such as the sign of the cross, holy water, incense, amulets, holy books (particularly the Psalms), icons, and sincere prayers. A sure and effective defense against demons was to respond with scriptural passages, to ask the demon its name, or to mock and ridicule it. There was a special service of EXORCISM to rid possessed people of demons.

LIT. G. Closen, *Die Sünde der "Söhne Gottes"* (Rome 1937). J. Rivière, "Role du démon au jugement particulier chez les Pères," *RSR* 4 (1924) 43–64. A. Grün, *Der Umgang mit dem Bösen* (Münsterschwarzach 1980). G. Switek, "Wüstenväter und Dämonen," *Geist und Leben* 37 (1964) 340–58. J. Chrysavgis, "The Monk and the Demon," *Nicolaus* 13 (1986) 265–79. –G.P., A.C.

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DEMOSIARIOS (δημοσιάριος, from *demosion*, "state treasury"), a fiscal category of peasants whose nature is unclear. *Demosiarioi* appear in only a handful of documents from the mid-10th through the mid-11th C.; in these documents they are sometimes called PAROIKOI and are often associated with *exkoussatoi tou dromou* (see EXKOUSSATOI) and STRATIOTAI, two fiscal categories of peasants with specific obligations toward the state. The traditional interpretation has been that *demosiarioi* were peasants settled on imperial domains. Ostrogorsky, however, hypothesized that *demosiarioi* were *paroikoi* held by the state who owed the state the same fiscal and service obligations that private *paroikoi* owed their lords. Basing his reasoning on the appearance of the term *demosiarios* and later terms such as *demosiakos paroikos* (which he considers to be equivalent), Ostrogorsky concludes that *demosiarioi* were in effect state *paroikoi* and that an independent free peasantry disappeared during the 10th C. and was replaced by an agrarian system in which there were only state *paroikoi* and private *paroikoi*. On the other hand, Lemerle, along with other scholars who reject Ostrogorsky's hypothesis, maintains the traditional view and suggests that *demosiarioi* (and the *dedemosieumenoi paroikoi* found in a few 11th-C. documents) were a special category of peasants who lived on state domains and, while these might well be called state *paroikoi* in that they held land on condition of fiscal and service obligations toward the state, they were perhaps not numerous and did not, during the 10th and early 11th C., signal the disappearance of a free peasantry. It is plausible that the VILLEINS of the Commune, on the Venetian territory of Romania, distinct from the *villani* or *parichi* of individuals (Jacoby, *Recherches*, pt.I [1976], 35f, pt.III [1975], 149), originated from Byz. *demosiarioi* of the period before 1204.

LIT. Lemerle, *Agr. Hist.* 182–87. Ostrogorsky, *Paysannerie* 11–24, rev. J. Karayannopulos, *BZ* 50 (1957) 168–72. Litavrin, *VizObščestvo* 27–39. D. Jacoby, *HC* 6:208. –M.B.

DEMOSIOS (δημόσιος), term designating the state treasury, fisc, a meaning also found in antiquity. In Byz. the fisc was called *demosios* primarily as a recipient of fines—in these cases the term is used side by side with VESTIARION (Dölger, *Beiträge* 29)—or as a recipient of confiscated property or escheat (e.g., *Ecloga* 2.7). The use of the term *demosios* as recipient of fines is testified to by later acts, for example, a purchase deed of 1373 (*Docheiar.*, no.42.81). Another use of the word is the definition of the fisc as owner: thus the *Ecloga* (13.1) mentions the lease of land from the *demosios* or other institutions. In the same way, a *prostagma* of Manuel II from 1409 contrasts the property of the *demosios* and that of monasteries. Accordingly, *ta demosia* denotes state properties; a chrysobull of 1311 speaks of officials administering *ta demosia* (*Pantel.*, no.10.65–66). More rarely the term was employed in connection with tax collecting; thus in 1344 the *protovestiarites* John Doukas expressed his concern that the *demosios* should not suffer in the case of penury (*Docheiar.*, no.23.6–7). The term *demosios kanon* or *to demosion* was, however, broadly employed for tax. It remains disputable whether the distinction between *demosios* and the private imperial (*basilikos*) treasury, drawn in certain texts (e.g., *Ecloga*, 16.4) reflects reality.

LIT. Litavrin, *VizObščestvo* 24–28. –A.K.

DEMOSTHENES, Athenian orator; born 382 B.C., died 322. He remained "the Orator" for the Byz., who referred to him frequently and used quotations from his speeches through the 15th C. Libanios and Zosimos drafted short biographies of Demosthenes based on ancient sources; numerous papyri from Byz. Egypt contain texts of Demosthenes. A statue of the orator in the Baths of Zeuxippos in Constantinople was described in verse by CHRISTODOROS OF KOPTOS. Demosthenes was among those classical authors in whom interest was revived in the 9th C. Photios (*Bibl.*, cod.265) gives a detailed biography of Demosthenes (based on pseudo-Plutarch), and the earliest surviving MS, Paris, B.N. gr. 2934, is dated by Dilts (*infra*, vol. 1 [1983] 7) to the 9th C. Interest in the orator continued in the 10th C., to which four more MSS are dated. In the *Souda* a biographical note was compiled. The MSS were supplied with scholia in which on rare occasions "contemporary" notes were inserted, for example, "Byzantion is now Constantinople" (in Or. 5.25.40) or "Perinthos, a Thracian polis, now named Herakleia" (in Or. 11.3.10).

For NICHOLAS OF MYRA Demosthenes was the embodiment of virtue compared to the wretched orator Aeschines (*RhetGr*, ed. Walz, 1:358.8–9) and superior even to Pericles (1:381.1–3). TZETZES (*Historiae* 6.67–188), on the contrary, relying upon a tradition hostile to Demosthenes (based on Aeschines, among others), presents the orator as a Scythian by birth, effeminately dressed, perverse, and easily bribed. Metochites developed the same approach in his comparison of Demosthenes and ARISTEIDES (ed. M. Gigante, *ParPass* 20 [1965] 51–92). Even though as a rhetorician Demosthenes was superior to Aristeides, he paid the price of living in a democracy, being ensnared by his passions, and adapting his views to the political situation. Aristeides, on the other hand, who lived in the security of the Roman Empire, was concerned only about the serenity of his style.

ED. *Scholia demosthenica*, ed. M. Dilts, 2 vols. (Leipzig 1983–86).

LIT. E. Drerup, *Demosthenes im Urteile des Altertums* (Würzburg 1923) 166–241. Wilson, *Scholars* 260f. E. de Vries-van der Velden, *Théodore Métochite* (Amsterdam 1987) 194–97, 205f. M. Dilts, "Palaeologian Scholia on the Orations of Demosthenes," *ClMed* 36 (1985) 257–59. –A.K.

DEMOTIC. See COPTIC LANGUAGE AND LITERATURE; EGYPT.

DE OBSIDIONE TOLERANDA (How to Withstand Sieges), conventional title of an anonymous treatise on siege warfare. References to the capture of Thessalonike (904) and the fall of Kitros (924) provide a *terminus post quem* for the work; mention of the "ferocious Bulgars" reflects its focus on the empire's western regions. The author reviews the initial steps to be taken once enemy intentions were known, including gathering and rationing foodstuffs; collecting raw materials (e.g., wood, linen, flax, cotton, hemp) for weapons and other equipment, while destroying any source of enemy provisionment; and evacuating the elderly or unfit. He then lists the town's craftsmen (carpenters; tailors; smiths; makers of rope, weapons, and saddles) who were to be put to work on necessary items and tasks. Further defensive measures included digging a moat around the wall and setting traps to impede enemy assault, while the walls were heightened, repaired, or doubled where necessary. Citizens and soldiers were properly mobilized and a system of patrols was organized; criminals, a potential source of treachery, were to be rounded up. Forays to ambush the enemy en route or to ravage their land were advised. Though fully attentive to contemporary conditions, the author frequently supports his recommendations with examples drawn from the past, revealing a wide knowledge of earlier Byz. and classical historians and tacticians.

ED. *Anonymus de obsidione toleranda*, ed. H. van den Berg (Leiden 1947).

LIT. J. Teall, "Byzantine Urbanism in the Military Handbooks," in *The Medieval City*, ed. H.A. Miskimin, D. Herlihy, A.L. Udovitch (New Haven–London 1977) 201–05. –E.M.

DE PECULIIS, a special tract on family property law, esp. on the separate property of children (PECULIUM) and their assets that could not be acquired (*aprosporista*) by the person who had authority over them. Demetrios CHOMATENOS attributed the work to Eustathios RHOMAIOS. The purpose of the study was the instruction of fellow judges on this difficult material, after uncertainties had arisen in judging.

ED. Zepos, *Jus* 3:345–57, with corr. by N. Matzes, *EEBS* 33 (1964) 160–62.

LIT. A. Berger, "On the so-called tractatus de peculiis," *Scritti in onore di C. Ferrini*, vol. 3 (Milan 1948) 174–210. W. Wolska-Conus, "L'école de droit et l'enseignement du droit à Byzance au XIe siècle: Xiphilin et Psellos," *TM* 7 (1979) 31–36. –D.S.

DEPOSITION FROM THE CROSS (Ἀποκαθήλωσις). The removal of Christ's body from the Cross, though not described in the Gospels, had been elaborated in hymns and homilies by the time the earliest surviving Byz. images appear in the PARIS GREGORY (fol.30v) and in Tokalı Kilise, GÖREME, in the 10th C. (Maguire, *infra*, pl.76; A.W. Epstein, *Tokalı Kilise: Tenth-Century Metropolitan Art in Cappadocia* [Washington, D.C., 1986] pls. 38, 85). These images differ markedly. The Paris Gregory version is emotionally reserved, with Mary standing to one side while Joseph of Arimathea supports Christ's body and Nicodemus removes a nail from his hand. The two Göreme versions are more emotional, as Mary embraces Christ's body, laying her head against his. The reserved variant—with John added and Mary holding Christ's hand—persisted through the 12th C. The more expressive variant continued as well, with the figures gaining in dynamism and emotional urgency in accord with the mounting intensity of the Holy Week liturgies (NEREZI). A fresco at MILEŠEVA anticipates the yet more expressive Palaiologan versions by adding the lamenting Holy

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Women and depicting MARY MAGDALENE holding Christ's hand while Mary embraces his torso, her cheek on his.

LIT. Maguire, "Depiction of Sorrow" 163–64. Millet, *Recherches* 467–88. –A.W.C.

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

LIT. J. Morganstern, *The Byzantine Church of Dereağzi and its Decoration* (Tübingen 1983). –C.F.

DE REBUS BELLICIS (4th C.), a treatise by an anonymous Latin writer on economic reform and military innovation. On internal evidence he is usually confined to the period 337–78, probably the reign of Valentinian and Valens (366–75), albeit different theories dispute exactly when, and whether the author lived in the West or East. His short book proposed to the incumbent emperors various economic and military reforms guaranteed to improve the efficiency of the Roman army. The former strike a modern note (reduction of public expenditure) with bizarre touches (confinement of mint workers to an island to contain their corruption); the latter make his work a fascinating piece of writing on ancient TECHNOLOGY. His brain children include new WEAPONS (paddle-steamers and catapults abandoning the classical principle of torsion), revived versions of old ones (scythed chariots and portable bridges on bladders), and more comfortable clothing for soldiers. There is no evidence that his ideas were ever adopted, his book being perhaps intercepted and "lost" in the files by some imperial civil servant.

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

ED. *Anonymi auctoris De rebus bellicis*, ed. R. Ireland (Leipzig 1984). *A Roman Reformer and Inventor*, ed. and tr. E.A. Thompson (Oxford 1952).

LIT. *Aspects of the De Rebus Bellicis*, ed. M.W.C. Hassall (Oxford 1979). B. Baldwin, "The *De rebus bellicis*," *Eirene* 16 (1978) 23–39. –B.B., A.C.

DE RE MILITARI (On Warfare), conventional title of an anonymous, untitled military treatise dealing with campaign tactics mainly but not exclusively beyond the northwestern frontiers of the empire. The author, a plain stylist and an experienced soldier, envisions an army of about 25,000 men under the emperor's personal command and sets forth the proper procedures for preparing the expeditionary CAMP (1–6), marching through difficult terrain in enemy territory (9–20), and attacking or defending camps and fortifications (21–27); he concludes with brief notes on assembling and training the army, transport units, and daily assignments (28–32).

The date of the treatise is uncertain. A reference to the tagma of the ATHANATOI (created 970) provides a *terminus post quem* for its composition, and the emphasis on Bulgaria links it to Basil II's many wars against SAMUEL OF BULGARIA between 986 and 1014. The *De re militari* is appended to the TAKTIKA OF LEO VI in the earliest MSS and was apparently written to complement the DE VELITATIONE (ca.975); although similar in style and reliance on firsthand experience, the two texts reveal interesting contrasts in military terminology and conditions between the empire's eastern and western frontiers.

ED. *Incerti scriptoris byzantini saeculi X. liber de re militari*, ed. R. Vári (Leipzig 1901). Dennis, *Military Treatises* 241–335, with Eng. tr.

LIT. Dagron-Mihăescu, *Guérilla* 155–60, 171–75, 248–54, 272–74. –E.M.

DERMOKAITES (Δερμοκαίτης, fem. Δερμοκαίτισσα; etym. "hide-burner"), a noble family known from the mid-10th C. An early Dermokaites was a soldier who became a monk and addressee of SYMEON LOGOTHETE; another (or the same) Dermokaites was the monk on Mt. Olympos to whom Romanos I Lekapenos sent the written confession of his sins in 946. John and Michael Dermokaites were troop commanders ca.1036–40. The family rose to prominence after 1204, when the *sebastos* Michael Dermokaites held the *episkepsis* of Sampson (see PRIENE) ca.1216. In 1306/7 the *sebastos* Dermokaites was recommended by Patr. ATHANASIOS I to take charge of the grain supply of Constantinople. In the 14th–15th C. some members of the Dermokaites family were civil servants and courtiers, such as Theophylaktos, judge in the 1360s; George Dermokaites Palaiologos, governor of Imbros in the mid-15th C.; and Dermokaites, chamberlain of John VIII. They were apparently related to the RUBENIDS and later the PALAIOLOGOS, ASAN, and Chrysoloras families. Their role in cultural life was insignificant, even though a Dermokaites was an addressee of Michael GABRAS, and Dermokaitissa Asanina Palaiologina, who was buried in a chapel of the CHORA MONASTERY (after 1330?), may have been among the patrons of the church.

LIT. D.M. Nicol, "The Byzantine Family of Dermokaites circa 940–1453," *BS* 35 (1974) 1–11, with add. A.P. Kazhdan, *BS* 36 (1975) 192. Laurent, *Corpus* 2, no.874. *PLP*, nos. 5197–216. –A.K.

DESERT. The term first appears in Greek literature as an adjectival form (ἐρῆμος, Attic ἔρημος) meaning "desolate" or "void." By the early Christian period, this merged with a Semitic notion of the desert as the dwelling place of demons. Thus Jesus' temptation by Satan takes place in the desert (*eremos* as a substantive, Lk 4:1). With the rapid development of asceticism in the 3rd–4th C., many Christians consciously imitated John the Baptist and Jesus by settling in desert regions of Egypt, Syria, and Palestine. The "desert" came to mean any wild, uninhabited region, including forested mountains, because these offered both withdrawal (*anachoresis*) from civilization and the challenge of combat with demons or wild animals.

As the numbers of monks increased, some of their desert settlements grew to the point where, paradoxically, "the desert was made a city" (Athanasios, *Life of Antony*, ch.14, PG 26:865B), and the real desert often became an ideological phenomenon. Through the Byz. period, the desert symbolized Christian life in its most challenging form (as in PHILOXENOS OF MABBUG, *Letter* 6; JOHN KLIMAX, *Ladder of Paradise* 15.62).

In PSALTER illustration and the later OCTATEUCHS, Eremos is personified as a male figure in classical garb sitting in the wilderness that the Israelites traversed before the Crossing of the Red Sea. Desert also appears as a counterpart to Earth in late Byz. representations of the Christmas *sticheron*. Here it always appears as a woman, depicted as seated, standing, or, as in the frescoes of the HOLY APOSTLES at Thessalonike, kneeling and offering a manger to the Christ child.

LIT. A. Guillaumont, "La conception du désert chez les moines d'Égypte," *RHR* 188 (1975) 3–21. –J.A.T., A.C.

DESERT FATHERS, usual designation for the early ascetics of Egypt to whom are attributed the sayings that became, in written form, the APOPHTHEGMATA PATRUM. Beginning in the 3rd C. they withdrew to the edge of the settled land of Egypt (see DESERT), singly or in groups, as a visible alternative to village and family life and more directly to confront powerful spiritual forces. Individuals among them acquired fame for their exploits of sanctity: Sts. ANTONY and MAKARIOS THE GREAT; Moses the Black, reformed highwayman; Theodore, who sold his books to give the money to the poor; Ammonas, who vanquished a basilisk; Daniel, who defied a barbarian raid; Besarion, who never sat down; Poemen, who loved the hidden life; Hor the silent; and Pambo the humble. There were women too: Sara who embraced continence, Synkletike who taught peace. Their life and spirituality were the goal of many pilgrimages in late antiquity. Individual figures such as ARSENIOS THE GREAT, Antony, and MARY OF EGYPT appear in church programs of decoration from the 11th C. onward as paradigms of monasticism.

SOURCE. *Historia Monachorum in Aegypto*, ed. A.-J. Festugière (Brussels 1961).

LIT. N. Russell, B. Ward, *The Lives of the Desert Fathers* (London-Kalamazoo 1981). S.N.C. Lieu, "The Holy Men

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and their Biographers in Early Byzantium and China," in *Maistor* 113–48. –L.S.B.MacC., A.C.

DESPOTES (δεσπότης, lit. "lord, master"), official epithet applied to God, the patriarch, and bishops, but mainly to the emperor. The title of *despotes*, which was created in the 12th C., occupied the highest rung on the hierarchical ladder, second only to the emperor and co-emperor. The origins of the title are disputed. According to G. Ostrogorsky (*Byz. Geschichte* 153–65), Manuel I created it in 1163, under Hungarian influence, for his heir presumptive Alexios (the future BÉLA III) who appeared as *despotes* in a document of 1167 (P. Wirth, *Byzantina* 5 [1973] 424). Already before 1163, however, *despotes* was an epithet for the highest nobility, applied on seals to SEBASTOKRATORS and CAESARS (L. Stiernon, *REB* 21 [1963] 292; A. Kazhdan, *ZRVI* 14–15 [1973] 41–44) or even used as a separate title (e.g., Stephen Kontostephanos: Zacos, *Seals* 1, no.2723). From the 13th C. emperors bestowed the title on several individuals (primarily their sons) simultaneously, and it did not signify the right to succession. Under the Palaiologoi, *despotai* were active both in Constantinople and at the head of the largest appanages—Thessalonike, Epiros, and Morea. Only Morea, however—and even it not without doubts (P. Wirth, *BZ* 56 [1963] 353)—can properly be called a despotate; for Epiros the term was employed only in sources from the late 14th C. onward, predominantly of Western origin (L. Stiernon, *REB* 17 [1959] 124–26). The term penetrated into Bulgaria (13th C.) and Serbia—the first known Serbian *despotes* was Jovan OLIVER in the 14th C. The rulers of Kerkyra in the 15th C. were also named *despotai*.

LIT. B. Ferjančić, *Despoti u Vizantiji i južnoslovenskim zemljama* (Belgrade 1960). Idem, "Još jednom o počecima titule despota," *ZRVI* 14–15 (1973) 45–53. Guilland, *Institutions* 2:1–24. A. Failler, "Les insignes et la signature du despote," *REB* 40 (1982) 171–86. –A.K.

DETERMINISM, or a belief in the strict causality of events, was a concept developed by Greek philosophers, esp. Demokritos; the Byz. retained the theory that *ananke, heimarmene, automaton*, or TYCHE was an impersonal force determining the behavior and fate of humans regardless of their FREE WILL. The Eastern church fathers rejected determinism. Thus EUSEBIOS OF CAESAREA (*Praep.evang.* 6.11) refuted the idea that the stars determined human actions. He argued that God, as creator, stands above the stars, while reward or punishment is meaningless without the freedom of human will. Eusebios's concept can be found in such church fathers as Gregory of Nyssa (PG 45:168B), and was reaffirmed later on by MANUEL II (PG 156:419–42). Nikephoros GREGORAS delineated two contrasting views: either that divine PRONOIA ruled over mankind or that necessity (*ananke*) governed men's fate, a view ascribed by him to JOHN (VI) KANTAKOUZENOS (A. Kazhdan, *Byzantion* 50 [1980] 320–22). Determinism was a presupposition of ASTROLOGY.

The treatise entitled *On the Predestined Terms of Life*, which is attributed in the MS tradition either to Germanos I or to Photios (as a part of his *Amphilochia*), presents another aspect of antideterminist polemics (ed. C. Garton, L. Westerink [Buffalo 1979]). The problem discussed in the treatise is whether God predestines and foresees all the events of human life and death (in which case murderers only fulfill divine orders) or whether our evil actions could persuade God to change his previous decision—in other words, whether God acts as an impersonal force or is a personal deity changing his decisions in accordance with our behavior and prayer. This treatise, based upon Basil the Great, accepts the second solution.

The problem was debated anew in the mid-12th C., when NICHOLAS OF METHONE launched an attack against a treatise that was falsely attributed to an unnamed church father and that defended the doctrine of *aoristia*, the lack of any predestined terms of life. The discussion was again revived in the 14th–15th C., esp. by PLETHON (I. Medvedev, *Vizantiskij gumanizm* [Leningrad 1976] 104–23).

LIT. L.G. Benakis, "Die Stellung des Menschen im Kosmos in der byzantinischen Philosophie," in *L'homme et son univers au Moyen Âge* (Louvain–La Neuve 1986) 64–75. D. Amand, *Fatalisme et liberté dans l'antiquité grecque* (Louvain 1945; rp. Amsterdam 1973). M. Kertsch, "Zur unterschiedlichen ethischen Bewertung von 'Natur/äusserer Zwang' und 'freier Willensentschluss' bei Heiden und Christen im Hintergrund einer Aussage Gregors von Nazianz," *WS* 18 (1984) 187–93. N.G. Politis, *Pegai kai periechomenon ton peri heimarmenes kephalaion tou Nemesiou Emeses* (Athens 1979). A. Anwander, " 'Schicksal'—Wörter in Antike und Christentum," *Zeitschrift für Religions- und Geistesgeschichte* 2 (1949–50) 48–54. –G.P.

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DE THEMATIBUS (Περὶ τῶν θεμάτων), conventional title of the book written by CONSTANTINE VII or under his auspices on the geography of the empire. The book consists of two parts dealing respectively with the East and the West. Each part is divided into sections dedicated to individual THEMES (Anatolikon, Armeniakon, etc.), treating the origin of the name, boundaries, and history of the area. Much of the information, however, is taken from STEPHEN OF BYZANTIUM and HIEROKLES and describes the situation of the 6th C.; later changes and events are mentioned only infrequently. Thus the work falls within the framework of encyclopedic endeavors of Constantine VII such as the EXCERPTA. The date of production is hotly debated. The book used to be considered a "juvenile work" of Constantine and dated to the period 934–44; recently scholars have begun to attribute it to a later year, after 952 (T. Lounghis, *REB* 31 [1973] 299–305) or at least after 944 (H. Ahrweiler, *TM* 8 [1981] 1–5).

ED. *De thematibus*, ed. A. Pertusi (Vatican 1952).
LIT. Lemerle, *Humanism* 321–23. N. Oikonomides, "Constantin VII Porphyrogénète et les thèmes de Céphalonie et de Longobardie," *REB* 23 (1965) 118–23. G. Ostrogorsky, "Sur la date de la composition du Livre des Thèmes et sur l'époque de la constitution des premiers thèmes d'Asie Mineure," *Byzantion* 23 (1953) 31–66. –A.K.

DEUTEROS (δεύτερος, lit. "second"), eunuch in charge of imperial insignia: thrones, curtains, vessels, and apparel. His staff included *hoi epi ton allaximon* (see ALLAXIMOI), VESTITORS, and *hoi epi ton axiomaton* (keepers of insignia and ceremonial garments for dignitaries). *Diaitarioi* with their *primikerios* were subordinates of both the *deuteros* and the PAPIAS. According to Beljaev, there were two distinct groups of *diaitarioi*, but Bury (*Adm. System* 128) suggests that the same *diaitarioi* were under the command of both eunuchs. The *deuteros* was considered the assistant of the *papias*; at least he substituted for the *papias* when the latter was ill.

LIT. D. Beljaev, *Byzantina*, vol. 1 (St. Petersburg 1891) 165–81. –A.K.

DEVASTATIO CONSTANTINOPOLITANA, a brief but detailed account of the Fourth Crusade between 1202 and 16 May 1204 inserted into the MS of the *Annales Herbipolenses*. The Latin eyewitness's identity is controversial, but he may have belonged to the entourage of BONIFACE OF MONTFERRAT or, less probably, that of BALDWIN OF FLANDERS. M. Kandel's arguments (*Byzantion* 4 [1929] 179–88) for the *Devastatio Constantinopolitana*'s dependency on the letters of Baldwin I to Pope Innocent III are not conclusive.

ED. C. Hopf, *Chroniques gréco-romanes* (Berlin 1873) 86–92.
LIT. *RepFontHist* 4:183. Wattenbach-Schmale, *Deutsch. Gesch. Heinr. V* 1:149. Karayannopulos-Weiss, *Quellenkunde* 2:469. –M.McC.

DE VELITATIONE (Περὶ παραδρομῆς, Treatise on Skirmishing), work attributed in the earliest MSS (ca.1020) to the "late" emperor Nikephoros II Phokas. In the preface, the anonymous author explains that he composed the text from notes given him by the emperor. Written ca.975 when the Arab threat had already waned, *De velitatione* recalls (for future generations, should this threat reappear) the local, defensive warfare perfected by the PHOKAS family (among others) along the eastern frontiers during the first half of the 10th C. The treatise encapsulates the essential principles of guerrilla tactics—close reconnaissance, surprise, use of nightfall and terrain, avoidance of pitched battles—all in order to give the Byz. the advantage of choosing the best time and place for their attack. The author analyzes four types of Arab expedition, from small, rapid bands of raiders to large armies of infantry and cavalry, and reviews the options available to the Byz. commander; methods of attacking or defending CAMPS and fortifications are also covered. The product of an experienced soldier, *De velitatione* reflects his originality and vivid manner of presentation; at the same time, the militant religious ideology behind the Byz.-Arab wars of the later 10th C. is visible. The tract contains an impassioned plea for the preservation of the salaries and fiscal and legal privileges of soldiers risking their lives for their Christian brethren (ch.19).

ED. and LIT. Dennis, *Military Treatises* 137–239. G. Dagron, H. Mihăescu, *Le traité sur la guérilla (De velitatione) de l'Empereur Nicéphore Phocas (963–69)* (Paris 1986). –A.K., E.M.

DEVELTOS (Δεβελτός, Δηβελτός) or Deultum, city and fortress in Bulgaria about 20 km southwest of Burgas, controlling the north-south coastal road. An episcopal see from late antiquity, in the 8th C. Develtos was a major Byz. defensive position against the Bulgarians. Captured by KRUM in 812, it became a strong point on the Bulgarian defensive earth wall constructed by OMURTAG, which ran from the Black Sea to the river Marica. With the treaty of 846 Byz. regained Develtos, but SYMEON OF BULGARIA recaptured it in 896.

After 927 it became once again a Byz. possession, and at the end of the 12th C. part of the Second Bulgarian Empire; it remained in Bulgarian hands until falling to the Ottoman Turks in 1396. Due to its location, Develtos was a center of trade and accordingly a seat of *kommerkiarioi* from the mid-9th C. onward (Zacos, *Seals* 1, no.285; 2, no.159bis).

LIT. E. Oberhummer, *RE* 5 (1905) 260. –R.B.

DEVGENIEVO DEJANIE (Deeds of Devgenij), Slavonic prose version of DIGENES AKRITAS. The *Devgenievo Dejanie* survives only in three defective MSS of the late 17th and 18th C. and in fragments copied from a lost 16th-C. MS. Together they comprise five episodes: the adventures and marriage of the "tsar Amir" and his Greek bride, and the birth of Devgenij; Devgenij's youth; Devgenij's defeat of Filipap and the warrior-girl Maksimiana (Philopappos and the Amazon Maximo of the Greek original; A. Schmaus, *BZ* 44 [1951] 495–508); Devgenij's courtship and marriage to Stratigovna (i.e., the daughter of a *strategos*); and Devgenij's victory over the tsar Vasilij. The last episode has been interpreted as indicating a profeudal tendency in the Greek epic; E. Trapp insists, however, that such names occur only in the Slavonic version and not in the Greek original (*Byzantina* 3 [1971] 201–11). It has been claimed that the Slavonic translation reflects the "original" of the "literary" version of *Digenes*, in some respects comparable to the Grottaferrata MS, but also that the Slavonic is merely a contaminated adaptation of a late offshoot of the Greek tradition. The translation is often assigned to pre-Mongol Kiev, though many scholars favor a 14th-C. southern Slav provenance.

ED. *Devgenievo dejanie*, ed. V.D. Kuz'mina (Moscow 1962). Ed. O.V. Tvorogov in *Pamjatniki literatury drevnej Rusi. XIII vek* (Moscow 1981) 28–64.

LIT. H. Grégoire, "Le Digénis russe," *Memoirs of the American Folklore Society* 42 (1947–49) 131–69. A. Vaillant, "Le Digénis slave," *PKJIF* 21 (1955) 197–228. H. Graham, "The Tale of Devgenij," *BS* 29 (1968) 51–91. –S.C.F.

DEVIL (διάβολος), Satan, the prince of DEMONS; the name was interpreted by the majority of church fathers as "calumniator." He was considered incorporeal by Gregory of Nyssa (PG 46:456A) and other church fathers (e.g., Theodoret of Cyrrhus, PG 83:473D). By the 11th C. the theory arose that the Devil and demons had opaque bodies; Niketas STETHATOS refuted this opinion, but Psellos developed it (A. Ducellier in *Le Diable au Moyen âge* [Paris 1979] 202f). In Manichaean and later Bogomil doctrine the Devil appears as an eternal principle and the cause of evil; the Christian perception of the Devil was developed as a refutation of this dualist view. The Devil is a creature, one of the ANGELS, who, possessing free will, changed his nature and out of pride and wickedness revolted against God. As the enemy of God the Devil is hostile to mankind, always trying to entrap men, esp. those of saintly character; however, he involuntarily benefits humanity since man can prove his virtue in this contest.

In everyday practice the Devil's foreknowledge (albeit limited) and power sometimes leads to confusion of good and evil forces, but a man possesses the means (esp. the CROSS) to dispel him. The Devil was defeated by Christ but allowed to continue his activity against mankind; ignorant of his destiny the Devil blasphemes against God but at Christ's Second Coming (PAROUSIA), he will be thrown into fire with his host. Magicians were said to use the Devil's help in achieving their goals. The Byz. presented the Devil as a snake or dog, as Ethiopian or black, and as *baskanos* (calumniator), having the evil eye (G. Bartelink, *OrChrP* 49 [1983] 390–406). His epithet was *kosmokrator*, "world-ruler." ANTICHRIST was his "general" in the war against the Good.

In art, in such scenes as the temptation of Christ, the Devil is represented in a manner indistinguishable from that of a regular demon.

LIT. J.B. Russell, *Lucifer: The Devil in the Middle Ages* (Ithaca 1984) 28–51. F.J. Dölger, *Die Sonne der Gerechtigkeit und der Schwarze* (Münster 1918). A. Theodorou, "He peri ton dikaiomaton tou Satana: Theoria en te soteriologia tes archaias Anatolikes Ekklesias," *Theologia* 28 (1957) 103–14, 225–37, 412–19. G. Lafontaine, "Une homélie copte sur le diable et sur Michel, attribuée à Grégoire le Théologien," *Muséon* 92 (1979) 37–60. –G.P.

DEVOL (Δεάβολις [Deabolis], Διάβολις [Diabolis]), a fortress and bishopric on the Via EGNATIA south of Ohrid (precise location unknown), first mentioned in connection with Basil II's conquest of Bulgaria: in 1018 he subdued a revolt in "so-called Diabolis" (Skyl. 360.43, 60). As a *kastron* under the jurisdiction of the bishop of Kastoria, Diabolis appears in Basil's grant of a privilege to the Bulgarian church in 1019; only in a later list (*Notitiae CP* 13:835) is Diabolis named as the second bishopric of Justiniana Prima, or Bulgaria. Theophylaktos of Ohrid (died early 12th C.), however, speaks of the city as the see of KLIMENT OF OHRID (ca.900) and the center of his school, but no independent sources confirm this late evidence. In 1072 the rebellious Bulgarians captured Diabolis before attacking Kastoria.

Devol played an important role during the Norman war against Alexios I, and in 1108 the emperor forced BOHEMUND to sign there a treaty with the empire, in which Bohemond conceded vassal dependence on Byz. Devol remained an important stronghold in the 13th and 14th C.

LIT. P. Koledarov, "O mestonachoždenii srednevekovogo goroda Devol i predelach odnoimennoj oblasti," *Palaeobulgarica* 6.1 (1982) 87–101; 6.2 (1982) 75–90. T. Tomovski, "Po tragata na srednevekovniot grad Devol," *Godišen zbornik: Filozofski fakultet na Univerzitet, Skopje* 27 (1975) 187–200. N. Ljubarskij, M. Freidenberg, "Devol'skij dogovor 1108 g. meždu Alekseem Komninom i Boemundom," *VizVrem* 21 (1962) 260–74. –A.K.

DEVŞIRME. See JANISSARIES.

DEXTRARUM JUNCTIO. See MARRIAGE RITE.

DHŪ-NUWĀS (Δίμνος), ruler of Ḥimyar (517–25). A native of South Arabia, he seized power by overthrowing his predecessor (probably Maʿadikarib); he converted to Judaism, took the name of Joseph (Yūsuf), and, seeking alliance with Iran, turned against Greek and Ethiopian Christian merchants active in Ḥimyar. Malalas (Malal. 433.13–17) relates that Dimnos, the king of the Ḥimyarites, murdered Roman merchants and stopped their trade with Ethiopia and India. The Axumite expedition (probably led by ELESBOAM or his father) to Ḥimyar was an immediate response to the policy of Dhū-Nuwās. At first compelled to flee, Dhū-Nuwās gathered forces and in 518 reconquered the cities of Ẓafār, Muhwan, and NAJRĀN; many Christians were killed. According to an inscription, Dhū-Nuwās's general slaughtered all of the inhabitants of Muhwan and burned its church. Dhū-Nuwās tried to gain the support of Iran and the Lakhmids but failed, whereas the Roman-Ethiopian alliance was strengthened; in 525, with the help of the fleet sent by Justin I, Elesboam again invaded Ḥimyar. In a battle on a seashore Dhū-Nuwās was killed by an Ethiopian soldier whom Yu. Kobiščanov (*VizVrem* 25 [1964] 234f) identifies as ABRAHA. Al-Ṭabari, however, knew a legend that Dhū-Nuwās preferred suicide to disgrace and threw himself, with his horse, into the sea. After his death South Arabia reverted to Axumite rule.

LIT. A. Lundin, *Južnaja Aravija v VI veku* (Moscow-Leningrad 1961) 31–52. Yu. Kobiščanov, *Axum* (University Park, Pa.–London 1979) 90–103. I. Shahid, *The Martyrs of Najrān* (Brussels 1971) 260–68. M. Rodinson, "Sur une nouvelle inscription du règne de Dhoû Nowâs," *Bibliotheca orientalis* 26 (1969). –A.K.

DIABATENOS. See DABATENOS.

DIADEM. See CROWN.

DIADOCHOS (Διάδοχος), bishop of Photike in Epiros, prominent opponent of MONOPHYSITISM in the 450s; born ca.400, died before 486. Little else is known, though a possible connection with VICTOR VITENSIS has been suggested (H.-I. Marrou, *REA* 45 [1943] 225–32). Diadochos's major work, *One Hundred Chapters on Spiritual Perfection*, was widely admired by many Byz. Its three major concerns are to advocate the virtues of asceticism; to stress the three virtues of faith, hope, and esp. love as the basis for spiritual contemplation; and to combat the MESSALIAN notion (condemned at the Council of EPHESUS in 431) of demons in the soul by arguing that evil exists only as a consequence of sin. A homily on the Ascension, a *Catechesis*, and the *Vision* (in which the author conducts a dialogue with John the Baptist in a dream) also survive.

ED. *Oeuvres spirituelles*[2], ed. E. des Places (Paris 1966), with Fr. tr.

LIT. V. Messana, "Diadoco di Fotica e la cultura cristiana in Epiro nel V secolo," *Augustinianum* 19 (1979) 151–66. F. Dörr, *Diadochus von Photike und die Messalianer* (Freiburg 1937). Th. Polyzogopoulos, "Life and Writings of Diadochus of Photice" and "The Anthropology of Diadochus of Photice," *Theologia* 55 (1984) 772–800, 1072–1101. –B.B.

DIAKONIA. See CONFRATERNITY.

DIAKONIKA (διακονικά, from διάκων, "deacon"), liturgical exclamations, LITANIES, DIPTYCHS, etc., of the DEACON. The book in which *diakonika*

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were collected was called a *diakonikon* or *hierodiakonikon*, though these texts were ultimately incorporated into the EUCHOLOGION. There are a few extant *diakonika* rolls (e.g., Sinai gr. 1040 of the 12th C. [Dmitrievskij, *Opisanie* 2:127–35]).

LIT. Taft, *Great Entrance* xxxii–xxxiii. –R.F.T.

DIAKONIKON. See PASTOPHORIA.

DIALECTS. Ancient Greek was divided into a number of dialects, all of which were mutually intelligible. As cities lost their autonomy to Hellenistic monarchies and later to Rome, local dialects were replaced by KOINE for public communication, gradually degenerated into peasant patois, and ultimately ceased to be spoken. Only the language of the TSAKONES in the southeastern Peloponnesos and the Greek of southern Italy show traces of the ancient Greek dialects. These, as they appeared in literature, were known to the Byz. mainly from the compilatory *On Dialects* of Gregory PARDOS. In the Middle Ages a new differentiation of Koine into regional dialects began. These developing dialects were used in literature only occasionally and in regions outside Byz. control and influence, such as 14th-C. Cyprus. EUSTATHIOS OF THESSALONIKE sometimes quotes contemporary dialect words or forms in his Homeric commentaries, and there are other indications of interest in dialects, as part of spoken Greek, in the 12th C. After the fall of Constantinople, poets and dramatists in Venetian-ruled Crete began to write in the local dialect and to elaborate it for literary use. This literature in Cretan dialect continued to be written until the mid-17th C.

LIT. A. Meillet, O. Masson, *Aperçu d'une histoire de la langue grecque*[8] (Paris 1975) 77–115. L.R. Palmer, *The Greek Language* (Atlantic Highlands, N.J., 1980) 57–82. A. Mirambel, "Les tendances actuelles de la dialectologie néohellénique," *Orbis* 2 (1953) 448–72. B. Newton, *The Generative Interpretation of Dialect: A Study of Modern Greek Phonology* (Cambridge 1972). Browning, *Greek* 119–37. N.G. Kontosopoulos, *Dialektoi kai idiomata tes Neas Hellenikes* (Athens 1981). –R.B.

DIALOGUE (διάλογος), a literary form of conversation or dispute. Throughout their history the Byz. imitated two main types of antique dialogue: the Platonizing/philosophical and the Lucianic/satirical. The philosophical kind was much used by Christian writers of the 2nd–7th C. The finest examples of the Christian dialogue were written by AUGUSTINE in the West and GREGORY OF NYSSA in the East, who retained the scenic background of the conversation. The Christian dialogue, however, changed the social milieu (in the *Banquet* of METHODIOS of Olympos ten virgins are debating the virtues of celibacy) and replaced Plato's dialectical mode of inquiry with overtly didactic and militant polemic: dialogue ceased to be a method of arriving at the truth and became a vehicle for polemics (e.g., Justin Martyr's *Dialogue with Tryphon*) communicating the message of salvation (Hoffman, *infra* 162). Voss (*infra* 348) asserts that another formative influence on the Christian dialogue was that of Jewish disputations over the Torah. In the 6th to 8th C. dialogue was used for ascetic indoctrination (Pope GREGORY I THE GREAT, who was nicknamed Dialogus; MAXIMOS THE CONFESSOR) or solving theological problems (Patr. GERMANOS I [?], *On Predestined Terms of Life*). The philosophical dialogue is found later in the Palaiologan period; thus GREGORAS wrote a number of Platonizing dialogues, esp. *Florentios, or On Wisdom*, devoted to polemic against Barlaam. John KATRARES defended astrology and used Arabic sources in his classicizing dialogue *Hermippos, or On Astrology*.

From the 10th C. onward, Lucianic satirical dialogue became popular. Whether pseudo-Lucianic (CHARIDEMOS, PHILOPATRIS, TIMARION), anonymous (ANACHARSIS), or pseudonymous (*Timotheos, or On Demons*, ascribed to Psellos), they are set in the world of the past or even in Hades (again, in the wake of Lucian), and in their audacity strain the limits of Orthodoxy. Dialogical elements also appear as part of independent genres; in the sermon, whether prose or poetical; in acts of martyrs (in imitation of judicial interrogation); and hagiography, but rarely in historiography (the introduction to the *History* of Theophylaktos SIMOKATTES is couched as a dialogue between History and Philosophy, and Theophanes the Confessor reproduces a dialogue with KALOPODIOS). Alexios MAKREMBOLITES employed the genre for political and moral propaganda. The scholarly EROTAPOKRISIS took the structural form of a dialogue. Vernacular poets used the dialogue form in THRENOI.

LIT. B.R. Voss, *Der Dialog in der frühchristlichen Literatur* (Munich 1970), rev. W. Speyer, *JbAChr* 15 (1972) 201–06. M. Hoffmann, *Der Dialog bei den christlichen Schriftstellern der ersten vier Jahrhunderte* (Berlin 1966). –A.K., I.Š.

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DIALYSIS (διάλυσις), a legal transaction by which parties settled a quarrel existing between them or an uncertainty about a legal situation through compromise. Consequently, a second settlement on the same matter was inadmissible after the conclusion of a *dialysis*, and any matter that had been decided conclusively in court could not become the object of a *dialysis* (cf. *Peira* 7.1,3,6,17). Moreover, a compromise agreement was inadmissible if it led to a result that was not recognized by the legal system (e.g., a DIVORCE by mutual consent: cf. *Peira* 7.7,8). Apart from this, however, every conceivable matter in dispute (even criminal acts) could be the object of an (oral or written) settlement. The legal situation achieved by the settlement could be changed later only by a challenge to the legitimacy of the *dialysis* (e.g., in cases of deception or threat).

In the documents, along with this rigorous and readily used form of settlement (cf., e.g., the formulas for division of immovable things and termination of a suit through *dialysis*—Sathas, *MB* 6:631–34), various mixed forms were developed. As early as the 6th C. a connection arose between *dialysis* and the Aquilian STIPULATION, on account of their common character of "general settlement." This finally led to the designation of every "conclusive settlement" through, for example, receipts, declarations of guarantee, etc. as a *dialysis*, even in circumstances where there were no legal uncertainties (cf., e.g., *Xerop.* no.4.3, a.1032; *Pantel.* no.4.36, a.1048; *Lavra* 1, no.42.4, a.1081).

LIT. Kaser, *Privatrecht* 2:440–48 (§274). A. Steinwenter, "Das byzantinische Dialysis-Formular," in *Studi in memoria A. Albertoni*, vol. 1 (Padua 1935) 71–94. G. Weiss, "Kitanza: Zwei spätbyzantinische Dialysisformulare," *FM* 1 (1976) 175–86. –D.S.

DIATAXIS (διάταξις, Lat. *ordo*), a book of rubrics for the bishop or priest presiding at the EUCHARIST, or, less frequently, at VESPERS, ORTHROS, and ordinations. *Diataxeis* developed because early EUCHOLOGION MSS contained few rubrics to regulate the proper celebration of the services. The *diataxis* can be traced back as far as the 10th C. (A. Jacob, *OrChrP* 35 [1969] 249–56), though no MSS earlier than the 12th C. have survived. The most important *diataxis* is that of PHILOTHEOS KOKKINOS, whose codification of Byz. rubrics acquired general authority during the time he was patriarch. His *diataxis* rubrics for the PROTHESIS were applied ca.1380 to the pontifical Eucharist in the *archieratikon* (see LITURGICAL BOOKS) of Demetrios Gemistos, notary of Hagia Sophia under Philotheos. The PRESANCTIFIED *diataxis* attributed to Theodore of Stoudios is not authentic in its present redaction. (For *diataxis* as a form of monastic rule, see TYPIKON; for *diataxis* as a will, see INVENTORY.)

LIT. Taft, *Great Entrance* xxxv–xxxviii. Taft, "Pontifical Liturgy." –R.F.T.

DIDASKALOS (διδάσκαλος), a general term for laymen or clerics who were TEACHERS of sacred or profane subjects; also, a technical term for those attached to the PATRIARCHAL SCHOOL at HAGIA SOPHIA and engaged either in instruction in the faith or exegesis of Holy Scripture. Among those attached to Hagia Sophia two groups may be distinguished: an unspecified number of *didaskaloi* attested from the 11th C. whose status and duties were defined by Alexios I Komnenos in an edict of 1107 (ed. P. Gautier, *REB* 31 [1973] 165–201), and the trio of *didaskalos tou evangeliou* (also *oikoumenikos didaskalos*), *didaskalos tou apostolou*, and *didaskalos tou psalteriou* known from the 11th and 12th C. The *didaskaloi* of Alexios's edict were usually clerics of Hagia Sophia but could be recruited from laymen and monks who were distinguished by their virtuous character and ability to teach. Their function was pastoral, instructing people in the faith and policing their behavior in the capital. The three *didaskaloi* of Holy Scripture were always DEACONS and held a rank in the ecclesiastical hierarchy. Their duties consisted of exegesis and preaching, as their *didaskaliai* indicate. There is no consensus of opinion as to their function. The idea that they were teachers of theology has recently been restated (B. Katsaros, *Ioannes Kastamonites: Symbole ste melete tou biou, tou ergou kai tes epoches tou* [Thessalonike 1988] 163–209). *Didaskaloi* in both groups usually advanced to a higher position in the church, often becoming bishops or metropolitans. (See also MAISTOR TON RHETORON.)

LIT. Darrouzès, *Offikia* 66–86. Browning, *Studies*, pt.X (1962), 167–201; (1963), 11–40. Lemerle, *Humanism* 84–107, 300–05. Podskalsky, *Theologie* 54–56. E. Papagiannes, *Ta oikonomika tou engamou klerou sto Byzantio* (Athens 1986) 78–99, 160–64. –R.J.M.

DIDYMA. See HIERON.

DIDYMOS THE BLIND, last head of the catechetical school at Alexandria; born ca.313, died ca.398. Didymos (Δίδυμος) had a reputation for erudition, although he was blind by four and never attended school. He numbered among his pupils JEROME and RUFINUS, who attest to his scholarship and influence. His condemnation for Origenism at the Council of Constantinople in 553 may account for the loss of much of his vast corpus. Excerpts from his commentaries on Genesis, Ecclesiastes, the Psalms, and Job survive (with some of Origen) in a 6th- through 7th-C. group of papyri found at Tura near Cairo; their exegetic method is allegorical. Fully or partly extant are *On the Trinity*, Athanasian in its defense of consubstantiality; *On the Holy Spirit* (in Jerome's Latin translation), also urging consubstantiality; and *Against the Manichaeans*. Didymos may have written the *Against Arius and Sabellios* ascribed to GREGORY OF NYSSA (K. Holl, *ZKirch* 25 [1904] 380–98). Other dogmatic and polemical works are lost. Overall, Didymos defends and develops a diversity of theological issues, being orthodox on the Trinity, Christology, and the Holy Spirit, but following ORIGEN in anthropology and eschatology (primarily in the doctrine of the so-called *apokatastasis*, i.e., the ultimate salvation of all rational creatures—men, angels, and demons).

ED. PG 39:131–1818. *De Trinitate*, ed. J. Hönscheid, I. Seiler, 2 vols., with Germ tr. (Meisenheim an Glan 1975). Tura papyri—ed. in *Papyrologische Texte und Abhandlungen*, vols. 1–4, 6–9, 12f, 16, 22, 24–26, 33:1 (Bonn 1968–85), with Germ. tr. To complete list, see *CPG* 2:2544–72.

LIT. B.D. Ehrman, *Didymus the Blind and the Text of the Gospels* (Atlanta, Ga., 1987). J. Tigcheler, *Didyme l'Aveugle et l'exégèse allégorique* (Nijmegen 1977). –B.B.

DIDYMOTEICHON (Διδυμότειχον, "twin-wall"), city of Thrace, located on a hill above the river Erythros, a tributary of the HEBROS. Giannopoulos (*infra* 2–7) assumes that Justinian I built the fortress to replace Plotinopolis, situated in a valley somewhere nearby but difficult to defend. By the 9th C. Plotinopolis was completely replaced by Didymoteichon; in fact it had probably already disappeared in the 7th C., and the mention of Ploutinoupolis by Constantine VII Porphyrogennetos (*De them.* 1.55, ed. Pertusi 86) is anachronistic. The *kastron* of Didymoteichon (Beševliev, *Inschriften* 180f, no.21) was taken by Krum in 813; its first known bishop, Nikephoros, participated in the council of 879. The fortress is mentioned as the place of exile for Bardas Skleros.

From the end of the 12th C. Didymoteichon appears as one of the most important strongholds in the area, and a sought-after prize for Latins, Bulgarians, rulers of Epiros, and John III Vatatzes, who occupied it ca.1243. During the CIVIL WAR OF 1341–47 Didymoteichon was the headquarters of John VI Kantakouzenos who was crowned there in 1341. Matthew I Kantakouzenos held Didymoteichon as his appanage. In the 14th C. Didymoteichon consisted of the citadel (*polichnion* in Gregoras) and a lower city that was destroyed during the civil war and rebuilt in 1342. The city was temporarily taken by the Turks in 1359 and permanently conquered in Nov. 1361.

The bishop of Didymoteichon became archbishop in the 12th C. and metropolitan in the 13th C. From 1204 to 1206 Didymoteichon was the residence of the patriarch John X Kamateros and a center of resistance to the Latin patriarchate of Constantinople.

Some remains of the medieval city survive, including traces of the double city wall with towers and gates, a water reservoir of stone and brick, and the Church of St. Catherine of ca.1300.

LIT. Ph.A. Giannopoulos, *Didymoteichon: Geschichte einer byzantinischen Festung* (Cologne 1975). G.P. Euthymiou, "To Didymoteichon kata tous Byzantinous chronous," *Archeion tou Thrakikou Laographikou kai Glossikou Thesaurou* 22 (1957) 349–78. Asdracha, *Rhodopes* 103–07. R. Janin, *DHGE* 14 (1960) 427–29. –T.E.G.

DIE, an instrument for striking coins. It normally consisted of a lower die of bronze or iron that could be fixed in a block of wood and had its upper face engraved in intaglio with the design of one side of the coin, and an upper die consisting of a cylinder of metal that could be held in the hand and had on its lower face the design for the other side. Coins were made by placing blank pieces of metal of the correct weight and fineness between the two dies and striking the upper one with a heavy hammer. No Byz. coin dies have been preserved: the pincerlike object in the Fogg Art Museum (published as a die by Vermeule) is in reality a *boulloterion* (see SEALING IMPLEMENTS) for striking lead seals (V. Grumel, *REB* 15 [1957] 211–14). Their form is not in general likely to have been different from 7th-C. Sasanian dies, of which three are known, or those of contemporary western Europe. They were evidently produced in limited numbers only, as obverse dies prepared for gold coins were sometimes also used for silver ones, and reverse dies without the names of specific emperors might be carried over from one reign to a later one. The concave coins of the later Byz. period apparently required the use of more elaborate double dies.

LIT. P. Grierson, "Coins monétaires et officines à l'époque du Bas-Empire," *Schweizer Münzblätter* 11 (1961) 1–8. W. Hahn, "Coin Mules and Die Economy in the Byzantine Coinage of the Sixth Century," *NC* 81 (1973) 422. C.C. Vermeule, *Some Notes on Ancient Dies and Coining Methods* (London 1954). S. Bendall, D. Sellwood, "The Method of Striking Scyphate Coins Using Two Obverse Dies," *NChron*[7] 18 (1978) 93–104. –Ph.G.

DIEGESIS TON TETRAPODON ZOON (Διήγησις τῶν τετραπόδων ζώων), or *Tale of the Four-Footed Beasts*; an anonymous satirical poem in just over 1,000 POLITICAL VERSES, dating from the late 14th C. At the instigation of Emp. Lion, the four-footed beasts establish a truce between the carnivorous and herbivorous animals to meet and debate their respective qualities, but the lively discussion degenerates into savage fighting, from which the herbivorous animals emerge victorious. Written at a VERNACULAR level of the language, which includes some of the repeated phrases found also in the late Byz. verse ROMANCES, the poem survives in five MSS, of which at least two were intended to be illustrated. It falls within the traditions of Greek FABLES and ANIMAL EPICS and the western European *Roman de Renart* and "Debate" poems among animals, such as Chaucer's *Parlement of Fowles*. The elements of SATIRE, which incidentally give insights into contemporary culinary practice, arise generally out of the implied contrast between animal and human behavior. The conflict between the carnivores (the aristocracy?) and the herbivores (the people?) must reflect the civic turmoil of the late 14th C. Despite the date (15 Sept. 1365) embedded in the text, the *Diegesis* cannot now be linked to any particular event. Similar Byz. works include the OPSAROLOGOS, POULOLOGOS, and SYNAXARION OF THE HONORABLE DONKEY.

ED. *Paidiophrastos Diegesis ton zoon ton tetrapodon*, ed. V. Tsiouni (Munich 1972).

LIT. Beck, *Volksliteratur* 174f. V.S. Šandrovskaja, "Vizantijskaja basnja 'Rasskaz o četveronogich,' " *VizVrem* 9 (1956) 211–49; 10 (1956) 181–94. H. Eideneier, "Zum Stil der byzantinischen Tierdichtung," *JÖB* 32.3 (1982) 301–06. –E.M.J.

DIET. The Byz. ate one to three times a day (see ARISTON AND DEIPNON). Attitudes toward food varied: the ascetic ideal praised temperance in diet, and saints are described as surviving on water and beans or wild plants and berries.

There is little information about the food of ordinary people. It consisted primarily of BREAD, legumes, and vegetables, supplemented by OLIVES, FRUIT, fish, and WINE. Dairy products, except for CHEESE, played a lesser role. The poor subsisted mostly on vegetables and vinegar, legumes prepared with olive OIL, a gruel made of flour or barley, or perhaps an onion omelet (*sphoungaton*). The fruit and vegetables were varied: apples, pears, grapes, figs, melons, cabbage, leeks, cucumbers, carrots, garlic, onions, zucchini, etc. (Laiou, *Peasant Society* 28–32). Fish from the sea were preferred to those from lakes or rivers. Sugar was provided primarily by honey. The traditional view is that ordinary people rarely ate MEAT, but there is evidence suggesting that from the 7th C. onward the consumption of meat increased. The food of monks is better known, thanks to regulations in the TYPIKA; meat was excluded from the monastic diet.

The food of the noble and wealthy classes was plenteous and even exotic; some products, like caviar and sturgeon, were imported from afar. Wild game adorned the table. Food was often cooked with olive oil; for seasoning, various sauces were used as well as vinegar, pickled cabbage, and SPICES such as pepper and cinnamon. Desserts and honey cakes made of flour mixed with boiled must (*oinoutta*) or made of the finest wheat flour in circular shapes (*krikelos*) completed a rich meal.

Recipes for dishes survive mainly in treatises dealing with the nutritious properties of food and the monthly regimen that should be observed for good health (e.g., by Symeon SETH), but 12th-C. writers such as EUSTATHIOS OF THESSALONIKE and PTOCHOPRODROMOS take pleasure in describing luxurious dishes. A common dish for rich and poor alike was *monokythron*, a mixture of fish, cheese, and vegetables cooked in a casserole and served as a one-course meal. The author of the

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third Ptochoprodromic poem (ed. D.-H. Hesseling, H. Pernot, 55.175–56.186) mentions this dish, including as its ingredients sturgeon, Vlach cheese, cabbage, olive oil, pepper, garlic, and sweet wine. Another rich meal was prepared with salt pork and cabbage, all drenched with fat. Poultry might be stuffed with almonds or dough balls and marinated in red wine. Fish was either fried in olive oil, grilled, or made into soup with vegetables such as dill, leeks, etc. Drying, salting, smoking, and pickling were the main methods for the preservation of food.

LIT. Koukoules, *Bios* 5:9–121. A. Karpozelos, "Realia in Byzantine Epistolography, X–XII c.," *BZ* 77 (1984) 20–37. Koder-Weber, *Liutprand* 85–99. E. Ashtor, "Essai sur l'alimentation des diverses classes sociales dans l'Orient médiéval," *Annales ESC* 23 (1968) 1017–53. E. Jeanselme, L. Oeconomos, "Aliments et recettes culinaires des Byzantins," *Proceedings of the 3rd International Congress of the History of Medicine, London 1922* (Antwerp 1923) 155–68. M. Dembińska, "Diet: A Comparison of Food Consumption between some Eastern and Western Monasteries in the 4th–12th C.," *Byzantion* 55 (1985–86) 431–62. E. Kislinger, "How Reliable is Early Byzantine Hagiography as an Indicator of Diet?," *Diptycha* 4 (1986–87) 5–11. M. Poljakovskaja, A. Čekalova, *Vizantija: byt i nravy* (Sverdlovsk 1989) 76–79. –Ap.K., A.K.

DIGENES AKRITAS (Διγενὴς Ἀκρίτας), epic-romance in POLITICAL VERSE compiled, perhaps in the 12th C., from earlier material, much of which may originally derive from oral sources (see POETRY, ORAL). The text falls into two halves. The first, epic in tone, concerns Digenes' father, an Arab emir, and his marriage to Digenes' mother, daughter of a Byz. general. The second, which has an atmosphere of romance, deals with Digenes ("born of two races") and describes his precocious childhood, his exploits in hunting and against brigands on the borders (the *akrai*, which he guards as "Akritas" or "Akrites"), and his peaceful life with his bride in their palace on the Euphrates till death comes to them. The first part reflects personalities and events from the 9th- and 10th-C. Arab-Byz. wars, as analyzed by H. Grégoire. The second is virtually timeless, whether a survival from the distant past or a later attempt to recommend harmony between Byz. and the Arabs. The general worldview presented by the whole text predates the 11th-C. Turkish invasions of Asia Minor; many details of geography and titulature confirm that dating. The most likely date for the composition of the surviving version, however, is the 12th C., during the revival of interest in the ROMANCE (cf. the extensive quotations from ACHILLES TATIUS in MS G [Grottaferrata]). The existence of the poem is first attested at this time by a reference in a Ptochoprodromic poem to Manuel I Komnenos as a "new Akrites."

The poem survives in six Greek MSS and a Slavic version (DEVGENIEVO DEJANIE). The latter is less complex than the Greek, and it is unclear whether it derives from an early stage of the Greek text or represents a simplification of the Greek story. Recent research suggests that four of the Greek MSS (Trebizond and others) derive from a 16th-C. compilation and so are of no value as witnesses to earlier stages. The two older versions survive in the Grottaferrata and Escorial (E) texts, which plainly derive from one original text. They differ greatly, however; the Grottaferrata version is well-organized and at the middle level of Byz. linguistic purism, while the Escorial text is closer to the language of everyday speech but full of gaps and metrical irregularities. Although critics are evenly divided on their support of the Grottaferrata or Escorial text as the more accurate reflection of their common archetype, recent discussions have stressed the early elements in both.

Each gives an interesting insight into the life of the wealthy magnates of the eastern frontier of Byz. in the 9th to 11th C. Digenes' palace on the Euphrates consisted of a stone house at least three stories high, an elaborate GARDEN, and a courtyard containing his private church. The ceilings of the palace were decorated in mosaic with Old Testament scenes (exploits of Moses, David, Joshua, and Samson) and a vast repertory of mythological and HISTORY PAINTING including scenes from the *Iliad*, the *Odyssey*, and the life of ALEXANDER THE GREAT.

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

ED. *Digenes Akrites*, ed. E. Trapp (Vienna 1971). *Digenes Akrites* [MS G], ed. J. Mavrogordato (Oxford 1956), with Eng. tr. *Basileios Digenes Akrites* [MS E], ed. S. Alexiou (Athens 1985). Slavic—M. Speranskij, "Devgenievo dejanie," *Sbornik Otdelenija Russkogo Jazyka i Slovesnosti* 99, 7 (1922) 132–65. Tr. H.F. Graham, "The Tale of Devgenij," *BS* 29 (1968) 51–91.

LIT. Beck, *Volksliteratur* 63–97. H. Grégoire, *Autour de l'épopée byzantine* (London 1975). N. Oikonomides, "L'épopée' de Digénis et la frontière orientale de Byzance aux Xe et XIe siècles," *TM* 7 (1979) 375–97. –E.M.J., M.J.J.

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DIGEST (from Lat. *Digesta*, lit. "that which has been classified," Gk. Πανδέκται, "all-encompassing"), a legal compilation promulgated by Justinian I on 16 Dec. 533 through the bilingual introductory constitution "Tanta/Dedoken." This constitution gives information about the origin, content, and arrangement of the work: excerpts were made from the writings of Roman lawyers of the Republic and the Principate—esp. from the legal literature of Ulpian and Paul (both first half of the 3rd C.), and these were arranged according to subject matter into 50 books subdivided into a varying number of titles. The method used by the 16-member commission under the direction of TRIBONIAN to classify material of "more than 3 million lines" (*Cod. Just.* I 17.2.1) is still disputed. Equally unresolved to this day is the extent of the INTERPOLATIONES, that is, corrections made to the original text by the compilers of the *Digest* with the express permission of Justinian. The most important MS of the *Digest* is the so-called *Florentina*, which dates from the 6th C. The *Digest* was used esp. by the "Anonymous" jurist (see ANONYMOUS, "ENANTIOPHANES") and by the jurists STEPHEN and DOROTHEOS for the teaching of law in Constantinople and Berytus. The Greek version of the entire *Digest* was received into the BASILIKA, though the sequence of the laws was changed.

ED. *CIC*, vol. 1, pt.2, with Eng. tr. by A. Watson (Philadelphia 1985).

LIT. Wenger, *Quellen* 576–600, 685–88. D. Osler, "The Compilation of Justinian's Digest," *ZSavRom* 102 (1985) 129–84. M. Kaser, "Zum heutigen Stand der Interpolationenforschung," *ZSavRom* 69 (1952) 60–101. *Vocabularium iurisprudentiae romanae*, 5 vols. (Berlin 1903–87). *Concordance to the Digest Jurists*, ed. T. Honoré, J. Menner (Oxford 1980). –M.Th.F.

DIGNITIES AND TITLES (ἀξίαι διὰ βραβείων), ranks in the official hierarchy. Unlike Western feudal titles, Byz. dignities were nonhereditary and bestowed by a BRABEION. Four consistent systems of dignities are known: (1) the late Roman system in which membership in the SENATE served as the major denominator—the CLARISSIMI, later ILLUSTRES, were SENATORS par excellence; (2) the system of the TAKTIKA in which dignities were concurrent with office, and all officials holding the dignity of PROTOSPATHARIOS and higher were considered members of the senate; (3) the Komnenian system in which the dignity depended on relationship with the emperor (son, brother, son-in-law, etc.); and (4) the late Byz. system reflected in pseudo-KODINOS in which the difference between dignity and OFFICE disappeared. The development of each system involved an inflation of old titles and their replacement by new ones; thus, the dignities of MAGISTROS, PATRIKIOS, and so on declined in importance by the mid-11th C., intermediary titles (PROEDROS, etc.) were introduced, and at the end of the century a new system based on the dignity of SEBASTOS elaborated. *Sebastos* was inflated by the end of the 12th C., giving way to pompous denominations such as *panhypersebastos*, *sebastohypertatos*, and *protosebastohypertatos*, some of which were known earlier. The *Kletorologion* of PHILOTHEOS lists 18 dignities of "bearded men" and eight of EUNUCHS. The following list, based on the *Kletorologion* of Philotheos, gives 18 dignities in descending order of importance.

Caesar
Nobelissimos
Kouropalates
Zoste patrikia
Magistros
Anthypatos
Patrikios
Protospatharios
Dishypatos
Spatharokandidatos
Spatharios
Hypatos
Strator
Kandidatos
Mandator
Vestitor
Silentiarios
Stratelates and Apo eparchon

LIT. Bury, *Adm. System* 20–23. Oikonomides, *Listes* 281–88. P. Koch, *Die byzantinischen Beamtentitel von 400 bis 700* (Jena 1903). F. Winkelmann, *Byzantinische Rang- und Ämterstruktur im 8. und 9. Jahrhundert* (Berlin 1985) 29–68. J.C. Cheynet, "Dévaluation des dignités et dévaluation monétaire dans la seconde moitié du XIe siècle," *Byzantion* 53 (1983) 453–77. Hohlweg, *Beiträge* 34–40. J. Verpeaux, "Hiérarchie et préséances sous les Paléologues," *TM* 1 (1965) 421–37. –A.K.

DIKAIODOTES (δικαιοδότης), a high-ranking JUDGE. In a nontechnical sense of "dispenser of the laws" the term was known in antiquity and used in Byz. texts (e.g., *NE* 19 [1925] 181.6). As the head of a SEKRETON, the *dikaiodotes* is mentioned for the first time in an edict of Alexios I of 1094 (J. Nicole, *BZ* 3 [1894] 20.6). The *dikaiodotes* presided over one of the tribunals in Constantinople. The post was very important in a civil career; its holders could obtain simultaneously the office of *kanikleios* (Laurent, *Corpus* 2, no.226). Theodore Pantechnes, during his career of 1148–82, exercised the functions of quaestor, *dikaiodotes*, and eparch of the city (Darrouzès, *Tornikès* 50f). The precise character of the duties of the *dikaiodotes* is not yet known. The last mention is that of 1197 (*Patmou Engrapha* 1, no.11 B.34–35, p.108)—the *sebastos* and *dikaiodotes* Michael Belissariotes.

LIT. Oikonomides, "Évolution" 135. Laurent, *Corpus* 2:478–80. –A.K.

DIKAIOPHYLAX (δικαιοφύλαξ), a title designating a subaltern judge, first attested in Constantinople and the provinces in the mid-11th C., conferred by the emperor on both laymen and churchmen (Laurent, *Corpus* 2, nos. 902–04; N. Oikonomides, *TM* 6 [1976] 135). From the reign of Michael VIII the title was conferred exclusively on churchmen by imperial appointment. The *dikaiophylax*'s duties involved cases of an ecclesiastical nature and required knowledge of civil and canon law. The first *dikaiophylax* in Constantinople after its reconquest in 1261, the deacon and *epi ton deeseon* of Hagia Sophia, Theodore SKOUTARIOTES, was empowered to exercise all the judicial functions and rights formerly attached to the office (MM 5:246f). Skoutariotes and all subsequent *dikaiophylakes* were included among the EXOKATAKOILOI, combining one of the titles assigned to the latter with that of *dikaiophylax*.

LIT. Darrouzès, *Offikia* 109–11. –R.J.M.

DIKAIOS, used only in dative case, δικαίῳ, "by commission," was a term formed similarly to EK PROSOPOU; it designated a deputy (of a patriarch), an administrator acting on behalf of (lit. "in the right of") the patriarch. The CHARTOPHYLAX is described as acting *dikaio tes archierosynes* in a novel of Alexios I of 1094 (Zepos, *Jus* 1:649) and as *dikaio tou patriarchou* by Balsamon (Rhalles-Potles, *Syntagma* 2:587.11–12); John Cheilas, metropolitan of Ephesus in the second half of the 13th C., wrote about the professors of the Great Church who taught on behalf of the patriarch (*dikaio tou patriarchou*) as his representatives, *ekprosopountes* (Darrouzès, *Ecclés.* 388.3–4). In 1350, the synod of Constantinople announced that the *hieromonachos* Niphon was not the patriarch's representative (*eis dikaio autou*—MM 1:297.25). An act of 1316 (*Esphig.*, no.12.66) mentions also the agent (*dikaio*) of the *protos* of Mt. Athos. More than ten other "agents" of the *protos* are mentioned in the documents of 1322–94, and others are known after 1462 (D. Papachryssanthou in *Prot.* 161–64). An exceptional case is Theodosios, who signed an act of 1375 as "monk and *dikaios* (in nominative case) of the Holy Mountain," not of the *protos* (*Pantel.* no.15.21).

LIT. Darrouzès, *Offikia* 131, 348–40. Meester, *De monachico statu* 294, 305. –A.K., A.M.T.

DIKTYS OF CRETE, author of what purports to be an eyewitness account of the Trojan War (*Ephemeris belli Troiani*) but was actually written in the 2nd or 3rd C., as two papyrus fragments of the lost Greek original (*P.Tebt.* II 268, *P.Oxy.* XXXI 2539) testify. These fragments also support the claims of the Latin translation by "Septimius" (4th C.?) to be a faithful version of the first five books; the remaining books have been condensed into one. Extracts from the original text of Diktys are embedded in the Byz. chronicle tradition, esp. in John MALALAS. They have, however, been recast and confused with the work of the otherwise unknown Sisyphos of Kos. Diktys's account, determinedly rationalistic and eschewing the supernatural, was a major source on the Trojan War for the Byz., for some of whom—e.g., John TZETZES—Diktys provided a counterbalance to the "falsehoods" of HOMER. Diktys's material is also reflected in the vernacular WAR OF TROY, a close translation of Benoit de Ste. Maure's French adaptation of the Latin version.

ED. *Dictys Cretensis Ephemeridos belli Troiani libri sex*², ed. W. Eisenhut (Leipzig 1973). *The Trojan War: The Chronicles of Dictys of Crete and Dares the Phrygian*, tr. R.M. Frazer (Bloomington, Ind., 1966).
LIT. A. Peristerakis, *Diktys ho Kres* (Athens 1984). –E.M.J., M.J.J.

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DIMODAION (διμοδαῖον, lit. "of two *modioi*"?), a SECONDARY TAX. In the list of taxes collected in Lampsakos in 1218 it is reckoned as an insignificant sum (0.6 percent of the whole amount), whereas in a *praktikon* of Lavra of 1321 it amounts to about 14 percent of the OIKOUMENON (*Lavra* 2, no.109.941). The nature of the *dimodaion* is unclear: Solovjev-Mošin (*Grčke povelje* 423f) associate it with trade duties, G. Litavrin (*VizVrem* 37 [1976] 23) with taxes on fruit trees. In many documents it appears together with CHARAGMA (e.g., *Xénoph.*, no.29.19; *Lavra* 3, no.118.196–97); both were said to be collected annually (*Esphig.* 7, no.14); it can also be mentioned in a different context, e.g., listed between ZEUGARATIKION and MITATON (*Docheiar.*, no.25.15). –A.K.

DINOGETIA (Δινογέτεια, mod. Garvăn in Rumania), city and stronghold that formed a part of the *limes* in SCYTHIA MINOR. It was located on a small island in the Danube. Excavations have revealed two layers of settlement. The late Roman (4th–6th C.) rectangular fortress was built on a rock dominating the island; it had a cobblestone and brick-paved main street 4–5 m broad and official buildings, such as the *praetorium*, baths, basilica, etc. Dinogetia was damaged by fire, probably during the COTRIGUR attack in 559, and was deserted ca.600. The fortress was restored by John I Tzimiskes and was inhabited, according to coin finds, through the reign of John II Komnenos. Excavations revealed habitations (mostly semisubterranean) and a small church; the population engaged in fishing, agriculture, and carving bone and wood. Connections with Byz. are attested to by coins (some hoards of gold were found), jewelry, and seals, including that of Symeon, *katepano* of "Paradounabon" (PARISTRION). A seal of Michael, "*poimenarches* of Rhosia," indicates ecclesiastical connections with Kiev during the first half of the 12th C. Identification of the castle (*phrourion*) of Demnitzikos mentioned in Kinnamos (Kinn. 93.19) as Dinogetia (A. Bolşacov-Ghimpu, *RESEE* 5 [1967] 543–49) remains hypothetical.

LIT. I. Barnea, "Dinogetia—ville byzantine du bas-Danube," *Byzantina* 10 (1980) 237–87. G. Ştefan et al., *Dinogetia*, vol. 1 (Bucharest 1967). A. Barnea, "Dinogetia III. Precizări cronologice," *Peuce* 9 (1984) 339–46. –A.K.

DIOCESE (διοίκησις), territorial unit of both secular and ecclesiastical administration.

Secular Diocese. In the early Roman Empire the diocese was a part of a province. In the late 3rd C. the term was applied by Diocletian to a greater area, larger than the province but smaller than the PREFECTURE of the PRAETORIAN PREFECT. According to the so-called VERONA LIST, ca.297 the empire consisted of 12 dioceses: Oriens (later divided into Egypt and Oriens), Pontus, Asia, Thrace, Moesia (divided later into Dacia and Macedonia), Pannonia, Britain, Gaul, the Seven Provinces (Vienne), Italy (later divided into two parts, with centers at Milan and Rome), Spain, and Africa. At the head of the diocese stood the VICAR, but some seem to have been administered directly by the praetorian prefect. The system of dioceses, planned as a vehicle of centralization, created a cumbersome bureaucracy. In the 5th C. it ceased to operate effectively. Anastasios I and Justinian I tried to abolish it (Jones, *LRE* 1:374) and to transfer some functions from the vicar to the provincial governor. The diocese system disappeared in the 7th C.

LIT. E. Kornemann, *RE* 5 (1907) 727–34. A. Chastagnol, "L'administration du diocèse italien au Bas-Empire," *Historia* 12 (1963) 348–79. K.L. Noethlichs, "Zur Entstehung der Diözasen als Mittelinstanz des spätrömischen Verwaltungssystems," *Historia* 31 (1982) 70–81. –A.K.

Ecclesiastical Diocese. The ecclesiastical diocese was an administrative unit modeled on the secular diocese (to be distinguished from its modern usage as an episcopal province). The First Council of Constantinople of 381 (canon 2) mentions dioceses of Alexandria, Oriens, and Asia; so also pseudo-Palladios, in his *Dialogue* on John Chrysostom, speaks of the Egyptian and Asian dioceses; in the 5th C. Sokrates referred to the Pontic diocese. Following the example of secular provincial administration, dioceses were subdivided into episcopal provinces, EPARCHIAI and PAROIKIAI. The Council of Antioch of 341 distinguished between the bishop of a metropolis (i.e., *eparchia*) and one of a *paroikia*. The bishops of dioceses acquired the titles of exarchs and/or patriarchs, with the exception of the bishop of Constantinople, who was titled patriarch without being the head of a diocese.

The system of patriarchate-metropolis-bishopric became entrenched in the Byz. church; the diocesan units, on the other hand, disappeared, although territories controlled by the EXARCH resembled, to a certain extent, the late antique dioceses. Nevertheless, canonists of the 12th C.

discuss the term: according to Zonaras (PG 137:420C), patriarchs were the exarchs of dioceses. Balsamon (PG 137:420AB) is even more explicit; he says, with some hesitation, "The exarch of a *dioikesis*, I believe, is not the metropolitan of each *eparchia*, but the metropolitan of the entire diocese; as for the diocese, it comprises many *eparchiai*. . . . Now some of the metropolitans are called exarchs, but in their dioceses they have no metropolitans subordinated to them; it is plausible that [our] exarchs are different from the exarchs of that time [of the time of the council of Chalcedon] or that they are the same but have lost the privileges given to them by the canons [of Chalcedon]." The term is not employed after the 12th C. The word *dioikesis* was also used in a general sense for government or ordering—by Christ, the angels, the Devil, the church, etc.

LIT. A. Scheuermann, *RAC* 3:1056–59. A Fliche, V. Martin, *Histoire de l'Église*, 3 (Paris 1936; rp. 1947) 437–87.
–A.P., A.K.

DIOCLETIAN (Διοκλητιανός), emperor (284–305); born Dalmatia 22 Dec. 243 or 245?, died Split, 3 Dec. 313 or 316. Diocles, as he was originally known, rose from an obscure origin through the army to become *comes domesticorum* and then emperor. He ended the anarchy of the 3rd C., in part by appointing MAXIMIAN as augustus in 283 and GALERIUS and CONSTANTIUS CHLORUS as caesars in 293, thus forming the TETRARCHY. As senior emperor Diocletian devoted his attention primarily to the East, from his residence at Nikomedeia. During his reign Diocletian reformed the administrative structure of the state by approximately doubling the number of provinces and grouping them into DIOCESES, each under the jurisdiction of a VICAR. Diocletian seems generally to have made a principle of separating military and civil authority, and most of the governors had no troops. Late in his reign he apparently began to appoint *duces* as military commanders, usually with jurisdiction that crossed provincial boundaries. In military policy Diocletian is commonly contrasted with CONSTANTINE I since he generally relied on stationary frontier troops, although each member of the imperial college apparently had a mobile field army. Diocletian attempted to restore the finances of the empire with reformed coinage and the PRICE EDICT. He regularized requisitions in kind with the ANNONA based on a system of CAPITATIO-JUGATIO.

Like many of his predecessors, Diocletian identified himself with one of the gods, in his case Jupiter. He did not, however, take action against the Christians until 303, with the beginning of the Great Persecution, in which scriptures were to be surrendered and churches demolished. Subsequent edicts dismissed all Christians in state service, subjected them to legal disabilities, and finally ordered the arrest of clergy. The persecutions were unevenly enforced, but there were evidently many apostasies. Byz. tradition remembers Diocletian primarily as a persecutor. On 1 May 305 Diocletian abdicated and went into retirement at SPLIT, where he had built a palace. He emerged from there only briefly to attend the Conference of Carnuntum in 308, after which his life is obscure.

Diocletian's physiognomy, esp. his downturned mouth and short-cropped beard, is familiar from a number of busts and medallions (*Age of Spirit.*, no.3).

LIT. Jones, *LRE* 37–76. S. Williams, *Diocletian and the Roman Recovery* (London 1985). P. Brennan, "Diocletian and the Goths," *Phoenix* 38 (1984) 142–46. G. Thomas, "L'abdication de Dioclétien," *Byzantion* 43 (1973) 229–47.
–T.E.G., A.C.

DIOCLETIANIC ERA, an era used in Egypt, computed from the starting point of 1 Thoth (29 Aug.) A.D. 284. Originating in pagan computations of the genealogy of the Apis bull and used in 4th-C. horoscopes, it came to be employed by Egyptian Christians in the 6th and 7th C. in epitaphs, colophons, and eventually in documents. In the late 8th C. in Nubia it also came to be called the "Era of the Martyrs," and this name gradually superseded the earlier designation by the 13th C.

LIT. L. MacCoull, K. Worp, "The Era of the Martyrs," in *Miscellanea Papyrologica*, ed. R. Pintaudi (Florence 1989).
–L.S.B.MacC.

DIODOROS (Διόδωρος), bishop of Tarsos (from 378) and theologian; born Antioch, died before 394. Educated at Athens, Diodoros became a monk and then *hegoumenos* of a monastery outside of Antioch. He was an ardent opponent of Arianism and of the pagan revival of Emp. Julian. In 372 Valens banished him to Armenia; he was then recalled and made bishop of Tarsos.

Diodoros played an important role in the mid-4th-C. ecclesiastical struggle in Antioch, and JOHN CHRYSOSTOM, his pupil, praised him as the new John the Baptist; for JULIAN (ep.55, ed. Wright), on the other hand, Diodoros was a fallacious propagator of "a boorish religion." Diodoros was an ally of BASIL THE GREAT and one of the most influential participants in the Council of Constantinople in 381. His doctrine was developed in polemics against ARIUS, in which he stressed the perfect divinity of Christ, and against APOLLINARIS, in which he emphasized the perfect humanity of Christ; to avoid contradiction, Diodoros developed the concept of the coexistence of the Logos and man in Christ, the Logos dwelling in man as in a shrine. Accordingly, Diodoros described the Virgin as *anthropotokos*, "giving birth to a man."

After the death of Diodoros his teaching was censured by CYRIL of Alexandria, who quite logically saw in Diodoros a forerunner of NESTORIOS. It is generally assumed that Diodoros was condemned in 499, but this hypothesis is refuted by L. Abramowski (*RHE* 60 [1965] 64f). At any rate, his works were lost, although in the *Souda* and the Syriac Ebedjesu (died 1318) indications of his enormous productivity are found. Some fragments of his many theological commentaries and polemics are extant in Armenian, Syriac, Latin, and Greek. His treatise entitled *Against Astronomers, Astrologers and Fate*, known only from Photios's lengthy notice (*Bibl.*, cod.223), argues for faith in God and divine providence, rejecting the concept of fate and the influence of the stars, thereby contesting the views of the 3rd-C. astrologer Bardesanes of Edessa (C. Schäublin, *RhM* n.s. 123 [1980] 51–67).

ED. PG 33:1545–1628. *Commentarii in Psalmos*, ed. J.M. Olivier (Turnhout 1980). M. Brière, "Quelques fragments syriaques de Diodore évêque de Tarse (378–394?)," *ROC*[3] 10 (1946) 231–83, with Fr. tr.

LIT. C. Schäublin, *Untersuchungen zu Methode und Herkunft der antiochenischen Exegese* (Cologne-Bonn 1974) 43–83. R.A. Greer, "The Antiochene Christology of Diodore of Tarsus," *JThSt* 17 (1966) 327–41. J.R. Pouchet, "Les rapports de Basile de Césarée avec Diodore de Tarse," *Bulletin de littérature ecclésiastique* 87 (1986) 243–72.
–B.B., A.K.

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DIOGENES (Διογένης), a noble lineage, probably of Cappadocian origin (Attal. 99.21–22, 170.16–17). In the 11th C. Psellos regarded the family as "ancient and flourishing" (Psellos, *Chron.* 2:157, par.10.2); the first attested Diogenes, however, is Constantine, commander of the *tagma* of Western *scholae* under Basil II. His career was concentrated in the Balkans: he commanded the troops in Thessalonike and was *archon* of Sirmium; a seal of a *strategos* of "Serbia" is usually ascribed to him (V. Laurent, *REB* 15 [1957] 190f), but the meaning of "Serbia" remains questionable. It is also unclear whether Constantine was governor of Bulgaria. Married to a niece of Romanos III Argyros, Constantine was accused of conspiring against him, transferred to Asia Minor as *strategos* of the Thrakesian theme, and eventually arrested; he died during an inquest. His son became Emp. ROMANOS IV DIOGENES, whose sons were allies of the Komnenos family: Constantine, married to Alexios I's sister Theodora, was killed at the walls of Antioch in 1073; Alexios appointed Nikephoros Diogenes governor of Crete.

Nonetheless the family remained inclined to revolt: involved in a plot in 1094, Nikephoros was blinded and exiled to his estates. Several members of the Diogenes family (or imposters who took their name) acted against Constantinople in alliance with foreign princes: Ordericus Vitalis mentions "the son of august Diogenes," instigated by Bohemund to claim the imperial throne; the *Russian Primary Chronicle* tells about a Cuman expedition against Byz. in 1095 commanded by a certain Diogenes; in 1116 Leo Diogenes, the son-in-law of VLADIMIR MONOMACH, participated in an expedition of the Rus' against Byz. The family's role declined by the 12th C., and John Diogenes is known only in the modest position of Manuel I's court orator. In 1254 Constantine Diogenes, *doux* of Leros and Kalymnos, was ordered to conduct a census of these islands; his *praktikon* is still unpublished (Angold, *Byz. Government* 139, n.110). No data about later members of the family survive.

LIT. M. Mathieu, "Les faux Diogènes," *Byzantion* 22 (1952) 133–48.
–A.K.

DIOIKETES (διοικητής), a term designating several fiscal officials. The origin of the term is obscure. Bury's suggestion (*Adm. System* 89) that it was connected with the late Roman DIOCESE was rejected by Dölger; Egyptian *dioiketai* were fiscal and judicial functionaries on the local level despite their high-sounding epithets (A. Steinwenter, *Studien zu den koptischen Rechtsurkunden* [Leipzig 1920; rp. Amsterdam 1967] 19–25); Theophanes

(Theoph. 367.27) uses the word in a vague sense of "administrator." A clear indication that the *dioiketes* was a tax collector is given only in Leo VI's novel 61 and the *Treatise on Taxation* in the Marcian MS (Venice Marc. gr. 173, fols. 276v–281). The first mention of *dioiketes* is that of Paul, "*dioiketes* of the eastern *eparchiai*" in 680 (probably the same as Paul, "*dioiketes* of the Anatolikon," whose seal is in Zacos, *Seals* 1, no.2290), although the acts of the Third Council of Constantinople (680–81) do not clarify Paul's functions. *Dioiketai* of the *eparchiai* are known from seals of the 7th and 8th C. (Laurent, *Corpus* 2:654–58). *Dioiketai* belonged to the *sekreton* of the GENIKON but carried out their duties in the provinces. Zacos and Veglery (Zacos, *Seals* 1, p.1880) published 37 seals of various *dioiketai* linked either to traditional provinces (Bithynia, Galatia, Lydia, Thrace) or new territorial units (Anatolikon), but mostly islands (Samos and Chios, Euboea, Andros, Cyprus, Sicily) and cities, predominantly coastal (Ephesus, Kyzikos, Myra, Rhaidestos, Miletos, Thessalonike). The latest seal (no.3161) is of the early 10th C. Later *dioiketai* belonged to themes, such as a *dioiketes* of Boleron, Strymon, and Thessalonike in 1074 (*Lavra* 1, no.36.5). It is plausible that *dioiketai* were rewarded by the so-called SYNETHEIA (*Ivir.* 1, no.29.96, a. 1047). The term remained in use in the 14th C. and the office is mentioned in pseudo-KODINOS, but after 1109 the *dioiketes* was replaced by the PRAKTOR. Another *dioiketes*—"of the *metata*" (see MITATON)—belonged to the department of the LOGOTHETES TON AGELON (Laurent, *Corpus* 2:297f).

LIT. Dölger, *Beiträge* 70f. —A.K.

DIOKLEIA (Διόκλεια), a stronghold (*kastron*) in Illyricum, at the confluence of the Zeta and Morava rivers. Excavations have located it north of modern Titograd and have revealed remains of walls, an aqueduct, and a basilica (C. Patsch, *RE* 5 [1905] 1251).

In 297 Diokleia became the capital of the Roman province of Praevalitana. The *kastron* was allegedly built by Diocletian—the legend is preserved by Constantine VII Porphyrogennetos (*De adm. imp.* 29.11–14), Kinnamos, and some Latin texts (A. Meyer in *Vjesnik za arheologiju i historiju dalmatinsku* 54–59 [1954–57] 35–102). Another tradition asserts that Diocletian was a native of Diokleia (P. Skok in *Starohrvatska prosveta*, vol. 1 [1927] 62f). It is unclear when Diokleia became a bishopric (G. Mikulin, *DHGE* 14 [1960] 541) but, at the beginning of the 7th C., Pope Gregory I addressed letters to its bishop. Soon thereafter the city was destroyed by the Avars; in the 10th C. Constantine VII (*De adm. imp.* 35.9–11) noted that the *kastron* of Diokleia was deserted. Legend has it that the last bishop of Diokleia fled either to Dubrovnik or Antivari.

The name *Diokleia* was also extended over the entire region along the Adriatic littoral between the theme of DYRRACHION in the south and the town of Kotor in the north. The population was Slav (predominantly Serbian) with strong Roman elements. Constantine VII locates the region of Diokleia near "the *kastellia* of Dyrrachion" and states that in his time the area was populated by the Diokletianoi, a tribe considered by the Byz. as "Scythian" along with the Croats, "Serbloi," Zachloumoi, Terbouniotai, and Kanalitai. A seal of Peter, *archon* of Diokleia, has been dated (Schlumberger, *Sig.* 433) in the 9th C., but it is not known whether Peter was the commander of a Byz. garrison or an independent ruler. The name *Diokleia* reappears in Kekaumenos (Kek. 168.12) as a site where "Tribounios the Serbos" routed the army of Michael, *katepano* of Dyrrachion. In 1179 Constantine Doukas was Byz. governor (*doux*) of Diokleia, Dalmatia, Split, and Dyrrachion (Ahrweiler, *Mer* 260f). It is an established scholarly view that the region of Diokleia or Duklja was also called ZETA from the 11th C. onward.

LIT. *Istorija Crne Gore*, vol. 1 (Titograd 1967) 316–403. G. Litavrin in Kek. 406–08. Ferluga, *Byzantium* 205–13. A. Cermanović-Kuzmanović et al., *Antička Duklja* (Cetinje 1975). V. Korać, "L'architecture du Haut Moyen Age en Dioclée et Zeta," *Balcanoslavica* 5 (1976) 155–72. J. Kovačević, "Etnička i društvena pripadnost ktitora u Duklji i Pomorju od kraja VIII do kraja XIII vek," *IstGl*, no.2 (1955) 118–20. —I.Dj., A.K.

DIOKLETIANOUPOLIS. See KASTORIA.

DIONYSIOS OF TELL MAḤRĒ, Jacobite patriarch of Antioch (from 818); died 845. In addition to his successful administration of the Monophysite church in Syria and Mesopotamia under the disabilities imposed by the Islamic government, the fame of Dionysios rests on his reputation as an ecclesiastical chronicler, whose now lost work was quoted by later writers such as MICHAEL I THE SYRIAN (died 1199) and GREGORY ABŪ'L-FARAJ. As a result Dionysios was mistakenly believed to be the author of a universal chronicle in Syriac, written in the late 8th C. by an anonymous monk in the monastery of Zuqnīn, in northern Mesopotamia near Amida. The *Chronicle of pseudo-Dionysios of Tell Maḥrē*, as the work is now called, is preserved in a unique 9th-C. MS. Its contents record the succession of events from biblical times to the year 775 (it mentions Emp. Leo IV), with the fullest narratives covering the final 47 years (728/9–75), presumably the years of the writer's maturity. The *Chronicle* is important as a record of the relationships between Byz. and the Arabs in the 8th C. It incorporates the so-called *Chronicle* of JOSHUA THE STYLITE. The author drew material from a number of earlier sources (such as the *Ecclesiastical History* of JOHN OF EPHESUS) for which the *Chronicle* is itself now an important source.

ED. J.-B. Chabot, *Chronique de Denys de Tell-Maḥré, quatrième partie* (Paris 1895). *Incerti auctoris Chronicon Pseudo-Dionysianum vulgo dictum*, ed. idem, 2 vols. (Paris 1927–33, Louvain 1949, 1952), with Lat. tr. [CSCO 91, 104, 121].

LIT. R. Abramowski, *Dionysius von Tellmahre* (Leipzig 1940). W. Witakowski, *The Syriac Chronicle of pseudo-Dionysius of Tel-Maḥrē* (Uppsala 1987). —S.H.G.

DIONYSIOS THE AREOPAGITE (Διονύσιος ὁ Ἀρεοπαγίτης), 1st-C. saint; feastday 3 Oct. Dionysios was a noble Athenian, a member of the supreme tribunal of the city, who was converted by St. Paul and selected by him as first bishop of Athens. MAXIMOS THE CONFESSOR cites allusions to Dionysios in early sources (Dionysios, bishop of Corinth; Polycarp's letter to the Athenians; Eusebios of Caesarea) but knows little about the saint's biography. The Latin legend confused him with Dionysios, a missionary in Gaul, and developed the theme of his martyrdom. The Latin legend was translated into Greek by an anonymous hagiographer (PG 4:669–84); his text later served as the source for the vita produced probably ca.833 or 834 by MICHAEL SYNKELLOS, who transferred the date of Dionysios's execution from the reign of Domitian to that of Trajan. Symeon Metaphrastes included Dionysios in his *menologion* (PG 115:1032–49), and his life is briefly described in the *Synaxarion of Constantinople*, where the saint is portrayed as follows: "He was of moderate height, emaciated, with white and sallow skin, flat-nosed, with puckered eyebrows, sunken eyes, always deep in thought, with large ears, abundant gray hair, a moderately cleft upper lip, a straggly beard, a slight pot-belly and long slender fingers" (*SynaxCP* 102.8–14).

Representation in Art. Byz. artists imagined Dionysios as an elderly bishop of Athens, who, after his execution, was able to carry his own head around and entrust it to a Christian woman. He is thought to have witnessed the eclipse at the time of the CRUCIFIXION (Khludov Psalter, Moscow, Hist. Mus. gr. 129, fol.45v) and to have been present at the DORMITION of the Virgin.

LIT. *BHG* 554–58. R. Loenertz, "Le panégyrique de s. Denys l'Aréopagite par s. Michel le Syncelle," *AB* 68 (1950) 94–107. A.M. Ritter, *LCI* 6:60f. A. Louth, *Denys, the Areopagite* (London 1989). —A.K., N.P.Š.

DIONYSIOS THE AREOPAGITE, PSEUDO-, pseudonym of the author of a corpus of theological writings that includes *Celestial Hierarchy*, *Ecclesiastical Hierarchy*, *Mystical Theology*, *Divine Names*, and letters; fl. ca.500?. The author represents himself as St. Paul's disciple, but his true identity is unknown: various candidates have been proposed, including SEVEROS of Antioch, PETER THE FULLER, PETER THE IBERIAN, or someone in the circle of JOHN SCHOLASTIKOS. His theology was irrelevant to the major problem of his era—the relationship between the natures in the incarnate Christ; Dionysios dealt with the same philosophical problem of unity and plurality on a completely different level—even his vocabulary differs from that of his contemporary theologians. Dionysios drew extensively upon the Neoplatonists, esp. PROKLOS, but he introduced essential revisions in the system of Proklos: Dionysios eliminated the concept of the *psyche*, moved the world of ideas from the *nous* to the "One," and emphasized the *chorismos* (separation) between God and created beings.

While dealing with the problem of the TRINITY, Dionysios avoided the Neoplatonic construction of the triad that might have been helpful for his purpose (B. Brons, *Gott und die Seienden* [Göttingen 1976] 325f). He stressed God's ineffability and unity and dwelt more on God's attitude toward the created world than on his internal development in the categories of natures and hypostases. The world, created not by God's free will but by innermost necessity, was a static, not a historical

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(i.e., developing) system and consisted of certain hierarchies—angels, institutions, and men; salvation was a result of God's incarnation and philanthropy rather than an active volition of the soul to ascend to God. Dionysios's hierarchical vision of the cosmos was profoundly social—even though H. Goltz (*Hiera mesiteia* [Erlangen 1974] 200) overstates it as a "legal and rational type of power organization."

Dionysios's emphasis on the divine unity accounts for his acceptance by the MONOPHYSITES: Severos was the first to refer to Dionysios, and the Monophysites employed Dionysios in the discussions in Constantinople in 532/3; their Orthodox opponent HYPATIOS of Ephesus rejected Dionysios's evidence as a forgery. Later, however, Dionysios was recognized by the Orthodox, esp. MAXIMOS THE CONFESSOR, and PACHYMERES wrote a paraphrase of Dionysios. He was less popular in Byz., however, than among the Syrians and esp. in the West where his hierarchical worldview gave a convenient ideological sanction to the feudal organization.

In 827 a MS of Dionysios was presented to Louis the Pious by a Byz. embassy; soon thereafter the corpus was translated into Latin (M. McCormick, *ICS* 12 [1987] 218f). The pseudo-Dionysian corpus also attracted the attention of such scholars as John Scotus Eriugena and Robert GROSSETESTE. As a writer Dionysios made abundant use of composite words, tautologies, and antitheses; such an "obscure" style was meant to reflect the complexity and contradictions of the enigmatic world (Averincev, *Poetika* 139f).

ED. PG 3–4. *La hiérarchie céleste*[2], ed. R. Roques et al. (Paris 1970), with Fr. tr. *Tutte le opere*, eds. E. Bellini, P. Scazzoso (Milan 1981), with Ital. tr. *The Complete Works*, tr. C. Luibheid (New York 1987).

LIT. Armstrong, *Philosophy* 457–72. R. Roques, *L'Univers dionysien* (Paris 1983). S. Lilla, "Introduzione allo studio dello Ps. Dionigi l'Areopagita," *Augustinianum* 22 (1982) 533–77. P. Rorem, *Biblical and Liturgical Symbols within the Pseudo-Dionysian Synthesis* (Toronto 1984). A. van den Daele, *Indices Pseudo-Dionysiani* (Louvain 1941). –A.K., B.B.

DIONYSIOS THRAX, Greek grammarian and pupil of Aristarchos, whose work on Homeric philology he continued; born Alexandria ca.170, died ca.90 B.C. His *Grammar* (*Techne grammatike*) is the earliest surviving systematic treatment of the subject and the only book of a Hellenistic scholar to survive in nearly original form. It sums up a long tradition of linguistic study by Hellenistic scholars. Essentially a series of definitions, sometimes illustrated by examples, the work is based on the usage of poets and prose writers, not on the spoken language. It deals with prosody, phonology (see PHONETICS AND PHONOLOGY), the parts of speech, and MORPHOLOGY, but not syntax. The brevity and clarity of Dionysios's work guaranteed it success as a schoolbook for more than 1,000 years. A mass of commentaries grew up around it, some the work of a single author, such as George CHOIROBOSKOS or HELIODOROS, others catenalike compilations. Dionysios's *Grammar* served as a model for the Latin grammatical studies of Varro, Remmius Palaemon, and later scholars. It was translated into Syriac—to the structure of which it was ill adapted—and Armenian. The Armenian version in its turn was the object of several commentaries (N. Adontz, *Denys le Thrace et les commentaires arméniens* [Louvain 1970]). Though largely replaced in the Greek world as a schoolbook in the 13th C. by the *Erotemata* of Manuel MOSCHOPOULOS and similar pedagogical grammars, Dionysios's work greatly influenced the Renaissance study of language. Modern European grammatical terminology is largely based on the work of Dionysios.

ED. *Dionysii Thracis Ars grammatica*, ed. G. Uhlig (Leipzig 1883; rp. Hildesheim 1965). A. Hilgard, *Scholia in Dionysii Thracis Artem grammaticam* (Leipzig 1901; rp. Hildesheim 1965).

LIT. R. Pfeiffer, *History of Classical Scholarship: From the Beginnings to the End of the Hellenistic Age* (Oxford 1968) 266–72. M. Fuhrmann, *Das systematische Lehrbuch: Ein Beitrag zur Geschichte der Wissenschaften in der Antike* (Göttingen 1960) 29–34. W. Hoerschelmann, *De Dionysii Thracis interpretibus veteribus* (Leipzig 1874). –R.B.

DIONYSIOU MONASTERY, located on a rock 80 m above the southwest coast of the peninsula of Mt. ATHOS between the monasteries of Gregoriou and St. Paul. Dedicated to St. John the Baptist, Dionysiou (Διονυσίου) is sometimes called Nea Petra because of its setting. It was founded between 1356 and 1366 by the monk Dionysios (born 1316), a native of Koresos in Macedonia and former monk at Philotheou. As a result of the mediation of his brother Theodosios, who became metropolitan of Trebizond in 1368/9, Dionysios was able to secure the patronage of the Trapezuntine emperor ALEXIOS III KOMNENOS. The latter became the *ktetor* of Dionysiou, financing the construction of its principal buildings. In 1374 the emperor issued a confirmatory chrysobull (*Dionys.*, no.4); at its head are depicted Alexios and his wife Theodora (Spatharakis, *Portrait*, fig.136). The monastery also received property and fiscal exemptions from the emperors in Constantinople (*Dionys.*, nos. 3, 5, 10, 13). Dionysiou was declared a patriarchal monastery in 1389.

The archives contain 28 Byz. documents dating between 1056 and 1464. In the library are approximately 237 Greek MSS of the 15th C. or earlier (Lampros, *Athos* 1:319–436; Euthymios Dionysiates, *EEBS* 27 [1957] 233–71). Its most precious possessions are a richly illustrated lectionary, cod. 587 (C. Walter, *DChAE*[4] 13 [1985–86] 181–89) and cod. 61, an 11th–12th-C. copy of the homilies of GREGORY OF NAZIANZOS. An ivory plaque depicting the Crucifixion above a scene of the soldiers casting lots (*BCH* 81 [1957] 604) may be of doubtful authenticity.

SOURCES. *Actes de Dionysiou*, ed. N. Oikonomides (Paris 1968). B. Laourdas, "Metrophanes, Bios tou hosiou Dionysiou tou Athonitou," *ArchPont* 21 (1956) 43–79.

LIT. O. Lampsides, "Biographika ton adelphon Dionysiou, hidrytos tes en Hagio Orei mones, kai Theodosiou, metropolitou Trapezountos," *Archeion ekklesiastikou kai kanonikou dikaiou* 18 (1963) 101–24. *Treasures* 1:36–223, 393–449. –A.M.T., A.C.

DIONYSIUS EXIGUUS, Christian scholar; fl.ca.500–ca.550. Dionysius was a monk (abbot in some sources) from Scythia who spent most of his life in Rome. CASSIODORUS reports that Dionysius assumed the Latin epithet Exiguus ("the Little") out of humility. His obsessive interest in the CHRONOLOGY of EASTER produced his most famous achievement, the first reckoning of historical events from the birth of Christ rather than from Diocletian (284), using 753/4 A.U.C. (*ab urbe condita*, "from the foundation of Rome") as the year of the Incarnation. He also assembled the first proper collection of CANON LAW, including translations of Greek laws. His laudable desire to reconcile the churches of East and West prompted him to translate important texts into Latin, for example, the Life of PACHOMIOS; *On the Making of Man* by GREGORY OF NYSSA; and the *Tome to the Armenians* of PROKLOS, patriarch of Constantinople.

ED. PL 67:9–520. *Die Canonessammlung des Dionysius Exiguus*, ed. A. Strewe (Berlin-Leipzig 1931). *La vie latine de Saint Pachôme*, ed. H. van Cranenburgh (Brussels 1969).

LIT. Grumel, *Chronologie* 224f, 227. W.M. Peitz, *Dionysius Exiguus-Studien* (Berlin 1960); rev. K. Schäferdiek, *ZKirch* 74 (1963) 353–68, C. Munier, *Sacris erudiri* 14 (1963) 236–50. H. Wurm, *Studien und Texte zur Dekretalensammlung des Dionysius Exiguus* (Bonn 1939; rp. Amsterdam 1964). –B.B.

DIONYSOS, Greek god of fertility and wildlife, both animal and vegetable, primarily of wine; in a later myth the son of PERSEPHONE. His cult grew in importance during the Roman period when the idea of a happier life in the netherworld was connected with the image of Dionysos, and scenes of Dionysiac myths began to appear on sarcophagi. PROKLOS refers to an Orphic tradition that proclaimed Dionysos the king of all the gods for six generations, and MACROBIUS perceives him as the god who combines in himself other deities, such as Helios and Apollo, as the soul of the world (Daszewski, *infra* 41f). NONNOS OF PANOPOLIS devoted to Dionysos a voluminous epic, the *Dionysiaka*, in which the god is primarily a world-conqueror, subduing nation after nation in bloody battles and showing his courage. Finally, MALALAS—following, probably, EUSEBIOS OF CAESAREA—rationalized the ancient myth, humanizing and historicizing the god; he created for Dionysos a human genealogy and made him a mortal deified on account of his miracles and benefactions. O. Nicholson (*Byzantion* 54 [1984] 253–75) suggests that Galerius viewed Dionysos as his divine protector and interprets LACTANTIUS's criticism of Liber (Latin form of Dionysos) as polemics against Galerius.

A widespread motif in art—sometimes with connotations of resurrection—until the 6th C., the image of Dionysos disappears thereafter only to return in the 11th C. in the much narrower compass of illustrations to the homilies of GREGORY OF NAZIANZOS. Based on the commentaries of the pseudo-Nonnos, these most commonly pictured scenes from his birth and childhood (Weitzmann, *infra*, figs. 52–58, 164–65) and his military and maenadic companions (see MAENADS). In the pseudo-Oppian MS in Venice (Marc. gr. 479), Dionysos is depicted as a handsome youth wearing a short tunic and carrying ivy branches (Weitzmann, *infra*, fig.119).

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LIT. W.A. Daszewski, *Dionysos der Erlöser* (Mainz 1985). S.W. Reinert, "The Image of Dionysus in Malalas' Chronicle," in *Byzantine Studies in Honor of Milton V. Anastos*, ed. S. Vryonis [*ByzMetabyz* 4] (Malibu 1985) 1–41. Weitzmann, *Gr. Myth.* 46–49, 54f, 111f, 129f, 138–40, 179–83.
– A.K., A.C., A.M.T.

DIOSKORIDES, Greek physician and pharmacologist, author of works on PHARMACOLOGY and herbal lore; fl. ca.65. His *De materia medica* was a fundamental medical and pharmacological tract in Byz.; numerous physicians attached their comments to Dioskorides' original text, and occasionally challenged his opinions (J.M. Riddle, *DOP* 38 [1984] 95–102).

The *De materia medica* survives in at least ten illustrated MSS. The earliest (Vienna, ÖNB med. gr. 1) is the most luxurious of Byz. SCIENTIFIC MANUSCRIPTS, with 498 miniatures, mostly full-page paintings of plants in alphabetical order (as against Dioskorides' original sequence). It also includes depictions of snakes, insects, spiders, scorpions, various animals, and birds to illustrate paraphrases by Euteknios of the *Theriaka* and *Alexipharmaka* of Nicander, the *Ornithiaka* of Dionysios of Philadelphia, and similar tracts. Among five frontispieces, one shows seven famous physicians of antiquity, and one depicts ANICIA JULIANA, daughter of the empress Galla Placidia, surrounded by PERSONIFICATIONS and dropping gold on a copy of the book. A much-abraded acrostic within the octagonal ornament of this page was read by A. von Premerstein (*JbKSWien* 24 [1903] 105–24) as an expression of gratitude to Juliana from Honoratai (sometimes called Onoratoi), a town near Constantinople, for a church she had built there; in the spandrels of the octagon, putti are depicted building this church, which was completed, according to Theophanes the Confessor, by 512. Added marginalia indicate that the Vienna Dioskorides was in Latin hands for a time after the Fourth Crusade. In the 14th and 15th C. Greek monks in the monastery of St. John Prodromos in PETRA made numerous notations in the book. Among the monks was Nathanael, who was also a doctor at the nearby hospital founded by STEFAN UROŠ II MILUTIN. In 1406 Nathanael asked John CHORTASMENOS to have the MS restored and rebound; Chortasmenos partially transcribed the uncial text and added, in minuscule, names of persons and plants. In 1422/3 the MS was still in the Prodromos library; sometime after 1520 it passed into the hands of the Jewish physician of Süleyman the Magnificent and was eventually purchased by Charles V.

A lavish copy of the Vienna Dioskorides was produced in the 10th C. (New York, Morgan Lib. 652). Romanos II sent an illustrated version to the caliph of Cordoba about the same time.

ED. *Pedanii Dioscuridis Anazarbei De materia medica*, ed. M. Wellmann, 3 vols. (Berlin 1906–14; rp. 1958). Facsimile and commentary—H.Gerstinger, *Dioscurides: Codex Vindobonensis Med. Gr. 1 der Österreichischen Nationalbibliothek*, 2 vols. (Graz 1965–70). O. Mazal, *Pflanzen, Wurzeln, Säfte, Samen. Antike Heilkunst in Miniaturen des Wiener Dioskurides* (Graz 1981).

LIT. A. van Buren in *Illuminated Greek MSS*, no.6. J.M. Riddle, *Dioscorides on Pharmacy and Medicine* (Austin, Texas, 1985). Idem, "Dioscorides," in *Catalogus Translationum et Commentariorum*, eds. F.E. Cranz, P.O. Kristeller, vol. 4 (Washington, D.C., 1980) 1–143. J. Scarborough, V. Nutton, "The *Preface* of Dioscorides' *Materia Medica*," *Transactions and Studies of the College of Physicians of Philadelphia*[5] 4 (1982) 187–227.
–A.C., J.S.

DIOSKOROS (Διόσκορος), patriarch of Alexandria (444–51); died Gangra 4 Sept. 454. Dioskoros succeeded CYRIL as bishop of Alexandria, determined to defend the position of his see and destroy all vestiges of dyophysite Christology, esp. as it was taught by THEODORET OF CYRRHUS and IBAS of Edessa. Haughty and impetuous in temperament, he antagonized even some of his natural allies in Alexandria. Dioskoros supported the Monophysite monk EUTYCHES in his conflict with Patr. FLAVIAN of Constantinople; in 449 he presided over the "Robber" Council of EPHESUS, using coercion to secure the victory of Alexandrian theology and the condemnation of Flavian. Two years later at the Council of CHALCEDON Dioskoros was in turn deposed and exiled to Gangra, where he soon died; he was not, however, condemned for heresy but only for his strong-arm tactics at the "Robber" Council. Much of the Egyptian church remained loyal to Dioskoros until his death and refused to accept Proterios, who had been named as his successor in Alexandria by the council. Later Monophysite opinion, however, did not always regard Dioskoros with favor, but in some Monophysite circles he was viewed as a saint. A Syriac vita of Dioskoros by his disciple Theopistos is preserved (ed. F. Nau, *Journal Asiatique*[10] 1 [1903] 5–108, 241–310).

LIT. N. Charlier, *DHGE* 14 (1960) 508–14. F. Haase, "Patriarch Dioskur I. von Alexandria nach monophysitischen Quellen," in *Kirchengeschichtliche Abhandlungen* 6 (Breslau 1908) 141–233. J. Lebon, "Autour du cas de Dioscore d'Alexandrie," *Muséon* 59 (1946) 515–28.
–T.E.G.

DIOSKOROS OF APHRODITO in Egypt, poet and lawyer who represented the people's interests in letters and petitions to the local grandees; died after 585. Dioskoros (Διόσκορος) visited Constantinople in the 550s on family business (V. Martin, *Journal of Egyptian Archaeology* 15 [1929] 96–102). A cache of papyri containing his papers was found in the early 20th C. Apart from classical fragments, they contain his own writings. His prose includes an important Greek-Coptic glossary, petitions and business contracts, and a treatise on metrology. His verses, in assorted meters, range from classicizing exercises to panegyrics and epithalamia addressed to local magnates. Dioskoros's *enkomion* of JUSTIN II provides early testimony on the veneration of the imperial image (L.S.B. MacCoull, *Byzantion* 54 [1984] 575–85). The verses show his fondness for decorative epithets, for self-quotation, and for combining pagan with Christian imagery. What once were thought to be inaccuracies in his versification can now be understood as reflections of Coptic phonology and syntax. Since much of his verse and prose output is preserved in draft stage, it affords an opportunity to see a late antique writer at work.

ED. E. Heitsch, *Die griechischen Dichterfragmente der römischen Kaiserzeit*, vol. 1 (Göttingen 1961) 127–52. Greek-Coptic glossary—H.I. Bell, W.E. Crum, *Aegyptus* 6 (1925) 177–226.

LIT. L.S.B. MacCoull, *Dioscorus of Aphrodito: His Work and His World* (Berkeley 1988). Eadem, "The Coptic Archive of Dioscorus of Aphrodito," *Chronique d'Egypte* 56.3 (1981) 185–93. Eadem, "Dioscorus and the Dukes: An Aspect of Coptic Hellenism in the Sixth Century," *BS/EB* 13 (1986) 30–40.
–B.B., L.S.B.MacC.

DIOSKOUROI, Castor and Polydeuces (Lat. Pollux), Greek mythological figures; twin brothers of Helen, they share immortality between them, living half their time in the netherworld and half on Mt. Olympos. Represented as riders on white steeds, the Dioskouroi were connected with the astral cult; they were also perceived as helpers of mankind, esp. at sea (e.g., HIMERIOS, ed. A. Colonna, or.9.112–13) and in illness. The veneration of the Dioskouroi continued after the triumph of Christianity: on North African pottery of the 4th C. representations of the Dioskouroi are accompanied by the 12 apostles or the Raising of Lazarus, and on sarcophagi with the scene of St. Peter's arrest (F. Bejaoui, *AntAfr* 21 [1985] 173–77). Pope Gelasius I attests to the existence of a cult of "Castores" that the people did not want to abandon. The attitude of the church to the Dioskouroi was ambivalent: the church fathers rejected the myth of their immortality; on the other hand, they tried to replace the Dioskouroi by Christian pairs—thus, the apostles Peter and Paul assumed their function as helpers at sea, and KOSMAS AND DAMIANOS their function as healers. More questionable is the Dioskourian origin of the Cappadocian triplet saints Speusippos, Elasippos, and Melesippos, who are said to have been skilled riders. Niketas Choniates compares the imperial brothers Isaac II and Alexios III Angelos to the Dioskouroi (Nik.Chon. 452.14).

In the MS of pseudo-Oppian in Venice (Marc. gr. 479), Polydeuces is shown in a boxing match with Amykos, king of the Bebrykes, while Castor is depicted as a soldier. In other miniatures of the same MS the brothers are shown hunting, both on horseback and on foot (Weitzmann, *infra*, figs. 118, 128–29).

LIT. J.R. Harris, *The Dioscuri in the Christian Legends* (London 1903). H. Grégoire, *Saints jumeaux et dieux cavaliers* (Paris 1905). W. Kraus, *RAC* 3:1133–38. Weitzmann, *Gr. Myth.* 109–11.
–A.K., A.M.T.

DIOSPOLIS (Διόσπολις, also called Lydda, Ar. Ludd; George of Cyprus calls it Georgioupolis), a city in Palestine southeast of Jaffa, which became an early center of Christianity. Its bishop was *synkellos* of the patriarch of Jerusalem, and the see an autocephalous archbishopric. The Council of 415 in Diospolis supported Pelagius (see PELAGIANISM). According to the PIACENZA PILGRIM, a miraculous column stood near Diospolis; as the Lord was being led toward this pillar to be scourged, it was lifted up in a cloud and set down in the middle of the road. The cult of St. GEORGE was early attached to Diospolis. Legend has it that George was born in Diospolis and his remains brought there after his death in Nikomedeia; pilgrims speak of his miracle-working tomb in Diospolis. Even after ʿAMR conquered Diospolis, the city remained a place where George was venerated: in the 10th C. there was a splendid church dedicated to him; a Muslim legend, probably based

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on the image of George killing the dragon, predicted that at the door of this shrine Christ would slay the Antichrist. The remains of a monastery of St. George, built by the Crusaders over a church of Justinian I, are still evident in and around the Greek Orthodox church of Lydda.

(For Diospolis in Bulgaria, see IAMBOL.)

LIT. G. Hölscher, *RE* 13 (1927) 2120–22. M. Sharon, *EI*[2] 5:798–803. G. Beyer, "Die Stadtgebiete von Diospolis und Nikopolis im 4. Jahrh. n. Chr. und ihre Grenznachbarn," *ZDPV* 56 (1933) 218–53. M. Benvenisti, *The Crusaders in the Holy Land* (Jerusalem 1970) 167–70. *HC* 4:100.
–G.V., A.K., Z.U.M.

DIPLOMACY, conducted for such purposes as negotiating TREATIES and arranging imperial marriages or exchanges of PRISONERS, was one of the main activities of the Byz. government and largely contributed to its successes. A solid ideology underlay this diplomacy, which an educated and versatile BUREAUCRACY conducted with subtle pragmatism.

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

The existence of other rulers, with varying degrees of sovereignty, was officially recognized. Each had a specific place in the theoretical framework of a big family, the center of which was the Byz. emperor: the designations "son" (often vassal), "brother," "cousin," "nephew," etc., indicated the closeness and the rank that the emperor assigned to each ruler. Following the imaginary example of heaven and the concrete one of the imperial court, a real (and changeable) hierarchy of states was construed on the basis of power, religion, and recognized level of civilization. At the top of this hierarchy, after Byz., came the SASANIAN Persians, then the ARABS, with whom the emperor negotiated on terms of quasi-equality. The western European states—previously part of the empire, but separate from the 5th C. onward—were given mediocre positions, even though they were Christian and had an admitted affinity with the Byz. This hierarchy was manifested in official correspondence in the form of address assigned to each foreign ruler or in the weight of the gold seal (bulla) used to seal the letter sent to him (e.g., in the 10th C. *boullae* of four solidi were used for letters to the Arab caliph, three solidi for the khan of the KHAZARS, two solidi for the *archon* of RUS', one or two solidi for the pope and for the king of the FRANKS, etc.). These differentiations were even clearer in the way that some treaties were concluded and put in writing.

Whenever possible, the appearances dictated by the above ideology had to be respected. Instead of "paying tribute" the Byz. said they "gave gifts" or, better, granted titles and the accompanying salaries to foreign rulers and their entourages, thus reaffirming implicitly the emperor's supremacy. Only when compelled did the emperors accept humiliation (e.g., Nikephoros I agreed in 806 to pay HĀRŪN AL-RASHĪD not only a hefty tribute, but also three nomismata for his personal capitation and three more for his son's). They also agreed to accommodations (OIKONOMIA). Although the Byz. forcefully refused to recognize other Christian emperors, they accepted unwillingly the use of the imperial title by other rulers (Charlemagne, the German emperors, the Bulgarians, and the Serbs); the title "emperor of the Romans" they retained for their sovereign alone. This general ideology, recognized and accepted by most other states, helped the Byz. considerably in conducting their foreign policy, enhanced as it was by the long tradition of the empire.

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

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

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

Byz. had no diplomatic service as such but made use of a large, competent, and well-organized bureaucracy, various branches of which would, when necessary, deal with foreign states. Rarely, diplomatic negotiations were conducted by provincial governors (e.g., the *katepano* of Italy or the *strategoi* of Cherson). Foreign policy was decided by the emperor or the MAGISTER OFFICIORUM, later by the PARADYNASTEUON, and eventually by the MESAZON. Foreign correspondence was prepared in the imperial CHANCERY (under the Palaiologoi, supervised by the *megas* LOGOTHETES). AMBASSADORS, who also collected INTELLIGENCE, were assisted by a corps of INTERPRETERS, even though Greek, esp. demotic Greek, was a major language of diplomacy in the eastern Mediterranean, also used in negotiations between non-Greek-speaking peoples. Foreign ambassadors were received by the LOGOTHETES TOU DROMOU. Very seldom did sovereigns themselves conduct negotiations; usually they were the work of EMBASSIES, sent ad hoc, that held discussions mostly with high officials. The permanent foreign representatives in Constantinople (BAILO, *podestà*) had their place in the imperial ceremonies and consequently were in close contact with the authorities.

LIT. Bréhier, *Institutions* 281–323. F. Ganshof, *Le Moyen Âge* [= P. Renouvin, *Histoire des relations internationales*, vol. 1] (Paris 1953). D. Obolensky, "The Principles and Methods of Byzantine Diplomacy," 12 *CEB* Rapports 2 (Belgrade-Ohrid 1961) 45–61 (cf. also the complementary reports by G. Moravcsik and D. Zakythinos). I. Medvedev, "K voprosu o principach vizantijskoj diplomatii nakanune padenija imperii," *VizVrem* 33 (1972) 129–39. T.C. Lounghis, *Les ambassades byzantines en Occident* (Athens 1980). J. Shepard, "Information, Disinformation and Delay in Byzantine Diplomacy," *ByzF* 10 (1985) 233–93.
–N.O.

DIPLOMATICS, the AUXILIARY DISCIPLINE dealing with the critical study of archival documents (see ACTS, DOCUMENTARY), has a short history as far as Byz. is concerned. B. de Montfaucon first treated the subject in chapter 6 of his *Palaeographia graeca* (Paris 1708). Byz. acts were also examined critically by some Athonite monks, such as Cyril of Lavra and Nikodemos Hagioreites, both in the 18th C. Setting aside the PAPYRI, one is left with few surviving diplomatic materials, because all Byz. state archives and most monastic ones have perished.

Archives known to preserve Byz. documents are relatively few: the monasteries of Mount Athos (see ATHOS, ACTS OF), Patmos, and Meteora are the main depositories of monastic archives, together with the numerous documents of churches and monasteries preserved in southern Italy and Sicily. Original documents of foreign relations can be found in western European state archives (esp. Genoa, Venice). Many more acts are scattered in various collections, originals or copies in MS codices, including collective COPIES and medieval chancery RECORDS.

The main goal of diplomatics is to study Byz. documents in order to reconstitute the lost archives and Byz. CHANCERY techniques; to classify the preserved documents according to the authorities that issued them; to examine them, be they original or copies (official or unofficial, certified or not, preserved in other documents or in narrative sources), and to establish whether they are authentic or forgeries. The limited probatory value of the written act may explain why the

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relatively few Byz. fakes come from periods of political upheaval (such as the 14th and early 15th C. in Macedonia). Moreover, the documents have to be published properly (if possible, with facsimiles) and commented upon adequately in regard to the wealth of information that they contain concerning the administration and the finances, the economy and society, the prosopography and the geography, the historical events that they mention, their language and their calligraphy, even the literary trends and ideology that are reflected in them, esp. in their rhetorical prooimia.

LIT. I.P. Medvedev, *Očerki vizantijskoj diplomatiki* (Leningrad 1988). Dölger, *Diplomatik*. Dölger-Karayannopulos, *Urkundenlehre*. –N.O.

DIPLOVATATZES. See VATATZES.

DIPTYCH (δίπτυχος), any laterally connected pair of panels in wood, ivory, or precious metal; the term is customarily applied to leaves more ceremonial in purpose and more elaborate than WRITING TABLETS. Ivory diptychs are the best studied. According to the *Historia Augusta*, ivory diptychs were used to record proceedings of the senate. In 5th-C. Carthage *calculi eburnei* served to preserve the names and deeds of proconsuls (*CChr Ser. lat.* 60:220). It is possible that John Chrysostom's allusion to "golden" *deltoi* (PG 56:110.46) refers to diptychs issued as documents of appointment to high officials. No such literary evidence is available for two other subsets: the classes known as imperial and five-part diptychs (see below). Frequently depicted in the NOTITIA DIGNITATUM, official diptychs seem to have been framed in gold, an element lacking in presumably privately issued specimens carved with mythological scenes, games, or literary figures (Volbach, *Elfenbeinarbeiten*, nos. 54–61, 66, 68–69). Even though related in size and technique to the consular diptychs (see below), such private diptychs were probably distributed in much smaller quantities.

Pagan ivory diptychs disappeared in the 6th C., although a parallel Christian series, the so-called five-part diptychs, continued to be issued after that date. Sacred diptychs (Goldschmidt-Weitzmann, *Elfenbeinskulpt.* II, nos. 40–42, 52–53, 60, 122, 222–23), functioning as folding ICONS, were less prevalent than TRIPTYCHS in the 10th–11th C., but hinged panels continued to be used as

DIPTYCH. Diptych of the consul Anastasios (516); ivory. Bibliothèque Nationale, Paris.

insignia of office: the *Kletorologion* of Philotheos (Oikonomides, *Listes* 93.22–95.1, 127.25–27, 129.4–5) specifies that the emperor should present decorated ivory plaques to candidates for the patriciate, a distribution confirmed in *De cer.* (248.11). Like the codicil diptychs of late antiquity, these may have contained parchment documents of appointment.

Consular Diptychs. These were panels issued by ordinary CONSULS upon their accession to office. The earliest surviving specimen is that of Felix, consul in 428; the series closes with the end of the civil consulate in 541 because emperors who thereafter assumed the consulate did not issue diptychs. Normally, consular diptychs bear the name, *cursus honorum*, and a likeness of the honoree. Rome and Constantinople were the most likely centers of distribution. Diptychs of the 5th C. are generally simple portraits; most 6th-C. examples show the consul presiding over the games that marked his accession. More than 30 identify

a specific consul; a handful of others, although anonymous, probably also belong to the consular series. It is not certain that all such appointees issued diptychs, and the number and nature of recipients must have varied. Gaius Apollinaris SIDONIUS (ep.3.6.5–6) indicates that consuls distributed panels to their friends and relatives; the diptychs of Justinian I (521) and Philoxenos (525) bear dedications to the senate or its members. Inscriptions are usually in Latin, occasionally in Greek, though language alone cannot reveal their place of manufacture. Slight variations in iconography, combined with the evidence of technique, point to ivory workshops that produced other sorts of panels (A. Cutler, *Byzantion* 54 [1984] 75–115); surviving in greater numbers, consular diptychs were serially produced. Their inner surfaces have recesses like those of normal writing tablets, but the notion that these huge slabs of ivory—those of Apion, consul in 539, measure nearly 41 × 16 cm each—were filled with wax and inscribed cannot be verified. Many consular panels were reused for Christian purposes in the Middle Ages. Preserved in this way, they constitute an invaluable tool for modern scholarship since they are precisely datable by the name of the official they bear.

Five-part Diptychs. Known only in ivory, they are paired and sometimes hinged assemblages of five panels attached to one another by tongue-and-groove joints. Each group of five panels forms a leaf measuring approximately 35 × 30 cm overall. If the so-called imperial diptychs are included, panels survive from 13 such objects. Neither the function nor the dates of five-part diptychs are known with any precision. Office-holders appear on some fragments and a consul is depicted on one (Delbrück, *infra*, no.47), but this is an insufficient basis on which to suppose, with Delbrück, that five-part diptychs showed the consul's reception of *codicilli*. On the majority of examples, usually dated between the 6th and 8th C., Christ, the Virgin, the Lamb of God, or a cross occupies the central panel, surrounded by Gospel scenes. Some of these may have been designed from the start as BOOK COVERS (F. Steenbock, *Der kirchliche Prachteinband im frühen Mittelalter* [Berlin 1965] 11–21).

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"Imperial" Diptychs. A subset of five-part diptychs, they contain the depiction of an emperor or empress in their central panels. Though no example survives in its original state, there are 12 fragments belonging to eight different specimens; these are customarily assigned to the 5th or 6th C. Images of various dignitaries appear on the flanking plaques, a bust of Christ or a PERSONIFICATION of Constantinople in the upper register, and BARBARIANS bringing offerings in the lower. "Imperial" diptychs have therefore been thought to celebrate perpetual victory, a theme repeated on some of their inscriptions. On the basis of one example inscribed with a consul's *cursus honorum* but lacking his name (Delbrück, infra, no.49), it is assumed that they were presented to the ruler by consuls at their inauguration. H. Thümmel (*BS* 39 [1978] 196–206) conversely suggests that "imperial" diptychs were presented by emperors to state officials and that examples with Christian iconography functioned as insignia bestowed on high clergy when they took office. (See also BARBERINI IVORY.)

LIT. H. Leclercq, *DACL* 4.1:1094–1170. K. Wessel, *RBK* 1:1196–1203. Al. Cameron, "Pagan Ivories and Consular Diptychs," 7th *BSC Abstracts* (1981) 54. Delbrück, *Consulardiptychen*. A. Goldschmidt, "Mittelstücke fünfteiliger Elfenbeintafeln des VI.–VII. Jahrhunderts," *JbKw* 1 (1923) 30–33. –A.C.

DIPTYCHS, LITURGICAL, lists of names of the living and of the dead proclaimed aloud by the DEACON during the EUCHARIST. The practice is attested from as early as the 5th C. The church of Constantinople had two separate lists, that of the dead being further subdivided into a list of laymen and a list of clergy, with the bishops of Constantinople listed according to the order of their succession. The diptych soon became a vehicle of political struggle. Already in 451 it was prohibited to "read from the altar" the names of the leaders of the "Robber" Council of EPHESUS. Names of emperors, popes, and bishops were often erased from diptychs and restored only after some form of reconciliation had taken place.

Sometimes inscribed on double tablets of ivory, liturgical diptychs could be local, as in the Syrian traditions, commemorating representatives of the local church, or ecclesial, commemorating hierarchs of other churches with which the local church was in communion, or the two combined. Byz. diptychs were the combined type and were chanted by the deacon during the ANAPHORA, not before it, as in the Syrian rites.

LIT. O. Stegmüller, *RAC* 3:1145–48. G. Winkler, "Die Interzessionen der Chrysostomusanaphora in ihrer geschichtlichen Entwicklung," *OrChrP* 37 (1971) 363–77.
–R.F.T., A.K.

DISEASE. The Byz. cherished an interest in diseases and knew how to describe them. Although images created by PSELLOS are usually static, he was able to show the changes in human appearance caused by disease (Ljubarskij, *Psell* 241f). Byz. authors produced detailed descriptions of disease—both the pandemic PLAGUE and individual illness (H. Hunger in *Polychronion* 244–52). Scientific MEDICINE clearly classified ailments—from plague to rabies, ophthalmic afflictions, LEPROSY, various skin rashes, cholera, pneumonia, and tuberculosis. Human diseases were understood through the ancient notions of imbalances among the four humors, best known to Byz. medical writers from the works of GALEN, although physicians were well aware of the Hippocratic origins of humoral pathology.

Side-by-side with scientific diagnosis was a "demoniac" explanation of disease; not only was miraculous HEALING conceived as a struggle against DEMONS, but even a well-read man such as PHOTIOS, who knew Hippocrates, Galen, and ORIBASIOS, explained gastric illness as the action of a fecal demon (PG 101:553A–B). He also assumed that the moon could cause disease (117B–D).

LIT. A. Festugière, "Epidémies 'hippocratiques' et épidémies démoniaques," *WS* 79 (1966) 157–64. –J.S., A.K.

DISHYPATOS (δισύπατος, i.e., twice HYPATOS), title mentioned the first time at the beginning of the 9th C.: the *dishypatos* Thomas was an addressee of Theodore of Stoudios (PG 99:949C). The *Kletorologion* of Philotheos places the title after that of the *protospatharios*. In the 11th C. the title *dishypatos* was often conferred on judges, *anagrapheis*, and *chartoularioi*. The title seems to have disappeared in Byz. by the end of the 11th C., but was known in southern Italy in the beginning of the 12th C. John, son of the imperial *dissipatus* Ursus, was mentioned as late as 1178. *Dishypatos* as a family name appears in the 12th C. and becomes relatively common in the Palaiologan period (*PLP*, nos. 5522–45).

LIT. Guilland, *Institutions* 2:79–81. Oikonomides, *Listes* 295. Seibt, *Bleisiegel* 237–40. –A.K.

DISHYPATOS, DAVID, Palamite monk and apologist; died by 1354, perhaps by 1347. Dishypatos (Δισύπατος) was a member of an aristocratic family that was related by marriage to the Palaiologan dynasty. He first appears ca.1337 as a correspondent of BARLAAM OF CALABRIA. Despite this connection, he favored the views of Gregory PALAMAS. In 1341 he was at the monastery of Katakekryomene in PARORIA, a stronghold of hesychasm, when he was summoned to Constantinople to support Palamas in his struggle with Barlaam.

After the local council of Constantinople of 1341 (see under CONSTANTINOPLE, COUNCILS OF) Dishypatos began to compose polemical tracts against Barlaam and AKINDYNOS, notably a *Logos* addressed to Nicholas KABASILAS (ca.1342) and a lengthy iambic poem of 610 verses in response to Akindynos's poetical attack on Palamas (ca.1342–44). In 1346, at the request of ANNA OF SAVOY, he wrote a *Short History of the Heresy of Barlaam and Akindynos*. Some works of Dishypatos were translated into Slavic languages probably in the second half of the 14th C. and are known in MSS from the 15th C. onward (G.M. Prochorov, *TODRL* 33 [1979] 32–54).

ED. *Dabid Disypatou Logos kata Barlaam kai Akindynou pros Nikolaon Kabasilan*, ed. D.G. Tsames (Thessalonike 1973). R. Browning, "David Dishypatos's Poem on Akindynos," *Byzantion* 25–27 (1955–57) 713–45. *Short History*—M. Candal, "Orígen ideológico del palamismo en un documento de David Disípato," *OrChrP* 15 (1949) 85–125.

LIT. H.-V. Beyer, "David Disypatos als Theologe und Vorkämpfer für die Sache des Hesychasmus (ca.1337–ca.1350)," *JÖB* 24 (1975) 107–28. *PLP*, no.5532.
–A.M.T.

DISHYPATOS, MANUEL, 13th-C. patron of an icon of the VIRGIN HAGIOSORITISSA now in Freising Cathedral. He is sometimes identified with Manuel Opsaras Dishypatos, metropolitan of Thessalonike, 1258–60/1 (*PLP*, no.5544). Dishypatos's offering retains its original silver-gilt revetment, on which the image is described as the "Hope of Those Who Have Lost Hope" (*He Elpis ton Apelpismenon*). Dishypatos is identified as a *kanstresios* (see KASTRESIOS); the dodecasyllabic verses are said to have been written by Dishypatos himself (M. Kalligas, *ArchEph* [1937] pt.2, 505). Plaques of the HETOIMASIA, archangels, and saints attached to the frame led Wessel (*infra*) to postulate an enamel workshop in mid-13th-C. Thessalonike. The icon, which reached Freising in 1440, is described in a Latin inscription on the altar on which it rests as a gift to Gian Galeazzo Visconti "from the emperor of the East."

LIT. *PLP*, no.5543. Grabar, *Revêtements*, no.16. *Athens Cat.*, no.214. Wessel, *Byz. Enamels*, no.65. –A.C.

DISKOPOTERION. See CHALICE; PATEN AND ASTERISKOS.

DISMISSAL (ἀπόλυσις, lit. "release"), a formula pronounced at the end of a liturgical service or sometimes of one of its parts, as in the *apolysis* of the catechumens after the reading of the Evangelion (e.g., Maximos the Confessor, PG 91:692D–693A). The formula of the *apolysis* varied, the major types having been the so-called small and great dismissal; the latter was used after vespers, *orthros*, and the divine liturgy (Eucharist).

LIT. S. Pétridès, *DACL* 1:2601f. M.M. Solovey, *The Byzantine Divine Liturgy* (Washington, D.C., 1970) 332f.
–A.K.

DISTORTION, the alteration in shape or proportion in an image, frequently employed to convey values on a hierarchical SCALE, the expression of EMOTION—less often used than in the medieval West—or for purposes of CARICATURE. Despite antique theoretical systems designed to avoid distortion, which were transmitted by PROKLOS, the absence of coherent PERSPECTIVE often resulted in what, to the modern eye, appear to be deformations of SPACE and proportion. Some distortions, however, are evidently attempts by the artist to compensate for the spectator's point of view; monumental figures, intended to be seen from below, often appear with disproportionate heads or legs when viewed from appropriate positions. Spiritual values such as ASCETICISM have been held to explain distortion of the human form; some such instances must be attributed rather to artistic incompetence or lack of concern for PLASTICITY.
–A.C.

DIVETESION (διβητήσιον, also διβιτίσιον), a long ceremonial silk TUNIC resembling the Latin dalmatic, for use on only the highest state occasions. It was worn, belted, instead of the SKARAMANGION (perhaps over another simpler tunic), under the LOROS, CHLAMYS, or SAGION, esp. by the emperor, but also by certain court officials. Red, green, and white *divetesia* are mentioned in texts, but the color PURPLE was restricted to the emperor. According to a 10th-C. ceremonial book (*De cer.* 423.2), Anastasios I wore a *sticharion divetesion*; the term is encountered frequently in the 9th–11th C. but is not used by pseudo-Kodinos in the 14th C., by which time the garment had apparently been replaced by the SAKKOS.

In imperial portraits it is not always easy to distinguish between the *skaramangion* and the *divetesion*; both seem to have been woven with gold designs and ornamented with panels of gold embroidery on the shoulders and hem. The *divetesion* (if indeed this is the garment depicted in the portraits) changed somewhat over the course of the 11th and 12th C.: the sleeves grew tighter, and the lower embroidered hem was no longer a strictly horizontal band but extended up the outer edge of each leg into a point or roundel. The comparable tunic that the empress wore under the *loros* had immensely wide sleeves.

LIT. K. Wessel, *RBK* 3:422, 478–80. *DOC* 2.1:77; 3.1:119. Hendy, *Coinage* 67. D. Beljaev, *Byzantina*, vol. 2 (St. Petersburg 1893) 50–59. –N.P.Š.

DIVINATION, foreseeing or prediction of future events or disclosure of hidden knowledge. Various mantic arts were inherited by the Byz. from ancient practice but were transformed and christianized. They can be divided into two major forms: "natural" divination based on the spontaneous observation of the world and inductive ("artificial") divination originating from the use of special means. To the first group belong the observation of celestial bodies (ASTROLOGY), of meteorological events and NATURAL PHENOMENA (e.g., thunder [see BRONTOLOGION] and EARTHQUAKES), of dreams (see ONEIROKRITIKON), of birds (the EAGLE and others) and animals. The behavior of horses was sometimes alleged to predict the destiny of a new ruler or of a military campaign. According to HĀRŪN IBN YAḤYĀ, if imperial horses, when led into Hagia Sophia, took the bridle in their mouths, it meant that the Byz. had defeated the Muslims (A. Vasiliev, *SemKond* 5 [1932] 159f). In the 6th C. a dog allegedly was able to divine which women in a crowd were pregnant and which men were adulterers (Theoph. 224.15–27). It is unclear if any special means were used by the

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9th-C. Peloponnesian shepherds who announced the fall of Syracuse to the Arabs two weeks before the news was confirmed (Genes. 83.64–75). The natural divination of ORACLES, the ecstatic and unintelligible utterances of prophets, so fashionable in antiquity, lost significance, yet Niketas Choniates describes a seer, Basilakes by name, active in Rhaidestos, whose nonsensical words and enigmatic gestures were interpreted by his followers as predicting the future.

Inductive divination encompasses the use of various objects, such as books, icons, flour, mirrors, fire, dice, dishes, etc. Herakleios reportedly resorted to *bibliomanteia* (picking a passage of the Bible at random) to determine where his army should spend the winter (Theoph. 308.15–16). Particular importance was attached to names and letters. The emperor Maurice, for example, predicted that his successor's name would begin with the letter *phi* (it happened to be Phokas).

The church condemned, in principle, all types of divination but had to comply with its christianized forms. Thus divination by icons is still attested by Blastares, and Anastasios of Sinai recommended the random opening of the Bible to predict the future.

LIT. Koukoules, *Bios* 1.2:155–226. Trombley, "Paganism" 338f, 343, 348. –F.R.T., A.K.

DIVORCE (*διαζύγιον*) or dissolution of marriage ([*dia*]*lysis tou gamou*) was a concept alien to classical Roman law, which acknowledged the right to end a marriage at any time by mutual agreement or by repudiation of the spouse. This principle was preserved in the law of papyri of the 4th to 7th C. (A. Merklein, *Das Ehescheidungsrecht nach den Papyri der byzantinischen Zeit* [Erlangen-Nuremberg 1967]). Roman divorce, though easy, might involve (if it was considered without grounds) moral condemnation, legal penalties, and material compensation. The Christian church rejected the concept of unrestricted divorce. Constantine I in 331 forbade spouses to send a notice of divorce (*repudium*) on arbitrary grounds; only if the husband was guilty of murder, sorcery, or grave-robbery was the wife permitted to repudiate him and recover her entire DOWRY; if she separated on other grounds, she lost everything "to her last hairpin" and was to be deported to an island (*Cod.Theod.* III 16.1).

Justinian I prohibited divorce by mutual consent, except in cases in which the couple took monastic vows, and established a restricted list of legal causes for separation: conspiracy against the emperor or the spouse; ADULTERY or misbehavior on the part of the wife (dining and bathing with other men, living outside her house, attending circus games and theaters, and the hunting of wild animals); the husband's inducing his wife to fornicate with other men or a false accusation of adultery against the wife (nov.117.8–9). Justin II, in 566, reinstated the Roman tradition (C. Castello in *Mneme G.A. Petropoulou*, vol. 1 [Athens 1984] 295–315), his rationale being that divorce was a lesser sin than irrational hatred that might lead to attempted murder or suicide.

The indissolubility of marriage was formulated and firmly established in the *Ecloga* 2:9.1–3, which listed very few legal grounds for the dissolution of marriage: the wife's prostitution, impotence of the husband for a period of three years, and one spouse plotting against the other. Some supplementary reasons for divorce were introduced by later legislators, but the principle of the indissolubility of marriage (except for entrance into a monastery) dominated Byz. civil and canon law. One should probably distinguish between divorce proper and the annulment of marriage caused by its illegality (e.g., marriages prohibited by impediments, such as consanguinity) or by the social inequality of partners.

Cases of divorce were brought before law courts, civil and ecclesiastical alike, and their decisions show that in practice the principle of dispensation (OIKONOMIA) was applied more frequently than civil and canon law suggest. Eustathios Rhomaios mentioned cases of divorce by consent (*ek synaineseos—Peira* 25.37, 25.62), although penalties were exacted; he also included contracts of divorce (*Peira* 7.8, 25.30) and devoted serious attention to the regulation of the property rights of the divorced couple. In the 13th C. Chomatenos and Apokaukos judged cases of divorce involving people from various walks of life; besides the traditional legal grounds (the husband's impotence, the wife's adultery) other reasons were taken into account: incompatibility of the couple, implacable hatred, sodomy, consanguinity; when a husband abandoned his wife and refused to return to her, she might be permitted to remarry.

LIT. Zhishman, *Eherecht* 578–600, 729–806. S. Troianos, "To synainetiko diazygio sto Byzantion," *Byzantiaka* 3 (1983) 9–21. L. Burgmann, "Eine Novelle zum Scheidungsrecht," *FM* 4 (1981) 107–18. A. Laiou, "Contribution à l'étude de l'institution familiale en Epire au XIIIe siècle," *FM* 6 (1984) 300–317, app. 2. F. Delpini, *Indissolubilità matrimoniale e divorzio dal I al XII secolo* (Milan 1979) 112–22. F. Goria, *Studi sul matrimonio dell'adultera nel diritto Giustinianeo e bizantino* (Frankfurt am Main 1975). –J.H., A.K.

DIYARBEKIR. See AMIDA.

DJEMILA (anc. Cuicul), site of a Roman colony in Numidia Cirtensis (mod. Algeria). The city was considerably transformed in the second half of the 4th C., when several basilicas, known from both texts and archaeology, were built. Construction dates for the so-called Christian quarter are less certain, although Djemila, like THEVESTE to the southeast, seems to have enjoyed a huge building campaign in the first quarter of the 5th C. At the heart of this campaign was the construction of two basilicas, each with extensive FLOOR MOSAICS and large crypts under their apses; the relative chronology of these churches is disputed (N. Duval, P.-A. Février, 8 *IntCongChrArch* [1969] 24f): the larger has a mosaic inscription naming as its founder a bishop Cresconius, whose identification is uncertain. To the west of these churches was built an exceptionally large baptistery in the form of a rotunda. Other buildings were given over to the administration and accommodation of an evidently large clergy. Numerous private residences, such as the "House of the Ass" and the "House of Europa," had elaborate floor mosaics installed, which Dunbabin (*Mosaics* 256) dates to the end of the 4th C. or the beginning of the 5th; in other houses there was extensive restoration of older pavements. The date at which Djemila was abandoned is unknown.

LIT. P.-A. Février, "Notes sur le développement urbain en Afrique du Nord: Les exemples comparés de Djemila et de Sétif," *CahArch* 14 (1964) 1–26. M. Blanchard-Lemée, *Maisons à mosaïques du quartier central de Djemila, Cuicul* (Paris 1975). Y. Allais, *Djemila* (Paris 1938). –A.C.

DNIEPER (*Δάναπρις*, also *Βορυσθένης*), river flowing south from the Valdai hills to the BLACK SEA west of the CRIMEA. Tributaries and portages link the upper Dnieper to the Volga for eastern traffic and to the Dvina and Lovat' for access to and from NOVGOROD and the Baltic. Byz. references to the Dnieper usually imply its lower section, which curves in an eastward loop through the steppes: Theophanes (Theoph. 357.28) describes the crossing of the Dnieper by the Bulgarians of ASPARUCH; Skylitzes (Skyl. 455.38) states that the PECHENEGS are found from the Dnieper to the DANUBE. From the mid-11th C. the lower Dnieper was controlled by the CUMANS, from the mid-13th C. by the MONGOLS, and in the late 14th and early 15th C. by LITHUANIA under Vitovt. The Dnieper was used by the RUS' as a route between the Black Sea and northern Europe from the late 9th C., and it became the main commercial artery connecting KIEV, SMOLENSK, and other towns. The lower part of this route "from the VARANGIANS to the Greeks" (POVEST' VREMENNYCH LET 1:11–12) is described in detail by Constantine VII (*De adm. imp.* 9), who pays special attention to its twin hazards: a series of rapids and attacks by the Pechenegs. The Russo-Byz. treaty of 944 guaranteed to CHERSON the right to fish unmolested at the mouth of the Dnieper (*Povest' vremennych let* 1:37).

LIT. Obolensky, *Byz. and the Slavs*, pt.V (1962), 16–61. V. Bulkin, I. Dubov, G. Lebedev, *Archeologičeskie pamjatniki Drevnej Rusi IX–XI vekov* (Leningrad 1978) 6–60. –S.C.F.

DOBROMIR CHRYSOS (*Δοβρομηρὸς Χρυσός*), founder of an ephemeral Bulgarian principality; died after 1201. The name Dobromir is applied to him only in a speech by Niketas CHONIATES (*Orationes* 106.14). He probably joined ASEN in his revolt against Isaac II, then changed sides and was sent to defend Strumitza where he proclaimed himself independent. V. Zlatarski (*Godišnik na Sofijskija Universitet, Ist.-fil. Fak.* 29 [1933] 1–20) hypothesized that he was identical with the "jupanus vel satrapa Bulgariae" mentioned by Ansbert, but P. Mutafčiev rejected the identification (*BZ* 34 [1934] 205). According to Zlatarski, Dobromir, who, like IVANKO, was hostile to KALOJAN, tried in 1197 to make an alliance with Alexios III. Again Dobromir changed sides and established his "principality" in PROSEK. In a treaty Alexios III acknowledged Dobromir's power over Prosek and Strumitza and gave him as wife the daughter of the *protostrator* Manuel KAMYTZES. Dobromir ransomed Kamytzes from Bulgarian captivity and in 1201 started a war against Byz. The alliance with Kamytzes did not last long. Dobromir accepted Byz. sovereignty and married the emperor's granddaughter Theodora. Thereafter, he disappears from the sources.

LIT. Zlatarski, *Ist.* 3:120–45. P. Mutafčiev, *Izbrani proizvedenija* (Sofia 1973) 1:172–243. Brand, *Byzantium* 127–34. –A.K., C.M.B.

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DOBROTICA (Τομπροτίτζας, also called Dobrotić, mostly by Rumanian scholars), a local ruler in Dobrudja; died before 1387. He was the brother of prince Balik (Balica), whose capital was in Karvuna. In 1346 Balik sent Dobrotica and another brother Theodore to Constantinople to support ANNA OF SAVOY. Defeated by John VI Kantakouzenos in 1347, Dobrotica acknowledged Byz. suzerainty. By 1357 or 1366 Dobrotica received the title of DESPOTES. He was Balik's successor, moved the capital to Kaliakra and then to Varna, and acted, in alliance with Byz., against Bulgaria. He expanded his territory from the Byz. frontier to the Lower Danube. Dobrotica gave his daughter in marriage to Michael Palaiologos, the third son of John V, and in 1373 probably supported Michael's unsuccessful expedition against Trebizond (*Kleinchroniken* 2:310f). He severed dependency from the patriarchate of Tŭrnovo and acknowledged the jurisdiction of Constantinople.

LIT. P. Mutafčiev, *Izbrani proizvedenija*, vol. 2 (Sofia 1973) 104–29. P. Schreiner, *Studien zu den Brachea Chronika* (Munich 1967) 148–51. Ferjančić, *Despoti* 150–53. –A.K.

DOBRUDJA, a region between the Lower Danube and the Black Sea. In the 4th–6th C. the province of SCYTHIA MINOR approximately encompassed this territory. In the 7th C. the AVARS and Slavs penetrated into Dobrudja; ca.680 ASPARUCH passed through the region and established his capital in PLISKA. The political allegiance of Dobrudja in the 8th–10th C. is under dispute: Bulgarian historians consider it a part of Bulgaria; Rumanian scholars assert that the Byz. retained control over the Lower Danube. In the 960s SVJATOSLAV of Kiev claimed the estuary of the Danube, but John I Tzimiskes defeated him and reconquered Dobrudja. The Byz. constructed fortresses on the Danube and encouraged development of coastal centers (e.g., CHILIA), but Dobrudja was subject to raids by the PECHENEGS and other nomads. Under Byz. control the "Roman" ethnic element (VLACHS and future RUMANIANS) recovered and actively participated in the Bulgarian revolt that led to the organization of the Second Bulgarian Empire. Byz. tried to retain the ports of Dobrudja, but was slowly driven out by the Venetians and Genoese. In the 14th C. semi-independent *archontes* of Slavic and proto-Rumanian origin were active in Dobrudja—Balik, DOBROTICA, and others—and MIRCEA THE ELDER temporarily annexed Dobrudja to Wallachia. After their defeat of the Crusaders at VARNA in 1444, the Ottomans completely occupied the region. region.

LIT. R. Vulpe in *La Dobroudja* (Bucharest 1938) 280–403. *Istorija na Dobrudža*, vol. 1 (Sofia 1984) 156–76. Ş. Ştefănescu, "Byzanz und die Dobrudscha in der zweiten Hälfte des 14. Jahrhunderts," in *Byzantinistische Beiträge*, ed. J. Irmscher (Berlin 1964) 239–52. *Din istoria Dobrogei*, vol. 3 (Bucharest 1971). –A.K.

DOCHEIARIOU MONASTERY, located on the southwest coast of the peninsula of Mt. ATHOS, northwest of the Xenophontos monastery. The origins of Docheiariou (Δοχειαρίου) are obscure: it was apparently first established before 1013 by John Docheiarios (probably the former cellarer of Xeropotamou) at the Athonite port of Daphne, with a church dedicated to St. Nicholas. Oikonomides hypothesizes that the monastery was transferred to a new location in the mountains between 1051 and 1056 and, finally, between 1083 and 1108 was moved to its present site near the sea. By the early 12th C. its dedication had changed to St. Michael. At this time the *hegoumenos* Neophytos, considered the second *ktetor* of the monastery, built a larger church and a fortification wall with a tower. He also acquired important properties in Chalkidike and composed a testament (sometime after 1118). From the 14th C. Docheiariou was an imperial monastery. It played no role in the hesychastic controversy; its monks were more involved with temporal concerns and engaged in mercantile shipping. Docheiariou was always a cenobitic monastery inhabited by Greeks. In the early 15th C. the Russian deacon ZOSIMA recounted that Docheiariou was ninth in the Athonite hierarchy.

The archives contain 60 acts of the Byz. period (1037–1424). The will of *hegoumenos* Neophytos (*Docheiar.*, no.6.29–31, 58–60) boasts of the precious textiles (*pepla*) he had added to the monastery's treasury and of the ecclesiastical silver, books, and icons he had amassed. At present the library contains approximately 100 MSS of Byz. date (Lampros, *Athos* 1:233–69), of which cod. 5, a 12th-C. *menologion* (*Treasures* 3, figs. 258–68), and four Gospel books are notable for their illustration. The monastery also possesses a relief of the Ascension of Alexander, who is raised to heaven by griffins. Docheiariou's present buildings are almost all post-Byz.

SOURCES. *Actes de Docheiariou*, ed. N. Oikonomides (Paris 1984).

LIT. *Treasures* 3:160–75, 289–95. N. Oikonomides, "Hiera mone Docheiariou. Katalogos tou Archeiou," *Symmeikta* 3 (1979) 197–263. –A.M.T., A.C.

DOCTRINA JACOBI NUPER BAPTIZATI (the Indoctrination [διδασκαλία] of Jacob Recently Converted), a treatise dated in 634 (Bonwetsch, *infra*, p.xvi) or 640 (Nau, *infra*, p.715). It takes the form of a pseudo-dialogue (one party only asks questions without entering the discussion) between a certain Jacob and a group of Jews. In its prologue a man called Joseph claims to have been present during the conversation of Jacob with the Jews and to have written it down. In addition to Emp. Herakleios, the title names George, the eparch of Carthage, and it is plausible to suppose that the treatise was produced in Africa.

The main theme of the treatise is the limited character of the message of the Old Testament; only the "new law" brought forth by Christ assures the salvation of mankind. An important theme of the *Doctrina* is the moral perversion of Jews, which Jacob illustrates by his own activities before conversion. This topic allows the author to describe (in a very vague way) some contemporary events, such as the conflict between the Blue and the Green factions, the "tyranny" of Emp. Phokas, and the Arab expansion under Muḥammad. The treatise has survived both in the original Greek (without the prologue) and in Ethiopic and Slavic translations (W. Lüdtke, *Archiv für slavische Philologie* 33 [1912] 317).

ED. and LIT. *Doctrina Iacobi nuper baptizati*, ed. N. Bonwetsch (Berlin 1910). "La didascalie de Jacob," ed. F. Nau in PO 8.5 (1912) 711–80. –A.K.

DOCTRINE OF ADDAI, 5th- or 6th-C. Syriac account of the origins of Christianity in EDESSA and environs, which relies on earlier materials. The anonymous work is basically a collection of documents preserved in the archives of Edessa under the names of Ḥanan, the archivist of Abgar V (4 B.C.–A.D. 50), and Labûbnâ bar Sānaq, the king's scribe. The documents consist of a letter of King Abgar to Jesus inviting him to Edessa, which Ḥanan reportedly delivered personally, bringing back an oral reply, and accounts of the sermons and miracles worked in Edessa by Addai, an apostle sent to the city by Judas Thomas after the ascension of Jesus. The same story appears in digest form, but including a letter from Jesus to Abgar, in the *Ecclesiastical History* of Eusebios of Caesarea (Eusebios *HE* 1.13). In the *Doctrine of Addai* the author reports that Ḥanan painted a portrait of Jesus, which Abgar installed in one of his palaces. Important themes in the *Doctrine* are apostolic succession in Edessa, the *imperium Romanum* as the appropriate civil milieu for Christianity, antipagan and anti-Jewish polemics, the canon of the scriptures, and divine protection guaranteed for Edessa, "the Blessed City."

ED. G. Phillips, *The Doctrine of Addai, the Apostle* (London 1876). G. Howard, *The Teaching of Addai* (Chico, Calif., 1981).

LIT. W. Bauer, *Orthodoxy and Heresy in Earliest Christianity* (Philadelphia 1971) 1–43. H.J.W. Drijvers, "Facts and Problems in Early Syriac-Speaking Christianity," *The Second Century* 2 (1982) 157–75. Idem, "Jews and Christians at Edessa," *Journal of Jewish Studies* 36 (1985) 88–102. –S.H.G.

DODECASYLLABLE, a Byz. development of the ancient iambic trimeter, the meter of most dialogue in classical tragedy. Early in the Byz. period, accurate trimeters were written by the long and short syllable patterns of ancient prosody. However, by the 9th C., since Greek had lost the distinction between long and short syllables, a new METER developed around two aspects of the iambic trimeter that could still be appreciated: a basic line length of 12 syllables; and a division after either five or seven syllables by the two caesura patterns of the ancient meter. To this outline was added a set of stress accent preferences that varied according to fashion and personal taste, but observed as an absolute rule a stress accent on the eleventh syllable. A learned writer like John TZETZES, while conforming to the stress patterns, also judged dodecasyllables for their accuracy as quantitative trimeters, condemning false quantities in his own early work. Most Byz. dodecasyllables, however, at least from the 12th C. onward, pay little regard to quantity, esp. the vowels α, ι, and υ (the dichronous vowels), whose length is not immediately apparent.

Dodecasyllables were used for works of epic tone after the decline of the HEXAMETER (e.g., by GEORGE OF PISIDIA) and were very frequent in

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epigrams and ceremonial poetry. A small proportion of popular poetry also appears in dodecasyllable form, leaving open the suspicion that the verse may have developed at an oral level before being adopted by the written word.

LIT. P. Maas, "Der byzantinische Zwölfsilber," *BZ* 12 (1903) 278–323. Hunger, *Lit.* 2:91–93. –M.J.J.

DODEKAORTON. See GREAT FEASTS.

DOGMA (*δόγμα*), a term encountered in the New Testament in connection with the edict of the so-called Apostolic Council of Jerusalem (Acts 16:4) where it signifies "what seems right, or good, or reasonable." In Byz. theology, it generally retains an ambiguity, referring variously to the opinions or teachings of the church, of pagans, of philosophers, or of heretics. Thus, for example, in the so-called *Definitiones Patmenses* (*OrChrP* 46 [1980] 335–37), the word dogma is understood more broadly than in modern usage that has established it as a theological term since the 17th C. In effect, what we now call dogmas, Byz. theology finds in the CREED of Nicaea and Constantinople as well as in the definitions or ANATHEMAS of the subsequent ecumenical councils, and concretely in the SYNODIKON OF ORTHODOXY. Thus, dogma means orthodox teaching as "true concept concerning all matters" (Anastasios of Sinai, ed. Uthemann, *Viae Dux,* 2.6, pp. 10–12).

LIT. E. Amand de Mendieta, "The Pair *kerygma* and *dogma* in the Theological Thought of St. Basil of Caesarea," *JThSt* n.s. 16 (1965) 129–142. –K.-H.U.

DOGS (sing. *κύων*). Used for guarding and rounding up flocks of sheep, but also for HUNTING or simply as a companion or pet, the dog was particularly indispensable in agricultural communities. It is the inveterate companion of DAVID in Psalter illustration and other works depicting the young shepherd. The FARMER'S LAW (pars. 25 and 75–77) heavily penalized anyone who killed, poisoned, or injured a sheep dog. The guilty faced corporal punishment and had to pay double for the animal's price. The training of hunting dogs was entrusted to *skylagogoi*, who took charge of the hounds during the hunting expeditions of the nobility. Hunting dogs were highly prized and might be sent as gifts. The dog's usefulness is reflected in the *Kynosophion* of Demetrios PEPAGOMENOS, which describes the breeding and training of dogs and the treatment of their diseases; rabies is mentioned along with observations on its symptoms (R. Hercher, *Claudii Aeliani Varia Historia, Epistolae, Fragmenta* [Leipzig 1866] 587–99).

The Byz. praised the dog for being man's most faithful companion. A common and familiar theme is the dog's revelation of the murderer of its slain master (TZETZES, *Hist.* 4:131, 152). We also hear of trained dogs entertaining the public by performing various acts (Malal. 453.15–454.4). Following classical models, Nikephoros BASILAKES composed an *enkomion* for dogs that mentions the use of guide dogs by blind beggars (*Progimnasmi e monodie*, ed. A. Pignani [Naples 1983] 136.95–97). Three centuries later Theodore GAZES composed a similar *enkomion* dedicated to Mehmed II (PG 161:985–97). In hagiography, however, the dog is often depicted as a symbol of evil or even as the embodiment of the Devil (e.g., *AASS* Nov. 3:517f). Similarly, superstitious beliefs held that a dog seen early in the morning brings bad luck.

LIT. Koukoules, *Bios* 6:316f. M. Lurker, "Der Hund als Symboltier für den Übergang Dieseseits in das Jenseits," *Zeitschrift für Religions und Geistesgeschichte* 35 (1983) 132–44. –Ap.K., A.C.

DOKEIANOS (*Δοκειανός*, fem. *Δοκειανή*), a family name probably derived from the toponym of Dok⟨e⟩ia, said to be in the Armeniakon theme or in Paphlagonia. The Dokeianoi were known in the 11th C. predominantly as military commanders; the first, Nikephoros, was *katepano* of Italy before 1040; in 1040/1 the post was occupied by Michael Dokeianos, who was killed during an unsuccessful expedition against the Pechenegs in 1050; Theodore, *magistros* and *megas doux*, was one of the closest supporters of Isaac I, his uncle. Another Dokeianos married Alexios I's niece Sophia (L. Stiernon, *REB* 23 [1965] 228) and was granted the high title of *sebastos*. Anonymous epigrams (Lampros, "Mark. kod." 147f, 161f) mention their son, who died prematurely, and their daughter Irene Komnene, wife of Isaac Vatatzes. The Dokeianoi were rich: Michael possessed a mansion in Paphlagonia (Bryen. 194f), and a charter of 1110 (*Lavra* 1, no.59.34) mentions "a moat of the Dokeianoi" near Thessalonike; Irene Komnene, according to the epigrams, was raised in luxury, with servants and golden vessels. Despite their relationship with the Komnenoi, the Dokeianoi lost their prominence after Alexios I's reign; we know only that a certain Dokeianos was appointed bishop of Dyrrachion in 1212. The name appears in later sources, but the late Dokeianoi are mostly peasants, clerics, or scribes (*PLP*, nos. 5560–78). John Dokeianos was a writer in the mid-15th C. (see DOKEIANOS, JOHN).

LIT. Falkenhausen, *Dominazione* 93. –A.K.

DOKEIANOS, JOHN, rhetorician, copyist, and bibliophile; fl. mid-15th C. Our knowledge of Dokeianos (*Δοκειανός*) is based almost exclusively on the evidence of his own writings. His earliest work that can be dated with any certainty, an address to the *despotes* THEODORE II PALAIOLOGOS, was apparently composed ca.1436 (Topping, *infra* 6); he evidently lived into the 1470s, when he wrote an epigram on the deceased patriarch GENNADIOS II SCHOLARIOS. Dokeianos is perhaps to be identified with the John Dokeianos who was teaching at the patriarchal school in Constantinople in 1474. Dokeianos was closely associated with the Palaiologan family, both in Mistra and in Constantinople, and served as tutor to the princess Helena Palaiologina, daughter of the *despotes* DEMETRIOS PALAIOLOGOS.

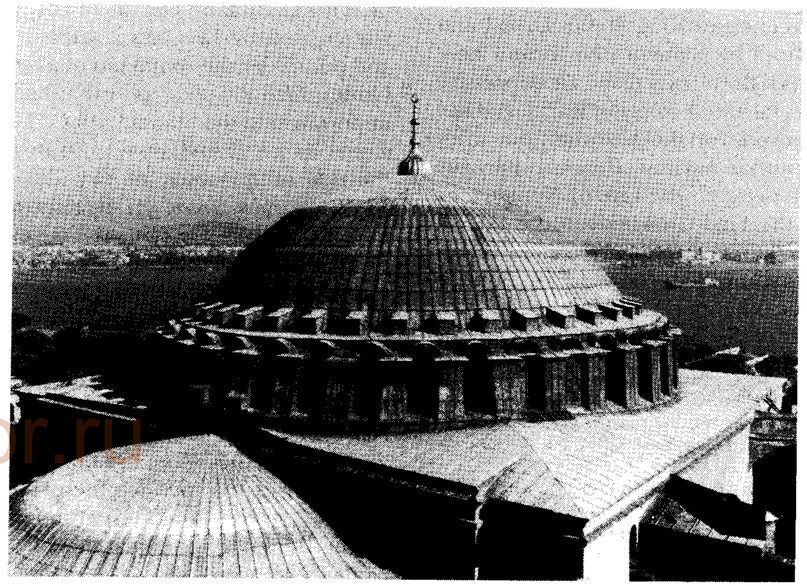
Dokeianos's preserved works are primarily rhetorical, such as *enkomia* and addresses to Constantine XI. A monody on Catherine, Constantine's second wife, has been attributed to Dokeianos by P. Sotiroudis (*JÖB* 35 [1985] 223–29). His love of classical literature is revealed by his frequent citations of ancient authors and allusions to antiquity, and by the catalogue of his personal library, which included volumes of Homer, Hesiod, Aeschines, Xenophon, Aristotle, and Hermogenes. He was also a copyist of MSS, notably Venice, Marc. gr. 520, which includes works of Theognis and Plutarch.

ED. Lampros, *Pal. kai Pel.* 1:*μη'-νβ'*, 221–55.
LIT. P. Topping, "Greek MS 1 (the works of Ioannes Dokeianos) of the University of Pennsylvania Library," *The Library Chronicle* 29 (1963) 1–15. S. Lampros, "Hai bibliothekai Ioannou Marmara kai Ioannou Dokeianou," *NE* 1 (1904) 295–312. *PLP*, no.5577. –A.M.T.

DOLICHE. See TELOUCH.

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

DOME. Dome of Hagia Sophia, Istanbul. View from the southwest.



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Vitale, Ravenna), or of brick (e.g., Hagia Sophia, Constantinople). The interior of the dome could be either a smooth hemisphere (e.g., St. Irene, Constantinople), scalloped (also known as a "pumpkin dome," e.g., Myrelaion Church, Constantinople), or ribbed (e.g., Hagia Sophia). All these methods of construction and interior articulation appear as early as the 5th–6th C. and persist to the very end of Byz. architecture. Structurally and iconographically, the Byz. dome descended from Roman antecedents. Yet, unlike Roman examples, Byz. domes were related to basically longitudinal rather than fully centralized buildings. An ingenious system of structural supports, involving either PENDENTIVES or SQUINCHES, was developed to permit the setting of the dome over the rectilinear space of the NAOS. In addition to being the crowning architectural element, the dome was also the focus of CHURCH PROGRAMS OF DECORATION.

LIT. E.B. Smith, *The Dome: A Study in the History of Ideas* (Princeton 1950; rp. 1971). J.J. Rasch, "Die Kuppel in der römischen Architektur," *Architectura* 15.2 (1985) 117–39. S. Storz, "Zur Funktion von keramischen Wölbröhren in römischen und frühchristlichen Gewölbbau," *Architectura* 14.2 (1984) 89–105. O. Demus, *Byz. Mosaic.* K. Lehmann, "The Dome of Heaven," *ArtB* 27 (1945) 1–27. –S.Ć.

DOMENTIJAN, Serbian scholar and writer; born ca.1210, died after 1264. For most of his life Domentijan was a monk in HILANDAR on Athos, where he wrote a (very long) Life of St. SAVA ca.1250 at the request of King Stefan Uroš I and in 1263/4 a Life of St. Simeon (the former king STEFAN NEMANJA). Both texts make an impressive display of scriptural and theological learning. They are valuable sources for the historian, but must be used with caution because they are partially derivative. Both draw on the Life of Nemanja by his son Stefan the First-Crowned; in the Life of Simeon, Domentijan copies long passages verbatim. Another unacknowledged source of motifs is the panegyric on Vladimir I by Metr. ILARION of Kiev. The Life of St. Sava was revised by the monk TEODOSIJE in 1290–92.

ED. Dj. Daničić, *Domentijan. Život sv. Simeuna i sv. Save* (Belgrade 1865). *Légendes slaves du moyen âge, 1169–1237. Les Némania: vies de St. Syméon et de St. Sabba*, ed. A. Chodźko (Paris 1858), with Fr. tr.

LIT. V. Nikolić, *Domentijan* (Zemun 1897). V. Ćorović, preface to L. Mirković, *Domentijan, Životi svetoga Save i svetoga Simeona* (Belgrade 1938) 5–23. A. Schmaus, "Die literarische Problematik von Domentijans Sava-Vita," *Opera Slavica* 4 (1963) 121–42. –R.B.

DOMESTIKOS (δομέστικος), a term designating a broad range of officials, ecclesiastical, civil, and military. Prokopios (*Wars* 3.4.7) explains the term as the Latin form of the Greek *koinonos*, "companion." In the church hierarchy they were the heads of specific groups connected with order and ritual (ANAGNOSTAI, SUBDEACONS, etc.), esp. as conductors of the choirs of SINGERS (Darrouzès, *Offikia* 596). In the civil service the term is known from 355 for the chief of a bureau, identical to PRIMIKERIOS; *domestikoi* of the SEKRETON or of the EPHOROS are mentioned on later seals. *Domestikoi* were influential, some of them close to the emperor, some confidants of important functionaries (O. Seeck, *RE* 5 [1905] 1296f). By the late 9th C. when PHILOTHEOS compiled the *Kletorologion*, there were two kinds of military *domestikoi*: the commanders of TAGMATA, esp. the DOMESTIKOS TON SCHOLON, and their subaltern officers who, according to the anonymous book on tactics (ed. Dennis, *Military Treatises* 252.139–46), stood under the command of the COMES. From the end of the 11th C., *domestikoi* of the themes are also known (Guilland, *Institutions* 1:588–93), relatively low officials who dealt primarily with theme finances. (See also MEGAS DOMESTIKOS.)

LIT. Bury, *Adm. System* 47–68. Oikonomides, *Listes* 329–33. –A.K.

DOMESTIKOS TON EXKOUBITON (δομέστικος τῶν Ἐξκουβίτων), commander of the TAGMA of the Exkoubitoi. The small corps of *excubitores* was created by Leo I as a select imperial guard and put under the command of a *comes excubitorum* (Jones, *LRE* 1:658), a post that had considerable importance in the 6th and 7th C. The first known *domestikos ton Exkoubiton* was Strategios, who held the title of *spatharios*, in 765 (Theoph. 438.10–11). Bury (*Adm. System* 57) suggests that this change in title from *comes* to *domestikos* meant degradation of the rank, but the real significance of the shift escapes us because of the paucity of sources. In the mid-9th-C. TAKTIKON of Uspenskij the *domestikos ton Exkoubiton* occupies a place inferior to all *strategoi*; in later *taktika* he was ranked ahead of Western *strategoi*. In the 10th-C. *taktikon* of Escurial we find two *domestikoi*—one for the East and another for the West; Oikonomides (*Listes* 330) hypothesizes that besides these two there was a special *domestikos* for Constantinople. In the 11th C. the title of the commander of Exkoubitoi became *archon* (Skyl. 380.92–93), and a 12th-C. historian (An.Komn. 1:151.19) uses the verb *exarcho* to describe the function of the *domestikos*. It is not known, however, whether this change was official or only due to literary taste, and whether this *tagma* was a united body of *Exkoubitoi* or one of the two (or three) divisions (East, West, and Constantinople).

Some seals of the 7th C. bear the name *exkoubitor*, while *domestikos* of the Exkoubiton or the Exkoubitoi appears in those of the 8th–9th C.; their titles are *spatharioi* (in the 8th C.), *protospatharioi*, and even *patrikios* (Zacos, *Seals* 1, no.2403) in the 9th C. Their staff included a TOPOTERETES; a *protomandator*, with his MANDATORES; the bearers of ensigns; and *skribones*. This last term, which in the 7th C. probably was a dignity (see Zacos, *Seals* 1.3:1649) and was combined sometimes with the civil functions of DIOIKETES, ZYGOSTATES, etc., designates in the TAKTIKA OF LEO VI (4.6) officers assigned for occasional services.

LIT. Haldon, *Praetorians* 355–57. M. Whitby, "On the Omission of a Ceremony in Mid-Sixth Century Constantinople," *Historia* 36 (1987) 483–88. –A.K.

DOMESTIKOS TON HIKANATON (δομέστικος τῶν Ἱκανάτων), commander of the TAGMA of Hikanatoi. The origin of the Hikanatoi is obscure; Bury rejects the possibility of their identification with FOEDERATI, stressing that there is no evidence whatever that Hikanatoi were foreigners. Haldon suggests that the regiment of Hikanatoi was modeled on the VIGLA. According to the vita of Patr. IGNATIOS, the office was created in 809, and Niketas (the future Ignatios) was the first appointee. Without rejecting this testimony, Bury expresses doubts, but G. Ostrogorsky and E. Stein (*Byzantion* 7 [1932] 193f, n.2) accept the evidence as valid. The *domestikos ton Hikanaton* is mentioned in all the TAKTIKA of the 9th–10th C., but the evidence from the 11th C. is already questionable since the sources may use Hikanatoi as a family name. Among his subordinates were the TOPOTERETES, CHARTOULARIOS, *komites* (see COMES), and so on. The seals of several *domestikoi ton Hikanaton* of the 9th C. are preserved.

LIT. Bury, *Adm. System* 63f. Oikonomides, *Listes* 332. Haldon, *Praetorians* 295f, 357. –A.K.

DOMESTIKOS TON NOUMERON (δομέστικος τῶν Νουμέρων), commander of the TAGMA of the Noumera. This *domestikos* is listed in all the TAKTIKA. The first known *domestikos ton Noumeron* is Leo Lalakon who was active during the reign of Michael III (PG 105:513B); one of his contemporaries, Theophilitzes, is said to have held the office of the KOMES TON TEICHON and that of the Noumera (*TheophCont* 655.10–11), which may mean that the two offices were not yet separate. Bury assumes that the *droungarios* of the Nou[mera] mentioned on a 7th- or 8th-C. seal was a predecessor of the *domestikos*. J. Haldon (*Praetorians* 256–75) hypothesizes that the regiment of the Noumera was established in the late 7th C. and had close contacts with the factions. On seals of the 9th C., *domestikoi ton Noumeron* have titles of *spatharioi* and *protospatharioi* (Zacos, *Seals* 1:1881). The functions of this *domestikos* included protection of the palace and supervision of the city PRISON of the Noumera. On his staff were the TOPOTERETES and CHARTOULARIOS, as well as *tribuni*, *vicarii*, and others. The office does not seem to have survived the 11th C.

LIT. Bury, *Adm. System* 65f. Oikonomides, *Listes* 337. Guilland, *Topographie* 1:48–51. –A.K.

DOMESTIKOS TON OPTIMATON, governor of the theme of OPTIMATOI or commander of the TAGMA deployed there. The TAKTIKA do not mention a STRATEGOS of the Optimatoi. This *domestikos* occupies in the hierarchical lists a position much lower than all the Eastern *strategoi*. Oikonomides (*Listes* 339) emphasizes his function as provider of mules for the army. Nothing is known about his role on the battlefield. The staff of the *domestikos ton Optimaton* was structured like that of other *tagmata*, including a TOPOTERETES, CHARTOULARIOS, *komites* (see COMES), and so on.

LIT. Bury, *Adm. System* 66f. Pertusi, *De them.* 133. –A.K.

DOMESTIKOS TON SCHOLON (δομέστικος τῶν σχολῶν), commander of the TAGMA of the *scholae*. It is plausible that this office originated from that of the *domestikos* on the staff of the MAGISTER OFFICIORUM, who became independent as the *magister* was assigned other duties. The first known *domestikos ton scholon* is the *patrikios* Antony in 767 (Theoph. 442.25–26). In the TAKTIKA the *domestikos ton scholon* occupies the place below the *strategos* of Anatolikon but before the other *strategoi*. The term is rarely used in military books of the 10th C. (e.g., Dennis, *Military Treatises* 292.25).

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During the reign of Romanos II the office was divided in two, *domestikoi* of the East and of the West; they are listed in the *taktikon* of Escurial (Oikonomides, *Listes* 263.23–24) but even at that time below the *strategos* of Anatolikon. In reality the *domestikos ton scholon* was commander in chief of the army (or one of its two sections); from the end of the 9th C. the PHOKAS family attempted to monopolize the office. Constantine VIII and some of his successors, desiring to restrict the independence of noble families, often granted the office to eunuchs, but from the mid-11th C. the post was returned to the military aristocracy. The MEGAS DOMESTIKOS as commander in chief functioned until the fall of the empire, whereas the simple *domestikos* (known at least through 1320) became an honorary title conferred on governors and the like. The staff of the *domestikos ton scholon* included TOPOTERETAI, *komites* (see COMES), CHARTOULARIOI, subaltern *domestikoi*, and others.

LIT. Guilland, *Institutions* 1:405–68. Raybaud, *Gouvernement* 237–39. –A.K.

DOMINICANS. The religious order founded by St. Dominic in 1215 soon became active in missionary work in the East. By 1228 it was firmly installed in the Latin Empire of Constantinople and in the Holy Land. A regional grouping within the order, the Societas Fratrum Peregrinantium, began ca.1300, was suppressed from 1363 to 1375, then revived. It operated in the Genoese colonies in the Crimea, then in Armenia, Persia, and Georgia.

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

In 1309 the Dominican order chose Albertus Magnus and Thomas AQUINAS as official teachers of theology. The writings and translations of Demetrios KYDONES enhanced the influence of Thomism in Constantinople. In the late 14th and early 15th C. a number of Byz. in Kydones' circle converted to Roman Catholicism and joined the order, including the brothers Andrew, Theodore, and Maximos CHRYSOBERGES and Manuel KALEKAS.

LIT. Loenertz, *ByzFrGr I*, 209–26. B. Altaner, "Die Kenntnis des Griechischen in den Missionsorden während des 13. und 14. Jahrhunderts," *ZKirch* 53 (1934) 436–93. –F.K.

DOMITIANOS (Δομιτιανός), diplomat, bishop of Melitene from 580, and saint; born ca.550, died Constantinople 10 or 12 Jan. 602; feastday 10 Jan. Domitianos was a cousin of MAURICE—Paret rejects Honigmann's assumption that Domitianos was the son of Peter, Maurice's maternal uncle. Domitianos spent 582–85 and 591–98 primarily in Constantinople as Maurice's adviser; Pope Gregory I addressed several epistles to him. He played the key role in the empire's Persian policy: after CHOSROES II fled to Byz. territory in 591, Domitianos became his confidant, accompanied the king on his expedition to Iran, and negotiated the treaty with him. Domitianos directed Maurice's religious policy in the eastern regions; this policy was—*contra* H. Grégoire (*Byzantion* 13 [1938] 395f)—intolerant toward the Monophysites. The later Monophysite tradition (e.g., GREGORY ABŪ'L-FARAJ) is hostile to Domitianos, accusing him of seizing all Monophysite churches in Mesopotamia and northern Syria and of persecuting the "faithful." He was guardian of Maurice's children.

LIT. R. Paret, "Dometianus de Mélitène et la politique religieuse de l'empereur Maurice," *REB* 15 (1957) 42–72. E. Honigmann, *Patristic Studies* (Vatican 1953) 217–23. Whitby, *Maurice & His Historian* 14f. –W.E.K., A.K.

DOMITIUS ALEXANDER, usurper (308–09). He was *vicarius Africae* and briefly controlled Tripolitania, Numidia, and Sardinia, as well as Africa proper. He was condemned at the Conference of Carnuntum in 308 and defeated by MAXENTIUS, whose rule over Italy was threatened by Domitius's control of African grain and recognition of CONSTANTINE I. There is disagreement about the date when the revolt was suppressed (Barnes gives 309, Stein 311).

LIT. Barnes, *New Empire* 14f. Stein, *Histoire* 1:85. –T.E.G.

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DONATION (δωρεά). Byz. law fluctuated between accepting an oral agreement as a sufficient form of the donation contract and requiring a written contract or a certain number of witnesses (3–7). Leo VI in novel 50 established the rule that a donation whose value surpassed 500 nomismata was void without a written contract, whereas a lesser donation was valid if confirmed by three witnesses. Byz. law categorized a donation as a specific form of alienation that was usually contrasted with sale (e.g., *Docheiar.*, no.15.4). More explicit is a SIGILLION of Michael VIII of 1267 or 1282 (*Docheiar.*, no.8.14–16) that cites alternative methods of acquisition: through a *ktetor*'s charter, through an imperial *prostagma* or other imperial *dorea*, through purchase, exchange, donation (*prosenexis*), or improvement of the property.

Even though the mixed form *negotium cum donatione* was known to Roman law, in Byz. the distinction between sale and donation became obscured, partially due to the concept of the spiritual (*psychike*) donation, that is, made for the salvation of the soul. Thus, in some charters (e.g., MM 4:408.33) there are clauses stating that the seller of property to a monastery did not accept the full price but granted part of the payment to the monastery as a donation. On the other hand, a transaction could be called *dorea* even when it was actually a sale (e.g., *Kastam.*, no.1 [a.1047]). The term "donation" could also cover the medieval *precarium remuneratorium*: thus, in 1232 Alexios Tesaites donated his possessions to the monastery of LEMBIOTISSA, but the family remained on their holding, probably as monastic *proskathemenoi* (Kazhdan, *Agrarnye otnošenija* 160f).

LIT. Zachariä, *Geschichte* 302–05. –A.K.

DONATION OF CONSTANTINE (*Constitutum Constantini*), an 8th-C. Latin document, purporting to be an act of Constantine I. Perhaps originating in the chancery of Pope Stephen II (752–57) or Paul I (757–67), it is based heavily on the 5th-C. *Legenda S. Silvestri.* In the document Constantine I professes his faith (*confessio*) and grants to Pope Silvester I several imperial insignia and privileges (*donatio*), the Lateran Palace, as well as Rome, Italy, and the western regions. Some scholars speculate that the Donation was fashioned to bolster Pope Stephen's negotiating position with the Frankish ruler Pepin (741–68) against the LOMBARDS in 754. More regard it as a papal attempt to diminish Constantinople's authority by demonstrating that, since Constantine had offered imperial rank to Pope Silvester and since the pope had acquiesced in Constantine's move from Rome to Constantinople (the new *urbs regia*), the papacy took precedence over the patriarchate of Constantinople and the pope could transfer the empire's center from Constantinople back to Rome. Now, however, specialists minimize the document's political aspect and assert that it was not an official, anti-Byzantine act, but rather part of the rivalry between the Lateran Palace and the increasingly prestigious Vatican Church of St. Peter (R.-J. Loenertz, *Aevum* 48 [1974] 245, and de Leo, *infra* 118f, suggest that a Greek monk wrote it in Rome's Monastery of St. Silvester).

Nevertheless, since the Donation of Constantine contradicted the Byz. claim that Constantine's *translatio imperii* had made Constantinople the New Rome, it figured prominently in numerous Latin-Greek polemical exchanges over political and ecclesiastical primacy. The chancery of OTTO III declared the document fraudulent, but Pope LEO IX sent a copy to Patr. MICHAEL I KEROULARIOS in 1054, and Cardinal HUMBERT later issued a revised version to support the pope's dispute with the Byz. emperor and the Eastern patriarchs. Yet in the 12th C. Byz. writers likewise began to appeal to the Donation. Under Manuel I Komnenos, John KINNAMOS effectively used it to attack Western rulers who usurped the imperial title and to deny that popes had the right to confer it, while Theodore BALSAMON used the document to justify Keroularios's reaction in 1054 against the papal legates (G. Ostrogorsky, *SemKond* 7 [1935] 187–204). A Greek translation of the Donation, extant in MSS of the 14th C. (ed. W. Ohnsorge, *Konstantinopel und der Okzident* [Darmstadt 1966] 108–23), was likely done as early as the 12th C.

ED. P. de Leo, *Il Constitutum Constantini: Compilazione agiografica del sec. VIII*, vol. 1 (Reggio Calabria 1974). H. Fuhrman, *Das Constitutum Constantini* [= MGH *Fontes Iuris germanici antiqui* 10] (Hanover 1968).

LIT. J. van Engen, *DMA* 4:257–59. H.-G. Krause, "Das Constitutum Constantini im Schisma von 1054," in *Aus Kirche und Reich: Festschrift für Friedrich Kempf* (Sigmaringen 1983) 131–58. N. Huyghebaert, "Une légende de fondation: Le Constitutum Constantini," *Le moyen âge* 85 (1979) 177–209. P. Alexander, "The Donation of Constantine at Byzantium and its Earliest Use against the Western Empire," *ZRVI* 8 (1963) 11–26. –P.A.H.

DONATIO PROPTER NUPTIAS (προγαμιαῖα, πρὸ γάμου δωρεά). From the 4th C. onward, the

wedding gift of a man to his wife—as opposed to the "engagement gift" (ARRHA SPONSALICIA) common in earlier times—became an institution subject to special rules. According to the laws of Justinian I, the husband was obliged to provide a *donatio* for the benefit of his wife that was equal to her promised DOWRY (*Nov.Just.* 97 pr., 1–2). These two assets constituted the marriage property, administered by the husband with limited power of disposal. The question as to who received the *donatio* after the death of the husband depended on the marriage contract, which, in addition to the legal reversion of the property brought into the marriage, should provide for an equally large profit (*kerdos*) for either marriage partner from the fortune of the one who died first. If there were children, the widow was due the USUFRUCT from the *donatio* and a portion of the property equal in size to the inheritance of a child (ibid. 127.3). If the woman married a second time, she lost her portion from the *donatio* (ibid. 2.1, 22.23). The *Ecloga* (2.3) explicitly denied the husband's obligation to provide a *donatio* of equal value to the dowry and considered it sufficient that the man, "as is common," increase the worth of the dowry through a gift. Both the *Procheiron* (tit.6; 9.12,13), and the *Basilika* (29.1,2) reproduce Justinianic law but without the prologue and the first chapter of novel 97 concerning the equivalence of the *donatio* and the dowry. In the *Epanagoge* (tit.19), the *donatio* appears in a form that has not yet been studied in detail but appears to partly recast that in the *Ecloga*; it occasioned a detailed contemporary commentary. From the time of the novels of Leo VI, the term *dorea* is often replaced by HYPOBOLON.

LIT. F. Brandileone, *Scritti di storia del diritto privato italiano*, vol. 1 (Bologna 1931) 117–214. Simon, "Ehegüterrecht" 225–35. A.M. Guljaev, *Predbračnyj dar v rimskom prave i v pamjatnikach vizantijskago zakonodatel'stva* (Dorpat [Estonia] 1891). –M.Th.F.

DONATISM, named after its primary teacher Donatus, a rigorist sect that developed within the African church in the early 4th C. in the aftermath of the Great Persecution. The Donatists refused to accept Caecilian as bishop of Carthage because he had been consecrated by Felix of Abthungi, who was accused of betraying the faith under the threat of persecution. A synod of 70 rigorist bishops declared Caecilian's elevation invalid and consecrated Majorianus in his stead. Majorianus died soon afterward and Donatus became bishop.

Shortly after the battle of the MILVIAN BRIDGE in 312 Constantine I offered financial support to the African church in the person of Caecilian. The Donatists appealed to Constantine and a commission was established in 313 under the presidency of Pope Miltiades (311–314) to hear the conflicting claims. This body condemned the Donatists, who appealed to the Council of Arles (314), with the same result. Constantine hesitated to persecute the Donatists openly, but by 316 he had personally condemned them and there was some persecution; in 321, however, Constantine ordered effective toleration. Constans I resumed persecution in 347, but the Donatists resisted, celebrated their rites in secret, and began to turn to violent reaction against government officials and the Catholic party. In 362 Julian ordered an end to persecution, but after his death Donatism was again outlawed. Attacked by Optatus, bishop of Milevis, and esp. by AUGUSTINE, Donatism nevertheless remained a vital force until the end of Christianity in North Africa.

The Donatists, who claimed that they were following the teachings of St. Cyprian, appealed to local African and rigorist sentiment. Donatism resembled NOVATIANISM in its rigorism and ecclesiology, but its adherents went beyond most similar groups in their view of the sacramental system: they held that the validity of the sacrament depended upon the rectitude of the celebrant. By the mid-4th C. some Donatists were associated with the *circumcelliones*, banditlike gangs who terrorized the cities and villas of Africa. The sect was centered in the villages and countryside of Numidia; some scholars have seen the movement as a reflection of "nationalist" or social sentiment.

LIT. W.H.C. Frend, *The Donatist Church* (Oxford 1952). T.D. Barnes, "The Beginnings of Donatism," *JThSt* 26 (1975) 13–22. R.A. Marcus, "Christianity and Dissent in Roman North Africa," *SChH* 9 (1972) 21–36. P.G. Schulten, *De Circumcellionen* (Leiden 1984). –T.E.G.

DONKEYS. See BEASTS OF BURDEN.

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

Wooden Doors. Wood was the material most commonly used for doors. Some 20 examples survive, generally dated 12th–15th C., normally the main door of a church or of its TEMPLON. An unusual concentration is found in Cyprus (Soteriou, *Mnemeia tes Kyprou*, pls. 142–44). There and elsewhere, Byz. specimens are less elaborate than the 5th-C. doors of Rome and Milan. Structurally, wooden doors consist of either stiles and rails enclosing panels or vertical planks nailed to horizontals. Some small BEMA doors are made of a single piece of lumber; most are decorated with the ANNUNCIATION. A door at the monastery of St. CATHERINE on Sinai has reliefs of animals, birds, and plants. Openwork leaves survive at Ioannina (A. Zachos, *EpChron* 3 [1928] 220–22) and doors decorated with a geometric framework at Boulgareli (A. Orlandos, *DChAE*^{2} 1, fasc. 3–4 [1924] 69–73).

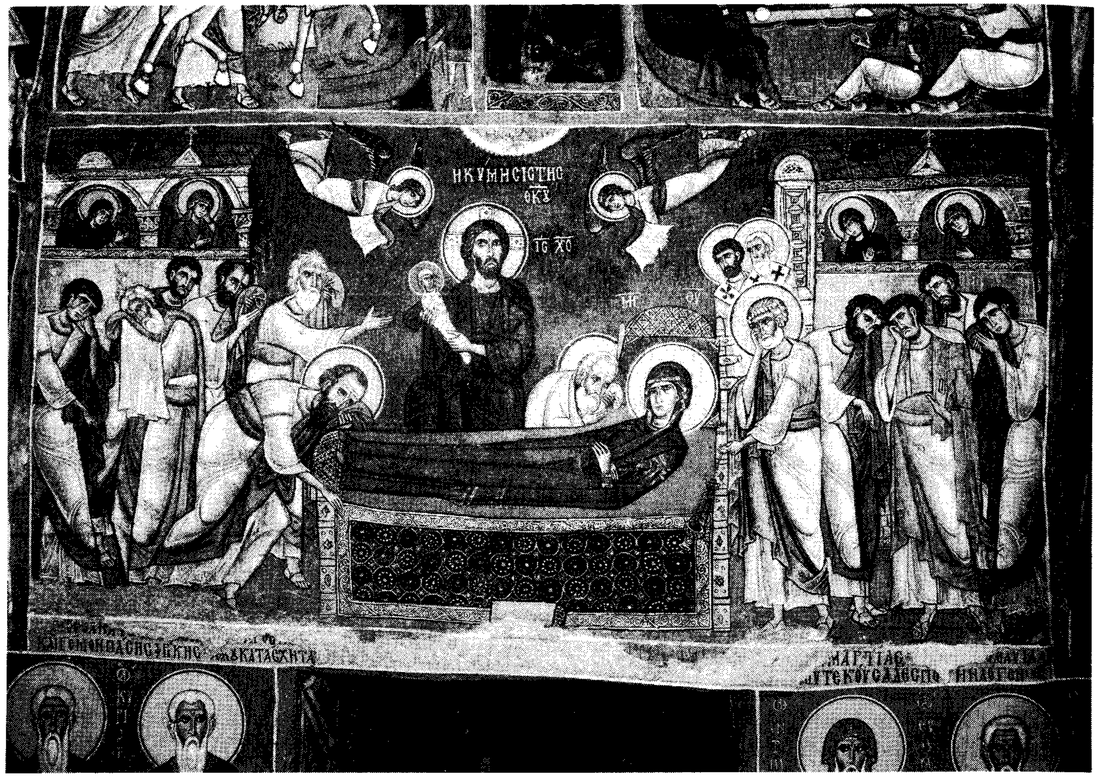
Bronze Doors. Byz. manufacture of bronze doors occurred in two periods—a 4th- to 7th-C. continuation of Roman traditions and a medieval revival. Although Constantine I removed from the Artemision at Ephesus the pair of doors decorated with a gigantomachy and erected them at the Senate House in Constantinople (CONSTANTINE OF RHODES, vv. 125–52), he apparently also made new bronze doors for his Forum (Preger, *Scriptores* 2:279f), and Constantius II did likewise (360?) for HAGIA SOPHIA. Doors of the cathedrals of Tyre (314–17, with relief plaques—Eusebios, *HE* 10.4.42), and Edessa (504/5—*JoshStyl*, ch.89) were covered in metal REVETMENT. Surviving from the 4th to 7th C. are both cast bronze doors—(with silver inlay) in the Lateran Baptistery, Rome (461–68)—and revetted doors—at Hagia Sophia, Constantinople (with copper and silver inlay and appliqué decoration), and at the monastery of St. Catherine on Mt. Sinai (550–65). By the 9th C. techniques of manufacture of bronze doors may have been forgotten, judging by the patchwork example in the southwest vestibule of Hagia Sophia (838–40) and by cases of reuse in Constantinople in the NEA EKKLESIA (880), on the acropolis, and at the GOLDEN GATE (963). The craft was revived, however, by the 11th C. when bronze doors, often decorated with figures and inlaid with silver, were made in Constantinople for export to a series of churches in Italy: at Amalfi (ca.1060), MONTECASSINO (1066), S. Paolo, Rome (1070), Monte Sant' Angelo (1076), Atrani (1087), S. Marco, Venice (1080, 1112), and Salerno (1100), the first five having been ordered by members of an Amalfitan family that had commercial interests in Constantinople as well as Syria/Palestine. The origin of the so-called "Korsun doors" in Novgorod (Byz. or Russian?) is under discussion.

Ivory and Silver Doors, criticized by St. Jerome, are mentioned more rarely in Byz. than in Latin literature and occurred only in lavish contexts. Six (?) of the nine doors leading from the narthex to the nave of Hagia Sophia, Constantinople, were reputed to be of ivory (Preger, *Scriptores* 1:96.11–12, note). The *elephantine pyle* of the Daphne in the GREAT PALACE, first mentioned in 802, was used by the emperor on his way to the Covered Hippodrome (*De cer.* 518.8). Most doors described as ivory were probably wood inlaid with bone, like the examples preserved at the PROTATON on Mt. Athos and at Elasson, restored in 1296 (G. Soteriou, *EEBS* 4 [1927] 327–31). Alexios I Komnenos ordered the removal and recasting of the silver decorations on the doors of the Chalkoprateia Church in Constantinople, which depicted 12 dominical feasts (E. Miller, *RN* 11 [1866] 36.20–23; I. Sakkelion, *BCH* 2 [1878] 118.10–14).

LIT. C. Mango, "Storia dell'arte," *Civiltà bizantina dal IX all'XI secolo* (Bari 1978) 241–51. G.H. Forsyth, K. Weitzmann, *The Monastery of St. Catherine at Mt. Sinai* (Ann Arbor, Mich., n.d.) 10, pls. XCIV–XCVI. M.E. Frazer, "Church Doors and Gates of Paradise: Byzantine Bronze Doors in Italy," *DOP* 27 (1973) 147–62. C. Bertelli, "Notizia preliminare sul restauro di alcune porte di S. Sofia à Istanbul," *BICR* 34–35 (1958) 58–115. A. Bank, *Prikladnoe iskusstvo Vizantii IX–XII vv.* (Moscow 1978) 71–81. –Ch.Th.B., M.M.M., A.C.

DORMITION (κοίμησις), feast of the "falling asleep," that is, death, of the Virgin Mary, celebrated 15 Aug. One of the 12 Byz. GREAT FEASTS, the Dormition is preceded by a two-week LENT and has an afterfeast of nine days. It has been celebrated on 15 Aug. since the 6th C., replacing an earlier feast of the maternity of Mary found on that date in the earliest Jerusalem sources (A. Renoux, PO 36.2:189–91, 354–57; M. Aubineau, *Les Homélies festales d'Hesychius de Jérusalem*, vol. 1 [Brussels 1978] 145–69).

Originally a mobile celebration in Constantinople (M. van Esbroeck, *Maxime le Confesseur, Vie de la Vierge* [Louvain 1986] xxx), the Dormition had become a fixed feast by the time of Emp.



DORMITION. Dormition of the Virgin; fresco. West wall of the Church of the Virgin Phorbiotissa, Asinou. Below are visible the heads of monastic saints.

Maurice; it was celebrated at BLACHERNAI (Theoph. 265f; Nikephoros Kallistos Xanthopoulos, PG 147:292AB). In the *Typikon of the Great Church* (Mateos, *Typicon* 1:368–73), the festivities began at dawn with a procession (LITE) from St. Euphemia to Blachernai for the SYNAXIS. After the liturgy, the emperor offered a banquet for the patriarch and other dignitaries (Philotheos, *Kletor.* 219.24–221.4). But in the 14th C., the emperor attended both vespers and the subsequent Eucharist at Hagia Sophia instead, resting in the patriarchal chambers in between the services without returning to the palace (pseudo-Kod. 245.11–15).

The variety of Byz. names for the feast, signifying either Dormition or Assumption (*analepsis*) (M. Jugie, *La mort et l'assomption de la Sainte Vierge* (Vatican 1944) 185–95; Wenger, *infra* 422f), reflects differing theological opinion as to whether Mary really died, as was generally believed in Byz., or had been simply assumed into heaven. Both Theodore of Stoudios (PG 99:1696C) and the *Typikon of the Great Church* call the feast the *metastasis*.

Representation in Art. The most important texts for the iconography are the second homily of John of Damascus on the *Koimesis* (ed. Kotter, *Schriften* 5:516–40) and the "Pastoral Letter" of JOHN I of Thessalonike, read during *orthros* of 15 Aug. (M. Jugie in PO 19:344–438). Both draw on the legend, *Transitus Mariae*, associated with JAMES (the Lord's brother), which includes the Dormition in a narrative running from the Annunciation of the Virgin's imminent death (see GABRIEL) through the disappearance of her body (M. van Esbroeck in F. Bovon et al., *Les Actes apocryphes des apôtres* [Geneva 1981] 265–85). The earliest preserved representations of the Virgin's death are 10th-C. Constantinopolitan ivories, isolated liturgical icons that show the iconography already fully developed. The Virgin lies on a bier, Apostles grouped symmetrically to either side; Christ stands behind her, raising her small, swaddled *eidolon* or soul to an angel who will carry it up to Heaven. This image becomes widespread: in devotional panels and steatites, in MSS accompanying the reading for 15 Aug. (Lk 11:38–42), and as the final Great Feast on templon beams and in monumental cycles, where it usually occupies the west wall of the naos. The composition was elaborated in the 11th–12th C. to include buildings housing mourning women, bishops (James, Dionysios the Areopagite, Hierotheos, and Timotheos of Ephesus, all of them authors whom legend supposed to have been present), the cloud-borne Apostles arriving, and the figure of Jephonias the Jew, whose hands—cut off by an angel when he tried to upset the bier—were restored when he acknowledged Christianity. Many Palaiologan versions add episodes from the longer narrative, and some show the Virgin's bodily assumption into Heaven, whose gates open on high.

LIT. I. Zervou Tognazzi, "L'iconografia della Koimisis della Santa Vergine, specchio del pensiero teologico dei Padri bizantini," *Studi e ricerche sull'Oriente cristiano* 8 (1985) 21–46, 69–90. A. Wenger, *L'Assomption de la t. s. Vierge dans la tradition byzantine du VIe au Xe siècle* (Paris 1955). A. Raes, "Aux origines de la fête de l'Assomption en Orient," *OrChrP* 12 (1946) 262–74. – R.F.T., A.W.C.

DOROSTOLON (Δορόστολον; also Lat. Durostorum; Slavic Dristra, Drŭstŭr), also Silistra, city and fortress in Bulgaria on the right bank of the lower Danube. The Roman walls were destroyed in the 4th C., probably by the Visigoths, and more massive walls built in the 5th or 6th C. These in turn were destroyed, and later rebuilt by the Bulgarians in the 9th C. In 971 John I Tzimiskes captured the city, in which SVJATOSLAV had taken refuge. After the First Bulgarian Empire fell, Dorostolon became the capital of the Byz. province of PARISTRION. Occupied for a time in the late 11th C. by the Pechenegs, Dorostolon was recaptured by Alexios I Komnenos in 1088. In 1186/7 it became part of the Second Bulgarian Empire. In the 14th C. it was ruled by semi-independent Bulgarian or Rumanian despots and finally surrendered to the Ottomans in 1388. In a period of Ottoman weakness after the battle of ANKARA in 1402, the city was seized by the Rumanian prince MIRCEA THE ELDER and not recovered by the Turks until 1419/20. Dorostolon was an important ecclesiastical center: the seat of a bishop since the conversion of Bulgaria and in the 10th C. the residence of the patriarch.

LIT. A. Kuzev, V. Gjuzelev, *Bŭlgarski srednovekovni gradove i kreposti*, vol. 1 (Sofia 1981) 177–200. D.P. Dimitrov, "Le système décoratif et la date des peintures murales du tombeau antique de Silistra," *CahArch* 12 (1962) 35–52. –R.B.

DOROTHEOS (Δωρόθεος), jurist, ANTECESSOR, professor at the law school of Berytus. He was appointed by Justinian I to the commissions for the compilation of the DIGEST and the second edition of the CODEX JUSTINIANUS and was ordered, together with THEOPHILOS, to compile the INSTITUTES. In the scholia to the BASILIKA several fragments of a Greek index to the *Digest* (esp. to its 24th book) have been preserved. The paraphrases of the *Digest* passages 2.8.12–2.11.4, preserved on papyrus (ed. V. Bartoletti, *Papiri greci e latini* 13.2 [Florence 1953] no.1350), were attributed to Dorotheos by their first editor G. La Pira (*Bullettino dell'Istituto di Diritto Romano* 38 [1930] 151–74) but on insufficient grounds (F. Pringsheim, *ZSavRom* 53 [1933] 488–91).

ED. Heimbach, *Basil.* 6:36–47.
LIT. K.E. Zachariä von Lingenthal, *Kritische Jahrbücher für Deutsche Rechtswissenschaft* 8 (1844) 808–10. –A.S.

DOROTHEOS, VISION OF, Greek hexameter poem preserved in a unique papyrus codex of the 5th C. (P. Bodmer 29). The poem, in 343 lines, describes the narrator's journey to the court of heaven where he saw God, Christ, and the "swift angel" Gabriel. Christ was enthroned like a Roman emperor and surrounded by angels uniformed like Roman soldiers and court officials, and bearing such titles as *domestikos*, *praipositos*, *primikerios*, *ostiarios*, etc. The man was severely punished for disobedience and vanity, baptized, and indoctrinated by Christ who admonished him to be modest. Probably written by an Egyptian poet, the work marks an important stage in the development of Christian epic.

ED. *Papyrus Bodmer XXIX: Vision de Dorothéos*, ed. A. Hurst, O. Reverdin, J. Rudhardt (Geneva 1984), rev. E. Livrea in *Gnomon* 58 (1986) 687–711. Eng. tr. A.H.M. Kessels, P.W. van der Horst, *VigChr* 41 (1987) 313–59.

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LIT. J. Bremmer, "An Imperial Palace Guard in Heaven: The Date of the Vision of Dorotheus," *ZPapEpig* 75 (1988) 82–88. –L.S.B.MacC.

DOROTHEOS OF GAZA, monk and ascetic writer; born Antioch ca.500, died between 560 and 580. Born to a wealthy family, Dorotheos received a classical education and became an ardent book collector. He then entered a monastery near Gaza where he came under the influence of the recluse BARSANOUPHIOS, author of a polemic against ORIGEN, and his friend John the Prophet. P. Canivet has suggested that Dorotheos was forced to leave this monastery because of his sympathy with the Origenist doctrines of EVAGRIOS PONTIKOS (*REGr* 78 [1965] 336–46). Dorotheos subsequently (ca.540) founded and headed his own cenobitic monastery, also near Gaza. He compiled for the monks' use a set of spiritual instructions (*Didaskaliai*) inculcating the ascetic life. His work was frequently cited by THEODORE OF STOUDIOS. The *Didaskaliai* survive in a 9th-C. abridged revision probably made by one of Theodore's followers; some of its 24 sections may not be authentic. The *Didaskaliai* were translated into Syriac, Arabic, Georgian, and Church Slavonic. Eight of his letters and a small collection of maxims also survive.

ED. PG 88:1611–1844. *Oeuvres spirituelles*, ed. L. Regnault, J. de Préville (Paris 1963), with Fr. tr. Eng. tr. E.P. Wheeler, *Discourses and Sayings* (Kalamazoo, Mich., 1977).
LIT. J.M. Szymusiak, J. Leroy, *DictSpir* 3 (1957) 1651–64. D. Stiernon, *DHGE* 14 (1960) 686f. –B.B.

DOROTHEOS OF MONEMVASIA, a name (perhaps fictitious) under which was printed a world chronicle that has survived in many MSS whose interconnections are not yet fully worked out. The first redaction ended at 1570. The chronicle consisted of several disconnected sections: biblical and ancient history; lists of Roman and Christian emperors, of Turkish sultans, and of patriarchs of Constantinople; the history of Rome from Aeneas to Emp. John VIII Palaiologos; the history of sultans to Selim II; and the history of the Greek church. The last section contains a prose version of the CHRONICLE OF MOREA, the story of the Council of Ferrara-Florence, a chapter on Venice, etc. The original compilation seems to have been based on a "popular" paraphrase of Theophanes the Confessor, Theophanes Continuatus, and the *Ekthesis Chronike* (which covers the period from 1391 to 1515), as well as several now unidentifiable sources (e.g., for the Komnenian period).

The identity of the author of the original is under discussion: Moravcsik (*infra*) was inclined to accept the authorship of Manuel Malaxos from Nauplion, K. Sathas (Sathas, *MB* 3, p.ιη′) suggested Hierotheos of Monemvasia, T. Preger (*BZ* 11 [1902] 4–15) hypothesized that the author was an unknown Venetian. Russo and Lebedeva (*infra*), on the other hand, assume that Dorotheos could be a real person, a bishop of Monemvasia in the 16th C.

ED. *Biblion historikon periechen en synopsei diaphorous kai exochous historias* (Venice 1631; rp. 17 times up to 1818).
LIT. Moravcsik, *Byzantinoturcica* 1:412–14. I.N. Lebedeva, *Pozdnie grečeskie chroniki* (Leningrad 1968). D. Russo, *Studii istorice greco-român*, vol. 1 (Bucharest 1939) 51–100. E. Zachariadou, "Mia Italike pege tou pseudo-Dorotheou gia ten historia ton Othomanon," *Peloponnesiaka* 5 (1962) 46–59. –E.M.J., A.K.

DORY (Δόρυ), also called Doros, a region in the mountainous southwestern part of Crimea where, according to Prokopios (*Buildings* 3.7.13), those GOTHS settled who did not follow Theodoric to Italy. The *kastron* or *phrourion* of Doros was situated in Crimean Gothia; Justinian II sought refuge there in 695. A bishopric was founded in Dory either by the end of the 7th or in the 8th C. Excavation has revealed the ruins of some "cave towns" (Eski-Kermen, Mangup, etc.) in the land of Dory as well as basilicas of approximately 6th-C. date and fortifications.

The name *Dory* disappears after the 9th C., probably surviving in the form *Theodoro* (N. Bănescu, *BZ* 35 [1935] 35f); the name *Mangup* for this region is first attested in a letter of the Khazar king Joseph (ca.960): the Goths of Dory were at this time vassals of the Khazars. There is vague evidence that ca.1223 the towns of Gothia paid tribute to the emperor of Trebizond (M. Tichanova, *MatIssArch* 34 [1953] 328f). Vasiliev's hypothesis (*infra* 157f) that Constantine Gabras was sent to the Crimea after his independent rule in Trebizond had been terminated in 1140 proves invalid (Kazhdan, *Arm.* 91).

By the 13th or 14th C. a princedom of Theodoro-Mangup appeared on the site of Dory. Eski-Kermen suffered from the raid of NOGAY in 1299, and probably between 1395 and 1404 Mangup was under the rule of TIMUR; after Timur's death, the prince of Theodoro-Mangup, Alexios, regained independence, and the principality retained it, even after the Ottoman conquest of the Crimea in 1475. Around 1425 a fortress and palace were built in Mangup and the Church of Constantine and Helena restored. Greek traditions survived in Mangup, and Greek inscriptions, both funerary and dedicatory, have been found there. In the late 14th C. the hieromonk MATTHEW OF KHAZARIA wrote in Greek a poetic account of his visit to Theodoro, describing the devastation caused by the raids of Timur.

LIT. A.A. Vasiliev, *The Goths in the Crimea* (Cambridge, Mass., 1936). È.I. Solomonik, O.I. Dombrovskij, "O lokalizacii strany Dori," in *Archeologičeskie issledovanija srednevekovogo Kryma* (Kiev 1968) 11–44. E.V. Vejmarn, I.I. Loboda, I.S. Pioro, M. Ja. Čoref, "Archeologičeskie issledovanija stolicy knjažestva Feodoro," in *Feodal'naja Tavrika* (Kiev 1974) 123–39. –O.P.

DORYLAION (Δορύλαιον, mod. Eskişehir), city of northwestern PHRYGIA, on a strategic road junction controlling passage from Constantinople to the interior of Asia Minor. A major military post, Dorylaion was frequently mentioned after 741, when it was base of the revolt of ARTABASDOS. It was a bastion of the OPSIKION theme and an APLEKTON; Arab raids often reached it in the 8th–10th C. According to IBN KHURDĀDHBEH, Dorylaion was noted for its plains, where imperial pack animals were raised, and for its hot springs. After the Turks captured it ca.1080, Dorylaion lay in ruins in a no-man's land frequently occupied by nomadic Turkish tribes until Manuel I took the region in 1175, drove out the nomads, and built a new fortress for defense of the frontier (P. Wirth, *BZ* 55 [1962] 21–29). Soon after the battle of MYRIOKEPHALON, however, the city fell to the Seljuks. Dorylaion was a bishopric of Phrygia Salutaris, under Synada. Remains of the fortifications, which surrounded the medieval hilltop town, have entirely disappeared; they indicated two periods of construction, perhaps of the 7th–8th and 12th C.

LIT. *MAMA* 5:xii–xvii. –C.F.

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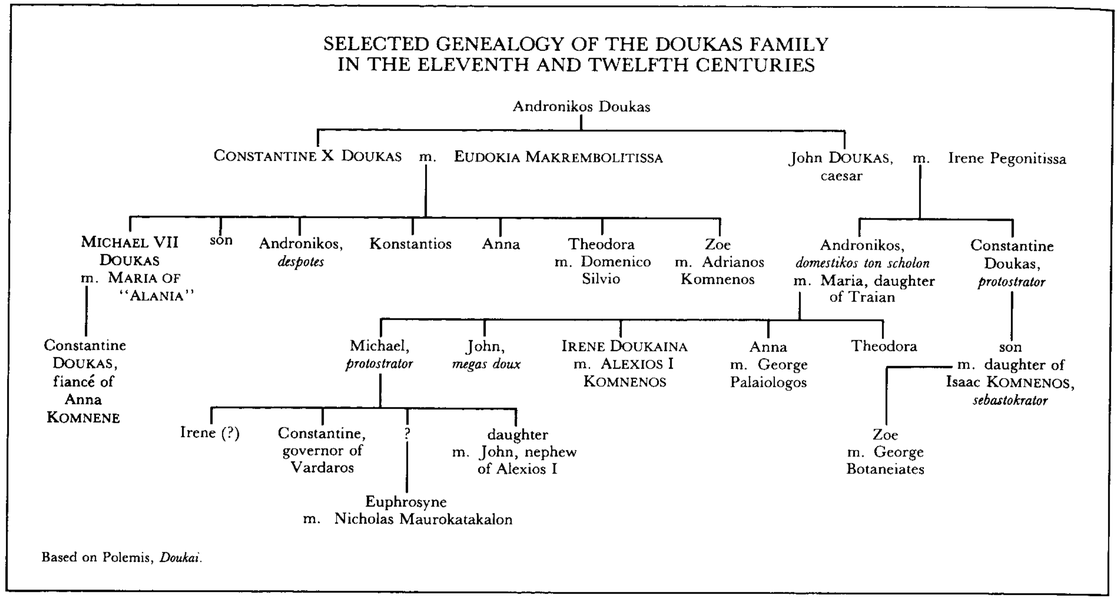
DOUKAS (Δούκας, fem. Δούκαινα, from DOUX, "leader, general"), a noble Byz. lineage. The hypothesis of their Armenian origin (*doux* being a translation of Arm. *sparapat*, "general") cannot be proved. The first known Doukas was sent in the 9th C. by Empress Theodora to convert the PAULICIANS forcibly. The family was very prominent in the early 10th C. when Andronikos Doukas and Constantine Doukas served as military commanders; they became prototypes of two personages in the epic poem DIGENES AKRITAS (see DOUKAS, ANDRONIKOS and DOUKAS, CONSTANTINE). It is not clear whether Andronikos Doukas, who sided with Bardas SKLEROS in 976, was related to the elder Doukai. One of his sons, Bardas Mongos, commanded the fleet sent in 1016 to KHAZARIA (the Crimea). Again it is unknown whether CONSTANTINE X DOUKAS, who ascended the imperial throne in 1059, and his son MICHAEL VII DOUKAS were related to the elder Doukai as affirmed by PSELLOS and Nicholas KALLIKLES; Nikephoros BRYENNIOS even went so far as to assert that their ancestors served Constantine I the Great. A 12th-C. historian (Zon. 3:675f) wrote, on the other hand, that the old lineage died out after the unsuccessful revolt of Constantine Doukas in 913, and Constantine X was a descendant only through the female line. The 11th-C. Doukai, who originated from Paphlagonia, were generals and governors: John Doukas was *katepano* of Edessa in 1059 (see DOUKAS, JOHN); his sons were respectively *domestikos ton scholon* and *protostrator*; Konstantios Porphyrogennetos, Michael VII's brother, was a famous soldier, even though he died at age 20 (at Dyrrachion in 1081).

The Doukai intermarried with many aristocratic families, including KOMNENOI (the family name Komnenodoukas was used): IRENE DOUKAINA, Andronikos's daughter, became Alexios I's wife; at the beginning of his reign Alexios considered her cousin Constantine Doukas as his heir apparent (see DOUKAS, CONSTANTINE); Irene's brother, the *protostrator* Michael, was one of the most important generals at the end of the 11th C.; another brother, John, was *megas doux*. In the 12th C. the name of Doukas was fashionable and applied to some members of other families (ANGELOS, KAMATEROS, VATATZES, etc.); it is difficult to identify some of the Doukai (the numerous Johns present a particular problem) and impossible to establish their connection with the imperial Doukai. Some were generals, but others served in the civil administration as *logothetes*, *hetaireiarches*, or *vestiarites*.

The Doukai were great landowners. Their role



in cultural life was insignificant, although the *despotes* Andronikos is represented both in the monograms and portraits of a MS of JOHN KLIMAX in Milan (Ambros. B 80 Sup.), produced between 1068 and 1078. After the 12th C. only those Doukai are known who were interrelated with other lineages and formed "hyphenated" families. Descent from the Doukai was claimed, for example, by George PALAIOLOGOS, *sebastos* and *megas hetaireiarches*, who included Constantine X Doukas and Michael VII Doukas among his "ancestors" in the painted pronaos of his monastery church in Constantinople. (See genealogical table.)

LIT. Polemis, *Doukai*. J.C. Anderson, "A Manuscript of the Despote [*sic*] Andronicus Ducas," *REB* 37 (1979) 229–38. A. Kazhdan, "John Doukas: An Attempt of De-Identification," *Le parole e le idee* 11 (1969) 242–47. P. Karlin-Hayter, "99. Jean Doukas," *Byzantion* 42 (1972–73) 259–65. *PLP*, nos. 5676–99. M. Marcovich, "Three Notes on Byzantine Epigraphy," *ZPapEpig* 54 (1984) 207–15.
–A.K., A.C.

DOUKAS, historian; born ca.1400, died 1462 or later. Neither his baptismal name nor the date and place of his birth are recorded. His grandfather Michael Doukas, who was a supporter of JOHN VI KANTAKOUZENOS, fled from Constantinople in 1345 and took refuge at Ephesus with the Turkish emir of AYDIN. Doukas is first mentioned in 1421, living in Nea Phokaia and serving the Genoese podesta, Giovanni Adorno, as secretary. Subsequently he entered the service of the GATTILUSIO family, which controlled Lesbos. He went on several missions as envoy to the Ottoman sultan, visiting Adrianople, Didymoteichon, Philippopolis, and Istanbul.

The *History* of Doukas begins in 1341 and breaks off suddenly in 1462, in the middle of an account of the Ottoman siege of Mytilene. Doukas was an eyewitness to several of the events he describes, and his narrative is generally considered biased but reliable. He spoke Italian and Turkish, and thus had access to Genoese and Ottoman sources of information. He is the only Byz. historian to describe the peasants' revolt on the western coast of Asia Minor in 1416–18, led by Bürklüdje Mustafa, who advocated a "communistic" way of life and proclaimed the equality of Islam and Christianity (H.I. Cotsonis, *BZ* 50 [1957] 397–404). In contrast to Kritoboulos's praise of Mehmed II, Doukas emphasized the dissolute immorality and cruelty of the Ottoman sultan. He viewed the Turkish conquests as God's punishment for the sins of the Byz., but for him Fortune (TYCHE) was also an important element of historical causation. As a man in Frankish service, Doukas supported a policy of Union with Rome and felt that some

accommodation with the West was necessary to preserve the empire. An old Italian translation of Doukas includes an interpolated section on the battle of Kosovo Polje (M. Dinić, *ZRVI* 8.2 [1964] 53–67).

ED. *Istoria Turco-Bizantină*, ed. V. Grecu (Bucharest 1958), with Rumanian tr. Eng. tr. H. Magoulias, *Decline and Fall of Byzantium to the Ottoman Turks* (Detroit, Mich., 1975).

LIT. Hunger, *Lit.* 1:490–94. *PLP*, no.5685. S.K. Krasavina, "Mirovozzrenie i social'no-političeskie vzgljady vizantijskogo istorika Duki," *VizVrem* 34 (1973) 97–111.
–A.M.T.

DOUKAS, ANDRONIKOS, general under LEO VI; died ca.910 in Arab captivity. A *patrikios*, Andronikos won an important victory over the Arabs at Maraş (Nov./Dec. 904, according to Arab sources). Byz. chronicles relate that Andronikos, who was then ordered to join HIMERIOS in his expedition against the Arabs, suddenly revolted and "with his relatives and slaves" seized the town of Kabala near Ikonion. After Gregoras Iberitzes besieged him there for six months, he defected to the Arabs; Leo tried to persuade him to return, but through the intrigues of SAMONAS the Arabs learned of this scheme and put Andronikos in prison, where he probably died. His son Constantine DOUKAS managed to flee.

The story of Andronikos's plot raises several questions. C. de Boor, relying on the vita of Patr. EUTHYMIOS, dated the beginning of the revolt to summer of 904, whereas A. Vasiliev (*Byz.Arabes* 2.1:181–90), trusting Arab sources, preferred the date of 906/7. R. Jenkins (*Speculum* 23 [1948] 222–25) treated the revolt as part of an aristocratic scheme by Andronikos, NICHOLAS I MYSTIKOS, and the admiral Eustathios Argyros, who allegedly yielded Taormina to the Arabs in 902. Eustathios's treason at Taormina was questioned by R.H. Dolley (*SBN* 7 [1953] 340–53), but Andronikos's links with the patriarch seem substantiated by the story of Nicholas's resistance to the TETRAGAMY OF LEO VI. Epic elements color the chroniclers' narration of Andronikos's history, and eventually both Andronikos and his son Constantine were praised in the epic of DIGENES AKRITAS.

LIT. V. Grumel, "Notes chronologiques," *EO* 36 (1937) 202–07. P. Karlin-Hayter, "The Revolt of Andronicus Ducas," *BS* 27 (1966) 23–25. A. Kazhdan, "K istorii političeskoj bor'by v Vizantii v načale X veka," *Učenye zapiski Tul'skogo pedinstituta* 3 (1952) 191–206. Polemis, *Doukai* 16–21, no.2.
–A.K.

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DOUKAS, CONSTANTINE, general, son of Andronikos DOUKAS; died Constantinople July 913. Constantine arrested SAMONAS during his flight to the Arabs and testified in the senate that Samonas was absconding to Syria. Constantine probably joined his father's rebellion against Leo VI and followed him to Arab territory. Eventually, however, he escaped to Byz., was promoted to the post of *strategos* of Charsianon and then *domestikos ton scholon*, and fought victoriously against the Arabs. After the emperor ALEXANDER died (June 913), Constantine entered Constantinople with an army and was proclaimed emperor at the Hippodrome; he may have been summoned by NICHOLAS I MYSTIKOS, who was frightened by the difficult political situation and esp. the Bulgarian threat. Unexpectedly, Nicholas changed his mind and prepared resistance to Constantine, who was killed at the gates of the Great Palace. Begun by aristocrats (including Leo CHOIROSPHAKTES, an Armenian named Kourtikios, and many relatives of Constantine), the rebellion was supported by the common people, and accordingly Constantine's defeat led to mass executions; scores were affixed to stakes on the eastern shore of the Bosporos. Popular legend preserved Constantine's memory: in the 930s the rebel BASIL THE COPPER HAND assumed Constantine's name. At the same time the aristocracy praised him and his father as heroes; traces of this glorification are found in the epic of DIGENES AKRITAS and in the vita of BASIL THE YOUNGER. Six miniatures in the Madrid Skylitzes MS depict Constantine's revolt (Grabar-Manoussacas, *Skylitzès*, nos.277–82).

LIT. A. Kazhdan in *Dve vizantijskie chroniki X veka* (Moscow 1959) 135f. Angelide, *Bios tou Basileiou* 122–46. Polemis, *Doukai* 21–25, no.3.
– A.K., A.C.

DOUKAS, CONSTANTINE, son of MICHAEL VII DOUKAS; born Constantinople ca.1074, died ca.1095. Doukas was PORPHYROGENNETOS and heir; his enamel portrait accompanies Michael's on the Holy Crown of Hungary (Wessel, *Byz. Enamels*, no.37). He was betrothed to the daughter of ROBERT GUISCARD. During the reign of NIKEPHOROS III, Doukas's mother MARIA OF "ALANIA" protected him. After the accession of ALEXIOS I KOMNENOS, Doukas was again recognized as heir and affianced to Anna KOMNENE; they shared imperial acclamations. THEOPHYLAKTOS of Ohrid com-

posed a BASILIKOS LOGOS or *Paideia basilike* for him. After the birth of JOHN II, however, Constantine lost his title. In 1094 Doukas entertained Alexios at his estate near Serres. His end is unknown.

LIT. Polemis, *Doukai* 60–63. –C.M.B.

DOUKAS, JOHN, caesar; died ca.1088. Brother of CONSTANTINE X, Doukas was one of the eastern generals who petitioned MICHAEL VI in 1057. During his brother's reign, Doukas became CAESAR and helped suppress a conspiracy (1061). While EUDOKIA MAKREMBOLITISSA and ROMANOS IV ruled, Doukas upheld the rights of his nephew, MICHAEL VII. The Doukas family's enmity to Romanos appeared when Doukas's son Andronikos caused the retreat at MANTZIKERT, which left Romanos in the Turks' hands. When Romanos was released, Doukas led a coup that excluded Romanos and Eudokia from the throne in favor of Michael VII. Doukas's sons Andronikos and Constantine led Byz. forces against Romanos, and Doukas ordered Romanos's blinding. He introduced NIKEPHORITZES to Michael. In 1074 Nikephoritzes sent him as commander against ROUSSEL DE BAILLEUL; defeated and captured, Doukas became (half-willingly) Roussel's puppet-usurper. Captured by the Turks and then ransomed, he became a monk to evade punishment. In 1078 he encouraged Michael to abdicate. He sponsored the marriage of his granddaughter IRENE DOUKAINA to ALEXIOS I KOMNENOS, enthusiastically joined the Komnenoi when they revolted, and helped select Alexios for the throne. He corresponded with Psellos, and the earliest known MS of Constantine VII's DE ADMINISTRANDO IMPERIO comes from his library.

LIT. Polemis, *Doukai* 34–41. Skoulatos, *Personnages* 138–45. Ljubarskij, *Psell* 69–74. –C.M.B.

DOUKATON (δουκᾶτον), rare term designating a territorial unit. Hagiographical texts of the 6th–7th C. understand *doukaton* as a district under the command of a DOUX: *doukata* of Palestine (CYRIL OF SCYTHOPOLIS, ed. Schwartz, p.150.1) or of Alexandria (in PHILOSTORGIOS, *HE* 167.26–27). This meaning reappeared in the 10th C. Constantine VII used the term in an antiquarian context when describing the division of the Roman Empire into EPARCHIAI, *hegemoniai*, *doukata*, and the so-called consular provinces (*De them.*, ch.1.59–61, ed. Pertusi, p.62). For him, *doukaton* was both the land of the Venetian doge (*De adm. imp.*, 28.47–50) and a part of a STRATEGIS (50.88–89). The term was also used in the treaty with BOHEMUND of 1108 to designate the princedom of Antioch (An.Komn. 3:135.28–29).

LIT. Ahrweiler, "Administration" 53. Ferluga, *Byzantium* 57–62. –A.K.

DOUKATOPOULON (δουκατόπουλον, pl. doukatopouloi), a coin referred to in some fragmentary accounts from Thessalonike of the early 15th C. (S. Kugéas, *BZ* 23 [1914–19] 149). BADOER called it a *ducatello* or *duchatello* and valued it normally as 1.5 *keratia*, thus identifying it with the smallest silver coin (approximately 1 g) then being struck at Constantinople, the 1/16th of a HYPERPYRON and 1/8th of a STAURATON. Its name, a diminutive of "ducat," resulted from its being a continuation of the depreciated BASILIKON ducat of the 1340s.

LIT. Hendy, *Economy* 540f. –Ph.G.

DOULOPAROIKOS (δουλοπάροικος, from *doulos* ["slave"] and PAROIKOS), a category of peasants whose nature is unclear. The term appears in four chrysobulls dating between 945/6 and 1079 that grant or confirm tax-exempt status to the *douloparoikoi* held by certain monasteries in the vicinity of Thessalonike. In addition, a passage from John Tarchaneiotes' *Diegesis* (probably from the early 12th C.), describing the arrival of the pastoral Vlachs on Mt. Athos, states that these Vlachs served the monks of Athos "like *douloparoikoi*." In these sources *douloparoikoi* seem to bear no fiscal or service obligations toward the state and their status seems to be hereditary. Oikonomides suggests that *douloparoikoi* were agricultural slaves and freedmen who held land from their masters in return for corvées and a part of their harvest. On the contrary, Litavrin (*Viz-Obščestvo* 86) considers *douloparoikoi* as peasants working on demesne lands and possibly identical with *aktemones* and *aporoi*.

It remains unclear whether *douloparoikoi* can be equated with the *douleutai* and *douleutoparoikoi* (MM 5:11.19) of documents of the 13th C. A charter of 1263 identifies *douleutai* as *paroikoi* (*Patmou Engrapha* 2, no.68.6–7).

LIT. N. Oikonomides, "Hoi byzantinoi douloparoikoi," *Symmeikta* 5 (1983) 295–302. J. Karayannopulos, "Ein Problem der spätbyzantinischen Agrargeschichte," *JÖB* 30 (1981) 231f. H. Köpstein, *Zur Sklaverei im ausgehenden Byzanz* (Berlin 1966) 40f. –M.B.

DOULOS (δοῦλος, lit. "slave"). The term retained its ancient, literal meaning as long as SLAVERY remained a social institution in Byz. At the same time the word *doulos* was used to indicate other forms of dependence, or at least served in the formation of terms for new types of dependence, such as *douleutes* and DOULOPAROIKOS. The term was often used in a metaphorical sense to define moral dependence of both evil (*doulos* of gluttony) and good character (*doulos* of God, often found in inscriptions and graffiti). All the emperor's subjects were considered as his *douloi*, but at the same time the expression "the *doulos* of the majesty" (the parallel forms *oiketes* or *sklabopoulos* were infrequently used) became a characterization of close links with the sovereign and a kind of title.

LIT. H. Köpstein, *Zur Sklaverei im ausgehenden Byzanz* (Berlin 1966) 31–42. A. Kazhdan, "The Concept of Freedom (eleutheria) and Slavery (douleia) in Byzantium," *La notion de liberté au Moyen âge* (Paris 1985) 218–23. –A.K.

DOUX (δούξ, Lat. *dux*), general. The term *dux* acquired a technical sense at the time of Diocletian (first mentioned in 289) when it designated the military commander of LIMITANEI stationed within the borders of a PROVINCE, with the official title *dux limitis provinciae illius*. The mobile troops of COMITATENSES were put under the command of the *doux* by Anastasios I in 492. The *doux* normally functioned separately from the civil administration; only in a few provinces (Isauria, Mauretania, the Thebaid) did the governor combine both military and civil functions. Also exceptional were cases when the *doux* administered troops stationed in several provinces. With the decline of the Roman administrative system, the term *doux* came to be employed to indicate a subaltern officer, *merarches* or commander of a *moira* (STRATEGIKON OF MAURICE 1.3.12–13), while the governors of THEMES were eventually called STRATEGOI.

From the 2nd half of the 10th C. the term was revived to indicate the military commander of a larger district, sometimes called DOUKATON: Antioch (after 969), Chaldia (969), Thessalonike, Adrianople (after 971), Mesopotamia (976), and Italy. The *doux* of Koloneia is mentioned in the story of the FORTY-TWO MARTYRS OF AMORION (ed. Vasil'evskij, Nikitin, 29.36), but this may not reflect official terminology. H. Ahrweiler (*BCH* 84 [1960] 65f) identified *doux* with KATEPANO. The term was also applied to the DOMESTIKOS TON SCHOLON (N. Oikonomides, *TM* 6 [1976] 142) and, along with MEGAS DOUX, designated commanders of the fleet. After the 12th C. the term lost its prestige and the governors of small themes were called *doukes* (D. Angelov, *BS* 12 [1951] 60).

LIT. O. Seeck, *RE* 5 (1905) 1869–75. Oikonomides, *Listes* 344, 354. T. Wasilewski, "Les titres de duc, de catépan et de pronoétès dans l'Empire byzantin du IXe jusqu'au XIIe siècle," 12 *CEB* (Belgrade 1964) 2:233–36. J.C. Cheynet, "Du stratège de thème au duc: Chronologie de l'évolution au cours du XIe siècle," *TM* 9 (1985) 181–94. –A.K.

DOWRY (προίξ), the property brought to a marriage by the wife. It could be provided by the father, or the parents, of the bride, but also by herself or an outsider. The amount of the dowry could be calculated on the basis of the amount of the DONATIO PROPTER NUPTIAS or HYPOBOLON; 100 pounds of gold was considered a large dowry (*Nov.Just.* 22.18; *Peira* 17.14). The dowry could have a determined (*diatetimemene*) or undetermined (*adiatimetos*) value. In the first case the husband was obliged, upon the termination of the marriage, to return the determined value; in the second case to return the objects provided, insofar as they were still available. During the marriage the husband was personally responsible for the administration of the dowry; the wife had right of seizure only in exceptional cases (i.e., the bankruptcy of her husband). Dowry lands could be alienated only under strict conditions. If the wife died, the dowry fell to her family or her children; the husband retained only its administration, unless the marriage contract assured him of a portion of the inheritance. If the husband predeceased his wife, the dowry reverted to the wife. As security for her claim for its return, she had a general pledge (PIGNUS) on her husband's property. Her claim had priority over those of simple creditors.

These main features of dowry law were preserved during the entire Byz. period, as the *Peira*

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and dowry deeds show. However, deviations from these norms did exist; many are documented in the *Ecloga*, the *Epanagoge*, and certain treatises and scholia.

LIT. Zachariä, *Geschichte* 83–105. Simon, "Ehegüterrecht." D. White, "Property Rights of Women," *JÖB* 32.2 (1982) 539–48. –M.Th.F.

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

LIT. C. Blume, "Der Engelhymnus *Gloria in excelsis Deo*: sein Ursprung und seine Entwicklung," *Stimmen aus Maria Laach* 73 (1907) 43–62. J. Magne, " 'Carmina Christo': Le 'Gloria in excelsis,' " *EphLit* 100 (1986) 368–90. J. Mateos, "Quelques problèmes de l'orthros byzantin," *PrOC* 11 (1961) 32–34. –R.F.T.

DOXOPATRES, JOHN, 11th-C. rhetorician, commentator on APHTHONIOS and HERMOGENES. It is unclear whether Doxopatres (*Δοξοπατρῆς* or *Δοξαπατρῆς*) used their works in the original or via Byz. commentators, such as JOHN GEOMETRES, whom he cites in his writings. The life of Doxopatres is obscure. He quoted an inscription from the apse of Hagia Sophia in Constantinople praising Romanos III for his generous donation of 50 "talents" of gold (Mercati, *CollByz* 2:291f). He also wrote an ETHOPOEIA on the words that Michael V would have pronounced after his dethronement. Tzetzes referred to Doxopatres' works.

ED. Rabe, *Prolegomenon* 80–155, 304–18, 360–74, 423–26.

LIT. H. Rabe, "Aus Rhetoren-Handschriften," *RhM* 62 (1907) 559–86. S. Glöckner, *Über den Kommentar des Johannes Doxopatres zu den Staseis des Hermogenes* (Kirchhain N.L. [Nieder Lausitz] 1908–09). –A.K.

DOXOPATRES, NEILOS, theologian and canonist of first half of 12th C.; baptismal name Nicholas. Doxopatres (*Δοξοπατρῆς*) held a combination of ecclesiastical and secular offices in Constantinople: deacon of Hagia Sophia, patriarchal notary, and imperial *nomophylax*; his title was *protoproedros* of the *protosynkelloi*. Before 1142/3 he took the monastic habit and left for Sicily, where he worked at the court of ROGER II. He was commissioned by Roger to write a treatise on the five patriarchates (first in the form of an epitome), in which he not only attacked the concept of Roman PRIMACY, but also developed the idea of Constantinople's superiority in the PENTARCHY. In so doing Doxopatres differed radically from those southern Italian Greeks like PHILAGATHOS who defended papal primacy (J. Siciliano, *BS/EB* 6 [1979] 176). This book on the patriarchates exists also in an Armenian translation. G. Mercati (*ST* 68 [1935] 64–79) attributed to Doxopatres an anti-Latin polemical treatise titled *On Oikonomia*, of which only two books are preserved. Doxopatres produced marginal notes to ATHANASIOS of Alexandria.

ED. F.N. Finck, *Des Nilos Doxopatres "Taxis ton patriarchikon thronon"* (Marburg 1902).

LIT. Beck, *Kirche* 619–21. V. Laurent, "L'oeuvre géographique du moine sicilien Nil Doxapatris," *EO* 36 (1937) 5–30. S. Caruso, "Echi della polemica bizantina antilatina dell'XI–XII sec. nel *De oeconomia Dei* di Nilo Doxapatres," *Atti del Congresso internazionale di studi sulla Sicilia Normanna* (Palermo 1973) 416–32. –A.K.

DRAGAŠ. See CONSTANTINE DRAGAŠ.

DRAGONS. See SNAKES.

DRAMA (*δρᾶμα*), ancient term designating action on a stage. With the disappearance of the THEATER, the term lost its literal meaning and was used either metaphorically (e.g., *drama* of life, of the world), or came to signify "story." Sometimes the term *drama* or its derivatives were applied to works in DIALOGUE form produced not for the stage but reading: thus CHRISTOS PASCHON is variously titled in the MSS as *hypothesis dramatike*, tragedy, or just *stichoi* (verses). The term could be used to characterize a romance; for example, Photios describes the romance of HELIODOROS and some other ancient romances as *dramatikon*. A later romance, that of Eustathios MAKREMBOLITES, was also called a *drama*. The term was used figuratively for tragic events: thus Patr. Germanos II speaks of the *drama* of Solomon (PG 140:713A).

LIT. H. Kuch, "Gattungstheoretische Überlegungen zum antiken Roman," *Philologus* 129 (1985) 11–14. –A.K.

DREAMS AND DREAM VISIONS. In the medieval world dreams and dream visions were considered significant sensory phenomena that could predict the future or grant understanding. This belief derived partly from classical traditions. At the same time, church fathers accepted the dream as a regular means of divine revelation (M. Dulaey, *Le rêve dans la vie et la pensée de saint Augustin* [Paris 1973] 35–127). Dreams were considered to have played a critical role in the conversion of non-Christians, in the lives of saints, and in imparting divine knowledge. Problems resulted, however, from the acceptance of dreams: (1) dream interpretation had been connected intimately with pagan DIVINATION and augury; (2) if God could speak in one's dreams, then so could the devil and demons; (3) some heresies like GNOSTICISM and MONTANISM manipulated dreams to assail Orthodoxy and to sanction their own doctrines; and (4) a dream could have earthly causes (physiological, psychological, or intellectual factors). Therefore, Byz. writers concentrated on the classification of dreams by type and provenance in order to determine what sorts of dreams had a divine origin and therefore were authoritative.

Many conflicting systems of dream classification existed (A. Kessels, *Mnemosyne* 22 [1969] 389–424); the most common was the fivefold system, based on the dream's prophetic ability. The *enhypnion* and *phantasma* were nonpredictive dreams: the former is caused by mental or physical distress or a preoccupation with daily concerns, while the latter is the distorted image that a dreamer perceives between the sleeping and waking state. Three types of dreams were significant: the *oneiros*, a symbolic dream that usually required interpretation; the *horama*, or prophetic vision; and the *chrematismos*, a dream wherein God or some divine emissary proffers information or advice. At first, the *horama* was emphasized because of its greater religious authority and the nonsymbolic clarity of its contents; moreover, because of Iconoclasm, dream images were viewed as suspect and thus the dream came to be considered an inferior activity of the human soul.

Despite an influx of Arabic texts on dreams and a growing interest in pagan dream interpretations (Artemidoros of Ephesos, a dream interpreter of the 2nd C., was known to the SOUDA and the PHILOPATRIS), oneirocriticism became thoroughly christianized, with dream books (ONEIROKRITIKA) passing under the names of biblical or historical personalities. The *Oneirokritikon* of ACHMET BEN SIRIN is the best known example of Christian dreamlore. The cult of SAINTS was closely interwoven with dreams used for predicting the future and for HEALING the sick, whereas demonic visions, esp. of sexual character, were condemned. Imperial propaganda also employed the dream topic in order to demonstrate the divine origin of the emperor's power.

LIT. G. Dagron, "Rêver de Dieu et parler de soi: le rêve et son interprétation d'après les sources byzantines," in *I sogni nel medioevo*, ed. T. Gregory (Rome 1985) 37–55. J. Le Goff, "Le christianisme et les rêves (IIe–VIIe siècles)," ibid. 171–218. P. Cox Miller, " 'A Dubious Twilight': Reflections on Dreams in Patristic Literature," *ChHist* 55 (1986) 153–64. S.M. Oberhelman, "The Interpretation of Dream-Symbols in Byzantine Oneirocritic Literature," *BS* 47 (1986) 8–24. J.S. Russell, *The English Dream Vision* (Columbus, Ohio, 1988) 1–81. –S.M.O.

DRIMYS (*Δριμύς*), a family name meaning "sharp" or "angry" (Koukoules, *Bios* 6:484). In the mid-11th C. PSELLOS (*Scripta min.* 2:69.17) referred to a "very noble" Drimys involved in litigation over a property. Leo Drimys, *spatharokandidatos* and *strategos*, known only from his seal, may have lived even earlier. A different Leo, *vestes*, is known from another, late 12th-C. seal: he was a governor (judge or *katepano*?) of Bulgaria. Zlatarski (*Ist.* 3:17f) identified him with the "*župan* or satrap of Bulgaria" mentioned in Ansbert's chronicle. Demetrios Drimys was governor (*praitor*) of Hellas and Peloponnesos in Andronikos I's reign and judge of the *velum* and *protoasekretis* under Isaac II. Members of the Drimys family did not occupy high posts thereafter, except for Dionysios Drimys, *parakoimomenos* ca.1300. John Drimys, a "Westerner" and priest in Constantinople, pretended to be a relative of the LASKARIS family; in 1305, backed by the ARSENITES and probably by the lower classes, he organized a conspiracy against Andronikos II (I. Ševčenko, *Soc. & Intell.*, pt.IX [1952], 149f). The synod of 1305 condemned Drimys and he was banished. V. Laurent's attempt to identify him with another pro-Laskaris con-

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spirator, Glykys, does not seem valid (A. Kazhdan in *Charanis Studies* 79–81). According to Ševčenko, it is tempting to associate the arrest of Manuel MOSCHOPOULOS with Drimys's plot.

LIT. *PLP*, nos. 5827–32. –A.K.

DROMON (δρόμων, "runner"), a term first used in the 5th C., generally referring to several similar types of decked warships emphasizing speed over weight, which became the mainstay of the Byz. NAVY. Prokopios (*Wars* 3.11.15–16) describes swift *dromones* powered by one bank of rowers, but later sources indicate two banks, one above the other (TAKTIKA OF LEO VI, 19.7). The *dromon* also had two masts, sometimes three, supporting triangular lateen sails. Its standard length is calculated at approximately 40 m, the breadth at 5.5 m. Smaller *dromones* carried a complement of 100 men, but larger types could carry as many as 230 or more (*De cer.* 670.3–6). Offensive weapons included a ram fixed to the prow and a launcher shooting GREEK FIRE mounted on the forecastle. An important advantage over Arab vessels was the wooden tower (*xylokastron*) amidships from which catapults and archers could fire down on the enemy, while hides soaked with water were hung along the sides to protect the ship against enemy incendiaries. In combat their sails were furled and the masts lowered; a sea battle in the 11th-C. Kynegetika MS (Furlan, *Marciana* 5, fig.36a) shows mastless vessels, their sides protected by shields between which project eight or ten oars. Their shallow draught also made them useful for amphibious operations, as evident from Nikephoros II Phokas's efficient disembarkation of his army on Crete in 960 (Leo Diac. 7.15–8.12).

LIT. R.H. Dolley, "The Warships of the Later Roman Empire," *JRS* 38 (1948) 47–53. Ahrweiler, *Mer* 409–18. E. Eickhoff, *Seekrieg und Seepolitik zwischen Islam und Abendland* (Berlin 1966) 135–48. –E.M., A.C.

DROMOS (δρόμος, lit. "course"), also the "imperial (*demosios*) *dromos*" (JOHN LYDOS, *On Magistracies* 2.10.24, 29), Latin *cursus publicus*, the system of imperial post and transportation. The state post that existed during the early Roman Empire was reorganized by Constantine I or by Diocletian. It consisted of two sections: the regular (*platys*) *dromos* for goods and the accelerated (*oxys*) *dromos* for imperial officials and their baggage. The former was served by oxen pulling carts (ANGAREIA), the latter by horses and mules. It was forbidden to harness horses to carriages. On the ROADS, stations (*mansiones*, Gr. *stathmoi*) were established to change animals and to rest; they served also to collect goods for state transportation. Prokopios (*SH* 30.3) says that a rider without baggage could cover a distance of 5–8 *stathmoi* a day. Control over the *dromos* belonged to the department of the PRAETORIAN PREFECT who was the only official to grant *evictiones*, the documents entitling a person to use the *dromos*. Eventually, the surveillance of the *dromos* was taken over by the MAGISTER OFFICIORUM and in the 7th or 8th C. by the LOGOTHETES TOU DROMOU. According to seals, there was a distinction between Western and Eastern *dromoi*. The provision of animals, carriages, and hay was a burden imposed primarily on the EXKOUSSATOI of the *dromos*. A chrysobull of 1109 speaks of the "burden of *dromos* and shipping" (*Lavra* 1, no.58.8–9), and charters of tax exemption include a clause concerning *angareiai* and additional *angareiai* (*parangareiai*) just after "the supply of grain" (*Patmou Engrapha* 1, no.5.74–75). The term *demosios dromos* was employed also for the roads themselves (*Ivir.* 1, no.22.19).

LIT. E.J. Holmberg, *Zur Geschichte des cursus publicus* (Uppsala 1933). Laurent, *Corpus* 2:196–244. H. Bender, *Römischer Reiseverkehr: cursus publicus und Privatreisen* (Stuttgart 1978). –A.K.

DROUGOUBITAI (Δρουγουβῖται), the name of two settled groups of SKLAVENOI, one in southern Macedonia (between Thessalonike and Berroia) and another in Thrace around Philippopolis. The first vowel appears variously in the sources as "a," "o," and "ou." The name is suspiciously close to the "Dregoviči" of the Kievan chronicle. Vasmer (*Slaven* 177) suggests a Slavic etymology, but O. Pritsak (*SettStu* 30 [1983] 404) proposes a Turkic derivation. They appear in the *Miracles* of St. DEMETRIOS together with four other Sklavene groups, among them the Sagoudatai, who lived along the left bank of the Bistrica River, southeast of Thessalonike. The Drougoubitai of the *Miracles* had their own "kings." They paid tribute to Byz. and were required to go to war as allies of Byz.

The name survives in later documents. A charter of 897 mentions the village of Dragobountoi (*Lavra* 1, no.1.15–18); a certain Dragoboundos was a neighbor of the Iveron monastery in 1047 (*Ivir.*, no.29.47). A territorial unit called "Drougoubiteia" formed a part of the theme of Thessalonike and Strymon, and in 996 a certain Nicholas was called "*protospatharios* and judge of Strymon, Thessalonike, and Drougoubiteia" (*Ivir.*, no.10.2); seals of the judges of Drougoubiteia are also known. A bishop of Drougoubiteia (Dragbiste) participated in the council of 879. The name occurs (in the form *Drugunthia*) as the designation for one of the five Balkan autonomous dualist communities, of which "papa" Niquintas (ca.1174–77) was the spiritual leader (D. Obolensky in *Okeanos* 489–500).

LIT. G. Cankova-Petkova, "Njakoi momenti ot razselvaneto na slavjanskite plemena ot iztočnija djal na južnite slavjane," *Slavjanska filologia* 14 (1973) 33–42. E. Lipšic, "Iz istorii slavjanskich obščin v Makedonii v VI–IX vv. n.e.," *Akademiku Borisu Dmitrieviču Grekovu: Ko dnju semidesjatiletija. Sbornik statej* (Moscow 1952) 49–54. Oikonomides, *Listes* 357f. –O.P.

DROUNGARIOS (δρουγγάριος), a military rank first mentioned in the early 7th C. During the 7th and 8th C., a *droungarios* in the provincial armies (*themata*) represented a high rank, immediately below TOURMARCHES and above KOMES, and in command of a DROUNGOS of as many as 1,000 men, later a BANDON of between 200 and 400. However, 9th- and 10th-C. sources indicate a gradual decrease in the authority of the *droungarios*. In the 911 expedition to Crete, the *droungarioi* commanded no more than 100 men each (*De cer.* 656.14–15), and in 949 the *droungarioi* figure only slightly higher than the common soldiers in rank and pay (*De cer.* 666.19–20, 667.10, 669.9). By the 11th C., *droungarios* and *komes* were equivalent ranks (Kek. 294.21–22), eventually merging into the combined office of *droungarokomes*.

LIT. Ju.A. Kulakovskij, "Drung i drungarii," *VizVrem* 9 (1902) 1–30. Oikonomides, *Listes* 341. I. Ševčenko, "On the Social Background of Cyril and Methodius," *Studia Palaeoslovenica* (Prague 1971) 341–51. –E.M.

DROUNGARIOS TES VIGLAS (δρουγγάριος τῆς βίγλας), or of the *arithmos*, commander of the *tagma* of the VIGLA. The first mention of this *droungarios* is in the work of a 9th-C. chronicler (Theoph. 466.3–5) who relates that in 791 Empress Irene sent the *spatharios* and *droungarios tes viglas* Alexios MOSELE against rebellious soldiers in ARMENIAKON. The major function of this *droungarios* was guarding the emperor on expeditions and in the palace. The *droungarios* was the emperor's confidant and an active military commander. In the 10th C. represented among the *droungarioi tes viglas* are generals and members of aristocratic families such as Eustathios ARGYROS, John KOURKOUAS, and Manuel KOURTIKIOS. Under the command of the *droungarios* were officials such as the TOPOTERETES, CHARTOULARIOS, and *komites* (see COMES); one of these, the AKOLOUTHOS, is known only for this *tagma*.

About 1030 the function of the *droungarios tes viglas* changed radically (N. Oikonomides, *TM* 6 [1976] 133f), and he became a member of the judiciary. Eustathios RHOMAIOS, author of the *Peira*, occupied this post. From the second half of the 11th C. the epithet *megas* was added to this title (Laurent, *Corpus* 2, nos. 891–97). The *droungarioi* as judges were primarily members of the civil nobility—from families such as the KEROULARIOI, KAMATEROI, and MAKREMBOLITAI; among them are several writers such as John SKYLITZES, John ZONARAS, and Gregory ANTIOCHOS. On the other hand, Constantine KOMNENOS and a certain KONTOSTEPHANOS were probably not *droungarioi tes viglas*, but DROUNGARIOI TOU PLOIMOU (A. Kazhdan, *BZ* 76 [1983] 384). *Droungarioi tes viglas* existed until the end of Byz.; pseudo-Sphrantzes (Sphr. 340.31–32) equates them with the chief of the JANISSARIES.

LIT. Bury, *Adm. System* 60–62. Oikonomides, *Listes* 331f. Guilland, *Institutions* 1:563–87. Haldon, *Praetorians* 236f. –A.K.

DROUNGARIOS TOU PLOIMOU (δρουγγάριος τοῦ πλοίμου or τῶν πλοίμων), commander of the fleet stationed in Constantinople. This *droungarios* is first mentioned in the TAKTIKON of Uspenskij (842/3). Bury (*Adm. System* 109) considered his existence in the 7th C. "not improbable"; on the contrary, Ahrweiler (*infra* 74) proposed a creation at the beginning of the 9th C. The *droungarios tou ploimou* occupied a modest position according to the *taktikon* of Uspenskij but gained in importance by the time of the late 9th-C. *Kletorologion* of Philotheos. Niketas Oryphas evidently held this post under Basil I; pseudo-SYMEON MAGISTROS (687.7–8) called him *strategos tou ploimou*. In the 10th C. many important personages, including the future emperor Romanos I, were *droungarioi*

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tou ploimou. The role of the navy having diminished in the 11th C., the *droungarios* of the fleet, now called *droungarios tou stolou,* commanded primarily the battleships of Constantinople (Oikonomides, *TM* 6 [1976] 146). Even though under the Komnenoi the post was given the epithet *megas,* the *droungarios* lost his preeminence in the navy and was replaced by the MEGAS DOUX; nonetheless, the post of the *megas droungarios* remained highly ranked, and in the 13th and 14th C. it was held by members of the families of GABALAS and MOUZALON. The staff of the *droungarios* included the *topoteretes, chartoularios, komites,* and others. C. Mango (*RSBS* 2 [1982] 299f) hypothesized that a *chartoularios* of the navy existed in the 7th C., but there is no direct evidence to support this hypothesis. The function of the *komes* of the *hetaireia,* who was under the *droungarios,* is disputed; Bury (*Adm. System* 111) considered him a commander of foreign marines, while Oikonomides (*Listes* 340) argued he was commander of a special detachment of guards.

LIT. Ahrweiler, *Mer* 73–76. Guilland, *Institutions* 1:535–42. Hohlweg, *Beiträge* 144–48. –A.K.

DROUNGOS (δροῦγγος, δρόγγος, from the Germanic *thrunga*), a word with three meanings. (1) Prior to the 12th C., a *droungos* was a subdivision of the army of a THEME, commanded by a DROUNGARIOS; it was larger than a *bandon* but smaller than a *tourma.* (2) From the end of the 12th C., the term designated certain mountainous areas of Attica, Lakonia, and Epiros, and was synonymous with *zygos* ("mountain range" or "pass"). (3) During the 13th and 14th C., the term was applied to the military or paramilitary corps assigned to such mountainous areas.

LIT. Ju. Kulakovskij, "Drung i drungarij," *VizVrem* 9 (1902) 1–30. A. Kazhdan, "Novoe svidetel'stvo ob attičeskich drungach," in *Studia in honorem V. Beševliev* (Sofia 1978) 512–16. Ahrweiler, *Mer* 278f. –M.B.

DRUM, a cylindrical, polygonal, or, less frequently, square element providing visual and structural support for a DOME. The drum served to elevate the cupola and accommodate windows illuminating a building's interior. It developed from an essentially buttressing function in Roman domes. In 6th-C. architecture, the drum became a more open system of independent wall buttresses separated by windows, directly related to the internal, structural ribs (e.g., at Hagia Sophia, Constantinople); yet a drum does not actually elevate the dome above its base (hence the term "false drum"). From the 9th C. onward, drums were used almost exclusively to elevate and visually accentuate domes externally. Through the 13th C. drums tended to be relatively squat, but in the 14th C., their proportions became considerably attenuated (e.g., Holy Apostles, Thessalonike). Drums also underwent a process of increasingly more elaborate external articulation. From simple geometric forms (cylinder, octagonal, or polygonal prism), they evolved into highly elaborate structures through the use of engaged colonnettes, recessed arches, surface textures, and other treatments. –S.Ć.

DRUNKENNESS (μέθη) was condemned as a grave sin and social evil by the church fathers, such as Basil the Great in his homily *Against Drunkards* (PG 31:444–64). In actual practice, however, WINE drinking was a popular pastime, in private, at BANQUETS and public FEASTS, and in TAVERNS. The BOOK OF THE EPARCH (19:3) prohibited the operation of taverns on Great Feasts and Sundays before the second hour of day, and ordered them closed at the second hour of night. Patr. ATHANASIOS I (ep.44.22–26) urged Andronikos II to fine anyone entering a tavern for the purpose of drinking, from Saturday evening to Sunday. Byz. moralists condemned drunkenness; one historian (Nik.Chon. 541.54–56) saw in alcoholism a principal reason for the decline of the empire. Some emperors were presented by historians as drunkards, for example, the Greens are reported (Theoph. 296.25–27) to have mocked PHOKAS, exclaiming, "You have drunk again of the cup; you have lost again your senses"; it is unclear whether it was a genuine insult or an apotropaic incantation. MICHAEL III was presented by hostile historiography as a drunken sot, a characterization that may be fabricated. Literati used the theme of drunkenness for parodies—Manuel II's diatribe *Against Drunkenness* or grotesque vernacular verses like the *Physiological Tale of Peter Zyphomoustos, the Father of Wine* (G. Protopapa-Bouboulidou, *EEBS* 39–40 [1972–73] 594–611)—or for mild ridicule, as in Psellos's *enkomion* of wine (A. Garzya, *Byzantion* 35 [1965] 418–28).

LIT. E. Jeanselme, "L'alcoolisme à Byzance," *Bulletin de la Société française d'histoire de la médicine* 18 (1924) 289–95. –Ap.K., A.K.

DUALISM is a modern notion, probably first used by Thomas Hyde (1700) in his *Historia religionis veterum Persarum.* Technically, it denotes religious understandings, worldviews, or philosophical theories in which there appear two original principles fundamentally irreconcilable and opposed to one another. It may also include those religions typified by an eschatological dualism, for example, MANICHAEANISM and most systems of GNOSTICISM, which see an eschatological superiority of good over evil. Byz. also encountered dualism among the adherents of MESSALIANISM (Euchitai), PAULICIANS, and BOGOMILS or PHOUNDAGIAGITES.

In a broader sense one can speak of an anthropological dualism. The Platonic doctrine of the SOUL and INTELLECT predominant in Byz. emphasized their distinction and thus implied a dualistic conception of the BODY, of MATTER, and of the imagination. Byz. adopted an ethical dualism inherited from the New Testament. This appears esp. in the Gospel of John in the contrast between the world of darkness and the Kingdom of Light; but while this referred to the fundamental contrast stemming from belief and nonbelief, it could be converted into an ontological statement.

LIT. S. Pétrement, *Le dualisme chez Platon, les gnostiques, et les manichéens* (Paris 1947). E. Rochedieu, *Le dualisme chez Platon, les gnostiques, les manichéens* (Basel 1954). J. Ménard, *De la gnose au manichéisme* (Paris 1986). H. Beck, *Vorsehung und Vorherbestimmung in der theologischen Literatur der Byzantiner* (Rome 1937). –K.-H.U.

DUBROVNIK (Lat. Ragusium; Gr. Ῥαούσιον, Ῥαγούσιον; Ital. Ragusa; Slavic Dubrovnik), port city and fortress in DALMATIA. It was founded probably in the 7th C., according to Constantine VII Porphyrogennetos, by refugees from ancient Epidauros, which was destroyed by the Slavs and Avars ca.615. It was under Byz. authority; an Arab siege in 866–67 strengthened the Byz. presence. The city remained under Byz. domination until 1205, with intermittent Venetian (1000–1030) and Norman rule (1081–85, 1172, 1189–90); it became an archbishopric in 1022. For a while in the 11th C. it was the seat of a Byz. theme. It was under Venetian control from 1205 to 1358, and then became a self-governing patrician city-state under Hungarian protection until 1526.

An important center for maritime commerce, Dubrovnik played a prominent role as intermediary in the metal trade between the Balkan hinterland and the West in the 13th–15th C. In the 13th C. representatives from Dubrovnik signed three treaties with the despotate of Epiros that granted their merchants free trade in Epiros on the condition of paying 3 percent *kommerkion*: only the purchase of grain was restricted and special customs duties had to be paid for weaponry and horses. If there was a treaty with Andronikos II of ca.1320 (*Reg* 4, no.2433), it was of short duration, since Dubrovnik sided with Venice against Byz. In 1451 the city received new trade privileges from Constantinople, through a chrysobull of Constantine XI, and from the despotate of Morea, through argyrobulls of Thomas and Demetrios Palaiologos (M. Andreeva, *BS* 6 [1935–36] 110–65).

Dubrovnik became a very prosperous, strongly fortified city, with remarkable urban development (well-planned and paved streets, stone houses, churches and palaces, a sewage system, an aqueduct, medical services, pharmacies, a hospital, an orphanage, etc.). Byz. interest in Dubrovnik is reflected in a description of the city by CHALKOKONDYLES (2:285.15–23), who emphasized that Dubrovnik, founded by the "Illyrians" (evidently Slavs), was governed by good laws in an aristocratic manner.

LIT. B. Krekić, *Dubrovnik (Raguse) et le Levant au moyen âge* (Paris-The Hague 1961). Idem, *Dubrovnik in the 14th and 15th Centuries: A City between East and West* (Norman, Okla., 1972). V. Foretić, *Povijest Dubrovnika do 1808,* 2 vols. (Zagreb 1980). –B.K., A.K.

DUIN (Δούβιος or Τίβιον), early medieval capital of ARMENIA on the east bank of the Azat River some 20 km south-southeast of modern Erevan. Duin may have been founded in the 4th C. (MOSES XORENAC'I, 3:8 vs. pseudo-P'AWSTOS BUZAND, 3:8), but it probably did not replace ARTAŠAT as capital until a century later. After the ARSACID dynasty fell in 428, Duin became the seat of the Persian and then the Arab governors of Armenia as well

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as of the Armenian *katholikos* until the 9th C. The city was captured by both Herakleios (623) and Constantine IV (652/3), but it did not remain in Byz. hands. In the BAGRATID period Duin did not regain its status as capital; Muslim emirs controlled it more often than Armenian kings. The last Byz. attempt to reconquer Duin in 1045 failed.

Despite the great earthquake of 893 which nearly destroyed the city, recent excavations attest its importance, and both Prokopios (*Wars* 2.25.1–3) and 10th-C. Arab geographers praise Duin as an international trade center famous for its textiles. The city continued to flourish under the ZAK'ARIDS when the Georgian queen T'amara used it as her winter residence after 1203; only in the 14th C. did Duin gradually decline as a result of the Mongol conquest of Armenia.

LIT. N.G. Garsoïan, *DMA* 4:323–25. Manandyan, *Trade and Cities* 81f, 133f, 143f, 152, 154f, 169f. A. Ter-Ghewondyan, "Chronologie de la ville de Dvin (Duin) aux 9e et 11e siècles," *REArm* n.s. 2 (1965) 303–18. K. Kafadarian, "Les fouilles de la ville de Dvin (Duin)," *REArm* n.s. 2 (1965) 283–301, cf. 459f. –N.G.G.

DUIN, LOCAL COUNCILS OF. The first church council at DUIN, convoked in 505/6, was directed against Nestorianism; the Armenian church accepted the HENOTIKON, underscoring its anti-Chalcedonian tendency, and thus took the first step toward Monophysitism. These anti-Nestorian ideas were further developed in the "Letter of the Armenians to the Orthodox in Persia."

The second synod, of 554, formally rejected the council of Chalcedon. Hr. Bartikjan (*Istočniki dlja izučenija pavlikianskogo dviženija* [Erevan 1961] 26–31) questions the traditional view that the synod dealt not only with Nestorianism but also Paulicianism and that its decisions are the first evidence concerning the PAULICIANS in Armenia.

LIT. E. Ter-Minassiantz, *Die armenische Kirche* (Berlin 1904) 32f, 47–49. R. Aubert, *DHGE* 14 (1960) 1243. –A.K.

DUKLJA. See DIOKLEIA; ZETA.

DURA EUROPOS (now Sāliḥīyah in Syria), Seleucid/Roman settlement on the Euphrates River near the Persian frontier, destroyed after it fell to the Sasanians in 256. For Byz. studies Dura Europos is notable, among other things, for the wall paintings in its synagogue (now removed to Damascus) and other cult buildings and for its Christian "house church." Of a type that preceded the congregational church built on the plan of a public building (e.g., the basilica), this house church was an ordinary house, built ca.240, whose rooms surrounding a courtyard were designated for congregational activities (instruction, celebration of the Eucharist, baptism). One room was decorated in fresco with individual narrative scenes from the Old and New Testaments. By contrast, the walls of the synagogue were painted with continuous bands of interrelated scenes from the Old Testament, and the Mithraeum and Temple of the Palmyrene gods displayed carved and painted sacrificial scenes. The figures in all types of compositions are distinguished by frontality and an intense gaze directed outwards. Most of these iconographic, compositional, and stylistic features occur later in Byz. art.

LIT. A. Perkins, *The Art of Dura Europos* (Oxford 1973). K. Weitzmann, H.L. Kessler, *The Frescoes of the Dura Synagogue and Christian Art* (Washington, D.C., 1990). –M.M.M.

DURRËS. See DYRRACHION.

DUŠAN. See STEFAN UROŠ IV DUŠAN.

DUX. See DOUX.

DYER (βαφεύς). The profession was common in the late Roman Empire, and the term *bapheus* often appears in papyri (Preisigke, *Wörterbuch* 1:261) and inscriptions (J.P. Waltzing, *Études historiques sur les corporations professionelles*, vol. 3 [Louvain 1899] nos. 121–28). Basil the Great (PG 31:568A) uses another term, *deusopoios;* this dyer prepared a vat for tincture (*baphe*) and then dyed fabric in PURPLE or some other color. "I imitate *deusopoioi*," says Theodoret of Cyrrhus (PG 81:232A), "by imbuing the water of the holy baptism in the color of blood." A *deusopoios* worked in the Stoudios monastery in the early 9th C. (Dobroklonskij, *Feodor* 413). An epitaph of a young Jewish dyer was discovered in medieval Corinth (J. Starr, *BNJbb* 12 [1936] 42–49). The *Book of the Eparch*, however, does not mention a guild of dyers, even though *Peira* 51.7 cites *baptike*, the dyeing profession, as an example of a SOMATEION.

The *Book of the Eparch* itself twice mentions *baphika*, dyes that were imported from Syria and sold by perfumers (*myrepsoi*), and, in the chapter on SERIKARIOI, the legislator prohibited dyeing silk with blood. It is difficult to explain this silence on the dyers' guild; *serikarioi* could have dyed silk themselves, but it is also possible that they dealt with a *somateion* of dyers omitted from the *Book of the Eparch*. NICHOLAS I MYSTIKOS (*Letters*, no.139.11–13) emphasized the durability of Byz. dye, which could not be washed out.

LIT. Stöckle, *Zünfte* 28f. Kazhdan, *Derevnja i gorod* 227. –A.K.

DYING. Byz. writers often described the process of dying, both in cases of massive numbers of deaths (during a PLAGUE, hostile invasion, etc.) and in individual instances. Some descriptions of this kind are conventional and standardized. Thus, the death of pagans and heretics was presented contemptuously—a legend depicted ARIUS as dying in a public lavatory—and their physical sufferings were enormously exaggerated (e.g., Theoph. 427.25–28, 448.12–21). MARTYRS and saints, on the other hand, were typically represented as dying peacefully, without pain; they had a positive attitude toward DEATH, rejoicing at their approaching union with God. Other descriptions contain valuable observations (e.g., Anna Komnene's detailed depiction of her father's death), are sincere in their sympathy (Prodromos's image of his dying friend, Stephen Skylitzes), and, in contrast to the usual static portrayals, acquire dynamism in displaying the decay of the human body (Ljubarskij, *Psell* 241f).

Confession and the eucharist were administered to the dying by a priest; unlike the Latin church, Byz. priests also performed the UNCTION of recently deceased people as well as the sick and moribund. Many Byz. tried to assume the monastic habit before they died: a 12th-C. historian (Nik.Chon. 221.52–222.64) describes the last hours of Manuel I, for whom the courtiers were unable to find a monk's cloak of proper size. Pious people on their deathbed expressed concern about their relatives or brethren; thus, LAZAROS OF MT. GALESIOS allegedly had died and was being lamented by his monks, when he unexpectedly opened his eyes and signed the *typikon* of his monastery. –Ap.K., A.K.

DYNAMIC STYLE, a term introduced by Demus (*infra*) to identify and characterize a highly mannered stylistic trend datable toward the end of the 12th C. Distinguished by elegant, often elongated figures, contorted poses, and esp. by an unnatural reduplication of thick, undulating drapery folds (e.g., at the overfall of the *himation* and the hem of the *chiton*), the dynamic style was first recognized in a series of geographically separated, dated mural cycles (KURBINOVO, LAGOUDERA, MONREALE). Undated icons and MSS have more recently been linked to (and dated according to) this stylistic trend.

LIT. O. Demus, "Die Entstehung des Paläologenstils in der Malerei," 11 *CEB* (Munich 1958) 24–26. K. Weitzmann, "Eine spätkomnenische Verkündigungsikone des Sinai und die zweite byzantinische Welle des 12. Jahrhunderts," in *Festschrift für Herbert von Einem* (Berlin 1965) 299–312. –G.V.

DYNAMIS (Δύναμις), the embodiment of Power, or Strength, personified as an armed, winged female. Ultimately derived from the goddesses who protected warriors in Classical art, Dynamis attends DAVID in his fight with Goliath in the PARIS PSALTER (Cutler, *Aristocratic Psalters*, fig.248) and in the illustration of marginal PSALTERS; she is opposed to Alazoneia (Boastfulness), who abandons the giant. A similar but unidentified figure protects David on sarcophagi of the 4th and 5th C. –A.C.

DYNATOI (δυνατοί, lit. "powerful"), legal term designating prominent office- or titleholders potentially capable of using their positions to aggrandize themselves at the expense of weaker neighbors. According to the normative formulation of Romanos I Lekapenos (Zepos, *Jus* 1:209.1–9), the *dynatoi* were comprised of the following categories: high officials of the army, central bureaucracy, and provincial administration; MAGISTROI, PATRIKIOI, and holders of senatorial dignities; metropolitans, bishops, and *hegoumenoi*; and administrators of imperial and ecclesiastical foundations. As this definition was predicated upon social rather than economic status, the *dynatoi* probably included some possessors of modest fortunes, but substantial wealth was considered a normal attribute (Zepos, *Jus* 1:210.5–11). The highest posts and dignities were frequently, although never hereditarily, transmitted among a

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limited number of families, some of which by the 11th C. had begun to form an inchoate ARISTOCRACY.

The 10th and 11th C. witnessed increasing, at times forcible, encroachment by the *dynatoi* on peasant landownership, threatening the empire's social equilibrium and jeopardizing its chief source of taxes and soldiers. Emperors from Romanos I to Basil II enacted legislation to arrest this phenomenon as well as to curb the particularistic influence exercised by the *dynatoi* over provincial society at the expense of centralized imperial authority. The earliest novel directed against the *dynatoi*, that of Romanos I, used to be dated 922 (*Reg* 1, no.595), but this date is questionable; the first dated edict (*Reg* 1, no.628) is that of Sept. 934, which bars *dynatoi* from obtaining peasant lands. Basil II subsequently voided all such acquisitions made after this date and abolished the 40-year statute of limitations that had hitherto protected these transactions (*Reg* 1, no.783). Special restrictions were placed upon landholdings of powerful monasteries and upon the alienation of STRATIOTIKA KTEMATA to *dynatoi*, and *dynatoi* were forbidden to retain thematic soldiers in their personal service or to interfere with local commercial fairs; they became liable—through the ALLELENGYON—for the tax arrears of poorer neighbors.

The term *dynatoi* was used in charters as well as in law codes: a judge's decision of 952 deals with an allotment encircled by the lands of *dynatoi*, so that no weak neighbor could exercise the right of PROTIMESIS over it (*Lavra* 1, no.4.22–23); an act of 1037 excludes any *dynaton prosopon* from inheriting certain land (*Esphig.*, no.2.24). Thereafter the term fell into disuse.

LIT. R. Morris, "The Powerful and the Poor in Tenth-Century Byzantium," *Past and Present* 73 (1976) 3–27. Lemerle, *Agr.Hist.* 85–131. Litavrin, *VizObščestvo* 7–28.
–A.J.C.

DYRRACHION (Δυρράχιον, Slav. Drač, Albanian Durrës, Ital. Durazzo, anc. Epidamnos), city on the eastern shore of the Adriatic Sea, the western terminus of the Via EGNATIA, capital of the province of Nova Epirus. Despite earthquakes in 341 and 522 and an Ostrogothic sack in the 480s, Dyrrachion remained a major port and fortress in the area; Anastasios I, a native of Dyrrachion, provided the city with a triple wall and citadel, rebuilt by Justinian I. The question of Slavic settlement in the region is disputed. In the first half of the 9th C. the fortress was in Byz. hands, and a theme of Dyrrachion was established: the *strategos* of Dyrrachion is mentioned in both the 9th-C. *Taktikon of Uspenskij* (Oikonomides, *Listes* 49.17) and seals of the first half of the 9th C. (Zacos, *Seals* 1, nos. 2521, 2655); Ja. Ferluga, on the basis of a letter of Theodore of Stoudios, hypothesized that the theme was founded under Nikephoros I (12 *CEB*, vol. 2 [Ohrid 1961] 83–92).

The city, although a metropolitan see (*Notitiae CP* 3.20), was a stronghold rather than an economic center as it had been in late antiquity; according to Anna Komnene (An.Komn. 1:142.3–13), Dyrrachion occupied only a part of ancient Epidamnos whose ramparts were ruined. The old city played an important role during Basil II's war against Bulgaria and during the revolt of DELJAN. Nikephoros BRYENNIOS and Nikephoros BASILAKES, successively *doukes* of Dyrrachion, revolted in the 1070s. The Normans attacked it several times: ROBERT GUISCARD took the city in 1081, Bohemund besieged it in 1107–08; in 1185 WILLIAM II of Sicily pillaged it. From the 12th C. onward, Venetians (and later merchants from Dubrovnik) used Dyrrachion as a port for the export of local products (salt, wood, hides) and tried to establish their political power over the city, but were opposed by MICHAEL I KOMNENOS DOUKAS of Epiros, MANFRED of Sicily, Serbs, and Byz. In 1392 Venice occupied Dyrrachion and held it until 1501 when it fell to the Ottomans.

The role of Dyrrachion in the Byz. ecclesiastical hierarchy gradually diminished: the metropolitan had eight suffragans in the 9th C. but none by the end of the 12th C.—its territory was taken over first by Ohrid and then by the Latin archbishopric of Bar (Antivari). By the 14th C. Albanians became the dominant inhabitants.

LIT. A. Ducellier, *LMA* 3:1497–1500. Idem, *La façade maritime de l'Albanie au moyen âge* (Thessalonike 1981). Ferluga, *Byzantium* 225–44.
–T.E.G.

DŽVARI. See MC'XET'A.

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EAGLES (sing. ἀετός). The most majestic of BIRDS was employed as both a sacred and a secular emblem. In myth the eagle appears as an instrument of God's will, announcing the selection of the capital or promotion to the imperial throne: Skylitzes relates the prophecy regarding the future Basil I, overshadowed in his cradle by an eagle's wing, as depicted in the illustrated Madrid MS (Grabar-Manoussacas, *Skylitzès*, no.202). The motif of an eagle battling a SNAKE occurs in floor mosaics, as a sculptural group in the Hippodrome of Constantinople, and probably as a military emblem (L. Maculevič, *VizVrem* 16 [1959] 185–202), symbolizing the victory of Good over Evil. As an aspect of imperial symbolism, the consuls carried an eagle-topped scepter, which is depicted on their diptychs. This form of scepter disappeared from coins in the reign of Emp. Philippikos. The eagle may have symbolized the emperor in the early 6th C.: J. Engemann (in *Festschrift Wessel* 103–15) has interpreted the Anastasios Plate in the SUTTON HOO TREASURE in this light. Eagles with rings in their mouths and jeweled collars are found on imperial silks of the late 10th or early 11th C.

The date of the introduction of the double-headed eagle in Byz. has been much discussed. It was certainly employed by members of the Palaiologan dynasty (Belting, *Illum. Buch* 64, figs. 35–36), perhaps to suggest that the empire looked both to the East and West. It was appropriated by John VI Kantakouzenos for his footstool (Spatharakis, *Corpus*, vol. 2, fig.477) and by the Venetians for the state barge that welcomed John VIII. Perhaps the latest occurrence is on the pavement in the Metropolis at Mistra, where Constantine XI was crowned. The single-headed eagle continued in imperial portraits, such as that of Alexios V in the Choniates MS in Vienna (Belting, ibid., fig.15).

In patristic exegesis the image of the eagle represented a supernatural envoy, an angel, or Christ himself. As an EVANGELIST SYMBOL it normally indicated John, although on occasion it was used for Mark. In the PHYSIOLOGOS the eagle is a symbol of regeneration. (See also COATS OF ARMS.)

LIT. G. Gerola, "L'aquila bizantina e l'aquila imperiale a due teste," *FelRav* 43 (1934) 7–36. A. Fourlas, "Adler und Doppeladler," in *Philoxenia* (Münster 1980) 97–120, and in *Thiasos ton Mouson: Festschrift für J. Fink* (Cologne 1984) 179–90.
–A.C.

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

LIT. H. Schlunk, "Eine Gruppe datierbarer byzantinischer Ohrringe," *Berliner Museen* 61 (1940) 42–47. S. Ercegović-Pavlović, "Grozdolike vizantijske naušnice u Srbiji," *Starinar* 18 (1967) 83–90.
–S.D.C.

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