G

GABALAS (Γαβαλᾶς, fem. Γαβαλίνα), a family that served primarily with the fleet. Both the origin of the name and the early history of the family are unclear. S. Kourouses rejected the suggestion that the name originated from Gabala-Byblos and hypothesized a connection with the Old Testament Gabaelos. The family's link with the Arab Jabala, the father of the Ghassānid king ARETHAS, or the late Roman *patrikios* Gabalas (Seibt, *Bleisiegel*, no.129) cannot be established. Kourouses claims that the Gabalas family was known at least from the 9th C., but the seal of John Gabalas, dated by K. Regling to 850–1050 (*BZ* 24 [1924] 99f) is insufficient for such a dating, and other seals of various individuals named Gabalas provide only meager information. Documents cite late 12th-C. members of the Gabalas family; two were high-ranking officials of the fleet: the *protonobelissimohypertatos* Stephen (Seibt, *supra*, no.158) and John (*Lavra* 1, no.67.34). After 1204 the Gabalas family took control of Rhodes: the caesar Leo Gabalas signed a treaty with the Venetians against John III Vatatzes in 1234; Leo's brother John succeeded him in 1240. John III captured the island in 1249. One of his navy commanders, also a Gabalas (Ahrweiler, "Smyrne" 169, calls him John), was *megas droungarios* until 1266/7 (*PLP*, no.3293). John Gabalas was *megas droungarios* in 1341 (Kantak. 2:118.21–23): he probably supported John VI Kantakouzenos but then betrayed him and became *megas logothetes* by 1344. Guilland (*Institutions* 1:542) believes he was *droungarios tes viglas*, but, in view of the family traditions, presumably he commanded the fleet.

In the 13th C. members of the Gabalas family possessed lands in the Smyrna region. Some of them were church officials and some were intellectuals, including Manuel Gabalas (see GABALAS, MANUEL). None is known as a member of the administration after the mid-14th C., except for Michael Gabalas, *oikeios* of Manuel II ca.1400 (*PLP*, no.3310). The settlement of some family members in Crete can be explained by the traditional interest of the Gabalas family in maritime business.

LIT. S. Kourouses, *Manouel Gabalas eita Matthaios metropolites Ephesou* (Athens 1972) 297–302. *PLP*, nos. 3290–3313.
—A.K.

GABALAS, MANUEL, also known as Matthew of Ephesus; metropolitan of Ephesus (1329–51); born Philadelphia ca.1271/2, died before 1359/60. Gabalas began his career in Philadelphia as *anagnostes*, deacon, and then as *protonotarios* (1309–12) of Metr. THEOLEPTOS. He lost his position because of his opposition to Theoleptos's continuing anti-ARSENITE stance. He was widowed in 1312. In 1321 he became a priest and, after reconciliation with Theoleptos, *chartophylax* of Philadelphia; in 1322/3 he took the monastic habit. He spent much time in Constantinople, where he became acquainted with literati such as Nikephoros GREGORAS and Nikephoros CHOUMNOS. He continued to live in the capital even after his appointment to EPHESUS because his see was under Turkish occupation. He spent the years 1332–37 in Thracian Brysis, where he was named metropolitan *kat'epidosin* (i.e., to obtain additional income besides that from his own see). When he was finally able to enter Ephesus in 1339, local Muslims made his life miserable by barring him from the cathedral (which was converted into a mosque) and throwing stones at his house (ep.55). Because of his opposition to PALAMISM, he was eventually deprived of his see.

Gabalas was also a writer; his 63 surviving letters treat literary and philosophical topics and make frequent allusions to Homer and Plato. He also wrote three treatises on the *Odyssey*. His other works include an oration to Andronikos II and three monodies. Reinsch (*infra* 45–57) recently identified Gabalas as the author of 200 CHAPTERS on moral themes (cf. A. Angelou in *Maistor* 259–67). Gabalas also worked as a scribe, copying, for example, Vienna, ÖNB, theol. gr. 174, an autograph MS of his own works.

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ED. *Die Briefe des Matthaios von Ephesos*, ed. D. Reinsch (Berlin 1974), with Germ. tr. L. Previale, "Due monodie inedite di Matteo di Efeso," *BZ* 41 (1941) 4–39. *Matteo di Efeso. L'ekphrasis per la festa di Pasqua*, ed. A. Pignani (Naples 1981), with Ital. tr. For complete list, see *Tusculum-Lexikon* 261.

LIT. S.I. Kourouses, *Manouel Gabalas eita Matthaios metropolites Ephesou (1271/2–1355/60), A'. Ta Biographika* (Athens 1972). *PLP*, no.3309. Vryonis, *Decline* 328, 343–48.
–A.M.T.

GABRAS (Γαβρᾶς, fem. Γάβραινα), a noble Byz. family known from the second half of the 10th C. The Gabrades were predominantly military commanders in the East who participated in several rebellions: Constantine (died 979) supported Bardas SKLEROS, Michael was arrested in 1040. Theodore Gabras became semi-independent governor of Trebizond; his portrait and that of his wife, Irene, appear on leaves in Leningrad Publ. Lib. gr. 291, taken from the gospel book Sinai gr. 172, which was commissioned by Theodore and written in May 1067. The inscription on folio 2v describes him as *patrikios* and *topoteretes*, while the colophon calls him *hypatos* (Spatharakis, *Corpus*, no.82). Constantine Gabras, *strategos* of Philadelphia and later *doux* of Trebizond, controlled the latter city from 1126 to 1140 as an independent ruler. His exploits may have inspired the plot of the forged Byz. romance, the so-called Gabras-song, written down ca.1900. Several Gabrades served the Seljuks in the 12th–13th C. Although some Gabrades held administrative positions in the first half of the 14th C. (e.g., Gabras Komnenos, *krites tou phossatou*, ca.1300), they are better known as intellectuals, esp. Michael Gabras and his brother John, also a writer (see GABRAS, MICHAEL).

LIT. A. Bryer, "A Byzantine Family: the Gabrades," *University of Birmingham Historical Journal* 12 (1970) 164–87, with add. A. Bryer, S. Fassoulakis, D.M. Nicol, *BS* 36 (1975) 38–45. *PLP*, nos. 3319–73. H. Bartikian, "O vizantijskoj aristokratičeskoj sem'e Gavras," *IFŽ*, no.3 (1987) 190–200, no.4, 181–93; no.1 (1988) 163–78. A. Avraméa, "Manuel Ducas Comnène Gavras de Troade: A propos de CIG IV 2, no.8763," *Geographica byzantina* (Paris 1981) 37–41.
–A.K., A.C.

GABRAS, MICHAEL, writer and official of the imperial chancery; born ca.1290, died after 1350. Almost nothing is known of Gabras except for the internal evidence of his voluminous correspondence. A resident of Constantinople, he eked out a meager living as a bureaucrat, and seems to have had continual (or pretended) financial difficulties: many letters to his friends are requests for necessities such as bread, salt, fish, wheat, and barley.

Gabras was the author of a number of rhetorical works, including eulogies of his mother and father, four orations to Andronikos II, and a monody on the deceased Michael IX. He also wrote "criticism of books" and a book on dreams. None of his oeuvre has survived, except for a large group of 462 letters dating between 1308 and 1327. These are addressed to 111 different individuals, including luminaries such as Andronikos II, John (VI) Kantakouzenos, Nikephoros Choumnos, and Theodore Metochites. Despite the emphasis upon style over content common to Byz. EPISTOLOGRAPHY, Gabras's letters are not without interest. Some are requests for favors, complaints about his health, and lamentations over the death of his brother, John; many others deal with literary matters as Gabras exchanges MSS with his friends and seeks their opinion of his own work.

ED. *Die Briefe des Michael Gabras (ca.1290–nach 1350)*, ed. G. Fatouros, 2 vols. (Vienna 1973).

LIT. Hunger, *Lit.* 1:232f. *PLP*, no.3372. –A.M.T.

GABRIEL (Γαβριήλ, in Hebrew meaning "man of God"), angel; feastday 26 March. Gabriel appears in the Old Testament in the vision of DANIEL (Dan 8:15–16, 9:21–22) and in the Gospel of Luke (Lk 1:11–13, 19, 26–38) as the messenger announcing the forthcoming births of John the Baptist and Jesus Christ. He was popular in Jewish legend and apocrypha as a guardian of the world and as a destroyer of enemies and sinners; for Muslims he is the one who revealed the QUR'ĀN to Muḥammad. In Christian tradition Gabriel was promoted to the rank of ARCHANGEL (not conferred upon him in the Bible) and revered either together with the Archangel MICHAEL or in connection with the ANNUNCIATION.

Gabriel's function as a messenger was expressed by his carrying a walking staff, but he could also be depicted frontally as a guardian, clad in the imperial garb of an archangel holding globe and scepter, accompanying, along with Michael, the figure of Christ or the Virgin (e.g., the bema mosaics in HAGIA SOPHIA in Constantinople, NEA MONE on Chios). Gabriel is shown crowning the emperor Basil I in the 9th-C. PARIS GREGORY (fol. Cv). His role in the Annunciation, one of the Great Feasts, assured his presence in nearly every church program and on innumerable icons as well as in cycles of the AKATHISTOS HYMN; Gabriel appears also in images of the VIRGIN OF THE PASSION and in extended cycles of the DORMITION as the angel who brings the news to the Virgin of her impending death. Although he occasionally joined Michael in performing a miracle, Gabriel had no miracle cycle of his own.

There were at least five churches or chapels in Constantinople dedicated to Gabriel (Janin, *Églises CP* 66); a church of Gabriel in Miletos is also known (Grégoire, *Inscriptions*, no.220bis).

LIT. *BHG* 1290y–94c, 2158–59. C. Carletti, *DPAC* 2:1413f. F. Spadafora, M.L. Casanova, *Bibl.sanct.* 5:1326–29. D. Pallas, *RBK* 3:47f. H. Maguire, "The Self-Conscious Angel: Character Study in Byzantine Paintings of the Annunciation," in *Okeanos* 377–86. –A.K., N.P.Š.

GABRIEL HIEROMONACHOS, composer who lived and worked at the monastery of Xanthopouloi; fl. Constantinople first half 15th C. He may be the author of *Discourse on the Signs of Chant*, known from 16th-C. MSS. This treatise discusses the meaning of the NEUMATA in allegorical and etymological terms.

LIT. Tardo, *Melurgia* 183–205. D.E. Conomos, *Byzantine Trisagia and Cheroubika of the Fourteenth and Fifteenth Centuries* (Thessalonike 1974) 327–34. *PLP*, no.3428. –D.E.C.

GABRIELOPOULOS (Γαβριηλόπουλος, fem. Γαβριηλοπουλίνα), a family known in the 14th C. Stephen Gabrielopoulos established his rule over Thessaly sometime between 1318 and 1325 with a formal recognition from Constantinople of his dependency; he bore the title of *sebastokrator*. Until his death in 1332/3 he possessed Stagoi, Trikkala, Phanarion, and several other castles. After a period of struggle for Thessaly, Michael Gabrielopoulos gained control there; in June 1342 he issued a charter in favor of the *archontes* of Phanarion, guaranteeing privileges such as freedom of disposition of their property, exemption from taxes and billeting, strict conditions of military service, freedom from responsibility for treasonous relatives, and the tribunal of peers (C.P. Kyrris, *Hellenika* 18 [1964] 73–78). As the lord (*authentes*) of the area, Michael swore an oath that confirmed these privileges. His further fate is unknown. Other Gabrielopouloi are known at the same time in the Strymon region: a Gabrielopoulina made a donation to Esphigmenou before 1318 (*Esphig.*, no.14.198), a certain Gabrielopoulos possessed one third of the village of Krousovo before 1347 (no.23.16). The family's relationship to George Kydones Gabrielopoulos (fl.1348–83), physician and writer (see GEORGE THE PHILOSOPHER), is unclear. A certain Gabrielopoulos was exiled in 1370 for possessing books on magic.

LIT. *PLP*, nos. 3430–35. B. Ferjančić, *Tesalija u XIII i XIV veku* (Belgrade 1974) 168–89. –A.K.

GAETA (Γαϊτή), port on the Italian Tyrrhenian coast, of importance to Byz. in the 8th C.; during the Lombard conquest of central Italy, it assured communication between Rome, Naples, Sicily, and Constantinople. After the fall of the exarchate of Ravenna (751), Gaeta, which was part of the duchy of NAPLES, remained officially Byz. Between the end of the 9th and the beginning of the 10th C., however, the dynasty of the local *hypatoi*—called *duces* after 915—gradually became independent. Constantine VII considered Gaeta a part of Longobardia (*De adm. imp.* 27.46–52). The economic interests of Gaeta were predominantly related to those of the neighboring papal states; accordingly the city participated in the silver circulation of northwestern Europe, in contrast to the rest of southern Italy, where Byz. and Arab gold coinage prevailed. Nevertheless merchants from Gaeta are attested in Constantinople during the 10th–11th C. In 1032 Gaeta was conquered by Pandolf IV, the Lombard prince of Capua, and in 1064 by the Normans.

LIT. M. Merores, *Gaeta im frühen Mittelalter* (Gotha 1911). V. von Falkenhausen, "Il ducato di Gaeta," in Guillou et al., *Bizantini a Federico II* 347–54. –V.v.F.

GAGIK I (Κακίκιος), last major BAGRATID king of Armenia (989–ca.1017–20). Gagik was able to maintain a senior position vis-à-vis the other Bagratid kings of his time ruling in KARS and Loṙi, esp. after the death of DAVID OF TAYK'/TAO, whom he supported against the Kurdish emirs of Azerbaijan. The divided kingdom of VASPURAKAN offered no challenge to Gagik, who also acquired considerable territory in the east at the expense of Siwnik', to which, however, he returned certain

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ecclesiastical privileges. Gagik's dominant position allowed him to withstand pressure even from Byz.: when Basil II reached the Armenian border in 1000 to claim the bequest of David of Tayk'/Tao and the other Armenian and Georgian rulers were hastening to submit to Basil, Gagik remained defiantly inside the walls of his capital, ANI. For the rest of his reign, which marked the peak of Bagratid power in Armenia, his authority remained unchallenged; Ani, whose cathedral was completed by his queen, became a major administrative and cultural center.

LIT. K.N. Juzbašjan, "K chronologii pravlenija Gagika I Bagratuni," *ADSV* 10 (1973) 195–97. Grousset, *Arménie* 518–20, 532–41. –N.G.G.

GAGIK II, last BAGRATID king of Armenia (1042–45); son of the anti-king Ašot IV; died Kzistra? ca.1079/80. At the death of his predecessor JOHN SMBAT, Byz. demanded the surrender of ANI with the support of the pro-Byz. party in the capital. The imperial troops, however, failed to take the city and the opposition party crowned Gagik king in 1042. In 1045, the young king was persuaded by Byz. to journey to Constantinople, where he was detained and induced to abdicate in exchange for the title of *magistros* and domains in Cappadocia (possibly CHARSIANON and LYKANDOS, though Byz. and Armenian sources disagree on the location). Meanwhile, the *katholikos* surrendered Ani to the Byz. After Gagik abdicated, he composed a defense of Armenian doctrine (preserved by MATTHEW OF EDESSA), which Gagik is said to have delivered at Constantinople in 1065. Gagik was apparently murdered by the Byz. to avenge his slaying of the metropolitan of Caesarea. A Byz. seal bearing the name of Maria, "the daughter of 'Kakikes Aniotes,' " is preserved (A. Kazhdan, *Byzantion* 42 [1972] 602).

LIT. J. Shepard, "Skylitzes on Armenia in the 1040s, and the Role of Catacalon Cecaumenos," *REArm* n.s. 11 (1975–76) 283–97. Juzbašjan, "Skilica." J. Gouillard, "Gagik II défenseur de la foi arménienne," *TM* 7 (1979) 399–418. –N.G.G.

GAINAS (Γαϊνᾶς), general of Gothic origin; born north of the Danube, died in the northern Balkans before Jan. 401. Having begun his career as a common soldier, he was one of the commanders who led Theodosios I's barbarian troops against the usurper EUGENIUS in 394; the next year, in collaboration with STILICHO and EUTROPIOS, he accomplished the fall of RUFINUS and became *comes rei militaris* (395–99). Appointed *magister utriusque militiae* in 399, he was ordered to march against the Gothic commander TRIBIGILD, but instead joined forces with him and engineered the fall of Eutropios. Power was seized, however, by the anti-Germanic group of aristocrats headed by Aurelianos. Gainas secured the latter's exile, and, acting in alliance with Kaisarios, the former praetorian prefect, he entered Constantinople with Gothic contingents. The Goths, Arian in belief, were opposed by the populace, whose anti-Germanic sentiments were expressed by John Chrysostom and soon thereafter by Synesios. Gainas tried to obtain a church for the Arians, to seize money belonging to the bankers, and to occupy the imperial palace, but failed. On 12 July 400, Gainas's troops were massacred. Gainas escaped to Thrace, where he met with resistance from the local population. The administration in Constantinople sent some other Goths under the command of Fravitta against him. In the meantime Gainas was killed by the Hunnic chieftain Uldin. At the beginning of 401 Aurelianos returned to the capital amid a triumphant welcome. Kaisarios withdrew from politics, Fravitta was executed, and the "Gothic party" was defeated. In the early 5th C. the exploits of Gainas and his fall from power were the subject of two epic poems (Sokr. *HE* 6.6.36), since lost, and were probably the theme of the Column of Arkadios in the Forum of Arkadios.

LIT. G. Albert, *Goten in Konstantinopel* (Paderborn 1985), rev. F. Winkelman, *Klio* 68 (1986) 635–37. Demougeot, *Unité* 235–66. A.D. Kozlov, "Osnovnye čerty političeskoj oppozicii pravitel'stvu Vizantii v 399–400 gg.," *ADSV* 16 (1979) 23–31. –T.E.G.

GAISERIC (Γιζέριχος), king of the Vandals (from 428); born 389, died 25 Jan. 477. Gaiseric led the Vandals from Spain to Africa in 429 and undertook its conquest. Peace with the Romans in 435 divided Africa between the two peoples. After a Roman expedition failed in 441, Gaiseric negotiated a treaty in 442 with Valentinian III whereby the Vandals received further territory (Africa Proconsularis, Byzacena, eastern Numidia). In the 450s Gaiseric became involved in European affairs, urging ATTILA to attack the Visigoths, capturing and sacking Rome in 455, taking Valentinian III's widow Eudoxia and her daughters back to Africa, and raiding the coast of Greece. In 460–61 the Western emperor MAJORIAN built large fleets to attack the Vandal king, but the latter captured them before they set sail. Gaiseric made regular attacks on Italy, in part to further the imperial claims of Olybrius. The elevation of ANTHEMIOS in 467 meant greater Eastern involvement and led to the ill-fated expedition against Gaiseric under BASILISKOS in 468. Probably in 476 Gaiseric made peace with Emp. Zeno.

Gaiseric was an Arian and systematically persecuted the Orthodox; he discriminated between Romans and Vandals in his kingdom and promoted the latter. Under Gaiseric Vandal naval power shook Roman control of the Mediterranean and spread terror as far as Alexandria.

LIT. C. Courtois, *Les Vandales et l'Afrique* (Paris 1955; rp. Aalen 1964) 260–62, 394f. *PLRE* 2:496–99. F.M. Clover, "Geiseric and Attila," *Historia* 22 (1973) 104–17. –T.E.G.

GALAKRENAI (Γαλακρηναί, "fountains of milk"), site of several Byz. monasteries on Asiatic shore of Bosporos, near Chalcedon. Scholars have been unable to identify the precise location of Galakrenai, evidently a place where springs of water were made milky in color by a solution of carbonate of lime. Three different monasteries are attested in this group.

1. ***The monastery of Galakrenai,*** first mentioned in 535. It may have been here that a lavishly illuminated copy of the homilies of GREGORY OF NAZIANZOS (Vat. gr. 463) was written in 1072 by Symeon, a pupil of a Theodore who was superior of "the monastery of Galakrenai" (J.C. Anderson, *DOP* 32 [1978] 178–83).

2. ***The monastery of Nicholas I Mystikos,*** founded by the patriarch ca.900. He retired to Galakrenai for five years after his deposition from the patriarchate in 907 and was buried there after his death in 925.

3. ***The monastery of John the Rhaiktor,*** founded by this official in the early 10th C. He was tonsured there in 926, after being accused of complicity in a plot to assassinate the emperor ROMANOS I LEKAPENOS. This monastery had a *metochion* in Constantinople. During the Latin occupation of the capital, John the Rhaiktor's monastery was given to the prior of the Pisan Church of St. Peter, located in Constantinople. After the Byz. recovery of 1261, the monastery, reduced to six monks, became a *metochion* of the Constantinopolitan monastery of St. Demetrios of the Palaiologoi.

It is unclear which of these monasteries was given to the PANTOKRATOR MONASTERY in Constantinople as a *metochion* in the 12th C.

LIT. Beck, *Kirche* 208. Janin, *CP byz.* 497f. Janin, *Églises centres* 40–42. –A.M.T., A.C.

GALATA (τὰ Γαλάτου, Γαλατᾶς, etym. unclear), settlement occupying a promontory on the north side of the Golden Horn facing Constantinople. Originally called Sykai, by ca.425 it had become an integral part of the city, of which it formed the 13th Region. It possessed a theater, baths, dockyard, and other facilities (*Notitiae urbis Constantinopolitanae*, ed. Seeck, p.240.1–23). Defensive walls were probably built in the course of the 5th C. In 528 Sykai was granted the status of a city and renamed Joustinianoupolis. It may have been abandoned in the 7th C. since later sources do not mention a city. Instead we find a fort (*kastellion*), *ton Galatou*, situated on the seashore, which served as a point of attachment of the chain barring the mouth of the Golden Horn (first attested in 717).

Churches and monasteries of Galata include St. Irene (on the site of present-day Arap Camii), dedicated in 551. Many more were just outside Galata, including the cruciform *martyrion* of the Maccabees (4th C.), St. Thekla, St. Konon, and the leper-house of St. Zotikos. The area to the east of Galata, known as Argyropolis (Turk. Tophane) is mentioned in the legend of St. ANDREW as the site where the apostle ordained Stachys as first bishop of Byzantion.

Probably in the 11th C. Galata became a Jewish quarter that attained a population of about 2,500 (Jacoby, *Société*, pt.II [1967], 175–89). The Crusaders captured the fort in 1203 and destroyed the Jewish quarter. Attacked by Michael VIII in 1260 and occupied the next year, Galata was granted by him to the Genoese (1267), the precise limits of the colony being defined in a document in 1303. Despite stipulations to the contrary, the Genoese built walls around their settlement, which they gradually enlarged. A city of Western aspect, Galata became extremely prosperous thanks to international trade. It capitulated to the Turks in 1453, retaining many of its privileges, but quickly

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declined as a commercial center. The name *Pera*, as used in the 13th–15th C., is synonymous with Galata.

No Byz. remains survive at Galata. The Genoese walls, of various dates and now to a large extent dismantled, include the Galata Tower (mid-14th C., much rebuilt).

LIT. A.M. Schneider, M.I. Nomidis, *Galata* (Istanbul 1944). S. Eyice, *Galata ve kulesi* (Istanbul 1969). G.I. Bratianu, *Recherches sur le commerce génois dans la Mer Noire* (Paris 1929). J. Sauvaget, "Notes sur la colonie génoise de Péra," *Syria* 15 (1934) 252–75. P.B. Palazzo, *L'Arap-djami* (Istanbul 1946). –C.M.

GALATIA (Γαλατία), the northern hilly region of the central Anatolian plateau, stretching from the mountains of Paphlagonia to the Salt Lake and from the Sangarios River eastward past the Halys. The region was sparsely inhabited, with few cities but a large rural population in its fertile areas; it produced wheat, sheep, and goats. Galatia gained strategic importance from its location on the highways from Constantinople to the eastern frontier.

The province of Galatia was created under Diocletian with its capital at ANKYRA. Galatia was divided into Galatia I (metropolis Ankyra) and Galatia II, or Salutaris (metropolis PESSINOUS), ca.398. In 535, Justinian I gave the governor of Galatia I the title of *comes*, with both civil and military powers to deal with endemic brigandage; the reform was revoked in 548. GELIMER was granted estates in Galatia after his defeat. The civil province lasted into the 8th C. (Zacos, *Seals* 1, nos. 136, 3189), by which time Galatia had become part of the OPSIKION theme, then the BOUKELLARION. The ecclesiastical province, embracing all Galatia from the time of Constantine I, was also divided ca.398; its parts persisted through the Byz. period. Late mentions of Galatia in narrative sources have geographic, not administrative meaning.

LIT. *TIB* 4:54–58. –C.F.

GALEA (γαλέα, from γαλεός, "swordfish" or "small shark"), a term first used in the 10th C. to denote light, rapid DROMONES powered by one bank of rowers (*Naumachica*, ed. A. Dain [Paris 1943] 21). They were commonly used as messenger ships or for reconnaissance in enemy waters. Pirates are usually said to have *galeai*, which seem to be oar-powered ships, lighter and more nimble than an ordinary *dromon*.

LIT. Ahrweiler, *Mer* 414. –E.M.

GALEN, Roman physician and philosopher; born Pergamon 129, died Rome? ca.210. The mark of this single Roman medical writer on Byz. medicine was extraordinary; his adaptations of the Hippocratic four humors as well as his use of Plato, Aristotle, and the Stoics in creating an all-encompassing medical theory ensured his use as a source by learned Byz. physicians from ORIBASIOS to JOHN AKTOUARIOS. Oribasios was the first to make a synopsis of Galenic medicine; the extant sections of his *Medical Collection* show the first stages of a Byz. adeptness in fusing parts of Galen's works with contemporary medical practice; this streamlining tendency continued through the medical encyclopedias of AETIOS OF AMIDA, ALEXANDER OF TRALLES, and PAUL OF AEGINA. Yet the best Byz. medical authors did not simply borrow the quotations of "lost" authorities as they might be found in Galen, but generally went back to the original texts when they were available and set them in an assured context with those of the great Pergamene. Oribasios, for example, apparently consulted directly the *Materia Medica* of DIOSKORIDES, and probably formulated the first Greek alphabetical listing of drugs in Dioskorides' work, the ancestor of so many alphabetical "Dioskorides" texts in Greek, Latin, and Arabic. Oribasios's technique in using Dioskorides side-by-side with Galen was followed by almost all later Byz. medical encyclopedists. Not only professionals but also educated Byz. (e.g., Michael CHONIATES) read Galen, who was popular enough to become a comic figure in the TIMARION. By the 13th–14th C., Galen had become the authority on medicine in Greek, Latin, and Arabic (see also INSANITY). His quasi-monotheism, best seen in *Use of the Parts of the Body*, made his medicine and medical philosophy easily adaptable into Christian and Islamic canons.

ED. *Opera omnia*, ed. C.G. Kuhn, 20 vols. in 22 pts. (Leipzig 1821–33; rp. Hildesheim 1964–65). See also lists in H. Leitner, *Bibliography to the Ancient Medical Authors* (Bern 1973) 18–40, and J. Scarborough, ed., *Society for Ancient Medicine Newsletter*, nos. 3–13 (Lexington, Ky., 1978–85).

LIT. O. Temkin, *Galenism* (Ithaca, N.Y., 1973) 51–94. J. Scarborough, "The Galenic Question," *Sudhoffs Archiv* 65 (1981) 1–31. –J.S.

GALERIUS, more fully Caius Galerius Valerius Maximianus, caesar under DIOCLETIAN (293–305) and augustus (from 1 May 305); born Romulianum in Illyricum ca.260, died Nikomedeia May 311. Galerius presumably rose through the army and may have been praetorian prefect under Diocletian. As caesar he was responsible for much of the Balkans; his primary residence was at THESSALONIKE, where remains of his palace can still be seen. He carried out wars against the Carpi on the Danube (295) and against the Persians (297–98), the latter commemorated on an arch in Thessalonike (see ARCH OF GALERIUS). After Diocletian's abdication Galerius became senior emperor in the TETRARCHY, with MAXIMINUS DAIA as his caesar. In 307 he opposed the proclamation of MAXENTIUS as emperor. The next year he convoked the Conference of Carnuntum, the result of which was the appointment of LICINIUS as caesar and the redivision of the empire. Lactantius pictures Galerius as an outspoken pagan, persecuting Christians in his own territories and responsible for Diocletian's edicts against the church. He continued the persecution until he fell gravely ill; in 311, shortly before his death, he anticipated the EDICT OF MILAN by granting toleration to the church. Galerius is remembered in the Byz. tradition as the archetypal persecutor, properly punished for his crimes by a painful death.

LIT. Jones, *LRE* 40–79. P. Keresztes, "From the Great Persecution to the Peace of Galerius," *VigChr* 37 (1983) 379–99. –T.E.G.

GALERIUS, ARCH OF. See ARCH OF GALERIUS.

GALESIOS, MOUNT (Turk. Alamandağ), monastic center north of Ephesus, on right bank of the Kaystros River (Küçük Menderes). Monks were first attracted to this HOLY MOUNTAIN in the 11th C. by the stylite St. LAZAROS. Three monasteries, under one *hegoumenos*, were built near the successive sites of his pillar: (1) the Savior, reserved for 12 eunuchs; (2) the Theotokos, for 12 monks; and (3) the Anastasis, for 40 monks. A *diatyposis* for the three institutions is incorporated in the *Vita S. Lazari* (*AASS* Nov. 3:585). A fourth monastery, the Theotokos of Bessai, was imperial and had its own *hegoumenos*; it housed 300 monks in the 11th C. but rapidly declined. Near the mountain was the convent of Eupraxia, which served as a residence for female relatives of Galesiot monks.

Galesios entered a period of obscurity after the death of Lazaros, but in the 13th C., with the establishment of the empire of Nicaea, a "monastery of Galesios" again attained prominence. Two early Palaiologan patriarchs, JOSEPH I and ATHANASIOS I, were former Galesiot monks, and a third, GREGORY II OF CYPRUS, wrote a new version of the *Vita Lazari*. The monastery was reputed to have a rich library and had an active scriptorium (F. Halkin, *Scriptorium* 15 [1961] 221–27). Its history came to an end in the 14th C. when it was captured by the Turks (*AASS* Nov. 3:503).

LIT. Janin, *Églises centres* 241–50. –A.M.T.

GALESIOTES, GEORGE, patriarchal official and writer; born Atramyttion or Constantinople? between 1278 and 1280, died after 1346?. Galesiotes (Γαλησιώτης) was apparently a family name and does not indicate that he was a monk at Mt. GALESIOS (F. Halkin, *Scriptorium* 15 [1961] 225–27). Galesiotes studied with GREGORY II OF CYPRUS and then with Manuel HOLOBOLOS, to whom he later addressed a funeral monody. As a secular cleric, he began his career as *archon* of Hagia Sophia (ca.1303); he succeeded George Pachymeres as *protekdikos* ca.1310. He held this post until 1334, when he took charge of the *sakellion*. Galesiotes' works include a monody for Theodore Xanthopoulos and, according to S.I. Kourouses, a lament on the collapse of the dome of Hagia Sophia in 1346 (*EEBS* 37 [1969–70] 247–50). He was probably also the author of an oration of thanksgiving for the Christian naval victory over the Turks off Atramyttion in 1334 (V. Laurent in *Eis mnemen K. Amantou* [Athens 1960] 25–41). In collaboration with George OINAIOTES, he prepared a paraphrase, in simpler language, of the *Imperial Statue* of Nikephoros BLEMMYDES.

H. Hunger and O. Kresten have recently proposed that the George Galesiotes who copied patriarchal documents from ca.1325 to 1357 is to be distinguished from the author Galesiotes, and suggest that he was a younger contemporary, perhaps his nephew (Hunger-Ševčenko, *Blemmydes* 33f).

ED. Monody for Xanthopoulos—ed. A. Mai, *Novae Patrum Bibl.* VI/2 419–22. *Imperial Statue*—Hunger-Ševčenko, *Blemmydes* 19–117, 149–206.

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LIT. S.I. Kourouses, "He prote helikia kai he proimos stadiodromia tou protekdikou kai eita sakelliou tes megales ekklesias Georgiou Galesiotou (1278/80–1357?)," *Athena* 75 (1974/5) 335–74. *PLP*, no.3528. —A.M.T.

GALIČ. See GALITZA.

GALILEE, STORM ON THE SEA OF. Matthew 8:23–27, Mark 4:35–41, and Luke 8:22–25 tell of Christ sleeping in a storm-tossed boat on the Lake of Galilee. Awakened and upbraided by his disciples, he calmed the storm, chiding them for their lack of faith and eliciting their awe. The scene is illustrated only in extensive cycles: in FRIEZE GOSPELS, in marginal PSALTERS at Psalm 89:9, in several DECORATIVE STYLE MSS, and at CHORA. The richest depiction, that in the Florence frieze Gospel (fol.120v), shows the boat three times: with Christ and the disciples seated, with Christ asleep and then rebuking a personification of the wind, and with Christ chiding the disciples.

LIT. Colwell-Willoughby, *Karahissar* 2:274–77. —A.W.C.

GALITZA, or Galič (Γάλιτζα, also "Galatikon" in Theodore PRODROMOS—A. Kazhdan in *Okeanos* 356), town on the Dniester and center of one of the principalities of RUS'. Vladimirko of Galič (1141–53) was an ally (or vassal; *hypospondos* in Kinn. 115.19) of Manuel I against Géza II of Hungary. Vladimirko's son Jaroslav harbored the future emperor Andronikos I in 1165, but Manuel's diplomacy secured Andronikos's return. ANTONY OF NOVGOROD mentions a Galician embassy to Constantinople in 1200, possibly negotiating for the campaign of Roman of Galitza against the CUMANS in 1201 (Nik.Chon. 522.26–523.35). The bishopric of Galitza, under the metropolitan of KIEV, was founded between 1147 and 1153. In the 14th C. it was sporadically raised to the rank of metropolis (*Notitiae CP*, nos. 17.157, 18.150). Casimir of Poland, requesting a metropolitan from Patr. PHILOTHEOS KOKKINOS in 1370, after his annexation of Galitza (MM 1:577.29–32), mentions four previous incumbents, and when Metr. Antony was appointed in 1371 bishoprics of Cholm, Turov, Peremyšl', and Volodimer were put under his jurisdiction (MM 1:579.23–24). In the mid-13th C. Galitza played a conspicuous role in the transmission of Byz. literary culture in Slavonic translation: the best texts of the translations of MALALAS, JOSEPHUS FLAVIUS, and the ALEXANDER ROMANCE all derive from Galician compilations.

LIT. G. Stökl in *Handbuch der Geschichte Russlands*, ed. M. Hellman, vol. 1 (Stuttgart 1981) 484–533. E. Frances, "Les relations russo-byzantines au XIIe siècle et la domination de Galicie au Bas-Danube," *BS* 20 (1959) 50–62. O. Jurewicz, "Aus der Geschichte der Beziehungen zwischen Byzanz und Russland in der zweiten Hälfte des 12. Jahrhunderts," *Byzantinische Beiträge*, ed. J. Irmscher (Berlin 1964) 333–57. —S.C.F.

GALLA PLACIDIA (Γάλλα Πλακιδία), more fully Aelia Galla Placidia, augusta of the Western Roman Empire (421–50); born 388 (S.I. Oost, *ClPhil* 60 [1965] 1–4) or 393 (S. Rebenich, *Historia* 34 [1985] 372–85) in Constantinople or Thessalonike, died Rome 27 Nov. 450. Daughter of Theodosios I, she spent most of her life in the West. When Rome was sacked by Alaric in 410 the Visigoths carried Galla Placidia off to Gaul, and in Jan. 414 she married the new king Athaulf. After his death she was returned to the Romans. On 1 Jan. 417 Galla married the patrician Flavius Constantius to whom she bore the future emperor Valentinian III and a daughter, Justa Grata Honoria. In Feb. 421 Honorius proclaimed Constantius augustus (as Constantius III), but Theodosios II refused to recognize his accession. There are some vague indications that Constantius made warlike preparations against the East, but he died on 2 Sept. 421. Galla Placidia was accused of treason and conspiracy against her brother Honorius. She sought sanctuary at the court of Theodosios II in 423. After the death of Honorius the Eastern court used Galla Placidia and her son to assert indirect control over the West. Valentinian was brought to Italy and created augustus, with Galla Placidia exercising regency over him, a power she shared increasingly with the *magister militum* AETIUS. She was an ardent supporter of Orthodoxy and a generous donor of churches, esp. in RAVENNA, but she also knew how to maintain a modus vivendi with Arians. Her only known portrait is on solidi struck under Valentinian III.

LIT. S.I. Oost, *Galla Placidia Augusta* (Chicago 1968). V.A. Sirago, *Galla Placidia e la trasformazione politica dell'Occidente* (Louvain 1961). —T.E.G.

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GALLERY (ὑπερῷον, κατηχούμενον, κατηχουμένιον), a corridor above the aisles and narthex of a church, opening fully onto the space of the nave through arcades or colonnades. Galleries occur in major churches throughout the empire from the 4th to 13th C. Reserved elsewhere for women or (in early centuries) for CATECHUMENS, galleries in palace chapels or churches became the preserve of the emperor or local ruler and his court, in part because they provided easy access to the church from upper levels of adjacent palaces (Hagia Sophia, Constantinople; St. Sophia, Kiev); portions of the gallery in the Hagia Sophia, Constantinople, served as the PARAKYPTIKON and METATORION and were the setting of church COUNCILS. Canon 97 of the Council in TRULLO (680/1) forbade priests and laymen to live in galleries with their wives (a ban renewed by nov. 73 of Leo VI). Galleries were introduced into all types of churches: longitudinal BASILICAS, whether truss-roofed ("extra muros" basilica at PHILIPPI; St. DEMETRIOS, Thessalonike) or domed (St. John, EPHESUS; S. Marco, VENICE), and centralized churches, whether circular (Konjuh, Macedonia), polygonal (S. Vitale, Ravenna), tetraconch (S. Lorenzo, MILAN; ZUART'NOC'), or otherwise. They do not appear in the naves of basilicas where major fresco or mosaic cycles were planned in continuous sequence of images. While galleries become less common after the 7th C., they reappear with some frequency in the 13th–15th C., most notably in MISTRA and other provincial capitals. Galleries enhance the majesty of ecclesiastical spaces; may add substantially to the cost of the structure; identify imperial, royal, or princely presence; and exhibit society divided between the people below and the aristocracy above.

LIT. C. Delvoye, *RBK* 2:129–44. Mathews, *Early Churches* 19–23, 31–33, 47–51, 128–33, 163–65, 179. —W.L., K.M.K.

GALLERY. North gallery of Hagia Sophia, Istanbul, looking west.

GALLIPOLI. See KALLIPOLIS.

GALLUNIANU TREASURE, dated to the 6th C. and found in 1963 near Poggibonsi in Tuscany, Italy, 2.5 km from Galognano. Now in the Pinacoteca of Siena, the treasure contains six silver objects (four chalices, one paten, one spoon). Two objects bear inscribed dedications made by, respectively, Sivegerna and Himnigilda (names of

Germanic, perhaps Gothic, origin), with one mentioning the "church of Gallunianu," a place identified with the modern village of Galognano. All six objects resemble comparable types found in Asia Minor and Syria and have been ascribed to local Byz. manufacture in the mid-6th C., on the eve of the Lombard invasion. In size and composition (type of objects and dedications) the Gallunianu Treasure is similar to contemporaneous silver TREASURES from other Byz. villages.

LIT. O. von Hessen, W. Kurze, C.A. Mastrelli, *Il tesoro di Galognano* (Florence 1977). Mango, *Silver*, nos. 77–82. –M.M.M.

GALLUS (Γάλλος), more fully Flavius Claudius Constantius Gallus, caesar of the eastern part of the empire (from 15 Mar. 351); born on the estate of Massa Veternensis, Etruria, 325/6, died near Pola end of 354. Nephew of Constantine I and half-brother of Julian, he survived the massacre of his family in 337 and lived out of public view until Constantius II made him caesar. Constantius then gave his sister Constantia to Gallus in marriage and stationed him in Antioch so that he could deal with the Persian threat while Constantius suppressed the usurpation of MAGNENTIUS. Gallus succeeded in keeping the Persians at bay. He was a fervent Christian of Arian persuasion; he reportedly placed the relics of St. Babylas in the temple of Apollo at Antioch to silence the demon's prophecies. Ammianus Marcellinus condemns the cruelty of Gallus, his bloody suppression of a Jewish revolt in Palestine, and the murder of some subordinates, but R. Blockley (*infra*) considers these charges unfair. In 354 he was recalled and executed by orders of Constantius.

LIT. Stein, *Histoire* 1:141f. O. Seeck, *RE* 4 (1901) 1094–99. *PLRE* 1:224f. R. Blockley, "Constantius Gallus and Julian as Caesars of Constantius II," *Latomus* 31 (1972) 433–68. J. Arce, "La rebelion de los Judios durante el gobierno de Constancio Galo Cesar: 353 d.C.," *Athenaeum* 67 (1987) 109–25. P. Schäfer, "Der Aufstand gegen Gallus Caesar," in *Essays in Honour of J.C.H. Lebram* (Leiden 1986) 184–201. –T.E.G.

GAMBLING. See GAMES, BOARD.

GAMBROS (γαμβρός), properly "son-in-law," term that in the 12th C. became a semiofficial title encompassing a broad group of nobles linked to the emperor by affinity—husbands of the emperor's daughters, sisters, aunts, and esp. nieces and cousins. The latter were called "*sebastoi*" and "*gambroi*" and formed an upper layer within the category of the SEBASTOI. Pseudo-Kodinos considers *gambroi* as members of the group of the DESPOTAI and ascribes to them a special kind of coronet (pseudo-Kod. 147.4–8). The term could also be employed as a separate title, for example, in the *prostagma* of 1330 (*Esphig.*, no.18.13). *Gambros* was also a term of Byz. DIPLOMACY conferred upon certain rulers within the so-called hierarchy of nations (see STATES, HIERARCHY OF).

LIT. L. Stiernon, "Notes de titulature et de prosopographie byzantines. Sébaste et gambros," *REB* 23 (1965) 232–43. S. Binon, "A propos d'un prostagma inédit d'Andronic III Paléologue," *BZ* 38 (1938) 388–94. –A.K.

GAMES, BOARD, were inherited from antiquity and common among all layers of society. There were several kinds of board game: in addition to CHESS Koukoules (*infra*) distinguishes among dice (*kyboi*), backgammon (*tablia*) or checkers (*petteia*), and knucklebones (*astragalismos*), but the exact difference between them is hard to define. It is reported (Malal. 345.16–17) that Theodosios I transformed the temple of Artemis in Constantinople into a *tabloparochion* or gaming room for dice players. Gambling by clergy, however, was prohibited by canon law (PG 137:125C–128B). The major reason for the prohibition was the Byz. tendency to abstain from playing with TYCHE or fortune. Anna Komnene, who approved of chess, was very critical of other board games. They became ubiquitous during the late period: in 1437 Pero TAFUR saw gaming boards in the imperial library of Constantinople (N. Wilson, *GRBS* 8 [1967] 54). John Choumnos (end of the 13th C.), in a letter to a "philosopher" (Boissonade, *AnecNova* 215f), describes gambling along with feasting and dancing as main elements of an ENTERTAINMENT during the CALENDS: "the spotted bones," he says, "promptly changed the mood of men, making some happy and others sad." SACHLIKES complains (or rather boasts) of his losses at gambling.

Excavations have uncovered many dice and other gaming pieces of uncertain date. Game boards have been found, scratched crudely on paving slabs of roadways and buildings. These are mainly of two types: circles divided into wedge-shaped sections and rectangles divided into square sections.

LIT. Koukoules, *Bios* 1:185–219. H. Lamer, *RE* 13 (1927) 1900–2029. –Ap.K.

GAMMATA (γάμματα), ornaments in the shape of the Greek letter *gamma*, signifying the number three; as a symbol of the Trinity this letter became popular at the time of the Trinitarian discussion. JOHN LYDOS (*De mag.* 88.16) describes festive cloaks with *aurigammoi*, small golden *gammata*. Very similar in form was the Latin uncial L interpreted as the foundation stone (Eph 2:20), that is, Christ himself. The shape persisted in later periods, used to surround the crosses on a POLYSTAURION (Balsamon, in Rhalles-Potles, *Syntagma* 4:551.19–20) and on metal book covers.

LIT. A. Quacquarelli, "La gammadia pietra angolare: L," *VetChr* 21 (1984) 5–25. –A.K.

GAMZIGRAD, modern name of a fortified site in the province of Dacia Ripensis, north of Niš in Yugoslavia. Thanks to an early 4th-C. inscription reading "Felix Romuliana" (D. Srejović, *Starinar* 36 [1985] 51–60 and fig.1), it can be identified as the Romyliana mentioned by Prokopios (*Buildings* 4:4). Pseudo-Aurelius Victor, in his epitome, relates that GALERIUS was buried in a place called Romulianum in honor of the emperor's mother, Romula.

Monumental walls with 20 octagonal towers and elaborate gates to the west and east surround the site. Inside this fortification excavations have revealed two temples, one of which may be the mausoleum of Galerius, and palatial structures; mosaic pavements include Dionysiac and hunting scenes. Fragments of marble cult statues and of porphyry figure(s) of an emperor survive; architectural sculpture depicts royal themes. This imperial complex was erected at the beginning of the 4th C.; construction occurred in two phases, apparent in both fortifications and interior architecture. It deteriorated soon after the death of Galerius but was reconstructed at the end of the 4th or early 5th C. and survived through the 6th C. The nature of the site changed, however: two Christian churches, simple dwellings, and workshops were built. According to Prokopios, Justinian I restored Romyliana. A basilica dating to the late 6th C. was the latest monumental construction. Afterwards the area acquired a rural character.

LIT. D. Srejović, A. Lalavić, Dj. Janković, *Gamzigrad* (Belgrade 1983). M. Čanak Medić, *Gamzigrad kasnoantička palata* (Belgrade 1978). D. Srejović, "Two Memorial Monuments of Roman Palatial Architecture: Diocletianus' Palace at Split and Galerius' Palace at Gamzigrad," *Archaeologia Iugoslavica* 22–23 (1982–83) 41–49. Idem, "Felix Romuliana: Carska palata ili . . . ?" *Starinar* 37 (1986) 87–102. –R.E.K., A.K.

GANGRA (Γάγγρα, sometimes Γάγγραι, now Çankırı), city on a tributary of the Halys, commanding the main routes from Galatia to the Black Sea, became capital of PAPHLAGONIA ca.297. Tradition associated Gangra with the martyr Kallinikos and the bishop St. HYPATIOS; it was the site of a council (see GANGRA, LOCAL COUNCIL OF) in ca.341. In the 5th and 6th C., Gangra appears primarily as the place of exile for several leading churchmen, such as TIMOTHEOS AILOUROS and PHILOXENOS OF MABBUG. Patr. Makedonios fled to Gangra in 515 and later was buried in the Church of St. Kallinikos. Although off the main invasion routes, Gangra was attacked by the Arabs in 712, 724, and 742. St. PHILARETOS THE MERCIFUL, whose life illustrates local conditions in the 8th C., was a major landowner in a village under the jurisdiction of Gangra. It was taken in 1075 by the Danişmendids, who held it against the Crusaders in 1101. John II Komnenos captured it ca.1134 during his Paphlagonian campaigns, but it soon fell permanently to the Turks. Gangra was the ecclesiastical metropolis of Paphlagonia; it had five suffragans in 451, four ca.850, and three at the end of the 11th C. The hill above the city preserves the dilapidated remains of an undated Byz. fortress.

LIT. R. Janin, D. Stiernon, *DHGE* 19 (1981) 1091–1103. –C.F.

GANGRA, LOCAL COUNCIL OF. This council was convened ca.341 (date disputed) to condemn the radical asceticism associated with the Eustathians (see EUSTATHIOS OF ANTIOCH). Its only surviving document is a synodal letter consisting of 20 canons and a concluding epilogue (sometimes viewed as an additional canon) addressed to the episcopate of neighboring Armenia. The ascetics under judgment were primarily accused of rejecting family life and marriage (including married clergy), promoting social revolution by encouraging slaves to disobey their masters, in-

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sisting that the rich could not enter the Kingdom of God, inspiring women to dress like men, and maintaining their own private liturgical assemblies while rejecting those of the church. Although evidence is lacking, the theological and socioeconomic implications of these ascetic novelties were no doubt discussed at length. Their explicit condemnation by the council is nevertheless balanced by a forceful affirmation (in the letter's epilogue) of traditional asceticism and continence. The canons constitute our earliest and, hence, crucial evidence for the origins of MONASTICISM in Asia Minor. Despite their provincial origin, they were included in all the major canonical collections of the church; BALSAMON and ZONARAS commented on them (PG 137:1233–73).

SOURCE. Mansi 2:1095–1122.

LIT. G. Gribomont, "Le Monachisme au IVe s. en Asie Mineure: De Gangres au Messalianisme," *SP* 2 (Berlin 1957) 400–15. J. de Churruca, "L'anathème du Concile de Gangres contre ceux qui sous prétexte de christianisme incitent les esclaves à quitter leurs maîtres," *Revue historique de droit français et étranger* 60 (1982) 261–78. –A.P.

GANOS, MOUNT, holy mountain in Thrace, on the western shore of the Sea of Marmara, about 15 km southwest of Rhaidestos. Located near the small town of Ganos (Γάν(ν)ος, mod. Gaziköy), by the 10th or 11th C. the mountain was the site of a federation of monastic communities, headed by a PROTOS (Laurent, *Corpus* 5.2, nos. 1228–32). One of its most famous *protoi* was John PHOURNES, who assisted Euthymios ZIGABENOS in the compilation of his *Panoplia*. Its monasteries suffered destruction during the attacks of the Bulgarians in 1199, the Crusaders in 1203, and the Catalan Company in the early 14th C. In the late 13th C. the future patriarch ATHANASIOS I founded a double monastery there and clashed with the pro-Unionist bishop of Ganos who had been installed by Patr. John XI Bekkos. MAXIMOS KAUSOKALYBITES spent the early part of his career on Ganos.

LIT. R. Janin, L. Stiernon, *DHGE* 19 (1981) 1105–10. M. Gedeon, "Mnemeia latreias christianikes en Ganochorois," *EkAl* 32 (1912) 304f, 311–13, 325–27, 352–55, 389–92. Zacos, *Seals*, vol. 2, no.688. –A.M.T.

GARDEN (κῆπος, also called *peribolion*). Essential to Byz. HORTICULTURE, gardens formed a valuable part of a domestic establishment, providing its members with FRUIT and vegetables. Even a poor monastery had a garden (e.g., vita of Meletios the Younger, ed. V. Vasil'evskij, *PPSb* 17 [1886] 21.17–19), and most peasants, according to Athonite *praktika*, had vineyards and small garden plots (Laiou, *Peasant Society* 32f). Big FARMS, like that of the Argyropouloi in 15th-C. Thessalonike, which raised vegetables for market, are also known. There was no clear distinction between VINEYARDS, gardens, and kitchen gardens: vines often grew together with (and upon) fruit trees, and vegetables were raised under trees; accordingly "mixed" terms such as *ampelokepion* (vineyard-garden) were used. Gardens were usually established where there was access to water; in instances where IRRIGATION was used, the plot was sometimes qualified with the adjective *hypopotion* (drinking). Probably the term *chersoperibolon* designated allotments where no irrigation system had been installed. Vineyards and gardens were usually surrounded by a fence and a ditch (already mentioned in the FARMER'S LAW), and later even by a brick wall, and special guards were commonly used to prevent trespassing.

Pleasure gardens occupy an important place in Byz. ROMANCE as a place for romantic encounters, and the garden of EDEN played a significant part in Byz. cosmology.

LIT. O. Schissel, *Der byzantinische Garten* (Vienna 1942). A.R. Littlewood, "Romantic Paradises: The Rôle of the Garden in the Byzantine Romance," *BMGS* 5 (1979) 95–114. –J.W.N., A.K.

GARIGLIANO, or Liris, a river in southern Italy (in the area of Gaeta). In the second half of the 9th C. there existed on the right bank of the Garigliano an Arab colony dangerous both to Rome and to Byz. possessions in southern Italy. In the next century Pope JOHN X forced the Arabs to retreat to the Garigliano from Narni and Ciculi. In 914 the coalition that arose against the Arabs of the Garigliano region included the newly elected pope, Constantinople, and Berengar of Friuli as well as Spoleto and several other southern Italian princedoms. In June 915 the Byz. fleet blocked the estuary of the Garigliano, and a united army (including the troops of Nicholas Picingli, *strategos* of Longobardia) forced the Muslims to flee to the mountain peaks. In Aug. 915, pressed by famine, they tried to escape but were killed or captured. A legend asserts that the apostles Peter and Paul appeared and encouraged the Christian army.

LIT. Vasiliev, *Byz. Arabes* 2.1:236–38. O. Vehse, "Das Bündnis gegen die Sarazenen vom Jahre 915," *Quellen und Forschungen aus italienischen Archiven und Bibliotheken* 19 (1927) 181–204. –A.K.

GARIZIM. See NEAPOLIS.

GARLAND, rope woven of leaves, usually laurel, sometimes with fruit or flowers and, like the WREATH, suggestive of ceremonial splendor. Common in Late Antique art, garlands were sometimes carried by *putti* and combined with masks in the classical tradition. They frequently festooned official and funerary monuments, for example, the Mausoleum of Diocletian at SPLIT, consular DIPTYCHS, and sarcophagi.

Garlands decorated vaults and arch soffits in monumental painting and mosaics throughout Byz. art, e.g., Church of the ACHEIROPOIETOS, Thessalonike, apse mosaic of HAGIA SOPHIA (Constantinople), and the CHORA MONASTERY. Framing elements consisting of garlands appeared in FLOOR MOSAICS, TEXTILES, and BOOK ILLUMINATION, for example, the PARIS PSALTER. They were most common from the 4th to 6th C. and again in the 9th to 10th C.

LIT. E. Börsch-Supan, *Garten-, Landschafts- und Paradiesmotiven im Innenraum* (Berlin 1967) 79–110. Frantz, "Byz. Illuminated Ornament" 67f. –R.E.K.

GASMOULOS (γασμοῦλος, also βασμοῦλος, etym. unknown), a descendant of a Byz. and a Latin (most often a Byz. female and a Latin, esp. Venetian, male). The word first appears in sources of the second half of the 13th C. Following the reconquest of Constantinople by Michael VIII Palaiologos in 1261, *gasmouloi* were recruited in large numbers as mercenaries to form the core of the light-armed contingent serving aboard Michael's refurbished fleet, this *Gasmoulikon* appears in several naval campaigns during the 1260s and 1270s. Despite Andronikos II's reduction of the fleet in 1285, some *gasmouloi* remained in the service of the emperor, others served aboard Latin ships or acted as pirates in the Aegean. Later they seem to have played a significant military role in the CIVIL WAR OF 1341–47. By the mid-14th C. service in the fleet as a *gasmoulos* (*gasmoulike douleia*) had lost its ethnic character. *Gasmouloi* served the Ottomans in the second half of the 14th C., and *gasmouloi* with a hereditary military obligation (*servitio et tenimento vasmulia*) served the Latin rulers in the Aegean in the 15th–16th C. A number of *gasmouloi* were Venetian nationals. Their nationality was a source of friction between the empire and Venice from 1277 until the 1320s.

LIT. D. Jacoby, "Les Vénitiens naturalisés dans l'empire byzantin," *TM* 8 (1981) 221–24. Ahrweiler, *Mer* 339, 361f, 384, 405. –M.B.

GATE, CITY, designated by πύλη, the same word as "door," formed an opening in the city walls, usually in the form of an ARCH. The gate marked the point where the principal urban thoroughfare changed into a highway. Through the gate the city communicated with the outer world: goods were imported, livestock driven to market, troops departed and returned, visitors and processions entered. Some portals were the setting of ceremonies, such as ADVENTUS. The gates sometimes consisted of wide passages for carriages and narrow wickets for pedestrians. Gates were the weakest point in the system of fortifications; they had to be barred at night and guarded by special watchmen who had possession of the keys; they were flanked by towers.

The Roman practice of embellishing the main entrances in city walls was pursued at SPLIT, GAMZIGRAD, and other towns and camps. Gates were decorated with statuary set in niches and colonnades resting on corbels to either side and above the gate. Other examples are preserved at NICAEA, NIKOPOLIS, and the north and south gates at SERGIOPOLIS. Apart from the GOLDEN GATE and those of the BLACHERNAI quarter, the names of seven of Constantinople's gates are known. Most derive from the region of the city in which they were situated, local churches (e.g., St. Romanos), or destinations beyond them (PEGE, RHEGION). Towers flanking these gates bear many inscriptions attesting to their imperial sponsorship or restoration. There is little basis for the widespread supposition that some gates were reserved for military use only.

In Byz. symbolism the *pyle* (gate or door) played an important role: both heaven and hell were supposed to have gates; Christ was a gate in the tower that represented the Church, and the gate facing east was a *typos* of the Virgin. In iconography, the gate stood for the city in the ENTRY INTO JERUSALEM, for the province in the FLIGHT

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INTO EGYPT. Book illustrators employed a *pyle* (a *pi*-shaped framed HEADPIECE) at the "entrance" of many texts.

LIT. W. Karnapp, *Die Stadtmauer von Resafa in Syrien* (Berlin 1976). Janin, *CP byz.* 267–83. E.B. Smith, *Architectural Symbolism* (Princeton 1956) 10–51. R. Schultze, "Die römischen Stadttore," *BJb* 118 (1909) 324–46.
–M.J., A.K., A.C.

GATTILUSIO (Γατελιοῦζος) or Gattilusi, Genoese family that ruled LESBOS from 1355 to 1462. The Levantine branch of the family was founded by Francesco I, an adventurer who was reportedly instrumental in securing control of Constantinople for JOHN V PALAIOLOGOS in Nov. 1354 (Douk. 67–69). He was rewarded with marriage (summer 1355) to the emperor's sister Irene (who took the name Maria) and with lordship over Lesbos. In 1366 he helped AMADEO VI OF SAVOY recapture Gallipoli (KALLIPOLIS) from the Turks. Doukas called Francesco a "good and faithful friend" of John V; he accompanied the emperor to Rome in 1369. Francesco died in the earthquake that struck Lesbos on 6 Aug. 1384, together with two of his sons, Andronico and Domenico.

He was succeeded by his son Francesco II (1384–1403), whose daughter Irene (later Eugenia) married John VII Palaiologos and was the mother of the short-lived ANDRONIKOS V (N. Oikonomides, *Thesaurismata* 5 [1968] 28–31 and "Ivory Pyxis" 331f). To underline their Palaiologan connections, the Gattilusio family made frequent use of the double-headed EAGLE on their coins and heraldry. The family ruled over Lesbos until 1462, when Niccolò Gattilusio was forced to surrender to the Turks. They also acquired control of other northern Aegean islands and coastal lands, including Ainos, Thasos, Samothrace, Lemnos, and Palaia Phokaia. The salt beds of Ainos and alum mines of Phokaia provided substantial income. An important source for the later history of the family is DOUKAS, who was in the service of the Gattilusio and went on embassies for Dorino I (1428–55) and Domenico (1455–58). (See genealogical table.)

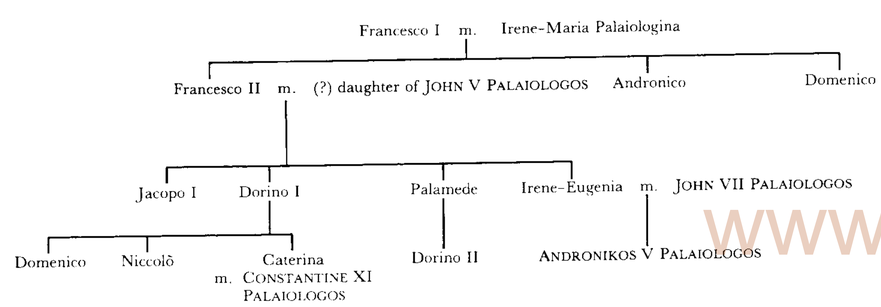
LIT. G.T. Dennis, "The Short Chronicle of Lesbos 1355–1428," *Lesbiaka* 5 (1966) 128–42. W. Miller, "The Gattilusj of Lesbos (1355–1462)," *BZ* 22 (1913) 406–47. *PLP*, nos.3580–94. A. Luttrell, "John V's Daughters: A Palaiologan Puzzle," *DOP* 40 (1986) 103–12. –A.M.T., A.C.

GAUFREDUS MALATERRA, Benedictine monk who accompanied other Normans to southern Italy and who evidently belonged to the entourage of Count Roger I of Sicily; died before 1101. At Count Roger I's request Gaufredus authored *On the Deeds of Roger Count of Calabria and Sicily and his Brother Robert Guiscard*, a history of the Normans from ca.1038 to 1099. Dedicated to Angerius, bishop of Catania, the work mixes prose with verse and apparently was left unfinished. Although the earlier part contains legendary material, the contemporary section offers unique details on prosopography and military events of the Byz.-Norman conflict in southern Italy, possibly furnished by Roger's court. Gaufredus considered the Byz. too soft to make good warriors (bk.3, ch.13), but his account sheds much light on Byz. CALABRIA, esp. on George MANIAKES (bk.1, chs. 7–8), and the subjugation of Calabria (bk.1, chs. 9–37). He describes how Guiscard exploited Michael VII's deposition (bk.3, chs. 13–14) and the Norman assault on Greece (bk.3, chs. 24–29, 33, 39–41).

ED. *De rebus gestis Rogerii Calabriae et Siciliae Comitis*, ed. E. Pontieri [= RIS² 5.1] (Bologna 1927–28) 3–108.

LIT. O. Capitani, "Specific Motivations and Continuing Themes in the Norman Chronicles of Southern Italy: Eleventh and Twelfth Centuries," in *The Normans in Sicily and Southern Italy* (Oxford 1977) 1–46. Karayannopulos-Weiss, *Quellenkunde* 2:415. –M.McC.

SELECTED GENEALOGY OF THE GATTILUSIO FAMILY IN THE LEVANT IN THE FOURTEENTH AND FIFTEENTH CENTURIES



Based on A. Luttrell, *DOP* 40 (1986) 103–12.

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GAVRIIL OF LESNOVO, Bulgarian hermit and saint; born Osiče near Kriva Palanka, fl. 11th–early 12th C. Gavriil founded the monastery of the Archangel Michael (later known as the Lesnovo monastery) on the slopes of Mt. Plavitsa, near the village of Lesnovo (now in the Yugoslav republic of Macedonia). Established in the period of Byz. rule in Bulgaria, it became a center of learning and book production throughout the Middle Ages. In the second half of the 14th C. the saint's remains were removed to the Church of the Holy Apostles in the capital city of Tŭrnovo. The present monastery church was built in 1347 by the Serbian *despotes* Jovan OLIVER on the site of Gavriil's original church. The fine frescoes are probably of the same date.

LIT. G. Traichev, *Manastirite v Makedonija* (Sofia 1930) 91–101. K. Balabanov, A. Nikolovski, D. Kornakov, *Spomenici na kulturata na Makedonija* (Skopje 1980) 112–17, 304 (plate). –R.B.

GAYANĒ. See VAŁARŠAPAT.

GAZA (Γάζα, Ar. Ghazzah), ancient city on southern coast of Palestine that remained prosperous until the end of the 6th C., when the PIACENZA PILGRIM (ch.33) called it a "lovely and renowned city." Gaza lay inland, almost 5 km from its harbor at Constantia. It was a center of trade with Mecca; according to Arabic legend, Hashīm, great-grandfather of Muḥammad, died there. Gaza resisted the penetration of Christianity and until the beginning of the 5th C. possessed a pagan shrine of Zeus Marnas (the Marneion), which was finally destroyed by PORPHYRIOS OF GAZA, probably in 402. Even after the extinction of paganism, Gaza remained an important focus of ancient culture; teachers at its school of rhetoric included CHORIKIOS OF GAZA and PROKOPIOS OF GAZA, while DOROTHEOS OF GAZA was an influential monastic writer. On the MADABA MOSAIC MAP, Gaza is shown as a large city with colonnaded streets crossing its center and a large basilica in the middle, probably the church erected over the Marneion. A mosaic dated by Greek inscription to 508/9 was found during the excavations of a synagogue on the seashore; it represents David as Orpheus, and dressed as a Byz. emperor (A. Ovadiah, *IEJ* 19 [1969] 193–98).

When Gaza was conquered by the Arabs under ʿAMR in 635, the soldiers of the garrison were massacred; the Christian civilian population survived, however, and the city remained the seat of the governor of the Negev. In 723–26 the pilgrim Willibald saw a church in Gaza. The sequence of ceramic finds near Gaza indicates that soon thereafter the area was abandoned (L.Y. Rahmani, *IEJ* 33 [1983] 219–30). Probably recovered by the 10th C., Gaza was again in ruins when it fell to the Crusaders. They fortified it anew from ca.1149, and a lower town of merchants and peasants grew up around the citadel. The citadel of Gaza played an important part in the Crusaders' conquest of ASKALON. Saladin captured Gaza in 1187, but Richard I Lionheart retook it and the Latins held it until 1229. Gaza was never a goal of pilgrimage, but an EULOGIA stamp with a representation of the Virgin was found near there (L.Y. Rahmani, *IEJ* 20 [1970] 105–08).

LIT. D. Sourdel, *EI*² 2:1056f. G. Downey, *Gaza in the Early Sixth Century* (Norman, Okla., 1963). K. Seitz, *Die Schule von Gaza* (Heidelberg 1892). *EAEHL* 2:408–17.
–G.V., A.K., Z.U.M.

GAZES, THEODORE, Greek émigré teacher and translator in Italy; born Thessalonike ca.1400, died Policastro in Calabria 1475/6. The early career of Gazes (Γαζῆς) is poorly documented. Before 1440 he moved to Italy and taught Greek in Ferrara, Naples, and Rome, where he joined the literary circle of BESSARION. In Ferrara he wrote the *Introduction to Greek Grammar* (D. Donnet, *Byzantion* 49 [1979] 133–55), which became the standard textbook for humanists and was highly praised by Erasmus. He also delivered a speech called *On the Importance of Greek Studies*, in which he emphasized the value of reading Greek literature as preparation for participation in political life. Gazes contributed much to developing mutual knowl-

edge of the Latin and Greek worlds; he translated Cicero and Claudian into Greek and made Latin translations or paraphrases of Xenophon, Aristotle, and some patristic texts (e.g., Chrysostom's commentary on Matthew). The study of Aristotle, whom Gazes tried to reconcile with Christian doctrines on the Trinity, on the immortality of the individual soul, and on the incarnation, led him into polemics with PLETHON, the consistent follower of Plato.

Gazes supported the policy of Union of Churches, in which he saw the only means to stop the Ottoman conquest. His letter to Francesco FILELFO, a treatise on the origin of the Turks (PG 161:997–1006), attests to his interest in their history. Moreover, Gazes argues against Plethon's fatalistic concept of the Turkish invasion as a revenge for Alexander the Great's conquest; he lays the foundation of historical criticism, drawing a contrast between Plethon's account and the history of the Turks as presented by "Skylax" (i.e., Skylitzes), whom Gazes finds closer to Strabo.

ED. PG 19:1168–1216; 161:985–1014. For complete list of works, see *Tusculum-Lexikon* 269.

LIT. D.J. Geanakoplos, "Theodore Gaza, a Byzantine Scholar of the Palaeologan 'Renaissance' in the Italian Renaissance," *MedHum* n.s. 12 (1984) 61–81. J. Irmscher, "Theodoros Gazes als griechischer Patriot," *ParPass* 78 (1961) 161–73. *PLP*, no.3450. –A.K., A.M.T.

GEITONIA (*γειτονία*), neighborhood, quarter; the term was esp. often applied to Antioch, where Malalas (Malal. 417.14) mentions various *geitoniai*. Some *geitoniai* are known by name: in Evagrios Scholastikos (*HE* 2.12), Ostrakine; in Malalas (272.6), Skepane; and in Theophanes (Theoph. 68.16), Iobiton. G. Downey (*A History of Antioch* [Princeton 1961] 478) suggests that Ostrakine was the potters' quarter. Theophanes (236.6) also mentions the *geitoniai* of the Blues in Constantinople, and in an excerpt from Malalas (T. Mommsen, *Hermes* 6 [1972] 380f) a *geitonia ta Mazentiolou* in Constantinople reappears. A.P. Djakonov's theory (in *VizSb* 155f) that *geitoniai* were centers of FACTIONS is now rejected.

The term *geitonia* disappeared after the 6th C. but the term *geitonema* ("neighborhood") continued in use. The hagiographer of GREGORY OF DEKAPOLIS (vita, ed. Dvornik, 63.22–26) reveals that *geitonema* gave some right to a neighboring piece of land.

LIT. Cameron, *Circus Factions* 26f. G. Prinzing, "Zu den Wohnvierteln der Grünen und Blauen in Konstantinopel," *Studien zur Frühgeschichte Konstantinopels* (Munich 1973) 31f, 37–41. –A.K.

GEITONIARCHES (*γειτονιάρχης*), the chief official of the GEITONIA. According to the 6th-C. GREGENTIOS (PG 86:577D), the king of the Himyarites established in his capital 36 *regiones* and appointed to each a *geitoniarches* with a SEKRETON. In the late 9th-C. *Kletorologion* of PHILOTHEOS the term designates subaltern officials of two departments—that of the EPARCH OF THE CITY and that of the DEMARCHOI. The scanty evidence creates problems. If 10th-C. *geitoniarchai* were in fact district magistrates, it seems strange that Philotheos speaks of only 12 *geitoniarchai* (Oikonomides, *Listes* 209.22), whereas there were 14 districts in Constantinople. Secondly, if the *geitoniarchai* of the *demarchoi* were local supervisors, then it is curious that there was only one *geitoniarches* of each color (Cameron, *Circus Factions* 92, n.3).

LIT. Oikonomides, *Listes* 321, n. 194, 326. –A.K.

GELASIOS OF CAESAREA, nephew of CYRIL of Jerusalem, died 395. Gelasios (Γελάσιος) was elected bishop of Caesarea in 367. As a Nicaean, he naturally fell foul of the Arian emperor Valens and was ousted, but came back on the accession of THEODOSIOS I. THEODORET OF CYRRHUS (*HE* 5.8) commends the purity of both Gelasios's doctrine and his life. JEROME (*De vir. ill.* 130) observes that he wrote quite well, but did not publish. At least some works circulated, however, since a number of authors do cite him. PHOTIOS (*Bibl.*, cod.89) distinguishes two or three Gelasioses of Caesarea and lists their works, among which was the *Church History*, which ends with the death of Constantine the Great. Its relationship to the last two books of the continuation by RUFINUS OF AQUILEIA is much disputed (J. Schamp, *PBR* 6 [1987] 146–52; idem, *Byzantion* 57 [1987] 360–90). Only fragments survive, as is the case with his *Exposition of the Symbol*, possibly similar to the catechetical lectures of his uncle Cyril. A polemic *Against the Anomaeans* mentioned by Photios is lost.

ED. Diekamp, *AnalPatr* 16–49.

LIT. F. Winkelmann, *Untersuchungen zur Kirchengeschichte des Gelasios von Kaisareia* (Berlin 1966). A. Glas, *Die Kirchengeschichte des Gelasios von Kaisareia* (Leipzig-Berlin 1914). –B.B.

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GELASIOS OF KYZIKOS, church historian; died after 475. The name of Gelasios (Γελάσιος) is preserved only by Photios (*Bibl.*, cods. 15 and 88); the MSS of his writings, of which the oldest and the most important codex is Milan, Ambros. gr. 534 of the 12th and/or 13th C. (i.e., later than Photios), are anonymous. Of his life is known only what he himself says in the preface to his *History*: he was a son of a priest in Kyzikos and composed his work during the rebellion of BASILISKOS in order to refute the statement of the partisans of EUTYCHES that the fathers of the Council of Nicaea allegedly had been inclined to the Monophysite creed. The title of the book was *Ekklesiastike historia* (Church History), replaced in later tradition by the title *Syntagma of the Holy Council in Nicaea*. The book begins with Constantine I the Great's assumption of power; the manuscript breaks off at the description of the synod in Tyre in 335. According to Photios, the history originally extended to the end of Constantine's reign; the *Bibliotheca* also records that Gelasios rejected the view that the emperor was baptized by a heretic and affirmed that Constantine was Orthodox. For his compilation Gelasios used some sources that are still extant (EUSEBIOS OF CAESAREA, RUFINUS, SOKRATES, THEODORET OF CYRRHUS) as well as some texts now lost, such as the *Church History* of GELASIOS OF CAESAREA, the *Church History* of a certain John, and the documents of the Council of Nicaea, particularly the address of Constantine to the Council and the dialogue between the Fathers of Nicaea and the Arian philosopher Phaidon.

ED. PG 85:1191–1360. *Kirchengeschichte*, ed. G. Loeschcke, M. Heinemann (Leipzig 1918).

LIT. F. Winkelmann, "Die Quellen der *Historia Ecclesiastica* des Gelasius von Cyzicus (nach 475)," *BS* 27 (1966) 104–30. C.T.H.R. Ehrhardt, "Constantinian Documents in Gelasius of Cyzicus, Ecclesiastical History," *JbAChr* 23 (1980) 48–57. G. Loeschcke, "Das Syntagma des Gelasius Cyzicenus," *RhM* n.s. 60 (1905) 594–613; 61 (1906) 34–77. –A.K., B.B.

GELASIUS I, pope (from 1 Mar. 492); died 21 Nov. 496; probably an African by birth. As archdeacon and papal secretary under FELIX III, Gelasius exerted influence even before his election to the papacy. He contributed much to developing the concept of papal PRIMACY. Unlike his predecessor LEO I, Gelasius sought support from the barbarians, esp. THEODORIC THE GREAT. When Emp. Zeno and particularly Anastasios I inclined toward alliance with Alexandria against Rome, he favored severing relations with Constantinople. He rejected the HENOTIKON and accused Patr. AKAKIOS of heresy; his opposition to Constantinople was formulated in instructions (*commonitorium*) sent to Theodoric's *magister officiorum* Probus Faustus Niger. In his treatises, Gelasius developed the idea of papal authority as parallel to that of the emperor—as a governor of all the Romans based on the *jus publicum*—but with the emperor receiving his power from men and the pope from God. Accordingly, Gelasius stated that the canons of the Council of CHALCEDON (451) had validity only insofar as they were acknowledged by the papacy, and he denied the legality of canon 28 (H. Anton, *ZKirch* 88 [1977] 79–82). It was probably under his auspices that the legend of Pope SILVESTER developed.

LIT. W. Ullmann, *Gelasius I* (Stuttgart 1981). Idem, "Der Grundsatz der Arbeitsteilung bei Gelasius I," *HistJb* 97–98 (1978) 41–70. J. Taylor, "The Early Papacy at Work: Gelasius I (492–96)," *Journal of Religious History* 8 (Sydney 1975) 317–32. –A.K.

GELAT'I, a monastic academy southwest of Kutaisi in Georgia, founded by DAVID II/IV THE RESTORER in 1106 and completed under King Demetrios (1125–56). The *katholikon*, a domed cruciform building with low chapels inserted at the four corners, is completely frescoed, save the apse, which carries a mosaic of the VIRGIN NIKOPOIOS. The subject and medium are both rare in Georgia, suggesting Byz. work, as does the presence of a lengthy Greek inscription. The pose of the Virgin, however—standing and closely flanked by archangels—and the enamel-like colors, are local features, as is the juxtaposition of the mosaic with frescoes (now obscured by 16th- and 17th-C. work) in the nave. Twelfth-century frescoes in the narthex represent the Seven Ecumenical COUNCILS.

LIT. R. Mepisašvili, *Architekturnyj ansambl' Gelati* (Tbilisi 1966). –A.T.

GELIMER (Γελίμερ), last Vandal king (530–34); born North Africa at unknown date, died Galatia at unknown date. The son of Gelaris, great-grandson of GAISERIC, and nephew of kings Gunthamund and Thrasamund, Gelimer became king

after his overthrow of the philobyzantine Hilderic on 19 May (Stein, *infra* 311) or 15 June 530 (Courtois, *infra* 269). This act and his haughty rejection of the demand of Justinian I that Hilderic be handed over created a diplomatic pretext for the Byz. reconquest of North Africa. Belisarios's landing of an expeditionary force in Sept. 533 surprised Gelimer, who ineptly directed the Vandal resistance; Belisarios subsequently defeated the Vandals at Ad Decimum on 13 Sept. 533. Gelimer unsuccessfully tried to besiege Belisarios at Carthage, was crushed at Tricamarum in mid-Dec., and fled to Mt. Pappua on the border of Numidia during the winter of 533–34. In Apr. 534 Gelimer surrendered to Belisarios, effectively ending Vandal resistance. Gelimer was brought to Carthage, and then in the summer of 534 with his wife and children to Constantinople, where he was exhibited in a triumph in the Hippodrome. Justinian gave him an estate in Galatia but denied him the rank of *patrikios* because he refused to renounce Arianism. Despite his earlier reputation for military prowess, Gelimer was a poor military commander whose complex and moody personality (according to Prokopios, *Wars* 3:19.25–29) caused his lack of steadiness and inability to rule or to save his kingdom and people.

LIT. C. Courtois, *Les Vandales et l'Afrique* (Paris 1955; rp. Aalen 1964) esp. 269–71, 353–55. Stein, *Histoire* 2:314–18. L. Schmidt, *Geschichte der Wandalen* (Munich 1942) 121–41. P. Pischel, *Kulturgeschichte und Volkskunst der Wandalen* (Frankfurt-Bern 1980) 117–22. –W.E.K.

GEMS (λιθάρια) in Byz. were used for JEWELRY, on horse fittings, weapon mounts and scabbards, and religious items, such as crosses and liturgical vessels; they could also be attached to textiles. All types of precious and semiprecious stones were used, the most common being carnelians, emeralds, sardonyx, jasper, haematite, lapis lazuli, amethysts, and rock crystal. Stones were used in their natural crystalline form wherever that occurred, polished or carved into CAMEOS and ringstones. They were rarely faceted, even though the use of diamonds for cutting diamonds was known. Gems were used in conjunction with gold, silver, and other materials. Thirty stones, of seven different kinds, are combined with marble and glass paste on Justin II's reliquary cross (C. Belting-Ihm, *JbRGZM* 12 [1965] 142–66). A law of Leo I (*Cod.Just.* XI 12[11]) expressly states that private individuals were forbidden to use pearls, emeralds, and *hyakinthoi* (sapphires, aquamarines, amethysts?) on harness trappings but were allowed to use other gemstones. The imperial monopoly on the use of specific gems may have been entirely for economic reasons or could imply belief in the amuletic value of such stones. The two most important works on the healing powers of gems were written by EPIPHANIOS of Salamis and Michael PSELLOS.

LIT. U.T. Holmes, "Mediaeval Gem Stones," *Speculum* 9 (1934) 195–204. Z. Kádár, "Über die Symbolik der Edelsteine der ungarischen Krone," in *Studien zur Machtsymbolik des mittelalterlichen Ungarn* (Budapest 1983) 147–52. –S.D.C., A.C.

GENEALOGY OF CHRIST, enumerated in Matthew 1:1–17 (40 names) and Luke 3:23–38 (56 names), is commemorated on the Sunday before Christmas. Illustrations of Christ's ancestors are rare: for example, Paris, B.N. gr. 64, fols. 10v–11r, and the two FRIEZE GOSPELS where the ancestors appear as witnesses to the Incarnation. The 43 ancestors named in the liturgy adorn the inner narthex domes of the CHORA, and ancestors appear in the nave of the Church of the Nativity at BETHLEHEM (12th C.). Christ's Davidic ancestry through his mother, Mary, is frequently emphasized: David is axially aligned with Christ in monumental cycles and accompanies him in Gospel headpieces (Parma, Bibl. Pal. 5—Nelson, *Preface & Miniature*, frontispiece); the marginal PSALTERS illuminate Psalm 71 with an image of Mary, who also prefaces aristocratic Psalters; and the TREE OF JESSE flourishes in Palaiologan art.

LIT. S. Tsuji, "The Headpiece Miniatures and Genealogy Pictures in Paris. Gr. 74," *DOP* 29 (1975) 188–203. Underwood, *Kariye Djami* 1:49–59. –A.W.C.

GENESIOS (Γενέσιος), conventional name of the 10th-C. author of the anonymous "History of emperors" that is preserved in a single MS (Leipzig, Univ. Lib. gr. 16); an 11th-C. hand wrote the text of Genesios, but on fol.248 another, later hand has inserted the notation "Genesiou" (F. Šteinman, *VizVrem* 21 [1914] 37–39). There have been numerous attempts to reconstruct the biography and genealogy of Genesios, who has been given the first name of Joseph (a Joseph Genesios is mentioned in the preamble to Skylitzes) and proclaimed the son or grandson of a certain Armenian Constantine (A. Markopoulos, *ZRVI* 24–25 [1986] 103–08). Written at the court of CONSTANTINE VII, the chronicle encompasses the period 813–86 and presents events from the viewpoint of the MACEDONIAN DYNASTY.

The problem of its interrelationship with THEOPHANES CONTINUATUS is complicated: because Genesios stated that he employed eyewitnesses and rumors (p.3.11–12), he used to be considered the source of Theophanes Continuatus; comparing the texts, however, leads to the conclusion that he borrowed his material from the continuator (esp. from VITA BASILII) or that they both depended on the same source. F. Barišić suggested that Genesios used SERGIOS THE CONFESSOR (*Byzantion* 31 [1961] 260f). Genesios's composition is loose, full of insertions and non sequiturs. Especially poor is the last section, on Michael III and Basil I; its allegedly precise data turn out to be either invented or suspect.

ED. *Regum libri quattuor*, eds. A. Lesmüller-Werner, H. Thurn (Berlin–New York 1978).

LIT. P. Karlin-Hayter, "Études sur les deux histoires du règne de Michel III," *Byzantion* 41 (1971) 452–96. F. Barišić, "Génésios et le Continuateur de Théophane," *Byzantion* 28 (1958) 119–33. A. Werner, "Die Syntax des einfachen Satzes bei Genesios," *BZ* 31 (1931) 258–323. Ja.N. Ljubarskij, "Theophanes Continuatus und Genesios," *BS* 48 (1987) 12–27. –A.K.

GENESIS, first book of the Old Testament, which deals with the Creation. Illustration of the Book of Genesis is found most abundantly in two fragmentary MSS that are unrelated iconographically.

The Vienna Genesis (Vienna, ÖNB theol. gr. 31; 6th C.) now consists of 24 folios of an estimated 96. It is a sumptuous book, written in silver ink on purple-dyed parchment. The layout is conceived around the illustrations, with the lower half of each page given over to the artist and the text in the upper half abbreviated from the Septuagint. No manuscript quite like it survives. Theories about the origin of its iconography and style have led to an attribution to the region of Syria/Palestine, although the purple parchment might seem to point to Constantinople itself.

The Cotton Genesis (London, B.L. Cott. Otho B.VI; 5th? C.) once contained the full text of Genesis and some 360 miniatures, but a fire in 1731 reduced it to charred and shrunken fragments. Scholarly ingenuity has reconstructed in large part its original layout and to some extent the appearance of its miniatures. This was possible after study of iconographically related material, notably mosaics in the porches of S. Marco at VENICE, which, since the work of Tikkanen (1899), have been accepted as closely related descendants of miniatures in the Cotton Genesis. The Cotton Genesis has been attributed to Egypt, in part on the basis of its interest in the JOSEPH story and enthusiasm for Nilotic landscapes, beehive granaries, and pyramids.

Further cycles of Genesis illustration in the early period are implied by the OCTATEUCHS and monuments such as the mosaics of MONREALE. Yet, in contrast to the situation in and after the 10th C. when, it is often argued, artists frequently made reference to pre-Iconoclastic artistic treasures, it is striking that the Cotton and Vienna Genesis MSS seem to have been unknown in the East. Both had reached Venice and been consulted by artists by the early 14th C. at the latest (for the Vienna Genesis, see H. Buchthal, *Historia Troiana* [London 1972] 47–52). Genesis illustration is usually held to be characterized by its literalism. Significant elements were derived from extrabiblical sources, notably Jewish and Christian legends and exegesis, which probably entered the pictorial traditions before the 6th C.

LIT. K. Weitzmann, H. Kessler, *The Cotton Genesis* (Princeton 1986). H. Gerstinger, *Die Wiener Genesis* (Vienna 1931). O. Mazal, *Wiener Genesis*, 2 vols., fasc. and comm. (Frankfurt am Main 1980). S. Dufrenne, "A propos de deux études récentes sur la Genèse de Vienne," *Byzantion* 42 (1972) 598–601, with add. in *Byzantion* 43 (1973) 504f. –J.H.L.

GENIKON (γενικόν), major fiscal department that dealt with assessment of land and other taxes, maintaining the lists of taxpayers, and collecting payments (Dölger, *Beiträge* 19f). It also served as a tribunal for fiscal cases, Basil I is said to have presided over trials in the *genikon*. It occupied a special building allegedly constructed by Constantine I and located within the Great Palace. The building was destroyed by Isaac II (Janin, *CP byz.* 173f).

The head of the *genikon* was the *logothetes tou genikou*. The office is distinct from that of the *genikos logothetes*, who was a high-ranking provincial KOMMERKIARIOS in the 6th–7th C. The first mentioned head of the *genikon* LOGOTHESION was

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the (former?) monk Theodotos ca.692. N. Oikonomides (*Dated Seals*, no.23) attributed to him the seal of Theodotos "monk and *genikos logothetes*." Under the *logothetes* were various officials: *megas* CHARTOULARIOS, *chartoularioi* of the ARKLAI, EPOPTAI, DIOIKETAI, KOMES HYDATON, OIKISTIKOS, *kommerkiarioi*, KOMES TES LAMIAS, etc. The role of the *genikon* declined under the Komnenoi but recovered under Andronikos I and the Angeloi. After 1204 the term *logothetes tou genikou* survived only as a title, often conferred on intellectuals such as George and Constantine AKROPOLITES and Theodore METOCHITES. The chrysobull of 1302 mentioning the SEKRETON of the *genikos logothetes* (*Xerop.* 235.40) is a forgery. Pseudo-KODINOS refers to the *logothetes tou genikou* but admits ignorance of his functions. The last *logothetes tou genikou* was probably Iannes [*sic*] Androuses in 1380 (*PLP*, no.90111).

LIT. R. Guilland, "Les logothètes," *REB* 29 (1971) 11–24. Laurent, *Corpus* 2:129–94. –A.K.

GENNADIOS I, patriarch of Constantinople (Aug./Sept. 458–between 17 and 20 Nov. 471); born ca.400. A man of wonderful memory and excellent education, he was highly praised by GENNADIUS OF MARSEILLES. A consistent opponent of Alexandrian political and theological independence, Gennadios polemicized in his youth against Cyril of Alexandria and later deposed TIMOTHEOS AILOUROS. On the other hand, he was a true ally of Pope LEO I and composed an *enkomion* of the pope's tome addressed to FLAVIAN and directed against EUTYCHES. In 458 or 459 Gennadios sent an encyclical epistle condemning SIMONY (*RegPatr*, fasc. 1, no.143). Gennadios enjoyed fame as a miracle worker: Theodore Lector relates that the patriarch healed a painter whose hand withered because he dared to depict Christ with the attributes of Zeus; when the *anagnostes* Charisios refused to improve his behavior, Gennadios predicted his death, which indeed occurred the next day. Little has survived from his exegetic and dogmatic works. NEOPHYTOS ENKLEISTOS wrote a eulogy of Gennadios, whom he compared to Daniel the Stylite and Andrew the Fool (H. Delehaye, *AB* 26 [1907] 221–28).

ED. PG 85:1613–1734. K. Staab, *Pauluskommentare aus der griechischen Kirche* (Münster in Westfalen 1933) 352–422. Diekamp, *AnalPatr* 54–108.

LIT. Quasten, *Patrology* 3:525f. *RegPatr*, fasc. 1, nos. 143–47. J. Kirchmeyer, *DictSpir* 6 (1965) 204f. –A.K.

GENNADIOS II SCHOLARIOS, theologian and patriarch of Constantinople (6 Jan. 1454–56, 1463, and 1464–65); baptismal name George; born Constantinople between 1400 and 1405, died Mt. MENOIKEION ca.1472. He is sometimes referred to as Kourteses, perhaps his mother's name. A student of Mark EUGENIKOS, John CHORTASMENOS, and Joseph BRYENNIOS, Gennadios taught logic and physics in Constantinople. By 1438 he was *didaskalos*, senator, and *krites katholikos*. He attended the Council of FERRARA-FLORENCE, where he took a Unionist position. By 1444, however, Gennadios became an avowed opponent of UNION OF THE CHURCHES and inherited from Mark Eugenikos the leadership of the anti-Unionist party. He was consequently deposed (1446/7) from his official positions and ca.1450 took monastic vows at the CHARSIANEITES MONASTERY. Gennadios was captured by the Turks in 1453; after his release he served three times as patriarch. He sought to reach a *modus vivendi* with the Turkish authorities, urged a policy of OIKONOMIA with respect to infractions of the canons, and hoped for spiritual revival among the Orthodox. In the interlude between his patriarchates, he retired to the Prodromos monastery near Serres; he later died and was buried there.

Gennadios knew Latin well and admired Latin scholarship, esp. the works of AQUINAS, of which he prepared translations and commentaries. He wrote an ardent defense of ARISTOTLE, who had been attacked by PLETHON, and sought to incorporate into Byz. thinking SCHOLASTICISM and the Thomist interpretation of Aristotle (G. Podskalsky, *Theologie und Philosophie* 49 [1974] 305–23). His extensive writings include anti-Union treatises; expositions of the Christian faith for Mehmed II (A. Papadakis, *Byzantion* 42 [1972] 88–106); and essays on divine providence, predestination, and the origin of the human soul.

ED. *Oeuvres complètes*, ed. L. Petit, X.A. Sidéridès, M. Jugie, 8 vols. (Paris 1928–36).

LIT. C.J. Turner, "The Career of George-Gennadius Scholarius," *Byzantion* 39 (1969) 420–55. Th.N. Zeses, *Gennadios B' Scholarios. Bios-Syngrammata-Didaskalia* (Thessalonike 1980), corr. G. Podskalsky, *BZ* 77 (1984) 58–60. Beck, *Kirche* 760–63. –A.M.T.

GENNADIUS OF MARSEILLES, Latin theologian; died between 492 and 505. His biography is unknown, and most of his works (including books against Nestorios and Eutyches) are lost. His book *On Famous Men*, which is a continuation of JEROME, is our most important source concerning Christian writers of the 4th and esp. 5th C. Gennadius knew both Greek and Latin, he described only those works he himself had read, and he tried to be objective in his approach. He viewed Pelagios as a heresiarch; at the same time he had no praise for AUGUSTINE, rejecting his concept of PREDESTINATION.

ED. E.C. Richardson in *TU* 14.1 (1896) 57–97.

LIT. B. Czapla, *Gennadius als Litterarhistoriker* (Münster 1898). M. Schanz, *Geschichte der römischen Literatur* 4.2 (Munich 1920) 552–54. –A.K.

GENOA (Γέν[ν]ουα), port city in Liguria in northwestern Italy, which after Diocletian belonged to the province of Alpes Cottiae. It was a bishopric in the 5th C., and its bishop Paschasius participated in the Council of Chalcedon in 451. Two edicts of Theodoric the Great mention a Jewish community and a synagogue in Genoa. By 539 the city was in the hands of the Byz.; it was taken for a short time by the Franks, but then remained Byz. until the 7th C. The Lombard king Rothari conquered Genoa ca.642 and destroyed its walls. The city recovered in the 10th C. despite Muslim raids in 930–35; in the 11th C. Genoa defeated the Arabs and expelled them from SARDINIA; its fleet also sacked Tunis.

The Genoese took part in the First Crusade, sending a squadron of 13 vessels that was instrumental in attacking the Syrian and Palestinian coast. Genoa's abundant archives record Genoese trade activity with Syria, Alexandria, and Constantinople; in 1155 Emp. Manuel I Komnenos, suspicious of VENICE, granted the Genoese a chrysobull promising them an EMBOLOS and SKALAI in Constantinople as well as a reduction of the KOMMERKION. In their penetration into "Romania" the Genoese encountered competition from Venice and PISA; Manuel I considered Genoa a natural ally in his struggle with Venice, and after 1171 the Genoese position in the empire became favorable. In 1201 the Genoese ambassador Ottobone della Croce received new privileges from Alexios III, and relations were active in 1203 when the threat of the Crusaders' attack on the Byz. capital became imminent (P. Schreiner, *QFItArch* 63 [1983] 292–97).

Although Venice benefited enormously from the fall of Constantinople in 1204, Genoa took advantage of Greek hostility toward Venice to secure its position in the Empire of Nicaea. Guglielmo Boccanegra, "captain of the people," concluded the Treaty of NYMPHAION with Michael VIII in 1261, and after the Byz. reconquest of Constantinople the same year Genoa attained a privileged position in the empire, replacing Venice. The Genoese naval victory of 1284 at the battle of Meloria (near Livorno) weakened, if not completely destroyed, Pisa, another rival (*Genova, Pisa e il Mediterraneo tra due e trecento* [Genoa 1984]), making Genoa the major Italian power in the Levant. Genoa established colonies in Pera (see GALATA), CHIOS, the Danubian delta (VICINA, CHILIA), the Crimea (KAFFA, SOUGDAIA), and TREBIZOND; alum mines in PHOKAIA were ceded to the Genoese. From 1292 on, however, the Venetians waged a counterattack that led to a series of wars involving the Greeks, Catalans, and Turks (C.P. Kyrris, *Byzantina* 4 [1972] 331–56; M. Balard, *TM* 4 [1970] 431–69). The treaty of 1352 signed by John VI Kantakouzenos expanded Genoa's privileges in the Levant (I.P. Medvedev, *VizVrem* 38 [1977] 161–72). Thereafter Genoese activity began to decrease, owing to the collapse of the Mongols and the advance of the Ottomans, among other reasons; Pera was lost in 1453, Kaffa in 1475, and Chios in 1566.

The Byz. of the 14th C. attentively observed internal strife in Genoa. Theodore Metochites deplored it as an example of the inadequacies of democracy; Gregoras and Kantakouzenos mention Simone Boccanegra's rise to power (1339–44). However, an attempt to demonstrate that Boccanegra's uprising inspired the ZEALOTS in Thessalonike (where a Genoese colony allegedly existed) is inconclusive (Ševčenko, *Soc. & Intell.*, pt.III [1953], 603–17).

A textile with a cycle of the Life of St. Lawrence and extensive Latin inscriptions, sent by Michael VIII to his Genoese allies, is preserved in the Galleria di Palazzo Bianco (Cutler-Nesbitt, *Arte* 318f). R. Nelson (*ArtB* 67 [1985] 548–66) suggested that frescoes painted in the Cathedral of St. Lawrence in Genoa ca.1310 were the work of an itinerant Byz. artist.

LIT. A. Frondoni, "Note preliminari per uno studio sulla topografia di Genova 'paleocristiana,'" *Atti del V Congresso nazionale di archeologia cristiana*, vol. 2 (Rome 1982) 351–64. L.G. Bianchi, E. Poleggi, *Una città portuale del medioevo: Genova nei secoli X–XVI* (Genoa 1980). M. Balard, *La Romanie génoise*, 2 vols. (Rome 1978). G. Day, "Byzantino-Genoese Diplomacy and the Collapse of Emperor Manuel's

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Western Policy 1168–1171," *Byzantion* 48 (1978–79) 393–405. C. Manfroni, "La relazione fra Genova, l'Impero bizantino, e i Turchi," *Atti della società ligure di storia patria* 28.3 (1902) 575–860. R.S. Lopez, *Storia delle colonie genovesi nel Mediterraneo* (Bologna 1938). –A.K., A.C.

GENRE, LITERARY. The concept of genre is historically determined, and the classical categorization of literature into three genres (lyric, epic, and drama) did not apply to Byz. The Byz. had no coherent theory of genre, except in the case of rhetoric, whose works they divided, in accordance with ancient principles, into various *gene* and *eide* (Martin, *Rhetorik* 9). Some Byz. writers, such as Psellos (Ljubarskij, *Psell* 139–41) or Eustathios of Thessalonike (Kazhdan-Franklin, *Studies* 183–87), tried to draw a distinction between certain genres. The principle of classification for medieval literature was functional rather than aesthetic—the objective and the audience addressed were the major criteria of categorization; accordingly, the genres formed an interconnected system that can be characterized as a hierarchy of genres. Each genre was supposed to possess strict rules of stylistic formulas (which some historians of literature call "etiquette"), even though the Byz. accepted the existence of mixed genres. Eustathios justified this formulaic method of composition: although in antiquity Solon demanded that each work of art be unique, now standards had changed, and God and the divine deeds of emperors should be praised repeatedly, retained "as a seal of brilliant character," and promoted everywhere (Regel, *Fontes* 1:98.21–27). Eustathios argued that the repetitive formulas were necessary for the didactic purposes of Byz. literature.

The type of genre was often, but not in every case, stated in the heading of a work (*logos*, epitaph, chronicle, vita, etc.), but this categorization is not always the author's and in any case is inconsistent. From the point of view of modern criticism, one can distinguish the following major genres: POETRY (secular and religious, both with subdivisions), RHETORIC (with many subdivisions), and esp. SERMONS, EPISTOLOGRAPHY, HAGIOGRAPHY, theological literature (primarily POLEMIC and EXEGESIS), HISTORIOGRAPHY, ADMONITIONS, ROMANCE, FABLE, GNOMAI, PROVERBS, and SATIRE. Although scientific and juristic literature contain some elements of literary genres, they belong to the sphere of normative, not didactic and entertaining works.

LIT. K.W. Kempfer, *Gattungstheorie* (Munich 1973). D.S. Lichačev, *Poetika drevnerusskoj literatury* (Moscow 1979) 55–102. W.-H. Schmidt, K.-D. Seemann, "Die Gattungsforschung und die älteren slavischen Literaturen," *Gattungsprobleme der älteren slavischen Literaturen* (Berlin 1984) 13–32. E. Patlagean, "Discours écrit, discours parlé: Niveaux de culture à Byzance aux VIIIe–XIe siècles," *Annales ESC* 34 (1979) 264–78. –A.K.

GEOFFREY I VILLEHARDOUIN (Ντεφρὲς ντὲ Βιλαρτουή), prince of Achaia (ca.1209–25/31); born between 1170 and 1175, died between 1225 and 1231. Nephew of the historian Geoffrey de VILLEHARDOUIN, Geoffrey accompanied the part of the Fourth Crusade that went to Syria. There, in 1204, he learned of the capture of Constantinople and set sail for the city. His ship was forced to pass the winter of 1204/5 at Methone, where an unnamed Byz. magnate invited him to help seize that area. Their cooperation prospered until the magnate's death. In summer 1205, his son's hostility forced Geoffrey and his followers to seek out BONIFACE OF MONTFERRAT, then besieging Nauplia. With Boniface's consent, Geoffrey joined WILLIAM I OF CHAMPLITTE in conquering the MOREA. After William departed for France, Geoffrey did homage to Emp. HENRY OF HAINAULT (1209) and became prince of ACHAIA. Around 1209/10 he took the Acrocorinth (where he constructed a donjon) and then the Lakonian plain, leaving only MONEMVASIA, the Slavs of Taygetos, and the MANI unconquered. In the feudal organization of the principality, former Byz. magnates assumed a recognized place while peasants continued to pay dues similar to those in Byz. times. The circumstances of Geoffrey's death are unknown.

LIT. Bon, *Morée franque* 64–76. Longnon, *Compagnons* 32–41. B. Hendrickx, "Quelques problèmes à la conquête de la Morée par les Francs," *Byzantina* 4 (1972) 373–88. –C.M.B.

GEOFFREY II VILLEHARDOUIN, prince of Achaia (ca.1226/31–1246); born France ca.1195?, died Morea early summer 1246. The son of GEOFFREY I VILLEHARDOUIN, he came to the Morea ca.1210. In 1217 he married Agnes de Courtenay, daughter of Pierre de Courtenay, Latin emperor of Constantinople. As Pierre's vassal Geoffrey helped the Latins oppose Byz. efforts to reconquer Constantinople. In 1236 and 1238 he fought against JOHN III VATATZES, who was besieging the capital. The Latin emperor rewarded him with suzerainty over Euboea. During Geoffrey's reign the principality of ACHAIA enjoyed great tranquility and prosperity. Since he left no male heir, he was succeeded by his brother WILLIAM II VILLEHARDOUIN.

LIT. Bon, *Morée franque* 1:75f, 79–115. Longnon, *Empire latin* 165f, 175f. *HC* 2:242–44. –A.M.T.

GEOFFREY DE VILLEHARDOUIN (historian). See VILLEHARDOUIN, GEOFFREY.

GEOGRAPHY as a scholarly discipline was inherited by the Byz. from antiquity. STRABO and PAUSANIAS were the favorite sources of STEPHEN OF BYZANTIUM in the 6th C., and interest in Strabo was revived by the 9th C. (A. Diller, *Studies in Greek Manuscript Tradition* [Amsterdam 1983] 1–62, 137–82): a 9th-C. Heidelberg MS contains a selection of minor geographical works, including the *Periplous of the Erythrean (Red) Sea* (see PERIPLOUS), and an epitome of Strabo (Wilson, *Scholars* 87). Strabo and Stephen of Byzantium were excerpted in chronicles and lexika, in works by Constantine VII Porphyrogennetos, and elsewhere. The didactic poem on geography of Dionysios Periegetes (2nd C.) also acquired popularity and was commented on by EUSTATHIOS OF THESSALONIKE, among others. PTOLEMY, however, was more appreciated as the author of the *Handy Tables* than as a geographer, and Eratosthenes, the most scientific of ancient geographers, remained scarcely more than a name to the Byz.

The late Roman period witnessed an interest in descriptive geography—from accounts of marketplaces and harbors (EXPOSITIO TOTIUS MUNDI) to the itineraries of pilgrims (EGERIA). The development of this genre stopped after the 6th C. and only slowly revived, beginning with EPIPHANIOS HAGIOPOLITES (end of 8th or 9th C.). The resurgence of TRAVEL LITERATURE from the 11th C. on shows growing interest in geography, although the Byz. retained a generally negative attitude toward TRAVEL. Psellos made ironic remarks about the wandering monk Elias (Ljubarskij, *Psell* 74–79), and Niketas Choniates ridiculed Patr. John X Kamateros for behaving as if he had journeyed throughout the world. Later this negative attitude disappeared: Gregoras included in his *History* (Greg. 3:3–75) a lengthy section devoted to his friend Agathangelos, who allegedly spent 20 years traveling around the Mediterranean, describing his journeys in letters. The representatives of Greek travel literature of the 12th–15th C. are John PHOKAS, Andrew LIBADENOS, and Laskaris KANANOS. To descriptive geographic literature also belong the narrative accounts of AMBASSADORS to foreign lands, such as PRISKOS of Panion and NONNOSOS in the late Roman period and Constantine MANASSES, Nicholas MESARITES, and Theodore METOCHITES in the 12th–14th C. Many geographic observations, based partly on personal experience and partly on the records of travelers, are contained in historical works from AMMIANUS MARCELLINUS to Laonikos CHALKOKONDYLES.

Theoretical geography, however, lagged behind descriptive observations. CARTOGRAPHY was barely known after the late Roman period. Description of lands and cities tended to be replaced by lists of names, as in HIEROKLES or the COSMOGRAPHER OF RAVENNA, rarely supplemented with information. More elaborate are the lists of themes and esp. of neighboring peoples in Constantine VII's DE ADMINISTRANDO IMPERIO and DE THEMATIBUS, which also provide historical and ethnographic data. Various causes hampered the development of Byz. geographic perceptions. First, writers felt the need to reconcile observations and empirical findings with preconceived notions based on the Bible—such a combination of personal experience and traditional stories is typical of KOSMAS INDIKOPLEUSTES. Following another tradition, already found in ancient literature, some Byz. "geographers" uncritically accepted bookish information as true. Even in *De thematibus* the distribution of cities in ancient times is not distinguished from the situation of the 10th C. Finally, geographic views were strongly influenced by folklore; fantastic notions regarding alien lands and peoples were often blended with reliable information.

In Byz. cosmography views on the shape of the earth ranged from the domed cube (Kosmas) to the globe (Photios), but in both cases the OIKOUMENE was centered on the MEDITERRANEAN, which was seen as surrounded by three continents—Europe, Asia, and Libya—that were surrounded, in their turn, by the Ocean. The extremes of the earth—the British Isles, China, and Black Africa—were more often than not presented in legendary form, whereas INDIA had a double existence—both as a place situated on the Ganges and as another identified with ETHIOPIA. Far in the east was the earthly PARADISE, where the four major rivers (see PARADISE, RIVERS OF) supposedly rose.

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LIT. Ahrweiler, *Byzance: Les pays*, pt.II (1967), 465–73. Hunger, *Lit.* 1:507–22. G. Guarnieri, *Le correnti del pensiero geografico nell'età medioevale*, vol. 3 (Pisa 1971) 27–46. A. Diller, "Byzantine Lists of Old and New Geographical Names," *BZ* 63 (1970) 27–42. Z. Avalichvili, "Géographie et légende dans un écrit apocryphe de S. Basile," *ROC* 26 (1927–28) 279–304. –A.K.

GEOPONIKA (Περὶ γεωργίας ἐκλογαί), collection of excerpts on agriculture dedicated to CONSTANTINE VII; probably compiled 944–59. The *Geoponika* deals with grain production, horticulture, apiculture, and esp. viticulture. In the preface the compiler praises Constantine's victories and patronage of philosophy, rhetoric, and all sciences and arts. Since the state consists of three elements—the army, the clergy, and agriculture (p.2.6–7)—it was natural to issue an encyclopedia of this kind.

The originality of the *Geoponika* has been much discussed. Lipšic emphasizes the original elements of the treatise (e.g., the author expressed the hope that the Arabs would perish [p.19.16]) and regards the *Geoponika* as a source for the study of 10th-C. agriculture. Lemerle asserts that the *Geoponika* contains nothing original except the preface; he argues that the *Geoponika* was based on the work of Kassianos Bassos the *scholastikos* (an office that had already disappeared by the 10th C.) and ascribes to him all the personal remarks included in Bassos's *Eklogai*, a compilation based in turn on the work of Vindanios Anatolios of Berytus (4th C.), mentioned in Photios's BIBLIOTHECA (cod. 163). Gemoll, on the other hand, saw in Kassianos Bassos the compiler of the *Geoponika*. This very popular book has been preserved in approximately 50 MSS of the 11th C. and later; the *Geoponika* (or its source) was translated into Arabic, Syriac, and later into Armenian. In 1157 BURGUNDIO OF PISA acquired a MS of the *Geoponika* and translated into Latin the section on viticulture.

ED. *Geoponica*, ed. H. Beckh (Leipzig 1895), with corr. and add. Eu. Fehrle, *Richtlinien zur Textgestaltung der griechischen Geoponica* (Heidelberg 1920), and A.D. Wilson, *BMQ* 13 (1939) 10f. Russ. tr. E. Lipšic (Moscow 1960).

LIT. Lemerle, *Humanism* 332–36. W. Gemoll, *Untersuchungen über die Quellen, der Verfasser und die Abfassungszeit der Geoponica* (Berlin 1884). –A.K.

GEORGE (Γεώργιος), personal name (derived from *georgos*, "peasant"). The name appeared in the 4th C. and became more common in the 5th C., primarily in the milieu of intellectuals (*rhetores*) and state functionaries (*PLRE* 1:391; 2:503f). The only known clergyman of this time with the name George is bishop of Laodikeia (died ca.360), a man who received a philosophical education. Rare in Prokopios (3 examples), the name is frequent in late papyri (J. Diethart, *Prosopographia arsinoitica*, vol. 1 [Vienna 1980] nos. 1321–1552). It penetrated into narrative sources by the 9th C.: in Theophanes the Confessor, George is tied for ninth place with Anastasios. In Skylitzes it also holds ninth place, together with Niketas. The name George reached its peak in the history of Anna Komnene, following directly after CONSTANTINE and JOHN, but in Niketas Choniates it returned to ninth place. This situation probably reflects the attitude of the aristocratic milieu toward the name; it was more popular with the peasantry and no emperor bore this name. At any rate, vol. 1 of the acts of *Lavra* (10th–12th C.) lists 41 cases, third only to John (90) and to NICHOLAS (42); in *Lavra*, vols. 2–3 (13th–15th C.), George, with 275 instances, is second only to John. –A.K.

GEORGE, saint; principal feastday 23 Apr. No reliable evidence attests his martyrdom, attributed to the time of a legendary Persian king Dadianos and located in Lydda (DIOSPOLIS in Palestine); later accounts transferred his execution to Nikomedeia and the reign of Diocletian. Nevertheless the veneration of George is attested very early. An inscription of 323 found at Shakka in the Hauran mentions George "and the saints who suffered with him." A decree of Pope Gelasius I of 496 rejects George's *acta* as apocryphal; several 6th-C. pilgrims observed the cult of George's tomb in Lydda. The earliest fragments of his *passiones* are the 5th-C. palimpsest in Vienna, the 6th-C. papyrus from the Negev, and a fragment (ca.1000?) from Nubia (W.H.C. Frend, *AB* 100 [1982] 79–86). The earliest *passio* emphasized George's ordeal and endurance; gradually, the theme of George as intercessor developed, esp. in his *Miracula* (some of which cannot be dated earlier than 1100—A. Kazhdan, *Byzantion* 52 [1982] 420), in which the saint helped in finding cattle, releasing captives, etc. Unlike the *passiones*, the *Miracula* present George as a mounted knight. George, DEMETRIOS, THEODORE STRATELATES, and THEODORE TERON were the most popular MILITARY SAINTS; Emp. John II Komnenos introduced the image of George in military costume on coins. The legend of George's victory over the dragon was known probably only from the 12th C. Many writers such as ROMANOS THE MELODE, Theodore DAPHNOPATES, and Theodore PRODROMOS eulogized George. His *passiones* were translated into Latin, Slavic, Coptic, Armenian, Arabic, and Ethiopic.

Representation in Art. Virtually no other saint is so widely depicted in Byz. art as George. His portrait as a youthful warrior, elegantly clad, his hair in tight curls, is an essential feature of every church program, and appears in every other possible medium as well, from painted icons to ivories, from MSS to coins. In the post-Iconoclastic period (mostly after the 10th C., though there is a 9th–10th-C. icon with a related image on Mt. Sinai; Weitzmann, *Sinai Icons*, B.44) George is also shown on horseback, often as a pendant to the mounted St. Theodore Stratelates (B.E. Scholz, *JÖB* 32.5 [1982] 243–53). His martyrdom on the wheel appears in the earliest marginal PSALTERS, and cycles of his martyrdom, with its long sequence of tortures as well as some of his miracles, are painted in subsidiary areas of churches from the 11th C. onward, esp. in Georgia and Serbia. Large historiated icons may contain over a dozen scenes surrounding a central figure of the saint; in some of these the figure of George is in relief, as though to imitate one of the three-dimensional wooden statues (*zoana*) of George such as that housed in his church in Omorphekklesia near KASTORIA.

SOURCES. K. Krumbacher, *Der heilige Georg in der griechischen Überlieferung* (Munich 1911). *Miracula s. Georgii*, ed. J.B. Aufhauser (Leipzig 1913). A.V. Rystenko, *Legenda o sv. Georgii i Drakone* (Odessa 1909).

LIT. *BHG* 669y–691y. S. Braunfels-Esche, *Sankt Georg: Legende, Verehrung, Symbol* (Munich 1976). E.A. Wallis Budge, *George of Lydda, the Patron Saint of England* (London 1930). D. Howell, "St. George as Intercessor," *Byzantion* 39 (1969) 121–36. F. Cumont, "La plus ancienne légende de Saint Georges," *RHR* 114 (1936) 5–51. E. Lucchesi Palli, *LCI* 6:365–73. K.J. Dorsch, "Der Drachentöter Georg—Korrektur eines Heiligenbildes," *Das Münster* 39 (1986) 297–300. J. Myslivec, "Svatý Jiří ve východokřesťanském umění," *BS* 5 (1933) 304–75. –A.K., N.P.Š.

GEORGE, ROTUNDA OF SAINT. Located in Thessalonike, it may have been originally dedicated to the ASOMATOI or to Christ as the Dynamis Theou (W. Kleinbauer, *CahArch* 22 [1972] 55–60). First built as a temple or mausoleum (part of the palace complex of Galerius) at the end of the 3rd C., this structure was transformed into a church by the first half of the 5th C. Constructed entirely of brick, it is a large domed cylinder 24 m in diameter, with eight vaulted recesses set regularly into the 4-m thickness of the wall (G. Velenis, *BalkSt* 15 [1974] 298–307). When the building became a church, an apse was added to the easternmost niche and an aisle was constructed around the entire exterior, with a monumental entrance to the west and an ambo in a special enclosure to the south.

The mosaics in the drum show 16 figures, standing *orans* in pairs against elaborate two-storied gold architectural fantasies of gemmed arcades, peacock-feather conches, and ciboria over altars and thrones. The identity of the figures is still disputed: inscriptions near each head provide a name, a month, and even a profession for each figure, but it is not clear whether they represent saints or donors. In the dome are fragments of mosaics, probably a standing Christ and four flying angels in the center, and standing prophets around them. In the vaults of the recesses are mosaics with geometrical motifs enclosing birds and fruits.

LIT. Th. Pazaras, *The Rotunda of St. George in Thessaloniki* (Thessalonike 1985). Krautheimer, *ECBArch* 78. W. Kleinbauer, "The Original Name and Function of Hagios Georgios at Thessalonike," *CahArch* 22 (1972) 228–33. M. Vickers, "Observations on the Octagon at Thessaloniki," *JRS* 63 (1973) 111–20. H. Torp, *Mosaikkene i St. Georg-rotunden* (Oslo 1963). –T.E.G., N.P.Š.

GEORGE BRANKOVIĆ, *despotes* of Serbia (from 1427); born ca.1375, died Belgrade 24 Dec. 1456. Between 1398 and 1402 BAYEZID I reinstalled George and his brother Gregory in lands confiscated from their father Vuk. George participated in the battle of Ankara in 1402 as a Turkish vassal; after the Ottoman defeat he returned to Serbia via Constantinople and used the temporary weakness of the Ottomans to build up a significant principality. Silver mines at Novo Brdo provided Branković with the necessary financial resources to construct between 1428 and 1430 a new capital on the Danube, the well-fortified SMEDEREVO.

In 1427 Branković inherited the territory of his childless uncle, STEFAN LAZAREVIĆ, and received the title of *despotes* from the Byz. emperor John VIII. In addition to coping with the increasing

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Ottoman threat, Branković had to resist both Venice and Hungary; he lost Belgrade to Hungary in 1427 and had to acknowledge the suzerainty of the Hungarian king. In these conditions Dubrovnik and Constantinople were his natural allies. In 1414 he had taken as his second (or third) wife Irene Kantakouzene, granddaughter of Matthew I (Nicol, *Kantakouzenos* 184–88, no.71). Irene's brother Thomas became one of Branković's leading generals. A daughter Mara was married to MURAD II (I. Papadrianos, *Hellenika* 19 [1966] 113–16).

In 1439 Smederevo fell to the Turks. In 1444 Branković and HUNYADI, *voivode* of Transylvania, recaptured Smederevo and in 1444 reinstated the despotate of Serbia. This initially successful Christian crusade against the Turks ended the same year, however, in defeat at the battle of VARNA (in which Branković did not participate). Branković resumed his vassalage to the Ottomans and was forced to send a contingent of troops and sappers for the siege of Constantinople in 1453. After the fall of the Byz. capital, Mehmed II repeatedly attacked the Serbian despotate. In 1455 the Turks captured Novo Brdo and in June 1459, after the death of Branković, they took Smederevo, thus ending the last Serbian medieval state. A portrait of Branković with his family is preserved on a chrysobull of 1429 in the Esphigmenou monastery on Athos.

LIT. *IstSrpskNar* 2:218–74. M. Spremić, "La Serbie entre les Turcs, les Grecs et les Latins au XVe siècle," *ByzF* 11 (1987) 436–40. Č. Mijatović, *Despot Djuradj Branković*, 2 vols. (Belgrade 1880–82). –J.S.A.

GEORGE HAMARTOLOS ("the sinner"), or George the Monk, author of a universal chronicle encompassing history from Adam to 842. His biography is unknown, the time of his compilation under discussion. The traditional date of ca.866/7 has been questioned by P. Lemerle (*TM* 1 [1965] 259, n.13); W. Regel (*Analecta byzantino-russica* [St. Petersburg 1891] vi–xiii) hypothesized that George used the Life of the empress THEODORA (who died 867) and was therefore a contemporary of LEO VI; A. Markopoulos (*Symmeikta* 5 [1983] 252–55), although rejecting Regel's argument, believes that George could not have written before 872. C. de Boor based his edition on a single MS (Paris, B.N. Coisl. 305 of the 10th or early 11th C.), even though various other MSS represent a common archetype (P. Odorico, *JÖB* 32.4 [1982] 39).

George's *Chronicle* is very combative and biased. He claims that his "small and modest *biblidarion*" conveys unadorned truth, for it is better "to stammer in the path of the truth than to be false while imitating Plato" (1:2.3–10); whether George had more than textbook knowledge of Plato remains unclear (G. Belfiore, *Sileno* 4 [1978] 23–71). George hates Iconoclasm, Islam, Manichaeanism, and idolatry and often expresses his hatred with a string of obscene epithets. He focuses primarily on the events of ecclesiastical history: thus he dedicates ten lines to Julius Caesar, but 20 pages to Augustus, whose reign coincided with Christ's birth. George is expansive in describing church councils and quotes abundantly from the church fathers. For the Byz. period his main sources are THEOPHANES and MALALAS; he is independent for 813–42. Some MSS contain a continuation sometimes ascribed to SYMEON LOGOTHETE, going up to 948 or 1081, even 1142/3. The *Chronicle* was translated into Old Georgian and Church Slavonic. An illustrated late 13th- or early 14th-C. MS of the latter version, now in Moscow (Lenin Lib. 100), contains an author portrait and a full-page image of Christ enthroned between Michael, prince of Tver (died 1318), and his mother. One hundred twenty-seven miniatures set in the text-columns depict Old Testament, New Testament, and historical subjects. These are derived by Podobedova and others from Byz. CHRONICLE illustration.

ED. *Georgius Monachus, Chronicon*, ed. C. de Boor, 2 vols. (Leipzig 1904; rp. Stuttgart 1978, with corr. P. Wirth). V.M. Istrin, *Chronika Georgija Amartola v drevnem slavjano-russkom perevode*, 3 vols. (Petrograd-Leningrad 1920–30); rp. with intro. and bibl., F. Scholz, 2 vols. (Munich 1972).

LIT. Hunger, *Lit.* 1:347–51. S. Šestakov, *O proischoždenii i sostave chroniki Georgija Monacha* (Kazan' 1891). A. Dostál, "Slovanský překlad byzantské kroniky Georgia Hamartola," *Slavia* 32 (1963) 375–84. O.I. Podobedova, "Otraženie vizantijskich illjustrirovannych chronik v Tverskom (Troickom) spiske chroniki Georgija Amartola," 14 *CEB* (Bucharest 1974) 1:373–90. G.V. Popov, "Zametki o Tverskoj rukopisi chroniki Georgija Amartola," *VizVrem* 39 (1978) 124–47. –A.K., A.C.

GEORGE KOMNENOS, emperor of Trebizond (1266–80); born after 1254, died 1284 or later. Young and violent when he ascended to the throne, he changed the cautious policy of his father Manuel I and took an anti-aristocratic course. He also supported anti-Unionists and, in his foreign policy, attempted alliances with the Golden Horde and some Georgian princes against the Mongols of Persia. In 1278 George replaced his title of *despotes* with that of *basileus* to emphasize the independence of his position. This action provoked objections both in Constantinople by Michael VIII and in Tabrīz by the Ilkhan Abaga. En route to Abaga, in the mountains near Tabrīz, George was betrayed by Trapezuntine nobles, seized by the Mongols, and imprisoned. He was probably liberated after Abaga's death in 1282. In 1284 he (or an impostor) invaded Trebizond; again betrayed, he was captured by his brother JOHN II KOMNENOS and died in captivity.

LIT. A. Bryer, "The Fate of George Komnenos, Ruler of Trebizond (1266–1280)," *BZ* 66 (1973) 332–50. M. Kuršanskis, "L'usurpation de Théodora Grande Comnène," *REB* 33 (1975) 187–210. Karpov, *Trapezundskaja imperija* 126f. *PLP*, no.12094. –A.K.

GEORGE MT'AC'MINDELI ("of the holy mountain," Gr. *Hagiorites*), Georgian translator and hagiographer; born Trialeti 1009, died Constantinople 1065. After long study in Constantinople (1022–34), George went to Mt. Athos; he became superior of the Georgian monastery of IVERON ca.1045, then traveled widely—back to Georgia, to the Black Mountain, and to Jerusalem. George is important for his extensive translations from Greek into Georgian. These include revisions of the Psalms, Gospels, Acts, and Epistles; liturgical and hymnographical texts (the Great Synaxarion, Menaion, Sticharia, and homilies); and patristic texts (Basil the Great of Caesarea's *Hexaemeron*, Gregory of Nyssa's *On the Making of Man* and *Commentary on the Song of Songs*). His most valuable original work (written ca.1044) is a Life of John and EUTHYMIOS THE IBERIAN, respectively the founder and first superior of Iveron. George's own Life was written soon after his death by a disciple, also named George, at the request of George the Recluse on the Black Mountain, where George Mt'ac'mindeli was well known.

ED. *Dzveli k'art'uli agiograp'iuli literaturis dzeglebi*, ed. I. Abuladze, vol. 2 (Tbilisi 1967) 38–100. Lat. tr. in P. Peeters, *AB* 36–37 (1917–19) 8–68.

SOURCES. Vita of George Mt'ac'mindeli—Lat. tr. P. Peeters, *AB* 36–37 (1917–19) 69–159. Eng. excerpts in W.Z. Djobadze, *Materials for the Study of Georgian Monasteries in the Western Environs of Antioch on the Orontes* (Louvain 1976) 50–59.

LIT. Tarchnišvili, *Georg. Lit.* 154–74. *Ivir.* 1 (1985) 50–53. –R.T.

GEORGE OF AMASTRIS, saint; born in the town of *ton Kromnenon*, near Amastris, died Amastris between 802 and 807; feastday 21 Feb. Born to a family of local nobility, George began at an early age to participate in church administration; he then became a hermit on Mt. Agrioserike but subsequently moved to the cenobitic community of Bonyssa (in Paphlagonia?). Patr. TARASIOS appointed him bishop of Amastris ca.790, although the emperor supported a different candidate.

The Life of George, preserved in a single 10th-C. MS, consists of a biography, very poor in details, and the description of a few miracles, including the conversion or at least appeasement of the barbarian "Rhos," who attacked Amastris and tried to despoil the saint's tomb. The authenticity of this information depends on the date and attribution of the Life: Vasil'evskij (*infra*) and, recently, Ševčenko ("Hagiography" 123–25) attribute it to IGNATIOS THE DEACON, whereas G. da Costa-Louillet (*Byzantion* 15 [1940–41] 245–48) considers it a 10th-C. work. A. Markopoulos (*JÖB* 28 [1979] 78–82) proposes a compromise solution: that the Life is by Ignatios but the "Russian miracle" is an insertion produced under the influence of PHOTIOS. Another puzzle in the Life is its lack of anti-Iconoclastic invective, despite George's evident closeness to Empress IRENE and esp. to Emp. NIKEPHOROS I, whose ascent to the throne George allegedly predicted. The hagiographer is exceptionally eloquent when criticizing trade "on land and sea" (p.52f).

SOURCE. V. Vasil'evskij, *Russko-vizantijskija issledovanija*, vol. 2 (St. Petersburg 1893) 1–73, reproduced in his *Trudy* 3:1–71.

LIT. *BHG* 668–668e. –A.K.

GEORGE OF CYPRUS, 7th-C. geographer of whom nothing is known save that he was born in Lapithos on Cyprus. His work is preserved in a compilation ascribed to another obscure individual, the Armenian Basil of Ialimbana, although Darrouzès (*Notitiae CP* 34, n.1, 42f) considers this attribution extremely hypothetical; the compilation is assumed to have been written in the 9th

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C., and the compiler probably altered the text of George's work. While accompanied in MSS by notitiae, that is, lists of metropolitan sees, archbishoprics, and bishoprics, George's record, like that of HIEROKLES, contains secular administrative divisions, including cities (the term *polis* is usually omitted), KASTRA, *komai* (villages), KLIMATA, and, rarely, *polichnai* (towns), islands, and harbors. George begins with the district under the "eparch" of Rome or Italy, then follows with Africa, Egypt, and the Orient (Anatolike), that is, Cilicia, Isauria, Syria, Mesopotamia, Armenia, Phoenicia, Palestine, Arabia, and Cyprus. The list is evidently incomplete.

ED. *Descriptio orbis Romani*, ed. H. Gelzer (Leipzig 1890) 28–56.

LIT. Hunger, *Lit.* 1:531f. E. Honigmann, "Die Notitia des Basileios von Ialimbana," *Byzantion* 9 (1934) 205–22. V. Laurent, "La 'Notitia' de Basile l'Arménien," *EO* 34 (1935) 439–72. V. Grumel, "La 'Notitia' de Basile de Ialimbana," *REB* 19 (1961) 198–207. –A.K.

GEORGE OF MYTILENE. See DAVID, SYMEON, AND GEORGE OF MYTILENE.

GEORGE OF NIKOMEDEIA, metropolitan of Nikomedeia (from ca.860); deacon and *chartophylax* of Hagia Sophia, preacher, author of various encomiastic works, esp. some devoted to the VIRGIN MARY. The *typikon* of the EUERGETIS monastery (Dmitrievskij, *Opisanie* 1.1:550.30–32) included George's sermon on "the *threnos* of the Virgin" in the service for Good Friday. According to H. Maguire ("Depiction of Sorrow" 162f), George's introduction of the theme of the Virgin "holding and embracing the body" of Christ influenced the artistic representation of the scene of the DEPOSITION FROM THE CROSS beginning with the 10th C. (an early surviving example is a fresco in the Old Church of Tokalı, GÖREME). R. Cormack (in *Iconoclasm* 151–53) hypothesized that the painted wooden reliquary of the True Cross, now in the Vatican, reflects the dramatic description of the Virgin kissing Christ's bleeding feet in George's sermon for Good Friday. The homily on the Presentation of Christ published as a work of Athanasios of Alexandria (PG 28:973–1000) is spurious and in some MSS ascribed to George of Nikomedeia (*CPG* 2 no.2271).

ED. PG 100:1336–1529.

LIT. Beck, *Kirche* 542f. Pallas, *Passion und Bestattung* 106. –A.C., A.K.

GEORGE OF PISIDIA, poet; born probably in Pisidian Antioch, died between ca.631 and 634. George served as deacon, *skeuophylax*, and *referendarios* in Hagia Sophia at Constantinople. His unabashedly Christian tone and stylistic innovation of using the iambic trimeter for EPIC poetry, the first step toward the later POLITICAL VERSE, make him a significant early landmark in Byz. poetry; PSELLOS even compared him (sometimes favorably) to Euripides (A.R. Dyck, *Michael Psellus: The Essays on Euripides and George of Pisidia* [Vienna 1986] 25–74). George's major historical epics eulogize HERAKLEIOS, esp. for his campaigns against the Persians and Avars. Imperial virtues and achievements are exalted but emphatically subordinated to God. Some predilection for medical diction and imagery is observable (J.D.C. Frendo, *Orpheus* 22 [1975] 49–56). George's language and themes strive for symbiosis of sacred and profane, classical and biblical; Frendo (*infra* 186) praises his "dazzling sophistication and intellectual subtlety." Others celebrated by George include Patr. SERGIOS I and Bonos the *patrikios*. Of his religious poetry, George's best efforts are the iambic HEXAEMERON on the Creation (which was translated into Church Slavonic) and a rare hexameter piece *On the Vanity of Life*; also notable are a hymn on Christ's Resurrection and a polemic against SEVEROS of Antioch. His short poems on religious and secular subjects look back to the Hellenistic and forward to the Byz. EPIGRAM.

ED. *Poemi*, ed. A. Pertusi (Ettal 1959), with It. tr. *Carmina inedita*, ed. L. Sternbach in *WS* 13 (1891) 1–62; 14 (1892) 51–68. *Hexaemeron*—ed. R. Hercher in *Claudii Aeliani varia historia* (Leipzig 1866) 2:603–62. *Šestodnev Georgija Piside i njegov slovenski prevod*, ed. N. Radošević (Belgrade 1979), with Slavonic tr.

LIT. J.D.C. Frendo, "The Poetic Achievement of George of Pisidia," in *Maistor* 159–87. G. Bianchi, "Note sulla cultura a Bisanzio all'inizio del VII secolo in rapporto all' *Esamerone* di Giorgio di Pisidia," *RSBN* 2–3 (1965–66) 137–43. –B.B.

GEORGE OF TREBIZOND. See GEORGE TRAPEZOUNTIOS.

GEORGE THE MONK. See GEORGE HAMARTOLOS.

GEORGE THE PHILOSOPHER, also known as George (metropolitan?) of Pelagonia, writer of the second half of the 14th C. Virtually nothing certain is known of his biography, although his classical allusions indicate a secular education. He wrote a (still unpublished) treatise against Gregory PALAMAS and an *enkomion* of JOHN III VATATZES, who was later called St. John the Merciful (Gy. Moravcsik, *BZ* 27 [1927] 36–39). Moravcsik theorized that George was originally a monk at the monastery in Magnesia where the saintly emperor's relics were preserved but that, under the pressure of Turkish occupation, he moved to Pelagonia in Macedonia. N. Festa also attributed a Lenten homily to Vatatzes' hagiographer (*VizVrem* 13 [1906] 1–35).

Probably to be distinguished from George of Pelagonia is George Kydones GABRIELOPOULOS (ca.1323–ca.1383), also known as George the Philosopher, who was a friend and correspondent of Demetrios KYDONES (*PLP*, no.3433; cf. F. Tinnefeld, *OrChrP* 38 [1972] 141–71). This George was probably born in Thessalonike, became Kydones' physician in Constantinople, and then traveled to Cyprus, Palestine, Crete, the Morea, and Genoa. He was a Platonist and, like George of Pelagonia, an anti-Palamite.

ED. A. Heisenberg, "Kaiser Johannes Batatzes der Barmherzige," *BZ* 14 (1905) 160–233.

LIT. *PLP*, no.4117. Beck, *Kirche* 723. K. Amantos, "Ho Bios Ioannou Batatse tou Eleemonos," in *Prosphora eis Stilpona P. Kyriakiden* [= *Hellenika*, supp. 4 (1953)] 29–34. –A.M.T.

GEORGE THE SYNKELLOS, historian; died after 810. His life is scarcely known; he was a monk and a SYNKELLOS of Patr. TARASIOS. V. Grecu questioned the hypothesis that George visited Palestine and Syria (*BSHAcRoum* 28.2 [1947] 241–44). His *Selection from Chronographers (Ekloge chronographias)* covers history from the creation of the world to Diocletian (284); perhaps he planned to continue it to his own time but was prevented by illness and death. The work is an antiquarian compilation of various carefully indicated sources (JOSEPHUS FLAVIUS, Sextus Julius AFRICANUS, etc.) in separate topical clusters. Even though different layers of George's information are sometimes contradictory or repetitious, his purpose is consistent: to set forth the history of mankind in strict chronological sequence. The presentation is uneven, shifting from dry lists of rulers to descriptions of events. George's choice of material is arbitrary: as in GEORGE HAMARTOLOS, only a few lines are dedicated to Julius Caesar, in contrast to a vast section on Augustus. C. Mango's attempt (*ZRVI* 18 [1978] 9–17) to ascribe to George the authorship of the *Chronicle* of THEOPHANES THE CONFESSOR was criticized by I. Čičurov (*VizVrem* 42 [1981] 78–87), who admitted, however, that George could have provided Theophanes with some materials collected for his own work. The only complete MS of George is Paris B.N. gr. 1711, dated 1021 (A. Mosshammer, *GRBS* 21 [1980] 289–95). ANASTASIUS BIBLIOTHECARIUS used George for his *Historia tripartita*.

ED. *Ecloga chronographica*, ed. A. Mosshammer (Leipzig 1984).

LIT. W. Adler, *Time Immemorial: Archaic History and Its Sources in Christian Chronography from Julius Africanus to George Syncellus* (Washington, D.C., 1989) 132–234. R. Laqueur, *RE* 2.R. 4 (1932) 1388–1410. Hunger, *Lit.* 1:331f. G.L. Huxley, "On the Erudition of George the Synkellos," *Proceedings of the Royal Irish Academy* 81 C (1981), no.6, 207–17. –A.K.

GEORGE TRAPEZOUNTIOS, conventionally termed "George of Trebizond," humanist teacher, rhetorician, and translator; born Crete 3 Apr. 1395, died Rome ca.1472/3. The descendant of Trapezuntines who emigrated to Crete, George moved to Italy ca.1416, converted to Catholicism in 1426, and taught Greek in Vicenza, Venice, and Rome. He attended the Council of FERRARA-FLORENCE as a supporter of the Pope, and in the 1440s entered the papal curia as a secretary. George's translations of Aristotle, Plato, Demosthenes, and the Cappadocian fathers were severely criticized, perhaps unfairly, by some of his contemporaries. His translation of Ptolemy's *Almagest* fared better, although his commentary was attacked. He also produced a wide variety of writings predominantly in Latin on rhetoric, logic, philosophy, theology, astrology, and astronomy (J. Irmscher, 12 *CEB* 2 [Belgrade 1964] 362). He dreamed of the unity of mankind, but was shocked by the expectation of PLETHON that this unity be achieved on the basis of a revitalized paganism. George built his hope first on papal supremacy, but in 1453 expressed the utopian view (in his Greek treatise *On the Truth of the Christian Faith*) that the Turkish sultan, converted to Christianity, would be able to conquer the world. George's hopes in this respect were strongly affected by his eschatological vision of the Roman Empire (meaning the papacy) fighting the Antichrist. In 1465

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he went to Constantinople as emissary of Pope Paul II to MEHMED II, but his mission was unsuccessful; on his return to Rome in 1466, George was briefly imprisoned for his fulsome praise of the sultan.

George argued that the study of antiquity was useful as preparation for political activity. He had high regard for Cicero, but replaced the latter's ideal of the orator-philosopher with that of the orator-statesman (Monfasani, *George of Trebizond* 294). George had a hot temper and quarrelsome nature; although a translator of Plato, he turned into an ardent defender of Aristotle in his *Comparison* of the two philosophers. As a result he was the target of the polemic of BESSARION, *Against the Calumniator of Plato*. George sharply criticized not only Plethon and Bessarion, but the more moderate GAZES: Plato's closeness to Christianity George considered deceptive, whereas Aristotle, he said, taught the immortality of the soul, creation *ex nihilo*, and a consistent monotheism; he even anticipated the Christian Trinity (Monfasani, *George of Trebizond* 157).

ED. G.T. Zoras, *Georgios ho Trapezountios kai hai pros hellenotourkiken synennoesin prospatheiai autou* (Athens 1954) 93–165. Fr. tr. A.Th. Khoury, *PrOC* 19 (1969) 320–34; 20 (1970) 238–71; 21 (1971) 235–61. For complete list of ed., see J. Monfasani, *Collectanea Trapezuntiana: Texts, Documents and Bibliographies of George of Trebizond* (Binghamton, N.Y., 1984).

LIT. J. Monfasani, *George of Trebizond* (Leiden 1976). E. Garin, "Il platonismo come ideologia della sovversione europea: la polemica antiplatonica di Giorgio Trapezunzio," *Studia humanitatis. E. Grassi zum 70. Geburtstag* (Munich 1973) 113–20. *PLP*, no.4120. –A.K., A.M.T.

GEORGIA. The modern term refers to two areas: eastern Georgia (Georg. K'art'li, Gr. Iberia, Arm. Virk', Pers. Gurgan) and western Georgia (Gr. Colchis, later LAZIKA; Georg. Egrisi, later ABCHASIA). These were united politically in Byz. times only in the years 978–1258 and 1330–1491, but had a common language and similar social structure.

The Georgian language (with Mingrelian, Laz, and Svan) belongs to the southern Caucasian, or Kartvelian, group. The literary language is based on the K'art'li dialect and the written tradition (cf. GEORGIAN LITERATURE) goes back to the 5th C.

King Mirian of Iberia was converted to Christianity in the 330s by Nino, known to tradition as a captive attached to the court. There were Christian settlements on the Black Sea coast by the 4th C. Western Georgia accepted Christianity in the same century, but as in Armenia, the populace was not fully converted until much later. In 505 or 506 at the Council of DUIN the Georgians and Armenians rejected CHALCEDON. At the beginning of the 7th C., however, the Armenian and Georgian churches split; from then on the Georgians remained in communion with the Greek church. This encouraged close contacts, political and intellectual, between Byz. and Georgia; relations with Armenia were intimate but often strained.

The original capital of K'art'li, MC'XET'A, remained the patriarchal seat after Tblisi became the political capital in the reign of Vaxtang Gorgasali (ca.440–522). At the end of his reign, dislodged by the Persians, Vaxtang fled for a short time to Western Georgia, which remained under Byz. control. After 523 the Persians installed a *marzpan* (governor) in Tblisi, and Iberia with ARMENIA fell into the Iranian orbit. In the following century the Muslims gained control of both Armenia and Iberia. The enlarged province was ruled from Duin, Tblisi remaining the center for local administration.

The caliph's hold over Georgia lasted two centuries. In 888, three years after the Armenian BAGRATID princes assumed the royal title, Adarnarse of the Georgian branch of that family claimed the title of king. Georgia was not united, however, for Abchasia remained an independent kingdom until the reign of Bagrat III (978–1014).

As the borders of Byz. expanded eastward in the 10th C., upper TAYK' was annexed on the death of its prince DAVID OF TAYK'/TAO in 1000. Unlike the Armenian kingdoms, however, which were incorporated into the empire in the 11th C., Georgia remained independent. After Byz. control in eastern Anatolia collapsed following the defeat at MANTZIKERT (1071), the Georgians extended their sway in Caucasia under DAVID II/IV THE RESTORER and his descendants. The eastern region of Kakhetia was incorporated in 1105. Tblisi was regained in 1122 from the Shāddadids (a Muslim Kurdish dynasty of Gandza, which had occupied Ani and Tblisi after the Turkish conquest of Anatolia). Tblisi now became the capital; the monastic complex of GELAT'I near the earlier capital of Kutaisi remained an important center of learning. In 1124 Ani was captured, but during the remainder of the 12th C. it passed back and forth several times between Georgians and Shāddadids.

Cultural contacts between Georgia and Byz. were fostered in Constantinople and in monastic centers such as Mt. Athos (where the Georgians had their own monastery, IVERON), Mt. SINAI (see G. Garitte, *Catalogue des manuscrits géorgiens littéraires du Mont Sinai* [Louvain 1956]), and Jerusalem. Political ties were strengthened in the 6th C., when the emperor first bestowed titles (usually KOUROPALATES) on Georgian princes. In the 11th C. marriage alliances confirmed those ties: in 1032 Bagrat IV married the niece of Romanos III, following a visit to Constantinople by Bagrat's mother Maria, herself of Armenian descent; Bagrat's daughter MARIA OF "ALANIA" married Michael VII Doukas and subsequently Nikephoros III. The daughter of David II/IV the Restorer married the grandson of Alexios I Komnenos, while the first wife of Andronikos I Komnenos was related to Queen T'AMARA (who helped Alexios and David Komnenos to seize TREBIZOND in 1204). Many nobles of Georgian or Armenian descent served in the Byz. army, such as John TORNIKIOS and Gregory PAKOURIANOS.

After 1204 direct contacts with Constantinople were few. The Mongol attack of 1220 curbed the military success of T'amara and her son George IV (1212–23). In 1240 Queen Rusudan (1223–45) appealed to Pope Gregory IX for help. Latin missionaries had been in Tblisi since 1233 and a Latin bishopric was established there in 1329. Nevertheless, the Georgian delegation to the Council of FERRARA-FLORENCE did not sign the act of Union.

In the 14th C. Georgian control over eastern Georgia and Armenia declined. George VI (the Brilliant, 1314–46) moved his capital to Kutaisi and contacts with the West and Trebizond became more significant. The second wife of Bagrat V (1360–95) was Anna, the daughter of Alexios II of Trebizond; the daughter of Alexander I (1412–42) married John IV Komnenos of Trebizond. Constantinople remained beyond the Georgian horizon, save for unsuccessful negotiations to arrange a marriage between the daughter of George VIII (1446–65) and the last emperor, CONSTANTINE XI.

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LIT. Toumanoff, *Caucasian Hist.* Idem, *CMH* 4.1:593–637, 983–1009. M.D. Lordkipanidze, *Georgia in the XI–XII Centuries* (Tbilisi 1987). K. Salia, *History of the Georgian Nation* (Paris 1983); rev. *BK* 43 (1984) 93–108. M. van Esbroeck, "Église géorgienne des origines au moyen âge," *BK* 40 (1982) 186–99. –R.T.

GEORGIAN ART AND ARCHITECTURE. Georgian art retained its distinctive national character throughout the medieval period despite significant foreign influences affecting certain media. Byz. influence was strongest in the 11th–14th C.; it dominated some schools of metalwork (esp. enamels) and painting. Before the Arab conquest Georgian architecture and sculpture followed a course parallel to that of ARMENIAN ART AND ARCHITECTURE, but, although both nations based their later architecture on the achievements of the 7th C., the experimental Georgian approach after ca.800 has little in common with Armenia's almost reverential use of 7th-C. models.

Architecture and Stone Sculpture. The earliest Christian monuments are small hall churches and basilicas; centralized domed plans were introduced by the 7th C. As in Armenia, virtually all the churches are constructed of rubble conglomerate faced with tufa; vaults and domes are also masonry. Because most architectural types used in Georgia appear simultaneously in Armenia (Džvari at MC'XET'A [586 (or 587)–604?] is paralleled by Avan [ca.590], C'romi [626–35] by St. Gayanē at VAŁARŠAPAT [630–41]), attempts to assign precedence to either tradition have proved fruitless. The few Georgian CHURCH PLAN TYPES not attested in Armenia include a tetraconch with four small oval chambers inserted between the apses (Ninoc'minda [6th C.?]) and the widely used "three churches basilica," in which partition walls with only one or two small openings divide nave and aisles into very distinct spaces.

In the early basilican churches, only pier capitals and bases are sculpted; those in Sion at Bolnisi (478–83) carry Christian symbols (the Cross with stags, peacocks) and pre-Christian Georgian or Sasanian motifs (animals pursuing one another, vegetal patterns). Façade programs begin ca.600. Džvari at Mc'xet'a displays donors kneeling before Christ and angels. At Ateni (7th C.), separate reliefs show donors at the hunt and Christ and the Virgin. An altar (?) slab from Cebelda combines an image of St. EUSTATHIOS and the stag with Old and New Testament scenes and donor portraits. N. Thierry (*BK* 44 [1985] 169–223) has shown that at least one atelier (in Gugaren) pro-

duced stelae for both Armenian and Georgian patrons, but some forms, such as standing crosses, are attested only in Georgia.

The Arab invasions curtailed building in Georgia, but the experimentation in church plans that typifies 7th-C. architecture had resumed by 800. Somewhat debased standards of construction, with more use of uncut or rough-cut stone facings and less sculpture, suggest the difficulties encountered during this period.

The triumphs of the BAGRATIDS intensified building activity, particularly the foundation and restoration of monasteries. The new, lighter churches dwarf their predecessors. By the early 11th C. finely cut tufa was used again almost universally in Georgia, along with elaborately carved façades: blind arcading, bands of fleshy vegetation, large crosses, Old and New Testament scenes. Exteriors now give little hint of the spaces within: Nikorcminda (early 11th C.) appears to be a blocky inscribed cross, but the north, south, and east arms together conceal five radiating apses.

Monumental Painting. Although Iconoclasm did not affect Georgia, little figural art other than stone carving survives from before the 9th C. In the apse at C'romi (626–35), Christ holding a scroll, flanked by apostles, is visible in a mosaic and its underdrawing. The only later example of mosaic occurs at GELAT'I, which has the more traditionally Byz. theme of the Virgin and Archangels.

At Ateni, the 7th-C. fresco program consisted of the Cross in the dome and geometric patterns in the conches. The Cross is often painted in the dome and Christ in glory in the apse; in TAYK'/TAO and in David-Garedža far to the east are examples from the 11th C. or even earlier. In 10th- through 13th-C. Svanetia, painting may be restricted to the apse, and saints popular locally—George, Julitta, Kyros—appear both as individual figures and in abbreviated cycles.

The Georgian kings and princes of the 12th–13th C. favored Byz. programs of church decoration, although these were altered to fit Georgian church plans and often preserved the unusual placement of the Cross and of Christ. Thus at Ateni in 1080, elements of a typical Byz. program were distributed over the four apses of the 7th-C. tetraconch, while the Cross remained in the dome. The rock-cut hall church of the Dormition at Vardzia (1184–6) is painted with a thoroughly Byz. program, and King George III and Queen T'AMARA OF GEORGIA appear here in imperial Byz. robes; the Glorification of the Cross has been displaced to the narthex vault. At St. Nicholas in Kincvisi (1208) and at Timotesubani (ca.1220) the dome contains the Cross along with a DEESIS.

The program and style of Ahtala (early 13th C.) are typical of late Komnenian painting. The church may have been frescoed by Byz. artists. Palaiologan models were widely accepted, esp. in western Georgia, where Byz. artists worked at Calendžicha (1384–96; see Manuel EUGENIKOS), and probably at Lihni (mid-14th C.). The frescoes of the Church of the Transfiguration at Zarzma (first half of the 14th C.) have iconographic and stylistic ties with the IVERON MONASTERY on Mt. Athos.

Manuscript Illumination. The earliest surviving Georgian illuminated MSS are 9th- and 10th-C. Gospel books. Their decoration consists primarily of full-page CANON TABLES and standing EVANGELIST PORTRAITS, although the First Džruči Gospels of 940 (Tbilisi H-1660) also includes the Virgin and three Miracles of Christ.

More up-to-date Byz. styles were introduced from the 11th C. onward as Georgian monasteries edited and translated Greek texts. The *synaxarion* of EUTHYMIOS THE IBERIAN of 1030 (Tbilisi A-648) resembles contemporary Byz. MENOLOGIA, as does the 14th-C. *synaxarion* (Leningrad, Publ. Lib. gr. 01–58); both are bilingual (Greek/Georgian; P. Mijovič, *Zograf* 8 [1977] 17–23). The Second Džruči Gospels (12th C.; Tbilisi N-1667) is a FRIEZE GOSPEL. The STYLE MIGNON is also represented in the text miniatures of the Homilies of Gregory of Nazianzos (Tbilisi A-109; its frontispiece miniatures, however, are in a broad fresco style). According to a Greek inscription, Michael Koresis illustrated the 13th-C. Vansk Gospels (Tbilisi A-1335) in Constantinople.

Metalwork and Enamel. Metal (esp. silver-gilt) was the favored medium for icons; repoussé was used both for scenes and for the floral grounds of icons set with small enamels. The earliest dated example, the Transfiguration from Zarzma (886), is a very shallow relief with chased lines. Later, figures were modeled almost in the round (e.g., the Išhan Crucifix of 973 and the 11th-C. tondo of St. MAMAS on the lion).

Although Georgian figured ENAMELS from the 8th–9th C. are distinct from Byz. work, Greek inscriptions are common (as in other Georgian figural art), and by the 11th C., Byz. influence was so strong that it is hard to distinguish Georgian from Byz. work.

LIT. A. Alpago-Novello et al., *Art and Architecture in Medieval Georgia* (Louvain-la-Neuve 1980). W. Beridze, E. Neubauer, *Die Baukunst des Mittelalters in Georgien vom 4. bis zum 18. Jahrhundert* (Vienna 1981) 7–219. L. Chuskivadze, *Gruzinskie emali* (Tbilisi 1981). A. Djavashvili, G. Abramishvili, *Goldschmiedekunst und Toreutik in der Museen Georgiens* (Leningrad 1986). —A.T.

GEORGIAN CHRONICLES. The term is a loose rendering of *K'art'lis Cxovreba* (Life of K'art'li [Iberia]), an official collection of some, but not all, historical works written in Georgian between the 8th and 14th C. (For the others, see GEORGIAN LITERATURE.) The process of compilation had begun by the 12th C. In the early 18th C. King Vaxtang VI appointed a commission that edited and amplified it into a continuous whole. Since then earlier MSS have been discovered, the earliest (Queen Anne Codex) dating to the period 1479–95 (C. Toumanoff, *Traditio* 5 [1947] 340–44).

The first item in the collection is the *History of the Kings of Iberia* by Leontius Mroveli, archbishop of Ruisi, giving the legendary origins of the Georgian people. There follow the *History of King Vaxtang Gorgasali* by Džuanšer, giving a semifabulous account of that 5th- or 6th-C. king (the Armenian abbreviated adaptation of the first five parts of the *Chronicles*, made in the late 12th or 13th C., falsely attributes the whole collection to Džuanšer); the *Martyrdom of King Arčil II* (died 786); the *Chronicle of Iberia*, 786–1072 (from whose original title, *Cxovreba*, the whole collection probably derives its name); the *History of the King of Kings*, an *enkomion* of DAVID II/IV THE RESTORER; the *Histories of the Sovereigns*, which deals primarily with the reign of Queen T'AMARA; and the *History of the Mongol Invasions*, covering the period 1212–1346. The last four items are of special interest for Byz.-Georgian relations.

ED. *K'art'lis Cxovreba*, ed. S. Kauchčišvili, 2 vols. (Tbilisi 1955–59). *Histoire de la Géorgie depuis l'antiquité jusqu'au XIXe siècle*, tr. M.F. Brosset, 5 vols. (St. Petersburg 1849–58).

LIT. C. Toumanoff, "Medieval Georgian Historical Literature," *Traditio* 1 (1943) 139–82. —R.T.

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GEORGIAN LITERATURE. Before the creation of a script for their native tongue, the Georgians used Greek and Middle Persian written in Aramaic script. As in Armenia, at the beginning of the 5th C. church authorities created a script for Georgian based on the Greek alphabet (unlike Armenian, the extra letters are added at the end). The oldest surviving examples of Georgian are the inscription of 493/4 at Bolnisi church and undated inscriptions on mosaics in Jerusalem (G. Tseret'eli, *BK* 11–12 [1961] 111–30).

The first texts written in Georgian are translations of biblical and liturgical texts. The translation of the New Testament was based on the earliest Armenian version (the surviving Armenian text is a later revision); in the 10th–11th C. an extensive revision of the Bible based on Byz. Greek MSS was undertaken (B. Metzger, *The Early Versions of the New Testament* [Oxford 1977] 182–98). The influence of Jerusalem was strong in liturgical texts, reflecting the large number of Georgian monastic establishments in Palestine.

The earliest original composition is the *Martyrdom of St. Šušanik* (daughter of Vardan MAMIKONEAN); her cult was popular in both Georgia and Armenia (I. Curtaveli, *Martvilobay Šušanikisi*, ed. I. Abuladze [Tbilisi 1938; rp. 1978]). After the rupture with the Armenian church in the time of Katholikos Kyrion (early 7th C.), literary contacts were less significant with Armenia than with Greek centers. Because the Georgians were Chalcedonian, they frequented Constantinople as well as Greek monasteries on the Black Mountain, on Mt. ATHOS, and in Palestine. Hence translations from Christian Arabic played a significant role in the development of Georgian Christian literature (G. Garitte, *Catalogue des manuscrits géorgiens littéraires du Mont Sinai* [Louvain 1956]).

Historical works in Georgian date from the 7th C. The texts, both those included in the official GEORGIAN CHRONICLES and others, primarily concern local matters. Of greater value for the Byzantinist are the Lives of numerous Georgians who were active in Constantinople, Mt. Athos, the Black Mountain, and the Holy Land (Latin tr. of Georgian texts in P. Peeters, *AB* 36–37 [1917–19] 1–317). Scholars such as EP'REM MCIRE and GEORGE MT'AC'MINDELI translated anew or revised earlier versions of biblical, liturgical, hagiographical, and patristic texts. John PETRIC'I treated 11th- and 12th-C. Byz. philosophical traditions. In the same period astronomical and medical texts were translated from Arabic. After the 12th C., however, secular literature (prose and poetry), despite overtones of Aristotelian and Neoplatonic philosophy, was more influenced by Persian models

(Shota Rustaveli, *The Lord of the Panther-Skin*, tr. R.H. Stevenson [Albany, N.Y., 1977]).

Georgian authorship for the corpus of pseudo-DIONYSIOS THE AREOPAGITE and BARLAAM AND IOASAPH (*Balavarianis k'art'uli redak'ciebi*, ed. I. Abuladze [Tbilisi 1957]; D.M. Lang, *The Balavariani: Barlaam and Josaphat* [Berkeley–Los Angeles 1966]) has not been unanimously accepted.

LIT. G. Deeters in *Handbuch der Orientalistik*, vol. 7, *Armenische und kaukasische Sprachen* (Leiden-Cologne 1963) 129–55. Peeters, *Tréfonds*. M. Tarchnišvili, J. Assfalg, *Geschichte der kirchlichen georgischen Literatur* (Vatican 1955) [= ST 185]. E. Khintibidzé, "Byzantine-Georgian Literary Contacts," *BK* 36 (1978) 275–86. –R.T.

GEPIDS (Γήπαιδες), an eastern Germanic people, akin to the GOTHS. They are first mentioned in the *Historia Augusta*. In the 4th C. they settled in northern DACIA and were soon subjugated by the Huns. After the death of ATTILA, the Gepids, commanded by their prince Ardaricus, defeated the Huns at Nedao in 454, leading to the dissolution of the Hunnic confederacy. The Gepids occupied the flatland on the left bank of the Danube and were supported by Constantinople against the Ostrogoths. Sirmium was, for a long period, a bone of contention between the Gepids and the Ostrogoths, but at the time of Prokopios (mid-6th C.) the Gepids held both Sirmium and Singidunum. Justinian I encouraged the LOMBARDS to attack them; allied with the AVARS, the Lombards defeated the Gepids in 567/8. After this catastrophe the Gepids disappeared. Many hoards of gold and silver objects, including the princely graves in Apahida (near Cluj), have often been attributed to the Gepids, but the ethnic attribution of 5th-C. archaeological material found in Dacia is difficult—the distinction between Germanic tribes and the local population or Sarmatians is not easy to draw (V. Kropotkin, *SovArch* [1958] no.2, 316). In the 12th C. the name Gepids reappears in Byz. historiography and rhetoric as a designation of Hungarians (Gy. Moravcsik, *BZ* 30 [1929/30] 250).

LIT. C. Diculescu, *Die Gepiden*, vol. 1 (Leipzig 1923). H. Sevin, *Die Gepiden* (Munich 1955). D. Csallány, *Archäologische Denkmäler der Gepiden in Mitteldonaubecken* (Budapest 1961). K. Horedt, D. Protase, "Das zweite Fürstengrab von Apahida," *Germania* 50 (1972) 174–220. A. Kiss, "Das Weiterleben der Gepiden in der Awarenzeit," in *VölkSüdost* 203–18. –A.K.

GERAKI (Ἱεράκιον, Γεράκι, anc. Geronthrai), town in the Peloponnesos, situated between Monemvasia and Sparta; it flourished in the 13th–15th C. The Frankish baron Guy de Nivelet was granted the region after the Fourth Crusade, but ca.1263 it was returned to the Byz.; Geraki was an important town of the despotate of the Morea. It fell to the Ottomans by 1460.

A fortress was built by Guy de Nivelet ca.1230 on a hilltop less precipitous than that of Mistra. The fortress was well protected by the mountain ridge save for the southern section where the walls were reinforced by two square towers; the walls, which were 1.5–1.7 m thick, have ceramic decoration. The approximate size of the stronghold was 125 × 60 m.

The Frankish town grew up on the west slope of the hill, while the Byz. town was situated in the plain below. Numerous churches survive in both sites, as well as in the fortress. East of the modern village is an early Christian basilica, now in ruins. To the northwest is the well-preserved Church of the Evangelistria, probably of the 12th C. Its virtually complete fresco program, of the late 12th C., seems to be the work of two painters, probably contemporary with each other and from Constantinople. Moutsopoulos-Demetrokalles (*infra* 136), however, argue that the frescoes are of two different periods. Southeast of the village is the Church of St. Sozon, of inscribed cross plan and dating to the 12th C., according to Moutsopoulos-Demetrokalles (*infra* 218); frescoes of the 12th or early 13th C. survive only in the cupola and sanctuary. Very similar in plan is the Church of St. Athanasios (ca.1200); its poorly preserved frescoes (14th C.?) include portraits of bishops framed like icons. The frescoes of the small single-naved church dedicated to John Chrysostom have survived in their entirety; they are of two layers, one ca.1300, another dated ca.1450.

Within the fortress is the Church of St. George, originally built under the Franks with two naves; a third nave and narthex were added after the Byz. recovery of Geraki. Its frescoes probably date to the second half of the 14th C. A church of the late 13th C., dedicated to St. Nicholas, has frescoes of St. Mary of Egypt and Zosimos on its masonry templon.

About 8 km south of Geraki lies the Church of Hagios Strates, built ca.1430 (S. Kalopissi-Verti in *Festschrift Wessel* 147–66), which contains unusual frescoes of the Synaxis ton Asomaton (see ASOMATOS) and, in the apse, the Virgin Zoodochos PEGE.

LIT. N.K. Moutsopoulos, G. Demetrokalles, *Geraki: Hoi ekklesies tou oikismou* (Thessalonike 1981). Bon, *Morée franque* 112f, 592–98, 642–45. W. McLeod, "Castles of the Morea in 1467," *BZ* 65 (1972) 362. M. Panayotidi, "Les églises de Géraki et de Monemvasie," 22 *CorsiRav* (1975) 335–49. –A.M.T., A.C.

GERASA (Γέρασα, Ar. Jarash, in mod. Jordan), one of the cities of the Decapolis and bishopric of the province of Arabia under BOSTRA. The first attested bishop was Exeresius, who attended the Council of Seleukeia in 359. There are considerable remains for the period of the 4th–7th C.: city walls, a stoa and bath of the mid-5th C., and in the 6th C. another bath complex and colonnades flanking the *cardo* (513–30?). It is possible that the Maiouma theater was restored in 535 when that pagan festival, previously abolished, was revived in the guise of a Christian harvest festival.

Gerasa is best known for its extensive number of churches (at least 12), many of impressive size. Most date from the 5th and 6th C. and are basilican in plan. The oldest of these is the cathedral of ca.365, with the Basilica of St. Theodore (496) immediately to the west. The Church of the Prophets, Apostles, and Martyrs (465) has a cross-in-square plan. A complex of Justinianic date (529–33) is composed of three linked churches sharing a common atrium. The central Church of St. John the Baptist has an unusual circular plan; the northernmost church, dedicated to Sts. Kosmas and Damianos, has particularly fine FLOOR MOSAICS with portraits of the donors, the *paramonarios* Theodore and his wife Georgia. A number of other churches have well-preserved pavements. The last church to be constructed at Gerasa was the Basilica of Bp. Genesios, dated to 611 by a mosaic inscription.

The city was conquered by the Arabs in 634, but half its population remained Greek into the 9th C.

LIT. *Gerasa, City of the Decapolis*, ed. C.H. Kraeling (New Haven 1938). *Jerash Archaeological Project 1981–1983*, ed. F. Zayadine (Amman 1986). J.W. Crowfoot, *Churches at Jerash* (London 1931). R. Pierobon, "Gerasa in Archaeological Historiography," *Mesopotamia* 18–19 (1983–84) 13–35. D. Sourdel, *EI*² 2:458. I. Browning, *Jerash and the Decapolis* (London 1982) 92–102, 180–207, 209–211. –M.M.M.

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GERMANIKEIA (Γερμανίκεια, mod. Maraş), city in the Antitaurus at the edge of the Mesopotamian plain, on roads connecting Asia Minor and Syria. A bishopric of EUPHRATENSIS, Germanikeia became a Monophysite center in the 5th C.; it was the birthplace of NESTORIOS and later LEO III "the Isaurian." Persians occupied Germanikeia when Herakleios campaigned there in 625. Briefly recovered by Byz., it was destroyed by the Arabs in 637, then rebuilt by them to become a base for raiding Asia Minor. Germanikeia was the scene of constant fighting in the 8th–10th C., when it was usually controlled by the Arabs and attacked by the Byz. In 746, Constantine V transferred some of its inhabitants (including many Monophysites) to Thrace; in 769, the people of Germanikeia, accused of spying for Byz., were deported to Palestine. Michael LACHANODRAKON pillaged the region in 778; Theophilos temporarily reconquered it in 841; and in 879 Basil I made Germanikeia the goal of his eastern expedition, ravaging the suburbs when he failed to take the city. It was finally taken by Nikephoros II Phokas in 963. Germanikeia was the southernmost point reached in the campaigns of Romanos IV in 1068–69. The area was entrusted to Philaretos BRACHAMIOS, who created an ephemeral Armenian principality there from 1078 to 1097. Although briefly captured by Alexios I in 1099, it was soon lost to the Crusaders of Edessa.

LIT. E. Honigmann, *EI*² 6:505–08. D. & L. Stiernon, *DHGE* 20 (1984) 943–60. –C.F.

GERMANOI (Γερμανοί, derived from the Latin *Germani*), Byz. term for the Germans. Prokopios (*Wars* 3.11.29, 12.8) defined Germanoi as the former name of the FRANKOI, associating the latter with the Rhineland Germans of the early Roman Empire. Through the 15th C. it remained an axiomatic ethnic formula in Byz. historiography that Germanoi and Frankoi were the same, the only exception being the occasional and even more anachronistic association of the Germanoi with the "Keltoi" (Celts). The Germanic peoples of the Holy Roman Empire were not independently recognized in Byz. sources until the 11th C., and then as ALEMANNI or Nemitzoi. Thus, Kinnamos defined the German Conrad III as the king of the Alamanoi and the French Louis VII as the king of the Germanoi.

LIT. H. Ditten, " 'Germannen' und 'Alamannen' in antiken und byzantinischen Quellen," *BBA* 52 (1985) 20–31. –R.B.H.

GERMANOS (Γερμανός), general, nephew of Justin I (*PLRE* 2:505) or more likely Justinian I; born before 505, died Serdica early autumn 550. Justinian appointed him *magister militum per Thracias*; he successfully fought the ANTAE. In 536 Justinian sent him to suppress the revolt of STOTZAS and, in 540, to defend Antioch against CHOSROES I, but Germanos abandoned the city. Thereafter he fell into disfavor, due esp. to Theodora's hostility: the empress saw in him a probable successor to Justinian and was angry with Germanos's marrying his daughter Justina to a powerful leader of the *foederati*—John, nephew of VITALIAN. After Theodora died and Germanos displayed loyalty by refusing to join the plot of Artabanes and Arsakes (who probably were planning to place Germanos on the throne), Justinian changed his attitude toward his nephew. He approved Germanos's marriage with the Ostrogothic princess MATASUNTHA of the AMALI, which established Germanos as heir to both realms; Germanos was to replace BELISARIOS as commander of land operations against the Ostrogoths. He assembled an army in Illyricum and frightened the Slavs who had tried to cross the Danube, but died suddenly before the expedition started.

Prokopios (*Wars* 7:40.9) praises his manliness, justice, and generosity. Germanos showed himself to be a brave warrior. He was immensely rich, kept a personal retinue, and was popular in Constantinople. By his first wife, Passara, he had two sons, one of whom, Justin, was executed by Emp. Justin II; Matasuntha bore him a posthumous son, named Germanos.

LIT. Stein, *Histoire* 2:324–27, 595–97. Bury, *LRE* 2:67f. C. Benjamin, *RE* 7 (1912) 1258–61. W.E. Kaegi, "Arianism and the Byzantine Army in Africa 533–546," *Traditio* 21 (1965) 48f. –W.E.K., A.K.

GERMANOS I, patriarch of Constantinople (11 Aug. 715–17 Jan. 730) and saint; born between 630 and 650 (Garton-Westerink, *infra*, p.v) or between 653 and 658 (Lamza, *infra* 57), died Platanion 730 or 742?; feastday 12 May. Germanos was reportedly more than 90 years old at his death. However, his vita (Lamza, *infra* 204.73–76) states that in 705, when he reached the middle of his life, Germanos turned 37; this would give him dates of 668–742. E. Stein asserts, on shaky grounds, that Germanos belonged to the family of Justinian I (*Klio* 16 [1919–20] 207). In 669 Germanos's father was executed and Germanos castrated. Elected bishop of Kyzikos ca.705, Germanos supported Emp. Philippikos-Bardanes in his sympathy for MONOTHELETISM but opposed Monotheletism after the fall of Philippikos in 713.

As patriarch, Germanos supported Leo III and praised in his sermons Leo's victory over the Arabs. He was probably that anonymous patriarch who questioned the Paulician Gegnesios (Peter of Sicily, PG 104:1284B–1285A) and permitted him to remain at large; among the issues discussed were veneration of the cross and of the Virgin, sacraments, and baptism, but not icon veneration. It is not clear how and when the patriarch came into conflict with Leo's policy of ICONOCLASM; probably the veneration of the Virgin, to whom Germanos dedicated several sermons, was the major point of dispute. Germanos was forced to resign and was replaced by the Iconoclast patriarch ANASTASIOS.

The oeuvre of Germanos is not yet established; the distinction between his writings and those of GERMANOS II is occasionally hard to draw. The dialogue *On Predestined Terms of Life* is sometimes ascribed to Photios; even his authorship of the commentary on the liturgy preserved under the curious title of *Church History* remains dubious. The commentary was translated into Latin by ANASTASIUS BIBLIOTHECARIUS. In his genuine works Germanos is revealed as an experienced rhetorician: he created new composite words, such as *theobastaktos* (PG 98:321A, 324D, 368A) or *axiozographistos* (PG 98:336CD), used symmetrical structure of clauses (e.g., the *chairetismoi* so typical of the poetry of Romanos the Melode), and exquisite puns such as *korakes* and *kerykes* (PG 98:265CD). Especially interesting is his dialogue between Gabriel and Mary in the sermon on the Annunciation in which the protagonists converse on different stylistic levels, the archangel being majestic and the Virgin simple and naive. He was a hymnographer who wrote *kanones*; the AKATHISTOS HYMN has been attributed to him by some scholars. The anonymous vita of Germanos is legendary; it was written not in the 8th (Beck, *Kirche* 506) or 9th C. (Garton-Westerink, *infra*, p.v, n.1) but in the 11th C.

ED. PG 98:39–454. *On Predestined Terms of Life*, ed. C. Garton, L. Westerink (Buffalo, N.Y., 1979). *Il commentario liturgico*, ed. N. Borgia (Grottaferrata 1912). P. Meyendorff, *On the Divine Liturgy* (Crestwood, N.Y., 1984), with Eng. tr.

LIT. L. Lamza, *Patriarch Germanos I. von Konstantinopel* (Würzburg 1975). J. List, *Studien zur Homiletik Germanos I. von Konstantinopel und seiner Zeit* (Athens 1939). P. Speck, "Klassizismus im achten Jahrhundert? Die Homelie des Patriarchen Germanos über die Rettung Konstantinopels," *REB* 44 (1986) 209–27. J. Darrouzès, "Deux textes inédits du patriarche Germain," *REB* 45 (1987) 5–13. –A.K.

GERMANOS II, patriarch of Constantinople (4 Jan. 1223–June 1240 [V. Laurent, *REB* 27 (1969) 136f]); born Anaplous second half of the 12th C., died Nicaea. Germanos was a deacon at Hagia Sophia when Constantinople fell to the Latins in 1204; he fled to a monastery at Achyraous. In 1223 JOHN III VATATZES selected him as patriarch-in-exile at Nicaea (A. Karpozilos, *Byzantina* 6 [1974] 227–49). He was a strong proponent of the Nicene claim to be the sole legitimate Byz. successor state and emphasized his own authority as ecumenical patriarch; he censured Demetrios CHOMATENOS for crowning THEODORE KOMNENOS DOUKAS as *basileus* in Thessalonike (G. Prinzing, *RSBS* 3 [1984] 21–64). By 1232 he had regained control over the dissident church of EPIROS, even visiting Arta to establish his jurisdiction (1238). In 1235, however, he acknowledged the limited autocephalous status of the church of BULGARIA and recognized the archbishop of TŬRNOVO as patriarch. Germanos was noted as an opponent of UNION OF THE CHURCHES, esp. at the synod of Nicaea-Nymphaion (1234). He wrote several anti-Latin treatises (on the Procession of the Holy Spirit, azymes, purgatory, and baptism), produced numerous homilies, and was also a poet, composing *kanones* on the seven ecumenical councils and political verses on repentance. Only a small portion of his oeuvre has been edited.

ED. S.N. Lagopates, *Germanos ho B′ patriarches Konstantinoupoleos-Nikaias* (Tripolis 1913). For complete list of works, see Beck, *Kirche* 667f.

LIT. *RegPatr*, fasc. 4, nos. 1233–1304. A. Karpozilos, *The Ecclesiastical Controversy between the Kingdom of Nicaea and the Principality of Epiros (1217–1233)* (Thessalonike 1973) 68–93. –A.M.T.

GERMANY, kingdom that succeeded that of the Eastern FRANKS; the term *Germania* was applied to it in Latin texts of the 10th C. The Greeks called its population Alamanoi (ALEMANNI), FRANKOI, GERMANOI, and, in official documents, Nemitzoi. The coronation of OTTO I THE GREAT in 962 as emperor of the so-called Roman Empire created the problem of "two empires," Byz. at first denying the imperial title to the German king, then acknowledging him as the king or even *basileus* of the FRANKOI. The situation in Italy made the problem even more complicated: Otto I tried to subdue it, and Nikephoros II Phokas supported minor Lombard rulers against Germany. A temporary alliance with Germany was reached by John I Tzimiskes, who married his relative THEOPHANO to OTTO II; as a result their son, the half-Greek OTTO III, came to ascend the German throne. The political alliance was accompanied by the intensification of economic and cultural links. Despite some frictions, relations between the two empires remained tolerable through the reign of CONRAD III, when Manuel I married BERTHA OF SULZBACH. Theological contacts were evident on the eve of the Constantinople local council of 1166–67 (see under CONSTANTINOPLE, COUNCILS OF) (P. Classen, *BZ* 48 [1955] 339–68).

A serious conflict developed when FREDERICK I BARBAROSSA sought to retain control of Italy, and Manuel I sent money and armies to support the resistance of Italian cities. Byz. lost the struggle and capitulated to HENRY VI. PHILIP OF SWABIA used his conjugal connections to intervene in the domestic strife in Constantinople at the time of the Fourth Crusade, while FREDERICK II HOHENSTAUFEN cherished the expectations of an alliance with John III Vatatzes and a successful war against the infidels. In the 14th and 15th C., Germany, which was in political decline, remained aloof from active involvement in Eastern politics, although emperor Sigismund (1433–37) negotiated with Manuel II; his assistance, however, was not effective.

LIT. W. Ohnsorge, *Abendland und Byzanz* (Darmstadt 1979). *Byzanz in der europäischen Staatenwelt*, ed. J. Dummer, J. Irmscher (Berlin 1983). R. Manselli, "Il Sacro Romano Impero di fronte all'Impero Romano d'Oriente e all'Oriente musulmano," in *Roma, Costantinopoli, Mosca* (Naples 1983) 125–34. K.J. Leyser, *Medieval Germany and its Neighbours 900–1250* (London 1982) 103–37. W. Ullmann, "Reflections on the Medieval Empire," *Transactions of the Royal Historical Society*, 14[5] (1964) 89–108. –R.B.H., A.K.

GERMIA (Γέρμια, now Yörme), a city in western GALATIA below Mt. Dindymon. It was famed for its healing spring whose fish, with the aid of the archangel Michael, were said to effect cures. When Stoudios, consul in 454, was healed there, he

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restored the Church of St. Michael and built homes for the sick and aged. Germia, under its alternative name Myriangeloi ("10,000 Angels"), became a bishopric by 553 and received a visit from Justinian I in 554, which may have occasioned its promotion to autocephalous archbishopric, a rank it maintained through the Byz. period. THEODORE OF SYKEON visited Germia in the late 6th C. and was said to have worked miracles there. It fell to the Turks after the battle of MANTZIKERT in 1071. The site contains a five-aisled basilica of ashlar masonry with much sculptured decoration; probably built by Stoudios, it is the largest surviving church in Galatia. Justinian and Theodora extensively restored it. The site is frequently confused with the nearby Colonia Germa.

LIT. *TIB* 4:166–68, 247. K. Belke, "Germia und Eudoxias," in *Byzantios* 1–11. C. Mango, "The Pilgrimage Centre of St. Michael at Germia," *JÖB* 36 (1986) 117–32. –C.F.

GERMIYAN (Κερμιανός), a Turkish emirate that emerged from the breakup of the SELJUK sultanate of RŪM. Its name probably derives from a Turkoman tribe that appears, in the Greek form "Karmianoi," in an account of the miracles of St. EUGENIOS worked as early as 1223 (A. Papadopoulos-Kerameus, *Sbornik istočnikov po istorii Trapezundskoi imperii'* [St. Petersburg 1897] 131.12). Around 1239 a Turk named Germiyan, established in the Melitene region, was in the service of the Seljuk sultan; ca.1277 the Germiyan-oğlu Ḥusam al-din ibn Alīshīr founded an emirate with Kütahya (see KOTYAION) as its capital. Byz. authors seem to give the dynastic founder's name, Alīshīr, to any Germiyan-oğlu. According to PACHYMERES (ed. Bekker, 2:426.16), Germiyan was the most powerful Turkish state in the early 14th C. Its emirs were apparently the overlords of the Turkish emirs of the Aegean regions; they attacked PHILADELPHIA repeatedly and extracted poll-tax (*jizye*) from the inhabitants before 1314. According to the 14th-C. Egyptian encyclopedist al-ʿUmarī (*Notices et extraits* 13 [1838] 355), they also extracted tribute from the Byz. The emirate produced alum in Gediz (the ancient Kadoi), which was sold in the ports of Ephesus (Theologos) and Miletos (Palatia). In 1381 the Ottoman prince BAYEZID I married a girl of the Germiyan dynasty and received some territories as dowry. The emirate was annexed by the OTTOMANS temporarily (from 1390 to 1402) and finally in 1428/9.

LIT. P. Lemerle, "Philadelphie et l'émirat d'Aydin," in *Philadelphie et autres études* (Paris 1984) 55–67. I. Mélikoff, *EI*² 2:989f. Moravcsik, *Byzantinoturcica* 2:62f, 154, 158. M.C. Varlık, *Germiyan-oğulları tarihi (1300–1429)* (Ankara 1974). Zachariadou, *Menteshe & Aydin* 27–29, 107f. –E.A.Z.

GEROKOMEION (γηροκομεῖον), or *gerotrophion*, home for the destitute elderly, under the direction of a GEROKOMOS. As part of their tradition of PHILANTHROPY, the Byz. built special homes for elderly people who could not be cared for by their families. According to the PATRIA OF CONSTANTINOPLE, *gerokomeia* were founded in Constantinople as early as the 4th C. At least 27 *gerokomeia* are recorded as having existed at one time or another in the capital, many of them imperial foundations; the best known was the facility at the PANTOKRATOR MONASTERY for 24 elderly men who were no longer able to work because of infirmity or illness (Typikon, 109.1347–111.1389). The residents received an allocation of food, oil, firewood, and a cash allotment for clothes and incidentals, and were entitled to two baths per month. In case of severe illness they were admitted to the monastery HOSPITAL. Other monastic *gerokomeia* were those associated with the provincial monasteries of PETRITZOS and Kosmosoteira at BERA and the Constantinopolitan monastery of St. George of MANGANA. In the mid-10th C. *gerokomeia* were specifically included in Nikephoros II Phokas's law forbidding the construction of new monasteries and affiliated charitable institutions in order to curtail their rapid increase and permitting only the restoration of existing institutions (*Reg* 1, no.699.). This legislation was soon revoked, however, by Basil II.

LIT. Janin, *Églises CP* 552–57, 565. Constantelos, *Philanthropy* 222–40. A.M. Talbot, "Old Age in Byzantium," *BZ* 77 (1984) 278. –A.M.T.

GEROKOMOS (γηροκόμος), director of a GEROKOMEION, or old-age home. Justinian's novel 7.12 names the *gerontokomos* as an ecclesiastical official along with OIKONOMOS, XENODOCHOS, ORPHANOTROPHOS, and others. Several seals are preserved that belonged to ecclesiastical *gerokomoi*, such as the priest Theophylaktos and Epiphanios, "*gerokomos* of [the monastery?] of St. Kyros," both of the 8th C. (Zacos, *Seals* 1, nos. 2543, 3102). It is unclear whether Constantine, *apo eparchon* and *gerokomos* (seal of the 7th C., ibid., no.1800), was an ecclesiastical or secular official. That the *gerokomos* could be a former high-ranking official is seen in a later addition to the 7th-C. Life of St. Spyridon (P. van den Ven, *La légende de S. Spyridon* [Louvain 1953] 91f, n.), speaking of a *patrikios* John, who was *gerokomos* and later bishop of Trimithous in Cyprus. In the late 9th-C. *Kletorologion* of PHILOTHEOS the *gerokomos* together with the *xenodochos* appears as a secular functionary in the department of the SAKELLION. His functions are not specified. A *xenodochos* and *gerokomos* of Nicaea is known from a seal of ca.900 (Zacos, *Seals* 2, no.263); enigmatic is the undated seal of Constantine *primikerios* and *gerokomos* of the Constantinopolitan (?) monastery in Psamathia (Zacos, *Seals* 2, no.426). In the lists of functionaries of the 11th C. another official with the similar name of *gerotrophos* appears in the same clause as *orphanotrophos* (Dölger, *Beiträge* 46; cf. Zacos, *Seals* 2, no.487). In the 11th C. a patriarchal official who fulfilled the same functions preserved the old name of *gerokomos* (Laurent, *Corpus* 5.1, no.134).

LIT. Constantelos, *Philanthropy* 239f. –A.K.

GESTA EPISCOPORUM NEAPOLITANORUM. See JOHN OF NAPLES.

GESTA FRANCORUM ET ALIORUM HIEROSOLIMITANORUM (Deeds of the Franks and other Jerusalem Pilgrims), earliest account of the First Crusade from May 1095 to 12 Aug. 1099, by an eyewitness participant, who, to judge from his simple Latin and expert observation of military matters, was a professional soldier in the contingent of BOHEMUND I, probably from Apulia. The work may have been completed by 1099 and seems to be mentioned in 1101; it was used by a number of later historians of the Crusade like ALBERT OF AACHEN and FULCHER OF CHARTRES. The author, who may have known a little Greek (ch.20, p.46), supplies detailed evidence on relations of the Crusaders, esp. Bohemund, with Byz. and their passage through the empire (chs. 2–9, pp. 2–21; ch.27, p.65; ch.30, p.72). Although extremely hostile to Emp. Alexios I, the author admits instances of Byz. assistance and shows no religious animosity. He even implicitly recognizes Byz. logistical skills and admires the TOURKOPOULOI (ch.8, p.16) as well as the Turks (ch.9, p.21).

ED. *Gesta Francorum et aliorum Hierosolimitanorum*, ed. R. Hill (London 1962), with Eng. tr.

LIT. B. Skoulatos, "L'auteur anonyme des *Gesta* et le monde byzantin," *Byzantion* 50 (1980) 504–32. Karayannopulos-Weiss, *Quellenkunde* 2:416. –M.McC.

GESTURE, a movement of the body as an element in a comprehensive system of communication. Human gesticulation can be divided into two categories: "natural" movement (BODY LANGUAGE) expressing various EMOTIONS, and gestures based on deliberate cultural, legal, political, and religious conventions. Both archaic Roman law and barbarian *leges* provided for special gestures to reinforce CONTRACTS or the statements of WITNESSES; Byz. law infrequently applied such procedures, although there is mention of solemn processions that testified to or revised boundaries between two properties. Conventional gestures were used in a broad range of state ceremonies with PROSKYNESIS as the extreme expression of self-submission and including ACCLAMATIONS, expressions of power and triumph, and the granting of titles and/or offices. The submission of conquered cities could take the form of conventional processions. Gestures accompanied acts of secular and ecclesiastical investiture (e.g., CHEIROTONIA and CHEIROTHESIA), formed an integral part of LITURGY and PRAYER, and were used for HEALING of specific (esp. mental) diseases. Birth festivities, weddings, and funeral ceremonies also involved conventional language of gesture based on actual or feigned emotions.

The largely formulaic contexts in which gesture was used and the immobility and FRONTALITY of the human figure lent added importance to signals of the head, arm, and hand. Prokopios's record of the gesture made by the Justinian I statue in the AUGUSTAION and Paul Silentiarios's description (Friedländer, *Kunstbeschreib.*, lines 776–77) read more into Christ's preaching hand than is immediately apparent from artistic expressions of the period. Nonetheless Roman motions of address, triumph, supplication, concord, and meditation endured and were applied to such themes as the acclamation of Christ, blessing, angelic salutes, the Visitation, and EVANGELIST PORTRAITS. To these were added more dramatic, natural movements, for example, a hand covering

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the mouth, the cheek or, *in extremis*, the whole face to express grief. Such physical vocabulary was freely transferred from one scene to another. In and after the 12th C., the number and intensity of gestures multiplied as part of a process in which ICONOGRAPHY was enriched esp. with pathetic imagery. At its most sophisticated, gesture carried not only emotional connotations but also ideological significance: according to the sermons of GEORGE OF NIKOMEDEIA, Mary's embrace of the dead Christ emphasized his humanity and thus the reality of the INCARNATION.

LIT. M. Barasch, *Giotto and the Language of Gesture* (Cambridge 1987) 1–14. K. Wessel, *RBK* 2:766–83. Maguire, "Depiction of Sorrow." R. Suntrup, *Die Bedeutung der liturgischen Gebärden und Bewegungen in lateinischen und deutschen Auslegungen des 9. bis 13. Jahrhunderts* (Munich 1978) 11–30. H. Demisch, *Erhobene Hände* (Stuttgart 1984). –A.C., A.K.

GHASSĀNIDS, the dominant group among the Arab FOEDERATI in the 6th C. Their most illustrious rulers were ARETHAS, his son ALAMUNDARUS, and his grandson NAMAAN. The Ghassānids fought for Byz. against the Arabs of the Peninsula, the LAKHMIDS of Ḥīra, and the Persians. They were Monophysites, and this set the emperors against them, Tiberios I and Maurice esp. seeking to weaken their power. The Ghassānids, however, did not disappear in the reigns of Phokas and Herakleios and continued to play an important role in the wars of Byz. The "Saracens" singled out for honorable mention in the bulletin issued by Herakleios after his victory over the Persians in 628 are most probably the Ghassānids. In 636 they appear in the Arab sources as the principal Arab federates of Byz. at the battle of YARMUK. After that defeat, those Ghassānids still loyal to Byz. settled in central Anatolia, in Charsianon, and Cappadocia. According to al-ṬABARĪ, Emp. Nikephoros I was a Ghassānid. The Ghassānids were great builders of churches, monasteries, palaces, and castles; their court was visited by the foremost poets of pre-Islamic Arabia who composed panegyrics for their kings.

LIT. Nöldeke, *Die Ghassānischen Fürsten*. Shahid, *Byz. & Arabs (5th C.)* 282–89. M.V. Krivov, "Poslednie Gassanidy meždu Vizantiej i Chalifatom," *VizVrem* 42 (1981) 154–58. –I.A.Sh.

GHĀZĪ (Γαζής), also called Amīr Ghāzī and Gümüştegin Ghāzī; DANIŞMENDID emir; died 1134. Eldest son of Danişmend, in 1104 he inherited Sebasteia, Amaseia, Neocaesarea, and adjacent towns. Around 1120 he defeated and held for ransom Constantine GABRAS, *doux* of Chaldia (A. Bryer, *The Empire of Trebizond and the Pontos* [London 1980] pt.III [1970], 177.) About 1127 Ghāzī acquired Caesarea, Ankyra, Kastamon, and Gangra, becoming the leading Anatolian Muslim ruler. JOHN II took Kastamon in 1132, but Ghāzī recovered it the following year. On his deathbed, he received the title *malik* from the caliph.

LIT. I. Mélikoff, "Dānishmendids," *EI*² 2:110. Idem, *La geste de Melik Dānişmend* (Paris 1960) 1:104–06, 123–25, 453–55. –C.M.B.

GHULĀM (Ar. pl. *ghilmān*, lit. "pages"), a member of the armed forces of slave status utilized in the Arab caliphate from the 9th C. onward and developed by the SĀMĀNIDS. They formed a professional army; according to IBN AL-ATHĪR (8:157), "a soldier must be able to take with him everything he possesses, wherever he may go, and nothing must hold him back." These troops were manned primarily by young Turkish slaves bought or captured on the northeastern borders of the Sāmānid realm between the Islamic and Turkic worlds. A description of the *ghulām* system is found in the *Siyāsatnāma* of NIẒĀM AL-MULK. It was this system, introduced into Anatolia by the Seljuks of Rūm and continued by the Anatolian *beyliks*, that would reach its most famous form in the Ottoman JANISSARY system.

LIT. D. Sourdel, C.E. Bosworth, *EI*² 2:1079–84. D. Pipes, *Slave Soldiers and Islam* (New Haven 1981). P. Crone, *Slaves on Horses* (Cambridge 1980). –S.V., A.K.

GIDOS (Γίδος), a family known in the second half of the 12th and in the 13th C. S. Papadimitriù (*VizVrem* 5 [1898] 734; *VizVrem* 6 [1899] 169) considered the name to be the Greek rendering of the Italian name *Guido*; W. Hecht (*Aussenpolitik* 85, n.336), however, doubts that Gidoi of this period were still Latins.

The Gidoi of the 12th C. may have descended from the son of ROBERT GUISCARD named Guido, who deserted to Byz. and became Alexios I's military adviser; Anna Komnene (An.Komn. 2:51.10) relates that Alexios suggested to Guido a relationship by marriage. The legendary CHANSON D'ANTIOCHE (v.901, 1033) calls Guido (Guis) the emperor's close friend and seneschal but not his nephew, as Chalandon (*Comnène* 1:92) says. Thomas of Toscana (MGH *SS* 22:498) preserved a legend that William, Guiscard's son, married Alexios's daughter and became the lord of his empire, but died without descendants.

Under Andronikos I, Alexios Gidos was *megas domestikos* of the Orient; he retained his high position after Andronikos's downfall and in 1194 still commanded the eastern troops sent against the Bulgarians. Andronikos Gidos was Theodore I Laskaris's general; in 1206 he defeated the Italian allies of David Komnenos. It is hypothesized that he is to be identified with the Andronikos Gidos who ruled Trebizond from 1222 to 1235 (Miller, *Trebizond* 19).

LIT. Guilland, *Institutions* 1:408f. –A.K.

GILDO, Moorish prince and Roman official in Africa; died on the river Ardalio, near THEVESTE, 31 July 398. A son of Nubel, the king of Mauritania, Gildo was a client of the family of Theodosios I. In 373, when his own brother Firmus rebelled, he helped Theodosius the Elder put down the revolt. He was appointed *comes* of Africa in 387/8 (S.I. Oost, *ClPhil* 57 [1962] 29) or 385 (Matthews, *Aristocracies* 179). He probably preserved hostile neutrality during the revolt of EUGENIUS. In 397 he broke with the Western court and declared allegiance to the government in Constantinople; he withheld the customary grain shipments from Africa to Rome. In Africa Gildo incited the hostility of the urban population by vast land confiscations and by his favoritism toward the Donatists. Stilicho mounted an expedition against Gildo, and Gildo's brother Mascezel (whose children Gildo had murdered) was entrusted with the campaign. The Eastern court offered no assistance. Gildo retreated inland, far from the urban centers. Easily defeated, he was killed. The estates he acquired by confiscations formed a special area in North Africa, the *Gildoniacum patrimonium*.

LIT. H.J. Diesner, "Gildos Herrschaft und die Niederlage bei Theueste (Tebessa)," *Klio* 40 (1962) 178–86. T. Kotula, "Der Aufstand des Afrikaners Gildo und seine Nachwirkungen," *Altertum* 18 (1972) 167–76. Bury, *LRE* 1:121–25. *PLRE* 1:395f. –T.E.G.

GIRDLE. See BELT.

GIUSTINIANI LONGO, GIOVANNI, Genoese hero of the final siege of Constantinople (see CONSTANTINOPLE, SIEGE AND FALL OF); died Galata or Chios early June 1453. Giustiniani, a member of a distinguished Genoese trading family based on Chios, arrived in Constantinople on 29 Jan. 1453 and offered his services to CONSTANTINE XI. He brought with him 700 soldiers and two ships. The emperor gave him the title *protostrator* and promised him the island of Lemnos. Since Giustiniani was experienced in siegecraft, he was placed in charge of the defense and repair of the land walls. He fought valiantly against the Turks, inspiring loyalty and courage in both Greek and Italian soldiers. On 29 May, in the final hours of the siege, Giustiniani was wounded and abandoned his post; many Genoese troops then panicked and fled. The Ottoman janissaries took advantage of the ensuing confusion to make their final successful assault on Constantinople. Doukas stresses Giustiniani's bravery and the severity of his wound, whereas the "siege section" of the *Chronicon Maius* of pseudo-Sphrantzes (perhaps by Sphrantzes himself) accuses Giustiniani of cowardice and of using his wound as an excuse for flight (Sphr. 426.9–24). His wound must have been serious, since Giustiniani soon died, either in Galata (pseudo-Sphrantzes) or Chios (Doukas).

SOURCES. Douk. 331, 343, 347, 353–57, 371. Kritob. 40f, 48–50, 57, 67–70.
LIT. S. Runciman, *The Fall of Constantinople: 1453* (Cambridge 1965) 83f, 91f. –A.M.T.

GLABAS (Γλαβᾶς, fem. Γλάβαινα), a family name probably of Slavic origin (*glava*, "head"): Manuel Philes (Philes, *Carmina*, ed. Miller 2:107, no.57.74–75) clearly recognized the Slavic etymology of the name. From the late 10th C. the Glabades were active in Macedonia: the first, Basil, an *illoustrios* in Adrianople, suspected of pro-Bulgarian leanings, was arrested by Basil II and imprisoned for three years. Another Glabas conspired against Constantine VIII and was blinded. In 1047 men "from the kin of the Glabades" (Skyl. 442.74–75) supported the rebellion of Leo TORNIKIOS in Macedonia. Nonetheless the family remained in Byz. military service: ca.1050 Niketas Glabas, *topoteretes* of the *tagma* of the *scholae*, was sent from Adrianople against the Pechenegs. Another (?) Niketas Glabas is named *strategos* on a seal (Schlumberger, *Sig.* 667). They did not play any significant role

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under the Komnenian dynasty, remaining provincial landowners: in the mid-13th C. they still lived in Kastoria (Akrop. 1:90.18–19). The *protostrator* Michael Tarchaneiotes Glabas was governor of Thrace under Andronikos II (see GLABAS, MICHAEL TARCHANEIOTES). Another Glabas served in the 1330s as a high-ranking civil functionary—*megas dioiketes* and judge (*PLP*, no.4215). Some Glabades occupied high ecclesiastical positions, for example, Ignatios, metropolitan of Thessalonike (*PLP*, no.4222), and another metropolitan, Isidore Glabas (see GLABAS, ISIDORE). Women of the family were active as well: Maria Glabaina, known only from her 11th- or 12th-C. seal (Laurent, *Corpus* 5.2, no.1336), possessed a *charistikion* and probably founded a monastery of St. Stephen; after 1310 another Glabaina, *protostratorissa* (perhaps the wife of the *protostrator* Glabas?), founded a convent (V. Laurent, *EO* 38 [1939] 297–305). The Glabades were apparently closely connected with the TARCHANEIOTES family.

LIT. *PLP*, nos. 4200–28. –A.K.

GLABAS, ISIDORE, metropolitan of Thessalonike (25 May 1380–Sept. 1384 and Mar. 1386–11 Jan. 1396); baptismal name John; born Thessalonike? 1341/2, died Thessalonike 11 Jan. 1396. He became the monk Isidore in Apr. 1375. His first years as metropolitan coincided with the future emperor Manuel II's defense of Thessalonike against the Turks (1383–87). Although Glabas urged the citizens to respect and support Manuel, he himself left his see during the siege, was temporarily deposed, and resided for a while in Constantinople. After the capture of Thessalonike (1387), he traveled to Asia Minor to negotiate with the Turks; this perilous trip is described in the monody of Constantine Ivankos (*PLP*, no.7973) on Glabas. By 1393 he had returned to his see. His sermons (many unpublished) and letters provide evidence for conditions in Thessalonike during the Turkish siege and during the occupation of 1387 to 1403 (A.E. Bakalopoulos, *Makedonika* 4 [1955–60] 20–34). He reported that even under the Turkish yoke some Byz. officials remained in their positions. Glabas complained of heavy Ottoman taxation; a sermon of 1395 (ed. B. Laourdas in *Prosphora eis Stilpona P. Kyriakiden* [= *Hellenika*, supp. 4, 1953] 389–98) is one of the first Byz. sources to refer to the Ottoman *devshirme*, the dreaded "child levy" (S. Vryonis, *Speculum* 31 [1956] 433–43). Glabas argued that the fall of the city was divine punishment for the decadence of priests and monks, and the moral decline of its citizens.

ED. PG 139:11–164. *Homiliai eis tas heortas tou Hagiou Demetriou*, ed. B. Laourdas (Thessalonike 1954). "Okto epistolai anekdotoi," ed. S.P. Lampros, *NE* 9 (1912) 343–414. C.N. Tsirpanlis, "Symbole eis ten historian Thessalonikes. Dyo anekdotoi homiliai Isidorou archiepiskopou Thessalonikes," *Theologia* 42 (1971) 548–81. Eng. tr. idem, *PBR* 1 (1982) 184–210; 2 (1983) 65–83.

LIT. R.-J. Loenertz, "Isidore Glabas, métropolite de Thessalonique (1380–1396)," *REB* 6 (1948) 181–87, with add. V. Laurent, 187–90. *PLP*, no.4223. –A.M.T.

GLABAS, MICHAEL TARCHANEIOTES (or Michael Doukas Glabas Tarchaneiotes), *protostrator;* born ca.1235, died after 1304. Glabas is first mentioned in 1260 as the Byz. official assigned to regain Mesembria from the Bulgarian rebel Miko. He held a series of government posts, *megas papias, kouropalates, pinkernes,* and *megas konostaulos,* culminating sometime after 1297 in the dignity of *protostrator.* He waged successful campaigns against the Bulgarians in 1263 and 1278 and fought the Angevins in Albania ca. 1284. In 1297, as governor of the western part of the empire, he was entrusted with defending Macedonia against the Serbs and built or restored 15 fortresses in Thrace. He died soon after his campaign of 1304.

Glabas and his wife, Maria Doukaina Komnene Branaina Palaiologina, were wealthy patrons of the arts. In 1303 they sponsored the restoration of the Chapel of St. EUTHYMIOS THE GREAT, attached to the Church of St. DEMETRIOS in Thessalonike (T. Gouma-Peterson, *ArtB* 58 [1976] 168–83). Glabas also restored the monastery of PAMMAKARISTOS in Constantinople; he was buried there in the *parekklesion* constructed by his widow, who became the nun Martha. Glabas had become a monk before his death and, as an inscription about the apse mosaic records, the chapel was intended as a pledge for his salvation. His military exploits were commemorated in a (now lost) fresco cycle, probably at the Pammakaristos, known from the description in a poem by Manuel PHILES.

LIT. G. Theocharides, "Michael Doukas Glabas Tarchaneiotes," *EEPhSPTh* 7 (1957) 183–206. Belting et al., *Pammakaristos* 11–23. –A.M.T., A.C.

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GLAGOLITIC, the earliest alphabet for the writing of CHURCH SLAVONIC, probably invented by St. CONSTANTINE THE PHILOSOPHER in the mid-9th C. It consisted of 40 letters, apparently derived partly from Greek MINUSCULE, partly from adaptations of Semitic letters, and partly from characters devised by Constantine the Philosopher himself. Among the Orthodox SLAVS, Glagolitic was almost completely supplanted by Cyrillic by the beginning of the 11th C., although in Serbia and parts of Macedonia it survived until the 13th C. The Catholic Slavs of Croatia used it until the late 18th C.

LIT. A. Vaillant, "L'alphabet vieux-slave," *RES* 32 (1955) 7–31. T. Eckhardt, "Theorien über den Ursprung der Glagolica," *Slovo* 13 (1963) 87–118. –S.C.F.

GLASS, PRODUCTION OF. The term for glassmaker, *hyalopsos* (and variants), is known from papyri, early hagiographic texts, and epistolography (Smetanin, *Viz.obščestvo* 86). John Chrysostom (PG 61:142.24–26) was astonished by the glassmakers who transformed sand into a cohesive and transparent substance. The vita of Symeon of Emesa describes the workshop of a Jewish glassmaker in Emesa in which the needy found warmth at the furnace and watched the blowing of vessels that at times burst; Moschos mentions a *hyalopsos* who was blinded by the flame (Rudakov, *Kul'tura* 149f) and a Jew in Constantinople who was a glassmaker (*hyalourgos*) by profession (E. Mioni, *OrChrP* 17 [1951] 93.25). They are relatively seldom mentioned in later texts: thus, in the 12th C. Michael GLYKAS (*Annales* 506.7) speaks of a Jewish *hyelepsos*, but this glassmaker lived in the days of Justin II. There is neither a glassmakers' guild in the *Book of the Eparch* nor any evidence that the monks of the Stoudios produced glass, unless we surmise that the *phlaskopoios* in this monastery (Dobroklonskij, *Feodor* 143) blew glass bottles. In the 15th C. some glass wares were imported from Italy (Oikonomides, *Hommes d'affaires* 104).

Nevertheless, later Byz. objects of glass are well known: vessels (bottles, goblets, cups), often of blue or green glass, sometimes with marvered-in decorations; bracelets; mosaic cubes; window panes; etc. An inventory of 1142 lists glass lamps (*Pantel.*, no.7.25). Literary sources mention chamber pots made of glass (Koukoules, *Bios* 2:76, n.11). Some late Roman glass workshops were found in Sardis (A. von Saldern, *Ancient and Byzantine Glass from Sardis* [Cambridge, Mass., 1980]), Galilee (G. Davidson Weinberg, *Museum Haaretz Bulletin* 10 [1968] 49f), and other locations. In Corinth two glass factories of the 11th–12th C. were excavated and it is plausible that glass was produced in Constantinople and Paphos. Byz. glass was exported (e.g., several Byz. vessels have been found in Byelorussian Novogrudok and in Ani); Romanos I, when dispatching an envoy to Italy, sent with him 17 glass vessels together with a luxurious garment (*De cer.* 661.13–16).

Technological analysis of Corinth glass suggests that it belonged to the same type as the Roman and Egyptian wares (and probably the glass from Cherson and Belaja Veža-Sarkel), but the Byz. glassmakers learned by the 11th C. to proportion their materials better and to produce more durable glass (F. Matson, *AJA* 44 [1940] 325–27). Some fragments of Byz. stained glass have been found in Istanbul (see GLASS, STAINED).

LIT. J. Philippe, *Le monde byzantin dans l'histoire de la verrerie* (Bologna 1970). M.A. Bezborodov, *Steklodelie v Drevnej Rusi* (Minsk 1956). G. Davidson Weinberg, "The Importance of Greece in Byzantine Glass Manufacture," 15 *CEB* 2B (Athens 1981) 915–19. Lemerle, *Cinq études* 107, n.91. –A.K.

GLASS, STAINED. Although certainly not as prominent a part of 10th–12th-C. Byz. church decoration as MOSAICS and FRESCOES, stained glass nevertheless had an important role. This is clear from the discovery of the window fragments from the south church of the PANTOKRATOR MONASTERY in Constantinople. Datable to shortly after 1125, they attest to a mature stained-glass tradition, generally similar to that of the West in style and technique, but clearly not dependent on it. Indeed, this monument's early date suggests that the influence was the other way around. Highly ornamental in effect, Byz. stained glass had more in common with enamelwork than with monumental painting, although large figures dominated each panel. Characterized by large areas of blue and a dark purple-red, it was cast in rectangular pans, unlike Western glass, which was blown. Indeed, the Western monk Theophilus (ca.1110–40) indicates that blue, a color achieved only with

difficulty in the West, was a Greek specialty; he calls it *saphirus graecus*.

LIT. A.H.S. Megaw, "Notes on Recent Work of the Byzantine Institute in Istanbul," *DOP* 17 (1963) 349–64. J. Lafond, "Découverte de vitraux historiés du moyen âge à Constantinople," *CahArch* 18 (1968) 231–38. –G.V.

GLASS CRUETS, a common type of mold-blown vessels decorated with Christian and Jewish symbols (primarily crosses and menorahs). Distinguished by a squat hexagonal or, more rarely, octagonal body, with intaglio decoration on its side, this vessel type is known in two main variants: "bottles," with short necks (and, occasionally, handles), and "jugs," with long necks, spouts, and handles. Most are of brown glass and nearly all examples are between 8 and 16 cm in height. Findspots and provenance, which point toward Palestine and Syria, suggest sepulchral use. Their remarkable uniformity speaks for a single workshop, whose activity can be dated to the 6th and early 7th C. on the basis of similarities between certain cross types employed and those appearing on coins. A ritual function is beyond doubt, but the often-repeated suggestion that they are pilgrims' flasks is supported neither by inscriptional evidence nor texts and is difficult to reconcile with the interchangeability of Christian and Jewish symbols that is characteristic of the type. There is also no evidence to support the theory that certain of the crosses replicate the jeweled cross then standing on Golgotha in JERUSALEM.

LIT. D. Barag, "Glass Pilgrim Vessels from Jerusalem," *Journal of Glass Studies* 12 (1970) 35–63; 13 (1971) 45–63. –G.V.

GLASS PASTE CAMEOS, a popular genre of devotional medallion, produced in Venice from the later 12th to the early 14th C. Typically oval, 2–6 cm high, they are most often opaque red to reddish brown, with dark striations, although examples in clear green, yellow, and blue also survive. Made of molten glass with reusable dies, more than 200 surviving examples reflect about 60 mold types. About one-third bear images of Christ or the Virgin; the Crucifixion and Nativity are the most popular scenic representations. Most bear inscriptions in Latin or Greek. This amalgam is paralleled in the choice of subject: some, such as Sts. Francis, Christopher, and James of Compostella, are distinctively Western; others, such as Sts. Theophano, Sophia, and Demetrios as well as scenes of the DORMITION, are more characteristically Byz. These cast-glass medallions were inexpensive, "mass-produced" imitations of Byz. hardstone CAMEOS made to suit a broad, mobile clientele. Authenticated findspots range over the entire Mediterranean basin, through the Balkans and western Europe, to points as far away as Moscow and Sweden. Patron saints of land and sea travel (Christopher and Nicholas) and pilgrims (James) appear frequently, as do MILITARY SAINTS, who held special appeal for Crusaders.

LIT. H. Wentzel, "Das Medaillon mit dem Hl. Theodor und die venezianischen Glaspasten im byzantinischen Stil," in *Festschrift für Erich Meyer zum sechzigsten Geburtstag, 29. Oktober 1957* (Hamburg 1959) 50–67. –G.V.

GLASS PENDANTS are small (approximately 2 cm diam.) disks of colored glass—usually blue, yellow, or green—with a suspension loop and a die impression on one surface. Similar in appearance to GLASS WEIGHTS, they were manufactured in the eastern Mediterranean (Egypt, Syria, Palestine) until the 7th C., perpetuating a traditional, inexpensive type of jewelry current among pagans and Jews of the Roman period. Clearly amuletic in function, glass pendants typically bear scenes of protection (the Good Shepherd) or deliverance (the Sacrifice of Isaac); the cross or CHRISTOGRAM also appears, as do representations of one of the Sts. SYMEON THE STYLITE.

LIT. J. Philippe, *Le monde byzantin dans l'histoire de la verrerie (Ve–XVIe siècle)* (Bologna 1970) 37f. –G.V.

GLASS WEIGHTS, small disks (diam. approximately 1.7–2.5 cm) of colored glass—mostly yellow, green, or blue—used as EXAGIA. Their derived weights correspond to the SOLIDUS, SEMISSIS, and TREMISSIS; they would have been used either with COIN SCALES or BALANCE SCALES. Issued by the EPARCH OF THE CITY, glass weights may be either figural or nonfigural. Figural specimens most often show the eparch, identified by inscription and usually with a MAPPA in his raised hand. More rarely, the emperor is shown, either alone or with simply the MONOGRAM of the eparch. Sometimes one or two eparchs are shown with the emperor or with Christ above (in this case with one eparch only); again, a monogram identifies the issuing official. Nonfigural glass weights usually bear a single monogram (either cruciform or block-shaped). Rare specimens also include numerical weight designations (e.g., KA for 21 *siliquae*). Closely related to bronze flat WEIGHTS, glass weights were issued in substantial quantities throughout the 6th C. and into the 7th. From Constantinople they made their way via commercial routes to points throughout the Mediterranean basin. Many duplicates are known.

LIT. Vikan-Nesbitt, *Security* 36f. –G.V.

GLEB. See BORIS AND GLEB.

GLOBOS. See SPHAIRA.

GLORIOSUS, or *gloriosissimus* (ἐνδοξότατος), the highest title of SENATORS in the 6th C. As the old senatorial titles lost their eclat, the state tried to introduce new distinctions. In the mid-5th C. the ILLUSTRES were renamed *magnifici*, later *excelsi*, and in the 6th C. *gloriosi*. The title was awarded to prefects, MAGISTRI MILITUM, MAGISTRI OFFICIORUM, QUAESTORES, and PRAEPOSITI SACRI CUBICULI, whereas *comites* (see COMES) received the title of *magnificentissimus*. The title of *gloriosus* was also granted to some barbarian kings, such as the Ostrogoth THEODORIC THE GREAT.

LIT. C. Jullian in C. Daremberg, E. Saglio, *Dictionnaire des antiquités* (Paris 1899) 3.1:388f. –A.K.

GLOSSAE, glosses and commentary on legal texts and terminology. In the adaptation of the Latin texts of the CORPUS JURIS CIVILIS by the ANTECESSORS for a Greek-speaking population, most Latin technical terms were left untranslated. The Greek NOVELS of Justinian I and his immediate successors also included a great number of Latin expressions. The rapid decline in knowledge of the Latin language made it necessary to replace most of these words through *exhellenismos*, as the *prooimion* to the PROCHIRON calls it, or at least to comment on them in the MSS. Alphabetically arranged lists of glossae, called *lexeis rhomaikai*, soon appeared. Some of these lists can be attached to specific works of legal literature; some lists were enlarged or combined with others. Greek words were also adopted as lemmata; the glossae were mixed with Latin-Greek glossae drawn from the works of JOHN LYDOS and with short independent commentaries on legal ACTIONS and similar concepts of Roman law.

LIT. L. Burgmann, "Byzantinische Rechtslexika," *FM* 2 (1977) 87–146. Idem, "Das Lexikon *adet*—ein Theophilosglossar," *FM* 6 (1984) 19–61. –L.B.

GLOSSARIES, BILINGUAL, lists of words either in Greek with Latin translations or in Latin with Greek translations produced by Carolingian scribes and preserved in MSS from the 9th C. onward. They are based on the so-called *Hermeneumata pseudo-Dositheana* (3rd C.?) and various other sources, including ISIDORE OF SEVILLE and MACROBIUS. The texts are of different lengths. Thus the *Scholica Graecarum glossarum* contains about 450 Greek terms and definitions; other expanded glossaries are the so-called "Philoxenus" (Latin-Greek) and "Cyrillus" (Greek-Latin); many are short, limited to several words. The etymologies are often more fantastic than those found in Isidore, and explanations of Greek words can be completely wrong. The glossaries, however, can be indicative of Western interest in Byz. institutions; for example, the St. Gall *glossae* of the 9th C. include terms (with interpretations) for Byz. charitable institutions such as *xenodochium*, *ptochotrophium*, *nosochomium*, *orphanotrophium*, *gerontochomium*, and *brephotrophium*; the definitions are probably drawn from Julian the Antecessor, a Constantinopolitan jurist of the 6th C. (B. Kaczynski, *Speculum* 58 [1983] 1008–17).

ED. *Corpus glossariorum Latinorum*, vol. 2, ed. G. Goetz, G. Gundermann (Leipzig 1888). "Glossaire Grec-Latin de la Bibliothèque de Laon," ed. M.E. Miller, *Notices et extraits* 29.2 (1880) 1–230. M.L.W. Laistner, "Notes on Greek from the Lectures of a Ninth Century Monastery Teacher," *BullJRylandsLib* 7 (1922–23) 421–56.

LIT. J.J. Contreni, "Three Carolingian Texts Attributed to Laon: Reconsiderations," *StMed* 17.2 (1976) 802–08. W.M. Lindsay, "The Philoxenus Glossary," *ClRev* 31 (1917) 158–63. –A.K.

GLYKAS, MICHAEL, 12th-C. writer; born first third of 12th C., perhaps on Kerkyra (cf. Krumbacher, *GBL* 381). As imperial *grammatikos*, Glykas (Γλυκᾶς) was involved in a plot against Manuel I; according to Kresten ("Styppeiotes" 66–70), this scheme was connected with the conspiracy of Theodore STYPPEIOTES in 1159. Blinded (perhaps not totally), Glykas was imprisoned until at least

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1164. His identification with Michael Sikidites (Kresten, *op. cit.* 90–92), who was charged ca.1200 with heresy and magic, is not impossible. Politically Glykas was anti-Komnenian: in his chronicle (*Biblos chronike*) of events from the Creation to 1118, he followed ZONARAS in criticizing Alexios strongly. He also condemned Manuel I's astrological enthusiasm. Glykas's attitude toward antiquity was critical as well; he rejected all ancient philosophers save Aristotle. He rejected also the idea of *ananke*, "historical determinism"—his polemic against astrology was connected with this antideterministic approach to history. Both Glykas's chronicle and his letters, often on similar subjects, were overtly didactic. His substantial additions to the first part of the chronicle are borrowed from the PHYSIOLOGOS (F. Sbordone, *BZ* 29 [1929/30] 188–97) and demonstrate Christian moral principles. Proverbs which Glykas collected and abundantly inserted in his works also served didactic ends. His language is plain albeit scholarly, but in his *Verses from Prison* Glykas was one of the first to use the vernacular.

ED. *Annales*, ed. I. Bekker (Bonn 1836). *Eis tas aporias tes Theias Graphes kephalaia*, ed. S. Eustratiades, 2 vols. (Athens 1906, Alexandria 1912), rev. E. Kurtz, *BZ* 17 (1908) 166–72 (see also W. Lackner, *JÖB* 28 [1979] 127f). *Stichoi hous egrapse kath' hon kateschethe kairon*, ed. E.Th. Tsolakes (Thessalonike 1959).

LIT. Hunger, *Lit.* 1:422–26. K. Krumbacher, "Michael Glykas," *SBAW* (1894) 391–460, rev. V. Vasil'evskij, *Viz-Vrem* 6 (1899) 524–37. H. Eideneier, "Zur Sprache des Michael Glykas," *BZ* 61 (1968) 5–9. H. Hunger, "Stilstufen in der byzantinischen Geschichtsschreibung des 12. Jahrhunderts," *BS/EB* 5 (1978) 139–70. –A.K.

GNOME (γνώμη, Lat. *sententia*), pithy saying or maxim. A *gnome* was a type of rhetorical ornamentation, similar to a PROVERB, that was supposedly familiar to the audience and accordingly would evoke predictable sentiments (Martin, *Rhetorik* 257f). Theoreticians of rhetoric, such as APHTHONIOS and NICHOLAS OF MYRA, treated the *gnome* as a kind of PROGYMNASMA and tried to distinguish it from the *chreia* (Hunger, *Lit.* 1:100f). Collections of *gnomai* (*gnomologia*) were made from ancient authors, both in prose (e.g., Democritus, Isocrates, Epictetus) and verse (e.g., Euripides, Menander of Athens), and were presented either thematically or alphabetically. The distinction between *gnomologium* and FLORILEGIUM is narrow and conventional. Though many scholars use the terms interchangeably, *gnomologium* may be kept for works of predominantly secular content.

The *Eklogai* of STOBAIOS contained large numbers of ancient *gnomai* used by Byz. writers and by the later (mostly anonymous) compilers of *gnomologia*, of which the fullest is the *Gnomologium Vaticanum* (Vat. gr. 743, 14th C.). Other examples include the *Gnomologium Democrito-Epictetum* (ed. C. Wachsmuth, *infra* 162–216), the *Gnomologium Parisinum* (Paris, B.N. suppl. gr. 134, 13th C.—ed. Sternbach, *infra*), and that of John Georgides (10th C.; Paris, B.N. gr. 1166—ed. Odorico, *infra* 119–255). On the basis of various recensions Wachsmuth (*infra*) tried to reconstruct the text of a *Gnomologium Byzantinum* (i.e., the corpus of *gnomai* in circulation in Byz.). To the genre of *gnomologia* also belonged works of more developed character (KEKAUMENOS, SPANEAS, etc.), in which *gnomai* are elaborated in short stories or didactic digressions. Greek *gnomai* were translated into Syriac and Arabic.

ED. *Gnomologium Vaticanum*, ed. L. Sternbach, *WS* 9 (1887) 175–206; 10 (1888) 1–49; 11 (1889) 43–64, 192–242; rp. Berlin 1963. *Il Prato e l'Ape: Il Sapere Sentenzioso del Monaco Giovanni*, ed. P. Odorico (Vienna 1986).

LIT. K. Horna, K. von Fritz, *RE*, supp. 6 (1935) 74–90. C. Wachsmuth, *Studien zu den griechischen Florilegien* (Berlin 1882; rp. Amsterdam 1971). P. Odorico, "Lo *Gnomologium Byzantinum* e la recensione del Cod. Bibl. Nat. Athen 1070," *RSBS* 2 (1982) 41–70. D. Gutas, *Greek Wisdom Literature in Arabic Translation* (New Haven, Conn., 1975). –E.M.J., A.K.

GNOSTICISM (from γνῶσις, "knowledge"), a loose-knit and variable system of belief based on DUALISM and the premise that the full revelation of God is given only to a select few. It flourished esp. in the 2nd C. The works of Gnostics were condemned and destroyed so that until fairly recently their teachings were known only through the Christian polemic directed against them; the discovery of the NAG HAMMADI texts, however, makes Gnostic writings directly available. Gnostics ranged from the Valentinians, who taught an elaborate and decidedly non-Christian mythology, to Marcion (died ca.160), who was a Christian heretic with dualist tendencies. Gnostics associated the God of the Old Testament with Satan, and their Christology was docetic; it was an early rival of Christianity, and much of Orthodox theology was developed to answer its challenge. By the 3rd C., however, Gnosticism was no longer a threat, surviving in an institutionalized form only among the MANDAEANS. Nevertheless, Gnostic ideas continued to be influential in the ALEXANDRIAN SCHOOL, esp. in the writings of CLEMENT OF ALEXANDRIA, ORIGEN, and EVAGRIOS PONTIKOS. Some scholars have seen Gnostic influence in the PAULICIANS and BOGOMILS, but this is unlikely except in the most general sense.

LIT. K. Rudolph, *Gnosis* (New York 1983). G. Vallée, *A Study in Anti-Gnostic Polemics* (Waterloo, Ontario, 1981). E.H. Paegels, *The Gnostic Gospels* (New York 1979). H.A. Green, *The Economic and Social Origins of Gnosticism* (Atlanta 1985). M.K. Trofimova, "Gnosticism," *PSb* 26 (1978) 103–27. –T.E.G.

GOATS (αἰγίδια). Goats are often mentioned in combination with SHEEP as *aigidoprobata* (*Lavra* 2, no.109.361) or may be listed separately (e.g., *Lavra* 1, no.38.36). A household might keep as many as 100 goats (*Lavra* 2, no.109.854), and a monastery a flock of 2,000 sheep and goats.

The Byz. kept goats for milk, CHEESE, MEAT, and wool. The term *aigeiometaxa* ("goat silk"), used by PROCHOPRODROMOS (3:77), indicates that their wool was considered a high-quality material. On the other hand, the rough cloak of a holy man could also be made of goat wool (PG 120:45B). The GEOPONIKA (bk.18.9–10) devotes less space to goats than to sheep, but otherwise there are no data to establish the relative proportions of the two species. According to the *Geoponika*, goats were pastured on mountains; the vita of Paul of Latros (ed. H. Delehaye, *AB* 11 [1892] 44f) also tells of a peasant (*georgos*) who lived with his goats in the mountains, but returned home at harvest time. –A.K., J.W.N.

GOD (Θεός). Of five known ancient etymologies of the word *theos* the church fathers retained at least three: from *theo*, "run"; *theoreo*, "observe"; and *tithemi*, "set" (I. Opelt, *StP* 5 [1962] 532–40). The Christian concept of God originated as a middle way between the pagan idea of gods as "older brothers" of humans, immortal but vulnerable to human passions, and the Eastern concept of the transcendent God, fully distinguished from mankind. Dissatisfied with the pagan idea and esp. hostile to the concept of the divine emperor, church fathers tried to preserve the monotheistic principle of the Old Testament without disrupting the ties between God and mankind, thus making possible the "divinization" or SALVATION of man.

According to Gregory of Nyssa (PG 45:932C), God is unknowable in his essence; thus, the church fathers, using apophatic THEOLOGY, define God primarily with negative epithets, commencing with the negative prefix *a⟨n⟩* ("without"): thus *anarchos* (without beginning), *aperinoetos* (unintelligible), etc. (e.g., John of Damascus, *Exp. fidei* 2.10–12, ed. Kotter, *Schriften* 2:8f). However, the concepts of OIKONOMIA and INCARNATION make it possible to bridge the gap between God and man. The incomprehensibility of God created an epistemological problem—how can we learn about God? John of Damascus (*Exp. fidei* 3.4–5, ed. Kotter, *Schriften* 2:10) solved it by arguing (see ANALOGY) that our belief in God is natural (*physikos*).

Other qualities of God emphasized his omnipotence and omniscience (usually beginning with *pan-* ["all"], e.g., PANTOKRATOR) or his justice and PHILANTHROPY toward men. In the political sphere God was considered the guarantor and guardian of the Byz. Empire and of its ruler in particular.

LIT. G.L. Prestige, *God in Patristic Thought* (London 1952). W. Schoedel, "Enclosing, not Enclosed: The Early Christian Doctrine of God," in *Early Christian Literature and the Classical Intellectual Tradition* (Paris 1979) 75–86. R.M. Hübner, *Der Gott der Kirchenväter* (Munich 1979). F.M. Young, "Insight or Incoherence? The Greek Fathers on God and Evil," *JEH* 24 (1973) 113–26. B.A. Mastin, "The Imperial Cult and the Ascription of the Title *theos* to Jesus (John XX, 28)," *Studia Evangelica* 6 (Berlin 1973) 352–65. –G.P., A.K.

GODFREY OF BOUILLON, duke of Lower Lorraine; born ca.1060, died Jerusalem 18 July 1100. Leading the Lotharingian contingent of the First Crusade, Godfrey (Γοντοφρέ) peacefully traversed the Balkans until, at Selymbria, he learned that HUGH OF VERMANDOIS was captive in Constantinople, whereupon he devastated the region. Mollified by Alexios I, he pacified his troops and reached the outskirts of Constantinople on 23 Dec. 1096. Alternating peace and conflict between Godfrey and the Byz. culminated in a serious battle outside Constantinople on 2 Apr. 1097. Anna Komnene says he was attacking the city; pillaging of the suburbs followed. Only after further skirmishes did Godfrey agree to enter Constantinople and swear fealty to Alexios (5 Apr. 1097). Thereafter he mediated between BOHE-

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MUND and the emperor. Godfrey played a leading role in the Crusade. After the conquest of JERUSALEM he may have become *advocatus sancti sepulchri*. Anna Komnene calls him wealthy and arrogant and emphasizes his rapid changes of attitude toward Alexios.

LIT. J.C. Andressohn, *The Ancestry and Life of Godfrey of Bouillon* (Bloomington [1947]; rp. Freeport, N.Y., 1972). Pryor, "Oaths" 111–41. –C.M.B.

GODPARENT (ἀνάδοχος), a sponsor at the sacrament of BAPTISM, one who "stands as a surety," receiving the baptized infant or adult from the "waters of rebirth." All Orthodox Christians, except monks and nuns, could stand as godparents. Some imperial and aristocratic offspring had more than one godparent; other children had only one. Usually the same person served as godparent for all the children of a marriage. Baptism established a SPIRITUAL RELATIONSHIP between godparent and godchild and created a tie between godparent and natural parents, "coparenthood" (*synteknia*), which manifested itself in gift-giving, social contact, and joint business ventures. Godparents were chosen from among friends and relatives. According to the church fathers, it was the godparent's duty to give moral and religious instruction to his godchildren. A few cases show that godparents sometimes took in orphaned godchildren, raised them, and provided for their education and marriage. MARRIAGE IMPEDIMENTS among spiritual relations increased from the 6th C., when godparent and godchild were forbidden to marry, until by the 12th C. the prohibitions were considered to be the same as those for blood relations. Godparenthood has elements in common with ADOPTION.

LIT. Koukoules, *Bios* 4:43–69. Patlagean, *Structure*, pt.XII (1978), 625–36. R. Macrides, "The Byzantine Godfather," *BMGS* 12 (1987) 139–62. –R.J.M.

GOLD (χρυσός) was considered the most precious metal in Byz. As with other metals, the location and exploitation of gold sources and MINES between the 4th and 15th C. is somewhat a matter of speculation. It was used (sometimes alloyed with SILVER or copper as billon and electrum) for manufacturing COINS, MEDALLIONS, ENAMEL plaques, luxurious domestic PLATE and LITURGICAL VESSELS, and JEWELRY. Gold foil was used for gilding architectural details (Asterios of Amaseia [PG 40:209B] inveighs against those who dwell beneath "roofs overlaid with gold") and metal objects. It was also used in "gold glass," MOSAIC tesserae, book illumination, and icon painting, and even woven into textiles and used in embroidery.

Much gold was reserved for imperial use, even if Niketas Choniates (Nik.Chon. 189.57–62) ridicules it as "the color of bile" that has ominous significance when worn during battle. Only the emperor issued CHRYSOBULLS and dined on golden dishes; gilded AUTOMATA occupied a place of honor in imperial ritual. Theologians interpreted gold as condensed light, as the symbol of incorruptibility, truth, glory, and of the sun.

Many recorded "gold" objects and furniture (such as those mentioned by Constantine VII [*De cer.* 580.5, 8–9; 587.9–10; 593.6]) were probably gilded silver, like the Byz. objects of the 10th–11th C. preserved in San Marco. Very few vessels made of gold survive from the 4th–15th C. Most of a selection of gold jewelry (dated from 350 to 1000) analyzed in 1986 was found to be 86–96 percent pure, that is, more debased than gold solidi of the same period; later jewelry (11th–13th C.) was 80–89 percent pure. Gold for jewelry was worked in repoussé, filigree, and granulation techniques and drawn out as wire and in the form of straps.

LIT. Hunger, *Reich* 89–95. S. Averincev, "L'or dans le système des symboles de la culture protobyzantine," *StMed*[3] 20 (1979) 47–67. Vryonis, *Byzantium*, pt.VI (1962), 5–10. M.E. Frazer, "Byzantine Enamels and Goldsmith Work," in *Treasury S. Marco* 109–78. A. Oddy, S. La Niece, "Byzantine Gold Coins and Jewellery: A Study of Gold Contents," *Gold Bulletin* 19 (1986) 19–27. B. Brenk, "Early Gold Mosaics in Christian Art," *Palette* 38 (1972) 16–25. –M.M.M., L.Ph.B.

GOLDEN GATE (Χρυσαὶ Πύλαι, Χρυσεία Πύλη), monumental gate situated at the south end of the land walls of Constantinople, used for imperial triumphs and other state occasions (see CONSTANTINOPLE, MONUMENTS OF). It was constructed under Theodosios, most probably Theodosios II. Built of marble blocks, it consists of three arched openings flanked by square towers. A Latin inscription in metal letters placed on the central arch refers to the gilding of the gate (i.e., of its valves) after the defeat of a usurper (Ioannes, executed at Ravenna in 425). The gate was decorated with various statues. The complex was protected by an outer wall, pierced by a single gate, on either side of which were placed antique mythological reliefs. The latter survived until the 17th C. A fort, built here by John V in 1389/90, was immediately dismantled by order of Sultan Bayezid I. The gate was incorporated into the Castle of the Seven Towers (Turk. Yedikule) erected by Sultan Mehmed II in 1457/8.

There were Golden Gates in some other cities as well, such as Antioch (also called the Gates of Daphne, end of the 4th C.) and Thessalonike (also called the Gates of Vardar). In the 11th C. a golden gate was erected in Kiev.

LIT. T. Macridy, S. Casson, "Excavations at the Golden Gate, Constantinople," *Archaeologia* 81 (1931) 63–84. B. Meyer-Plath, A.M. Schneider, *Die Landmauer von Konstantinopel*, vol. 2 (Berlin 1943) 39–62. Müller-Wiener, *Bildlexikon* 297–300. –C.M.

GOLDEN HORDE. See MONGOLS; TATARS.

GOLDEN HORN. See CONSTANTINOPLE.

GOLDSMITH. See JEWELER.

GOLGOTHA. See SEPULCHRE, HOLY.

GONIKON (γονικόν), a category of land ownership. F. Uspenskij (in *Sbornik statej po slavjanovedeniju, sostavlennyj i izdannyj učenikami V. I. Lamanskogo* [St. Petersburg 1883] 4) contrasted *gonikon* and PRONOIA as hereditary patrimony versus a conditional grant. As a term denoting the origin of property ("parental"), *gonikon* also distinguished patrimonial land from property received through *paradosis* (conferred upon a *paroikos* by his landlord or the state), EXALEIMMA, dowry, and purchase (*Chil.*, no.92) as well as from other relatives. *Paroikoi* who held *gonikon* could be called *gonikarioi* (Laiou, *Peasant Society* 184). In an extended application complementing the term's literal sense as a *titulus acquirendi*, imperial grants to religious institutions (e.g., *Chil.*, no.24.14) and laymen often state that property or revenue was henceforth to be regarded as if it were or had become *gonikon* (*hos gonikon . . . ktema* [Binon, *Xéropotamou*, no.20.2], *kata logon gonikotetos* [Guillou, *Ménécée* no.6.6]). In these cases, *gonikon* implied an intensified degree of tenure over the property but not necessarily the right to bequeath or to alienate. Ostrogorsky (*Féodalité* 134) suggests that at minimum it included the right to profit fully from improvements to a property and could be applied to certain kinds of conditional grants. On the other hand, in an act of 1432 from Trebizond, *gonikon* is distinguished from property held in simple possession (*he diapherousa nome kai gonikeia*—ed. V. Laurent, *ArchPont* 18 [1953] 263.79, 264.85–86).

The very rare verb *gonikeuomai* means "to make hereditary"; thus, in 1307 Andronikos II Palaiologos granted Alexios Diplovatatzes' request that a property already within his *oikonomia* be "hereditized" (*gonikeuthe*) so that he could hold it "as *gonikon*" (*katechein . . . hos goniken*—Guillou, *Ménécée*, nos. 2.3, 9–10); and in 1261 Michael VIII Palaiologos granted land in hereditary tenure (*eis charin gonikeutheises*) to the Thelematarioi. The fluidity and imprecision in the use of the word is also seen in Frankish Greece; the *Chronicle of the Morea* employs *igonika*, *pronoia*, and, in the French version, *héritaige* as equivalents of "fief" (Jacoby, *Société*, pt.VI [1967], 430–32).

LIT. Kazhdan, *Agrarnye otnošenija* 219–21. Chvostova, *Osobennosti* 219–20. –M.B.

GOOD FRIDAY (μεγάλη [ἁγία] Παρασκευή), the day of the CRUCIFIXION, the Friday before EASTER, from at least the 2nd C. a day of FASTING. Originally Good Friday had no special liturgical services since it was considered, with Holy Saturday and the Easter VIGIL, an integral part of the paschal triduum (three concluding days of HOLY WEEK). By the end of the 4th C. it had become a feast in its own right, celebrated at Jerusalem with a lengthy vigil Thursday night and on Friday with the veneration of the relic of the Cross (see CROSS, CULT OF THE) and an office of lections on the PASSION of Christ, services that soon spread to Constantinople and elsewhere. The *Typikon of the Great Church* (Mateos, *Typicon* 2:76–83) describes a vigil at Hagia Sophia with reading of the Twelve Passion Gospels (see EVANGELION), followed by the veneration of the Passion RELICS, esp. the Sacred Lance, a service that drew huge crowds and lasted until noon. After the HOURS of terce-sext, the patriarch held a service for the catechumens at the Church of St. Irene. The day concluded with

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the liturgy of the PRESANCTIFIED at Hagia Sophia. The emperor participated in the veneration of the lance, the service of terce-sext, and the catechesis at St. Irene. The introduction of Jerusalem Holy Week customs at Constantinople from the 9th C. led to the demise of these services. According to ANTONY of Novgorod, in Constantinople by ca.1200, only in the Anastasia church in the Portico of Domninos was there a service to venerate "the Lord's nail and blood" (ed. Ch. Loparev, *PPSb* 51 [1899] 29). The other churches were merely washed and strewn with blossoms in preparation for Easter.

LIT. S. Janeras, *Le Vendredi-saint dans la tradition liturgique byzantine* (Rome 1988). –R.F.T.

GOOD SHEPHERD (*καλὸς ποιμήν* [Jn 10:11], *agathos poimen*; cf. also Lk 15:3–7), a Christian symbol borrowed from pagan images of a *kriophoros* (ram-bearer): Christ was perceived by early Christians as both the LAMB OF GOD and the shepherd who cares for his flock. The date of the origin of the Good Shepherd's representation in art is debatable. Klauser (*infra*) denied its existence at the time of Clement of Alexandria and Tertullian; he likewise rejected the interpretation of *kriophoroi* on early sarcophagi as representations of the Good Shepherd. This figure, however, was a favorite image of Christ in the catacombs of the 3rd–4th C. and in small-scale sculpture (K. Weitzmann, *DOCat* 3, nos. 3, 5). The theme of the shepherd and his flock occurs in early baptisteries and in the baptismal ritual of Eastern churches. The shepherd was depicted standing with the sheep slung over his shoulder or seated among his flock, protecting his lambs, playing a flute, or carrying a milk pail; he is usually a beardless youth wearing a tunic. In the 5th-C. mausoleum of GALLA PLACIDIA in Ravenna the figure is royal, clad in gold and purple robes, and holding a cross-staff instead of a crook. The Good Shepherd does not occur as an independent image after the 6th C.

LIT. H. Leclercq, *DACL* 13:2272–2390. T. Klauser, "Studien zur Entstehungsgeschichte der christlichen Kunst I," *JbAChr* 1 (1958) 20–51. J. Quasten, "Das Bild des guten Hirten in der altchristlichen Baptisterien und in den Taufliturgien des Ostens und Westens," in *Pisciculi, Studien zur Religion und Kultur des Altertums* (Münster/Westf. 1939) 220–44. K. Wessel, *RBK* 1:1051–54. –A.K., N.P.Š.

GÖREME, a valley in CAPPADOCIA, the site of a number of medieval ROCK-CUT refectories, mills, cells, and painted chapels attesting to a thriving monastic enclave for which there is no textual documentation. Churches with elaborate figural decorations include Kılıçlar Kilise, a cross-in-square structure (early 10th C.?); El Nazar, a domed-cruciform church (early 10th C.?); the COLUMN CHURCHES; and the Yılanlı Group, a series of relatively crudely carved and simply decorated monuments probably dating from the period of SELJUK occupation after 1071. Tokalı Kilise, a complex of three churches, retains the most elaborate carving and decoration in the valley. The Old Church may be ascribed to the early 10th C. on the basis of its close stylistic relation to Ayvalı Kilise in GÜLLÜ DERE. Images in the Pigeon House in ÇAVUŞIN (963–69) were derived from those in the New Church, thus providing it with a *terminus ante quem*. The extremely rich narrative cycles of the New Church are lavishly rendered in a classicizing style with quantities of ultramarine (see FRESCO TECHNIQUE) and gold and silver foil; the cycle is unique within the empire for high-quality monumental painting of the mid-10th C.

LIT. Jerphanion, *Églises rupestres* 1.2:95–497. G.P. Schiemenz, "Felskapellen im Göreme-Tal, Kappadokien: Die Yılanlı-Group und Saklı Kilise," *IstMitt* 30 (1980) 291–319. A.W. Epstein, *Tokalı Kilise: Tenth Century Metropolitan Art in Cappadocia* (Washington, D.C., 1986). L. Rodley, *Cave Monasteries of Byzantine Cappadocia* (Cambridge 1985) 48–56, 160–83. –A.J.W.

GORTYNA (*Γόρτυνα*, also Gortys), capital of CRETE in late antiquity, located in the south of the island. Gortyna remained the capital until the Arab conquest and the establishment of CHANDAX ca.824–27. An earthquake ca.670 caused much destruction and early Arab attacks prevented substantial rebuilding. Byz. sources speak of the destruction of Gortyna by the Arabs and the martyrdom of its bishop Cyril, although both accounts are probably fictitious (Christides, *Crete* 92–94) and the city—much reduced—continued to exist after the conquest. The bishop of Gortyna, always a metropolitan, was frequently listed simply as metropolitan of Crete; in the later 10th C. he held the 10th rank in the empire, above that of Corinth, Sicily, and Thessalonike.

The governor's palace (*praetorium*) was rebuilt in 381–83 and continued in use into the Arab period, after which it was apparently transformed into a monastery (Sanders, *infra* 80). The acropolis was fortified, perhaps in the 7th–8th C. The Church of St. Titos, probably built in the early 7th C., is a domed three-aisled basilica with three apses and side aisles terminating in apses; the sanctuary is a triconch with flanking pastophoria. It was probably rebuilt in the 10th C. Another church was constructed in the remains of the temple of Apollo; it may have served as the cathedral until construction of St. Titos.

LIT. I.F. Sanders, *Roman Crete* (Warminster 1982) 110–13. D. and L. Stiernon, *DHGE* 21 (1986) 786–811. A. DiVita, *Gortina I* (Rome 1988). –T.E.G.

GOSPEL BOOK. The *tetraevangelion* (*Τετραευαγγέλιον*), not to be confused with the EVANGELION, contains the complete text of the four Gospels, arranged exactly as they are in the New Testament, but with the beginning and end of each passage to be read indicated in the margin, and numbered.

The illustration of Gospel books is a subject of major interest. From before the 8th C., only two illustrated Greek Gospel books—the ROSSANO GOSPELS and Sinope Gospels (Paris, B.N. gr. suppl. 1286)—survive, but the Syriac RABBULA GOSPELS is also preserved. Following Iconoclasm, the typical Gospel book was written in MINUSCULE script. Containing prefaces and liturgical aids, it was decorated with CANON TABLES, HEADPIECES, INITIALS, and EVANGELIST PORTRAITS and was sometimes produced in diminutive format in combination with the Psalter to form a devotional book. Only rarely did it receive extensive narrative illustration (e.g., the two FRIEZE GOSPELS). Its prefaces prompted certain subjects, such as EVANGELIST SYMBOLS, figures inspiring the evangelists, and the MAJESTAS DOMINI. Its devotional and liturgical character occasioned preliminary iconic images and miniatures of nonbiblical events that pertain to the text's liturgical context, for example, the DORMITION of the Virgin or the ANASTASIS. The most innovative MSS were produced in the 11th and 12th C., and many MSS in the DECORATIVE STYLE (e.g., Karahisar Gospels) survive. In the Palaiologan period, the illustrated Gospel book remained popular, but its decoration was generally restricted to headpieces and evangelist portraits with occasional iconic miniatures.

LIT. R. Deshman in *Illuminated Greek MSS* 40–44. R.S. Nelson, *The Iconography of Preface and Miniature in the Byzantine Gospel Book* (New York 1980). A.W. Carr, "Diminutive Byzantine Manuscripts," *Codices Manuscripti* 6 (1980) 130–61. –R.S.N.

GOSPEL OF NICODEMUS. See NICODEMUS, GOSPEL OF.

GOSPELS (*Εὐαγγέλιον*, lit. "good message"). The canonical Gospels are Mark, Matthew, Luke, and John, an evangelical canon established by the end of the 2nd C.; other gospels were proclaimed to be APOCRYPHA. The most ancient papyrus fragments of the Gospels belong to the 2nd C.; from the 4th C. onward complete MSS are known that contain both the Old and New Testament; separate MSS of the Gospels are preserved from the 4th–5th C. (the Freer Gospels from Egypt). The text is preserved in the form of the GOSPEL BOOK (*tetraevangelion*) and the Gospel lectionary or EVANGELION.

EXEGESIS of the Gospels created difficulties that the church fathers sought to explain: the four versions of the Gospels differ and sometimes even contradict each other. ORIGEN endeavored to resolve the contradictions by applying allegorical interpretation. THEODORE OF MOPSUESTIA, on the other hand, avoided allegorical assimilation of contradictory stories and treated the Gospels as the memoirs of apostles with differing recollections. In the West, Augustine collected parallel, but inconsistent, passages without trying to reconcile them artificially. Although original exegesis did not continue after the 6th C., the matter of discrepancies between the Gospels arose time and again. JOHN I, archbishop of Thessalonike, tried to establish in his homily on the Myrrophoroi a concordance of Gospel evidence for Christ's resurrection. Euthymios ZIGABENOS and esp. THEOPHYLAKTOS of Ohrid produced voluminous commentaries on the Gospels.

The plain style of the Gospels also created difficulties for the Byz., who were fond of exquisite rhetoric. Some authors, such as John CHORTASMENOS, defended this stylistic simplicity against the fashionable ATTICISM.

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LIT. H. Merkel, *Die Widersprüche zwischen den Evangelien* (Tübingen 1971). R.G. Heard, "The Old Gospel Prologues," *JThSt* n.s. 6 (1955) 1–16. J. Reuss, *Matthäus-, Markus- und Johannes-Katenen* (Münster 1941). –J.L., A.K.

GOTHS (Γότθοι), a Germanic people who, according to JORDANES, migrated from the Vistula region to Oium, between the Dniester and the Don. Archaeological remains of the ČERNJACHOVO culture have been tentatively identified with them. From 238 onward, the Goths harried the Danubian provinces, Greece, and Asia Minor, and ca.273 Emp. Aurelian yielded DACIA to them. At this time they probably formed two groups, VISIGOTHS and OSTROGOTHS, which moved westward in the 4th C. They played an ambivalent role in relation to the late Roman Empire—as attackers and plunderers, and as FOEDERATI. In any case, the archaeological record in the DANUBE provinces does not suggest an economic crisis during the 4th C. when the Goths were settling this area. Some Gothic generals (GAINAS, TRIBIGILD, Fravitas, etc.) became influential at the court in Constantinople. Their leading position in the army incited envy and hostility both among aristocratic intellectuals (such as SYNESIOS of Cyrene) and the population of Constantinople whose spokesman was John Chrysostom, a hostility exacerbated by the Arian creed that had been spread among the Goths by ULFILAS. On 11/12 July 400 a massacre of Gothic soldiers took place in Constantinople. Gainas soon fled and perished, Fravitas was executed, and the Gothic impact diminished. The hordes of ALARIC were turned toward Italy, and the empire was deprived of valuable warriors in the face of the Hunnic invasions.

Both the Visigothic and Ostrogothic kingdoms in the West at times offered formal allegiance to Constantinople. In the 6th C. Justinian I reconquered Italy and a part of Spain, but his success was of short duration: the Goths who were ready to accept the Roman way of life and to form an alliance with the empire were replaced by the much more innovative LOMBARDS. Some Goths remained in Byz. where in the 8th–9th C. the district of Gothograikia existed in northwestern Asia Minor (Kulakovskij, *Istorija* 3:414–16); they also continued to be found in neighboring areas such as DORY in the Crimea.

LIT. H. Wolfram, *History of the Goths* (Berkeley 1987). H. von Petrikovits in *Studien zur Ethnogenese* (Opladen 1985) 112–22. E. Chrysos, *To Byzantion kai hoi Gotthoi* (Thessalonike 1972). V. Budanova, "Goty v sisteme predstavlenij rimskich i vizantijskich avtorov o varvarskich narodach," *VizVrem* 41 (1980) 141–52. S. Teillet, *Des Goths à la nation gothique* (Paris 1984). –O.P.

GOUDELES (Γουδέλης, fem. Γουδελίνα), a noble Byz. family. The first Goudeles, perhaps of Slavic origin, was blinded by CONSTANTINE VIII for his role in a plot organized by Presianos (see AARONIOS) and other Slavs. The 11th-C. Goudelai were influential magnates in Asia Minor (Christopher Goudeles was *magistros* and *strategos*) who took part in aristocratic plots and rebellions of 1034 and 1078. Although related to the noble lineage of TZIKANDELES, the position of the Goudelai declined by the 12th C. They reappeared in the 13th C. as military commanders and landowners: the will of the imperial *doulos* Goudeles Tyrannos of 1294 is a useful description of an estate in the Smyrna region (MM 4:285–87). Some Goudelai were important functionaries, esp. ca.1400–53: George Goudeles, *mesazon* of Manuel II; his son John Goudeles; Nicholas Goudeles, an envoy to Russia in 1436 (with ISIDORE OF KIEV) and to Ferrara in 1438 and a defender of Constantinople in 1453. For this Nicholas, or some earlier scion of the family, his widow, the nun Theodoule Palaiologina Goudelina, had a 12th-C. lectionary (Oxford, Bodl. Auct. T. inf. 2.7) bound in leather and stamped with the Palaiologan EAGLE. She presented it, as an undated entry on folio 357v notes, for the salvation of Nicholas's soul (Hutter, *CBM* 1:72 [no.42]).

LIT. S. Lampros, "Ho Byzantiakos oikos Goudele," *NE* 13 (1916) 211–21. *PLP*, nos. 4330–43. –A.K.

GOURIAS, SAMONAS, AND ABIBAS (Γουρίας, Σαμωνᾶς, Ἄβιβος; Syriac Gurjā, Šmona, and Ḥabib), martyrs and confessors, saints; feastdays 15 Nov. and 2 Dec. According to legend, Gourias of Sargai, an ascetic, and Samonas of Ganada, his companion, were brought to trial under Diocletian by Mysianos, governor (*hegemon*) of Edessa, and executed, after severe tortures, on the hill of Bēth-alāh-qīqlā, north of Edessa. Abibas, a deacon from the village of Tel Sehe, was judged by Lysanias (or Ausonios), governor of Edessa under Licinius, and burned in a cemetery near Edessa. Syriac, Armenian, Greek, Georgian, Arabic, and Latin versions of the legends survive; most scholars assume that the original was in Syriac, although different from the preserved Syriac versions, and probably similar to the Armenian and one of the Greek texts. The author of Abibas's *passio*, Theophilos, claims to have been an eyewitness, but errors in chronology suggest that the legends are later works.

The three martyrs appear together in the story of Euphemia and the Goth, as protectors of a young woman married to a barbarian, taken from Edessa, mistreated, and her baby poisoned; the martyrs miraculously brought her home, and eventually the Goth was executed—on the initiative of Eulogios, bishop of Edessa (378–87). This legend is known in Greek and Syriac; Burkitt (*infra*) tried unsuccessfully to prove that the original was in Syriac. EPHREM THE SYRIAN dedicated a strophe to Gourias, Samonas, and Abibas; JACOB OF SARUG wrote another hymn. SYMEON METAPHRASTES included the legends in his collection; ARETHAS OF CAESAREA wrote a *laudatio* of the martyrs.

Representation in Art. The three saints together reflect the three ages of man: Abibas is depicted as a young deacon, the other two as princely martyrs in tunic and *chlamys*, with Gourias generally elderly and Samonas middle-aged. The Euphemia miracle is sometimes treated as an independent text, but no illustrations of it survive. In the MENOLOGION OF BASIL II (p.183), Gourias and Samonas are about to be beheaded, while Abibas is being burned alive in a furnace; in another contemporary *menologion*, there is a scene of the translation of their relics (Athos, Vatop. 456, fol.253r, Weitzmann, *Studies* fig.224).

SOURCES. *Die Akten der edessenischen Bekenner Gurjas, Samonas und Abibos*, ed. O. von Gebhardt, E. von Dobschütz (Leipzig 1911), rev. H. Delehaye, *AB* 31 (1912) 332–34. F.C. Burkitt, *Euphemia and the Goth* (London 1913), rev. P. Peeters, *AB* 33 (1914) 68–70.

LIT. *BHG* 731–740m. J.-M. Sauget, "Gurias, Samonas et Ḥabib," *DHGE* 22 (1988) 1193f. F. Halkin, "Translation du chef de S. Abibus, un des trois confesseurs d'Edesse, BHG 740m," *AB* 104 (1986) 287–97. K.G. Kaster, *LCI* 6:465f. –A.K., N.P.Š.

GRAČANICA, a monastery and the seat of the bishops of Lipljan, near Priština (Yugoslavia). The present Church of the Dormition (originally Annunciation) was begun ca.1311, under the auspices of the Serbian king STEFAN UROŠ II MILUTIN, on the site of a destroyed 13th-C. church and a 5th–6th-C. basilica. Milutin's church is in all likelihood the work of builders from Thessalonike and, possibly, from Arta; in quality, Gračanica exceeds contemporary achievements in these two centers. The church consists of a domed cross-in-square naos, enveloped by a bema flanked by two domed lateral chapels, north and south ambulatory wings, and an inner narthex. Two additional domes cover the corner bays of the inner narthex. The characteristic five-domed scheme at Gračanica is marked by an unusually well-balanced composition and elongated proportions. The exterior displays high-quality cloisonné construction and a restrained application of decorative brickwork. Painted before 1321, the frescoes represent a fairly standard version of the CHURCH PROGRAMS OF DECORATION of the Palaiologan era, including Old Testament PREFIGURATIONS and liturgical subjects in the bema. Milutin's charter for the monastery and the death of a Serbian bishop are depicted in the south chapel; portraits of the Nemanjid dynasty arranged in a family tree borrowed from the TREE OF JESSE appear in the inner narthex. The painters developed the style of MICHAEL (ASTRAPAS) AND EUTYCHIOS, displaying some interest in human anatomy and employing both original and reverse perspective. Gračanica may have been at first intended to serve as Milutin's mausoleum church, but this idea was subsequently abandoned. The church continued to function as a mausoleum for local bishops and eminent individuals.

LIT. S. Ćurčić, *Gračanica: King Milutin's Church and Its Place in Late Byzantine Architecture* (University Park, Pa.–London 1979). S. Ćurčić, B. Todić, *Gračanica*, 2 vols. (Belgrade 1988). –S.Ć., G.B.

GRACE (χάρις, lit. "gift") is a free and unmerited favor of God. Christianity contrasted itself, as a religion of grace, with Mosaic religion based on the Law. The source of grace is God acting through Christ or the Holy Spirit, always in synergy with man (see SYNERGISM). The INCARNATION was the major vehicle of grace. Christ liberated man from the damnation of sin and opened for him the way of SALVATION and divinization. After the Incarnation the Church mediated grace through the SACRAMENTS. The relationship between grace and FREE WILL was seldom explicitly discussed in Byz. as it was in the West. And yet, the doctrines of gnosis (see GNOSTICISM), MANICHAEANISM, and fa-

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talism as well as the philosophical presentation of the soul's similitude to God, present a clear distinction between the image (*eikon*) of God in man, which cannot be lost, and his likeness (*homoiosis*) to God, which can be realized only through ascetic labors. THEOSIS, or deification, is the work of the trinitarian ENERGY in which the Holy Spirit assimilates man to the Incarnate Son of God.

This strongly personal conception of divine activity was questioned from time to time through the conception of the multitude of uncreated energies in Palamism. The theological expression of grace is found also in the idea of the sonship (Cyril of Alexandria, PG 73:156CD) of those who believe and of participation in the divine nature through spiritual rebirth. Earlier mysticism used such phrases as "the presence of the Trinity in the soul" and "the illumination of man," which was the preferred way for speaking from the time of pseudo-DIONYSIOS THE AREOPAGITE and was embraced esp. by Palamite HESYCHASM (J. Meyendorff, *GregPal* 37 [1954] 19–31).

LIT. J. Gross, *La divinisation du chrétien d'après les Pères grecs* (Paris 1938). H. Merki, *Homoiosis theo* (Freiburg 1952). E. Scholl, *Die Lehre des heiligen Basilius von der Gnade* (Freiburg 1881). S.I. Gošević, "He peri theias charitos didaskalia Ioannou tou Chrysostomou," *Theologia* 27 (1956) 206–39, 367–89. J. McW. Dewart, *The Theology of Grace of Theodore of Mopsuestia* (Washington, D.C., 1971). J. Loosen, *Logos und Pneuma im begnadeten Menschen bei Maximus Confessor* (Münster 1940). –G.P.

GRADO (Γράδον), late Roman city and fortress (*castrum*) on an island south of AQUILEIA, probably serving as its harbor. The first churches seem to have been built here in the 4th C. In the 5th and 6th C. Grado was used as a place of refuge; in 568, after the Lombard conquest of his city, the bishop of Aquileia, Paulinus I, transferred the see and its treasures to Grado. Eventually, two rival dioceses were formed: *vetus Aquileia* and *Aquileia nova*, or Grado. While Aquileia severed its relations with Constantinople and Rome, forming an independent patriarchate under Lombard authority, Grado remained within the Byz. sphere. Its bishop Elias (Greek by origin) supported the principles of the Council of Chalcedon, however, against those of the Second Council of Constantinople of 553; he promoted the cult of St. Euphemia, dedicating the new cathedral to her in 579. The exarch of Ravenna exercised authority over the church of Grado. The patriarchate of Grado was organized probably between 607 and 614 to counterbalance that of Aquileia, and the two sees pursued rival claims to metropolitan jurisdiction over the province of Venetia-Istria until the dispute was resolved in Aquileia's favor by Pope Alexander III in 1180. The city was in decline from the 11th C., and after 1156 the patriarchs of Grado moved to Venice. There was a Byz. garrison in Grado: inscriptions made by *milites* of two infantry *numeri* and a mounted "Perso-Justinianus" *numerus* have been found.

Monuments of Grado. The well-preserved Cathedral of S. Euphemia encloses a contemporary floor mosaic. The cathedral's baptistery and its mosaic pavement are older—from the second half of the 4th C. Ninth-century sources mention a throne of St. Mark sent by Emp. Herakleios to the bishop of Grado (ca.630). A group of ivory plaques dispersed in various museums was once commonly ascribed to this throne, but K. Weitzmann (*DOP* 29 [1972] 43–91) refuted the attribution. S. Tavano (*AntAa* 12 [1977] 445–89) has returned to the theory that they belonged to the throne. A second, alabaster reliquary throne, now in the Treasury of S. Marco in VENICE, is thought by some scholars (*Treasury S. Marco* 98–105) to have originated as another gift by Herakleios to Grado; but as M. Werner demonstrated (*Studies in Iconography* 10 [1984–86] 32, n.75), the iconography of its bas-reliefs suggests on the contrary that it may have been made in northern Italy.

LIT. S. Tramontin, *DHGE* 21 (1986) 1024–29. S. Tavano, *Aquileia e Grado* (Trieste 1986). *Grado nella storia e nell'arte*, 2 vols. (Udine 1980). C.G. Mor, "Grado da Bisanzio a Venezia," in *Memorie storiche forogiuliesi* 59 (1979) 11–23. –A.K., D.K., A.C.

GRAIN. Wheat was the predominant grain in the empire. Two archaeological finds from Egypt demonstrate that the cultivation of hard wheat, which is easier to thresh and store than the soft wheat of Roman times, began there just before the Arab conquest of the 7th century (A.M. Watson, *Agricultural Innovation in the Early Islamic World* [Cambridge 1983] 20). Hard wheat was also the major grain in the 10th-C. finds from Beycesultan in Anatolia (H. Helbaek, *AnatSt* 11 [1961] 90f). Barley was probably cultivated more in the Balkan peninsula, whereas wheat was common in Asia Minor. In the finds from Beycesultan, rye is attested in an insignificant amount, but it increased

GRAIN. Grinding grain. Miniature in an Octateuch manuscript; lower portion (Vat. gr. 747, fol.251r); 11th C. Biblioteca Apostolica Vaticana.

by the end of the 13th C.—a certain Skaranos, in his will of ca. 1270–74 (*Xerop.*, no.9.A44), stated that he had sown 31 *modioi* of wheat (*sitarion*), 27 *modioi* of barley (*krithe*), and 45 *modioi* of rye (*briza*). Millet (*kenchros*) was cultivated (e.g., *Chil.*, no.27.48) and used for bread, as was bran (J. Darrouzès, *BS* 23 [1962] 280.63–64), but Symeon SETH (*Syntagma de alimentarum facultatibus* 137.21–25) asserted that millet was injurious to the stomach. The cultivation of oats is reflected in the tax accounts of the castellany of Corinth (J. Longnon, P. Topping, *Documents sur le régime des terres dans la principauté de Morée au XIVe siècle* [Paris 1969] 158).

The Byz. cultivated both winter and summer crops: a 14th-C. historian (Greg. 1:346.21–24) observed both young grain (*galaktotrophoumenos*) and ripe grain in the fields at the same time, and Skaranos in his will related that he planted crops before 30 Nov. The season of heaviest rainfall occurs during the winter, favoring the sowing of crops in the fall and their harvesting and THRESHING in the spring. Mirroring such a cycle of production, Michael Psellos admonishes, "The best time for sowing of wheat is thought to be the 11th and 13th of November. Thereafter come many rainy storms, soil and water combining to bring the sowings to fruition" (Boissonade, *AnecGr* 1:242). Harvesting is a normal component of Old Testament illustration. In the OCTATEUCHS grain is shown being cut with sickles (Uspenskij, *Seral'skij kodeks*, no.284), but is more often gathered without implements (ibid., nos. 205, 305).

The supply of grain evidently decreased in the 7th C., when Byz. lost Egypt and North Africa to the Arabs and the steppes of the northern shore of the Black Sea also ceased to be a granary for the empire. Moreover, Sicily was conquered by the Arabs in 902. This probably led to the declining consumption of BREAD in Byz., partly compensated by the growing role of LIVESTOCK.

LIT. J. Teall, "The Grain Supply of the Byzantine Empire," *DOP* 13 (1959) 87–139. Koukoules, *Bios* 5:254–74. Hendy, *Economy* 44–54. – J.W.N., A.K., A.C.

GRAMMAR (γραμματική). For DIONYSIOS THRAX grammar was "the practical knowledge of the language generally used by poets and prose writers" and was subdivided into topics such as ORTHOGRAPHY, prosody, MORPHOLOGY, mythology, and figures of speech (but not SYNTAX). It was thus a descriptive study of the language of Greek literature. Byz. teachers continued to use Dionysios's brief treatise and built round it a vast corpus of commentaries; in their hands, however, as the spoken language diverged more and more from the classicizing language of literature, grammar became prescriptive rather than descriptive, and laid down rules for correct spelling, inflection, meter, etc. The Byz. grammarian (GRAMMATIKOS), responsible for the second stage in education, tended to concentrate on the study of classical Greek poetry, esp. Homer, leaving prose to the teacher of rhetoric (cf. Theodore of Stoudios, PG 99:117C-D; Michael Psellos, in Sathas, *MB* 5:90–92). The principal textbooks used until the 12th C. were Dionysios Thrax with his Byz. commentaries (esp. that of George CHOIROBOSKOS), Theodosios's *Canons* and the commentaries on it, *On Orthography* by THEOGNOSTOS, EPIMERISMS on

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Homer and on the Psalms, and a handbook attributed to Theodore Prodromos. From the 12th C. onward textbooks in the form of questions and answers (*erotemata*) tended to replace the older manuals. Anonymous *erotemata* occur in MSS as early as the 12th C., and others were later written by Manuel MOSCHOPOULOS, Manuel CHRYSOLORAS, Demetrios Chalkokondyles, and others.

LIT. L. Reynolds, N.G. Wilson, *Scribes and Scholars*[2] (Oxford 1974) 38–69. Wilson, *Scholars* 42f, 68–78. A. Pertusi, "Erotemata, Per la storia e le fonti delle prime grammatiche greche a stampa," *ItMedUm* 5 (1962) 321–51. I. Spatharakis, "An Illuminated Greek Grammar Manuscript in Jerusalem," *JÖB* 35 (1985) 231–44. A. Wouters, *The Grammatical Papyri from Graeco-Roman Egypt* (Brussels 1979). –R.B.

GRAMMATIKOS (γραμματικός). In addition to its ancient meaning of "scholar" or "teacher" often used as a sobriquet, the word came to signify scribe or secretary. In the 14th C., pseudo-KODINOS (185.23–24) simply equated *grammatikos* and NOTARY. An act of 1217 (*Reg* 3, no.1693) mentions Nicholas Kalotheos, *grammatikos* of the imperial *vestiarion* (MM 4:290.5–6); in 1258 George Probatas was *grammatikos* of the theme of the Thrakesion (Ahrweiler, "Smyrne" 160). Several seals of *grammatikoi,* primarily of the 11th–12th C., are known (Laurent, *Corpus* 2:663–67). Dölger and Karayannopulos (*Urkundenlehre* 64) suggest that the term *grammatikos* replaced that of ASEKRETIS under the Komnenoi. The term also appears in the acts of Athos of the 11th–12th C., probably only as a sobriquet but, at least from 1406 (and possibly already in the 11th C.), it could signify the secretary of a monastery (J. Lefort et al. in *Ivir.* 1:218). Some patriarchs of Constantinople (John VII, Nicholas III) were called Grammatikoi. –A.K.

GRAND KOMNENOS (Μέγας Κομνηνός), title of the emperors of TREBIZOND. An unofficial epithet of members of the KOMNENOI in 12th-C. oratory, it was eventually applied to the Trapezuntine branch of the family, which descended from ANDRONIKOS I KOMNENOS. The first example is a MS note concerning the death of DAVID KOMNENOS (N. Oikonomides, *REB* 25 [1967] 141, n.67). The initials MK appeared on the coinage of Emp. George (1266–80) and by 1282 the title was entrenched. B. Hemmerdinger's hypothesis (*Byzantion* 40 [1970] 33–35) that the title was based on that of Hohenstaufen was refuted by O. Lampsides (*Byzantion* 40 [1970] 543–45). The purpose of this titulature was to emphasize the rights of the Trapezuntine rulers to the Komnenian heritage. Accordingly, it was only in Trebizond that the epithet *megas* was applied to the MESAZON. The Grand Komnenoi actively and deliberately emulated the emperors of Constantinople in the construction of fortifications and the patronage of monasteries. Thus ALEXIOS II KOMNENOS enclosed the lower city of Trebizond with a huge wall and fortified KERASOUS. He refounded the monastery of St. Eugenios at Trebizond, as Manuel I of Trebizond (1238–63) or his successor had built that of Hagia Sophia in the same city. On the model of Hagia Sophia, Constantinople, portraits of ALEXIOS IV KOMNENOS and his son JOHN IV KOMNENOS flank an image of the Virgin in the tower of Hagia Sophia, Trebizond. From JOHN II KOMNENOS onward, the Grand Komnenoi supported the monastery of SOUMELA. Even legends of these rulers aped those of the emperors of Constantinople: as Romanos I of Constantinople allegedly slew a lion, so Alexios II of Trebizond is said to have destroyed a dragon whose head was then publicly exhibited. (See table for a list of Grand Komnenoi of Trebizond.)

Grand Komnenoi and Emperors of Trebizond

Ruler	*Reign Dates*
ALEXIOS I KOMNENOS	1204–1222
Andronikos I Gidos	1222–1235
John I Axouch	1235–1238
MANUEL I KOMNENOS	1238–1263
Andronikos II Komnenos	1263–1266
GEORGE KOMNENOS	1266–1280
JOHN II KOMNENOS	1280–1297
Theodora	1284–1285
ALEXIOS II KOMNENOS	1297–1330
Andronikos III Komnenos	1330–1332
Manuel II Komnenos	1332
Basil Komnenos	1332–1340
Irene Palaiologina	1340–1341
Anna Anachoutlou	17–30 July 1341
Michael Komnenos	30 July–7 Aug. 1341
Anna Anachoutlou	7 Aug. 1341–4 Sept. 1342
John III Komnenos	1342–1344
Michael Komnenos	1344–1349
ALEXIOS III KOMNENOS	1349–1390
MANUEL III KOMNENOS	1390–1416/17
ALEXIOS IV KOMNENOS	1416/17–1429
JOHN IV KOMNENOS	1429–1458/60
DAVID I KOMNENOS	1459–1461

Source: Based on Grumel, *Chronologie* 372, with modifications.

LIT. R. Macrides, "What's in the Name 'Megas Komnenos'?" *ArchPont* 35 (1979) 238–45. N. Oikonomides, "The Chancery of the Grand Komnenoi: Imperial Tradition and Political Reality," *ArchPont* 35 (1979) 321–32. S. Karpov, "U istokov političeskoj ideologii Trapezundskoj imperii," *VizVrem* 42 (1981) 101–05. –C.M.B., A.K., A.C.

GRATIAN, more fully Flavius Gratianus, Western Roman emperor (from 24 Aug. 367); born Sirmium 18 Apr. or 23 May 359, died Lyons 25 Aug. 383. The son of Valentinian I, in 374 he married Constantia, daughter of Constantius II. A pupil of Ausonius, Gratian followed his advice after he succeeded his father in Nov. 375 (with his half-brother, the minor Valentinian II, as co-ruler). Gratian expressed respect for the senate and traditional cultural values such as rhetorical education (S. Bonner, *AJPh* 86 [1965] 113–37) and promoted men such as SYMMACHUS, Petronius PROBUS, and Nicomachus FLAVIANUS.

The defeat of his uncle Valens at ADRIANOPLE in 378 marked a radical change in Gratian's policy. Shocked by the Goths' victory, Gratian withdrew from Illyricum and interpreted the catastrophe as the result of God's wrath against the people of the region because of their Arianism; under the growing influence of AMBROSE he became an ardent Christian and supporter of Orthodoxy. He had the ALTAR OF VICTORY removed from the senate of Rome, and in 379 or rather 383 (Al. Cameron, *JRS* 58 [1968] 96–99) renounced the pagan title of *pontifex maximus*. He sought alliances with people like Theodosios I, whom he appointed ruler of the East in 379. The revolt of MAXIMUS in 383 provoked discontent in Gratian's army. He was assassinated by his own *magister equitum*.

LIT. Stein, *Histoire* 1:183–85, 200–202. O. Seeck, *RE* 7 (1912) 1831–39. M. Fortina, *L'imperatore Graziano* (Turin 1953). G. Gottlieb, *Ambrosius von Mailand und Kaiser Gratian* (Göttingen 1973). –T.E.G.

GRAVE-ROBBING (τυμβωρυχία) belongs, like SACRILEGE (*hierosylia*), to which it is closely related, to crimes against religion. It included every kind of desecration of burial places, esp. the plundering of valuables, the theft of building material, and the unauthorized exhumation of corpses. The type of punishment varies accordingly, ranging from penalties for THEFT to capital punishment (*Basil.* 60.23; *Ecloga* 17.14; *Nov. Leo VI* 96; Balsamon, in Rhalles-Potles, *Syntagma* 1:207–09, 325f). Ecclesiastical law, which assigns EPITIMIA to grave-robbers, recognizes comparable variations (Basil the Great, canon 66; Gregory of Nyssa, canon 7; and the Byz. commentaries, Rhalles-Potles, *Syntagma* 4:222, 326–28). Valuable grave goods increased the likelihood of grave-robbing; the desecration of imperial graves may also have been politically motivated. Grave-robbing (*klopophoresai to soma*, cf. vita of St. Peter of Athos, ed. K. Lake, *The Early Days of Monasticism on Mount Athos* [Oxford 1909] 34.34f) is a relatively rare subject in hagiography: usually the saint is described as capable of protecting his own grave from desecration (e.g., GEORGE OF AMASTRIS, St. NICHOLAS OF MYRA in 809).

LIT. Koukoules, *Bios* 4:190–93, 242f. Troianos, *Poinalios* 99–101. –L.B., A.K.

GREAT CHURCH (ἡ μεγάλη ἐκκλησία), the original name of the Church of HAGIA SOPHIA in Constantinople; according to a 5th-C. ecclesiastical historian (Sokr. *HE* 2.16), the emperor Constantius II "built the Great Church that is now called Sophia." The edifice took this name no doubt because it was larger than any other church in Constantinople. Even after the church came to be called Hagia Sophia, it continued to bear concurrently the name Great Church (Prokopios, *Buildings* 1.1.66). By the 8th C. the term was also applied to the patriarchate of Constantinople and by extension to the entire Orthodox Church. The seals of patriarchal officials frequently call them *oikonomos*, *chartoularios*, etc., "of the Great Church" (e.g., Laurent, *Corpus* 5.1, nos. 50–54, 66–71). The expression *megale ekklesia* or *megas naos* might also be applied to some larger provincial churches

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such as Hagia Sophia in Thessalonike (S. Kaplaneres, *Byzantiaka* 5 [1985] 84f). —A.M.T.

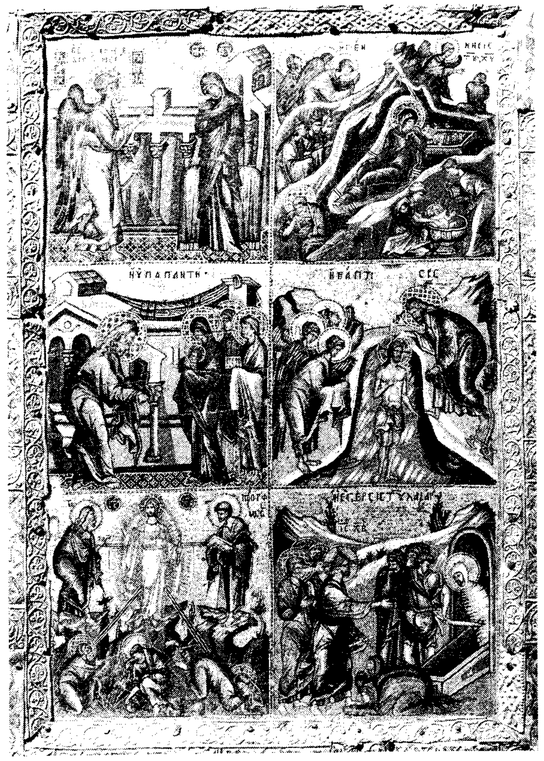
GREAT ENTRANCE (ἡ μεγάλη εἴσοδος), ritual procession that opens the second half of the LITURGY, the EUCHARIST, just as the LITTLE ENTRANCE opens the earlier part, the Liturgy of the Word. The deacon carries the paten with the eucharistic bread and the priest the chalice with the wine from the prothesis chamber (see PASTOPHORIA) into the nave of the church, then through the TEMPLON to the altar. The entrance of the bread and wine symbolizes Christ's coming in the sacrament of his body and blood.

The Great Entrance is a ritualization of the primitive transfer of the gifts offered by the congregation: these gifts were brought from the *skeuophylakion* or treasury to the altar by deacons. It is first attested at Constantinople in sources of the 6th C. (Eutychios of Constantinople—PG 86.2: 2400C–2401B), at which time the CHEROUBIKON chant was added to accompany it. Formerly called the "entrance of the holy mysteries" (Maximos the Confessor, PG 91:693C) or simply the "preparatory procession of the deacons" (Germanos, *Liturgy*, par.37), it is first called the Great Entrance in the 12th–13th-C. DIATAXIS in Athens (Nat. Lib. gr. 662, P. Trempelas, *Hai treis leitourgiai kata tous en Athenais kodikas* [Athens 1935], p.9) to distinguish it from the Little Entrance.

Early COMMENTARIES interpreted the Great Entrance also as the angelic procession of the Celestial Eucharist (see LORD'S SUPPER), later also as the triumphal Entry into Jerusalem (see PALM SUNDAY), as Jesus led to the cross, as his burial cortège, his entry into glory, the entrance of the saints and the just, etc. The Great Entrance in Hagia Sophia was esp. splendid on those days when the emperor participated in the liturgy, moving at the head of a vast procession of clergy and members of the court through the church to greet the patriarch at the doors of the templon.

LIT. R. Taft, *The Great Entrance* (Rome 1975). —R.F.T.

GREAT FEASTS were originally distinguished from regular liturgical FEASTS on the basis of the special liturgical practices surrounding their celebration. In the TYPIKON OF THE GREAT CHURCH only Easter, the Nativity, and Epiphany were distinguished as Great Feasts; they were preceded



GREAT FEASTS. Icon of the Great Feasts; mosaic, early 14th C. Museo dell'Opera del Duomo, Florence. Left half of a diptych showing six Great Feasts: the Annunciation, Nativity, Hypapante, Baptism of Christ, Transfiguration, Raising of Lazarus.

by a forefeast in the form of a VIGIL the night before. The number of Great Feasts eventually increased to 12 (*dodekaorton*): nine fixed feasts (ANNUNCIATION, NATIVITY, EPIPHANY, HYPAPANTE, TRANSFIGURATION, BIRTH OF THE VIRGIN, the PRESENTATION OF THE VIRGIN and the DORMITION, the Exaltation of the CROSS) and three mobile (PALM SUNDAY, ASCENSION, PENTECOST). The "paschal triduum" (GOOD FRIDAY to EASTER) was so important as to be in a class by itself, beyond the category of Great Feasts.

Only the nine fixed feasts have both a forefeast (*proeortia*)—usually one day long but lasting five days at Christmas and four at Epiphany—and an afterfeast period (*metheorta*) of one to eight days, plus a closure (*apodosis*). These same nine feasts, as well as four others—Circumcision (1 Jan.), the Birth (24 June) and Beheading (29 Aug.) of JOHN

THE BAPTIST, and Sts. PETER and PAUL (29 June)—were important enough to have at *orthros* a single *kanon*, that of the feast, as well as the Great DOXOLOGY; all have Great VESPERS, and a vigil that is usually an AGRYPNIA. Nativity and Epiphany have further festive material the preceding and following Saturday and SUNDAY and the older Constantinopolitan *paramone* as a vigil, instead of the monastic *agrypnia*, the eve of the feast—these being elements retained from the 10th-C. *Typikon*.

The manner and degree to which the emperor participated in the liturgy of these feasts was not always related to the solemnity of the feast itself. His involvement on Palm Sunday and Easter, for example, was actually less than on some other days.

The choice of what constituted a Great Feast did not in fact always have a purely liturgical basis, and in other contexts the list could be different. The illustrated *dodekaorton* cycles, which dominate Byz. art in all media from the 11th C. onward, comprise six fixed feasts (Annunciation, Nativity, Epiphany, Hypapante, Transfiguration, Dormition) and six mobile (LAZARUS SATURDAY, Palm Sunday, Good Friday, Easter, Ascension, Pentecost).

Only the dominical Great Feasts totally displaced a Sunday office. Six Great Feasts were followed by a SYNAXIS or closely related special commemoration, to which should be added the commemoration of the Holy Spirit the Monday after Pentecost.

(For the artistic representation of Great Feasts, see NEW TESTAMENT ILLUSTRATION and entries on individual feasts.)

LIT. Mother Mary, K. Ware, trs., *The Festal Menaion*[2] (London 1977). —R.F.T.

GREAT LAVRA. See LAVRA, GREAT.

GREAT PALACE (Μέγα παλάτιον), the imperial palace of Constantinople situated on a sloping site between the HIPPODROME and the sea walls. Built or begun by Constantine I, it remained the actual residence of the emperors until the reign of Alexios I, who moved his court to the BLACHERNAI palace, and continued as the official imperial residence until 1204. The Latin emperors also lived there.

The archaeological remains of the palace are meager. Apart from a system of artificial terraces (E. Mamboury, T. Wiegand, *Die Kaiserpaläste von Konstantinopel* [Berlin-Leipzig 1934]), they are limited to: (1) a seaward façade deployed along two re-entrant angles of the sea walls, overlooking the artificial harbor of Boukoleon; (2) a stretch of defensive wall, probably the one built by Nikephoros II Phokas, running north from the old lighthouse tower of the sea walls; and (3) remnants of an apsed hall preceded by a peristyle court (66 × 55 m), the latter decorated with a magnificent FLOOR MOSAIC. This complex, excavated in 1935–38 and 1952–54, appears to date no earlier than the reign of Justinian I and has not been convincingly identified with any of the palatine buildings known from the textual evidence.

The palace is best known to us as it was in the 9th–10th C. and should be visualized not as a symmetrically planned complex (although parts of it may have been) but as an irregular agglomeration of buildings of various dates separated by gardens and sporting grounds. The three principal texts that help us to recreate the layout of the palace are the DE CEREMONIIS; the description in *TheophCont* (139–43, 325f) of the buildings put up by the emperors Theophilos and Basil I; and the account by Nicholas MESARITES of the failed coup of John KOMNENOS the Fat in 1200. On the basis of these and other sources, repeated attempts have been made to reconstruct the palace on paper, the first by J. Labarte (1861). All are highly conjectural.

Of the earlier phase of the palace relatively little is known. It had a monumental vestibule called CHALKE opening on to the main street (MESE) to the southeast of HAGIA SOPHIA; an area occupied by the barracks of the palace guards (*scholarii, excubitores, candidati*); a "public" section, centered on a big court (called Tribunal or Delphax) with meeting rooms (Consistorium, Augusteus) and a dining room (the Hall of the 19 Couches) grouped around it; finally, a residential wing called Daphne, which communicated with the imperial box (KATHISMA) in the Hippodrome by means of a spiral staircase (*kochlias*). A chapel of St. Stephen was added by Pulcheria (ca.428) and another, of St. Michael, before the end of the 5th C. The palace had a harbor or other landing facilities and was certainly protected by a wall. A private sport-

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ing ground called "the covered Hippodrome" may have dated from the same period.

The Chalke and guards' quarters were burned down in the Nika Revolt (532) and rebuilt by Justinian I. Justin II is credited with the CHRYSOTRIKLINOS (Golden Hall), a domed octagon that was to become the throne room and ceremonial center of the palace. Tiberios I (soon after 578) remodeled the north section of the palace to provide new quarters for himself and his family. A further expansion was carried out by Justinian II, who strengthened the palace walls and built a big reception hall called Ioustinianos or the TRIKLINOS OF JUSTINIAN. The next important building phase was initiated by Theophilos, who erected a two-story complex (the Trikonchos, the Sigma, and several pavilions). Next, Basil I put up residential rooms (the Kainourgion and the PENTAKOUBOUKLON), the NEA EKKLESIA, and several chapels and laid out a polo ground (TZYKANISTERION).

Judging the defenses of the palace to be inadequate, Nikephoros II surrounded what was then the central part of it, i.e., the part overlooking the palatine harbor of Boukoleon, with a strong wall. No further building activity is recorded until the mid-12th C., when Manuel I erected a hall called Manouelites decorated with mosaics depicting his victories (P. Magdalino, *BMGS* 4 [1978] 101–14) and probably another, in the Seljuk style, called Mouchroutas, directly to the west of the Chrysotriklinos. During the Palaiologan period the palace gradually fell into decay; except for the Nea Ekklesia, little of it had survived by the time of the Turkish conquest.

LIT. J. Ebersolt, *Le Grand Palais de Constantinople* (Paris 1910). J.B. Bury, "The Great Palace," *BZ* 21 (1912) 210–25. *Great Palace, 1st Report. Great Palace, 2nd Report.* Mango, *Brazen House.* Guilland, *Topographie* 1:3–367. S. Miranda, *Étude de topographie du Palais Sacré de Byzance*[2] (Mexico City 1976). W. Jobst, "Der Kaiserpalast Konstantinopel und seine Mosaiken," *Antike Welt* 18.3 (1987) 2–22. J. Trilling, "The Soul of the Empire: Style and Meaning in the Mosaic Pavement of the Imperial Palace in Constantinople," *DOP* 43 (1989) 27–72. –C.M.

GREECE, the southern part of the Balkan peninsula, encompassing the PELOPONNESOS, Central Greece (ATTICA, BOEOTIA, Akarnania, AITOLIA), Northern Greece (THESSALY, MACEDONIA, EPIROS), and the islands of the Aegean and Ionian seas. The traditional concept of an economic decline of Greece during the late Roman period needs substantial revision: even though the destinies of individual cities differed (THESSALONIKE flourished, while ATHENS stagnated), classical urban civilization prevailed in the 4th–6th C. and was able to overcome the attacks of the Goths and Huns. The antique city pattern remained despite active construction of churches (T. Gregory in *City, Town and Countryside in the Early Byzantine Era* [New York 1982] 43–73). The situation changed drastically in the 7th C.; it remains under discussion whether it was the result of an internal economic and political crisis (the mechanism of which escapes us) or was caused by the invasion of the Avars and Slavs (whose impact, however, could not have been greater than that of the Goths and Huns). The ancient cities disappeared or were ruralized, construction work ceased almost entirely, and new settlers penetrated down to the southern parts of the Peloponnesos.

The old administrative system (Greece belonged to the prefecture of ILLYRICUM), forming the provinces of ACHAIA, Thessaly, Macedonia, and Epiros, dissolved, since Constantinople retained control essentially over only a narrow strip along the sea coast with cities such as Thessalonike and CORINTH, whereas in the interior independent principalities (see SKLAVINIA), tribal units, and semi-independent grand possessions (like those of the widow DANELIS) became established.

Ecclesiastical administration also underwent changes by the end of the 7th C.: many bishoprics ceased to exist—at the Council of 680 only the bishops of Lakedaimon, Athens, Corinth, and Argos were present as well as a handful of Macedonian representatives: Thessalonike, Selymbria, Herakleia, Mesembria, Bizye, Ainos, Philippi, Amphipolis, Edessa, Uzusa, Dyrrachion, Stobi (Ostrogorsky, *Byz. Geschichte* 107–09); in the *Notitia* of pseudo-Epiphanios 27 metropolitans from Asia Minor are listed and only five from Greece, predominantly from northern regions (Thrace, Rhodope, Haimimontos [see HAIMOS]). A part of Greece stood under the jurisdiction of Rome until the mid-8th C.

The Byz. reconquest of Greece began at the end of the 8th C. and, though in some districts Slavic villages survived through the 14th C., the country was deeply hellenized by the 10th C. (J. Herrin, *BSA* 68 [1973] 113–26). In the 11th and 12th C. Greece witnessed an economic revival

greater than Asia Minor: the larger cities such as Thessalonike, Corinth, and Thebes successfully competed with Constantinople as trade and manufacturing centers, and splendid churches were erected throughout Greece. Some writers (e.g., Michael Choniates) deplored the cultural decline of ancient cities such as Athens, but probably this attitude itself indicates the increasing self-consciousness of provincial intellectuals who accused Constantinople of grasping the lion's share of wealth and glory. At any rate, many first-rate literati dwelt in Greek towns and actively participated in local administrative and ecclesiastical life.

Administrative units of HELLAS and Thrace were formed in Greece from which gradually other themes separated: Peloponnesos, Nikopolis, Dyrrachion, Thessalonike, Macedonia, Strymon, Boleron; other themes encompassed the islands of

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the Aegean Sea. Rome lost its jurisdiction over East Illyricum. A notitia of the 8th–9th C. reflects the growing role of Greece in church organization: there are listed 27 metropolitans from Asia Minor compared with ten metropolitans from Greece, including southern sites—Patras, Athens, and Larissa.

After the fall of Constantinople to the Crusaders in 1204, Greece was relatively easily conquered by the Franks, in contrast to Asia Minor where they met a stubborn resistance. Boniface of Montferrat established himself as the king of Thessalonike, then the following Frankish states were created: the principality of ACHAIA (Morea), and the duchy of the Archipelago (both under the direct suzerainty of the Latin emperor of Constantinople); the lordship of Athens and Thebes standing in a vassal relationship to the king of Thessalonike; Euboea (NEGROPONTE), which was dependent on Thessalonike and Venice; and the county of Kephalenia, in theory held by Venice but actually autonomous.

The centers of Byz. resistance in Greece were the despotate of EPIROS and MONEMVASIA as well as some mountainous areas of Taygetos that escaped subjugation to Achaia. By 1248 Monemvasia had to surrender, but by that time the empire of Nicaea became a factor; in 1259 at the battle of PELAGONIA it showed itself as the strongest power in the Balkans, and in 1261 a Nicaean general was able to reconquer Constantinople. In 1262 Achaia ceded three strongholds (MISTRA, Monemvasia, and MAINA) to the Byz. emperor, thus opening the way for the Greek recovery of a part of the Peloponnesos; Michael VIII also attacked Thessaly and Euboea and then penetrated as far as Avlon and Dyrrachion. The Byz. reconquest of Greece, however, was short-lived: first the CATALAN GRAND COMPANY, then the Serbian offense under Stefan Uroš IV Dušan, and finally the Turkish invasion eliminated the successes achieved by the Greeks in the second half of the 13th C.

In the 14th and 15th C. Greece was divided into various independent and semi-independent seigneuries, of which Epiros, the despotate of MOREA, and Kephalenia seem to have been the most stable and militarily active; these seigneuries engaged in constant internecine warfare, and also fought against the Turks, Serbs, Albanians, invaders from Italy, and not infrequently Constantinople. Nevertheless, the country prospered economically; population density grew; and trade relations with Venice, Dubrovnik, and Sicily flourished. The relations between the Franks and the Greeks were not strictly determined; the Byz. ruling class found a *modus vivendi*, strengthened by intermarriages; the ordinary Greeks, however, felt oppressed by both Latin knights and Italian merchants, and Orthodoxy, in opposition to the idea of subordination to the pope, served as an expression of ethnic and social hatred.

The Turkish occupation of the Greek mainland was accomplished by 1460 (the conquest of Morea); it put an end to the existence of the multinational agglomeration created in Greece during the 13th–15th C. Some islands continued their independent status for a while longer, partly under Venetian protection.

LIT. A. Philipson, *Die griechischen Landschaften*, 2 vols. (Frankfurt a.M. 1950–52). D. Zakythenos, *He byzantine Hellas* (Athens 1965). N. Cheetham, *Mediaeval Greece* (New Haven–London 1981). J.M. Spieser, "La ville en Grèce du IIIe au VIIe siècle," in *Villes et peuplement dans l'Illyricum protobyzantin* (Rome 1984) 315–40. P. Charanis, "On the Demography of Medieval Greece: A Problem Solved," *BalkSt* 20 (1979) 193–218. A. Vasiliev, "Slavjane v Grecii," *VizVrem* 5 (1898) 404–38, 626–70.
–A.K.

GREEK. See LANGUAGE.

GREEK ANTHOLOGY, conventional title for two collections of ancient and Byz. epigrams.

1. *Anthologia Palatina*, the name given to a collection of about 3,700 EPIGRAMS contained in a unique MS, now divided between Heidelberg (Palat. gr. 23) and Paris (B.N., suppl. gr. 384). The MS is usually dated to the 10th C. (A.D.E. Cameron, *GRBS* 11 [1970] 339–50), but an 11th-C. date has been proposed by R. Aubreton (*REA* 70 [1968] 32–82; *AntCl* 38 [1969] 459f). Presenting complex codicological problems, the MS—in which several hands can be distinguished—also includes revisions and late insertions. Created by an unknown compiler, who probably drew on the 10th-C. KEPHALAS anthology of pagan classical and late antique epigrams and funerary inscriptions, the *Anthologia Palatina* is set out in 15 books. Of these, books 3–7, 9–12, and probably 13–14 represent the core taken from Kephalas's collection. Books 1 (Christian epigrams, largely from inscriptions in churches), 8 (funerary epigrams by GREGORY OF NAZIANZOS), and 15 (a miscellaneous group, concluding with poems by ARETHAS OF CAESAREA, IGNATIOS THE DEACON, and Kometas as well as inscriptions from the HIPPODROME) are 10th-C. additions. Book 2 is made up of the *ekphrasis* by CHRISTODOROS OF KOPTOS on the statues in the ZEUXIPPOS in Constantinople. A representative work of 10th-C. ENCYCLOPEDISM, the *Anthologia Palatina* is an invaluable witness, without which the work of many poets (e.g., PALLADAS or those in the *Cycle* of AGATHIAS) would have been completely lost.

2. *Anthologia Planudea*, a collection of some 2,400 epigrams made by Maximos PLANOUDES and surviving in an autograph MS (Venice, Marc. gr. 481, dated 1299) and two apographa, revised in 1300 or 1305 under Planoudes' supervision; of these, one (London, BM Add. 16409; D.C.C. Young, *ParPass* 10 [1955] 197–214) is a preliminary revision and the other, now fragmentary (Paris, B.N. gr. 2744; R. Aubreton, *Scriptorium* 23 [1969] 69–87), is his final version; the latter was used for Laskaris's edition of the *Greek Anthology* in 1494. The epigrams in Marc. gr. 481 are set out in two blocks, the second being additions to be incorporated into the first; from this it appears that Planoudes had access to two ANTHOLOGIES of epigrams, both of which resembled the *Anthologia Palatina*, and also a version of the anthology of Kephalas (R. Aubreton, *REA* 70 [1968] 32–82). Planoudes expurgated his sources and rearranged his selection into seven books: epideictic epigrams, satiric, funerary, ekphrastic, the *ekphrasis* of Christodoros of Koptos, votive, and amatory. Within each book the epigrams were arranged alphabetically by theme. Some 388 epigrams in the *Anthologia Planudea* are not found in the *Anthologia Palatina*; these are conventionally but somewhat misleadingly printed as book 16, the "Appendix Planudea," in modern editions of the *Greek Anthology*. Demetrios TRIKLINIOS prepared a revised edition of the *Anthologia Planudea*.

ED. H. Beckby, *Anthologia Graeca*², 4 vols. (Munich 1965), with Germ. tr. W.R. Paton, *The Greek Anthology*, 5 vols. (London-New York 1925–27), with Eng. tr. *Anthologie grecque*, ed. P. Waltz et al., 13 vols. (Paris 1928–80), with Fr. tr.
LIT. J. Bauer, "Zu den christlichen Gedichten der *Anthologia Graeca*," *JÖB* 9 (1960) 31–40; 10 (1961) 31–37.
–E.M.J.

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GREEK-CROSS DOMED OCTAGON. See CHURCH PLAN TYPES.

GREEK FIRE (*ὑγρὸν πῦρ*, lit. "liquid flame"). KALLINIKOS was said to be the inventor of the liquid fire that saved Constantinople from the Arabs in 678 and from the Rus' in 941. Its exact composition and means of propulsion are still uncertain, esp. since the term "Greek fire" was used to refer to various types of incendiary weapons. Although some scholars prefer to understand Greek fire as an explosive compound triggered by saltpeter (E. Pászthory, *Antike Welt* 17.2 [1986] 27–37), the most likely ingredients included crude oil (obtained from regions east of the Azov Sea [TMUTOROKAN, ZICHIA] or from wells east of Armenia listed in *De adm. imp.* 53.483–511) mixed with resin and sulphur, which was then heated and propelled by a pump (*siphon*) through a bronze tube (*strepton*). The liquid jet was ignited either as it left the tube or by flaming projectiles fired after it. The Byz. were careful never to divulge details on the composition or propulsion of Greek fire (*De adm. imp.* 13.73–103); thus even when the Bulgars captured a great supply of the mixture and firing tubes (Theoph. 499.13–14) they were unable to use them.

The use of Greek fire in sea battles is frequently mentioned in the sources, but it was also used in siege machinery (see ARTILLERY AND SIEGE MACHINERY). The Arab historian Ibn al-Athīr describes the terrible effect of flame-throwing tubes during the Byz. attack on Duin in 927, a danger the Arabs were able to avert only by killing the operator (Vasiliev, *Byz. Arabes* 2.2:150). The remains of a medieval workshop that produced Greek fire "grenades" were discovered in Hama-EPIPHANEIA (P. Pentz, *Antiquity* 62, no.234 [1988] 89–93).

LIT. J.F. Haldon, M. Byrne, "A Possible Solution to the Problem of Greek Fire," *BZ* 70 (1977) 91–99. J.R. Partington, *A History of Greek Fire and Gunpowder* (Cambridge 1960) 1–41. A. & N. Vasojević, "Naphtha," *Philologus* 128 (1984) 208–29. Th.K. Korres, *Hygron pyr* (Thessalonike 1985).
–E.M.

GREEK OUTSIDE THE EMPIRE long remained in use as a VERNACULAR or as a learned language. In Syria and Palestine some monasteries, esp. the Lavra of St. SABAS, preserved Greek learning after the Arab conquest and produced famous authors such as JOHN OF DAMASCUS; the revival of Greek hagiography started in this area at the end of the 8th C., and Arabic translations (e.g., by Ḥunayn ibn Isḥaq) bear witness to familiarity with Greek

culture. This knowledge apparently declined after the 9th C. in this region, except in and around Antioch. Greek was well known in Armenia, Georgia, and Alania, and in use as a liturgical and administrative language in NUBIA. Also in Egypt after the Arab conquest Greek persisted in administration and theology for over a century and still survives in parts of the Coptic liturgy. In the Balkans some PROTO-BULGARIAN INSCRIPTIONS are in Greek characters, and later Bulgaria played an important part in conveying the knowledge of Greek to the RUS', who received their Greek also via Tmutorokan, Cherson, and Mt. Athos. Greek liturgical chants were sung in Russian churches, and as late as the 14th C. the minutes of church councils were written in Greek. In Sicily and southern Italy Greek continued to be spoken after the end of Byz. rule: documents in Greek survive, and Greek poetry and hagiography still flourished in the 12th C. In Rome, Greek exiles, concentrated in the Forum Boarium, kept their language alive in the 7th-10th C. Farther afield the knowledge of Greek was limited and sporadic—in England and Ireland it died out soon after BEDE and Johannes Scotus Eriugena; thanks to intermarriages, there was some knowledge of Greek at the court of the Ottonians. After the Crusades an interest in Greek was revived; among others, the Englishman Robert GROSSETESTE and the Fleming WILLIAM OF MOERBEKE translated works of Aristotle. (See also TRANSLATION.)

LIT. W. Berschin, *Griechisch-lateinisches Mittelalter: von Hieronymus zu Nikolaus von Kues* (Berne-Munich 1980). H. and R. Kahane, *RB* 1:345–498. E. Delaruelle, "La connaissance du grec en Occident du Ve au IXe siècle," *Mélanges de la Société Toulousaine d'Études Classiques* 1 (1946) 207–26. K.M. Setton, "The Byzantine Background to the Italian Renaissance," *PAPhS* 100 (1956) 1–76. J. Kubińska, *Faras IV: Inscriptions grecques chrétiennes* (Warsaw 1974), rev. T. Hägg, *Orientalia Suecana* 25–26 (1976–77) 144–150. P. Courcelle, *Les lettres grecs en Occident*[3] (Paris 1948). –R.B., A.K.

GREENS. See FACTIONS.

GREGENTIOS (Γρηγέντιος), archbishop of Ẓafār, in South Arabia, and saint, fl. mid-6th C. His biography is based mainly on haphazard and legendary information (R. Aubert, *DHGE* 21 [1986] 1385f). According to the vita (*BHG* 705d) by Palladios, bishop of Najrān, also preserved in a Slavonic translation, Gregentios was born in the late 5th C. in Moesia. After journeying to north and central Italy, he sailed to Alexandria; from there, soon after the martyrdom of Christians at NAJRĀN and the Axumite intervention of 525 that ended with the defeat of the Jewish Ḥimyarite king DHŪ NUWĀS, the patriarch of Alexandria, called Proterios in the vita (but actually Timothy III), sent him as bishop to the land of ḤIMYAR (V. Christides, *Annales d'Éthiopie* 9 [1972] 115–46). Having consecrated several churches together with the Axumite king Kālēb 'Ella 'Aṣbehā (ELESBOAM), Gregentios remained in Ẓafār at the side of ABRAHĀ, the newly appointed Axumite viceroy of Ḥimyar, to reestablish Christian Orthodoxy. He died some thirty years later, on 19 Dec., and was inscribed on this day in the *Synaxarion of Constantinople* (*Synax.CP* 328–30; G. Fiaccadori, *Egitto e Vicino Oriente* 3 [1980] 314, n.79).

With the name of the saint are also connected the so-called *Laws for the Ḥimyarites* (*BHG* 706h–i), and the *Conversation with Herban the Jew* (*BHG* 706d); ostensibly forming an integral part of the vita, both are, in different measure, subsequent compilations. The whole dossier was assembled not before the 10th C., although the *Laws for the Ḥimyarites* shares some points with legal inscriptions from pre-Islamic South Arabia (A.K. Irvine, *BSOAS* 30 [1967] 290f), and the *Conversation*, a cento of passages from various texts, may reflect the drastic efforts of the saint to convert the local Jews.

Gregentios is called Gregory in one MS of the vita (*BHG* 705a). The latter name (a *lectio facilior*) appears constantly in the Slavonic tradition and is also found in the inscription on a Cypriot fresco of 1110–18 that portrays the saint (C. Mango, E. Hawkins, *DOP* 18 [1964] 339 and fig.44).

SOURCES. A.A. Vasiliev, "Žitie sv. Grigentija, episkopa Omiritskogo," *VizVrem* 14 (1907–09) 23–67. PG 86:568–784.

LIT. Patlagean, *Structure*, pt.XIII (1964), 579–602. I. Shahīd, "Byzantium in South Arabia," *DOP* 33 (1979) 23–94. G. Fiaccadori, "Yemen nestoriano," in *Studi in onore di Edda Bresciani*, ed. S.F. Bondi et al. (Pisa, n.d. [1985]) 198f, 210f. –G.F.

GREGORAS, NIKEPHOROS, polymath and historian; born Herakleia Pontike ca.1290/1 (V. Grecu, *BSHAcRoum* 27 [1946] 56–61) or 1293/4 (H.-V. Beyer, *JÖB* 27 [1978] 129f), died Constantinople between 1358 and 1361. Orphaned as a child, Gregoras (Γρηγορᾶς) was initially educated by his uncle John, metropolitan of Herakleia. Circa 1314/15 he went to Constantinople to study logic and rhetoric with the future Patr. JOHN XIII GLYKYS, and philosophy and astronomy with Theodore METOCHITES. He supported ANDRONIKOS II in the civil war of 1321–28, but later also found favor with ANDRONIKOS III. Gregoras was a partisan of JOHN VI KANTAKOUZENOS during the CIVIL WAR OF 1341–47; from 1347, however, when Gregoras succeeded AKINDYNOS as leader of the anti-Palamite party, his fortunes declined. Shortly after taking monastic vows, he was condemned and anathematized by the local council of Constantinople of 1351 (see under CONSTANTINOPLE, COUNCILS OF) and placed under house arrest. After his death his corpse was dragged through the streets of the capital.

Gregoras was one of the most versatile scholars of the 14th C. Based at the CHORA monastery, where he ran a school and had access to the library of Metochites, he wrote hagiography (including Lives of MICHAEL SYNKELLOS; THEOPHANO, wife of Leo VI; and John of Herakleia), rhetorical works, and theological treatises (antirrhetics against Gregory PALAMAS). His dialogue *Phlorentios*, or *On Wisdom*, a discussion between Gregoras and Barlaam of Calabria, is a successful imitation of a Platonic dialogue. He also maintained an extensive correspondence, wrote treatises on the construction of the astrolabe, and calculated ECLIPSES; his proposals for calendar reform and for the calculation of the date of EASTER were not adopted, but presaged the Gregorian reform of 1582.

The most important work of Gregoras was his *Rhomaike Historia*, in 37 books. It covered the period 1204–1359, and he imposed a strict annalistic structure on his material. He emphasized the events of his own lifetime, with particular attention to theological controversy. Gregoras rejected a determinist explanation of historical events, arguing that God is not responsible for men's evil actions, but that he does foresee the future (A. Kazhdan, *Byzantion* 50 [1980] 320, 324f). Although the history was composed over many years and never properly edited or revised by Gregoras, it is an extremely valuable source for the first half of the 14th C. and as a complement to the memoirs of Kantakouzenos.

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ED. *Byzantina Historia*, eds. L. Schopen, I. Bekker, 3 vols. (Bonn 1829–1855). Germ. tr. J.L. van Dieten, *Nikephoros Gregoras. Rhomäische Geschichte*, 3 vols. (Stuttgart 1973–88). *Nicephori Gregorae Epistulae*, ed. P.A.M. Leone, 2 vols. (Matino 1982–83). *Nikephoros Gregoras Antirrhetika I*, ed. H.-V. Beyer (Vienna 1976), with Germ. tr. *Fiorenzo o intorno alla sapienza*, ed. P.A.M. Leone (Naples 1975), with Ital. tr. For complete list of works, see *Tusculum-Lexikon* 299–302.

LIT. R. Guilland, *Essai sur Nicéphore Grégoras* (Paris 1926). Hunger, *Lit.* 1:453–65; 2:191f, 249f. *PLP*, no.4443. H.-V. Beyer, "Nikephoros Gregoras als Theologe und sein erstes Auftreten gegen die Hesychasten," *JÖB* 20 (1971) 171–88. E. Moutsopoulos, "La notion de 'kairicité' historique chez Nicéphore Grégoras," *Byzantina* 4 (1972) 205–13. O.G. Zakrževskaja, "Koncepcija patriotizma Nikifora Grigory," *ADSV* (1977) 85–95. –A.M.T.

GREGORY (Γρηγόριος), exarch of Carthage and relative of Herakleios; died Sufetula 647. A supporter of the anti-Monothelite position of MAXIMOS THE CONFESSOR, the "most pious *patrikios*" Gregory was already exarch by July 645, when he attended the disputation in Carthage between Maximos and Patr. PYRRHOS and reportedly helped reconcile them (PG 91:287A). In late 646 or early 647, Gregory and "the Africans" rebelled against Constans II. Gregory's action is partly explained by African estrangement from Constantinople over MONOTHELETISM: local support was strong for Pope Theodore and Maximos (both later accused in Constantinople of inciting Gregory), and during 645/6 various African synods denounced the "heresy." The more immediate cause was probably anxiety about the Arabs' conquest of Egypt. In 647 Abdallah invaded western TRIPOLITANIA and marched on Byzacena. Gregory, who had marshalled his forces at SUFETULA, confronted him in the nearby plains and was defeated. Theophanes the Confessor (Theoph. 343.25–27) and some Syriac sources record that Gregory fled to Constantinople, but most scholars accept Arab reports that he was killed in battle.

LIT. C. Diehl, *L'Afrique byzantine* (Paris 1896) 554–59. Stratos, *Byzantium* 3:60–71. Pringle, *Defence* 1:46–47. R. Guery, "Le pseudo-monnayage de l'usurpateur Grégoire, patrice d'Afrique," *Bulletin de la société française de numismatique* (1981) 66–68. –P.A.H.

GREGORY I THE GREAT, in Greek known as *ho Dialogos*; pope (from Sept. 590); born Rome ca.540, died Rome 12 Mar. 604. Born to an aristocratic family (related to AGAPETUS I), Gregory was urban prefect in 572 and 573. Although he was papal *apocrisiarius* in Constantinople from 579 to 586, Gregory claimed ignorance of Greek. Once elected pope, he dedicated his efforts to the economic and political strengthening of his diocese:

he made a truce with the LOMBARDS who threatened Rome in 592 and 593 and reorganized the utilization of church *patrimonia*, esp. in Sicily (V. Recchia, *Gregorio Magno e la società agricola* [Rome 1978]). Gregory recognized not only the secular authority of the emperor, but also his authority in ecclesiastical matters, provided the emperor did not violate the canons. Gregory did not actively interfere in the domain of the patriarch of Constantinople, although in 595 he examined an appeal from two priests condemned in the Byz. capital. He recognized the see of Constantinople as the first among the Eastern patriarchates but rejected the claim of JOHN IV NESTEUTES to the title of ECUMENICAL PATRIARCH. He was opposed to MAURICE and his court and welcomed the usurpation of PHOKAS, displaying the portraits of the new imperial couple on the Palatine Hill.

Gregory is generally believed to have been the author of the *Dialogues*, although this attribution has recently been challenged by Clark (*infra*). These *Dialogues*, which were miraculous stories about 6th-C. saints and deliberations on the immortality of the soul, were translated into Greek by Pope ZACHARIAS, and were popular in Byz. Short anecdotes about Gregory, probably known to John MOSCHOS, as well as pieces in *synaxaria* and *menologia* (F. Halkin, *OrChrP* 21 [1955] 109–14), formed the core of Gregory's Greek vita.

LIT. *BHG* 1445y–1448b. R. Gillet, *DHGE* 21 (1986) 1387–1420. J. Richards, *Consul of God: the Life and Times of Gregory the Great* (London 1980). J. Fontaine et al., *Grégoire le Grand* (Paris 1986). C. Dagens, "Grégoire le Grand et le monde oriental," *Rivista di storia e letteratura religiosa* 17 (1981) 243–52. E.H. Fischer, "Gregor der Grosse und Byzanz," *ZSavKan* 67 (1950) 15–144. G.R. Evans, *The Thought of Gregory the Great* (Cambridge 1986). F. Clark, *The Pseudo-Gregorian Dialogues*, 2 vols. (Leiden 1987). –A.K.

GREGORY II, pope (from 19 May 715); born Rome 669, died Rome 11 Feb. 731. As deacon, Gregory accompanied Pope Constantine I to Constantinople and participated in discussions concerning the decisions of the Council in TRULLO. As pope, Gregory resisted Byz. economic and religious policy in Italy. He rejected Emp. Leo III's demands for increased taxation in Sicily and opposed his new policy of ICONOCLASM. Two letters in Gregory's name addressed to Leo III and preserved only in Greek have sparked considerable debate concerning their authenticity. They seem to have been compiled not in Constantinople but in Italy, though not necessarily by the pope himself. The gist of these letters is a denial of the emperor's right to define dogma. Gregory's resistance led to attempts on his life but the people of Rome caught some of the assailants and forced others to flee. The exarch Paul's effort to control the situation incited a riot, and he was killed. A new imperial army under the *patrikios* exarch EUTYCHIOS was sent to Naples to restore order, but Gregory managed to gain the support of the Lombard king Liutprand and to coerce Eutychios into reconciliation. Thereafter Gregory remained loyal to Eutychios and even sent a Roman detachment to assist him against the rebellious Tiberius Petasius.

LIT. J. Gouillard, "Aux origines de l'iconoclasme: Le témoignage de Grégoire II?" *TM* 3 (1968) 243–307. E. Caspar, "Papst Gregor II. und der Bilderstreit," *ZKirch* 52 (1933) 29–70. H. Grotz, "Beobachtungen zu den zwei Briefen Papst Gregors II. an Kaiser Leo III.," *ArchHistPont* 18 (1980) 9–40 and add. ibid. 24 (1986) 365–75. H. Michels, "Zur Echtheit der Briefe Papst Gregors II. an Kaiser Leon III.," *ZKirch* 99 (1988) 376–91. D.H. Miller, "The Roman Revolution of the Eighth Century," *MedSt* 36 (1974) 101–11. –A.K.

GREGORY II OF CYPRUS, patriarch of Constantinople (28 Mar. 1283–June 1289); born Cyprus ca.1241, died Constantinople 1290. He was educated in Cyprus, Nicaea, and Constantinople, where he studied under George AKROPOLITES (*Autobiography* 177–87). He then joined the ranks of the palace clergy. In 1283 he was elevated to the patriarchate. Although under MICHAEL VIII he supported the negotiations with the West for UNION OF THE CHURCHES, Gregory was disillusioned by its apologists, the "Latinophrones," and with Rome's unyielding demands for submission. His patriarchate was thus marked by the restoration of Orthodoxy and the formal rejection of the union of LYONS at the local council of Constantinople of 1285 (see under CONSTANTINOPLE, COUNCILS OF). Eventually, however, the complex ecclesiastical crisis provoked by the ARSENITES, conservative bishops, and unionists opposed both to his rule and to the Tomos of 1285, forced his conditional resignation (1289).

Gregory played a prominent part in the intellectual revival of the late 13th C., as his correspondence, proverb collection, *enkomia*, declamations, and Lives of the saints indicate. His *Autobiography*—possibly inspired by the autobiographical reflections of Nikephoros BLEMMYDES—is a brief yet precious account of the cultural and "academic" background of his youth in Nicaea and Constantinople. His correspondence, too, in an elegant Attic style, contains material evidence for social and economic history (M. Bibikov, *ZRVI* 17 [1976] 93–99).

ED. PG 142:1–470. Correspondence—ed. S. Eustratiades, *EkklPhar* 1–5 (1908–10). *Autobiography*, ed. with Fr. tr. W. Lameere, *La tradition manuscrite de la correspondance de Grégoire de Chypre* (Brussels-Rome 1937) 176–91. See also lists in *Tusculum-Lexikon* 302f, and Beck, *Kirche* 686.

LIT. *RegPatr*, fasc. 4, nos. 1460–1548. Papadakis, *Crisis in Byz.* –A.P.

GREGORY III, pope (18 Mar. 731–28 Nov. 741) and saint. Of Syrian origin, Gregory was elected unexpectedly after the demise of GREGORY II and inherited his predecessor's conflict with Byz. At the council convened in Rome on 1 Nov. 731, Italian bishops condemned ICONOCLASM. Gregory sent messengers to Emp. LEO III, but they either tarried from fear or were detained and arrested. To quell the pope's resistance, Leo dispatched to Italy a fleet, which was destroyed in a storm in the Adriatic Sea. Then Leo ordered the tenants of the papal *patrimonia* in Sicily and Calabria to pay their taxes not to Rome, but to the fisc (A. Guillou, *ZRVI* 19 [1980] 74–78); he also transferred ILLYRICUM to the jurisdiction of Constantinople. In this precarious situation Gregory vacillated between alliance with the duchies of Benevento and Spoleto, on the one side, and with the Lombard king Liutprand, on the other; he even endeavored in 740 to attract Charles Martel as Rome's protector. Gregory did not disrupt political ties with Byz., however, and urged the Venetians and the archbishop of Grado to support exarch EUTYCHIOS when the Lombards forced him to flee Ravenna in 737.

LIT. Richards, *Popes* 223–26. P. Moncelle, *DTC* 6 (1947) 1785–90 and add. R. Aubert, *DHGE* 21 (1986) 1421f. –A.K.

GREGORY V (baptismal name Bruno), pope (3 May 996–18? Feb. 999); great-grandson of OTTO I THE GREAT. The first pope of German origin, Gregory sought collaboration with OTTO III. He found a rival in John Philagathos, the archbishop of Piacenza, a man of Greek ancestry who was close to THEOPHANO, the Byz. mother of Otto. Basil II supported the claims of Philagathos: when the latter arrived in Constantinople for diplomatic negotiations, the emperor sent him back with the Byz. emissary LEO OF SYNADA. Philagathos was proclaimed pope in Rome in Feb. 997 (as John XVI), but in Feb. 998 Otto III reinstalled Gregory and severely punished the pope's adversaries.

LIT. T.E. Moehs, *Gregorius V* (Stuttgart 1972). T. DeLuca, "Giovanni Filagato," *Almanacco calabrese* (Rome 1955) 81–92. –A.K.

GREGORY VII (Hildebrand), pope (from 22 Apr. 1073); born Tuscany between 1020 and 1025, died Salerno 25 May 1085. Continuing the policy of LEO IX, Gregory worked to establish a strong papacy supported by a reformed clergy. At the beginning of his pontificate Gregory was involved in military actions against the Norman ROBERT GUISCARD. He assembled certain southern Italian princes and was even in touch with North African Christians (C. Courtois, *RH* 195 [1945] 220–25) in expectation of an alliance against the Normans. Gregory also strove for an accommodation with Byz. He corresponded with Emp. Michael VII and dreamed of organizing a "crusade" to alleviate the plight of Byz. (Cowdrey *infra*). Everything changed in 1080; as a result of Guiscard's military success and the conflict with Henry IV of Germany, Gregory accepted Guiscard's homage on 29 June and recognized his occupation of Amalfi, Salerno, and Fermo. When Guiscard waged war against Byz., Gregory insisted that the Venetians who opposed the Norman penetration into the Adriatic would not support the "excommunicated" (Greeks), and he sent his congratulations to Guiscard after his victory over Alexios I. Sources concerning Gregory's relations with Armenia, Kiev, and southern Slavs are vague. Matthew of Edessa even relates that the Armenian *katholikos* Gregory II traveled to Rome in 1075; the pope Gregory attempted to mediate the conflict between Poland and Rus' and urged ZVONIMIR to recognize his vassalage to Rome.

LIT. J. Choux, *DHGE* 21 (1986) 1424–33. J. Gauss, *Ost und West in der Kirchen- und Papstgeschichte des 11. Jahrhunderts* (Zurich 1967) 39–68. G. Hofmann, "Papst Gregor VII. und der christliche Osten," *StGreg* 1 (1947) 169–81. J. Deér, *Papsttum und Normannen* (Cologne 1972) 51–136. W. Wühr, *Studien zu Gregor VII. Kirchenreform und Weltpolitik* (Munich 1930). H.E.J. Cowdrey, "Pope Gregory VII's 'Crusading' Plans of 1074," in *Outremer* 27–40. –A.K.

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GREGORY IX (Hugo, count of Segni), pope (from 19 Mar. 1227); born Anagni ca.1170 (R. Aubert, *DHGE* 21 ([1986] 1437), died Rome 22 Aug. 1241. He was the nephew of INNOCENT IV. Gregory spent his pontificate primarily in the struggle with FREDERICK II. At the same time he endeavored to strengthen the Latins' position both in Palestine and in Constantinople. He collected money for the organization of new crusades and developed a new system of punishing heretics by sending them to Constantinople for several years (P. Segl, *DA* 32 [1976] 209–20). Gregory insisted that Frederick lead a crusade to Palestine—the pope wanted him to help the Latins and at the same time to divert Frederick from Italy, where he had been attacking papal territory. Gregory tried to increase the power of the Latin patriarch of Constantinople by making him a papal legate, whereas Innocent III had sent an independent legate to check the power of the patriarch (R.L. Wolff, *DOP* 8 [1954] 285–90). Gregory initiated negotiations with the Greek patriarch GERMANOS II; Germanos's letters of 1232 to Gregory and the cardinals (*RegPatr*, fasc. 4, no.1256–57) emphasize readiness for Union of the Churches on the basis of papal PRIMACY but complain about the injustice perpetrated by the Latins, esp. on Cyprus. In 1233 Gregory dispatched Haymo of Faversham to Nicaea, but negotiations failed.

LIT. J. Felten, *Papst Gregor IX.* (Freiburg 1886). J. van den Gheyn, "Lettre de Grégoire IX concernant l'empire Latin de Constantinople," *ROL* 9 (1902) 230–34. V. Grumel, "L'authenticité de la lettre de Jean Vatatzès, empereur de Nicée, au Pape Grégoire IX," *EO* 29 (1930) 450–58. R. Spence, "Gregory IX's Attempted Expeditions to the Latin Empire of Constantinople," *JMedHist* 5 (1979) 163–76. –A.K.

GREGORY X (Tedaldo Visconti), pope (from 1 Sept. 1271); born Piacenza 1210, died Arezzo 10 Jan. 1276. Gregory encouraged the organization of a new crusade to protect endangered Latin possessions in Palestine; he also planned to rid himself of CHARLES I OF ANJOU (who threatened papal lands) by having him lead the crusade. The newly restored Byz. Empire under Michael VIII was to play an essential role in the pope's scheme: by recognizing Michael's right to Constantinople Gregory planned to make him sign a truce with Latin princes in the Peloponnesos and promise free passage for the Crusaders' army and its supply. The plan, in its general form, was announced at the Council of LYONS in 1274. Michael was interested in the project—both in diverting Charles I of Anjou and in restoring Byz. power in Asia Minor, then in the hands of the Turks and the Mongols. To continue negotiations, George METOCHITES was sent to Gregory in 1275, and it was agreed that at Easter of 1276 the emperor and the pontiff would meet either in Brindisi or in Valona. Anti-Unionist sentiments in Byz., however, and the lack of means and energy in the West foiled the pope's plans.

LIT. L. Gatto, *Il pontificato di Gregorio X* (Rome 1959). V. Laurent, "Grégoire X (1271–1276) et le projet d'une ligue antiturque," *EO* 37 (1938) 257–73. Idem, "La croisade et la question d'Orient sous le pontificat de Grégoire X," *RHSEE* 22 (1945) 105–37. C. Giannelli, "Le récit d'une mission diplomatique de Georges le Métochite," *ST* 129 (1947) 419–43. –A.K.

GREGORY XI (Pierre Roger de Beaufort), pope (from 1370); born Limousin 1329, died Rome 27 Mar. 1378. He was the last of the Avignon popes. His principal aim was to return the curia to Rome, a goal that he achieved in 1377 after an expensive war against Florence. Gregory devoted many words—but little money—to the East, where the position of the Christians was seriously threatened, esp. after the Turkish victory at MARICA in 1371. The pope subsidized the garrison in SMYRNA but was unable to summon a new crusade since only the HOSPITALLERS were ready to offer money and manpower: Venice was at war with Genoa, while other Western states (including Hungary and Aragon) were indifferent or suspicious of the papal project.

LIT. A. Luttrell, "Gregory XI and the Turks: 1370–1378," *OrChrP* 46 (1980) 391–417. G. Mollat, "Grégoire XI et sa légende," *RHE* 49 (1954) 873–77. –A.K.

GREGORY ABŪ'L-FARAJ, Syriac scholar; known as Bar Hebraeus in the West, a sobriquet that translates the name by which he is usually called in Syriac and Arabic texts; baptismal name John; born Melitene 1225, died Maragha, Azerbaijan 30 July 1286. The son of a physician named Aaron, he took the name Gregory when he became a bishop in the Monophysite community. After occupying several episcopal sees, in 1264 Gregory became the bishop of Tagrit, and thus the *maphrian* or primate of the Monophysite community in the former Persian territories, with his official residence at the monastery of Mar Mattai, near present-day Mosul. Gregory was a polymath whose career and accomplishments represent the full flowering of intellectual life in the Syriac-speaking community in the 13th C. He composed major works in theology, philosophy, mysticism, law, and Syriac grammar.

For the Byzantinist, however, his most relevant work is the *Chronicle*, a universal history that Gregory composed on the basis of the *Chronicle* of MICHAEL I THE SYRIAN. Gregory's *Chronicle* presents secular and ecclesiastical history in two separate sections, often called the *Chronicon syriacum* and the *Chronicon ecclesiasticum*, respectively. The secular chronicle covers the period from Adam to the Mongol invasions; the ecclesiastical chronicle begins with Aaron, the Israelite priest, and continues in the Christian period following the succession of the patriarchs of Antioch, listing only the Monophysite holders of the office after the time of SEVEROS of Antioch. In a second section of the ecclesiastical chronicle, however, Gregory also presents the history of the church in the Persian world, from the time of the apostle Thomas onward, on the basis of Nestorian sources. Gregory worked on the ecclesiastical chronicle until his death in 1286. His brother, Bar Ṣauma, brought it up to 1288. A later writer included a record of events to the year 1496. Gregory's *Chronicle* is esp. valuable for the years after 1193, where the chronicle of Michael the Syrian ended, and for the period of the Mongol invasions, which Gregory witnessed.

ED. *Chronicon syriacum*, ed. P. Bedjan (Paris 1890); Eng. tr. E.A.W. Budge, 2 vols. (Oxford 1932). *Chronicon ecclesiasticum*, ed. J.B. Abbeloos, T.J. Lamy, 3 vols. (Louvain 1872–77).

LIT. Baumstark, *Literatur* 312–20. W. Hage in *Theologische Realenzyklopädie* 14 (1985) 158–64. J.-M. Fiey, "Esquisse d'une bibliographie de Bar Hebraeus († 1286)," *Parole de l'Orient* 13 (1986) 279–312. S.R. Todt, "Die syrische und die arabische Weltgeschichte des Bar Hebraeus—ein Vergleich," *Der Islam* 65 (1988) 60–80. N.I. Serikov, "O putjach proniknovenija vizantijskoj duchovnoj kul'tury na musul'manskij Vostok: Grigorij Ioann Abu-l-Faradž ibn-al-'Ibri (Bar Ebrej) i vizantijskaja istoriografičeskaja tradicija," *VizVrem* 45 (1984) 230–41. –S.H.G.

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GREGORY DEGHA PAHLAVUNI. See GREGORY TŁAY.

GREGORY MAGISTROS, prince of the Pahlavuni family, lord of Bjni in the valley of the Hrazdan River; born Bjni (near Ani) ca.990, died Tarōn ca.1058. He was important in the political and intellectual life of Armenia. After Constantine IX occupied ANI in 1045 (ending the BAGRATID kingdom), Gregory went to live in Constantinople. He joined a Greek campaign against the Turks in 1048 and was appointed *magistros* and *doux* of Mesopotamia. Thereafter he resided at his estates in Tarōn, devoted to literary studies and the repression of the TONDRAKITES. His son Vahram became *katholikos* (1065–1105) as Gregory III Vkayaser ("martyrophile"); his descendants included NERSĒS ŠNORHALI and NERSĒS OF LAMBRON.

Widely read in Greek literature, Gregory translated Plato's *Timaeus* and *Phaedo* and part of Euclid's *Geometry* and composed various theological works. His most notable legacy is a collection of 88 letters written on public and private matters in a recondite style full of classical allusions. They are unique in Armenian as conscious imitations of Byz. EPISTOLOGRAPHY.

ED. *Grigor Magistrosi t'ł't'ere*, ed. K'. Kostaneanc' (Alexandropol 1910). *Tałasac'ut'iwnk'* (Venice 1868).

LIT. M. Leroy, "Grégoire Magistros et les traductions arméniennes d'auteurs grecs," *AIPHOS* 3 (1935) 263–94. B. Tchukasizian, "Echos de légendes épiques iraniennes dans les 'Lettres' de Grigor Magistros," *REArm* n.s. 1 (1964) 321–29. G.H. Grigorjan, "Gregory Magistros as Philosopher," *IFŽ* (1982) no.1, 28–38. A.K. Sanjian, A. Terian, "An Enigmatic Letter of Gregory Magistros," *Journal of the Society for Armenian Studies* 2 (1985/6) 85–95. –R.T.

GREGORY OF AKRAGAS, exegete, bishop of Akragas, and saint; fl. ca.700?; feastday 24 Nov. Under his name is preserved a commentary on the *Ecclesiastes* of SOLOMON (G.H. Ettinger, *StP* 18.1 [1986] 317–20). Gregory's biography, written by a certain Leontios, *hegoumenos* of the monastery of St. Sabas in Rome, is confusing: it makes Gregory a contemporary of Justinian II and eyewitness to the struggle against the Monotheletes and at the same time a deacon under Patr. Makarios II of Jerusalem (552, 563/4–ca.575). The focal point of the vita of Leontios is Gregory's arrest in Akragas and Justinian's intervention with an unnamed pope to release him; the Sicilian bishops are presented as supporting Gregory against the pope. The anti-Roman tendency of

Leontios (was he really a *hegoumenos* in Rome?) also reveals itself when he gives the list of Gregory's works, one of which was dedicated to St. ANDREW who is titled the "chief (*koryphaios*) of the apostles," an epithet usually reserved for the "Roman" apostles Peter and Paul.

ED. PG 98:741–1181.
SOURCE. Vita—PG 98:549–716.
LIT. *BHG* 707–708f. G. Stramondo, *Gregorio d'Agrigento* (Catania 1952). A. Christophilopoulos, "Pote ezesen ho Gregorios Akragantos?," *EEBS* 19 (1949) 158–61. I. Croce, "Per la cronologia della vita di S. Gregorio Agrigentino," *BollBadGr* 4 (1950) 189–207, 5 (1951) 77–91. –A.K.

GREGORY OF CORINTH. See PARDOS, GREGORY.

GREGORY OF DEKAPOLIS, saint; born Eirenopolis, Isaurian Dekapolis, before 797, died 20 Nov. 842 (Dvornik), 841, or even earlier (Mango). After finishing elementary school Gregory stayed 14 years in a monastery, whose archimandrite was Symeon, Gregory's maternal uncle. Thereafter he started his wanderings: he spent a winter in Ephesus, then set off for Constantinople, but landed in the Prokonnesos, passed through Ainos, Christoupolis, Thessalonike, and sailed to Sicily via Corinth; he stayed three months in a cell in Rome, lived as a recluse in Syracuse, and returned to Thessalonike, from where he visited Mt. Olympos and Constantinople.

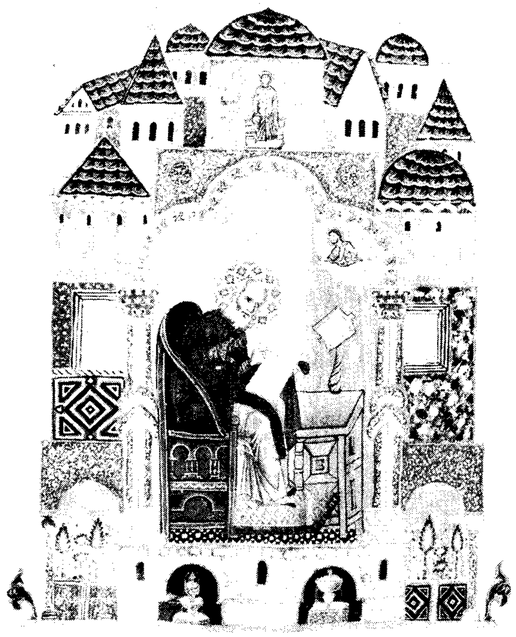
Gregory's vita, written soon after 842/3, is assigned by three MSS to IGNATIOS THE DEACON; this attribution was questioned by W. Wolska-Conus (*TM* 4 [1970] 340) but supported by Ševčenko ("Hagiography" 123). Gregory lived through the second period of Iconoclasm but did not himself suffer from persecution: the hagiographer accordingly calls him "a martyr without weals" (Dvornik, *infra* 70.3–4). Gregory enjoyed the vision of divine light and worked miracles (a Saracen tried to kill Gregory, but his hand immediately withered). The Life contains only vague information about a revolt of the *exarchon* of Sklavinia, but provides much evidence on administrative and legal practice in Byz.: a conflict concerning the right of the "neighborhood" (*geitonema*—p.63.22–26), the *praktor* of the state treasury seizing property not bequeathed by will (p.55.20–24), etc. Images of Gregory, rare in MSS and even rarer in monumental painting, show the saint as a monk with a trim round white beard.

SOURCE. F. Dvornik, *La vie de St. Grégoire le Décapolite et les Slaves macédoniens au IXᵉ siècle* (Paris 1926).
LIT. *BHG* 711. C. Mango, "On Re-reading the Life of St. Gregory the Decapolite," *Byzantina* 13 (1985) 633–46. Mercati, *CollByz* 1:454–56. J. Longton, *DHGE* 21 (1986) 1498f. C. Nicolescu, *LCI* 6:429f. –A.K., N.P.Š.

GREGORY OF NAZIANZOS, bishop of Constantinople (27 Nov. 380–381), bishop of Nazianzos (382–84), and saint; born 329/30 in Arianzos, near Nazianzos, died Arianzos ca.390; feastday 25 Jan. One of the CAPPADOCIAN FATHERS, he was a close friend of BASIL THE GREAT, whose fellow-student he was in Cappadocian Caesarea and Athens. Like Basil, he entered monastic life after completing his education. His homonymous father, bishop of Nazianzos, consecrated a reluctant Gregory as priest in 362; he assisted his father until the latter's death in 374. In 379 Gregory went to Constantinople, where he was appointed as its bishop. A strong supporter of Nicene orthodoxy, he fought against the adherents of EUNOMIOS at the Council of Constantinople in 381, over which he presided. He then abdicated and returned home where he died after some last years of writing and contemplation.

Gregory was a prolific author, who wrote poetry, including 254 epigrams collected as book 8 of the *Greek Anthology*, orations, and many letters, to such friends as Basil and Gregory of Nyssa. Among his letters are attacks on the heresy of APOLLINARIS, the so-called *Theological Letters*. His homilies include sermons on specific feastdays, funeral orations for family and friends, a treatise (or.2) on the burden and duties of priesthood, a diatribe (or.20) against the mania at Constantinople for dogmatic controversy, and two gloating accounts of the death of JULIAN.

The authors of his vitae, the 7th-C. Gregory the Priest (PG 35:243–304) and NIKETAS DAVID PAPHLAGON (ed. and tr. J. Rizzo, *The Encomium of Gregory Nazianzen by Nicetas the Paphlagonian* [Brussels 1976]), stress his role in the dogmatic struggle of the period; at the Council of Chalcedon he was granted the official epithet "the Theologian." Unlike Basil and other contemporary dogmatists, however, Gregory was foremost a rhetorician and poet (H. Musurillo, *Thought* 45 [1970] 45–55) who considered poetic vocation a prophetic activity



GREGORY OF NAZIANZOS. Portrait of Gregory writing. Frontispiece of a manuscript of the liturgical homilies of Gregory (Sinai gr. 339, fol.4v); 12th C. Monastery of St. Catherine, Sinai. The manuscript was commissioned by Joseph Hagioglykerites, *hegoumenos* of the Pantokrator monastery in Constantinople.

and his works as a sacrifice for God's altar (S. Costanza in *Lirica greca de Archiloco a Elitis* [Padua 1984] 235). If Basil's asceticism was communal and monastic, Gregory's centered on his own experience as reflected in his poetic *Autobiography*; his vision of the world was personal and aristocratic and he stressed his distance from the "crowd" (B. Lorenz, *VigChr* 33 [1979] 240). Although his observations were personal and individual, he often used conventional situations; for example, although he never married and had no son, he lamented in one of his moral poems the untimely death of a bridegroom and the grief of the parents. He had a sincere belief in the afterlife and Christianity gave him solace against death, so that Gregory treated the Christian *paideia* primarily as a preparation for the end of earthly existence. To express his experience Gregory often used antiquated meters, albeit with certain modifications (D. Sykes, *BZ* 72 [1979] 6–15), and exquisite vocabulary. His verses, full of classical themes and images (M. Kertsch, *Bildersprache bei Gregor von Nazianz*² [Graz 1980]), were not suited for liturgical purposes; nevertheless, his poems were popular among later literati: they were commented upon by KOSMAS THE HYMNOGRAPHER and imitated by PRODROMOS, among others.

Illustration of the Homilies of Gregory. Numerous illustrated copies of his homilies attest to Gregory's significance in later periods. Beyond the PARIS GREGORY a smaller selection of 16 homilies became popular in the 11th C. Arranged in the order of reading during the church year, this "liturgical edition" was illustrated with images appropriate to the individual feastdays. Among the more elaborate versions is Sinai gr. 339, a mid-12th-C. MS commissioned by the *hegoumenos* Joseph Hagioglykerites of the Pantokrator monastery in Constantinople; its ornament is related to MSS of JAMES OF KOKKINOBAPHOS (J.C. Anderson, *ArtB* 61 [1979] 167–85).

Representation in Art. Gregory, as one of the three most important church fathers, was invariably included in the procession of bishops adorning church apses, near the figures of John Chrysostom and Basil the Great; he is distinguished by his balding head, healthy face, and squarish beard. The inclusion of Gregory the Priest's biography of the saint into the Paris Gregory MS inspired a whole page of illustrations depicting events from his life (fol.452r), while the autobiographical references contained in various of Gregory's sermons prompted the inclusion of narrative compositions (Gregory teaching, attending funerals and councils, etc.) into many MSS of the liturgical edition of these sermons. Several of these latter MSS contain an author PORTRAIT of Gregory seated at his desk like an EVANGELIST.

ED. PG 35–38. *Saint Grégoire de Nazianze: Lettres*, ed. P. Gallay, 2 vols. (Paris 1964–67), with Fr. tr. *Grégoire de Nazianze: Lettres théologiques*, ed. P. Gallay (Paris 1974), with Fr. tr. *Grégoire de Nazianze: Discours*, ed. J. Mossay et al., 6 vols. (Paris 1978–85), with Fr. tr. *Gregor von Nazianz: De vita sua*, ed. C. Jungck (Heidelberg 1974), with Germ. tr. *Gregory of Nazianzus: Three Poems*, tr. D.M. Meehan (Washington, D.C., 1987). *The Five Theological Orations of Gregory of Nazianzus*, tr. A.J. Mason (Cambridge 1899).
LIT. R. Ruether, *Gregory of Nazianzus: Rhetor and Philosopher* (Oxford 1969). J. Mossay, *La mort et l'au-delà dans saint Grégoire de Nazianze* (Louvain 1966). *II. Symposium Nazianzenum, Louvain-la-Neuve, 25–28 août 1981*, ed. J. Mossay (Paderborn 1983). S. Averincev in *Kul'tura Vizantii*,

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vol. 1 (Moscow 1984) 302–06. G. Galavaris, *The Illustrations of the Liturgical Homilies of Gregory Nazianzenus* (Princeton 1969). U. Knoben, *LCI* 6:444–50. H. Buchthal, "Some Notes on Byzantine Hagiographical Portraiture," *GBA* 62 (1963) 81–90. F. Trisoglio, *San Gregorio di Nazianzo in un quarantennio di studio (1925–1965)* (Turin 1974).
–B.B., A.K., R.S.N., N.P.Š.

GREGORY OF NYSSA, theologian, the youngest of the CAPPADOCIAN FATHERS, and saint; born in the region of Neokaisareia between 335 and 340, died after 394; feastday 10 Jan. He was one of nine children, including an older brother BASIL THE GREAT and a sister, Makrina, whose vita he later wrote. *Anagnostes* by the age of 20, Gregory unexpectedly renounced his post, married a certain Theosebeia, and turned to the study of rhetoric. When his brother Basil received the metropolitan see of Caesarea, he ordained Gregory (ca.371) as bishop of Nyssa. Gregory, however, did not meet his brother's expectations: Basil accused him of "simplicity" and "lack of experience" in church administration (Basil, ep.100.27–29, 215.16–17, ed. Y. Courtonne [Paris 1957–61]). Gregory became involved in a conflict with the civil government and was forced to leave his see temporarily (376–378); during his absence the pro-Arian party took the upper hand. He returned to Nyssa after the death of Valens. During Basil's life Gregory felt restrained and wrote little (e.g., his essay *On Virginity*), but after his brother died in 379 Gregory's political and literary activity flourished: he attended the synod of Antioch in 379, served briefly as bishop of Sebasteia, supported Gregory of Nazianzos at the Council of Constantinople in 381, delivered funeral orations for members of the imperial family in 383 and 385, wrote his major works (*Against Eunomios*, the *Great Catechesis*, *On the Making of Man*, homilies on the *Song of Songs*, etc.), and participated in the synod convoked by Patr. NEKTARIOS in 394.

Well read in classical literature, Gregory highly valued Plato and had more respect for Origen than did Basil. He was much interested in scientific problems, and often touched upon physical, physiological, and medical topics. He became involved in the Trinitarian discussions which dominated his era and followed in his brother's footsteps, refining the views of Athanasios of Alexandria and polemicizing with the Arians. His personal interests, however, lay in the spheres of ANTHROPOLOGY and ESCHATOLOGY; he was esp. concerned with the problem of man's perception of God (*theognosia*—PG 44:773A); the contemplation of divine beauty, which is the most sublime end of our desires, is made possible by God's creation of man according to His image, "in order that the similar (*homoios*) might see the similar" (PG 46:176A). At the same time man is a sensual being and therefore is in danger of substituting valuable material objects for the sublime principle. Gregory saw in the Holy Writ and in the "tradition given to us by the fathers" the vehicle of discriminating between the divine and the material. Unlike Eunomios, who affirmed that a complete perception of God was possible through logical operations, Gregory asserted that our knowledge of God was restricted and could be achieved primarily through an ecstasy, "a sober inebriation" (PG 44:992A).

Gregory was respected by the Byz. and called "the father of fathers" at the Council of Nicaea in 787, but he always remained in the shadow of the two more prominent Cappadocian fathers. Some works of other theologians (e.g., Severos of Antioch—see M. Kugener, *ROC* 3 [1898] 435–51, or Anastasios of Sinai—Beck, *Kirche* 445) were ascribed to him; in the 14th C. Gregory's concept that all beings, save God, had been created provoked a heated discussion between Neilos Kabasilas and John Kyparissiotes; his statement was interpreted respectively as being a doctrine in support of or in opposition to Hesychasm.

Representation in Art. Gregory's association with Gregory of Nazianzos means that his portrait is included in illustrated MSS of the latter's homilies (Galavaris, *Liturgical Homilies* 46–48, 53–58, 183–85). A dark-haired bishop with a pointed beard, Gregory of Nyssa is commonly included in the procession of bishops adorning church apses.

ED. *CPG*, nos. 3135–3226. PG 44–46. *Opera*, ed. W. Jaeger et al., 10 vols. in 13 pts. (Berlin 1921, Leiden 1952–90). *Ascetical Works*, tr. V.W. Callahan (Washington, D.C., 1967). *The Easter Sermons of Gregory of Nyssa*, ed. A. Spira, C. Klock (Cambridge, Mass.–Philadelphia 1981). *Commentary on the Song of Songs*, tr. C. McCambley (Brookline, Mass., 1987). *The Life of Moses*, tr. A.J. Malherbe, E. Ferguson (New York 1978).

LIT. H.V. von Balthasar, *Présence et pensée: essai sur la philosophie religieuse de Grégoire de Nysse* (Paris 1988). M. Canévet, *Grégoire de Nysse et l'herméneutique biblique* (Paris 1983). J. Daniélou, *L'être et le temps chez Grégoire de Nysse* (Leiden 1970). M. Altenburger, F. Mann, *Bibliographie zu Gregor von Nyssa* (Leiden–New York 1988). A.M. Ritter, *LCI* 6:450f.
–A.K., B.B., N.P.Š.

GREGORY OF TOURS, bishop of Tours (from 573); born Clermont-Ferrand ca.540, died 17 Nov. 593 or 594. An aristocrat of senatorial background and adviser to Merovingian kings, Gregory was the most important historian of Merovingian France. His gift of lively narrative in late Latin produced two works significant for Byz. The *Historiarum libri X*, or *Histories in Ten Books*, describes the rising power of the FRANKS from the 5th C. down to Gregory's own time. For the early period Gregory used written sources (including valuable extracts from lost Gaulish historians on the usurper MAXIMUS and general AETIUS) and oral traditions of debated value. For Gregory, Byz. was simply *res publica* (bk.2, ch.3) and its activities in the West appear in connection with this main theme, from the alliance of ANASTASIOS I with Clovis (2.37–38—M. McCormick in E. Chrysos, *Das Reich und die Barbaren* [Vienna-Cologne 1989] 155–80), DIPLOMACY (6.2), and Byz. complicity in a Frankish usurpation (6.24, 26–28) to the Franks' role in Byz.'s war against the LOMBARDS (10.2, EPISTOLAE AUSTRASICAE) and the activities of Byz. merchants in Gaul (7.31). The *Histories* also provides independent evidence on the accessions of Tiberios I (5.30—cf. Av. Cameron, *JThSt* n.s. 26 [1975] 421–26) and Maurice (6.30); Gregory's information on Justin II, the Persian pillage of a suburb of Antioch, and the defection of Persarmenia (4.40) probably came from Monophysite circles in Constantinople.

The *Libri VIII miraculorum*, or *Miracles in Eight Books* (M. Heinzelmann in *Hagiographie—cultures et sociétés* [Paris 1981] 235–57), includes stories reported by travelers, e.g., on Justin II and Empress SOPHIA (1.5), PATRAS (1.30), the building of St. POLYEUKTOS in Constantinople (1.102), and Byz. Italy (*Virtutes S. Martini* 1.13–16) as well as the development of the cult of icons (R.A. Markus, *JThSt* n.s. 29 [1978] 151–57). Gregory also wrote the *Miracles of St. Andrew* (*BHL* 430) and, with the help of a Syrian named John, a Latin translation of the account of the SEVEN SLEEPERS of Ephesus (B. Krusch, *AB* 12 [1893] 371–87).

ED. B. Krusch, W. Levison, MGH *SRM*[2] 1.1 (1951). Krusch, MGH *SRM* 1.2.

TR. *The History of the Franks*, tr. O.M. Dalton (Oxford 1927). *Life of the Fathers*, tr. E. James (Liverpool 1985).

LIT. A. Carrière, "Sur un chapitre de Grégoire de Tours relatif à l'histoire d'Orient," *Annuaire de l'Ecole pratique des hautes études* (1898) 5–23. Wattenbach, Levison, Löwe, *Deutsch. Gesch. Vorzeit u. Karol.* 1:99–107.
–M.McC.

GREGORY SINAITES, hesychast monk and writer; born Koukoulos, near Klazomenai, ca.1255 or 1265?, died Paroria 27 Nov. after 1337 (the traditional date of 1346 cannot be confirmed). The exact chronology of his career is uncertain. Born to wealthy parents, Gregory was captured in his youth by Turks. After his release he fled to Cyprus, where he became a monk, and then went to Mt. SINAI. He left Sinai after disputes with other monks and made his way to Athos, via Jerusalem and Crete, where he studied with the monk Arsenios and learned the "Jesus prayer," the repetition of the phrase "Lord Jesus Christ, Son of God, have mercy on me." On Athos he reportedly introduced this "prayer of the heart," a continuous and imageless form of prayer combined with control of the breathing (K.T. Ware, *EChR* 4 [1972] 3–22), and was a forerunner of HESYCHASM. Turkish raids forced Gregory to flee from Athos and eventually to settle at PARORIA in Thrace. Here ca.1330 he founded a monastery on Mt. Katakekryomene, which attracted both Greek and Slavic monks and received financial support from the Bulgarian tsar IVAN ALEXANDER. Gregory's disciples included ROMYLOS of Vidin, THEODOSIOS OF TŬRNOVO (died 1363), and the future patriarch KALLISTOS, who composed his biography.

His principal work was the *Most Beneficial Chapters [Kephalaia] in Acrostic*, 137 short essays on the contemplative life (see VITA CONTEMPLATIVA). Other CHAPTERS treat the hesychastic method of prayer and breathing. Gregory's *Discourse on the Transfiguration* identifies the light perceived by mystics with the light on Mt. TABOR.

ED. PG 150:1240–1345. Partial Fr. tr. J. Gouillard in *Petite Philocalie de la prière du coeur*[2] (Paris 1968) 177–97. *Discourse on the Transfiguration*, ed. D. Balfour (Athens 1982), with Eng. tr.

SOURCE. *Vita* by Kallistos—ed. I. Pomjalovskij, *ZapIstFilFakSPetUniv* 35 (1896) 1–64.

LIT. Beck, *Kirche* 694f. *PLP*, no.4601. A.-E.N. Tachiaos, "Gregory Sinaites' Legacy to the Slavs," *Cyrillomethodianum* 7 (1983) 113–65. A.I. Jacimirskij, "Iz kritiko-literaturnych nabljudenij nad žitiem Grigorija Sinaita," *VizVrem* 15 (1908) 300–31. D. Balfour, "Saint Gregory of Sinai's Life Story and Spiritual Profile," *Theologia* 53 (1982) 30–62.
–A.M.T.

GREGORY THE ILLUMINATOR (Γρηγόριος τῆς μεγάλης Ἀρμενίας, lit. "Gregory of Great Armenia"), considered the founder of the ARMENIAN CHURCH and its first bishop; saint; fl. first half of

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the 4th C.; Byz. feastday 30 Sept. The two main recensions of his vita (A and V) differ in a number of details and each survives in several versions (Armenian, Greek, Arabic, Georgian, etc.). According to the "received tradition" found in recension A (by AGATHANGELOS), Gregory was of Parthian origin and the son of the murderer of the Armenian king Xosrov I. Saved from the massacre that befell his family, he was educated as a Christian at Caesarea in Cappadocia. On his return to Armenia, he miraculously survived torture for his beliefs by King TRDAT THE GREAT. Gregory preached the new faith to the king and his court and baptized them. He was consecrated bishop of Armenia at Caesarea. Though still occasionally disputed, P. Ananian's proposed date of 314 for the conversion of Armenia now seems incontrovertible (*Muséon* 74 [1961] 43–73, 317–60). Gregory sent missionaries to the neighboring lands of GEORGIA and Caucasian ALBANIA. Near the end of his life, he consecrated his son Aristakes as his successor and sent him to attend the First Council of NICAEA. Gregory is said to have then retired to a hermitage where he died, though accounts of the end of his life remain unclear. His mission marks the beginning of hellenizing influence in the Armenian church as opposed to the earlier Syrian influence found in the southern part of the country.

Representation in Art. The earliest known Byz. portrait of Gregory is the mosaic (now destroyed) on the south tympanum of the nave of Hagia Sophia, perhaps connected with Emp. Basil I's claims of Armenian ancestry (Mango, *Materials*, figs. 57–59). Gregory is depicted as an elderly bishop in many later church programs and in MENOLOGIA, where he may appear in the company of the virgin martyrs Hřip'simē and Gayanē. The scene of his beheading in a *menologion* (B.L. Add. 11870, fol.242v) is without textual basis. Miniatures in the THEODORE PSALTER show him being released from the pit and converting King Trdat (fol.48r). His life was depicted in one of the churches dedicated to him at ANI (1215).

LIT. M. van Esbroeck, "Témoignages littéraires sur les sépultures de saint Grégoire l'Illuminateur," *AB* 89 (1971) 387–417. Garsoïan, *Epic Histories* 375f. S. Der Nersessian, "Les portraits de Grégoire l'Illuminateur dans l'art byzantin," *Byzantion* 36 (1966) 386–96. –N.G.G., N.P.Š.

GREGORY TŁAY ("youth"), a nephew of NERSĒS ŠNORHALI of the Pahlavuni family; *katholikos* in Armenian Cilicia (1173–93); born 1133, died 1193. Gregory pursued discussions with the Byz. authorities concerning union of the Greek and Armenian churches. In 1179 he called a synod at Hrom-klay, the patriarchal see, where NERSĒS OF LAMBRON made an *Oration* in favor of compromise, but bishops from Greater Armenia were opposed. When Emp. Manuel I died in 1180, negotiations ended. Gregory also sought closer relations with the Syrian and Roman churches, and corresponded with Pope Lucius III (1181–85).

ED. *Namakani Grigori Kat'ołikosi* (Venice 1865). E. Dulaurier, "Elégie sur la prise de Jérusalem," RHC *Arm.* 1:269–307 (with Fr. tr.).
LIT. Tekeyan, *Controverses* 35–54. –R.T.

GRIFFIN (*γρύψ, γρῖφος*), mythological creature with the body of a lion, head of an eagle, winged, and sometimes having a serpent for its tail; Constantine VII Porphyrogennetos (*De cer.* 581.1) interpreted it as a hybrid of lion and vulture. Legend placed griffins in the land of the Scythians and Hyperboreans. Late Roman poets (Claudian, Sidonius Apollinaris) connected the griffin with Apollo, as did Servius, the 4th-C. commentator on Vergil, who lists three symbols of Apollo: the lyre, griffin, and arrows. Sidonius Apollinaris describes the chariot of Dionysos as pulled by griffins. According to NONNOS OF PANOPOLIS (*Dionysiaka* 48:382–83), a griffin, "a bird of vengeance," winged and four-legged, flew round the throne of Nemesis. In the *Alexander Romance* the hero flies on griffins. Psellos (Sathas, *MB* 5:246.3–4) speaks with irony of writers who made Alexander yoke griffins and fly up from the earth. Lexicographers (Hesychios, Photios) confused the griffin with the *hippalektryon* ("horse-rooster"), another fabulous animal with four legs, wings, and a hooked beak.

Associated in Rome with the light-bringing Apollo, the heads and bodies of griffins formed Christian lamps in the 4th C. (*Age of Spirit.*, nos. 560–61). But in Byz. the griffin's presence, where not purely ornamental, may depend on a more ancient, Oriental tradition that saw it as apotropaic. In this sense, perhaps, griffins flank the FOUNTAIN OF LIFE and decorate TEXTILES (as on the costume worn by Alexios V; Spatharakis, *Portrait*, fig.99). Griffins are found frequently on enamels, on the ornamental pages of illuminated MSS, and in a great variety of other media where they support the ascension of Alexander.

LIT. K. Ziegler, *RE* 7 (1912) 1918–24. C. Settis-Frugoni, *Historia Alexandri elevati per griphos ad aerem* (Rome 1973). I. Michael, *Alexander's Flying Machine: The History of a Legend* (Southampton 1974). L. Bouras, *The Griffin through the Ages* (Athens 1983) 45–51. H. Brandenburg, *RAC* 12:977–95. –A.K., A.C.

GROCER (*σαλδαμάριος*; in inscriptions usually *σαλγαμάριος*). According to the *Book of the Eparch* (ch.13), grocers were purveyors of preserved meat and fish (smoked, salted, or dried), cheese, butter, olive oil, honey, and pulses of all kinds as well as raw pitch, gypsum, nails, and other goods sold by weight. They were restricted, however, to selling goods weighed with a STEELYARD rather than with BALANCE SCALES. Furthermore, they were not allowed to sell products that were the responsibility of other guilds, such as soap, perfume, wine, fresh meat, or linen. Their shops or *ergasteria* could be located anywhere in Constantinople, on squares and streets, "so that the provisions necessary for life were readily available." M. Sjuzjumov (*VizVrem* 4 [1951] 32) hypothesized that *saldamarioi* were businessmen owning sizable storehouses, but this cannot be proven. The POULOLOGOS (ed. S. Krawczynski, 110.445) accuses the crow of damaging both the grocer (*samardares/sardamares*) and the plowman, thus suggesting that the former displayed his wares in the open air. In 1419 the Athonite monastery of Xenophon possessed five *ergasteria sardamarika* in the Grand Stoa of Thessalonike (*Xénoph.*, no.32.8–9)—evidently they were not large stores. A chrysobull of 1342 notes that greengroceries (*lachanopoleia*) in Constantinople that had been recently acquired by the Lavra of St. Athanasios were transformed into two *ergasteria*—one for perfume (*myrepsikon*), the other a *sardamarikon* (*Lavra* 3, no.123.121–23).

LIT. Stöckle, *Zunfte* 40f. Kazhdan, *Derevnja i gorod* 256f. Oikonomides, *Hommes d'affaires* 95. L. Robert, "Epitaphes et acclamations byzantines à Corinthe," *Hellenica* 11–12 (1960) 39–46. –A.K.

GROSSETESTE, ROBERT, bishop of Lincoln; English theologian, scholar, and statesman; born Stradbrook (Suffolk) ca.1168, died 9 Oct. 1253. An example of the new type of ecclesiastic trained in the universities, Grosseteste played an important role in the introduction of Aristotelian learning at Oxford. Profoundly learned in Greek, he possibly knew some Hebrew as well. At Lincoln, he assembled a group of scholars (some from southern Italy) and with their assistance translated various Greek texts into Latin, including Aristotle's *On the Heavens*, with the commentary of Simplikios, and *Nicomachean Ethics*, with the commentaries of MICHAEL OF EPHESUS, EUSTRATIOS OF NICAEA, and others; the pseudo-Dionysios corpus, with the scholia of MAXIMOS THE CONFESSOR; *On the Orthodox Faith* by John of Damascus; *On the Passions*, attributed to Andronikos of Rhodes; and other theological texts.

ED. *Pseudo-Andronicus de Rhodes "Peri pathon"*, ed. A. Glibert-Thirry (Leiden 1977). *The Greek Commentaries on the Nicomachean Ethics of Aristotle in the Latin Translation of Robert Grosseteste, Bishop of Lincoln*, ed. H. Mercken (Leiden 1973). For other works see Thomson.
LIT. S.H. Thomson, *The Writings of Robert Grosseteste* (Cambridge 1940). *Robert Grosseteste: Scholar and Bishop*², ed. D.A. Callus (Oxford 1969). –M.W.T.

GROSSOLANO, PETER, sometimes called Chrysolanus, theologian, bishop of Savona, then archbishop of Milan (from 1101 on); died in the monastery of St. Sabas in Rome 6 Aug. 1117. Entangled in the struggle of local parties, Peter was twice forced to leave Milan (1103, 1112). In 1112, en route to Jerusalem, he stopped at Constantinople, where he engaged in discussions with Byz. theologians, including Niketas SEIDES, THEODORE OF SMYRNA, and others, the major topic being the PRIMACY of Rome. Alexios I, according to a note in a MS of Montecassino, was very supportive of Grossolano. When the latter read his pamphlet *On the Procession of the Holy Spirit*, the emperor exclaimed that now wisdom came from the Occident to the Orient and that Peter's treatise made the work of the Greek theologians superfluous (H. Block, *DOP* 3 [1946] 223f). It remains unclear whether Peter was on an official mission of Pope PASCHAL II or went to Constantinople as a private individual. After his return to Rome, Peter resigned at the Lateran synod of 1116.

ED. PG 127:911–19.
LIT. J. Darrouzès, "Les documents byzantins du XIIe siècle sur la primauté romaine," *REB* 23 (1965) 51–59. V. Grumel, "Autour du voyage de Pierre Grossolanus archevêque de Milan, à Constantinople, en 1112," *EO* 32 (1933) 22–33. D. Masnovo, "Pier Grosolano e il suo epitafio," *Archivio storico lombardo*⁵ (1922) 1–28. –A.K.

GROTTAFERRATA, site about 18 km southeast of Rome where the Greek monastery of S. Maria di Grottaferrata (*τῆς Κρυπτοφερράτης*) was

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founded in 1004 by NEILOS OF ROSSANO under the patronage of the counts of Tusculum. Though subject to the Holy See, the monastery followed the Byz. rite; therefore, in 1088, Pope Urban II considered its abbot, Nicholas, a suitable intermediary to send to Constantinople to discuss the question of the AZYMES. Most of the monks of Grottaferrata were of Calabrian origin. Some, following the example of their learned founder, were able scribes, hagiographers, and hymnographers, and the monastery still preserves an important collection of Greek MSS.

The monastery church, parts of which are 11th-C., was built and decorated according to Italian practice but with some use of Byz. iconography. Over the main entrance is a Deesis in mosaic of the early 12th C.; inside, on the apsidal arch, is a mosaic Pentecost that M. Andaloro (*Roma l'anno 1300* [Rome 1983] 253–73) and V. Pace (*BollBadGr* 41 [1987] 47–87) attribute to the time of INNOCENT III. Three registers of frescoes on the nave walls are recorded but have mostly disappeared. A 13th-C. Hodegetria on the altar shows traits of Cypriot painting. BESSARION was commendatory abbot of Grottaferrata from 1462 to 1472.

LIT. A.Rocchi, *De coenobio Cryptoferratensi eiusque bibliotheca et codicibus praesertim graecis commentarii* (Tuscolo 1893). G. Tomassetti, *La Campagna romana antica, medioevale e moderna*[2] 4 (Roma 1976) 282–338. E. Follieri, "Il crisobollo di Ruggero II re di Sicilia per la Badia di Grottaferrata (Aprile 1131)," *BollBadGr* 42 (1988) 49–81. –V.v.F., D.K.

GUARDIANSHIP (ἐπιτροπεία, also ἐπιτροπή). The prime duty of a guardian was to administer the ward's property and to arrange the child's marriage. In Roman law guardianship existed both for wards and for adult women, but imperial legislation later restricted it to wards. The guardianship for minor orphans could be either testamentary or statutory (guardians appointed from among relatives, male or female); in the absence of a statutory or testamentary guardian an official guardian could be appointed. A papyrus of 336 presents the petition of a bishop who wished to avoid the guardianship of some children (Taubenschlag, *Law of GRE* 162, n.25a). After the 8th-C. *Ecloga*, the term for guardian, *epitropos*, was replaced—although inconsistently—by *kourator* (Zachariä, *Geschichte* 162, n.501), whereas *epitropos* referred primarily to an official representative and administrator (e.g., *Lavra* 3, no.160.1–2). The termination of the guardianship of minors was established in Roman law at 25 (still in *Cod.Just.* V 30). Leo VI's novel 28 mentioned the age of 18 (for girls) and 20 (for boys) but allowed local functionaries to decide the question in every concrete case. His novels 26 and 27 extended to eunuchs and virgins the possibility of ADOPTION of children, and they thus became guardians. Sexual relationships between guardians and their charges were strictly prohibited.

LIT. Zhishman, *Eherecht* 634–37. J. Beaucamp, "La situation juridique de la femme à Byzance," *CahCM* 20 (1977) 150, 152f. –A.K., J.H.

GUERCIO, BALDOVINO (Βαλδουῖνος Γέρτζος), Genoese mercenary and ambassador; died before 1201. Guercio entered Byz. military service and fought for John II against the prince of Antioch, probably in 1142–43. Subsequently, he served Manuel I. Fighting Roger II of Sicily (1147–49), he was taken prisoner. He was released, possibly by William I of Sicily in 1158. Guercio became a LIZIOS of the empire and received a house and property that Genoese sources describe as a *feudum* ("fief"; A. Sanguineti, G. Bertolotto, *Atti della Società ligure di storia patria* 28 [1896–98] 471). In Genoa he pursued a distinguished career, while maintaining ties with Byz. In 1179 he escorted AGNES OF FRANCE to Constantinople. In 1188 Isaac II wrote Guercio about the approaching Third Crusade and recent negotiations with Genoa (ibid. 406f). Following the depredations of the Genoese Guglielmo Grasso, Guercio in 1193 successfully served as an envoy conveying the excuses of his fellow citizens (ibid. 456–59). Because of the piracies of the Genoese Gafforio (1197), Guercio's *feudum* was confiscated by the emperor. In May 1201 the Genoese envoy was directed to seek its restitution for Guercio and his heirs.

LIT. G. Day, "Genoese Involvement with Byzantium 1155–1204: A Diplomatic and Prosopographical Study" (Ph.D. diss., Univ. of Ill., 1978) 59, 69, 72. –C.M.B.

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GUIBERT OF NOGENT, abbot of Nogent (from 1104), Latin theologian and historian; born between ca.1053 and 1064, died ca.1124. Guibert's works include a critique of relic cults (*On the Saints and the Relics of Saints*, ca.1119) and an *Autobiography* (*De vita sua*, ed. E.R. Labande [Paris 1981]). His *History or God's Deeds Through the Franks* of ca.1108, an account of the First Crusade (1095–1104), draws on the GESTA FRANCORUM and FULCHER OF CHARTRES supplemented by oral sources. In its eight books of prose and verse (E. Burstein, *CahCM* 21 [1978] 247–63), Guibert's obsessions triumph over critical acumen where Byz. is concerned. He discusses John the Baptist's relics at Constantinople (*Historia*—bk.1, ch.5; cf. PL 156:624CD), paraphrases part of the controverted letter of Emp. Alexios I to ROBERT OF FLANDERS (*Reg* 2, no.1152), and criticizes Alexios ("that most filthy tyrant") as a usurper who vaunted the beauty of Byz. women to lure the French to Byz. Guibert calls Anna Dalassene a witch and claims Alexios's taxation required every Byz. family to prostitute one daughter and castrate one son, whence the shortage of virile Byz. soldiers (bk.1, ch.5). Books 2–3 describe the beginnings of the Crusade from Clermont through the crossing of the Byz. Empire, while the remainder refer frequently to Alexios's relations with the Crusaders.

ED. RHC *Occid.* 4 (1879) 117–263, including anon. continuation to 1112, pp. 261–63.

LIT. Wattenbach, Holtzmann, Schmale, *Deutsch. Gesch. Sachsen u. Salier* 2:782f. *RepFontHist* 5:267–69. Zaborov, *Krest. poch.* 70–77. –M.McC.

GUILDS (συστήματα, also SOMATEIA); organizations of craftsmen and merchants devoted to promoting the economic interests of their members. The late Roman state created various state workshops, *fabricae*, to satisfy the needs of the army, bureaucracy, and court, and imposed certain requirements on free *collegia*, or guilds. The degree of state requirements could differ with regard to different guilds: those *collegia* that dealt with the supply of Rome, Constantinople, and other major cities (BAKERS [*pistores*], *navicularii*, swinemongers, etc.) were subject to greater government control than guilds involved in more "private" activity. The state tried to implant the principle of hereditary professions, but there are serious doubts that it managed to achieve this aim—at least, Egyptian papyri contradict the principle (Fikhman, *Egipet* 64–68). Membership in the guild of bakers or swinemongers was considered an obstacle to social advancement. Compulsory association with a profession and restriction to a place of origin is attested even by papyri. At the same time, the members of guilds possessed various economic privileges and often exercised political pressure. The direction of the development of the late Roman guild system is under dispute: F. de Robertis (*Orpheus* 2 [1955] 45–54) rejected the traditional view concerning the continual strengthening of the compulsory system in the late Roman Empire and surmised that coercion reached its peak under Theodosios II but ended by the reign of Justinian I.

The 10th-C. guilds as reflected in the *Book of the Eparch* were privileged corporations protected from the competition of both landowners involved in trade activity and artisans and/or merchants who were not guild members. Admission to the guild was sought by those for whom membership was not compulsory and expulsion from a guild was done as a punishment. Under the leadership of elders, guilds regulated—albeit under the supreme surveillance of the state—the quality and volume of production, prices of goods and salary of the MISTHIOI, and acquisition of wares from outside merchants. Direct services to the state existed but were insignificant. Guilds of 10th-C. Constantinople resembled Western medieval corporations (of the Parisian type) more than the compulsory *collegia* of the 4th C.

Corporate organizations existed in the 11th C. (Kazhdan-Epstein, *Change* 51f), but the system seemed to become less rigid in the 12th C.: Nicholas of Methone (A. Demetrakopoulos, *Bibliotheca ecclesiastica* [Leipzig 1866] 279.12–14) emphasized that the Byz. did not dictate the choice of living place or trade to people possessing the necessary skill; an ordinance of Manuel I (*Reg* 2, no.1384) permitted the sale of a money changer's shop freely to any "worthy" person. Documents of the 14th–15th C. mention the elders of various corporations (notaries, butchers, makers of perfume) in Constantinople. As for the *protomaistores* of construction workers in Constantinople and Thessalonike, they were, most likely, not the elders of guilds but leaders of teams of builders.

LIT. L.C. Ruggini, "Le associazioni professionali nel mondo Romano-Bizantino," *SettStu* 18.1 (1971) 59–193. A. Graeber, *Untersuchungen zum spätrömischen Korporationswesen* (Frankfurt 1983). G. Mickwitz, *Die Kartellfunktionen der Zünfte* (Helsingfors 1936) 198–235. E. Frances, "La disparition des corporations byzantines," 12 *CEB*, vol. 2 (Ohrid 1964) 93–101. Oikonomides, *Hommes d'affaires* 108–14. –A.K.

GUILLOCHE. See INTERLACE.

GÜLLÜ DERE, valley in Cappadocia near ÇAVUŞIN. Among the ROCK-CUT CHURCHES found in this valley two are noteworthy. Güllü Dere III, a rectangular church with a single large apse, is often said to have been carved before the 8th C. because of the three large crosses in low relief on its ceiling. The apse is decorated with an elaborate MAJESTAS DOMINI ascribed on stylistic grounds to the 9th or early 10th C. Güllü Dere IV, also known as Ayvalı Kilise or the Church of St. John, is a small, double-naved complex with an elaborate fresco program. A donor's inscription mentioning the emperor Constantine should probably be dated to the sole reign of Constantine VII between 913 and 920; the name of the monument's principal patron has been obliterated. In addition to a rich Christological cycle, the LAMB OF GOD and a number of Old Testament scenes are depicted. Güllü Dere IV, the Old Church of Tokalı Kilise (see GÖREME), and the Church of the Holy Apostles at Sinassos appear to have been decorated by the same atelier (Thierry, *Bull-SocAntFr* [1971] 170–78).

LIT. N. Thierry, *Le haut Moyen-Age en Cappadoce*, vol. 1 (Paris 1983) 105–89. Jerphanion, *Églises rupestres* 2:592–94. J. Lafontaine-Dosogne, "L'église aux trois croix de Güllü dere en Cappadoce," *Byzantion* 35 (1965) 175–207. N. and M. Thierry, "Ayvalı Kilise ou pigeonnier de Gülli dere," *CahArch* 15 (1965) 97–154. –A.J.W.

GUNTHER OF PAIRIS, Latin poet, historian, and theologian; born ca.1150, died after 1208 or 1210. Gunther's epics show links with the court of FREDERICK I: the fragmentary Crusader poem *Solymarius* (ed. W. Wattenbach, *Archives de l'Orient Latin* 1 [1881] 555–61) draws on Robert of St. Remy and is dedicated to Prince Conrad (died 1196); *Ligurinus* (ca.1186/7; ed. PL 212:327–476), based on OTTO OF FREISING, celebrates Frederick's exploits in Italy. Circa 1204 Gunther became a Cistercian monk at Pairis (Alsace), where he composed (25 June 1205–ca.June 1208) the *Historia Constantinopolitana*, a polished account of the Fourth Crusade that mixes prose and verse but is marred by tendentious omissions, such as the transport contract with Venice (ch.6, p.71) and the restoration of Isaac II Angelos (ch.12, p.88). He minimized the bloodshed during the capture of the Byz. capital and stated that Constantinople's sack merely avenged Greek treatment of the Franks' putative Trojan ancestors (ch.18, pp. 102f); he also exaggerates (e.g., the power of the Byz. fleet; ch.17, p.98), particularly the role played by Martin, his abbot and informant (cf. Longnon, *Compagnons* 249f). Gunther seems fundamentally hostile to the Byz., whom he calls "the dregs of the dregs," ch.10, p.84), and focuses on Martin's theft of relics from the burial church of Irene, wife of John II Komnenos (ch.19, pp. 105f) and their translation to Pairis. Gunther may have written in part to defend Martin from charges levied by his order in 1206. Martin's booty included relics of Christ, Sts. John and James, etc. (ch.24, pp. 120–22) and a Crucifixion icon from the imperial insignia (ch.25, p.125).

ED. Riant, *Exuviae* 1:57–126. *Die Geschichte der Eroberung von Konstantinopel*, Germ. tr. E. Assemann (Weimar 1956).
LIT. F.R. Swietek, "Gunther of Pairis and the *Historia Constantinopolitana*," *Speculum* 53 (1978) 49–79. A.J. Andrea, "The Historia Constantinopolitana," *Analecta Cisterciensia* 36 (1981) 269–302. F.P. Knapp in *Die deutsche Literatur des Mittelalters. Verfasserlexikon*, vol. 3 (Berlin 1981) 316–25. –M.McC.

GYNAIKEION (*γυναικεῖον*, *gynaeceum*), in classical Greek, a part of the house reserved for the women; in the late Roman Empire, a type of imperial textile FACTORY. ISIDORE OF SEVILLE (*Etymol.* 15.6.3) explains the word as "a gathering of women [Greek *gyne* means "woman"] working with wool." The *gynaeciarii* of these workshops were men, however, not women (R.S. Lopez, *Speculum* 20 [1945] 6, n.3), and an edict of 365 (*Cod.Just.* XI 8.3) regulates the status of a free woman who married a *gynaeciarius*. The *Notitia dignitatum* mentions *procuratores gynaecei* in Gallia as well as in the East (in the latter case without any precise localization). Constantine I's edict of 333 (*Cod.Just.* XI 8.2) refers to *gynaecea* and dyers' workshops. Eusebios of Caesarea (Eusebios, *VC* 2.34.1) considers workers in *gynaikeia* and linen workshops the slaves of the treasury. Sozomenos (Sozom. *HE* 1.8.3) includes *gynaikeia* among places such as mines and linen workshops to which people were sent to do forced labor. The use of the term in papyri is unclear (Fikhman, *Egipet* 37, n.218).

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In later centuries the word apparently disappeared and its meaning was forgotten. In the title of *Basil.* 54.16 the Latin term *procuratores gynaecei* was rendered in Greek as "*prokouratores* of women," while in paragraph 9 of the same chapter the legislator introduced a reference to "the woman assigned to a *gynaikeion*" who was seduced or corrupted—whereas no woman had been mentioned in the original law of 385 (*Cod.Just.* XI 8.9).

LIT. A. d'Ors, "P. Ryl. 654 y el 'anabolicum,'" in *Studi in onore di U.E. Paoli* (Florence 1956) 266f. M.A. Marzouk, *History of Textile Industry in Alexandria* (Alexandria 1955) 47–49. –A.K.

GYPSIES (*Αἰγύπτιοι*, mod. Gk. *Γύφτοι*, i.e., Egyptians), from 1300 onward also called *Katsibeloi*, "wanderers" (cf. Russ. *kočevnik*, "nomad"—R.Volk, *BZ* 79 [1986] 1–16). In Greek and Georgian sources from the 11th–12th C. onward gypsies were called *Athinganoi-Adsincani* even though they had nothing in common with the 8th-C. ATHINGANOI. According to a Georgian legend, the Adsincani were invited by Constantine IX to destroy ferocious beasts that were devouring the game in an imperial hunting preserve. Balsamon describes the Athinganoi as magicians, snake charmers, and fortunetellers; the same characterization was given to them by later authors such as Patr. Athanasios I and Joseph Bryennios. They wandered in Crete (1323) as vagabonds, according to the Irish monk Symon Semeonis; in Corfu (1373) as refugees from Epiros; and in Nauplia (ca.1400) as an organized Feudum Acinganorum whose gypsy leader John had the title *drungarius Acinganorum*. MAZARIS satirized Aegyptioi as arrogant, beggars, liars, thieves, and practitioners of black magic. They were also sieve makers and blacksmiths. Numerous ruins in Greece are still popularly called (from the 14th C.) *Gyphtokastra*.

LIT. G.C. Soulis, "The Gypsies in the Byzantine Empire and the Balkans in the Late Middle Ages," *DOP* 15 (1961) 141–65. –S.B.B., A.K.