provements made upon the restored lands. The just price could be set on the basis of an official estimate, as in the case of KLASMA (N. Oikonomides, *FM* 7 [1986] 162f), or reflect market conditions.

LIT. Kazhdan-Constable, *Byzantium* 44f. —A.J.C.

JUVENAL (Ἰουβενάλιος), patriarch of Jerusalem (ca.422–58); saint; feastday 2 July. His lifelong ambition was to raise his suffragan diocese into a patriarchal see, independent of ANTIOCH and the metropolitan of CAESAREA MARITIMA, to which Palestine was canonically subject. Juvenal's appointment of the Arab chief Aspebetos (Peter)—at the request of St. EUTHYMIOS THE GREAT—as the first bishop of an Arab camp (Parembolae), has sometimes been seen as a violation of the rights of Caesarea. Juvenal's claims for Jerusalem were rejected at the Council of EPHESUS (431) despite his alliance with CYRIL of Alexandria against the Antiochene NESTORIOS, patriarch of Constantinople. Although Cyril failed to support Juvenal strongly, Juvenal still sided with Egypt at the "Robber" Council of EPHESUS (449) by voting with the Alexandrian DIOSKOROS to restore EUTYCHES. At the Council of CHALCEDON (451), however, Juvenal sided with Constantinople by endorsing Dioskoros's deposition. As a result, the three PALESTINES were detached from Antioch to create the patriarchate of JERUSALEM. When Monophysite monks faithful to Dioskoros and Eutyches rebelled on Juvenal's return to the holy city, he was forced to call in imperial troops before he could enjoy his new status as Jerusalem's first patriarch.

LIT. E. Honigmann, "Juvenal of Jerusalem," *DOP* 5 (1950) 209–79. S. Vailhé, "Formation du patriarcat de Jérusalem," *EO* 13 (1910) 325–36. F.M. Abel, "St. Cyrille d'Alexandrie dans ses rapports avec la Palestine," *Kyrilliana 444–1944* (Cairo 1947) 214–20. —A.P.

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KABALLARIOS (Καβαλλάριος), a family of high-ranking officials and courtiers active ca.1250–1350. The name, meaning "cavalryman, knight," must be of Latin origin. The connection of the Kaballarioi with Constantine Kaballourios, *strategos* of the Kibyrrhaiotai in 1043 (Skyl. 432.13–14), and Maria (?), sister of Constantine Kabaloures (E. Branousse, *EEBS* 33 [1964] 61.14), founder of the Strobelos monastery, mentioned in a charter of 1079, is unclear. Circa 1258/9 Basil Kaballarios belonged to the higher echelon of society: his marriage to Theodora Tarchaneiotissa was approved by Theodore II but annulled by Michael VIII. Alexios Kaballarios (or Kaballares), *domestikos* of the imperial table and governor of Thessalonike (died 1273/4 in battle), was Michael VIII's cousin; Michael Kaballarios was *megas konostaulos* ca.1277 when JOHN I DOUKAS defeated him at Pharsala. Several Kaballarioi supported Andronikos II and were listed among his *oikeioi*: esp. Bardas Kaballarios, who participated in the proceedings against Andronikos III the Younger, and Bardas's son Mark, who insulted Andronikos III at the walls of Constantinople in 1327. Later, in 1343, Theodore Kaballarios, a partisan of John VI, was captured by MOMČILO. The Kaballarioi were related to the TZAMBLAKONES. The Kaballarioi are distinct from the Kaballaropouloi, who throughout the 14th C. served as civil functionaries (Constantine, a judge; George, an interpreter) and clergymen.

LIT. Laurent, *Corpus* 2, no.127. *PLP*, nos. 10024–56. —A.K.

KABALLAROPOULOS. See KABALLARIOS.

KABASILAS (Καβάσιλας; etym. unclear), a noble lineage known from the reign of Basil II onward. The founder, Constantine, was a foreigner and Basil's servant. In 1042 Empress Theodora appointed him *strategos*. In the 11th C. several members of the family were governors: Nikephoros in Thessalonike ca.1022; Constantine (Theodora's protégé?), *doux* of the West in 1042; another Kabasilas, *doux* of Vaspurakan under Michael IV; and Alexander, *doux* of Skopje ca.1080 (Seibt, *Bleisiegel*, no.125). Alexander supported Nikephoros III and in Alexios I's reign was demoted to a low position. From ca.1200 some Kabasilai were prominent church leaders, including a metropolitan of Dyrrachion, a bishop of Grebena, and an archbishop of Ohrid ca.1259, all of whom were named Constantine. In the 14th C. the Kabasilai occupied important court positions: Demetrios, *megas papias* in 1347–69; Theodore, *logothetes tou stratiotikou* ca.1317; Alexios, *megas konostaulos* ca.1339. The family produced several writers: Neilos KABASILAS, his nephew Nicholas Chamaetos KABASILAS, a scribe Demetrios Kaniskes Kabasilas. Intellectuals of this family often occupied ecclesiastical posts. The Kabasilai also served in provincial administration and possessed lands in Chalkidike, Thessalonike, and elsewhere.

LIT. G.I. Theocharides, "Demetrios Doukas Kabasilas kai alla prosopographika ek anekdotou chrysoboullou tou Kantakouzenou," *Hellenika* 17 (1962) 1–23. *PLP*, nos. 10061–102. A. Angelopoulos, "To genealogikon dendron tes oikogeneias ton Kabasilon," *Makedonika* 17 (1977) 367–96. —A.K.

KABASILAS, NEILOS, theological writer; born Thessalonike? ca.1300, died 1363. Because Kabasilas evidently bore the baptismal name of Nicholas, he has sometimes been confused with his nephew Nicholas Chamaetos KABASILAS. Kabasilas taught in Thessalonike, where Demetrios KYDONES was among his pupils; later he served in the government of JOHN VI KANTAKOUZENOS in Constantinople, and then became a hieromonk (after 1353). From 1361 to 1363 he was metropolitan of Thessalonike, but apparently never took up residence in his see.

Kabasilas wrote Palamite and anti-Latin theological treatises, including an *Antigramma* against Nikephoros GREGORAS (ed. G. Papamichael, *Ekkl-Phar* 11 [1913] 66–75) and an essay titled *On the Procession of the Holy Spirit*. In the latter treatise

Kabasilas attacked AQUINAS, whose work he knew through Kydones' translations, for applying to theology the methods of SCHOLASTICISM, esp. the excessive use of syllogisms (H.-G. Beck, *Divus Thomas*[3] 13 [1935] 3–22). Kabasilas's arguments were in turn refuted by Kydones in his (unedited) *Defense of Thomas Aquinas against Neilos Kabasilas* (M. Rackl, *Divus Thomas*[2] 7 [1920] 303–17).

ED. E. Candal, *Nilus Cabasilas et theologia S. Thomae de processione Spiritus Sancti* (Vatican 1945). A. Failler, "Une réfutation de Balsamon par Nil Kabasilas," *REB* 32 (1974) 211–23, with Fr. tr. For complete list of works, see *Tusculum-Lexikon* 427.

LIT. Podskalsky, *Theologie* 180–95. *PLP*, no.10102.
–A.M.T.

KABASILAS, NICHOLAS CHAMAETOS, writer and theologian; born Thessalonike ca.1322/3 (Loenertz, *infra* 226), died Constantinople? after 1391. Born to a noble family, he adopted his mother's name of Kabasilas in preference to his patronymic Chamaetos. After beginning his studies in Thessalonike with his uncle Neilos KABASILAS, he moved to Constantinople for further education. He was a Palamite and Kantakouzenist, who joined the entourage of JOHN VI KANTAKOUZENOS after the latter's victory in the CIVIL WAR OF 1341–47. He may have been a candidate for the patriarchate in 1353. He never married; it is likely that he eventually became a monk (Angelopoulos, *infra* 69–74). His final years were devoted to theology and philosophy.

Kabasilas was a scholar of widely ranging interests, including rhetoric, astronomy, law, and theology. He had a fierce social conscience, as evidenced by his treatise titled *On Usury* addressed to ANNA OF SAVOY (ed. R. Guilland in *Eis mnemen Spyridonos Lamprou* [Athens 1935] 269–77), in which he used moral arguments to criticize the practice of usury (M. Poljakovskaja, *ADSV* 13 [1976] 83–96). His ideal monarch is based on Plato's ruler: he should be strong, educated, and just. Kabasilas is esp. vocal in the defense of the right to property and in his condemnation of injustice (M. Poljakovskaja, *ADSV* 12 [1975] 104–16). His *Discourse Concerning Illegal Acts of Officials against Things Sacred* attacks unspecified laymen who confiscated monastic property for defense needs, such as restoration of fortifications, construction of naval vessels, and recruitment of soldiers. Most scholars now accept I. Ševčenko's thesis that the latter discourse was not directed against the ZEALOTS in Thessalonike, as was earlier believed; the identity of Kabasilas's adversaries is, however, still under discussion. Kabasilas also wrote spiritual treatises, such as *Explanation of the Divine Liturgy* and *The Life of Christ*. He was a mystic who emphasized prayer (cf. G. Podskalsky, *OstkSt* 20 [1971] 17–42).

ED. P. Enepekides, "Der Briefwechsel des Mystikers Nikolaos Kabasilas," *BZ* 46 (1953) 18–46, corr. by R.-J. Loenertz, *OrChrP* 21 (1955) 205–31, and I. Ševčenko, *BZ* 47 (1954) 49–59. Spiritual writings—PG 150:368–725. Eng. tr. J.M. Hussey, P. McNulty, *A Commentary on the Divine Liturgy* (London 1960). Discourse—ed. Ševčenko, *Soc. & Intell.* pts. IV (1957), 81–171; V (1960), 181–201; VI (1962), 403–08.

LIT. A.A. Angelopoulos, *Nikolaos Kabasilas Chamaetos. He zoe kai to ergon autou* (Thessalonike 1970). M. Lot-Borodine, *Un maître de la spiritualité byzantine au XIVe siècle: Nicolas Cabasilas* (Paris 1958). Beck, *Kirche* 780–83. –A.M.T.

KABBADION (*καββάδι⟨ο⟩ν*), a caftan, probably of oriental origin, called the "costume of the *ethnikoi*" by Philotheos in 899 (Oikonomides, *Listes* 177.32–179.1), but a standard article of imperial and court costume by the 14th C. Among the officeholders who wore the *kabbadion* were the *despotes*, the *megas doux*, the *megas logothetes*, and the *megas myrtaïtes* (pseudo-Kod. 146.2, 153.18, 154.16–17, 166.13–14). To judge by the portrait at CHORA of the *megas logothetes* Theodore METOCHITES, who is wearing a bluish-green caftan, the garment had long full sleeves, was belted, and had a gold-embroidered collar and borders along the sleeves and hem; unlike a tunic, the *kabbadion* apparently fastened down the front, and the twin front edges of the garment were also embroidered with gold. The *kabbadion* of Alexios Apokaukos in Paris, B.N. gr. 2144, fol.11r (Spatharakis, *Portrait*, fig.96), has tight sleeves and is decorated with roundels containing heraldic lions. According to pseudo-Kodinos (pseudo-Kod. 146.2–3, 153.18, 274.13–14), a *kabbadion* could also be violet or red and adorned with pearls. The texts suggest that it was worn over the SKARANIKON.

LIT. P.A. Phourikes, "Peri tou etymou ton lexeon skaramangion, kabbadion, skaranikon," *Lexikographikon archeion tes meses kai neas hellenikes* 6 (1923) 463–66. Underwood, *Kariye Djami* 1:42. –N.P.Š.

KAFFA (Καφᾶς in *De adm. imp.* 53.170), ancient Theodosia, a strategic post on the southeastern coast of CRIMEA along the passage from the Black Sea to the Azov Sea. Taken by the Huns in 380, it was ruled by the Alans in the 5th–6th C., by the Khazars in the 7th to 10th C., and then came under Cuman and (after 1223) Tatar rule. As a result of Genoa's alliance with Byz. (treaty of NYMPHAION, 1261) and with the approval of the TATARS (the allies of Byz.), ca.1266 the Genoese established a colony in Kaffa, which soon became the greatest trading center in eastern Europe, handling the traffic of Eastern and Western goods. By 1380 Kaffa had secured control over other Italian colonies in the region: Cembalo (Balaklava), Vosporo (BOSPOROS), Matraga (TMUTOROKAN), Lo Capa (on the estuary of the Kuban), and SEBASTOPOLIS.

The Genoese repelled the attempts of the empire of TREBIZOND to penetrate Kaffa: an attack of several Greek ships from Sinope and Trebizond in 1313 caused some damage to the merchants of Kaffa, and friction continued throughout the first half of the 15th C. The war with Venice (1350–56) was won by the Genoese who thus established their hegemony in the Black Sea. After the treaty of 1347 Kaffa enjoyed cooperation with the Tatar rulers of Crimea. Its prosperity decreased when TIMUR captured TANA, thus curtailing Kaffa's trade with the Caucasus, Central Asia, India, and China. By 1475, when it was taken by the Ottomans, Kaffa was still a large city numbering 8,000 households, that is, about 40,000 inhabitants.

Kaffa was a customs point and a center trading in commodities such as slaves, grain, hides, furs, silk, and fish. Besides Italians its mixed population included Greeks (there were Greek churches and two Greek monasteries in Kaffa), Armenians, Rus', Muslims, and Jews. Before 1437 an ecclesiastical metropolis subordinate to Constantinople was organized in Kaffa, but this soon passed into the hands of supporters of Union of the Churches (E. Zachariadou, *ArchPont* 29 [1968] 280–93).

LIT. M. Małowist, *Kaffa—kolonia genueńska na Krymie i problem wschodni w latach 1453–1475* (Warsaw 1947). Jakobson, *SredKrym* 108–18. V. Badjan, A. Čiperis, "Torgovlja Kaffy v XIII–XV vv.," in *Feodal'naja Tavrika* (Kiev 1974) 174–89. G. Petti Balbi, "Caffa e Pera a metà del Trecento," *RESEE* 16 (1978) 217–28. –O.P.

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KAINOTOMIA (*καινοτομία*, lit. "innovation"). In the context of law the word usually means new buildings that might interfere with another's rights or public interest. Already in classical Roman law various legal remedies were available to the neighbors of a person erecting a building to counter disturbances from building construction (cf. esp. *Basil.* 58.10). To these private legal remedies, which were intended for individuals, a constitution of the emperor Zeno (*Cod.Just.* VIII 10.12, *Basil.* 58.11.11) added a kind of general building regulation in the interest of public safety; it prescribed the distances between, and heights of, new buildings. Zeno's constitution was confirmed by Justinian I and extended to all cities of the empire (*Cod.Just.* VIII.10.13, *Nov.Just.* 63 = *Basil.* 58.11.12,14). The regulations involving distances between buildings, esp. with reference to a sea view, remained in force, as the *Peira* 50.5 shows. The treatise of JULIAN OF ASKALON contains numerous other safety regulations to be observed with regard to *kainotomia*, affecting industrial premises as well. The most extensive compilation of all Byz. building regulations is given in the *Hexabiblos* of HARMENOPOULOS (2.4). The word was also used to designate theological, fiscal, or political INNOVATIONS, usually with negative overtones. –M.Th.F.

KAINOURGION. See GREAT PALACE.

KAIOUMOS (Καϊουμός), theologian; first half of the 7th C. He is known only from an anonymous brief edifying story preserved in several MSS from the 11th C. onward. Reportedly Kaioumos was an anchorite who lived at the "bay of St. Antony," on the shore of the Red Sea near Klysma; he moved from there to Ammochostos, Cyprus, where he stayed in seclusion. He was summoned as an arbiter in the case of a certain Philentolos, son of Olympios: a rich and generous man, he helped the poor and even founded a hospital, but had "the passion of fornication." After his death, a local council was convened, presided by Archbp. Arkadios (before 625–641/2), to debate Philentolos's posthumous condition. According to Kaioumos, Philentolos was saved from Hell by his charitable deeds but was not admitted to Paradise because of his sin; his soul had to remain with those of unbaptized children. The status of the pious sinner was not considered provisional, and

Kaioumos did not introduce the idea of PURGATORY. Kyrris connects Kaioumos's explanation with some passages in the Qur'ān.

SOURCE. F. Halkin, "La vision de Kaioumos et le sort éternel de Philentolos Olympiou," *AB* 63 (1945) 62–64.
LIT. C.P. Kyrris, "The Admission of the Souls of Immoral But Humane People into the 'Limbus Puerorum,' According to the Cypriot Abbot Kaioumos," *RESEE* 9 (1971) 461–77. –A.K.

KAISARIANE (Καισαριανή), monastery on Mt. Hymettos near ATHENS. In antiquity probably a sanctuary of Aphrodite, the site was converted to Christian use in the 5th or 6th C. The monastery must date to ca.1100, when the surviving church was built; it is mentioned in the correspondence of Pope Innocent III (T. Neroutsos, *DIEE* 3 [1889] 103–05) but apparently remained in Greek hands after the Fourth Crusade since in 1210 Michael Choniates addressed a letter to its Orthodox *hegoumenos* (Mich.Akom. 2:311). The *katholikon* is a cross-in-square with half-hexagonal apses; south of the church is a bath, apparently contemporary with the *katholikon* but later turned into an oil press. The narthex and frescoes in the *katholikon*, along with the other buildings of the monastery, are post-Byz. To the west are the remains of a large early Christian basilica with semicircular apses, over which a smaller domed church was built, apparently in the 10th–11th C. To the south of this are the ruins of a single-aisled church, probably built during the Frankish period.

LIT. Th. Chatzidakis, *The Monastery of Kaisariani* (Athens 1977). A.K. Orlandos, "Mesaionika mnemeia tes pediados ton Athenon," in *Eureterion ton mesaionikon mnemeion tes Hellados* 1.3 (Athens 1933) 158–64. L. Forrest, "The Monastery of Kaisariani: History and Architecture" (Ph.D. diss., Indiana Univ., 1990). Janin, *Églises centres* 313. –T.E.G.

KAISARIOS, PSEUDO-, name given to the author of four dialogues (*Erotapokriseis*) masquerading as the work of Kaisarios (died 369), who was the younger brother of GREGORY OF NAZIANZOS, holder of various official positions and a court doctor. They are dated by both Dujčev and Duprey (*infra*) to the first half of the 6th C. Many of the questions are of a religious nature, seeking greater understanding of the Holy Trinity and Scriptures in order to combat heresy. Pseudo-Kaisarios, a Monophysite, polemicizes against Jews, Arians, and Origenists and may be connected with SEVEROS of Antioch. Perhaps a quarter of the questions are on scientific matters, such as queries about thunder and lightning, rainbows, the nature of fire, and the changing length of days and nights. Several passages on the Slavs and other inhabitants of the Danube region are of particular interest, as perhaps the earliest written testimony about the Slavs (Dujčev, *Medioevo* 1:23–43).

The dialogues owe palpable debts to such authors as Epiphanios of Salamis, Cyril of Alexandria, Basil the Great, and Gregory of Nyssa. They also exist in a 10th-C. Slavonic translation, which contains more questions than the extant Greek text but also lacks some passages that survive in Greek.

ED. PG 38:851–1190.
LIT. R. Riedinger, *Pseudo-Kaisarios: Überlieferungsgeschichte und Verfasserfrage* (Munich 1969). P. Duprey, "Quand furent composés les 'Dialogues' attribués à Césaire de Nazianze?," *PrOC* 5 (1955) 14–30, 297–315. Dujčev, *Medioevo* 2:195–205, 604f. –B.B., A.M.T.

KAISERAUGST TREASURE, a group of silver objects and coins of the first half of the 4th C., unearthed in 1961–62 inside the fort of Castrum Rauracense at Augst (Augusta Rauricorum) near Basel. Now in the Römermuseum, Augst, it contains 64 domestic objects, one fragment (*Hacksilber*), three INGOTS with stamps of the usurper MAGNENTIUS applied at Trier after Jan. 350, and 186 coins and medallions dating between 294 and 350. Among the objects are 14 serving plates and bowls, four goblets, and 41 spoons and small implements (one with a Christogram). Other items include a gilt- and niello-inlaid extending lampstand, a statuette of Aphrodite, two plates with elaborately decorated central medallions and rims—one with an Achilles cycle in relief and the other with seaside and hunting scenes in gilt and niello inlay; a rectangular plate with inlaid panels depicting Ariadne, Bacchus, and Erotes. According to inscriptions on their bases, the Achilles plate was made in Thessalonike and a fluted plate in Naissos. An association of this opulent and pagan imagery with the emperor Julian was once supposed. Yet, some objects bear graffiti mentioning a P. Romulus and a Marcellianus, both identified as officers serving Magnentius, who perished at the battle of Mursa on 28 Sept. 351; the treasure is therefore thought to have been buried between Jan. 350 and Sept. 351.

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LIT. *Der spätrömische Silberschatz von Kaiseraugst*, ed. H.A. Cahn, A. Kaufmann-Heinimann, 2 vols. (Augst 1984). –M.M.M.

KALAMANOS (Καλαμάνος, Καλαμᾶνος), a noble family of Russo-Hungarian origin. The founder, Boris, was a son of the Hungarian king Coloman or Kálmán (1095–1116) of the house of ARPAD and Evfimija, the daughter of VLADIMIR MONOMACH. He arrived in Byz. from Rus' during the reign of John II and married a relative of the emperor (Arete Doukaina, according to V. Laurent). He died in battle in 1155. The *sebastos* Constantine Kalamanos, governor of Cilicia, was defeated and captured in 1164 by NUR AL-DĪN. Laurent (*Bulles métr.*, no.439) dated a seal of a Kalamanos, *sebastos* and *doux*, to the end of the 12th C. The family possessed a mansion in Constantinople, and ca.1200 one of them was a lord of the Sampson district. Thereafter no Kalamanos occupied any prominent position.

LIT. S.P. Rozanov, "Evfimija Vladimirovna i Boris Kolomanovič," *IzvAN SSSR, Otdelenie gumanitarnych nauk* (1930), no.8, 585–99; no.9, 649–71. V. Laurent, "Arétè Doukaina, la kralaina," *BZ* 65 (1972) 35–39. *PLP*, nos. 10221–23. –A.K.

KALAMATA (Καλαμάτα, name derived from ancient Kalamai), city in Messenia with a fertile hinterland, near the Gulf of Messenia. It was located a little to the north of Kalamai and was built on the site of ancient Pharai. Unimportant in antiquity, Kalamata is generally ignored by the Byz. sources: only the vita of St. NIKON HO "METANOEITE" (ed. Sullivan, ch.31.7) mentions it. The 12th-C. geographer al-IDRĪSĪ describes it as a large and populous city. At least five surviving churches dating to the 11th–12th C. suggest considerable activity in this period: among these the Church of the Holy Apostles and another known under the name of St. Charalambos have a cross-in-square plan. Kalamata was conquered by William I of Champlitte in 1205 and given to Geoffrey I Villehardouin; William II Villehardouin was born and died there. The city was taken by the neighboring Slavs in 1293 or 1295; in the 14th C. its territory included the castles of Nesi and Maina. It remained a possession of the principality of ACHAIA until the end of the principality in 1428, when it came briefly under Byz. control. In the second half of the 15th C. and later it was contested between the Ottomans and Venetians. Kalamata is mentioned as a bishopric only in post-Byz. times.

The castle of Kalamata was the acropolis of ancient Pharai and was refortified sometime during the Byz. era; according to the CHRONICLE OF THE MOREA (Greek version, ed. Schmitt, p.116.1711–14), it was not in a condition to withstand a siege in 1205. The Latins rebuilt the castle substantially, giving it a double circuit of walls.

LIT. A. Bon, "Églises byzantines de Kalamata," 6 *CEB*, vol. 2 (Paris 1950) 35–50. Idem, *Morée franque* 408–10, 666–68. Andrews, *Castles* 28–35. –T.E.G.

KALAMBAKA. See STAGOI.

KALAMOS (κάλαμος, "reed"), a measure of length equal to the late Roman *akaina* (ἄκαινα) of 10 *podes* (see POUS). Later, the *kalamos* was used for measuring vineyards; originally one *kalamos* meant the simple distance between two vines, subsequently also the double or triple distance. According to the metrological treatises, vineyards were evaluated in two or three categories of quality: the worse the quality the greater the distances between two vines. From the time of Michael IV, 1/4 *basilike* SPITHAME was added to the *kalamos* used in measuring vineyards of the best quality.

LIT. Schilbach, *Metrologie* 37–41, 81–91. –E. Sch.

KALAPHATES (καλαφάτης), caulker, a craftsman who made ships watertight by filling in their joints and seams with pitch. The term is unknown in classical antiquity but appears in papyri of the 6th–8th C. (Preisigke, *Wörterbuch* 1:727). Liutprand of Cremona uses this Greek word and defines it as a *navium compositor* (lit. "arranger" of ships—Koder-Weber, *Liutprand* 44). Constantine VII Porphyrogennetos (*De cer.* 675.4–6) distinguishes *naupegesis*, shipbuilding proper, from *kalaphatesis* of the same boats. Emp. Michael V, surnamed Kalaphates, was the son of a caulker, according to Psellos, who provides a precise description of this craftsman's work (*Chron.* bk.4, ch.26.12–15, vol. 1:69).

LIT. H. & R. Kahane, *RB* 1.4:410f. –A.K.

KALAVRYTA (Καλάβρυτα, "beautiful spring"; Colovrate, etc., in Western texts), city in the borderland between Achaia and Arkadia, located in a high and nearly inaccessible plain near ancient Kynaitha, unknown after the 3rd C. (E. Pieske, *RE* 11 [1922] 2479–82). The name *Kalobrita* appears first in the PARTITIO ROMANIAE (A. Carile, *StVen* 7 [1965] 219.47). In the mid-13th C. it formed a barony consisting of 12 fiefs; the baron of Kalavryta was in the list of 12 peers of the seigneur of Morea (Jacoby, *Féodalité* 24f); the barony of Kalavryta was in the hands of the family of Durnay. In 1270–74 Greeks again held Kalavryta, and by the end of the 13th C. the Greek nobles Jacob Zassy (Tzausios?) and his cousin Photios dominated the city. Around 1400 the HOSPITALLERS attempted to seize Corinth, Kalavryta, and Mistra, but the expedition failed because of the resistance of the local population. In the 15th C. Kalavryta served as one of the residences of the *despotai* of the Morea, and in 1429 the marriage between Thomas Palaiologos and Caterina, daughter of Centurione Zaccaria, took place at the village of Krastikoi near Kalavryta.

The Frankish castle of Tremola, mentioned by numerous sources, stands in a ruinous condition above the modern town; there is a single gate, no trace of flanking towers, a keep, and a subterranean chapel of St. John. A false tradition attributes foundation of the monastery of Hagia Lavra at Kalavryta to the 10th C., but it is probably post-Byz.

LIT. Bon, *Morée franque* 466–70, 633f. Zakythinos, *Despotat* 1:158f; 2:91, 216. –T.E.G.

KALE (Καλή), feminine personal name (etym. probably "good"). The name is extremely rarely attested in early texts. A judicial decision of 952 mentions a woman "called Kale" (*Lavra* 1, no.4.11). A noble lady Kale, who as a nun took the name Maria, issued a will at the end of the 11th C. (*FGHBulg* 7 [1967] 70–78). In later centuries the name became very popular, esp. in the peasant milieu: vols. 2–3 of *Lavra* list 57 Kales, second only to Maria (69); the acts of Xeropotamou mention 75 Kales (compared with 95 Marias); in the acts of Esphigmenou there are 50 Kales, compared with 66 Marias. Noblewomen with this name are also known (e.g., *PLP*, nos. 10311–12). –A.K.

KALEKAS (Καλέκας), a family that in the 14th C. produced several intellectuals, such as JOHN XIV KALEKAS, patriarch of Constantinople, and the writer Manuel Kalekas (see KALEKAS, MANUEL). The dates of the ecclesiastical rhetorician Theophilos Kalekas have not been ascertained; his homilies are preserved in a 16th-C. MS. *Protopapas* of Kerkyra from 12 Aug. 1431, Michael Kalekas (died 1441) tried to secure the protection of the Venetian doge Francesco Foscari for the Orthodox church of Kerkyra (L. Zoes, *EEBS* 13 [1937] 180). The relationship of these intellectuals to the peasant families of Kalekas in the 14th and 15th C. is unclear.

LIT. *PLP*, nos. 10286–90. –A.K.

KALEKAS, MANUEL, grammarian, rhetor, and theologian; born Constantinople, died Lesbos 1410. Born into an Orthodox family, Kalekas had an unsuccessful career as teacher in Constantinople, partly because of his opposition to PALAMISM. From 1391 to 1396 he was a disciple of Demetrios KYDONES and was introduced to the works of Thomas AQUINAS. In 1396 religious persecution forced Kalekas into voluntary exile in Pera; shortly thereafter he converted to Catholicism. After his sojourn in Pera (1396–99), he moved on to Crete (1400), Italy (1401–03?), and finally settled in Lesbos (1404–10), where he became a Dominican monk.

Kalekas was an active scholar and writer. In addition to his correspondence, addressed primarily to Latinophile friends such as Kydones, Maximos CHRYSOBERGES, and Manuel CHRYSOLORAS, he copied MSS; made Greek translations of Latin liturgical texts, Anselm of Canterbury, and BOETHIUS; and wrote treatises on theology. His earlier works were primarily anti-Palamite; his interests later shifted to Trinitarian theology and the Procession of the Holy Spirit. In his *Apologies* he defended his rupture with the Orthodox church and argued that the Turkish advance was caused by divine wrath at the deviation of the Greeks from the true faith.

ED. *Correspondance de Manuel Calécas*, ed. R.-J. Loenertz (Vatican 1950). PG 152:11–661; 154:864–958. For complete list, see Beck, *Kirche* 741.

LIT. Mercati, *Notizie* 62–117, 450–73. *PLP*, no.10289. –A.M.T.

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KALENDERHANE CAMII, large church in Constantinople, situated near the east end of the so-called aqueduct of Valens. Built in part over a bath of the 4th/5th C., as revealed by archaeological investigation, it exhibits a complex structural history. Most of the standing structure (a cross-in-square covered by a dome) is of the late 12th C., but the east end is partly of the 6th and has yielded a wall mosaic of the Presentation of Christ in the Temple (6th/7th C.). An added chapel at the southeast corner is decorated in fresco and includes a fragmentary cycle of the life of St. Francis painted during the Latin Empire. Previous attempts to identify Kalenderhane with the Church of St. Mary Diakonissa or that of Christ Akataleptos have been abandoned. A fresco of the Virgin Kyriotissa over the central door between the two narthexes suggests a dedication to her.

LIT. C.L. Striker, Y.D. Kuban, "Work at Kalenderhane Camii in Istanbul," *DOP* 21 (1967) 267–71; 22 (1968) 185–93; 25 (1971) 251–58; 29 (1975) 306–18. –C.M.

KALLATIS (Καλλάτις), also Callatis, Greek city on the Black Sea, south of TOMIS; mod. Mangalia, in the Rumanian district of Constanţa. Excavations have revealed the city wall of the late 3rd C. that served probably to the early 7th C. (F. Preda, *Universitatea Bucureşti, Analele, seria Istorie* 17 [1968] 27–36). The city seems to have flourished in the 4th–5th C. Near Kallatis, a necropolis was investigated: most of the tombs were of the 4th C. and more than 60 coins from the period of Constantine I through Theodosios I were found, whereas later finds were rare (one coin of Theodosios II and one of Justinian I). Ceramics, glass, belt buckles, and other objects were also primarily of the 4th C. There is no reason to date those burials without objects exclusively to the 6th C., as did C. Preda (A. Dierkens, *Latomus* 40 [1981] 466).

LIT. C. Scorpan, "Note sur les fouilles de sauvegarde de Callatis," *Pontica* 7 (1974) 191–97. C. Preda, *Callatis: necropola romano-bizantină* (Bucharest 1980). –A.K.

KALLIERGES, GEORGE, artist, called "the best painter in all Thessaly" in the dedicatory inscription (1315) of the Church of the Anastasis at BERROIA in Macedonia. These frescoes suggest that Kallierges (Καλλιέργης) was familiar with the mosaics of the Church of the HOLY APOSTLES at Thessalonike, where his presence is attested by a bill of sale (*Chil.*, no.84.63) dated 9 Oct. 1322. The attribution to Kallierges of frescoes at St. Nicholas Orphanos in Thessalonike, and of others on Mt. Athos, is less secure. Kallierges' name also occurs in the title of an epigram by Manuel PHILES (*Carmina*, ed. Miller, 2:25, epigram 11).

LIT. S. Pelekanides, *Kallierges, holes Thettalias aristos zographos* (Athens 1973). *PLP*, no.10367. –A.C.

KALLIKANTZAROI. See CALENDS.

KALLIKLES, NICHOLAS, physician and poet; first half of the 12th C. Although Kallikles (Καλλικλῆς) is mentioned by several of his contemporaries (THEOPHYLAKTOS of Ohrid, PRODROMOS, Gregory PARDOS), all we know of his biography is the report of Anna KOMNENE that Kallikles attended Alexios I's deathbed in 1118. Kallikles' epitaph of John II was reportedly written before the emperor's demise, but probably close to 1142. Besides panegyrics of rulers (Alexios I, his wife Irene, John II), Kallikles produced epigrams praising various aristocrats: he stressed their wealth and noble origin, but eulogized martial prowess only in the epitaph of the *sebastos* Rogerios (no.19), who is explicitly said to have come "from the land of the Franks," i.e., Normans (M. Mathieu, *Byzantion* 23 [1953] 137–40). Kallikles' contemporary Prodromos fully developed the genre of aristocratic poetic eulogy. Some of Kallikles' epigrams are dedicated to various artifacts, such as no.2 on an icon of Christ deposited in the PANTOKRATOR monastery; accordingly some inscriptions preserved on reliquaries have been ascribed to Kallikles (E. Voordeckers, L. Milis, *Byzantion* 39 [1969] 456–88). E. Lipšic and R. Romano consider Kallikles as the probable author of the TIMARION.

ED. *Carmi*, ed. R. Romano (Naples 1980).

LIT. R. Romano, "Sulla poesia di Nicola Callicle," *Annali di Facoltà di lettere e filosofia. Università di Napoli* 22 (1979–80) 61–75. A. Garzya, "Varia philologa XIII," in *Studi in onore di Aristide Colonna* (Perugia 1982) 117–22. –A.K.

KALLIMACHOS AND CHRYSORRHOE (Καλλίμαχος καὶ Χρυσορρόη), romance in 2,807 unrhymed POLITICAL VERSES, written possibly in the early 14th C. by a nephew of Michael VIII,

Andronikos Palaiologos, who also wrote a *Dialogue against the Jews* (an epigram of Manuel PHILES ascribes to Andronikos a romance very similar to *Kallimachos and Chrysorrhoe*). Though his language admits a number of loan words and VERNACULAR features, the author is well grounded in learned rhetorical practice (e.g., the use of anaphora). Describing the tribulations besetting a pair of lovers, *Kallimachos and Chrysorrhoe* combines features from the romances of antiquity (particularly from the *Aithiopika* of HELIODOROS) and those of the 12th-C. revival (elaborate EKPHRASEIS of buildings and gardens) with elements of folk-tale: testing of three brothers, a *drakon* ("ogre"), a witch with a magic apple, etc. The author of *Kallimachos and Chrysorrhoe* has grafted a world of Byz. court ceremonial (PROSKYNESIS, court attendants, etc.) and official procedures onto a traditional fairy tale.

ED. *Le Roman de Callimaque et de Chrysorrhoé*, ed. M. Pichard (Paris 1956), with Fr. tr.

LIT. Beck, *Volksliteratur* 117–20. H. Hunger, "Un roman byzantin et son atmosphère: Callimaque et Chrysorrhoè," *TM* 3 (1968) 405–22. P. Apostolopoulos, *La langue du roman byzantin "Callimaque et Chrysorrhoé"* (Athens 1984). A. Aleksidze, "Kallimach i Chrisorroja: problema žanra," *JÖB* 32.3 (1982) 93–99. –E.M.J., M.J.J.

KALLINIKOS (Καλλίνικος, also Leontopolis, Ar. al-Raqqah in modern Syria), Byz. city in OSRHOENE on the left bank of the Euphrates near the more ancient foundation of Nikephorion, which had declined by the 4th C. (Jones, *Cities* 221f). A well-fortified commercial city (Amm. Marc. 23.3.7), Kallinikos, together with NISIBIS and Artaxata, became a legally designated trading post with the Persians (*Cod.Just.* IV 63.4). Kallinikos was rebuilt by Leo I and received his name in 466. The city played an important part in the Persian wars. In 542 Chosroes I took Kallinikos and led its citizens to Persia, having razed the city walls (Prokopios, *Wars* 2.21.30–33), which Justinian I later rebuilt (idem, *Buildings* 2.7.17). A local tradition maintains that Empress Theodora erected a monumental column there and rebuilt a Monophysite monastery (MICHAEL I THE SYRIAN, *Chronicle* 2:419–20). On retreat from their march to Ctesiphon in 580, Maurice and his army checked a Persian attack at Kallinikos (Theoph.Simok. 3.17.8–11). The Arabs took Kallinikos in 636–37 (Donner, *Conquests* 150f); in 772 the ʿAbbāsid caliph al-Manṣūr built nearby the new city of al-Rāfiqah, on a horseshoe-shaped plan; remains of its walls still stand.

LIT. E. Honigmann, *EI*² 3:1108–10. F. Sarre, E. Herzfeld, *Archäologische Reise in Euphrat-und-Tigris Gebiet*, vol. 2 (Berlin 1920) 349–64; vol. 3 (Berlin 1911) pls. LXIII–LXX. M. al-Khalaph, K. Kohlmayer, "Untersuchungen zu ar-Raqqa-Nikephorion-Callinicum," *Damascenische Mitteilungen* 2 (1985) 133–62. –M.M.M.

KALLINIKOS (Καλλίνικος), traditionally but probably wrongly (H. Wada, *Orient* 11 [1975] 25–34) considered the inventor of GREEK FIRE. According to Theophanes the Confessor (Theoph. 354.13–17), Kallinikos fled in 673/4 from Heliopolis in Syria (or perhaps Egypt) to Constantinople, where his use of "sea fire" was crucial in defending the city against the Arab siege of 674–78.

LIT. J.R. Partington, *A History of Greek Fire and Gunpowder* (Cambridge 1960) 12–14. Stratos, *Byzantium* 4:34–36. –P.A.H.

KALLIPOLIS (Καλλίπολις, mod. Gelibolu, Gallipoli), city on the European shore of the Sea of Marmara at the north end of the HELLESPONT. In late antiquity it was a suffragan bishopric of Thracian Herakleia. In 324 the caesar CRISPUS defeated the fleet of Licinius off Kallipolis. A 9th-C. historian (Theoph. 102.24–26) relates that in the 5th C. ATTILA reached Kallipolis and Sestos and conquered all of the cities and fortresses in the area.

Justinian I restored the walls of Kallipolis, but little is known about the city thereafter until the Crusaders began to use it as the starting point for their expeditions to the East (An.Komn. 3:159.12–16). The town was not large—a 12th-C. historian (Kinn. 201.21) describes it as a coastal *polisma*. From the 13th C. onward, the crossing from Kallipolis to LAMPSAKOS became more common, replacing that of Abydos-Sestos. In 1205 the Venetians occupied Kallipolis, but in 1234/5 John III Vatatzes reconquered the Thracian coast.

In 1304 Kallipolis served as the headquarters of the CATALAN GRAND COMPANY; later Kantakouzenos found the town a convenient base from which to repel "barbaric" invasions. In 1331/2 UMUR BEG led an unsuccessful attack on Kallipolis. In 1352 the Ottomans took the fortress of Tzimpe, north of Kallipolis, and, after a violent earthquake on 2 March 1354, captured the city. It was recovered in 1366 by AMADEO VI OF SAVOY who restored it to the Byz. on 17 June 1367; Andronikos IV returned it to the sultan, however, on 3 Sept. 1376. Kallipolis was the major Ottoman naval base crucial for their European operations; Venice endeavored on several occasions to capture it or to obtain free passage through the strait, but in vain.

LIT. Lemerle, *Aydin* 68–74. Ahrweiler, *Mer* 318–25. H. Inalcik, *EI*² 2:983–87. E. Oberhummer, *RE* 10 (1919) 1659f. –A.K.

KALLISTHENES, PSEUDO-. See ALEXANDER ROMANCE.

KALLISTOS I, patriarch of Constantinople (June 1350–14 Aug. 1353; 1355–63); died Serres Aug. 1363. Kallistos spent his early career as a monk on Athos; he was a disciple of GREGORY SINAITES and accompanied him on journeys to Constantinople and PAROREIA. In the 1330s he was a hieromonk at the Athonite skete of Magoula; in the 1340s he moved to Iveron, where he eventually became *hegoumenos*. Elected patriarch in 1350 under John VI Kantakouzenos, he presided over the local council of Constantinople of 1351 (see under CONSTANTINOPLE, COUNCILS OF), which reaffirmed Palamite doctrine. In this capacity his portrait has been recognized in two MSS (Spatharakis, *Portrait*, figs. 90, 92). He remained loyal to John V Palaiologos; in spring 1353 he refused to perform the coronation of MATTHEW I KANTAKOUZENOS and withdrew from the patriarchate. After his replacement by PHILOTHEOS KOKKINOS, he joined John V on Tenedos. When John V regained the throne, Kallistos also resumed his patriarchate. He died during a mission to the Serbs to seek military assistance against the Turks.

Kallistos was a staunch defender of the privileges of the patriarchate of Constantinople; he excommunicated the Serbian patriarch ca.1352/3 for being too independent (V. Mošin, *Glasnik Srpske Pravoslavne Crkve* 9 [27] [1946] 192–206) and also forced the Bulgarian patriarch to recognize the supremacy of Constantinople in 1361/2 (*RegPatr*, fasc. 5, no.2442). He wrote a number of works, including Lives of Gregory Sinaites and St. THEODOSIOS OF TŬRNOVO; the latter survives only in a Bulgarian translation. He was also the author of homilies (64 according to Gones), among which is an *enkomion* for Patr. John IV Nesteutes. The homiliary attributed to Kallistos in Slavic translation is the work of Patr. John IX Agapetos (1111–34; D. Gones, *Palaeobulgarica* 6 [1982] no.2, 41–55; Č. Milovanović, *ZRVI* 22 [1983] 149–63).

ED. MM 1:295–448. For list of other works, see Gones, *infra*.

SOURCE. A. Failler, "La déposition du patriarche Calliste Ier," *REB* 31 (1973) 5–163, with Fr. tr.

LIT. *RegPatr*, fasc. 5, nos. 2311–46, 2373–2460. *PLP*, no.10478. D.B. Gones, *To syngraphikon ergon tou oikoumenikou patriarchou Kallistou A'* (Athens 1980). –A.M.T., A.C.

KALOJAN (Lat. Calojoannes) or Ioannitza, younger brother of ASEN I and PETER; ruler of Bulgaria (1197–1207); died near Thessalonike Oct. 1207. In 1188 Kalojan was sent as a hostage to Constantinople but escaped to Tŭrnovo ca.1190; after Peter's assassination he inherited power. Beginning in 1199, he launched attacks against Byz.; he found support among independent "princes" such as IVANKO and DOBROMIR CHRYSOS as well as some rebellious Byz. magnates. Kalojan conquered Konstantia, Varna, and a major part of Macedonia. The treaty of 1202 with ALEXIOS III confirmed his acquisitions. For support against Byz., Kalojan turned to INNOCENT III and, in 1204, the pope's envoy Leo crowned Kalojan as king; Kalojan, however, assumed the title of emperor of Bulgaria and Vlachia. The Bulgarian church accepted Rome's jurisdiction and the archbishop obtained the title of primate. The Fourth Crusade changed the balance of power in the Balkans and compelled Kalojan to seek an alliance with the Greek aristocracy against the Crusaders. On 14 Apr. 1205 the allies, with Cuman help, destroyed the Latin army and captured Emp. BALDWIN OF FLANDERS. To exploit his success, Kalojan invaded Thrace; after the death of BONIFACE OF MONTFERRAT, he besieged Thessalonike. The Cuman chieftain Manastras murdered Kalojan outside the city. The Byz. hated Kalojan, who called himself *Rhomaioktonos* or "killer of the Rhomaioi," for his cruelty in imperial territory (Akrop. 1:23.18–19). They gave him the name of *Skyloioannes* (John the dog) and claimed that Kalojan was slain by St. Demetrios himself. I. Dujčev (*infra* 180f), however, hypothesizes that Kalojan died of disease (pleurisy). His skeleton may be the one found in the Church of the Forty Martyrs, Tŭrnovo, with a signet ring inscribed in Cyrillic

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"Kalojan's ring." There is also a seal of "Kaloen" the tsar of the Bulgarians (N. Mušmov, *BS* 4 [1932] 135–38).

LIT. Zlatarski, *Ist.* 3:108–269. I. Dujčev, "La bague-sceau du roi bulgare Kalojan," *BS* 36 (1975) 173–83. Wolff, *Latin Empire*, pt.III (1949), 188–203. –A.K., C.M.B.

KALOMODIOS (Καλομόδιος), a money-changer or banker of Constantinople, also engaged in long-distance trade (Nik.Chon. 523f); fl. ca.1200. Officials of ALEXIOS III arrested Kalomodios to strip him of his wealth. Next morning a riotous crowd, presumably organized by his fellow bankers, forced Patr. JOHN X KAMATEROS to intercede for Kalomodios; he was released unharmed. –C.M.B.

KALOPHEROS, JOHN LASKARIS, rich merchant, landowner, and diplomat; a friend of Demetrios KYDONES; born between 1325 and 1330, died in Cyprus 1392. The connection of Kalopheros (Καλόφερος) with the house of LASKARIS is unclear. In contrast to Kydones, he sided with John V Palaiologos during the Civil War of 1341–47, but he later came into contact with the Kantakouzenos family and married Maria, daughter of Matthew I. The marriage so angered John V that Kalopheros was forced to flee from Constantinople in 1362/3. He had well-established links with Western courts and converted to Catholicism; his second marriage (1367?) to Maria de Mimars (died 1369/70), the widow of a noble Cypriot, John de Soissons, confirmed these ties. In concluding the nuptial agreement Kalopheros handed over to his wife the colossal sum of 243,567 besants of Cyprus (Jacoby, *infra* 191) and received in exchange the usufruct of her estates. Kalopheros served as political adviser and envoy in Rome and Venice and participated in military expeditions launched by the Cypriot king Peter I Lusignan, but he was arrested in Cyprus ca.1370 after Peter's death. In 1371 Kalopheros left Cyprus and settled down in Avignon to serve the pope. Nevertheless he retained connections with Greece, having married in 1372/3 Lucie le Maure, daughter of Erard, seigneur of Arkadia; he traveled several times to Rhodes, Cyprus, and Peloponnesos and continued his correspondence with Kydones. He acquired first Genoese and later (in 1388) Venetian citizenship; soon thereafter he left Venice for Cyprus, where he died. His brother Maximos was *protosynkellos* in Constantinople in 1365 and *hegoumenos* of the Diomedes monastery in 1374.

LIT. A. Eszer, *Das abenteuerliche Leben des Johannes Laskaris Kalopheros* (Wiesbaden 1969), with add. and corr. by R. Loenertz, *REB* 28 (1970) 129–39 and B. Krekić, *ZbFilozFak* (Belgrade 1974) 405–14. Jacoby, *Société*, pt.IX (1968), 189–228. *PLP*, nos. 10732–33. –A.K.

KALOPHONIC CHANT. See TERETISMATA.

KALOPODIOS (Καλοπόδιος, lit. "beautiful foot" [Irmscher, *infra*] or "boot-tree" [Aerts, *infra*]), an enigmatic functionary in the reign of Justinian I. Theophanes the Confessor and the *Chronicon Paschale* relate the so-called *Acta of Kalopodios* ("Acclamations against Kalopodios")—a dialogue in the Hippodrome between the imperial *mandator* and the Greens; the latter describe as their oppressor the *koubikoularios* and *spatharios* Kalopodios "who is at the boot-maker's shop (*tzangareia*)." Both chroniclers consider this dialogue a prelude to the NIKA REVOLT. P. Maas (*BZ* 21 [1912] 28–51), followed by Baldwin (*infra*), hypothesized, however, that the passage appeared in the wrong context in a source common to both chronicles and should be related to a later episode; A. Čekalova (*ADSV* 10 [1973] 225–28) linked it with the Nika revolt. Even though the name of Kalopodios appears in some contemporary texts (e.g., *praipositos* Kalopodios in 558/9), the relationship of the Kalopodios of the *Acta* to his namesakes cannot be ascertained. Kalopodios could be a pseudonym concealing a better-known individual: Karlin-Hayter (*Byzantion* 43 [1973] 87f, 107) saw NARSES in Kalopodios, Aerts recognized JOHN OF CAPPADOCIA, but neither hypothesis can be proved.

LIT. P. Karlin-Hayter, "La forme primitive des *Akta dia Kalopodion*," *Texte und Textkritik* (Berlin 1987) 287–94 [= *TU* 133]. W.J. Aerts, "Who Was Kalopodios?" *Scripta archaeologica Groningana* 6 (1976) 1–13. J. Irmscher, "Akta dia Kalopodion," in *Orbis Mediaevalis: Festgabe für A. Blaschka* (Weimar 1970) 78–88. B. Baldwin, "The Date of a Circus Dialogue," *REB* 39 (1981) 301–06. –W.E.K., A.K.

KALOTHETOS, JOSEPH, Palamite apologist and hagiographer; died after 1355/6. Sometime before 1336 Kalothetos (Καλόθετος) became a monk at the Athonite monastery of ESPHIGMENOU, where he met Gregory PALAMAS and came under the influence of his teachings. He lived later in Thessalonike and Constantinople, and became superior of an unspecified monastery. An ardent supporter of Palamas, he participated in the local council of Constantinople of 1341 (see under CONSTANTINOPLE, COUNCILS OF) against BARLAAM OF CALABRIA and wrote numerous treatises defending Palamite doctrine. His nine *Antirrhetics* were directed against Gregory AKINDYNOS, Patr. JOHN XIV KALEKAS, Nikephoros GREGORAS, and a member of the Gabras family. He also wrote vitae of Patr. ATHANASIOS I of Constantinople and Gregory of Nikomedeia as well as an *enkomion* of ANDREW OF CRETE. Kalothetos emphasized the love of *hesychia* in these saints and portrayed them as forerunners of Palamas and the hesychastic movement. His writings abound with classical allusions; he even gave to Barlaam and Akindynos the names of characters from Plato's *Republic*.

ED. *Ioseph Kalothetou Syngrammata*, ed. D.G. Tsames (Thessalonike 1980).
LIT. *PLP*, no.10615. –A.M.T.

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KALYMMA (κάλυμμα, lit. "cover"), a small cloth used in the liturgy as a veil for covering the eucharistic elements: the *diskokalymma* covers the PATEN, the *poterokalymma*, the CHALICE; *kalymmata* are also known as little AERES. The liturgical function of the *kalymma* and its association in liturgical commentaries with the swaddling clothes and winding sheets of Christ determined its physical appearance. Extant Byz. *kalymmata*, all gold and silk EMBROIDERIES, depict the Communion of the Apostles (see LORD'S SUPPER) and related themes: the *diskokalymmata* in Halberstadt (of the *sebastos* Alexios Palaiologos, ca.1185–95[?]) and Castell' Arquato (early 14th C.) show Christ administering the bread, while their corresponding *poterokalymmata* show him administering the wine. The Divine Liturgy is shown on the *kalymma* in the Benaki Museum, Athens (14th C.), and the *Melismos* (see FRACTION) on the Hilandar *kalymma* (14th C.). *Kalymmata* are often recorded in wills (e.g., that of Eustathios BOILAS) and INVENTORIES (e.g., Patmos); gold-embroidered *kalymmata* (*kalymmata chrysokladarika*) are mentioned in the Acts of Lavra (*Lavra* 3, no.147.10).

LIT. Soteriou, "Leitourgika amphia" 609f, 612. Millet, *Broderies* 72–76, pls. 154–58. Johnstone, *Church Embroidery* 25, 114–17. –A.G.

KAMACHA (Κάμαχα, sometimes Kamachon or Kamachos, mod. Kemah), a fortress of the upper Euphrates about 40 km west of KELTZENE, was important during the border wars between Byz. and the Arabs. First taken by the Arabs in 679, it frequently changed hands until the mid-9th C., after which it remained Byz. until 1071. According to Constantine VII, Kamacha was a *tourma* of KOLONEIA that Leo VI united with Keltzene to create the theme of MESOPOTAMIA. Although Kamacha thereafter disappears from secular texts, it remained metropolis of a diocese called Armenia until the 11th C. The site contains a sizable castle with walls of several undated periods.

LIT. Honigmann, *Ostgrenze* 56f. N. Sevgen, *Anadolu Kaleleri* (Ankara 1959) 212–15. –C.F.

KAMĀL AL-DĪN. See IBN AL-ʿADĪM.

KAMARIOTES, MATTHEW, writer, scribe, and teacher; born Thessalonike, died Constantinople 1490. Kamariotes (Καμαριώτης) came to Constantinople during the final years of the Palaiologan dynasty and studied with GENNADIOS (II) SCHOLARIOS, who dedicated to him a treatise on Aquinas. His father, who was a priest, and his brother were killed during the Turkish conquest of the capital. Kamariotes became *megas rhetor* at the patriarchal school, where he taught philosophy and rhetoric. He wrote a variety of works, including a monody on the fall of Constantinople and the death of his father. His interests included astronomy (treatise on a solar eclipse, a commentary on the treatise of GREGORAS on the astrolabe), hagiography (*enkomion* of Sts. Basil, Gregory of Nazianzos, and John Chrysostom), and rhetoric (a summary of the *Progymnasmata* of APHTHONIOS and summary of HERMOGENES). He also attacked PLETHON. The commentary of Kamariotes on the letters of SYNESIOS of Cyrene is unpublished. He copied MSS of Aristotle, Proklos, Hermes Trismegistos, and the *Batrachomyomachia* (C. Astruc, *Scriptorium* 10 [1956] 100–02 and H. Saffrey, *Scriptorium* 14 [1960] 340–44).

ED. Monody—PG 160:1060–69. *Enkomion*—ed. K.I. Dyobouniotes, *EEBS* 10 (1933) 57–71. Rhetorical works—*RhetGr*, ed. Walz, 1:121–26; 6:601–44. *Matthaei Camariotae Orationes II in Plethonem*, ed. H.S. Reimarus (Leiden 1721), with add. by C. Astruc, *Scriptorium* 9 (1955) 246–62. K. Mamone, "Anekdotos logos Matthaiou Kamariotou peri Poimantikes," *Peloponnesiaka* 16 (1985/6) 261–72.

LIT. Hunger, *Lit.* 1:88; 2:249, n.31. Beck, *Kirche* 772f. *PLP*, no.10776. A. Biedl, "Matthaeus Camariotes," *BZ* 35 (1935) 337–39. –A.M.T.

KAMATEROS (Καματηρός, fem. Καματηρά; etym. "hard-working," perhaps "a laboring ox"), a family of Constantinopolitan functionaries known from the 9th C., when the *spatharokandidatos* Petronas Kamateros supervised construction of the stronghold of SARKEL (ca.833). His identification with PETRONAS, the empress Theodora's brother, cannot be assumed. The 10th- and 11th-C. Kamateroi were predominantly judges and fiscal officials. The rise of the Kamateroi begins with Gregory, who, according to Niketas Choniates (Nik.Chon. 9.16–22), was not of a noble or rich family but accumulated his wealth as a provincial tax collector. In 1094 he served Alexios I Komnenos as secretary; later he was *logothetes ton sekreton*. He married Irene Doukaina, a relative of the KOMNENOI. The 12th-C. Kamateroi occupied topmost positions: John the *sebastos* and *logothetes tou dromou* was Manuel I's favorite ca.1158; Andronikos the *sebastos* was eparch and *droungarios tes viglas* at least until 1176; his son Basil—*logothetes tou dromou* during Isaac II's reign—was still influential at the court of Theodore I Laskaris; Basil's sister EUPHROSYNE DOUKAINA KAMATERA married Alexios III. Some Kamateroi were high ecclesiastical officials: Basil, patriarch of Constantinople (1183–86); JOHN X KAMATEROS, patriarch of Constantinople (1198–1206); John, archbishop of Bulgaria after 1183. Several were literati: the above-mentioned *sebastos* Andronikos was a theologian who wrote *Hiera Hoplotheke* (Sacred Panoply), a refutation of heresies; John Kamateros (same as the patriarch of Bulgaria?) wrote astronomical treatises (see KAMATEROS, JOHN); another John was a rhetorician at Isaac II's court. Many Kamateroi were literary patrons. An inscription mentions a certain Nikos (12th C. or later) as the founder of the monastery Tao-Pentele near Athens. Although loyal to the Komnenian dynasty, the Kamateroi became staunch supporters of Andronikos I. From the 13th C. onward, the Kamateroi played no political role.

LIT. V. Laurent, "Un sceau inédit du protonotaire Basile Kamatéros," *Byzantion* 6 (1931) 253–72. G. Stadtmüller, "Zur Geschichte der Familie Kamateros," *BZ* 34 (1934) 352–58. Polemis, *Doukai* 125–33. *PLP*, nos. 10787–99. Winkelmann, *Quellenstudien* 187f. –A.K.

KAMATEROS, JOHN, mid-12th-C. author of two astrological works in verse, dedicated to MANUEL I: *On the Zodiac* and *Introduction to Astronomy*. Although using primarily ancient sources (HEPHAISTION, JOHN LYDOS, and others), Kamateros includes some contemporary allusions, such as "a child of Branas" (S.G. Mercati, *BZ* 26 [1926] 286f), the sultan, and Saracens. His predictions often refer to catastrophic events such as civil wars, enemy invasions, wine shortages, low water levels in rivers, the fall of the powerful, famine, locusts. When prophesying good fortune, he emphasizes grants of *ktemata* (possessions), and esp. the career of a foreigner (*ek tes apodemias*) who will become famous and rich, receive imperial donations, marry a well-to-do woman, and find hoards (Weigl, *infra* 32.941–45). Kamateros's first book was produced for a classically oriented audience, the second is written in POLITICAL VERSE and contains vernacular expressions.

Identifying Kamateros is difficult, since the name is quite common. Usually he is understood to be the *kanikleios* John Kamateros who became archbishop of Bulgaria ca.1183. V. Laurent (*Byzantion* 6 [1931] 266f) identified him also with the rhetorician John Kamateros who addressed an emperor in a speech, probably in 1186. The latter includes a very important description of imperial imagery and its ideological significance (Regel, *Fontes* 244.21–245.10).

ED. *Peri zodiakou kyklou*, ed. E. Miller, *Notices et extraits des MSS. de la Bibliothèque Nationale* 23.2 (1872) 40–112; corr. M. Šangin, *IzvAN SSSR*[6] (1927), no.5–6, 425–32. *Eisagoge astronomias*, ed. L. Weigl (Leipzig-Berlin 1908).

LIT. L. Weigl, *Studien zu dem unedierten astrologischen Lehrgedicht des Johannes Kamateros* (Würzburg 1902). Browning, "Patriarchal School" 197f. Darrouzès, *Tornikès* 46f. –A.K.

KAMELAUKION. See CROWN.

KAMINIATES, JOHN, author of the *Capture of Thessalonike*, a description of the Arab siege of the city in 904. Kaminiates (Καμινιάτης) claims to have been a cleric and *koubouklеisios* in Thessalonike and an eyewitness of the Arab attack. The book, preserved only in late MSS (15th-16th C.), consists of two sections: one on the city and its trade (R. Nasledova, *VizVrem* 8 [1956] 61–84) as well as the Slavic tribes in its vicinity (R. Nasledova, *VizVrem* 11 [1956] 82–97) and one on the Arab attack. Vivid details and ironic presentation of his own behavior make Kaminiates' work unique among the literary compositions of the 10th C. (V. Christides, *BZ* 74 [1981] 7–10). Moreover, various inconsistencies in realia and chronology make Kaminiates' authenticity suspect: perhaps the *Capture of Thessalonike* was composed in the 15th C., on the eve of the Turkish capture of the city, or immediately after the Turks sacked it in 1430 when interest in the events of 904 must have been revived.

ED. *De expugnatione Thessalonicae*, ed. G. Böhlig (Berlin 1973). Germ. tr. G. Böhlig, *Die Einnahme Thessalonikes durch die Araber im Jahre 904* (Graz-Vienna-Cologne 1975). Russ. tr. S. Poljakova and I. Felenkovskaja in *Dve vizantijskie chroniki X veka* (Moscow 1959) 159–210, with articles by R. Nasledova and S. Poljakova.

LIT. Hunger, *Lit.* 1:357–59. A. Kazhdan, "Some Questions Addressed to the Scholars Who Believe in the Authenticity of Kaminiates' 'Capture of Thessalonica,'" *BZ* 71 (1978) 301–14. G. Tsaras, *Ioannou Kameniatou sten alose tes Thessalonikes* (Thessalonike 1987) 11–30. –A.K.

KAMISION. See TUNIC.

KAMOULIANAI (Καμουλιαναί), bishopric in Cappadocia (*Notitiae CP* 1.77); according to Kedrenos (Cedr. 1:685.2) a village in Cappadocia. A legend known from ZACHARIAS OF MYTILENE and a sermon of pseudo-Gregory of Nyssa (probably ca.600–750) describes the appearance of an ACHEIROPOIETOS image of Christ in Kamoulianai. Zacharias says that it was found (at an unspecified date) floating in a fountain by a pagan woman named Hypatia; pseudo-Gregory reports that Christ himself, accompanied by all the heavenly powers, appeared to Bassa-Aquilina, wife of the *toparches* of Kamoulianai (in the reign of Diocletian), washed and dried his face, and disappeared, leaving behind his image on a towel. Zacharias refers to two *acheiropoietoi* copies of the image—one in Caesarea of Cappadocia, another in the village of Dioboulion, near Amaseia; in contrast, pseudo-Gregory relates that the image was transferred from Kamoulianai to Caesarea under Theodosios I.

Kedrenos states that in 574 the image was brought from Kamoulianai to Constantinople. Probably during the reign of Herakleios there appeared in Constantinople another *acheiropoietos* that had been brought from Melitene: according to a later legend, it was given to a widow, the *patrikia* Maria. One of these *acheiropoietoi* served as the imperial palladium and was carried into battle against the Persians by the generals Philippikos and Priskos.

SOURCE and LIT. Dobschütz, *Christusbilder* 40–60, 123*–34*, 3**–28**. Belting, *Bild und Kult* 66–69. –A.K.

KAMPAGIA. See FOOTWEAR.

KAMYTZES (Καμύτζης), a family name of unclear etymology: N. Bees (*EkklPhar* 3 [1909] 234f) derived the name from Gr. *kammyo*, "close the eyes," but it could also be of Turkish origin. P. Gautier considered Kamyres, an envoy of the Seljuk sultan SULEYMAN to Alexios I in 1083, as a founder of the family (*REB* 27 [1969] 256, and with a slight change in his "Blachernes" 259). The first incontestable Kamytzes (according to Gautier, either Kamyres himself or his son or nephew) was Eustathios, *chartoularios* of the stables in 1094 and later *doux* of Nicaea. Theodore PRODROMOS dedicated an epitaph to Constantine Kamytzes, whose wife was Maria Komnene, daughter of Constantine Angelos and granddaughter of Alexios I. Manuel the *protostrator*, Maria's son, was a cousin of Isaac II and Alexios III; Andronikos I's general, Manuel eventually supported Isaac II with lavish donations and fought against Alexios BRANAS. In 1199 he was captured by IVANKO; rather than ransom Manuel, Alexios III used this opportunity to confiscate his wealth. Ransomed by DOBROMIR CHRYSOS, Manuel joined his revolt against the emperor. The PARTITIO ROMANIAE mentioned the estates of the Kamytzai, who were among the four greatest landowners. Pachymeres (Pachym., ed. Failler, 1:93.12) included the Kamytzai in his list of the noblest families of the 13th C., but no Kamytzes is known to have held a high post at this time except for George Kammytzoboukes, *doux* of the Thrakesian theme in 1241. A Hilandar inventory (A. Soloviev, *SemKond* 10 [1938] 32) mentions an enigmatic Kamytzes Komnenos (dates unknown).

The name was still in use in the 14th–15th C., but not in an aristocratic milieu: a certain Kammytzes illegally received a considerable sum of money after the death of a *megas oikonomos* of Docheiariou; supposedly he was a citizen of Thes-

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salonike ca.1361 (*Docheiar.*, no.34). Manuel Kamytzes was a priest in 1394.

LIT. *PLP*, nos. 10817, 10846, 10849–51. A.G.C. Savvides, "To kinema tou Manouel Kam[m]ytze-Kamytse ste BD Makedonia kai ste Thessalia stis arches tou 13ou ai.," *Thessaliko Hemerologio* 12 (Larissa 1987) 145–57. Seibt, *Bleisiegel* 313f. –A.K.

KANABOUTZES, JOHN, 15th-C. writer. Kanaboutzes (Καναβούτζης) was a teacher and corresponded with John EUGENIKOS. In 1446 he guided CYRIACUS OF ANCONA around Palaia Phokaia. He is best known for a commentary on Dionysios of Halicarnassus dedicated to Palamede GATTILUSIO, lord of Ainos and Samothrace (1431–55), and his brother Dorino, lord of Mytilene. Kanaboutzes emphasized the role played by Samothrace in the foundation of ancient Rome. He also compiled a table of the length of days throughout the year, calculated for the latitude of Palaia Phokaia (A. Diller, *Byzantion* 42 [1972] 257f).

ED. *Joannis Canabutzae magistri ad principem Aeni et Samothraces in Dionysium Halicarnasensem commentarius*, ed. M. Lehnerdt (Leipzig 1890).

LIT. A. Diller, "Joannes Canabutzes," *Byzantion* 40 (1970) 271–75. Hunger, *Lit.* 1:537. *PLP*, no.10871. –A.M.T.

KANANOS, JOHN, known only as the author of a vivid eyewitness account of the siege of Constantinople in 1422 by the sultan MURAD II. Kananos (Κανανός) begins with conventional apologies for his inadequate education and the deficiencies of his style; he notes that his narrative is not for scholars, but for ordinary people like himself. Indeed for the most part his account is couched in simple and colloquial language, including a number of Western military terms. Kananos provides a precise chronology of the assault as well as detailed descriptions of Ottoman techniques of siegecraft and Byz. methods of defense. He attributes to the intervention of the Virgin the failure of the major assault launched on 24 Aug., and claims that even the Turks saw her defending the ramparts.

ED. *Johannis Canani De Constantinopolis obsidione*, ed. E. Pinto (Naples 1968), with Ital. tr. (2nd ed. Messina 1977).

LIT. Hunger, *Lit.* 1:482–84. *PLP*, no.10891. –A.M.T.

KANANOS, LASKARIS, 15th-C. Byz. traveler who left a very brief vernacular account of his journey to northern Europe. The three pages preserved in a 16th-C. MS (Vienna, ÖNB, hist. gr. 113, fols. 174r-175r) may be a fragment of a larger work. Kananos's trip probably took place in 1438/9, and may have had some connection with the Council of FERRARA-FLORENCE. His particular interest in the silver coinage of Stockholm and the alleged barter economy of Bergen suggests that he may also have been a merchant.

Kananos traveled to major Baltic seaports, such as Danzig, Copenhagen, Stockholm, and Bergen, where he noted the continual daylight in summer. He also visited Livonia and Latvia. From England he sailed to Iceland, which he described as the "island of fish-eaters," and suggested that it should be identified with Ptolemy's land of Thule.

ED. *Smärre byzantiniska skrifter utgifna och kommenterade*, ed. V. Lundström, no.1 (Uppsala-Leipzig 1902) 14–17. Germ. tr. F. Grabler, *Europa in XV. Jahrhundert von Byzantinern gesehen* (Graz-Vienna-Cologne 1954) 101–05.

LIT. *PLP*, no.10892. Hunger, *Lit.* 1:519. –A.M.T.

KANDIDATOS (*κανδιδᾶτος*, from Lat. *candidus*, "white"), a DIGNITY. In the late Roman Empire the term denoted a member of a unit of imperial bodyguards who wore white uniforms—*candida turba*, a white band, as CORIPPUS describes it (*In Praise of Justin* 3.161). The CHRONICON PASCHALE attributes the origin of the term to Gordian III (238–44), but the first reliable mention comes from 350 (O. Seeck, *RE* 3 [1899] 1468). Justinian I began his career as a *kandidatos*. Patr. Nikephoros I (Nikeph. 8.3) spoke of *kandidatos* as a dignity (*axia*), and in the *Kletorologion* of PHILOTHEOS *kandidatos* occupies the place below the STRATOR. On seals the title of *kandidatos* is usually connected with subaltern offices both in the army and in the civil service. The title disappeared, according to Oikonomides (*Listes* 298), after the mid-11th C.; the title SPATHAROKANDIDATOS continued in use up to the 12th C.

LIT. Guilland, *Titres*, pt.II (1966), 210–25. Seibt, *Bleisiegel* 240–42. M. Whitby, "On the Omission of a Ceremony in Mid-Sixth Century Constantinople," *Historia* 36 (1987) 463–68. –A.K.

KANDIDOS (Κάνδιδος), secretary (*hypographeus*) to some leading Isaurians, historian; born Isauria "Tracheia," fl. 5th–6th C. He composed a *History* in three books of the period 457–91, of which only a summary by Photios (*Bibl.*, cod.79) is preserved. It stressed Eastern events but no doubt contained an account of the expedition of 468 against the Vandals mentioned by the SOUDA. As is to be expected, Kandidos provides useful information on the Isaurian emperor ZENO (E.W. Brooks, *EHR* 8 [1893] 209–38). He emphasized intrigues and conspiracies at court. Some scholars assign to Kandidos a number of fragments in the *Souda* that are anonymous or credited to MALCHOS OF PHILADELPHIA. Photios lambasts Kandidos's style for its linguistic and syntactical innovations, its complex sentences, wild etymologies, and overall harshness and dissonance but approves of his orthodox defense of the Council of Chalcedon.

ED. Blockley, *Historians* 1:71–74, 2:464–73, with Eng. tr. Dindorf, *HistGr* 1:441–45.

LIT. Hunger, *Lit.* 1:285. B. Baldwin, "Malchus of Philadelphia," *DOP* 31 (1977) 89–107. –B.B.

KANIKLEIOS (*κανίκλειος*), also *epi tou kanikleiou* or *chartoularios tou kanikleiou*, one of the emperor's private secretaries; the post is known from the 9th C. onward. Anastasius Bibliothecarius (see Dölger, *infra* 50) defines *praepositus caniculi* as warden of the imperial inkstand with purple ink. This seemingly menial duty gave the *kanikleios* the opportunity to intervene in the formulation of imperial CHRYSOBULLS and in actual decisions. Therefore the position was often held by important officials. Under Michael III, THEOKTISTOS was *kanikleios* and *logothetes tou dromou;* Nikephoros OURANOS held the post of *kanikleios* in the 10th C., as did Theodore STYPPEIOTES under Manuel I; Styppeiotes was a very influential official (O. Kresten, *JÖB* 27 [1978] 49–103). The *kanikleios* Nikephoros CHOUMNOS was characterized by Gregoras (Greg. 1:241.1–5) as MESAZON. The last known *kanikleios* was Alexios Tzamplakon ca.1438. It is generally assumed (Bury, *Adm. System* 117) that the *kanikleios* had no staff; Kresten (69f), however, notes that in the 12th C. Michael GLYKAS served as *grammatikos* of the *kanikleios*.

LIT. Dölger, *Diplomatik* 50–65. M. Nystazopoulou, "Ho epi tou kanikleiou kai he ephoreia tes en Patmo mones," *Symmeikta* 1 (1966) 76–94. –A.K.

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KANISKION (*κανίσκιον*, "small basket"), a "voluntary" donation by PAROIKOI to their lord, esp. to a monastic institution. Some 11th-C. documents identify a *kaniskion* as a round loaf of bread, a half-measure of wine, and a *modios* of barley (*Pantel.*, no.3.31, cf. *Esphig.*, no.5.32). By the late 13th C., Christmas, the day before Lent, and Easter were the recognized times of giving *kaniskia* (*Esphig.*, no.7.9). Ostrogorsky suggests that by this time *kaniskion* could be transformed into a payment in cash.

In ecclesiastical usage *kaniskia* were the various donations of money, grain, wax, and other items offered by the faithful on specific occasions such as requiems and festival days (Balsamon, PG 137:41C). These optional gifts had also become obligatory. The gift mentioned in a lost *typikon* of Constantine IX (*Reg* 1, no.923) should probably be identified with *kaniskion*: on the occasion of their wedding, the groom had to pay the bishop one nomisma, and the bride had to give 12 *pecheis* or cubits (see PECHYS) of cloth. *Kaniskion* differed markedly from the general binding tax known as KANONIKON.

LIT. Ostrogorsky, *Féodalité* 359–60. E. Herman, "Das bischöfliche Abgabenwesen im Patriarchat von Konstantinopel vom XI. bis zur Mitte des XIX. Jahrhunderts," *OrChrP* 5 (1939) 460–63. –A.P.

KANKELLARIOS (*καγκελλάριος*, from Lat. *cancellarius*), a late Roman official, the assistant of a PRAETORIAN PREFECT. In existence probably from ca.400 onward, by the 6th C. *kankellarioi* became the most influential officials in the prefect's bureau (O. Seeck, *RE* 3 [1899] 1456–59). In the *Kletorologion* of PHILOTHEOS the *kankellarioi* as well as the *protokankellarioi* fulfill modest secretarial functions in various central departments—those of the eparch of the city and quaestor, in the *genikon* and *sakellion*. According to the *De ceremoniis*, *kankellarioi* used to recite Latin chants during the emperor's procession to Hagia Sophia; Bury (*Adm. System* 77) suggests that this was because of their familiarity with Latin. The seals of *kankellarioi* are dated to the 6th–8th C., while in the 9th–11th C. *protokankellarioi* and *basilikoi kankellarioi* are known. A 12th-C. historian (Nik.Chon. 200.88–201.89) considered *kankellarios* a Western term and equated it with the Greek LOGOTHETES.

LIT. Laurent, *Corpus* 2:648–51. –A.K.

KANNABOS, NICHOLAS, emperor for a few days in 1204. Chosen emperor by the populace

of Constantinople ca.27 Jan. 1204, while ALEXIOS IV ruled at Blachernai, Kannabos (Κανναβός)—an intelligent and warlike youth, says Niketas Choniates—held Hagia Sophia. After the fall of Alexios IV, popular favor swung to Alexios V. Around 2/3 Feb., the latter's troops seized and imprisoned Kannabos. —C.M.B.

KANON (*κανών*), a term with several meanings in Byz. Greek.

Hymnographic Term. The *kanon* was a set of verse paraphrases that during the 8th C. gradually replaced the nine biblical canticles previously chanted during the ORTHROS; at the same time the *kanon* ousted the KONTAKION from its dominant position in that service. A *kanon* is theoretically made up of nine odes (or more usually eight, since the second ode is used only during Lent), each providing a poetic variation and meditation on the theme of the equivalent canticle (e.g., ode 1 reflects on Moses' song of thanksgiving, Ex 15:1–19; ode 9, the THEOTOKION, reflects on the Theotokos's hymn of praise [the Magnificat] in Lk 1:46–55, 68–79). Each ode is made up of an *heirmos* (see HEIRMOLOGION) and several additional stanzas (TROPARIA) that follow the melody and rhythmic pattern of the *heirmos*; a different *heirmos* is used for each ode. The odes are often linked together by an ACROSTIC relevant to the day on which the *kanon* was to be sung. The *kanon* was sung in three sections (odes 1–3, 4–6, 7–9) with additional hymns, including the abbreviated *kontakion*, between the sections. Why the *kanon* with its elaborate and varied musical settings should have replaced the more straightforward *kontakion* is still not clear. Although ANDREW OF CRETE (died 740) is often considered the originator of this form, several *kanones* can be attributed to Patr. GERMANOS I, an older contemporary. Other notable writers of *kanones* include JOHN OF DAMASCUS, author of the Easter Kanon; KOSMAS THE HYMNOGRAPHER; and JOSEPH THE HYMNOGRAPHER. *Kanones* continued to be written until the last years of Constantinople.

ED. W. Christ, M. Paranikas, *Anthologia Graeca Carminum Christianorum* (Leipzig 1871; rp. 1963). G. Schirò, *Analecta Hymnica Graeca e codicibus eruta Italiae inferioris*, 13 vols. (Rome 1966–83).

LIT. Wellesz, *Music* 198–239. Szövérffy, *Hymnography* 2:1–230. —E.M.J.

Fiscal Term. This type of *kanon* (*δημόσιος κανών, δημόσιον*) was the basic tax on land and on those who cultivated it (see DEMOSIOS). In order to calculate the *kanon*, officials first established the theoretical "value" of the land or person to be taxed and then determined the *kanon*, which was 1/24 (4.166 percent) of the value. Thus one gold nomisma was the *demosion* of 24 *modioi* of land of first quality, or of 48 of second quality, or of one farmer owning a pair of oxen, a ZEUGARATOS (Schilbach, *Met. Quellen* 59.22–60.7). To the *kanon* were added the appropriate PARAKOLOUTHEMATA and thus was calculated the final amount of the tax (*arithmion*) to be paid in CHARAGMA. One-twelfth of the normal tax (*libellikon demosion*) was claimed for lands that, having been abandoned for 30 years, had become the property of the state (KLASMA) and were sold for development. Exemption from this basic tax was granted very rarely and only through a special procedure (involving the inscription of a special entry in the fiscal records, sometimes done with the red ink reserved to the emperor). In the 14th C. the basic tax on land (TELOS) was calculated at a flat rate of 1 hyperpyron for 50 *modioi* of land (regardless of its quality, except for extreme cases) or for 6 *modioi* of vines (Lemnos, 15th C.). Between 1404 and 1415 the *telos* was replaced in Chalkidike by the burdensome *harac*, a tax that survived in the region from the earlier Ottoman occupation (Oikonomides, "Ottoman Influence" 1–24).

(For *kanon* as a type of law, see CANON LAW and CANONS.)

LIT. Dölger, *Beiträge* 54–57. Svoronos, *Cadastre* 81–91. J. Lefort, "Fiscalité" 315–52. K. Chvostova, *Količestvennyj podchod v srednevekovoj social'noekonomičeskoj istorii* (Moscow 1980) 93–164. —N.O.

KANONIKON (*κανονικόν*), an ecclesiastical tax first mentioned in the 11th C., levied annually on all LAITY in the diocese for the bishop's maintenance. Under Alexios I the amount of produce and money due from each village was determined by the number of hearths in it (*Reg* 1, no.1127). Although the tax due was precisely defined by imperial legislation, it was not always possible to collect it, as Balsamon indicates (PG 138:1005D). Resistance to the tax (in addition to hard times or famine) may have been the reason; for until then such tributes from the faithful—essentially the offering of the first fruits—were largely voluntary. Previous imperial and canonical legislation had emphasized the spontaneous, noncompulsory nature of such contributions. The *kanonikon* was also imposed on priests (the levy was one NOMISMA annually) and eventually on all monasteries except stauropegiac foundations (*RegPatr*, fasc. 3, nos. 1179, 1180, 1185). A consecration tax was a further source of episcopal revenue; in the 11th C. a precise scale of tariffs for each ordination was established (*RegPatr*, fasc. 2, no.851).

LIT. E. Herman, "Das bischöfliche Abgabenwesen im Patriarchat von Konstantinopel vom XI. bis zur Mitte des XIX. Jahrhunderts," *OrChrP* 5 (1939) 434–513. —A.P.

KANSTRESIOS. See KASTRESIOS.

KANTAKOUZENOS (*Καντακουζηνός*, fem. *Καντακουζηνή*), a noble lineage whose name derived from the toponym Kouzenas near Smyrna. The first known Kantakouzenos was Alexios I's general who campaigned against the Cumans in 1094. The 12th-C. Kantakouzenoi were predominantly military commanders endowed with high titles such as *sebastos* (John, killed at Myriokephalon, 1176; Andronikos, *doux* of Mylassa and Melanoudion ca.1175) and caesar (John, married to Isaac II's sister Irene). None is known as a civil servant or church official. The PARTITIO ROMANIAE names the Kantakouzenoi among the greatest landowners. They flourished again after 1250: Michael, *megas konostaulos* (died 1264), was Michael VIII's general; the *sebastokratorissa* Irene Kantakouzene married Constantine, the emperor Michael's younger brother; another Kantakouzenos served as governor of the Peloponnesos ca.1286–94. His son became Emp. JOHN VI. John's son MATTHEW (I) was also proclaimed emperor; MANUEL KANTAKOUZENOS, the second son, was granted the title of *despotes* and administered Constantinople in 1348–49 and the Peloponnesos from 1349 to 1380. Helena (1333–96), John VI's youngest(?) daughter, married John V Palaiologos and became empress. The *despotes* John and *sebastokrator* Demetrios, Matthew's sons, apparently succeeded Manuel as rulers of the Peloponnesos and disputed control over this region with the

Based on Nicol, *Kantakouzenos*.

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Palaiologoi. John was childless, but the progeny of one of his brothers played an important role in the 15th C.: George (who also assumed the Turkish name Sachatai) served the *despotes* Constantine Palaiologos (the future Constantine XI) but eventually settled in Serbia; George's brother Andronikos, the last *megas domestikos*, was killed soon after the capture of Constantinople in 1453; their sister Irene (died 1457) married GEORGE BRANKOVIĆ, and the third brother, Thomas (died 1463), also served the ruler of Serbia; another sister, Helena (died 1463), was the second wife of David I Komnenos of Trebizond (1458–61); the third sister (name unknown) may have become queen of Georgia.

The Kantakouzenoi were related to many aristocratic families such as PALAIOLOGOS, ASAN, PHILANTHROPENOS, RAOUL, TARCHANEIOTES, and PHAKRASES. In the 14th–15th C. the Kantakouzenoi were active primarily as military commanders and landowners. Some are known as patrons of arts and letters, for example, the *despotes* Manuel Kantakouzenos (*PLP*, no.10981) who founded the Church of Christ Zoödotes at Mistra. (See genealogical table.)

LIT. Nicol, *Kantakouzenos*, with add. and corr. in *DOP* 27 (1973) 309–15. I.A. Papadrianos, "He protostratorissa Kantakouzene," *Byzantina* 1 (1969) 159–65. P. Wirth, "Manuel Kantakuzenos Strategopulos," *ByzF* 6 (1979) 345–48. K. Chrysochoides, "Anekdote monodia ston 'oikeion' tou autokratora Georgio Kantakouzeno," *Symmeikta* 5 (1983) 361–72. *PLP*, nos. 10928–87. –A.K.

KAPER BARADA (Brad in mod. Syria), large village (*kome*) in the province of SYRIA I under jurisdiction of ANTIOCH. Situated northeast of Telanissos (QALʿAT SEʿMĀN) in the Jabal Seman, part of the northern Syrian limestone massif that lies north of the Antioch-Chalkis-Berroia road, Kaper Barada stands on a principal north-south route crossing the Jabal. Olive presses and warehouses indicate the source of prosperity of this village (2 sq. km), which contained, in addition to craft workshops, urbanlike amenities of the 2nd–3rd C. (bath, inn, meeting house [*andron*], shops) and imposing buildings of the 4th–6th C. (three churches [one replacing a temple], two monasteries, a large residence). Although evidence cited by Tchalenko to suggest that Kaper Barada was a civil administrative center in the 5th–6th C. is ambiguous, the village undoubtedly dominated its region as a commercial center, comparable with KAPER PERA to the south.

LIT. Tchalenko, *Villages* 1:90, 296f, 387f, 398, 430; 2, pl. CXXXIII. –M.M.M.

KAPER KORAON TREASURE, a group of 56 silver LITURGICAL VESSELS of the 6th–7th C. that has been reconstructed from four separate treasures known by the names of Ḥamāh (29 objects), Stuma (five objects), Riha (five objects), and Antioch (17 objects including the ANTIOCH "CHALICE"), all found ca.1908 southwest of Aleppo in northern Syria. Several pieces are inscribed with dedications naming the Church of St. Sergios of the village of Kaper Koraon, which has been identified with the modern village of Kurin, 5 km from the well-attested find-spot at Stuma. Four objects now in the Istanbul Museum were confiscated by the Ottoman authorities; antiquities dealers at Aleppo acquired the rest of the hoard, which they divided. The Hama and Antioch Treasures were thus created for sale ca.1910 and the remaining items found separate buyers. Today the objects from Kaper Koraon are dispersed in museums in Baltimore, Washington, New York, Istanbul, Bern, Jerusalem, London, Paris, and a private collection in Washington; three pieces have disappeared.

KAPER KORAON TREASURE. Silver paten ("Riha" paten) from the Kaper Koraon Treasure; between 565 and 578. Dumbarton Oaks, Washington, D.C. The paten is decorated with the scene of the Communion of the Apostles.

The dedicatory inscriptions name up to 50 donors, including a KOURATOR of an imperial domain, an ARGYROPRATES, and a *magistrianos* (see AGENTES IN REBUS). Fifteen objects have SILVER STAMPS that date the majority of the donations to 540–640. Although some objects from Kaper Koraon are well decorated, nearly all are very lightweight (hence relatively cheap) and therefore similar to contemporaneous silver TREASURES from other villages.

LIT. M. Mundell Mango, *Silver from Early Byzantium: The Kaper Koraon and Related Treasures* (Baltimore 1986). –M.M.M.

KAPER PERA (Ar. al-Bāra in modern Syria), large village (*kome*) in SYRIA II under APAMEIA on the Orontes. Situated in the Jabal Zāwiya, part of the northern Syrian limestone massif north of Apameia, Kaper Pera stood on an east-west route joining Seleukeia ad Belum, on the Mediterranean, and Arra, at the edge of the eastern Syrian plain. The expansion of Kaper Pera in two centuries to a populous site 1,000 by 500 m in size was explained by Tchalenko in terms not just of its varied agricultural yield (wheat, vines, olives) but of its success as a regional processor and international exporter of olive OIL. Its 5th- and 6th-C. buildings include at least five churches and four monasteries, a large market, multistoried oil factories, oil reservoirs, well-decorated houses, and impressive tombs. Kaper Pera retained its importance until the end of the Crusades.

LIT. Tchalenko, *Villages* 1:388–90, 430f; 2, pl. CXXXVII. –M.M.M.

KAPNIKARIOS (καπνικάριος, from KAPNIKON). This rare term, synonymous with AKTEMON, appears only in the 1073 *praktikon* for Andronikos Doukas (*Patmou Engrapha* 2, no.50.311–15) that distinguishes two groups of *kapnikarioi*: those with donkeys who, as EXKOUSSATOI, paid 1/2 nomisma for the SYNONE and *kapnikon* and those without donkeys who paid 1/4 nomisma (i.e., apparently they paid only the *kapnikon*). In an abbreviated form, *nicarius*, the term survived in 14th-C. Frankish Morea (A. Kazhdan, *VizVrem* 32 [1971] 258), where *nicarii* had a more precarious position than *paroikoi*.

LIT. Dölger, *Beiträge* 52, n.5. Longnon-Topping, *Documents* 263. –M.B.

KAPNIKON (καπνικόν, from *kapnos*, "smoke"; in Malal. 246.18, "smoke-hole, hearth"); a tax that was identified by some scholars (e.g., Dölger, *Beiträge* 51) as late Roman CAPITATIO; this identification, however, does not prove valid. It is first mentioned by Theophanes (Theoph. 487.1) as a levy collected from the *paroikoi* of charitable institutions and monasteries. In the 9th C. the so-called *kapnikon* was paid in the insignificant amount of 2 miliaresia, possibly from a household (*TheophCont* 54.3–7). In some sources of the 10th–11th C. it appears together with SYNONE, which itself is an obscure tax. The cadaster of 1073 establishes that well-off *paroikoi* had to pay 1 nomisma for their *synone* and *kapnikon* (*Patmou Engrapha* 2, no.50.312–13), but the poorer peasants seem to have paid 1/2 nomisma for *kapnikon* only (e.g., no.50.142–47). In the lists of exemptions, however, *kapnikon* appears with or without *synone*, but in the context of supplementary charges such as OIKOMODION, AERIKON, KASTROKTISIA, etc. (*Lavra* 1, nos. 38.37, 44.30). Manuel I's chrysobull of 1153 exempted Hagia Sophia from *kapnikon*, *metretikon* (charge for measuring), and "other charges levied for the sake of tax collectors" (Zepos, *Jus* 1:379.44–46). *Kapnikon* is defined in the edict of 1158 (Zepos, *Jus* 1:384.29–31, 453.36–38) as a charge for ANAGRAPHEIS and PRAKTORES. It is impossible to prove that the rare tax called *kapnologion* in later documents is the same tax as *kapnikon*. (See also HEARTH TAX.)

LIT. Solovjev-Mošin, *Grčke povelje* 451f. Litavrin, *Viz-Obščestvo* 53–65. –M.B.

KARABISIANOI (Καραβισιάνοι; from *karabos*, "ship"), name of the first regular and permanent fleet of Byz., probably established by Constantine IV after the Arab siege of Constantinople (672–78). It is first mentioned in the *Miracles* of St. DEMETRIOS, ca.680, in a context that shows that it could be deployed rapidly in the Aegean. It was commanded by a *strategos* (also called *strategos ton ploïmaton*) whose headquarters may have been on the island of Keos; his sphere of activity extended to the Mediterranean and the Black Sea and his

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subordinates included the *droungarios* of the KIBYRRHAIOTAI. The Karabisianoi are last mentioned in 711; they apparently proved inadequate during the Arab siege of Constantinople in 716–17 and were replaced by a new naval organization, the Kibyrrhaiotai theme. Karabisianoi never constituted a theme.

LIT. Ahrweiler, *Mer* 19–31. Lemerle, *Miracles* 2:154–62. H. Antoniadis-Bibicou, *Études d'histoire maritime de Byzance* (Paris 1966) 63–98. –C.F.

KARAHISAR GOSPELS. See GOSPEL BOOK.

KARAHISAR SCRIPT. See DECORATIVE STYLE.

KARAITES ("Scripturalists"), Jewish sect that emerged in Babylonia from the followers of Anan ben David, an alleged 8th-C. descendant of King David. In principle they rejected the Talmud of normative Jewry, resurrected prerabbinic customs and absorbed Islamic influence. Therefore Byz. Jews denigrated them as foreigners and condemned their differing rules for calculating holidays, for marriage and divorce, and for the ritual slaughter of animals. Karaites rejected until after 1453 the use of candles to light the Sabbath eve. Individual Karaites who immigrated to Byz. after the 10th-C. reconquest of Syria were generally treated as Jews by the Byz., who however recognized Karaite autonomy by allowing them to have separate neighborhoods. Tobias ben Moses (mid-11th C.) was the first intellectual leader of Byz. Karaites. Their literature, for example, Judah Hadassi's *Eshkol Ha-Kopher*, polemicizes against rabbinic Jews and the Byz. government, which they identified with their ancestral enemy Edom (which Jewish tradition long equated with Rome). Karaite literature of the 12th C. shows a familiarity with Greek scholarship and contemporary philosophy and contains important glosses on Byz. society and language. Later leaders included Aaron ben Joseph (ca.1250–1320), a Crimean physician, biblical commentator, and editor of Karaite liturgy; Aaron ben Elijah of Nikomedeia (ca.1328–56), philosopher, codifier, and biblical commentator; and Elijah ben Moses Bashyachi (ca.1420–90), whose law code *Addereth Eliahu* manifested a rapprochement with rabbinite Jews. Karaites maintained strong intellectual and economic ties with coreligionists in the Crimea.

LIT. Ankori, *Karaites*. S. Poznanski in *Hastings Encyclopaedia of Religion and Ethics* (New York 1951) 7:662–72. –S.B.B.

KARAMAN, the oldest Turkish emirate in Asia Minor, named after its founder Karaman (Καραμάνος), who emerged ca.1260 in Ermenek, when confusion prevailed in Anatolia after the Mongol invasion and the resulting internal strife in the SELJUK sultanate. During the war between the MONGOLS and the MAMLŪKS of Syria and Egypt, in which the former were defeated near Elbistan in 1277, the emir of Karaman, who had allied with the Mamlūks, conquered IKONION, established a Seljuk prince there and became his vizier. For the first time Turkish was used as the official language in this short-lived state abolished by the Mongols. Despite persecution by the Mongols, the Karamanids were able to push back the Cypriot king Henry II "of Lusignan" (1285–1324), who tried to capture Alanya at the end of the 13th C. After the collapse of the Mongol regime in Anatolia, the Karamanids made Ikonion their capital and considered themselves heirs of the Seljuks. Most probably ca.1375 they put an end to the Armenian kingdom of CILICIA. At approximately the same time a struggle began between them and the OTTOMANS for supremacy over Anatolia, which brought the Karamanids into contact with the Ottomans' enemies, the Byz. and other Christians. In 1448 the Karamanids captured Korykos, a possession of the king of Cyprus. After repeated campaigns the Ottomans finally annexed Karaman in 1475.

LIT. F. Sümer, *EI*² 4:619–25. C. Cahen, "Quelques mots sur Şıkārī," *WZKM* 70 (1978) 53–64. B. Flemming, *Landschaftsgeschichte von Pamphylien, Pisidien und Lykien im Spätmittelalter* (Wiesbaden 1964). Moravcsik, *Byzantinoturcica* 2:151f. –E.A.Z.

KARANTENOS, MANUEL, deacon and *magistros* of philosophers; fl. ca.1200. In his treatise *On Philosophy and Rhetoric*, Karantenos (Καραντηνός) restricted the role of rhetoric to the technical means for presentation of arguments and expressed doubts as to its moral value; he himself used his speech in memory of St. John the Evangelist to praise the saint's homonym, Patr. JOHN X KAMATEROS. The works of Karantenos, studded with banalities, show but superficial knowledge of ancient authors. He wrote letters (to Constantine Kaloethes), fables, poems (one ascribed in a different MS to PRODROMOS). It still remains questionable whether Karantenos can be identified with the *grammatikos* Manuel Sarantenos, the author of an oration delivered at the festival of LAZARUS SATURDAY, and subsequently with Patr. Manuel I Sarantenos (1217–22), an identification accepted by Laurent and Criscuolo.

ED. U. Criscuolo, "Un'inedita didascalia di Manuele Karanteno o Saranteno," *BollBadGr* 30 (1976) 142–46. Idem, "Un opuscolo inedito di Manuele Karanteno o Saranteno," *EEBS* 42 (1975–76) 218–21. Idem, "Altri inediti di Manuele Karanteno o Saranteno," *EEBS* 44 (1979/80) 151–63.
LIT. R. Browning, "Patriarchal School" 198–200. *RegPatr*, fasc. 4, nos. 1220–32. –A.K.

KARASI (Καρασῆς), a Turkish emirate that emerged from the breakup of the SELJUK sultanate of RŪM. It is named after its founder, about whom very little is known: according to a funerary inscription found in Tokat, Karasi claimed descent from the DANIŞMENDIDS. The emirate emerges in historical evidence in 1303–04: during the troublesome evacuation of the CATALAN GRAND COMPANY from Asia Minor, an emir of the Karasi region, Halil Ece, followed the Catalans to Thrace and in alliance with them fought the Byz. A few years later the emirate of Karasi extended from the gulf of Atramyttion to the Dardanelles. Its main urban centers were Pergamon, Palaiokastron/Balıkesir, and Pegai/Biga. According to the 14th-C. Egyptian encyclopedist, al-ʿUmarī (*Notices et extraits* 13 [1838] 366), the emirs of Karasi used their fleet to attack Byz. territories; they sold the inhabitants as slaves. In 1328 Andronikos III Palaiologos concluded a treaty with Timurkhan Karasi-oğlu. In 1334 another emir of Karasi, Yahşi, was defeated by the crusading fleet in the gulf of Atramyttion. Just before the mid-14th C. the OTTOMANS annexed the emirate; it became one of their oldest provinces (*sancak*). Karasi produced silk and laudanum.

LIT. I. Artuk, "Karesi-oğulları adına basılmış olan iki sikke," *Tarih Dergisi* 33 (1980–81) 283–90. C. Cahen, *EI*² 4:627f. Zachariadou, *Menteshe & Aydin* 16, 32f, 64, 126, 161. Moravcsik, *Byzantinoturcica* 2:152. –E.A.Z.

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KARBEAS (Καρβέας), PAULICIAN leader of the mid-9th C; died probably in 863 at the Byz. victory of Po⟨r⟩son. Karbeas began his career as a *protomandator* of Theodotos MELISSENOS, the *strategos* of Anatolikon, but fled to Asia Minor ca.843 with some 5,000 followers from the persecution of the empress Theodora. He established himself on the upper Euphrates, probably collaborated with the Muslim emir of Melitene, and founded a separate principality that comprised the centers of Amara, Argaous, and TEPHRIKE as capital. The end of Karbeas's career is not recorded, and scholars have expressed doubts on the participation of Karbeas in the disastrous war of 863 with Byz., which destroyed the emirate. The epic of DIGENES AKRITAS may have preserved his memory in the figure of the Muslim Karoes, the uncle of Digenes' father the emir, but this is impossible to prove.

LIT. Lemerle, "Pauliciens" 85–96. Garsoïan, *Paulician Heresy* 125–28. –N.G.G.

KARĪM AL-DĪN, more fully Maḥmūd ibn Muḥammad Karīm al-Dīn of Aksaray, Anatolia, high fiscal official in the late Seljuk divan and author of the history *Musamarat al-ahbar* (Entertainment of the Chronicles); fl. 1300. This historical work, in Persian, of which only part four is original and important, continues the court chronicle of IBN BĪBĪ. As an eyewitness and high fiscal official he chronicled the series of events that led to the political and economic collapse of the SELJUKS of Rūm in the early 14th C. The decline was accompanied by the rise of nomadism, the weakening of Īlkhānid suzerainty, and the proliferation of "armies" of tax farmers. The upheaval was frequently accompanied by physical destruction and the flight of urban and rural populations. Though all segments of sedentary society in Anatolia suffered, the damage to the Christian communities was irreparable; their consequent decline as reflected in the patriarchal synodal acts is explained in this very perceptive Muslim source. He notes that the rapacious tax farmers who destroyed the Seljuk fiscal system did not even know what the *jizya* (poll tax on non-Muslims) was, even though it had been the single largest source of revenue in the land. He also speaks extensively of the Greek element in the court of ʿIzz al-Dīn Kaikāʾus II in the mid-13th C.

ED. *Al-Aksaraī, Karīm al-Dīn Mahmud ibn Muhammad, Müsameret ül-ahbar*, ed. O. Turan (Ankara 1944). Turkish tr. M.N. Gençosman in *Selçuki devletleri tarihi*, vol. 2 (Ankara 1943). M.F. Köprülü, "Anadolu Selçukluları tarih'inin yerli kaynakları," *Turk tarih Kurumu Belleten* 7 (1943) 389–91.
LIT. Vryonis, *Decline* 183, 224f, 243–48, 464f. –S.V.

KARIN. See THEODOSIOUPOLIS.

KARIYE CAMII. See CHORA MONASTERY.

KARS (Κάρς), Armenian fortress and town in the district of Vanand in northeast Anatolia. It was founded in antiquity, but first became important as one of the successive BAGRATID capitals (928–61). Conflict over its control first arose in 937 when the prince of ABCHASIA attempted unsuccessfully to have its new cathedral consecrated according to the Orthodox rather than the Armenian rite (ASOŁIK, 3:7). In 962 AŠOT III granted Vanand to his brother Mušeł, who established a secondary Bagratid dynasty with Kars as its capital. The city grew rich on trade between ANI and Karin (THEODOSIOUPOLIS) and became an important cultural center under its last king, Gagik-Abas (1029–65), whose portrait has been preserved in the Gospel illustrated for him (Jerusalem, Arm. Patr. 2556; S. Der Nersessian, *Armenian Art* [London 1982] pl.75) The Seljuk threat, however, caused Gagik-Abas to cede the city to Byz. in 1064/5 in exchange for estates in Cappadocia, and the kingdom of Vanand was added to the theme of IBERIA. The Turks retook Kars, however, before the empire could establish control over it.

LIT. R. Hewsen, *DMA* 7:221. W. Barthold, C.J. Heywood, *EI*² 4:669–71. J.-M.Thierry, *La cathédrale des Saints-Apôtres de Kars* (Louvain 1978). –N.G.G.

K'ART'LIS CXOVREBA. See GEORGIAN CHRONICLES.

KARYES (Καρύες, Καρέαι, lit. "nut trees"), now a small village in the center of the peninsula of Mt. ATHOS; it was the site of the PROTATON and served from the 10th C. as center of the monastic federation. In the vicinity of Karyes were a large number of KELLIA, some belonging to the Protaton, others to Athonite monasteries. This ensemble of *kellia* was called the *laura ton Kareon*, with its central church being a 10th-C. basilica dedicated to the Virgin.

Among the *kellia* was a group founded by St. SAVA OF SERBIA to house monks coming from HILANDAR to Karyes on official business. One *kellion*, dedicated to the Palestinian St. SABAS, was designated for two or three monks. In a *typikon* of 1197 or 1199 (ed. Meyer, *Haupturkunden* 184–87) Sava of Serbia specifically exempted the *kellion* from the jurisdiction of the PROTOS of Athos or *hegoumenos* of Hilandar to assure the security of its sacred furnishings. The *typikon* also provided that the *hegoumenos* and monks at Hilandar were to elect the *epistates* or supervisor of the *kellion*. Although brief, the *typikon* includes dietary and liturgical regulations, with emphasis on recitation of the Psalter.

LIT. *Prot.* 116f, 120f. –A.M.T.

KARYTAINA (Καρύταινα, name either of Slavic origin or derived from Arkadian Gortyna), city and powerful fortification above the Alphaios River commanding the major routes through the interior of the Peloponnesos. There is little evidence of Karytaina before the 13th C.: reused architectural material has led Moutsopoulos (*infra*) to suggest a 12th-C. church inside the castle. Under Frankish domination, however, Karytaina was the major center of Skorta, one of the great baronies of the principality of Achaia. The first baron was probably Renaud de Briel, followed by his brother Hugues, whose son Geoffrey was the lord of Karytaina featured prominently in the CHRONICLE OF THE MOREA, and whose possession of Karytaina allowed him to defy the prince of Achaia. The castle fell to the Byz. of MISTRA by 1320 and lost its military importance thereafter, although the city on the hillside flourished in later centuries.

The castle crowning the impressive hilltop is completely Frankish in date. Above an extensive circuit wall the fortress itself forms a large triangle; it has a single entrance with barbican, flanked by a tower. On the interior is the palace, a rather simple structure of three rooms built over an enormous cistern. A fortified tower-habitation south of the fortress has been dated to the mid-15th C. The surviving bridge across the Alphaios below Karytaina was probably built by the Franks but renewed by a certain Raoul Manouel Melikes (*PLP*, no.17788) in 1439/40.

LIT. Bon, *Morée franque* 105, 366–69, 629–33, 679f. N.K. Moutsopoulos, "Apo ten Byzantine Karytaina," *Peloponnesiaka* 16 (1985–86) 129–202. –T.E.G.

KASANDRENOS, or Kassandrenos (Κασ⟨σ⟩ανδρηνός), a family name that probably originated from the toponym KASSANDREIA; the name is frequent among peasants of the region (*Lavra* 4:284). The landowner Kasandrenos in Chalkidike is attested in a charter of Iveron ca.1094; a charter of 1112 (*Docheiar.*, no.3.13–14) mentions two Kasandrenoi, evidently members of the local administration in Thessalonike: the *proedros* Leo and *magistros* Theodore. The family was still connected with Thessalonike in the 14th C.: a rich Thessalonian, Alexios Kasandrenos, corresponded with Demetrios KYDONES ca.1355; another Kasandrenos, *logariastes* of the court in 1317–20, possessed lands in the vicinity; Demetrios Kasandrenos, a native of the region (died 1362 or a little later), supported John VI and Matthew I Kantakouzenos; in 1359 he moved to Mistra. He and his daughter, Maria Kanabina Kasandrene, were active patrons of literature and art; Demetrios ordered a Plutarch MS (Milan, Ambros. D 538 inf.), and Maria was a patron of the Brontocheion monastery in Mistra and the Mangana monastery in Constantinople (D. Bassi, *Rivista di filologia e d'istruzione classica* 26 [1898] 394–96). An *archon* Manuel Kasandrenos was active ca.1381, and Kasandrenos Palaiologos (died 1439 on Euboea) participated in the Council of Ferrara-Florence.

LIT. *PLP*, nos. 11309–21. –A.K.

KASSANDREIA (Κασ⟨σ⟩άνδρεια). In the late Roman period Kassandreia was a *polis* and bishopric on the site of ancient Potidaia in the Macedonian CHALKIDIKE at the neck of the Kassandra/Pallene peninsula. It was sacked and destroyed by the Huns in 539/40. Justinian I built a cross-wall at the entrance to the peninsula as the bulwark of the region (Prokopios, *Buildings* 4.3.21–25). By the 10th C. it reappears in the sources as a town (*polichnion*—*Ivir.*, no.10.9, later *kastron*—Dionys., p.118), probably under the command of an *archon* (*Ivir.*, no.10.13–14) and a bishopric suffragan of Thessalonike (*Notitiae CP* 7.301). The fertile land of the peninsula attracted both the citizens of Thessalonike and the monks of Mt. Athos who established estates there and exported grain and other products by sea. A 14th-C. historian (Greg. 1:245.11–13) characterized Kassandreia as a *polis* that used to be famous but at his time was abandoned. Kassandreia was temporarily occupied by the CATALAN GRAND COMPANY and served as their operational base in the winter of 1307/8. Before 1407 John VII built walls "over the old foundations" to protect the peninsula (*Lavra* 3, no.159.15–20) and conferred upon several monasteries a part of the state income from land there. In 1419 the *kephale* of Kassandreia, Stephen Radenos, returned to the monastery of St. Panteleemon a village in the peninsula (*Pantel.*, no.18). During the Venetian occupation of Thessalonike, ambassadors from Kassandreia included among their complaints to the Republic that the peninsula had not been sufficiently fortified (N. Svoronos in *Lavra* 4:59, no.272). It was probably seized by the Turks ca.1430.

LIT. E. Oberhummer, *RE* supp. 4 (1924) 877f. N. Svoronos in *Lavra* 4:108–10. D. Papachryssanthou in *Xénoph.* 31–33. –T.E.G., A.K.

KASSIA (Κασσία), also Kassiane, Eikasia, and other forms of the name, poet; born 800 or 805 (Rochow) or ca.810 (Beck, *Kirche* 519), probably in Constantinople, died between 843 and 867. According to a legend preserved in SYMEON LOGOTHETE she competed in the BRIDE SHOW to select the wife of THEOPHILOS but lost to THEODORA. Rochow rejects this legend but believes that the letters of THEODORE OF STOUDIOS to "*kandidatissa* Kassia" were addressed to the poet; if this identification is correct, then Kassia staunchly supported icon veneration. She was a nun and founder of a convent in Constantinople.

Various liturgical hymns are preserved under Kassia's name; it is not always clear whether they belong to her or to other hymnographers such as KOSMAS THE HYMNOGRAPHER (G. Schirò, *Diptycha* 1 [1979] 303–14). Her troparion *To the Harlot* (included in the TRIODION) is dedicated to the passionate repentance of the sinful woman (E. Catafygiotu Topping, *GOrThR* 26 [1981] 201–09). A series of iambic *gnomai* deals with ethical ideals and weaknesses (friendship, foolishness, etc.) as well as with specific feminine qualities, including beauty; they ignore the norms of ancient

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prosody (P. Maas, *BZ* 10 [1901] 54–59) and stress personal antipathies. "I hate," Kassia reiterates; she hated particularly the illiterate fool who claimed to be knowledgeable, esp. if this fool were "a youth of royal house" (perhaps alluding to her rejection by the young Theophilos).

ED. K. Krumbacher, "Kasia," *SBAW* (1897) no.1:305–70.

LIT. I. Rochow, *Studien zu der Person, den Werken und den Nachleben der Dichterin Kassia* (Berlin 1967). E. Catafygiotu Topping, "Women Hymnographers in Byzantium," *Diptycha* 3 (1982–83) 107–10. –A.K.

KASTAMON (Καστα*μ*ών, mod. Kastamonu), a fortress commanding the upper Amnias valley in northern Paphlagonia; never a bishopric. The ancestral home of the Komnenoi (Alexios I's grandfather Manuel Erotikos had his estates in the neighborhood), Kastamon first appears in history when Isaac I Komnenos was proclaimed emperor in 1057. When Alexios I visited Kastamon in 1075, however, the site was desolate from Turkish attacks. It fell to the DANIŞMENDIDS before 1101, when the Crusaders were defeated nearby. Kastamon was a frequent goal of the campaigns of John II Komnenos, which briefly restored Byz. rule, but it fell permanently to the Turks in the second half of the 12th C. The substantial castle of Kastamon contains stretches of Byz. walls.

LIT. N. Sevgen, *Anadolu Kaleleri* (Ankara 1959) 197–207. C.J. Heywood, *EI*^{2} 4:737–39. –C.F.

KASTAMONITES (Καστα*μ*ονίτης), a family name. The name, and perhaps the family itself, originated from the town of KASTAMON. The first firmly dated Kastamonitai lived during Alexios I's reign, but certain family members known from 11th-C. seals (the *protospatharios* Theodore, the *patrikios* Nikephoros, the *vestes* Constantine) probably preceded Alexios. The Life of St. MELETIOS THE YOUNGER mentions Michael Kastamonites, an affluent late 11th-C. proprietor in Hellas, but is silent about his titles or offices. At least one Kastamonites, Niketas, was Alexios I's general, *doux* of the fleet; involved in a plot against Alexios, he lost his position. His identification with the *protoproedros* Niketas Kastamonites of 1094 (Gautier, "Blachernes" 257) is not certain. Sometime in the 11th C. an unknown family member founded the KASTAMONITOU MONASTERY on Mt. Athos. Their position declined in the 12th C.: Leo was a dependent *anthropos* of Isaac Komnenos in 1152; John Kastamonites served as a patriarchal secretary; another Kastamonites participated in the embassy of 1170 to Pope ALEXANDER III and to Genoa. The Kastamonitai reached their zenith in the late 12th C. because of their relationship with the Angeloi. Theodore Kastamonites, Isaac II's uncle, served as *logothetes ton sekreton*; Constantine was *parathalassites* ca.1203 (*Patmou Engrapha* 2, no.60.35–36); and Eustathios was imperial *vestiarites* sometime between 1195 and 1199 (nos. 56.16, 59.13). They apparently possessed lands in the Smyrna region (Ahrweiler, "Smyrne" 170f), at least by 1234, and served in the local ecclesiastical hierarchy, for example, Stephen Kastamonites, *chartophylax* of Smyrna from 1257 to 1267 (*PLP*, no.11374). Later Kastamonitai are rare; some may have acquired their name from the Kastamonites monastery.

LIT. N. Oikonomides in *Kastam.* 1, n.1. Seibt, *Bleisiegel* 231f. Laurent, *Corpus* 2, nos. 848, 1047. *PLP*, nos. 11370–74. –A.K.

KASTAMONITOU MONASTERY, located in the interior of the peninsula of Mt. ATHOS, between the monasteries of Docheiariou and Zographou. Virtually no documents survive from the Byz. period, so little is known of its history. Dedicated to St. Stephen, Kastamonitou (Καστα*μ*ονίτου) was founded in the mid-11th C., probably by a native of Kastamon in Paphlagonia or a member of the Kastamonites family. Until the 14th C. it was a modest establishment, inhabited by Greek monks. After a fire in the 1420s, Kastamonitou was restored through the generosity of the Serbian general Radić, attracted numerous slavophone monks, and remained prosperous until ca.1500. The present monastery is of modern (18th or 19th C.) construction, and officially called *mone tou Konstamonitou.* The library contains 40 MSS of Byz. date (Lampros, *Athos* 1:36–42). The dates of three supposedly Byz. wonder-working icons in the monastery's church have not yet been established.

SOURCE. *Actes de Kastamonitou*, ed. N. Oikonomides (Paris 1978).

LIT. P. Nasturel, "A propos d'un document de Kastamonitou et d'une lettre patriarcale inconnue de 1411," *REB* 40 (1982) 211–14. –A.M.T., A.C.

KASTORIA (Καστορία, "place of beavers," orig. name of a lake), fortified *polis* (Skyl. 355.25) or *kastron* (An.Komn. 2:41.7–12) in western Macedonia or Thrace. Anna Komnene described it as located on the top of a hill, on a promontory projecting into the lake of the same name. The city appears first in the description of Bulgaro-Byz. wars at the end of the 10th C. By 1018 it was occupied by Basil II. Kastoria was probably founded near late antique Diokletianoupolis, built by Diocletian. According to Prokopios (*Buildings* 4.3.1–4), Diokletianoupolis was situated near Lake Kastoria; since it was destroyed by barbarian assaults, Justinian I transferred the city to the mountainous and narrow promontory "and gave it an appropriate name." Whether this name was Justinianoupolis is not clear from Prokopios. As Diokletianoupolis the city appears in Hierokles and (anachronistically) in Constantine Porphyrogennetos (*De them.* 2.38, ed. Pertusi 88).

In 1082/3 the Normans occupied Kastoria but in Dec. 1093 Alexios I recaptured the fortress. In the 13th–14th C. the "great *polis*" Kastoria (Kantak. 1:451.1–2) was at the center of political struggle in the Balkans. First, as a possession of the despotate of EPIROS, Kastoria was attacked by the Nicaeans; John III Vatatzes took it temporarily in ca.1252 but Michael II Komnenos Doukas of Epiros reconquered it ca.1257. Michael VIII won a skirmish near Kastoria in 1259 and seized it after the battle of PELAGONIA. In the beginning of the 14th C. Kastoria was in the hands of John II of NEOPATRAS; he titled himself *doux* of "Great Vlachia and Kastoria." Then (until 1332/3) Kastoria was within the "fief" of GABRIELOPOULOS. Andronikos III managed to annex the city but SYRGIANNES in 1334 surrendered it to Stefan Uroš IV Dušan. It was finally taken by the Serbs in 1342/3 (Fine, *Late Balkans* 301), and the truce of 1350 (*Reg* 5, no.2967) lists Kastoria among the holdings of Dušan. After Dušan's death SYMEON UROŠ made Kastoria the center of his principality. THOMAS PRELJUBOVIĆ and the Albanian family of Musachi claimed rights to Kastoria, but in the mid-1380s it was captured by the Ottomans.

Kastoria had a significant Jewish population; the Jewish scholar Tobia ben Elieser of Kastoria wrote a commentary on the Torah during the reign of Alexios I (J. Perles, *BZ* 2 [1893] 574f). A. Epstein (*Gesta* 21 [1982] 21–29) surmises that the frescoes in the Mavriotissa monastery near Kastoria reflect anti-Semitic sentiment.

The bishopric of Kastoria is known from the 10th C. Its bishop was *protothronos*-suffragan of Ohrid.

Monuments of Kastoria. The relative wealth of this regional trading center is reflected in the number of medieval churches preserved from the late 9th/early 10th C. onward. No dated dedicatory inscriptions survive. The chronology of Kastoria's monuments depends on masonry techniques and the style of the surviving frescoes; it must therefore remain tentative. The Koumpelidike, a domed triconch, Hagios Stephanos, and the Taxiarchs, both minute basilicas, may be ascribed to ca.900. The Anargyroi, another basilica, appears to have been built and first decorated in the early 11th C. and then redecorated at the end of the 12th C. by a patron named Theodore Lemniotes. One of the painters involved in phase two of the decoration apparently also worked at KURBINOVO. Nikephoros Kasnitzes, *magistros*, funded the construction and decoration of the single-naved church of St. Nicholas in the 3rd quarter of the 12th C. The nave has a cycle of the GREAT FEASTS as well as a handsome PROSKYNESIS icon of the patron saint of the church with the portrait of the donor. A cycle of the life of St. NICHOLAS appears in the narthex. Shifts in painting style suggest that metropolitan trends were familiar to painters working in Kastoria. The particularities of the cloisonné BRICKWORK used in the construction of all these churches, however, reflects the strength and continuity of the local building tradition.

LIT. A.D. Keramopoulos, "Orestikon Argos-Diokletianoupolis-Kastoria," *BNJbb* 9 (1930–32) 55–63. R. Janin, *DHGE* 11 (1949) 1457f. Laurent, *Corpus* 5.2:327–29. V. Beševliev, "Wo lag der Bischofssitz Diokletianopolis in Thrakien?," *Linguistique balkanique* 9 (1964) 49–56. A.K. Orlandos, "Ta byzantina mnemeia tes Kastorias," *ABME* 4 (1938) 3–215. S. Pelekanides, *Kastoria I. Byzantinai toichographiai* (Thessalonike 1953). T. Malmquist, *Byzantine 12th Century Frescoes in Kastoria: Agioi Anargyroi and Agios Nikolaos tou Kasnitzi* (Uppsala 1979). A.W. Epstein, "Middle Byzantine Churches of Kastoria," *ArtB* 62 (1980) 190–207. S. Pelekanides, M. Chatzedakis, *Kastoria* (Athens 1985). E.N. Tsigaridas, "La peinture à Kastoria et en Macédoine grecque orientale vers l'année 1200," in *Studenica et l'art byzantin autour de l'année 1200*, ed. V. Korać (Belgrade 1988) 309–18. –T.E.G., A.J.W.

KASTRESIOS (καστρήσιος, Gr. equivalent of Lat. *comes et castrensis sacri palatii*), imperial courtier, usually a eunuch, in charge of the emperor's quarters and provisioning. The post is mentioned first in 319 and last in 612. The vita of DANIEL THE STYLITE (26.20–21) describes a certain Gelanios, who was *kastresios* of the divine table (*trapeza*)

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under Leo I; he possessed an estate near Constantinople. The *kastresios* of the imperial table reappears in the *De ceremoniis*. W. Seibt (*BZ* 72 [1979] 38) suggests that in the 7th C. the EPI TES TRAPEZES assumed the main duties of the *kastresios*.

The *kanstresios* should probably be distinguished from the *kastresios*; in the 10th-C. TAKTIKON of Beneševič (Oikonomides, *Listes* 251.23), he is listed as a patriarchal official between the *protonotarios* and *referendarios*. He occupies the same position in the synodal lists of the 12th C. (Darrouzès, *Offikia* 100) and kept functioning as a member of the patriarchal chancery to the end of the empire.

LIT. O. Seeck, *RE* 3 (1899) 1774f. –A.K.

KASTROKTISIA (*καστροκτισία*, lit. "construction of fortresses"), a fiscal charge, one of the EPEREIAI, according to a chrysobull of 1349 (*Docheiar.*, no.25.10). It is first attested in the charter of John Chaldos of 995 (*Ivir.*, no.8.13) exempting the monks of Kolobou from *kastroktisia*, MITATON, providing forage and *prosodion* (?), and other *epereiai*. In chrysobulls of the late 11th C. *kastroktisia* is cited along with the construction of roads and bridges (e.g., *Patmou Engrapha* 1, no.3.36, *Lavra* 1, no.38.38) and probably designated an actual state corvée. It is unknown when it replaced the late Roman *munera*, which were levied primarily in specie.

Although frequent in later chrysobulls, *kastroktisia* is rarely mentioned in *praktika*. A fragment of a *praktikon* from the end of the 13th C. (*Esphig.*, no.7.8) mentions *kastroktisia* of 1.5 nomismata, that is, 1.7 percent of the OIKOUMENON. Forced labor was probably employed in the construction work: in describing Stefan Uroš IV Dušan's refortification of Berroia in Macedonia in 1350, John Kantakouzenos (Kantak. 3:124.21–24) states that more than 10,000 men worked there; the historian adds that they were assembled from the entire country of the Serbian kral'. To what extent this Serbian episode can be applied to Byz. remains unclear. By the 14th C., however, *kastroktisia* probably began to lose its technical meaning: lists of privileges sometimes include it in a paramilitary context, together with shipbuilding, *mitaton*, and APLEKTON (e.g., *Lavra* 3, no.118.190–92), sometimes with PSOMOZEMIA and ANGAREIA (*Xerop.*, no.8.17–18), but sometimes it is associated with nonmilitary and nonconstruction charges such as ORIKE and ENNOMION (*Esphig.*, no.22.32). On the other hand, a different charge, the *phloriatikon*, known in the Peloponnesos in the 15th C., was used for the reconstruction of fortresses (E. Vranoussi, *EtBalk* 14 [1978] no.4:81–83), and the revenue from the ABIOTIKION could be used to repair a city (D. Bagiakakos, *Athena* 65 [1961] 199f).

LIT. S. Trojanos, "Kastroktisia," *Byzantina* 1 (1969) 39–57. –A.K.

KASTRON (*κάστρον*), also *kastellion* and *phrourion*, fortress or citadel. Since FORTIFICATIONS became the main external sign of CITIES, the term *kastron* came to denote the city as a whole. It was applied even to such relatively large places as Ephesus, but never to Constantinople. In the strict sense, *kastron* designated a fortified settlement, usually on a hilltop, distinct from the open lower town or EMPORION. *Kastra*, however small, played an important role in Byz. defense; the state paid particular attention to them, requiring the population to build and maintain them (KASTROKTISIA). In the 11th C., when the need for defense against the Turks was paramount, *kastra* were assigned for life to individuals who assumed the obligation of maintaining and defending them. On the death of the concessionaire, the *kastron* returned to imperial control; normally it was put in the charge of a KASTROPHYLAX.

LIT. N. Oikonomides, "The Donation of Castles in the Last Quarter of the 11th Century," in *Polychronion* 413–17. Falkenhausen, *Dominazione* 145–48. –C.F.

KASTROPHYLAX (*καστροφύλαξ*), commander of a stronghold, appointed by the emperor; he was responsible for the maintenance and repair of a KASTRON and for preserving order (*apobiglisis*) within its walls (Sathas, *MB* 6:644.19–23). A 14th-C. ceremonial book (pseudo-Kod. 188.20–22) lists them, together with PROKATHEMENOI, as administrators of *poleis*. The office is attested from the second half of the 11th C. (N. Oikonomides in *Polychronion* 417, n.12), but is more frequently mentioned from the 13th C. onward. Some *kastrophylakes* presided over small *kastra* (e.g., *Patmou Engrapha* 2, no.70.20); others administered cities such as Smyrna, Thessalonike, and Serres. Their functions are poorly documented in available sources; in 1230 a *kastrophylax* of Smyrna assisted the *prokathemenos* in a civil trial. Their social position was not of a high rank, and even the *kastrophylakes* of Thessalonike (Demetrios Talapas—*Docheiar.*, no.48 verso, 5) and Serres (Leo Azanites—Guillou, *Ménécée*, no.34.65–66; Demetrios Arethas—*Koutloum.*, no.33.90) did not come from families of the high nobility. They were sometimes landowners (*Lavra* 2, no.90.122).

LIT. Angold, *Byz. Government* 266f. –A.K.

KATAKALON (*Κατακαλών*, more rarely *Κατακαλός*), a noble lineage, known from ca.900, when Leo Katakalon was *domestikos* of the *scholae*. In the 10th–11th C. some were governors: Katakalon, *strategos* of Thessalonike; Demetrios Katakalon, *katepano* of Paradounavon. Probably some family members assumed the name of Maurokatakalon (the "Black Katakalon"); they were military commanders in the 11th C. and esp. in the reign of Alexios I (e.g., Nicholas, his son Marianos, Gregory). As a result of intermarriage with a number of aristocratic families, many members of the Katakalon family bore double names: KATAKALON KEKAUMENOS and Katakalon Klazomenites in the 11th C., Katakalon Bryennios and Katakalon Euphorbenos in the 12th C. An anonymous epitaph praised John Bryennios Katakalon, a soldier related to the KOMNENOI and married to a daughter of a *sebastos* of the lineage of PALAIOLOGOI and DOUKAI. Constantine Katakalon Euphorbenos, among the most prominent of Alexios I's generals, was *doux* of Cyprus ca.1100. His son Nikephoros married Maria, Alexios I's daughter. Two of their sons, Alexios and Andronikos, occupied high posts in the mid-12th C.; ca.1162 Andronikos became governor of Cilicia. Another Andronikos Katakalon served as military commander of Alexios III. Later the family declined into obscurity (*PLP*, nos. 11413–29).

LIT. Winkelmann, *Quellenstudien* 171f. N. Bănescu, "Sceau de Démétrius Katakalon, katépano de Paradounavon," *EO* 39 (1940) 157–60. D. Polemis, "Anepigraphoi stichoi eis ton thanaton Ioannou Bryenniou tou Katakalon," *EEBS* 35 (1966–67) 107–16. –A.K.

KATAKALON KEKAUMENOS (*Κατακαλὼν Κεκαυμένος*), general; died after 1057. He was originally from Koloneia and was not an aristocrat by birth (Skyl. 483.15f). His identification with KEKAUMENOS, author of memoirs, is not established. Apparently sent to Sicily with MANIAKES in 1038, he defended Messina. In 1042 Michael V appointed Katakalon commander of troops combatting an uprising in Constantinople. He was *vestes* and *archon* of the Danubian cities ca.1043, governor of Ani and Iberia, *stratelates* of the East ca.1050, and *doux* of Antioch ca.1056. In 1043 he defeated the remnants of the expedition of JAROSLAV of Kiev against Constantinople. Anonymous verses call him "the light of the Thessalians" and praise him as victor over the Scythians and Hungarians (K. Dyobouniotes, *NE* 16 [1922] 53–56). He eagerly supported the uprising of ISAAC I in 1057 for which he received the title of *kouropalates*. G. Litavrin (*RESEE* 7 [1969] 455–68) surmises that Isaac appointed him *strategos* of Koloneia. Katakalon is the hero of the last section of Skylitzes' chronicle (Skyl. 406–500—A. Kazhdan, *IFŽ* [1975] no.1, 207f; J. Shepard, *REArm* 11 [1975–76] 269–311), and Katakalon's recollections may have served as a source for Skylitzes.

LIT. N. Bănescu, "Un duc byzantin du XIe siècle: Katakalon Kekaumenos," *BSHAcRoum* 11 (1924) 25–36. Kazhdan, *Arm.* 31f. –C.M.B., A.K.

KATAPETASMA (*καταπέτασμα*), a veil or curtain separating the sanctuary from the nave. Use of *katapetasmata* is confirmed from the 6th C. in Egypt and Syria (cf. G. Khouri-Sarkis, *Orient syrien* 5 [1960] 363–84; 7 [1962] 277–96; 8 [1963] 3–20). The Byz. practice of suspending *katapetasmata* over the TEMPLON door developed from a monastic custom attested from the 12th C. (NICHOLAS OF ANDIDA, PG 140:445C); occasional references to the *katapetasma* in the sources, esp. INVENTORIES, indicate its slow acceptance. Except for some early Coptic textiles, which might have served as *katapetasmata*, all extant *katapetasmata* date after 1453. The decorative CIBORIUM curtains represented in the MENOLOGION OF BASIL II and elsewhere can also be called *katapetasmata* (Symeon of Thessalonike, PG 155:341C).

LIT. C. Schneider, "Studien zum Ursprung liturgischer Einzelheiten östlicher Liturgien: I. Katapetasma," *Kyrios* 1 (Königsberg-Berlin 1936; rp. Graz 1969) 57–73. Mathews, *Early Churches* 162–71. Taft, *Great Entrance* 411–16. –A.G.

KATAPHLORON (*Καταφλῶρον*), a family name that possibly originated from a monastery of St. Phloros (Florus); the formerly accepted spelling

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Kataphloros has been rejected by P. Wirth (*BZ* 56 [1963] 235f; idem, *Eustathiana* [Amsterdam 1980] 5f), but is retained by V. Laurent in *Corpus*, vol. 2. The first known Kataphloron was probably John, *protospatharios* and commander (*archegetes*) of the West, whose seal is usually dated to the epoch of the Komnenoi (Guilland, *Institutions* 1:394); the title of PROTOSPATHARIOS, however, died out by the early 12th C., and its application to the commander of the Western army indicates an earlier date, perhaps the 10th C. A certain Kataphloron was appointed governor of Mesopotamia in the late 1030s; Psellos's information (Sathas, *MB* 5:459.18–20), however, does not indicate whether he was a judge or a *strategos*. John Kataphloron served in 1079 as *anagrapheus* of Smolena, Thessalonike, and Serres (*Lavra* 1, no.39.1); the editors considered him a *strategos*, an office that does not accord properly with his fiscal duties; Dölger (*Diplomatik* 348, n.4) read *strateutes* (soldier). Other known members of the Kataphloron family were not in the military: one was *praktor* in 1089 (*Lavra* 1, no.50.36–37); another, Nicholas, was *magistros ton rhetoron* (P. Wirth, *ClMed* 21 [1960] 213f); Mark was patriarch of Jerusalem ca.1190–95. John went to Venice in 1195 as Alexios III's envoy; in 1199 he or his namesake served as *grammatikos*. EUSTATHIOS OF THESSALONIKE was probably Nicholas Kataphloron's nephew (V. Laurent, *REB* 20 [1962] 218–21). Seals of the 11th–12th C. record an *asekretis* (Laurent, *Corpus* 2, nos. 109, 115) and a *mystolektes* (no.156) of this family. –A.K.

KATAPHRAKTOS (*κατάφρακτος*, from *καταφράσσω*, "cover up"), an armored horseman mounted on an armored horse. *Cataphractarii* or *clibanarii* were created by the Romans during the 3rd–4th C. in response to their SASANIAN enemies (J.W. Eadie, *JRS* 57 [1967] 161–73). The STRATEGIKON OF MAURICE portrays 6th-C. heavy cavalrymen, equally adept with lance or bow, wearing knee-length coats and riding horses protected by thick felt coverings (*Strat. Maurik.* 1.1–2, pp. 74–84). Nothing is heard of them again until the 10th C. when Nikephoros II Phokas developed heavy cavalry anew. His PRAECEPTA MILITARIA describes *kataphraktoi* wearing lamellar or mail coats bolstered by padded surcoats, gauntlets, leg-guards, and iron helmets, with an iron mace or a saber as their main weapon. Their horses were protected by carapaces made of felt or thick hides. The *kataphraktoi* were deployed in a wedge-like formation of 400–500 men with mounted archers in the middle. They identified the location of the enemy commander and aimed their charge at a steady pace directly at him, while regular cavalry units on their flanks followed up the attack. Al-Mutanabbī gives a vivid description of the *kataphraktoi* in a poem about a battle of 954 (Vasiliev, *Byz. Arabes* 2.2:333) and Leo the Deacon (Leo Diac. 78.21) refers to Phokas's preparation of "all-iron horsemen," noting their effect at Tarsos in 965 (59.2–22) and in the Balkan campaigns of John I Tzimiskes in 971 (140.10–13).

Heavy cavalry are not specifically attested during the 11th C. but in the 12th C. Manuel I Komnenos enthusiastically adopted the panoply and tactics of European knights (who charged in line with their lances leveled at the enemy) and staged Western-style tournaments (Nik.Chon. 108.53–110.94; cf. S. Lampros, *NE* 5 [1908] 15–18); the practical effect of these horsemen against the evasive Turks was minimal (R.P. Lindner, *JÖB* 32.2 [1982] 207–13). Byz. heavy cavalrymen continue to appear in the 13th–14th C., but Western mercenaries supplied the bulk of such cavalrymen in Nicaean and Palaiologan armies.

LIT. J.M. Diethart, P. Dintsis, "Die Leontoklibanarier," in *Byzantios* 67–84. J.F. Haldon, "Some Aspects of Byzantine Military Technology from the Sixth to the Tenth Centuries," *BMGS* 1 (1975) 11–47. Ahrweiler, *Structures*, pt.VIII (1960), 2–24. M.P. Speidel, "Catafractarii clibanarii and the Rise of the Later Roman Mailed Cavalry," *Epigraphica Anatolica* 4 (1984) 151–56. –E.M.

KATARTARIOS (*καταρτάριος*, from *katartismos*, "furnishing"), craftsman involved in the manufacture of SILK. According to the 10th-C. *Book of the Eparch* (ch.7), *katartarioi* prepared (*katartizein*) *metaxa*, but their precise function is unclear since the meaning of *metaxa* in this passage is uncertain: if it means cocoons, then the work of *katartarioi* was reeling, that is, bringing together the filaments from several cocoons to form uniform strands called "raw silk"; if it designates the raw silk itself, then the *katartarioi* were responsible for the next stage of silk production, forming the raw silk threads into more substantial yarn. Subsequent degumming or scouring gave the silk fibers a brilliant, pearly sheen. R.S. Lopez (*Speculum* 20 [1945] 16) translates *katartarioi* as "silk spinners," E.H. Freshfield (*Roman Law in the Later Roman Empire* [Cambridge 1938] 23f) as "raw silk dressers."

The functions of *katartarioi* overlapped to a certain extent with those of SILK MERCHANTS (*serikopratai*), who sometimes permitted *katartarioi* to purchase *metaxa* directly from foreign merchants. This privilege was extended only to wealthy *katartarioi*; those who were poor (as well as *metaxarioi*, whose status is unclear) had to buy their raw materials from silk merchants. The sale of *metaxa* was strictly controlled by the eparch: *katartarioi* had to be listed in the eparch's register and provide the authorities with testimony concerning their status and moral rectitude. The guild of *katartarioi* occupied a lower rank than that of the silk merchants, and some *katartarioi* strove to gain admittance to the guild of silk merchants; to achieve this goal they had to promise to stop manufacturing silk.

LIT. D. Simon, "Die byzantinischen Seidenzünfte," *BZ* 68 (1975) 24–33. –A.K.

KATASKEPENOS, NICHOLAS, author of the Life of CYRIL PHILEOTES; fl. first half of the 12th C. Under the name of Kataskepenos are also preserved some KANONES and letters.

ED. See list in Beck, *Kirche* 639.
LIT. Mercati, *CollByz* 1:457–59. –A.K.

KATASYRTAI (*Κατασύρται*), a battle site in Thrace near Constantinople. In the fall of 917, after the Byz. defeat at ACHELOUS, the *domestikos ton scholon* Leo PHOKAS attempted to organize resistance there to the approaching army of SYMEON OF BULGARIA. The Byz. were again routed, and the way to Constantinople was open for the Bulgarians. Symeon, however, did not continue his attack but withdrew in order to punish the Serbian prince Peter, a Byz. ally. The defeats at Achelous and Katasyrtai accounted for the fall of the administration of ZOE KARBONOPSINA and the *parakoimomenos* Constantine in 918; ROMANOS (I) LEKAPENOS, whom many contemporaries blamed for the defeat at Achelous, assumed control of the government as *basileopator*. Probably at that time Symeon issued the demand that Romanos be deposed and he himself be elected as co-emperor with CONSTANTINE VII (A.Kazhdan, *EtBalk* n.s. 12.3 [1976] 98–100). When this demand was rejected, Symeon assumed the title of tsar of the Bulgarians.

LIT. Zlatarski, *Ist.* 1.2:391–401. Runciman, *Romanus* 56. –A.K.

KATECHOUMENA. See GALLERY.

KATEPANATE, or catepanate, a conventional scholarly term to designate the Byz. territories in APULIA that were placed under the administration of the KATEPANO. The katepanate was established by Basil BOIOANNES after his victory over Melo in Oct. 1018 and existed until Feb. 1042, when ARGYROS, son of Melo, was proclaimed *princeps* and *dux Italiae*. The Normans who began to penetrate this region in 1041 referred to it as Capitanata.

LIT. Falkenhausen, *Dominazione* 57–60. Guillou, *Studies*, pt.I (1967), 13–19. –A.K.

KATEPANO (*κατεπάνω*, deriving from the Gk. adverb *epano*, "above" [A. Jannaris, *BZ* 10 (1901) 204–07]), a term used from the 9th C. to designate certain officials: the *katepano* of the BASILIKOI in the *Kletorologion* of PHILOTHEOS, the *katepano* of the marines on a 10th-C. seal (Laurent, *Corpus* 2, no.962), the *katepano* of imperial workshops, the *katepano* of imperial titles (*axiomata*) in the 11th C., etc. Constantine VII's identification of the *katepano* as *magister militum* (*De adm. imp.* 27.69–70) is a mere anachronism. The term was often used to denote a commander of a military unit, such as MARDAITES, and was identical with STRATEGOS. By the end of the 10th C., *katepano* became primarily the designation of governors of major provinces, esp. Italy (Falkenhausen, *Dominazione* 46–59) and Mesopotamia, in the 11th C. Bulgaria (Litavrin, *Bolgaria i Vizantija* 264–73), Antioch, etc. The term in the sense of the governor-DOUX disappears after 1100, but it continued as a name for local officials, at least in Smyrna in the 12th C. and in Trebizond in the 14th. Accordingly, the term *katepanikion*, known in both Macedonia and Asia Minor, was used for small administrative units. The term *katepanate*, often employed in scholarly literature, is not found in Byz. sources, although the Normans created the word *Capitanata* as a designation for southern Italy.

LIT. Ahrweiler, "Administration" 64–67. J. Ferluga, "Niže vojno-administrativne jedinice tematskog uredjenja," *ZRVI*

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2 (1953) 74–76. G. Theocharides, *Katepanikia tes Makedonias* (Thessalonike 1954). –A.K.

KATHEDRA (*καθέδρα*, lit. "seat"). In addition to its original meaning of THRONE, *kathedra* was a term designating a farmhouse or mansion. In documents *kathedra* appears in association with a courtyard (e.g., *Lavra* 2, no.77.46) and in a figurative sense could be used for "abode" (*Lavra* 2, no.100.2). The expression "*kathedra* of a *chorion*" also denoted the center of a village, the point from which a fiscal description (*periorismos*) of a *chorion* began (Schilbach, *Met. Quellen* 13f). The *Treatise on Taxation* (ed. Dölger, *Beiträge* 115.14–18), in explaining the difference between a village and a hamlet (*ktesis*), states that a village has a single *kathedra* (i.e., is centrally oriented), whereas in hamlets there are multiple *kathedrai* and the houses of peasants are dispersed.

LIT. Ju. Vin, "Social'no-ekonomičeskoe soderžanie termina *kathedra* vizantijskich dokumentov," *VizVrem* 44 (1983) 202–11. –A.K.

KATHISMA (*κάθισμα*, lit. "sitting, seat"). Five meanings of this term are significant in Byz. studies. (1) A TROPARION inserted after the third or sixth ode of a KANON during the ORTHROS, and during the singing of which it is permitted to remain seated. (2) One of the 20 sections, consisting of from one to five psalms, into which the psalter is divided; each *kathisma* is further subdivided into three *staseis*, or portions. (3) A generic term for a small monastic habitation housing only a few monks and dependent on a larger monastery. The term is used from the beginnings of monasticism, but is found esp. frequently in Athonite documents from the mid-14th C. onward (e.g., *Prot.* 120f). (4) A service exemption of uncertain nature that is mentioned in several chrysobulls of the second half of the 11th C.—the beneficiary was exempted from "the *kathisma* of high-ranking officials." A chrysobull of 1088 (*Patmou Engrapha* 1, no.6.58–59) has a more elaborate formula granting an exemption from "the *kathisma* and reception of *archontes*," thus permitting the hypothesis that *kathisma* was a forced accommodation of imperial dignitaries. (5) Additionally, the term for the emperor's box in the HIPPODROME of Constantinople. –E.M.J., A.M.T., A.C., A.K.

KATHOLIKON, modern Greek term for the main church in a monastic complex; the term does not appear in Byz. sources, although the term *katholike ekklesia* is occasionally found (*Prot.*, no.14.17; *Ivir.*, no.15.44). The Byz. normally referred to the principal church as the NAOS or *ekklesia*. Since the liturgy could be said only once a day in any given church, monasteries often contained several small churches and chapels in addition to the centrally located *katholikon*, which was usually dedicated to the patron of the monastery. The Council in TRULLO, canon 59, required baptisms to be celebrated only in *katholikai ekklesiai;* here the term seems to mean the principal churches of a diocese, as it does in Eustathios of Thessalonike (Eust. Thess., *Capture* 116.35). –K.M.K., W.L.

KATHOLIKOS (adj. *καθολικός*, universal), Greek term that as noun designated in the 6th C. the archbishop of Persia (KOSMAS INDIKOPLEUSTES 2.2.14–15, ed. Wolska-Conus 1:307). In Syriac and Armenian the term appears already in the 5th C.: in the acts of the Council of Seleukeia-Ctesiphon of 410, the bishop of Seleukeia is named *katholikos*, as is the bishop of Arsacid Armenia in the vita of MESROP MAŠTOC'. The heads of the churches of Georgia, Caucasian Albania, and esp. Armenia as well as the Nestorian patriarch were called *katholikoi*. From the 12th C. onward, certain Armenian bishops (of AŁ'T'AMAR, Sis) claimed this title.

The term was applied also to the superior ("the general abbot," ARCHIMANDRITE) of a group of monastic communities, e.g., in the region of Amaseia (Beck, *Kirche* 137); in the early 4th C. it was used to denote secular superintendents of finances of large territorial units, DIOCESES (Eusebios, *VC* 4.36.3, ed. F. Winkelmann, p.134.12).

LIT. K.H. Maksoudian, *DMA* 7:226f. –A.K.

KATRARES, JOHN, writer and scribe from Thessalonike; fl. 1309–22. It can be deduced from his writings that Katrares (*Κατράρης*, *Κατράριος*) was interested in classical philology and was a member of the literary circle that flourished in the early 14th C. around Demetrios TRIKLINIOS and THOMAS MAGISTROS. He specialized in the copying of ancient works, such as Homer's *Iliad*, Proklos's commentary on the *Timaeus* of Plato, the works of Strabo, and Theon's commentary on the *Canons* of Ptolemy.

Katrares composed a satirical poem of 222 ANACREONTIC verses attacking the Bulgarian writer Neophytos Momitzilas or Prodromenos (*PLP*, no. 19254). He called Neophytos a *Boulgar-albanitoblachos* and criticized his ignorance of classical literature, his greed, and his ambition to become patriarch. The poem includes some Slavic and perhaps also some Albanian words as examples of the barbaric speech of Neophytos. Katrares also wrote a play in dodecasyllabic verse, of which unfortunately only a short 37-line fragment survives; this literary effort, highly unusual in Byz., was clearly modeled on EURIPIDES. F. Jürss (*BZ* 59 [1966] 275–84) has established that Katrares was not the author of three dialogues (*Hermippos, Hermodotos,* and *Mousokles*) that had been attributed to him in the past.

ED. Verses—ed. Dujčev, *Proučvanija* 130–50. Drama—G. de Andrés, J. Irigoin, W. Hörandner, "Johannes Katrares und seine dramatisch-poetische Produktion," *JÖB* 23 (1974) 201–14.

LIT. Turyn, *CodVat* 124–30. *PLP*, no.11544. Hunger, *Lit.* 1:510; 2:95, 147f, 251. –A.M.T.

KAUSSIYEH CHURCH. See ANTIOCH.

KAVĀD (*Καβάδης*), king of Persia (488–531), father of Chosroes I; born 449, died 13 Sept. 531. He succeeded his uncle Valas as king, but from 496 to 498 lived in exile among the EPHTHALITES. He fought a largely unsuccessful war against Byz. (502–06), ended by a seven-year truce negotiated by KELER. Kavād sought the support of Justin I in securing the succession of Chosroes I by having the emperor adopt him. After this plan failed, relations with Byz. deteriorated in disputes concerning Lazika and Iberia. War broke out in 527 and lasted until Kavād's death. According to Prokopios (*Wars* 1.6.19), he governed Persia well since "in shrewdness and action he was second to none."

LIT. Christensen, *Sassanides* 326–62. R. Frye, *The History of Ancient Iran* (Munich 1984) 322–25. K. Synelle, *Hoi diplomatikes scheseis Byzantiou kai Persias heos ton ΣΤ' aiona* (Athens 1986) 73–83. –T.E.G.

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KAVĀD-SHĪRŪYA (*Καβάδης Σιρόης*), Persian king (Feb.–Sept./Oct. 628), died Ctesiphon from poison or in an epidemic. The son of CHOSROES II, Kavād-Shīrūya connived to imprison and murder his father and immediately sent an ambassador to Herakleios's military camp in Ganzak (arrived on 3 Apr.). The new king asked for peace and promised to release the prisoners of war and to send back the fragments of the True Cross; some sources even present him as a crypto-Christian (Mango, "La Perse Sassanide" 109f). His premature death and the succession of his young son, Ardashīr III, weakened Byz. influence in Persia and impelled Herakleios to use SHAHRBARĀZ as a tool of Byz. interests.

LIT. Christensen, *Sassanides* 497f. N. Oikonomides, "Correspondence between Heraclius and Kavadh-Široe in the Paschal Chronicle (628)," *Byzantion* 41 (1971) 269–81. –W.E.K.

KAVALLA. See CHRISTOUPOLIS.

KAY-KHUSRAW I, Ghiyāth al-Dīn (*Γιαθατίνης*), Seljuk sultan of IKONION (1194/5–97 and 1205–11); died near Antioch on the Meander 1211. Youngest son (by a Greek mother) of KILIC ARSLAN II, Kay-Khusraw received SOZOPOLIS ca.1188, then briefly held Ikonion. In 1196 he ravaged the Meander Valley and carried off about 5,000 captives. Driven from Ikonion, the sultan sought refuge at the court of ALEXIOS III. He married a daughter of Manuel MAUROZOMES and resided with him; Akropolites (Akrop. 1:14.14) says he was baptized. Regaining his throne, he created a principality on the Meander for Maurozomes and helped THEODORE I LASKARIS consolidate his rule (Akrop. 1:11.2–4). Pressing toward the Mediterranean, he took Attaleia in Mar. 1207. Around 1209, Kay-Khusraw allied himself with HENRY OF HAINAULT. Around 1210 he was joined by the refugee Alexios III and used the latter's claim to the Nicaean throne as a pretext to attack Theodore. Early in 1211, Kay-Khusraw pushed down the Meander but was intercepted by Theodore I with an army strengthened by 800 Latin knights. While most of the Latins fell, Theodore slew the sultan in a duel reported in a contemporary oration by Niketas CHONIATES (*Orationes* 172.1–10).

LIT. C. Cahen, *EI*² 4:816. Savvides, *Byz. in the Near East* 55–59, 82–88, 94–105. –C.M.B.

KAYSERI. See CAESAREA.

KEBRA NAGAST ("Glory of the Kings"), an Ethiopic collection of legends compiled in the 14th C. by a certain Isaac of whom nothing is known. According to the colophon, Isaac translated this work from his Arabic copy, which, in turn, had been translated from Coptic. Budge (*infra*) assigns the composition of the Coptic original to the 6th C. The work summarizes many biblical books (with particular emphasis on the queen of Ethiopia and her marriage to Solomon) and contains some data concerning the events of the 6th C., for example, the Ethiopian alliance with Justin I, who allegedly met ELESBOAM in Jerusalem; Shahid (*infra*) suggests that these events are presented in the *Kebra Nagast* in a manner similar to the version of the BOOK OF THE ḤIMYARITES. Monophysite in its core, the *Kebra Nagast* preserves a hostile attitude toward "Rome" (Constantinople) for having deserted the right faith and prophesies that a Persian king will destroy Rome and carry away the apostate together with his horse.

TR. W. Budge, *The Queen of Sheba and Her Only Son Menyelek* (London 1922).

LIT. I. Shahid, "The Kebra Nagast in the Light of Recent Research," *Muséon* 89 (1976) 133–78. Th. Papadopoullos, "Stoicheia diagraphes tou byzantinoaithiopikou politistikou chorou," *Byzantina* 13.1 (1985) 691f. –A.K.

KECHARITOMENE NUNNERY, founded in Constantinople in the early 12th C. by the empress IRENE DOUKAINA, wife of Alexios I Komnenos. Dedicated to the Theotokos Kecharitomene (Κεχαριτωμένη, "full of grace"), the convent was located in the northern section of Constantinople, adjacent to the male monastery of Christ Philanthropos, which Irene also founded (before 1107). The two institutions were separated by a wall but shared a common water system. The convent is known primarily from the lengthy and detailed *typikon* drafted ca.1110 on the model of the *typikon* of the EUERGETIS MONASTERY. Kecharitomene was originally designed to house 24 nuns; the possibility of an expansion to 40 nuns was foreseen. The rule was strictly cenobitic; the nuns did not have separate cells, but slept in a common dormitory. Irene imposed a rigorous rule of enclosure; absolutely no men were permitted to enter the convent except for two priests, the *oikonomos*, and the spiritual confessor (all four of whom had to be eunuchs), and the physician, who had to be a eunuch or elderly. Adjacent to the nunnery Irene built comfortable apartments to serve as a residence for female members of the imperial family; they were permitted to have servants. It was here that Anna KOMNENE retired after the death of her husband and wrote the *Alexiad*. The convent continued to function as late as the 15th C. when it was visited by the Russian deacon ZOSIMA. No buildings survive.

SOURCE. P. Gautier, "Le typikon de Theotokos Kécharitômènè," *REB* 43 (1985) 5–165.

LIT. L. Oeconomos, *La vie religieuse dans l'empire byzantin au temps des Comnènes et des Anges* (Paris 1918) 166–92. Janin, *Églises CP* 188–91. Majeska, *Russian Travelers* 298. –A.M.T.

KEDRENOS, GEORGE, 12th-C. historian; his biography is unknown. The chronicle of Kedrenos (Κεδρηνός), *Synopsis historion*, encompasses history from the creation of the world to 1057. It is a compilation based on pseudo-SYMEON MAGISTROS, THEOPHANES, and GEORGE HAMARTOLOS; from 811 onward Kedrenos slavishly follows John SKYLITZES; until the recent publication of Skylitzes, Kedrenos was used by scholars as a substitute.

ED. *Georgius Cedrenus*, ed. I. Bekker, 2 vols. (Bonn 1838–39).

LIT. Hunger, *Lit.* 1:393f. K. Schweinburg, "Die ursprüngliche Form der Kedrenchronik," *BZ* 30 (1929/30) 68–77. R. Maisano, "Sulla tradizione manoscritta di Giorgio Cedreno," *RSBN* 14–16 (1977–79) 179–201. Idem, "Il codice Sinaitico della 'Cronaca' di Giorgio Cedreno," *SBNG* 69–77. –A.K.

KEGEN (Κεγένης), a PECHENEG ally of Byz.; died 1050. A tribal leader, he quarreled with Tyrach, the Pecheneg chief. Around 1045 or 1046 Kegen became an ally of CONSTANTINE IX. He was baptized and made a *patrikios*. He and his supporters received three Danubian fortresses and used the opportunity to plunder Tyrach's followers. After crossing the Danube (apparently 15 Dec. 1046–13 Jan. 1047), Tyrach and his tribes were defeated and settled near Serdica (before Apr. 1047). His followers rebelled (1048) and occupied an area between the Danube, the Balkan range, and the Black Sea, while Kegen's people kept themselves separate. To deal with the crisis, Constantine summoned Kegen and his army to Constantinople. There three Pechenegs assaulted him. They later convinced Constantine that Kegen had intended to plunder the city, and the emperor had him imprisoned. In 1050, after repeated Pecheneg victories over imperial forces, Constantine released Kegen and sent him to divide and conquer his compatriots. No sooner had he arrived than he was cut to pieces.

LIT. A.P. Kazhdan, "Once More About the 'Alleged' Russo-Byzantine Treaty (ca.1047) and the Pecheneg Crossing of the Danube," *JÖB* 26 (1977) 65–77. J. Lefort, "Rhétorique et politique: Trois discours de Jean Mauropous en 1047," *TM* 6 (1976) 265–303. –C.M.B.

KEKAUMENOS (Κεκαυμένος), author of a book of advice; born southern Macedonia? between 1020 and 1024, died after 1070s. His biography is little known. Kekaumenos's identification with the general KATAKALON KEKAUMENOS is now rejected by the majority of scholars. He was of mixed Armenian and Slavic origin. In 1041 he participated in an expedition against Peter DELJAN, in 1042 he witnessed the deposition of Michael V, and eventually he held an administrative position in Greece. The thesis that he belonged to the military aristocracy, as recently emphasized by Litavrin (*infra*), cannot be proved.

Kekaumenos wrote a unique moralistic work known under the conventional titles *Strategikon* or *Precepts and Anecdotes* and sometimes considered to be composed of two independent pieces. It is an indoctrination in "proper" behavior, addressed both to his sons and to those in various positions in society: emperors, generals, civil functionaries, patriarchs, provincial magnates, toparchs. The social orientation of Kekaumenos's advice remains under discussion. According to Litavrin, he expressed the views of the military aristocracy; according to Kazhdan, those of civil officials. The main tendency of his ethics is circumspection and apprehension: man lives in a dangerous and hostile world and cannot trust anyone; neither friends nor servants are reliable. Abstract admonitions are combined with vivid stories (often the experiences of Kekaumenos's relatives) about military ruses (in their style very close to John SKYLITZES) and everyday cunning. The work also contains abundant information on political events, esp. in the Balkans, Armenia, and on the Byz.-Arab frontier.

ED. G.G. Litavrin, *Sovety i rasskazy Kekavmena* (Moscow 1972), rev. by A. Kazhdan, *VizVrem* 36 (1974) 154–67, with response by Litavrin, 167–77. Germ. tr. H.G. Beck, *Vademecum des byzantinischen Aristokraten*[2] (Graz-Vienna-Cologne 1964).

LIT. P. Lemerle, *Prolégomènes à une édition critique et commentée des "Conseils et Récits" de Kékauménos* (Brussels 1960). R.M. Bartikian, "Nekotorye zamečanija o 'Sovetach i rasskazach' ('Strategikone') Kekavmena," *Vestnik obščestvennych nauk AN Arm.SSR* (1974), no.2, 71–88, also ibid. (1975), no.6, 55–61. L. Margetić, "Kekaumenos' Dobronja—ein Kroatischer Herrscher des XI. Jahrhunderts," *ZRVI* 21 (1982) 39–46. A. Savvides, "The Byzantine Family of Kekaumenos," *Diptycha* 4 (1986–87) 12–27. –A.K.

KELER (Κέλερ), or Celer, official of Illyrian origin, consul (508); died after 520. *Magister officiorum* (503–18), he was named commander in the East with AREOBINDUS and HYPATIOS. He conducted several years of successful campaigning, freeing Roman cities and devastating Persian territory. He was the principal negotiator of a seven-year truce, signed in 506, the reward for which was undoubtedly the consulship. In 511 he supported Anastasios I against Patr. Makedonios II (496–511) and put down crowds opposed to the emperor's Monophysite policies. Keler reluctantly accepted the accession of Justin I in 518, did not attend the emperor's elevation (A. Vasiliev, *Justin the First* [Cambridge, Mass., 1950] 82), and had to retire from the post of *magister officiorum*. In 519/20, however, he corresponded with Pope HORMISDAS concerning the end of the AKAKIAN SCHISM. He is an example of a talented and loyal official, competent in both civil and military matters, upon whom the emperor could depend (see JOHN LYDOS, *De mag.* 3.17).

LIT. *PLRE* 2:275–77. C. Capizzi, *L'imperatore Anastasio I (491–518)* (Rome 1969) 183f, 214. –T.E.G.

KELLIA (Κελλία, lit. "cells"), the largest Early Christian monastic settlement in Egypt, near the western edge of the Nile Delta. Approximately 1,600 individual dwellings have been identified; most of them were built from the 6th to 8th C., and inhabited until about the 9th C. Each unit contains separate rooms for two monks, an oratory, a reception room, and a kitchen. Usually there is also a well and a garden, all surrounded by a wall. Many have their own defense tower (*jawsaq*), and some even a small church. In the two main settlements, two large complexes (Qaṣr Wakhāyda and Kūm ʿĪsā South I) have been excavated, regular units which later served as community centers of the LAVRA. They have towers, refectories, and several churches. The earliest church, a single-aisled chapel of ca.400, stood in

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Kūm ʿĪsā South I. By the late 8th C. most of the monks had abandoned their little cells and moved into these larger units. The site of Kellia is rapidly disappearing, threatened by encroaching agriculture.

LIT. F. Daumas, A. Guillaumont, *Kellia I* (Geneva 1968). R. Kasser, *Kellia: topographie*, 3 vols. in 4 pts. (Geneva 1972). Idem, *Survey archéologique des Kellia (Basse-Egypte)*, 2 vols. (Louvain 1983). *Le site monastique copte des Kellia*, ed. P. Bridel (Geneva 1986). –P.G.

KELLION (κελλίον) or *kella* (κέλλα, κέλλη), interchangeable terms for several types of monastic cell. (1) A cell in a KOINOBION, housing one or two (*Typikon* of EUERGETIS MONASTERY, ed. P. Gautier, 67.917) monks. In their cells monks slept, prayed, and read; recited certain offices privately; and, where appropriate, did handwork. They were forbidden to eat or keep food in their cells. Aristocrats who retired to a monastery sometimes had a suite of *kellia* (*Typikon* of KECHARITOMENE NUNNERY, ed. P. Gautier, 137.2102). (2) A monastic cell at a LAVRA; a monk who lived in a lavra (in contrast to a *koinobion*) was frequently called a *kelliotes*. (3) The cell of a HERMIT. (4) A small MONASTERY, as on Mt. Athos, the *kellia* of the late Antony (*Prot.* 86, n.245).

LIT. Meester, *De monachico statu* 70–72, 99f, 309f. –A.M.T.

KELTZENE (Κελτζηνή, mod. Erzincan), a fortress and region (anc. Kelisene) on the north branch of the Euphrates in eastern Anatolia. A *tourma* of CHALDIA, Keltzene was combined with KAMACHA by Leo VI to form the theme of MESOPOTAMIA. Keltzene was a base of Romanos IV during his expedition against the Turks, to whom it fell after the battle of Mantzikert (1071). Its bishop, attested in the late 9th C. as "suffragan of Kamachos," became metropolitan by the end of the 10th C. (*Notitiae CP*, no.8.60); his see contained 21 suffragans. In the 14th C., under an independent Muslim ruler whose subjects were mostly Armenian, Keltzene was in frequent relation with the empire of Trebizond.

LIT. Honigmann, *Ostgrenze* 198–210. A. Pertusi in *De them.* 139. Bryer-Winfield, *Pontos* 171–73. –C.F.

KENARIOS (κηνάριος), an official whom Seibt considered as a subaltern to the EPI TES TRAPEZES or a stage in the transformation of the KASTRESIOS to *epi tes trapezes*. The *kenarios* is mentioned in very few documents: a seal from ca.800, a letter of 836. According to Seibt, an Armenian David (Dawit), a translator of Greek in the first half of the 9th C., was also *hypatos* and *kenarios* of the imperial *trapeza*.

LIT. W. Seibt, "Kenarios—ein 'neuer' Würdenträger am Hof des byzantinischen Kaisers," *HA* 88 (1974) 369–80. –A.K.

KENCHREAI (Κεγχρεαί), eastern port of CORINTH on the Saronic Gulf. The site flourished in late antiquity, reflecting the volume of trade between Corinth and the East. Particularly significant is a building identified as a temple of Isis on the southern harborworks; according to the excavators this building was being lavishly restored when the city was devastated by an earthquake, probably in 375. A series of Egyptian glass panels in OPUS SECTILE had been brought to the site, perhaps for decoration of the Isis temple, but the warehouse in which they were stored sank in the earthquake and the panels were never used. They depicted Nilotic scenes and two remarkable portraits of Homer and Plato. A passage in CLAUDIAN (*In Rufinum* 2:199) suggests that both the harbors of Corinth were burned by Alaric. Later a Christian basilica was constructed near the former temple. Coin hoards found at Kenchreai have been taken as evidence of the Slavic invasions in the 580s (R.L. Hohlfelder, *Hesperia* 42 [1973] 89–101; *East European Quarterly* 9 [1975] 251–58). The so-called Iconoclast notitia seems to list Kenchreai as a bishopric (*Notitiae CP* 3.736: Kiknipeos in the text, a correction suggested by N. Bees), but this is unlikely. Scattered references show that the harbor continued to be used as late as the early 15th C.; Manuel II used it as his base for reconstruction of the HEXAMILION. Pottery from the excavations spans the entire Byz. period and the latest coin find is a Venetian issue of the doge Antonio Venerio (1382–1400).

LIT. *Kenchreai: Eastern Port of Corinth*, 5 vols. (Leiden 1976–81). –T.E.G.

KENTARCHOS (κένταρχος), subaltern officer in the army and fleet. The TAKTIKA OF LEO VI (4.11) defines the *kentarchos*, or *hekatontarchos* (Lat. *centurio*), as commander of a hundred men; the same definition is given in the NAUMACHIKA of the *parakoimo:nenos* Basil (ed. A. Dain, 4.2, pp. 66f). The first mention of the term is in an early 9th-C. chronicler (Theoph. 287.7), who states that Phokas was *kentarchos* in 602 when he revolted against Maurice; the chronicler's source, Theophylaktos Simokattes (Theoph.Simok. 296.13), however, called Phokas *hekatontarchos*. The term was in use in the 9th and 10th C. The *Kletorologion* of PHILOTHEOS mentions the *kentarchos* in various military contingents and themes, under the command of the DROUNGARIOS TES VIGLAS, as well as civil *kentarchoi* in the VESTIARION. They served also in the fleet. Nikephoros OURANOS (*Naumachica*, ed. A. Dain, 7, p.73) mentions the *kentarchos* of a DROMON, and a seal of the 10th C. belonged to Christopher, *spatharios* and *kentarchos* of the imperial fleet (Laurent, *Corpus* 2, no.988). The word *kentarchia* (*Taktika of Leo VI* 16.4) designated a military unit. Basil II, in his novel of 996 (Zepos, *Jus* 1:265.25), while accepting the definition of the DYNATOI suggested by Romanos I, added to their number also the *protokentarchoi*—"as a matter of fact, we recognize them as *dynatoi*."

LIT. Ahrweiler, *Mer* 169. –A.K.

KENTENARION (κεντηνάριον), a weight of Roman origin (*centumpondium, centenarium*) equal to 100 *logarikai* LITRAI [= 32 kg]. The term *talanton* was used synonymously in some classicizing texts. From the mid-6th C. *kentenarion* often meant a quantity of 100 *logarikai litrai* of gold or gold coins. Rarely, *kentenarion* was used as a unit of 100 MODIOI or as a synonym with *litra*.

LIT. Schilbach, *Metrologie* 109, 174. G. Dagron, C. Morrisson, "Le *Kentènarion* dans les sources byzantines," *RN*[6] 17 (1975) 145–62. –E. Sch.

KEOS (Κέος, mod. Kea), island in the Aegean Sea southeast of Attica; in late antiquity it was part of the province of Achaia. Mention of Keos in Byz. times is rare. In 710/11 when Pope Constantine I was journeying toward Constantinople, Byz. officials gathered on the island *quae dicitur Caea* to meet him; among them was Theophilos, *strategos* of the fleet (*Caravisiani*) (*Lib.pont.* 1:390). Michael CHONIATES, who found refuge on Keos after 1204, described resistance to the Venetians by inhabitants of the island; Keos remained independent until 1211. Soon after 1261 the *protostrator* Alexios PHILANTHROPENOS attacked several Aegean islands, including Keos, and ca.1279/80 LICARIO of Karystos, a Byz. mercenary, captured it (Jacoby, *Féodalité* 69). The Venetians retook Keos by 1301, and the island was divided among noble families (Giustiniani, Ghizi, Sanudi) under the suzerainty of Venice. They held Keos until 1566.

A three-aisled Early Christian basilica has been discovered, probably constructed on the site of a temple of Demeter (Pallas, *Monuments paléochrétiens* 202). The major settlement was at the ancient site of Ioulis, where a fortress was constructed in the 13th C., and probably rebuilt in the 15th C. (J.-C. Poutiers, *ByzF* 11 [1987] 389). The Church of the Holy Apostles at Kato Meria has frescoes of the 13th C. The bishop of Keos was a suffragan of Athens (*Notitiae CP* 3.689).

LIT. Ahrweiler, *Mer* 308–57. I. Psyllas, *Historia tes nesou Keas* (Athens 1921). Ch.P. Demetropoulos, *Hoi ekklesies tes Keas* (Thessalonike 1982–83). –T.E.G.

KEPHALAIA. See CHAPTERS.

KEPHALAION (κεφάλαιον, chapter, item, or article). In addition to referring to the literary genre of CHAPTERS, *kephalaion* was a fiscal term designating articles of taxation in general. Lexical similarity with the Latin CAPITATIO led some scholars (e.g., G. Ostrogorsky, *SemKond* 5 [1932] 320) to believe that *kephalaion* was the POLL TAX. Although the term could be used for taxes in general ("no new *kephalaion* must be introduced"—*Xénoph.*, no.29.21) or for the description of the entire amount of taxes paid by a monastery (*Actes de Philothée*, ed. W. Regel, E. Kurtz, B. Korablev [St. Petersburg 1913; rp. Amsterdam 1975] no.6.13–15), there is no evidence of its use to mean poll tax. Nor did its cognates such as *kephalaiographon* (MM 4:318.19) or *kephaletion* (a special tax imposed upon Jews?) have this meaning. *Kephalaia* were also "chapters" of fiscal cadasters (KODIX) in which a single tax unit was registered.

LIT. Dölger, *Beiträge* 49f. Kazhdan, *Agrarnye otnošenija* 147–49. Svoronos, *Cadastre* 21f. –A.K.

KEPHALAS (Κεφαλᾶς, from κεφαλή, "head"), a family known from the early 10th C., although

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not in the elite: a priest Constantine Kephalas compiled an anthology (see KEPHALAS, CONSTANTINE). Nothing links later members of the Kephalas family to him. Leo Kephalas, son of Alexios I's *doulos*, became a prominent military commander and ca.1086 *katepano* of Abydos. Alexios I endowed him with lands that were transmitted by a chrysobull of 1089 to Leo's children. In 1115 Nikephoros, Leo's son, donated his lands to the Lavra of St. Athanasios on Athos; Nikephoros's relative, Theodore Kephalas, was *hegoumenos* of the Lavra. A certain Kephalas was an influential provincial functionary in the 1180s. The family was still active but not prominent in the 14th C.: a Kephalas was *kommerkiarios* in 1332; Gregory Kephalas was first *ostiarios* in 1285; Kephalas Laskaris is called imperial *doulos* in 1373. Charters connected with Leo Kephalas's estates are published in *Lavra* 1, nos. 44–45, 48–49, 60. The reading of Keph[alas] on an 8th-C. seal of a certain Basil (Winkelmann, *Quellenstudien* 158) is questionable.

LIT. G. Rouillard, "Un grand bénéficiaire sous Alexis Comnène: Léon Képhalas," *BZ* 30 (1929/30) 444–50. *PLP*, nos. 11667–80. –A.K.

KEPHALAS, CONSTANTINE, compiler of a collection of epigrams; fl. ca.900. His biography is unknown; he is identified with *protopapas* (palace chaplain) Constantine Kephalas mentioned by chroniclers (e.g., *TheophCont* 388.24) as active in 917. For his collection Kephalas (Κεφαλᾶς) used ancient ANTHOLOGIES, some epigrams (AGATHIAS), and texts that the *magistros* Gregory of Kampsa (in Macedonia) copied down from inscriptions during his travels in Greece and Macedonia. The work is typical of 10th-C. encyclopedism (Lemerle, *Humanism* 310). Kephalas's collection was frequently used in the SOUDA and enlarged by the anonymous editor of the Anthologia Palatina (see GREEK ANTHOLOGY). The original version of Kephalas's collection is not preserved.

LIT. Hunger, *Lit.* 2:56f. Wilson, *Scholars* 138. –A.K.

KEPHALE (κεφαλή, lit. "head, chief"), from the second half of the 13th C. through the end of the empire, a term of colloquial origin denoting the highest functionary of provincial administration. From the middle of the 13th C. the office of *kephale* (*kephalat⟨t⟩ikion*) gradually replaced that of the DOUX. By the 14th C., the *kephale* was the combined civil and military administrator of the primary provincial administrative unit, no longer the THEME but a much smaller area called a *katepanikion*, usually no larger than the immediate environs of a KASTRON. The title *kephale*, found almost exclusively in documentary sources, remained an epithet of function—hence, the participial common forms, *ho kephalit⟨t⟩ikeuon* and *ho eis kephalen heuriskomenos*—and never became a courtly, hierarchical rank; thus, most *kephalai* also possessed courtly ranks. While most *kephalai* were governors of *kastra*, their jurisdictions varied, sometimes extending over islands or groups of villages. On the other hand, during the 14th C., perhaps as an attempt to maintain central control over the provinces, some *kephalai* (*katholikai* ["general"] as distinguished from *merikai* ["local"] *kephalai*) had jurisdiction over larger areas, sometimes entire provinces. These *katholikai kephalai* were usually related to the emperor or were members of very prominent families. During the later 14th C. the *katholikai kephalai* generally disappeared as the areas where they were found, the Morea, Thessaly, and Thessalonike, became APPANAGES.

LIT. Maksimović, *ByzProvAdm* 117–66. –M.B.

KEPHALENIA (Κεφαλ⟨λ⟩ηνία, also Kephalonia), island in the IONIAN SEA. In late antiquity it was part of the province of Achaia and metropolitan see of Epiros I. Its political significance increased after Byz. had lost northern Italy, since Kephalenia became the major base of communication with Sicily and southern Italy and a strategic center against Arab attempts to penetrate the Ionian Sea. Information about the administrative structure of Kephalenia is confused, Constantine VII Porphyrogennetos (*De adm. imp.* 50.85–87) asserting that Kephalenia was a *tourma* of Longobardia until Leo VI (?) transformed it into a *strategis*; he also affirmed (*De them.* 7.1–2, ed. Pertusi 91) that Kephalenia had never been a theme. On the other hand, all the TAKTIKA, beginning with that of Uspenskij, list the *strategos* of Kephalenia, a Latin chronicler mentions its *strategos* Paulos in 809 (MGH *SS* 1:196f), and various seals of its *strategoi* are preserved, some of which are dated to the 8th C. (Zacos, *Seals* 1, nos. 919, 2657, 3200). Other functionaries in Kephalenia were the *kommerkiarios* of Hellas, the Peloponnesos, and Kephalenia (no.1865); the *protonotarios* (no.1561); and the *tourmarches* (Laurent, *Méd. Vat.*, no.96)—all attested in the 9th C. By that time a group of the MARDAITAI was resettled in Kephalenia (*De cer.* 668.8–10) and the island served as a place of exile for political prisoners (Theoph. 372.8).

The final Byz. retreat from Italy diminished the role of Kephalenia. The island was administered by a judge-*krites* (Zacos, *Seals* 2, no.674). In 1085 the Normans unsuccessfully besieged the main city, in 1126 it was plundered by the Venetians, and in 1185 taken by William II of Sicily and lost to the empire. The Orsini held it as a fief from Venice, in 1357 it came definitively under the power of the Tocco. The Turks occupied Kephalenia in 1479, but in 1500 it was seized by Venice.

In antiquity there were four cities on the island and these survived into late antiquity: Samos presumably as capital and Panormos (mod. Phiskardo) with civic status. From circa the 8th C., the main settlement had moved to Hagios Georgios, a defensible site near the center of the island. A survey of the island drawn up for the Latin bishopric in 1264 provides many details of topography and agrarian relations (ed. Th.S. Tzannetatos, *To praktikon tes Latinikes episkopes Kephallenias tou 1264 kai he epitome autou* [Athens 1965]).

LIT. *TIB* 3:175–77. D. Zakythenos, "Le thème de Céphalonie et la défense de l'Occident," *HellCont* 8 (1954) 303–12. D. Antonakatou, "Ereunes kai symperasmata gyro apo te mesaionike Kephalonia me base to praktikon tou 1264," *Byzantina* 12 (1983) 291–356. N. Phokas-Kosmetatos, *To kastro Hagiou Georgiou Kephallenias* (Athens 1966). –T.E.G.

KERAMION (κεράμιον) or *keramidion* (κεραμίδιον), the Holy Tile, a relic that had the features of Christ impressed on it through contact with the MANDYLION; it is a unique example of one ACHEIROPOIETOS producing another. Legends about its origin vary, one deriving it from Edessa, the other from HIERAPOLIS in Syria; in both cases the Mandylion was hidden away between tiles, which received the miraculous impression. According to various traditions, either Nikephoros II Phokas in 966 or John I Tzimiskes in 974 removed the Holy Tile from Hierapolis (N. Elisséeff, *EI*² 6:379) and took it to Constantinople where it was housed in the Pharos chapel of the GREAT PALACE. The Keramion, an early representation of which occurs at LAGOUDERA, was never a common theme; it generally serves as a pendant to the Mandylion, often between the pendentives of a church, or side by side with it, as in a 12th-C. MS of JOHN KLIMAX (Martin, *Heavenly Ladder*, fig.231). It does not occur on icons, probably because it had no feast in the church calendar.

LIT. Dobschütz, *Christusbilder* 168. T. Raff, "Das 'heilige Kerámion' und 'Christos der Antiphonetés,'" in *Festschrift L. Kretzenbacher* (Munich 1983) 145–49. –N.P.Š.

KERASOUS (Κερασοῦς, mod. Giresun), city of the Black Sea coast, west of Trebizond, important as a port and the terminus of a road to KOLONEIA and the interior of Asia Minor. Kerasous was seat of a *kommerkiarios* (usually of Lazika, Kerasous, and Trebizond) in the late 7th C. (Zacos, *Seals* 1, nos. 164, 178f) and of the imperial *kommerkia* in the 730s (Zacos, *Seals* 1, no.250). In the 11th C. it may have had a local scriptorium that produced the Kerasous Gospels, whose illustrations show some Armenian characteristics. Under the empire of Trebizond, Kerasous was the headquarters of a BANDON and the western bastion against the Turkomans. In Sept. 1301 the Trapezuntine emperor Alexios II Komnenos defeated them at Kerasous; his victory was eulogized by Stephen Sgouropoulos who also mentions the construction of the local fortress. The fortifications show two main periods, the first probably of 1301; they were maintained until the Turkish conquest in 1461.

Kerasous was a suffragan bishopric of NEOKAISAREIA, first attested in 431; by 1079 it was a metropolis without suffragans. Its church was in close contact with that of Alania (N. Bees, *ArchPont* 16 [1951] 255–62).

LIT. Bryer-Winfield, *Pontos* 126–34. –C.Γ.

KERATION (κεράτιον, Lat. *siliqua*), lit. the seed (bean) of the carob or locust tree (*Ceratonia siliqua*). It was widely used in the Near East as a unit of weight, with slight variations of standard from one region to another. The Greco-Roman *keration* was 0.189 g and the pound (see LITRA) was reckoned at 1,728 *keratia*, that is, 12 OUNGIAI of 144 *keratia* each. The SOLIDUS, 1/72 of the pound

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and 1/6 of the ounce, weighed 24 *keratia* so that the *keration* became, as 1/24 of the solidus, a unit of account. It was also a unit of fineness for gold, that is, the English *carat* or 1/24 part, since the solidus was of pure gold and therefore 24 carats fine. –Ph.G.

KERČ. See BOSPOROS, CIMMERIAN.

KERIMADDIN OF AKSARAY. See KARĪM AL-DĪN.

KERKYRA (Κέρκυρα, Corfu, with many variants, archaistically known as Phaiakia, etc.), island (and its primary city) in the IONIAN SEA. The ancient city, on the east central coast, was an important way-station in the journey between Constantinople and the West; it was destroyed by the Goths in the 6th C. but was probably resettled soon thereafter (I. Papademetriu, *StB* 6 [1940] 340). Constantine Porphyrogennetos (*De them.* 7.5, ed. Pertusi, p.92) mentions only Homeric Kerkyra, the kingdom of Alcinous. Some legendary data are preserved in the vita of St. Arsenios of Kerkyra, probably compiled by George BARDANES, which mentions a "Scythian" attack on Kerkyra in the mid-10th C. Skylitzes (Skyl. 385.57–58) relates that in 1033 the Saracens burned Kerkyra. According to Anna Komnene (An.Komn. 1:57.14–15), Robert Guiscard seized the "well-fortified *polis* of Korypho" in 1081, but the island resisted the Normans and probably remained semi-independent, under the command of its *doux*; at any rate, Bohemund, after his flight from the East, felt secure on Kerkyra. During the expedition of 1147 the Normans, supported by a local population irritated by heavy taxes, again captured Kerkyra. After a long siege Manuel I took Kerkyra in 1149, hoping to use it as a base for an attack on Sicily. In 1204 the Venetians seized the island. In 1214 Kerkyra fell under the control of the despotate of EPIROS and in 1246 the *despotes* Michael II Komnenos Doukas renewed an earlier grant of considerable autonomy to a collegium of 33 priests, maintained by most of the island's Western rulers. In 1259 Michael II granted Kerkyra as dowry to MANFRED of Sicily and by 1272 the island was under the control of CHARLES I OF ANJOU. In 1382 Kerkyra was in Navarrese hands and in 1386 it was ceded to Venice. After the fall of Constantinople and the Morea many Byz. fled to Kerkyra.

According to legend (*Synax.CP* 633.6–18), the church of Kerkyra was founded by two disciples of St. Paul, Jason of Tarsos and Sosipatros of Achaia, who erected there a shrine of Stephen the First Martyr; its bishops participated in councils from 325 to 787. They were suffragans of Nikopolis, then of Kephalenia. In the 11th C. Kerkyra was elevated to the rank of metropolis (Laurent, *Corpus* 5.1:618); the seals of several metropolitans from the 11th to 13th C. are preserved. A Latin archbishop is attested first in 1228; the Orthodox were meanwhile under the authority of a *protopapas*.

In the ancient city, about 2 km south of the modern center, are the remains of the five-aisled basilica of Jovian (Iobianos), dated to the 5th C., rebuilt in the 12th C. as a single-aisled church, and several other churches of various dates. The cross-in-square Church of Jason and Sosipatros, *katholikon* of a monastery, was built ca.1000. Approximately 17 km northeast of the town is the Chapel of St. Merkourios, dated by an inscription of 1074/5 ascribing construction and decoration to the patronage of the *droungarios* Nicholas and his brothers. P. Vocotopoulos (*CahArch* 21 [1971] 151–80) saw in the frescoes of this and other churches on the island elements of the style of HOSIOS LOUKAS, reflections of Kerkyra's role as a station between Greece and Italy. Fortifications at Angelokastron on the west coast have been dated to the 11th/12th C.

LIT. *TIB* 3:107, 178–81. D. Triantaphyllopoulos, *RBK* 4:1–63. A.A. Longo, "Per la storia di Corfù nel XIII secolo," *RSBN* 22–23 (1985–86) 209–43. –T.E.G., A.C.

KEROULARIOS (Κηρουλάριος), a family name meaning "CANDLEMAKER." P. Gautier (*REB* 27 [1969] 342) suggested that Keroularios was not a family name but merely the sobriquet of a single man; the name, however, was applied to several family members, and the patriarchal catalog (V. Laurent, *EO* 35 [1936] 76f) describes Patr. MICHAEL I as belonging to the Keroularioi—as Constantine III belonged to the Leichoudai. Psellos (*Scripta min.* 1:318f) praised the family (perhaps ironically) as an ancient lineage, the descendants of Herakles. The first known Keroularios was a high financial official in the early 11th C. Two of his sons plotted against Emp. Michael IV in 1040 and were exiled; one eventually became Patr. Michael I. *Peira* 65:2 relates a litigation between a certain Keroularios and his brother's widow; since *Peira* is very unlikely to reflect a case after 1040, this Keroularios must not be the patriarch but rather an older relative (A. Kazhdan, *ByzF* 12 [1987] 71f). Two of the patriarch's nephews were high-ranking civil officials. One of them, Constantine, Psellos's correspondent, was *megas droungarios tes viglas* and acquired the title of *sebastos*; Psellos knew him also as a land and slave owner. The case of his will was under investigation by Nikephoros III (*Reg* 2, no.1054). Constantine and his brother Nikephoros supported Isaac I Komnenos in 1057. EUDOKIA MAKREMBOLITISSA was the patriarch's niece, and her husband, Constantine Doukas, has also been called the patriarch's nephew. Michael, Constantine Keroularios's son, was like his father *droungarios tes viglas*; he was Alexios I's *gambros* (by a niece); he seized his father's fortune, to the detriment of his younger brothers, and Alexios sanctioned his actions in 1082. Several documents of the period, including a charter of 1109, mention Michael, *sebastos* and *logothetes* (*Lavra* 1, no.58.24); Tzetzes also mentions him. According to Tzetzes, Constantine's daughter married a tax collector named George, Tzetzes' own grandfather (P. Gautier, *REB* 28 [1970] 217–19). Although the Keroularioi appear to have been mostly civil functionaries, an epigram ridicules a *strategos* Keroularios, son of a candle merchant (K. Dyobouniotes, *NE* 16 [1922] 45.13–14).

LIT. F. Tinnefeld, "Michael I. Kerullarios, Patriarch von Konstantinopel (1043–1058)," *JÖB* 39 (1989) 96f. –A.K.

KETOS. See JONAH.

KEYS. Two kinds of key-lock systems, sliding and turning, were used in Byz. The sliding key-lock system was the earlier and mechanically more complex. Its distinguishing feature is a bit composed of raised teeth attached at right-angles to a rectangular shaft. The bit is passed in a rotating motion through the lower extremity of an L-shaped hole in the lock plate. It is then raised until its projecting teeth displace from the bolt a series of pins or tumblers held in place by a spring. Once engaged in the perforations, the key is used to draw the bolt along horizontally, out of its seating. A high level of security was afforded by the fact that only a bit with teeth precisely matching the perforations in the bolt could be raised into those holes and thereby force out the restraining pins. Such locks were esp. preferred and popularized by the Romans, with whom they are customarily associated. That they remained in use in Constantinople at least until the 6th C. is clear from the marble doors in the South Gallery of Hagia Sophia; their carefully sculpted lock plates reveal a sliding key mechanism of surprising accuracy and detail.

KEYS. Schematic drawing of a sliding key.

The turning key, simpler than the sliding key, was the more popular key-lock system in Byz.; in appearance and mechanics it resembled the old-fashioned skeleton key still in use today. The turning key is inserted through a narrow vertical slit in the lock plate and then rotated so that its panel or bit will lift, release, and ultimately advance or retract a bolt that is held in place by a spring. Only a bit of the proper height and depth will successfully engage the bolt; occasionally, restraining bars or "wards" are set within the lock chamber that further require that the bit have corresponding notches in order to rotate. Nearly all surviving turning keys are bronze, with a movable joint between barrel and hoop. Hoops vary in design (including quatrefoils, zoomorphic motifs, and beads), as do bits, although the technical simplicity of the latter presupposes the use of seals for additional security. Indeed, some turning key hoops bear ring bezels with incised sealing devices. (See also LOCKS AND PADLOCKS.)

LIT. Vikan-Nesbitt, *Security* 2–5. –G.V.

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KHAČATUR (Χατατούριος, Χατατούρης in Greek sources, Arm. Xač'atur), Byz. general, Armenian by birth, whom Romanos IV appointed *doux* or *katepano* of Antioch in 1069. After the deposition of Romanos, Khačatur sided with him against Michael VII but fought unsuccessfully, was taken captive by Andronikos Doukas, son of Caesar John, and probably perished in 1072. His identification with the Armenian Pekht or Bekht (*doux* of Antioch in 1065 according to MATTHEW OF EDESSA, in 1069/70 according to IBN AL-ʿADĪM) has not been proved. H. Grégoire (*AIPHOS* 2 [1934] pt.1, 459–63) suggested that reminiscences of Khačatur were reflected in the image of Asator in the fifth book of the Turkish epic *Said Battal*.

LIT. V. Laurent, "La chronologie des gouverneurs d'Antioche," *MélUnivJos* 38 (1962) 245–48. J. Laurent, "Le duc d'Antioche Khatchatour, 1068–72," *BZ* 30 (1929/30) 405–11. Kazhdan, *Arm.* 126. –A.K.

KHAGAN (χαγάνος), title used by Central Asiatic peoples to designate the holder of supreme political authority. According to some scholars the word was borrowed by the Turkic peoples from the Juan-Juan (a group of Asiatic Avars) with this specific sense. Byz. authors use this title to refer to the rulers of the Avars, Turks, Khazars, and Bulgarians; in the Latin *Annales Bertiniani, sub anno* 839, the term is applied to the prince of the Rus'. It is also utilized in the corpus of the so-called Orkhon inscriptions of the Gök Turks. Mongols used a version of this word, and it was adopted by the Ottoman sultans as well.

LIT. Moravcsik, *Byzantinoturcica* 2:332–34. J.A. Boyle, *EI*² 4:915. –S.V.

KHĀLID (Χάλεδος), more fully Khālid ibn al-Walīd; a prominent early Muslim commander and conqueror of Byz. Syria who was known as "the Sword of God." An early opponent of MUḤAMMAD, Khālid converted to Islam in 627 or 629. He participated in an expedition to Mu'ta in 629, where the Byz. commander Theodore defeated him. According to Arabic sources, ABU BAKR sent Khālid to conquer al-Ḥīra in Iraq in 633, which he accomplished, but non-Muslim tradition knows nothing of this conquest. Khālid crossed the desert to assist beleaguered Muslim armies in Syria in 634. He surprised the Byz. defenses and conquered Bostra, contributing to the Muslim victory at Ajnādayn and the first Muslim conquests of Damascus and Emesa. He participated in the battle of the YARMUK and in the second and final conquests of Damascus and Emesa. ʿUMAR removed him from supreme command, but he participated in other expeditions against the Byz. in northern Syria.

LIT. Donner, *Conquests* 115–51. P. Crone, *EI*² 4:928f. J. Wellhausen, *Skizzen und Vorarbeiten* (Berlin 1899) 6:37–68. –W.E.K.

KHĀQĀNĪ, more fully Afḍal al-Dīn Ibrāhīm Khāqānī, a panegyric poet who wrote in Persian; born Azerbaijan 1121/2 or 1126, died Tabrīz 1199. His mother was for a while an adherent of the Nestorian creed, and Khāqānī displayed an interest in and knowledge of Christianity that was unusual in the East. He lived in Shirwan, which was under the supreme rule of Georgian kings, and in an ode he praised the king of Georgia, Demetrios I (O. Vil'čevskij in *Issledovanija po istorii kul'tury narodov Vostoka* [Moscow-Leningrad 1960] 56–60). He traveled much, but his career was not successful. In 1159 he was put in prison. In 1184 he fled from Shirwan, hoping to go to Khurāsān, but was forced to return to Tabrīz, where he spent his remaining years.

In a poem addressed to Manuel I Komnenos, Khāqānī mentions his visit to Constantinople and describes the religious discussions that took place in the Byz. capital ca.1166 concerning the relationship of the Father and the Son. When Andronikos (I) Komnenos came as an exile to Georgia and participated in the battle of 1173 against the Rus', Khāqānī praised his high qualities and offered him his services.

LIT. B. Reinert, *EI*² 4:915f. J. Rypka, *History of Iranian Literature* (Dordrecht 1968) 202–28. O. Vil'čevskij, "Chakani," *Sovetskoe vostokovedenie*, no.4 (1957) 63–76. V. Minorsky, "Khaqani and Andronicus Comnenus," *BSOAS* 11 (1943–46) 550–78. –A.K.

KHAZARIA (Χαζαρία), the land of the KHAZARS. The term was applied to the Khazar khaganate, which Constantine VII Porphyrogennetos places near RHOSIA, ZICHIA, Alania, Black Bulgaria, the land of the UZES, and Lebedia where the Hungarians had dwelt. In the episcopal notitias the term designates a Khazar bishopric under either the metropolitan see of Gothia (see *Notitiae CP*, no.3.777–79), or possibly under the guidance of the archbishop of Cherson; the latter is mentioned in a letter of Patr. NICHOLAS I MYSTIKOS (ep.68.12–21). In Greek texts of the 14th and 15th C. Khazaria means the "CRIMEA" and, accordingly, Italian documents call the peninsula "Gazariae." Skylitzes' evidence (Skyl. 354.90–94) that in 1015/16 Basil II sent a fleet to Khazaria and, with the help of the Rus', captured "the *archon* of the land," George Tzoules, refers not to the Khazars (thus Moravcsik, *Byzantinoturcica* 1:82f), but to a revolt in Cherson (E. Skržinskaja, *VizVrem* 6 [1953] 266f). –O.P.

KHAZARS (Χάζαροι), the name of the ruling tribe (from the mid-7th C.) in the northern Caucasus; the Byz. usually called them TOURKOI. Information concerning the early political history of the Khazars (their conquest of Armenia and Georgia) is anachronistic. If the Khazars were active in the Caucasus in the 6th C. they were subject to the SABIRI and AVARS. As an independent force "the eastern Turks who are called Chazareis" are mentioned (Theoph. 315.15–16) as allies of Herakleios against the Persians in 625/6. The nucleus of the Khazar khaganate was in Dagestan and on the Lower Volga, with capitals at Semender and Balanjar. The population was diversified economically (both seminomadic tribes and traders with the Far East), linguistically, ethnically, and in religion. Some Greeks settled among the Khazars, and a Greek see was established, but the 9th-C. mission of CONSTANTINE THE PHILOSOPHER and an attempt to convert the Khazars to Christianity failed.

The Khazars were natural allies of Byz., first against the Persians and Avars, then the Arabs. Herakleios suggested his daughter as a wife for the *khagan*; Justinian II married the *khagan*'s sister; Constantine V also married a Khazar princess (the famous *Čiček*, lit. "flower"), and his son, Leo IV, was nicknamed "the Khazar." There was some friction in the relationship; the Khazars established their power in Crimea and accepted Judaism as the dominant religion. Nonetheless, Theophilos helped the Khazars build the fortress of SARKEL, and Khazar contingents fought in the army of Leo VI against the Bulgarians.

When SVJATOSLAV of Kiev inflicted a heavy blow upon the Khazars in 965, the Byz. switched to an alliance with the Rus'. Around 985 VLADIMIR I destroyed the remnants of the Khazar khaganate.

LIT. N. Golb, O. Pritsak, *Khazarian Hebrew Documents of the Tenth Century* (Ithaca, N.Y., 1982). P. Golden, *Khazar Studies*, 2 vols. (Budapest 1980). D.M. Dunlop, *The History of the Jewish Khazars* (Princeton 1954). M. Artamonov, *Istorija Chazar* (Leningrad 1962). S.A. Pletneva, *Chazary* (Moscow 1976). O. Pritsak, "The Khazar Kingdom's Conversion to Judaism," *HUkSt* 2 (1978) 261–81. A.P. Novosel'zev, "Chazarija v sisteme meždumarodnych otnošenij VII–IX vekov," *Voprosy istorii* 2 (1987) 20–32. –O.P.

KHLUDOV PSALTER. See PSALTER.

KIBOTOS. See NOAH'S ARK.

KIBYRRHAIOTAI (Κιβυρραιῶται). First and most important of the naval themes, Kibyrrhaiotai originally designated part of the fleet of the KARABISIANOI under a *droungarios* attested in 698. With the dissolution of that fleet, Kibyrrhaiotai became a THEME; its *strategos* is first mentioned in 734. Kibyrrhaiotai comprised the coasts of Asia Minor from Miletos to Cilicia, together with the interior of CARIA, LYCIA, PAMPHYLIA, and parts of ISAURIA. This region provided raw materials, supplies, and recruits for the thematic fleet, which protected the coast and was used for campaigns against the Arabs. The coast of Kibyrrhaiotai was so devastated by Arab attacks that large areas became depopulated and only a few fortified cities and naval bases (ATTALEIA, SYLLAION, SELEUKEIA) survived. The *strategos* of Kibyrrhaiotai was a naval commander whose main subordinates were the *katepano* of the MARDAITES, the *ek prosopou* of Syllaion, and the *droungarios* of Kos. He commanded 70 ships and about 3,000 men from his headquarters, which was apparently at Attaleia; his salary was 10 pounds of gold. The fleet of Kibyrrhaiotai, which declined in importance with the expansion of the central fleet of Constantinople, is last mentioned in 1043. Subsequently Kibyrrhaiotai denoted a civil province under a *krites* or, in the late 12th C., a *doux*. The theme of MYLASA AND MELANOUDION replaced it in the reign of Manuel I. Most of its territory (except Lycia) had fallen to the Turks after the battle of Mantzikert in 1071.

LIT. Ahrweiler, *Mer* 81–85, 131–35. A. Pertusi in *De them.* 149–53. –C.F.

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KIEV (Κίοβα, Κίαβος, Κύ⟨γ⟩εβον, Κίεβος, etc.), town on the middle DNIEPER. Constantine VII mentions Kiev (which he also calls Sambatas in *De adm. imp.* 9.8–9; A. Archipov, *Voprosy russkogo jazykoznanija* 5 [Moscow 1984] 220–40) as the main base for the expeditions of the RUS' to Constantinople. Exports from Constantinople and the CRIMEA to and through Kiev included coins, glass, and amphoras with wine and oil. From the mid-10th to the mid-12th C. Kiev was in effect the capital of the Rus' and the main channel for political, economic, and cultural contacts with Byz.: the metropolis of "Rhosia" was established at Kiev in 988–89; the seals of the princes and metropolitans were inscribed in Greek; Greek builders constructed a number of churches (see below). Kievan writers also produced a substantial proportion of the extant literature of Rus' (see RUS', LITERATURE OF) during this period. From the mid-12th C. the political authority of Kiev was generally limited to its own principality: Izjaslav II (1146–54) was an ally of Géza II of Hungary against Manuel I, GALITZA, and SUZDAL'. Kiev retained its status as the ecclesiastical capital, however, even after its sack by the MONGOLS (1240) and the rise of LITHUANIA and MOSCOW.

Monuments of Kiev. Several churches in Kiev were the work of Greek builders: St. George, St. Irene, the Annunciation, and the Church of the Dormition (1073–76) in the monastery of the Caves. The Cathedral of St. Sophia was begun by JAROSLAV in 1037 at an intersection in front of the city's main public square. Poppe (*infra*) showed that the original mosaic and fresco decoration was completed by the time of its first consecration in 1046. An elaboration of a Byz. cross-in-square CHURCH PLAN, St. Sophia was a five-aisled building with 13 domes. Local features included the superimposed (and originally open) external galleries, the tall drums of the domes and two towers to the west, painted with unusual scenes of hunting and the HIPPODROME. The church was much enlarged in the 17th C. Without textual evidence, Lazarev (*infra*) ascribed St. Sophia's iconographical scheme to ILARION. The mosaic PANTOKRATOR in the dome and the full-length Virgin above the Communion of the Apostles (see LORD'S SUPPER) in the apse are normal components of a Byz. CHURCH PROGRAM OF DECORATION, while the figure of Pope Clement I is due to relics obtained by VLADIMIR I. Lazarev suggested that the mosaic of Christ as a tonsured priest was included in response to a heresy that denied the authority of the ecclesiastical hierarchy of Rus', but the same image is found at NEREZI. The frescoes include portraits of the founder and his family and scenes from the life of St. George, Jaroslav's patron.

LIT. M.K. Karger, *Drevnij Kiev*, 2 vols. (Leningrad 1958–61). Tikhomirov, *Ancient Rus* 303–22. P.P. Toločko, *Drevnij Kiev* (Kiev 1983). J. Callmer, "The Archaeology of Kiev to the End of the Earliest Urban Phase," *HUkSt* 11 (1987) 323–64. A.I. Komeč, *Drevnerusskoe zodčestvo konca X–načala XII v.* (Moscow 1987) 168–236. H. Logvin, *Kiev's Hagia Sophia* (Kiev 1971). V.N. Lazarev, *Mozaiki Sophii Kievskoj* (Moscow 1959). A. Poppe, "The Building of the Church of St. Sophia in Kiev," *JMedHist* 7 (1981) 15–66.
–S.C.F., A.C.

KILIC ARSLAN I, Seljuk sultan of Anatolia (ca.1092–1107); died on the Khabur River 3 June 1107. Son of SÜLEYMAN IBN KUTULMUŞ, Kılıc Arslan (Κλιτζασθλάνης) ruled Iznik (NICAEA) and other possessions of his father. He concentrated his efforts on the east, leaving Il Khan and TZACHAS to oppose the Byz. While Kılıc Arslan was combatting Danişmend (see DANIŞMENDIDS) in eastern Anatolia, the First Crusaders and Byz. took Nicaea. Kılıc Arslan's wife, a daughter of Tzachas, fell into Alexios I's hands. The Crusaders defeated Kılıc Arslan at Dorylaion. Alexios seized western Anatolia, and the sultan made IKONION his capital. Kılıc Arslan joined with Danişmend to destroy the Crusade of 1101 as it marched through Anatolia. Hostility to BOHEMUND drew the sultan and Alexios together and, in 1106, Kılıc Arslan sent Turkish troops to assist Alexios against the invading Normans. The death of Danişmend enticed Kılıc Arslan to renew his aggression in eastern Anatolia, and he died fighting Sultan Muḥammad, son of Malikshāh.

LIT. C. Cahen, *EI*² 5:103f. –C.M.B.

KILIC ARSLAN II, Seljuk sultan of IKONION (1155–92); born ca.1115, died 1192. Son of MAS'ŪD I, Kılıc Arslan and his TURKOMANS harassed the withdrawal of MANUEL I from Antioch (1159). Manuel's efforts at revenge (1159–60) proved ineffectual and in 1161 the rulers made peace. In 1161 or 1162 Kılıc Arslan was magnificently entertained in Constantinople. After the Seljuk sultan acquired most of the DANIŞMENDID territories, Manuel, urged by the refugees Dhu'l-Nūn (a Danişmendid) and Shāhīnshāh (Kılıc Arslan's brother), renewed hostilities; he fortified DORYLAION and CHOMA. Rejecting the sultan's offer of peace, in 1176 Manuel advanced to besiege Ikonion. Kılıc Arslan severely defeated him at MYRIOKEPHALON. Although the peace treaty required him to demolish Soublaion and Dorylaion, Manuel preserved the latter. Until his death, Manuel defended the Meander Valley and Klaudioupolis against Turkomans. Thereafter, Kılıc Arslan's forces seized SOZOPOLIS, sacked KOTYAION, and ravaged the Kayster (Küçükmenderes) Valley. They were with difficulty repelled from ATTALEIA.

LIT. C. Cahen, *EI*² 5:104. Vryonis, *Decline* 121–29. H. and R. Kahane, "L'énigme du nom de *Cligès*," *Romania* 82 (1961) 113–21. –C.M.B.

KILNS (*κεραμεικοὶ φοῦρνοι*) for the production of CERAMICS have been discovered at Byz. sites of all periods, both by chance and in controlled excavation (list in R.M. Cook, *BSA* 56 [1961] 67, supplemented by Megaw and Jones, *infra* 236, n.3). Most kilns were cylindrical structures made of clay and broken tiles, with a crude dome; the firepit was underneath the firing chamber, the two sections being separated by a floor pierced with numerous holes to allow the heat to rise and fire the pots. Excavated examples show that pottery was left to harden before being placed in the kiln, and it was commonly fired twice. Many pots contain marks that show how they were stacked in the kiln. From the 14th C. onward, tripod kiln (or stacking) supports were commonly used to separate pieces; they leave telltale marks on the bottom of the vessels.

LIT. Morgan, *Pottery* 14–25. A.H.S. Megaw, R.E. Jones, "Byzantine and Allied Pottery: A Contribution by Chemical Analysis to Problems of Origin and Distribution," *BSA* 78 (1983) 235–46. A.L. Jakobson, "Srednevekovye gončarnye peči v rajone Sudaka," *Kratkie soobščenija Instituta istorii mater'jal'noj kul'tury* 60 (1955) 102–09. –T.E.G.

KINDA, an Arab tribe that moved in the orbit of the Ḥimyarites in South Arabia and in the 5th–6th C. appeared as the dominant power in central and north Arabia. Although primarily an Arabian peninsular power, Kinda had strong connections with Byz. from ca.500 until the Muslim conquests. The tribe's first recorded contact with Byz. occurred at the battle of Baradān (5th C.) between the Kindite Ḥujr and the ṢĀLIḤID chief Ziyād ibn-al-Habūla, who was a client of Byz. Around 500 the Kindite Arethas mounted an offensive against Byz. through his sons Ma'di-Karib and Ḥujr, and in 502 he concluded a treaty or *foedus* with Byz. In the 520s the same Arethas appears as the PHYLARCH of Palestine who, after quarreling with the *doux* Diomedes, was killed in north Arabia in 528. Ultimately QAYS became phylarch of two of the three Palestines. Thus, the Kindites formed part of the Arab phylarchate of Oriens and maintained federate status until the Muslim conquests. The foremost poet of pre-Islamic Arabia was a Kindite prince, also named Qays, one of whose most famous odes records his journey through Oriens to Constantinople.

LIT. G. Olinder, *The Kings of Kinda* (Lund-Leipzig 1927). I. Kawar, "Byzantium and Kinda," *BZ* 53 (1960) 57–73.
–I.A.Sh.

KINGS, BOOKS OF. The two Books of Kings that follow the two Books of Samuel are sometimes grouped together as the four Books of Kings. Thus, 1–2 Samuel of the RSV is 1–2 Kings of the Septuagint, and 1–2 Kings of the RSV is 3–4 Kings in the Septuagint. A single illustrated Byz. MS of all four Books of Kings survives—Vat. gr. 333, from the third quarter of the 11th C., with 104 images. (Only three other Byz. MSS devoted entirely to Kings survive—Rahlfs, *Verzeichnis* 382–85). The text of Kings includes the DAVID narrative, illustrations of which are widespread in Byz. art at all dates, and certain other popular scenes, such as the Ascent of ELIJAH. Vat. gr. 333 may thus be the sole survivor of a once-flourishing genre of illustrated MSS of Kings, from which the popular scenes are derived (thus, Weitzmann, *Studies* 55–57), or a *hapax*, exploiting well-known scenes and stock formulas.

The fragments of a 5th-C. Latin MS of Kings, the Quedlinburg Itala, with full-page miniatures interspersed with the text, is often cited as a parallel. The interpretation of this MS, however, is also problematic, for it contains detailed instructions to the artist that may imply that its cycle was invented ad hoc. Further, most of the Itala cycle is unrelated iconographically to Vat. gr. 333. The system of illustration in Vat. gr. 333 is at first consistent, with one miniature per chapter, but

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3–4 Kings are sparsely illustrated with only a few commonplace scenes. In comparison, in the Bible of LEO SAKELLARIOS the three surviving frontispieces to Kings are all well-known compositions: the anointing of David, the coronation of Solomon, and the Ascent of Elijah. Three hands have been identified in the miniatures of Vat. gr. 333, including the "pseudo-OPPIAN Master," suggesting its origin in a major center in Constantinople (J.C. Anderson, *DOP* 32 [1978] 175–96).

LIT. Lassus, *Livre des Rois*. I. Levin, *The Quedlinburg Itala* (Leiden 1985). –J.H.L.

KINNAMOS, JOHN, historian, *grammatikos* (secretary) of MANUEL I, participant in several of Manuel's campaigns; born before 1143, died after 1185. Niketas Choniates (Nik. Chon., p.331.1) mentions his involvement in theological discussions at the time of Andronikos I. The title of the book of Kinnamos (Κίνναμος) is corrupt (P. Wirth, *Byzantion* 41 [1971] 375–77): Kinnamos himself calls it *chronikai* (p.220.22); the ending is missing in the single 13th-C. MS (copied several times in the 16th–17th C.), which probably presents an impaired version of the original. Kinnamos's history encompasses the period 1118–76; his portrait of John II's reign closely resembles that of Choniates; later, however, the two historians diverge (A. Kazhdan, *BS* 24 [1963] 4–31). Kinnamos is Manuel's panegyrist and supporter of the idea of the universal empire (M. Frejdenberg, *VizVrem* 16 [1959] 50); accordingly, he is more intolerant toward the Crusaders than Choniates. His philosophy of history is strictly deterministic. Nothing, he says, depends on men (p.24.2–4), and *tyche* ("necessity or providence") appears in his narration as arbitrarily determining events. Kinnamos is strangely lukewarm toward aristocratic qualities (Kazhdan, *Gosp.klass.* 41f) but very attentive to military technique, stressing that Manuel's reforms in this area made "Roman warriors" better than the Germans or Italians (p.125.13). Kinnamos also wrote an *Ethopoiia*, probably under the influence of Nikephoros BASILAKES.

ED. *Epitome*, ed. A. Meineke (Bonn 1836). Eng. tr. C. Brand, *Deeds of John and Manuel Comnenus* (New York 1976). Fr. tr. J. Rosenblum, *Chronique* (Paris 1972). *Ethopoeia*, ed. G. Bánhegy (Budapest 1943).

LIT. Hunger, *Lit.* 1:409–15. Moravcsik, *Byzantinoturcica* 1:324–28. C. Asdracha, "L'image de l'homme occidental à Byzance: le témoignage de Kinnamos et de Choniatès," *BS* 44 (1983) 31–40. F. Hörmann, *Beiträge zur Syntax des Johannes Kinnamos* (Munich 1938). –A.K.

KIPRIAN (Cyprian), metropolitan of "Rhosia" (1375–1406); born ca.1330, died 16 Sept. 1406. Kiprian was one of the leading figures in the cultural movement generally associated with HESYCHASM. Bulgarian by origin, Kiprian was a monk on Athos and friend of EVTIMIJ OF TŬRNOVO; he became closely associated (as *oikeios kalogeros*, ca.1370) with Patr. PHILOTHEOS KOKKINOS, who appointed him legate to LITHUANIA (1373), then metropolitan of "Kiev, Rhosia, and Lithuania" (1375) resident in Kiev. On the death of Metr. Alexios in Moscow (1378), Kiprian tried to assert his claim to a single metropolitanate "of all Rhosia." He was accepted in Moscow briefly in 1381–82 and permanently in 1389. In Moscow his activities on behalf of Byz. included raising funds for the defense of Constantinople (1398, 1400) and insisting that the emperor be mentioned in the diptychs (1393). In the cultural sphere, Kiprian sponsored a thorough reform of church books: he introduced the *Diataxis* of Philotheos Kokkinos for the liturgy of pseudo-Chrysostom, undertook a revision of the *Nomokanon*, and imported the *Jerusalem Rule*. He personally copied, translated, or caused to be translated works important in hesychast spirituality: JOHN KLIMAX (copied by Kiprian in 1387 from a Serbian translation) and pseudo-DIONYSIOS THE AREOPAGITE as well as prayers and hymns by Philotheos (G. Prochorov, *TODRL* 37 [1983] 286–304). Kiprian's own writings include personal letters, numerous official documents, probably parts of a chronicle, a narrative on the putative metropolitan Michael (Mitjaj), a *Testament*, and, most notably, a vita (ca.1381) and *enkomion* (ca.1397–1404; see R. Sedova, *TODRL* 37 [1983] 256–68) of Metr. Peter (1308–26).

ED. *Povest' o Mitjae: Rus' i Vizantija v epochu Kulikovskoj bitvy*, ed. G. Prochorov (Leningrad 1978) 193–224. N. Dončeva-Panajotova, "Neizvestno 'Pochvalno slovo za mitropolit Petŭr' ot Kiprian Camblak," *Starobŭlgarska literatura* 2 (1977) 136–55.

LIT. Meyendorff, *Russia* 200–60, 292–302. G. Prochorov, "Kiprian," *TODRL* 39 (1985) 53–71. D. Obolensky, *Six Byzantine Portraits* (Oxford 1988) 173–200. –S.C.F.

KIRIK OF NOVGOROD, monk of St. Anthony's monastery in NOVGOROD; born 1110. Kirik is the author of a tract on chronology dated 1136 and perhaps of the chronological data in the *Novgorod Chronicle*'s entry for the same year. The tract consists of a summary of the years since Adam, based on a Byz. short CHRONICLE using the ALEXANDRIAN ERA; a guide to paschal computation based on the Constantinopolitan era; a section on the division of hours, possibly a later accretion (but see E. Piotrovskaja, *TODRL* 40 [1985] 379–84); and an autobiographical colophon, which includes synchronic data from the year 1136 and in which the "Greek tsar" (JOHN II KOMNENOS) is mentioned before the local prince.

Kirik is probably also to be identified with the Kirik who, in the mid-12th C., recorded the responses of various bishops in RHOSIA on questions of canon law. The responses indicate the practical problems of applying Byz. precepts to local life. They chiefly concern ritual and behavior. The major source is the Bulgarian translation of the NOMOKANON OF 14 TITLES, with further material derived from pseudo-JOHN IV NESTEUTES and other penitentials (F.J. Thomson, *Palaeobulgarica* 11 [1987] 23–45).

ED. "Učenie imže vedati čeloveku čisla vsech let," ed. V. Zubov, in *Istoriko-matematičeskie issledovanija* 6 (1953) 173–90. S. Smirnov, *Materialy dlja istorii drevnerusskoj pokajannoj discipliny* (Moscow 1912) 1–27.

LIT. Fedotov, *Mind* 1:179–201. R. Simonov, *Kirik Novgorodec* (Moscow 1980). –S.C.F.

KIRILL (Cyril), bishop of Turov; died before 1182?. Kirill is thought to be the author of didactic homilies in Slavonic on ecclesiastical and monastic life, a cycle of sermons for the period from Palm Sunday to the Sunday after Ascension Day, a weekly cycle of prayers, and a *kanon*. In his works Kirill amplifies, with florid and emotive rhetoric, themes from his Byz. reading. For example, for the Sunday after Easter he adapts allegories of spring from Gregory of Nazianzos (A. Vaillant, *RES* 26 [1950] 34–50; Ju. Begunov, *Zbornik istorije književnosti* 10 [1976] 269–76), while his allegories for monasticism in the homiletic *Epistle to Basil* are derived from BARLAAM AND IOASAPH (I.N. Lebedeva, *Povest' o Varlaame i Ioasafe* [Leningrad 1985] 85–88). Most of Kirill's identifiable sources can be traced to extant Slavonic translations, though there is disagreement as to whether he also knew and used Greek texts (Ju. Begunov, *BS* 35 [1974] 186f; F. Thomson, *Slavica Gandensia* 10 [1983] 66–69). Oblique allusions in Kirill's homily *On the Soul and the Body* (an allegorical expansion on the theme of "the lame and the blind") imply that Kirill took the side of Patr. LOUKAS CHRYSOBERGES against the ecclesiastical initiatives of ANDREJ OF BOGOLJUBOVO (ca.1165–69).

ED. I. Eremin, "Literaturnoe nasledie Kirilla Turovskogo," *TODRL* 11 (1955) 342–67, 12 (1956) 340–61, 13 (1957) 406–26, 15 (1958) 331–48. *Kirill von Turov. Gebete* [= Slavische Propyläen 6] (Munich 1965).

LIT. Fedotov, *Mind* 1:62–83, 136–41. Podskalsky, *Rus'* 96–101, 149–59, 240–46. –S.C.F.

KITI, 7 miles southwest of Larnaka in CYPRUS, site of the Church of Panagia Angeloktistos. The main body of the church is a domed, cruciform structure of the 11th C., built on the remains of an earlier basilica of which the apse is the main surviving part. The conch of the apse still houses the fragment of a 6th/7th-C. mosaic decoration, the best preserved of the three apse mosaics on the island (with the Panagia tes Kyras near Livadia and LYTHRANKOMI). The mosaic shows the standing Virgin holding the Christ child in her left arm, and flanked by the archangels Michael (on the left) and Gabriel (on the right) who appear to be walking towards her with orb and scepter in hand. The figures, all nimbed, stand against a gold ground framed at the edge of the apse with a border of fountains emerging from acanthus clusters flanked by ducks, parrots, and stags. Unusually, the Virgin is identified in an inscription as "Hagia Maria."

LIT. F.I. Šmit, "Panagia Angeloktistos," *IRAIK* 15 (1911) 206–39. A.H.S. Megaw, "Byzantine Architecture and Decoration in Cyprus," *DOP* 28 (1974) 74–76. –W.T.

KITROS (Κίτρος), fortress and bishopric in Macedonia, on the site of ancient Pydna. The original name was used by Byz. authors who wrote in an antiquarian vein: for example, Eustathios of Thessalonike (Eust. Thess., *Opuscula* 259.74) mentions the truffle (*hydna*) from Pydna (a play on words) as a delicacy for monks. Little is known of the secular history of Kitros; according to a 14th-C. historian (Kantak. 2:382.11), there was a *pyrgos* and a garrison in "Pydna."

Kitros was under the ecclesiastical jurisdiction of Thessalonike; although it was in last place ca.800 (*Notitiae CP* 3.276), by the 10th C. Kitros (or Pydna) was listed as the first suffragan of Thessalonike (*ibid.* 7.297). The earliest known bishop was Germanos in 879. An anonymous bishop of Kitros corresponded with Theophylaktos of Ohrid. John of Kitros was a canonist of the late 12th or early 13th C. (Darrouzès, *Offikia* 172–74). The *ecclesia Citrensis* and its officials are men-

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tioned several times in the correspondence of Pope Innocent III.

LIT. R. Janin, *DHGE* 12 (1953) 998f. G.L.F. Tafel, *De Thessalonica eiusque agro* (Berlin 1839) 57f, 86. P. Gautier in *Théophylakte d'Achrida: Lettres* (Thessalonike 1986) 57–60. Laurent, *Corpus* 5.1:341f. –A.K.

KLADAS, JOHN, an important and prolific composer; fl. late 14th–early 15th C. He is frequently cited in MSS as either John the Lampadarios or simply the Lampadarios (see SINGERS). In his treatise, Manuel CHRYSAPHES mentions Kladas (Κλαδᾶς) as the last of five major Byz. composers of *kalophonic oikoi* (see TERETISMATA). His chants first appear in musical anthologies (*Akolouthiai*) copied toward the end of the 14th C. and become even more numerous in MSS from the early 15th C. His compositions appear in almost all collections of music for the liturgy and HOURS. They are considerably longer and have a wider vocal range than do settings by earlier 14th-C. composers.

LIT. G.I. Papadopoulos, *Symbolai eis ten historian tes par'hemin ekklesiastikes mousikes* (Athens 1890) 274f. Conomos, *Communion*, 77f, 184–86. *PLP*, no.11739. –D.E.C.

KLASMA (κλάσμα, lit. "fragment"), real property escheated to the fisc because of the disappearance of its taxpaying owner. The term appears in documents from the 10th C., when it was already a component of well-established fiscal procedures, through the early 12th C., after which it was superseded by the analogous term EXALEIMMA. Since in the 10th and 11th C. the state was interested in maintaining the integrity of the VILLAGE COMMUNITY, property on which taxes had ceased to be paid did not immediately devolve to the fisc; rather, the land was granted a SYMPATHEIA for a 30-year period after which time, unless ORTHOSIS took place, the land became *klasma*, was fiscally separated from the village community, and was disposed of as the state wished, through sale, donation, lease, etc. The *klasma* that had been granted to cultivators, while under *sympatheia*, was sold at its normal price and the new owner henceforth paid the tax on the property at 1/12 the normal assessment; *klasmata* located in depopulated areas, lacking labor, or which needed to be recleared before cultivation, sold at a reduced price, taxed at 1/24 the normal assessment for 15 years, then raised permanently to 1/12.

Even with these inducements, the significant capital outlay needed to acquire *klasma* meant that although peasants could invoke the right of PROTIMESIS in sales of *klasma* (Zepos, *Jus* 1:203.3–33; 4:18.12–14), there was a tendency for DYNATOI and monasteries to acquire such land, thereby contributing to the decline of the village community and an independent peasantry. There are several documents on sales of *klasma* in the area of Thessalonike in the 10th C.

LIT. N. Oikonomides, "Das Verfalland im 10.–11. Jahrhundert," *FM* 7 (1986) 161–68. Lemerle, *Agr. Hist.* 81f, 160–64, 184–86. K. Osipova, "Sistema klasm v Vizantii v X–XI v.," *VizOč* 1 (1961) 174–85. –M.B.

KLEISOURA (κλεισούρα, lit. "defile"), a territorial unit, usually smaller than a THEME, sometimes part of a theme, but preserving a certain independence; the commander of a *kleisoura* was a *kleisourarches*. Most *kleisourai* were located in the East (Seleukeia, Charsianon, Sozopolis, etc.)—in the West only Strymon was called a *kleisoura*. Normally the status of *kleisoura* was transitional and former *kleisourai* became themes. The first mention of *kleisoura* as an administrative unit is from 698/9: Tiberios II sent a *monostrategos* "to the area of Cappadocia and of the *kleisourai*" (Theoph. 371.11–12). They are not mentioned after the 10th C.

LIT. Ferluga, *Byzantium* 71–85. Ahrweiler, "Administration" 81f. Oikonomides, *Listes* 342. –A.K.

KLERIKATON (κληρικᾶτον), defined in the late 12th C. as the liturgical office to which a cleric was ordained as priest, deacon, or *anagnostes*, as distinct from the administrative post (*archontikion*) to which he might also be appointed (BALSAMON, ed. Rhalles-Potles, *Syntagma* 3:386.1). The term was commonly used in later centuries to designate a piece of church property (also called *klerikostasion*, *klerikotopion*), which such a cleric held, as *klerikoparoikos*, from the bishop in return for his liturgical services. The institution, if not the terminology, existed from at least as early as the beginning of the 11th C. and provided the basic living of the lower "parish" and cathedral clergy. Roughly analogous to the Western *beneficium*, the *klerikaton* differed in that its recipient paid a modest rent (*telos*) and might receive a salary. Since, moreover, he was likely to be married, there was a constant tendency for *klerikata* to pass to nonclerical heirs and thus to become alienated from the church's estate.

LIT. Beck, *Kirche* 85. E. Herman, "Die kirchlichen Einkünfte des byzantinischen Niederklerus," *OrChrP* 8 (1942) 412–18. E. Papagiannes, *Ta oikonomika tou engamou klerou sto Byzantio* (Athens 1986) 186–216. –P.M.

KLETORION (κλητόριον, from *klesis*, "invitation"), term designating both a banquet (esp. in the imperial palace) and a hall where a banquet was to take place. The word *deipnokletorion* was occasionally used as a synonym.

LIT. Oikonomides, *Listes* 27, n.29. –A.K.

KLETOROLOGION OF PHILOTHEOS. See PHILOTHEOS, KLETOROLOGION OF.

KLIM SMOLJATIČ, monk; metropolitan of KIEV (27 July 1147–55, 1159); and a figure of controversy in Russo-Byz. ecclesiastical and cultural relations. In the ecclesiastical controversy Klim (Clement) was elected metropolitan, at the instigation of Izjaslav of Kiev, by a synod of local bishops and without confirmation by the patriarch of Constantinople. The rift with the patriarchate lasted until JURIJ DOLGORUKIJ took Kiev and Klim was replaced by the Greek Constantine. The cultural controversy concerns Klim's *Epistle* to a certain Thomas, in which he refutes the charge that he had pursued vainglorious "philosophy" by citing Homer, Aristotle, and Plato rather than Scripture. The charge is probably a polemical *topos*, rather than evidence for any direct knowledge of the classics in RUS' (apart from translated extracts in *florilegia*). His own exegetic demonstration draws chiefly on THEODORET OF CYRRHUS and other translated commentaries, though it has been suggested that Klim shows an awareness of Byz. SCHEDOGRAPHIA and that the label "philosopher" (cf. also *PSRL* 2:340) implies that he was educated in Constantinople. His *dubia* include homilies and some of the canonical responses recorded by KIRIK OF NOVGOROD.

ED. N.K. Nikol'skij, *O literaturnych trudach mitropolita Klimenta Smoljatiča, pisatelja XII v.* (St. Petersburg 1892) 103–36, 161–223.

LIT. D. Obolensky, "Byzantium, Kiev and Moscow: A Study in Ecclesiastical Relations," *DOP* 11 (1957) 21–78. E.E. Granstrem, "Počemu mitropolita Klimenta Smoljatiča nazyvali 'filosofom'," *TODRL* 25 (1970) 20–28. S. Franklin, "Echoes of Byzantine Elite Culture in Twelfth-Century Russia?," in *Byzantium and Europe*, ed. A. Markopoulos (Athens 1987) 177–87. –S.C.F.

KLIMA (κλίμα, "region"), a word that could designate a district in a city, a part of a province (GEORGE OF CYPRUS, for example speaks of four *klimata* in Isauria), or an ecclesiastical diocese. Specifically, the proper, plural form Klimata denoted the theme of CHERSON: the 9th-C. TAKTIKON of Uspenskij explicitly refers to the "*strategos* of the Klimata," and Constantine VII Porphyrogennetos speaks twice of the "*kastra* of the Klimata" near Cherson (*De adm. imp.* 42.8, 72). The TOPARCHA GOTHICUS, in an enigmatic passage, mentions the town of Klimata, the localization of which has been hotly debated (I. Ševčenko, *DOP* 25 [1971] 155–60).

From ancient geographers and astrologers the Byz. inherited the concept of seven *klimata*, or zones of the earth, each of which was dominated by a corresponding planet. The CHRONICON PASCHALE gives an elaborate list of the *klimata*: (1) Libya; (2) Egypt; (3) Mauritania, Judaea, Arabia; (4) Syria, Mesopotamia, Medeia; (5)Italy, Greece, Asia Minor, Armenia; (6) Gallia, Dalmatia, Thrace, Trebizond; (7) the region around the Borysthenes (Dnieper). KOSMAS INDIKOPLEUSTES rejected the idea of seven *klimata* as contradicting Christianity, but attempts to reconcile astrology and Christian faith in questions pertaining to the *klimata* continued well into the 13th and 14th C. (Nikephoros BLEMMYDES, John KATRARES).

LIT. E. Honigmann, *Die sieben Klimata und die poleis episemoi* (Heidelberg 1929) 6f, 81–102. M. Nystazopoulou, "Note sur l'Anonyme de Hase," *BCH* 86 (1962) 324f, n.7. –A.K.

KLIMENT OF OHRID, Bulgarian writer (probably a native of Macedonia); saint; fl. late 9th–early 10th C.; feastdays 27 July, 22 Nov. A pupil of CONSTANTINE THE PHILOSOPHER and METHODIOS and thoroughly familiar with Byz. ecclesiastical literature, he accompanied them to Moravia where he spent some 20 years, perhaps interrupted by a visit to Rome in 867–69. Returning to Bulgaria in 885, he was sent by Tsar Boris I to Kutmičevica in Macedonia (exact location uncertain) as bishop and remained there until retiring

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in 915. The date of his death is uncertain. Kliment's writings include a collection of panegyric and edificatory homilies in Church Slavonic and probably also the longer Lives of Constantine the Philosopher and Methodios. He may have invented the Cyrillic alphabet, which replaced GLAGOLITIC in the reign of Tsar Symeon. Kliment was active as a teacher, primarily of future clergy: he is said to have had 3,500 pupils. If this figure is to be taken seriously, it implies institutionalized rather than individual teaching. Kliment was among those who laid the foundations of Slavonic literature. The main sources for his life are the Greek Lives by THEOPHYLAKTOS of Ohrid and Demetrios CHOMATENOS, both of which draw on lost Slavonic sources, though they tend to superimpose a Byz. point of view.

SOURCE. A. Milev, *Grŭckite žitija na Kliment Ochridski* (Sofia 1966).

ED. *Kliment Ochridski. Sŭbrani sŭčinenija*, 3 vols. (Sofia 1971–77).

LIT. *Kliment Ochridski (916–1966). Sbornik ot statii po slučaj 1050 godini ot smŭrtta mu* (Sofia 1966). E. Georgiev, *Razcvetŭt na bŭlgarskata literatura prez IX–X vek* (Sofia 1962) 87–155. I. Bogdanov, *Trinadeset veka bŭlgarska literatura*, vol. 1 (Sofia 1983) 66f. D. Obolensky, *Six Byzantine Portraits* (Oxford 1988) 8–33. –R.B.

KLIMOVO, village in the region of Perm', U.S.S.R., where in 1908 a treasure was found containing Byz. and Sasanian objects; it is now in the Hermitage Museum, Leningrad. Among the Byz. vessels is a silver dish depicting a shepherd with his dog and goats (with stamps of the reign of Justinian I), a dish with control stamps of the reign of Phokas, and another silver dish of the 7th C. In the same area several other hoards of Byz. and Persian silver vessels were discovered. A group of objects found at Sludka in 1780 includes a 6th-C. plate representing Athena judging the struggle between Ajax and Odysseus for the armor of Achilles and another one with stamps of Herakleios. A silver dish from the village of Kalganovka found in 1878, datable to 613–629/30, represents a dancing Silenus and a maenad. These vessels and several others are all now in the Hermitage.

LIT. *Iskusstvo Vizantii* 1, nos. 129f, 132, 134f. *Silbergefässe* 38f. L. Maculevič, "Argenterie byzantine en Russie," in *L'art byzantin chez les Slaves, l'ancienne Russie, les Slaves catholiques*, vol. 2 (Paris 1932) 292–301. Dodd, *Byz. Silver Stamps*, nos. 9, 36, 51, 55, 68, 70, 100. –A.K., A.C.

KLOKOTNICA, battle that took place on 9 March 1230 (Zlatarski, *Ist.* 3:342), close to the present-day town of Khaskovo in Bulgaria, on the main road from Adrianople to Philippopolis. Although THEODORE KOMNENOS DOUKAS had made a treaty on oath with JOHN ASEN II, the Greek ruler invaded Bulgaria in order to secure his northern flank. The Bulgarian tsar opposed him with a scratch force of CUMANS, but spurred on by belief in his moral superiority—he reportedly hung Theodore's written oath on his standard—he won a complete victory, capturing Theodore along with his chief men. He then made a triumphal progress through Theodore's territories. John Asen II returned in April to Tŭrnovo, where in gratitude for his victory he founded the Church of the FORTY MARTYRS OF SEBASTEIA, on whose feastday the battle occurred. He sent out governors and tax-collectors to administer his extensive conquests, but left the more distant parts in the hands of local lords. Although Thessalonike eluded him, for the time being Bulgaria was the dominant power in the Balkans.

LIT. Zlatarski, *Ist.* 3:338–43. Nicol, *Epiros I* 109–11. –M.J.A.

KNEELING (*γονυκλισία*), a posture of PRAYER. Kneeling was originally considered penitential, as distinct from standing (*stasis*), a sign of the Resurrection (*anastasis*). Kneeling was thus prohibited on Sunday, later on Saturday, and from Easter through the end of PENTECOST vespers, at which time it recommences with the special *gonyklisia* rite. This rite, of Palestinian origin, goes back to the 5th C.; it is unknown to the TYPIKON OF THE GREAT CHURCH, though found in the later SABAITIC TYPIKA.

Kneeling or prostration (PROSKYNESIS, *metanoia*) for prayer after psalmody, standard practice in cathedral VIGILS and monastic HOURS from the 4th C. onward, was also considered an important element in ascetic exploits: hagiographers describe their heroes prostrating innumerable times in succession. It was imposed as an EPITIMION; thus Theodore of Stoudios (PG 99:1661CD) requires laymen who communicate with heretics to kneel 50 times in a row—rated a minor *epitimion*.

LIT. M. Arranz, "Les prières de la Gonyklisia," *OrChrP* 48 (1982) 92–123. –R.F.T., A.K.

KOCHLIAS. See HIPPODROMES.

KODINOS, PSEUDO-, conventional name of the anonymous author of the *Treatise on the Dignities and Offices*, compiled, according to Verpeaux (*infra* 27–30), between 1347 and 1368. The treatise presents the hierarchy (*taxis*) of functionaries' titles and offices, a description of their costumes and functions, of the feasts celebrated at the court and of the ceremony of coronation as well as the duties and the ceremony of promotion of certain dignitaries (DOMESTIKOS, ADNOUMIASTES, SEBASTOKRATOR, etc.). The chapters on ecclesiastical offices were arbitrarily added by Andrew Darmarios in the 16th C. Along with official information pseudo-Kodinos included some personal recollections or those of his informants as well as passages derived from various chronicles. More complex is the question of several sections very close to the work of John VI Kantakouzenos; Verpeaux suggests the use of common sources. Two works of different centuries were also (falsely) attributed to Kodinos: the main version of the PATRIA OF CONSTANTINOPLE and a chronicle terminating in 1453 (*Kleinchroniken* 1:121–55)—all three of these works are often transmitted in the same MSS.

ED. *Traité des offices*, ed. J. Verpeaux (Paris 1966).

LIT. A. Grabar, "Pseudo-Codinos et les cérémonies de la Cour byzantine au XIVe siècle," *Art et société à Byzance sous les Paléologues* (Venice 1971) 193–221. J. Verpeaux, "Hiérarchie et préséances sous les Paléologues," *TM* 1 (1965) 421–37. –A.K.

KODIX (*κῶδιξ*, from Lat. CODEX), cadastral register in book form drafted by the office of the GENIKON. The term appears in Basil II's novel of 996 establishing the validity of only those land delimitations (*periorismoi*) that are based on the *kodikoi* (*sic*) of the *genikon* or on other appropriate documents (Zepos, *Jus* 1:267.11–14). They formed tax lists of particular regions (*enoriai*), divided into KEPHALAIA (chapters), each *kephalaion* dealing with a subregion (a village), itself divided into a succession of STICHOI. They were revised at perhaps 30-year intervals. Individuals and institutions dispensed copies of *kodikes*, the so-called *isokodika* (e.g., *Docheiar.*, no.1.18, 26). Some extracts from *kodikes* survive: the so-called cadaster of THEBES (Svoronos, *Cadastre* 11–19), fragments from a cadaster of Boleron and Strymon (*Ivir.*, no.30; Dölger, *Schatz.*, no.65), a quotation from a cadaster of Thessalonike (*Lavra* 1, no.39.5–8), an extract from a cadaster of Trebizond (*Vazelon*, no.106) from the end of the 13th C.

The term *kodix* disappeared after 1204, being replaced by PRAKTIKON, which was considered a copy "from the imperial book of the *thesis* compiled by the APOGRAPHEIS" (*Zogr.*, no.44.40, 66–67) or of the grand *thesis* (*Dionys.*, no.21.2). The *Chronicle of the Morea* (ed. I. Schmitt, vv. 1908–10) also mentions a "book that listed everyone's tenures granted in ownership and possession."

LIT. Dölger, *Beiträge* 97–102. –M.B.

KOIMESIS. See DORMITION.

KOINE (*κοινὴ διάλεκτος*, "the common language"), the common Greek of the Hellenistic world, which displaced the old local DIALECTS as the language of administration and of prose literature. In origin a variety of expanded Attic, with many Ionic and other elements, Koine was used as a lingua franca between city states in the 4th C. B.C. It became the current language of the cities founded by Alexander and his successors in Asia and Africa, and the normal vehicle for prose literature until the rise of ATTICISM in the late 1st C. B.C. and the 1st C. A.D. The Septuagint and the New Testament were written in Koine. Technical writing often continued to use Koine, which underwent progressive changes including restructuring of phonology (see PHONETICS AND PHONOLOGY) and MORPHOLOGY and extension of vocabulary by derivation, composition, and linguistic BORROWING, esp. from Latin. In the Byz. world Koine continued to be used for subliterary writing: popular saints' Lives such as those of CYRIL OF SKYTHOPOLIS (6th C.); anecdotes of ascetics such as *The Spiritual Meadow* of John MOSCHOS (early 7th C.); chronicles such as those of John MALALAS and THEOPHANES THE CONFESSOR; archival works such as the DE ADMINISTRANDO IMPERIO and DE CEREMONIIS of Constantine VII; and medical and other technical treatises. Koine represents one pole of Byz. diglossia, of which the other is represented by Atticism. The normal spo-

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ken language of all classes in informal situations, Koine is the direct ancestor of modern demotic Greek and of the Modern Greek dialects.

LIT. A. Meillet, O. Masson, *Aperçu d'une histoire de la langue grecque*[8] (Paris 1975) 251–342. A. Debrunner, A. Scherer, *Geschichte der griechischen Sprache II: Grundfragen und Grundzüge des nachklassischen Griechisch* (Berlin 1969). J. Frösén, *Prolegomena to a Study of the Greek Language in the First Centuries A.D.: The Problem of Koine and Atticism* (Helsinki 1974). F.T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, 2 vols. (Milan 1976–80). L.R. Palmer, *The Greek Language* (London 1980). Browning, "Language." –R.B.

KOINOBION (*κοινόβιον*, lit. "common life"), monastery housing a community of monks or nuns and emphasizing a communal and egalitarian way of life. *Koinobia* in their earliest form were created by PACHOMIOS in Egypt, for example, at TABENNISI. Basil the Great greatly preferred cenobitic MONASTICISM to eremitism, stressing the advantages of a mutual support system and the possibility of economic self-sufficiency. He required stricter discipline for the monks, and insisted on manual labor. Five novels of Justinian I established the *koinobion* as the norm but did permit eremitism for the chosen few. THEODORE OF STOUDIOS and ATHANASIOS OF ATHOS continued to emphasize the importance of the cenobitic tradition. In the later centuries of Byz., however, *koinobia* tended to develop into communities of landowners rather than of working brethren.

In a cenobitic MONASTERY all of the monks theoretically followed the same schedule for working, praying, eating, and sleeping, with variations permitted only to accommodate the different types of work each performed. They slept in individual cells or (rarely) in a common dormitory but were all supposed to eat the same food in the refectory. Clothes, tools, and other items were owned in common and distributed as necessary. The cenobitic life stressed obedience to the superior or HEGOUMENOS, and adherence to the rules of the TYPIKON, including regular attendance at services and avoiding contact with the outside world (esp. members of the opposite sex). The *koinobion* resembled a spiritual family, in which the monks or nuns were linked by a spirit of brotherhood or sisterhood.

Contemporary critics of Byz. monasticism, like Eustathios of Thessalonike, Balsamon, and Patr. Athanasios I, reveal the conflicts between individualism and the cenobitic ideal. *Hegoumenoi* in particular were accused of eating special food and living in luxury; Balsamon (PG 138:176CD) commented that nuns surpassed their male brethren in "observing communal diet and habitation," and that true cenobitism was rare in male monasteries. Although virtually all nuns and many monks did obey the principle of monastic STABILITY and remained in the same monastery for life, some holy (and not so holy) men in search of more rigorous ASCETICISM viewed their residence in a *koinobion* only as training and preparation for the more arduous life of a hermit. Throughout the Byz. era there continued to be discussion over which form of monastic life was superior; the *typika*, for example, strongly favored cenobitism.

LIT. Meester, *De monachico statu* 4. H. Leclercq, *DACL* 2:3091–175. A. Kazhdan, "Hermitic, Cenobitic and Secular Ideals in Byzantine Hagiography of the Ninth–Twelfth Centuries," *GOrThR* 30 (1985) 473–87. J. Leroy, "Le cénobitisme chez Cassien," *Revue d'ascétisme et mysticisme* 43 (1967) 121–58. –A.M.T.

KOINONIKON (*κοινωνικόν*), the CHANT that accompanies the rite of COMMUNION. Originally a responsorial psalm, it later acquired elements, such as the final DOXOLOGY and refrain, called *apolytikion* (Mateos, *Typicon* 2:285.313–14), of ANTIPHONAL psalmody. The entire cycle of *koinonika*, 26 texts each assigned to one or more occasions in the liturgical year, was almost fully developed by the 9th C.: its scope and function are indicated in the TYPIKON OF THE GREAT CHURCH. However, the music for these chants is documented only from the 12th C. onward, though there is reason to believe that the three Church Slavonic music books known as the Uspenskij, Blagoveščenskij, and Sinodal'nyj Kondakaria preserve Byz. melodies of a more archaic form than any transmitted in Byz. MSS.

LIT. Conomos, *Communion* 1–51. T. Schattauer, "The Koinonicon of the Byzantine Liturgy," *OrChrP* 49 (1983) 91–129. –D.E.C., R.F.T.

KOIRANIDES. The *Koiranides* (*Kyranides*) was a collection of magical recipes compiled in the 3rd or 4th C. that remained in use throughout the Byz. era; in the 14th C., for example, their use was condemned by Patr. ATHANASIOS I (ep.69.81) and by the synod of 1371 (MM 1:544.17–18); the synodal decision of 1371 also mentions a *tetradion* by an astrologer, Demetrios Chloros (*RegPatr*, fasc. 5, no.2572), compiled on the basis of the "*Koirannis*" and containing invocations of demons, magical formulas, and magical names.

LIT. D. Kaimakis, *Die Kyraniden* (Meisenheim am Glan 1976). –F.R.T.

KOITON (*κοιτών*, Lat. *cubiculum*), bedchamber, esp. of the emperor. The "chief of the *koiton*" became the designation of the chamberlain: thus PALLADIOS of Galatia addressed his sponsor Lausos as "the *praipositos* of the most pious *koiton*" (PG 34:1259A), the Greek translation of PRAEPOSITUS SACRI CUBICULI. Basil the Great (ep.79.11, ed. Y. Courtonne, vol.1 [Paris 1957] 181) speaks of two "great officials"—the eparch (praetorian prefect) and *ho peri ton koitona*, the latter probably to be identified as the *castrensis sacri palatii* Demosthenes (*PLRE* 1:249). PHILOSTORGIOS (*HE* 10.6, ed. Bidez 127.23) mentions servants "in the *koiton*," a term synonymous with KOITONITAI. By the 9th C. the chief of the *koiton* was called the PARAKOIMOMENOS. Oikonomides (*Listes* 301) distinguishes *hoi epi tou koitonos*, the servants of the imperial bedchamber proper, and those of the *cubiculum*, the corps of eunuchs of the palace. Constantine VII (*De adm. imp.* 50.51–53) uses the phrase "the *koiton* guarded by God" for the treasury in which the PAKTON of Slav tribes was deposited. –A.K.

KOITONITES (*κοιτωνίτης*), courtier whose function was to serve in the KOITON, the emperor's bedchamber. The distinction between the *koitonites* and the KOUBIKOULARIOS is not clear. Guilland (*Institutions* 1:269) asserts that the *koitonites* existed at least from the end of the 8th C.; he bases this on a 19th-C. scholar's chronology for a seal (Schlumberger, *Sig.* 526) that is in reality of the 11th C. (Laurent, *Corpus* 2, no.780). The duty of the *koitonites* was to lock the door of the *koiton* (Leo Gramm. 250.22–23). Oikonomides (*Listes* 305) considers *koitonitai* as subalterns of the PARAKOIMOMENOS. On seals of the 11th C. one finds *koitonites* (e.g., Laurent, *Corpus* 2, no.217) and much more often *epi tou koitonos*; the latter combined his title with various court or civil offices (*praipositos* [see PRAEPOSITUS SACRI CUBICULI], LOGOTHETES, *eidikos* [see EIDIKON], JUDGE, etc.). A 14th-C. ceremonial book (pseudo-Kod. 176.6–11) relates that the *parakoimomenos* of the *koiton* was the chief of the servants of the imperial bedchamber and of the *koitonarioi*; probably the latter term replaced *koitonites*. –A.K.

KOKKINOBAPHOS, JAMES OF. See JAMES OF KOKKINOBAPHOS.

KOLLOUTHOS (*Κόλλουθος*), poet; born Lykopolis in Egypt, fl. 5th–6th C. According to the *Souda* he lived in the reign of Anastasios I (491–518), who may well have been the recipient of one of his lost verse panegyrics. Lost also are his epics, the *Kalydoniaka* in six books, and the *Persika*, the latter perhaps contemporary in theme. His surviving work is the *Rape of Helen*, 394 hexameters influenced more by the language than the metrics of NONNOS OF PANOPOLIS. In the 15th C. one of its MSS (Milan, Ambros. Q 5 sup.) was rediscovered by BESSARION in the monastery of St. Nicola di Casole near Otranto (L. Labowsky, *Bessarion's Library and the Biblioteca Marciana* [Rome 1979] 9, 11f). One matter of accidental interest is his presumed use of Latin poets, notably Catullus.

ED. *Tryphiodori et Colluthi carmina*, ed. W. Weinberger (Leipzig 1896). *Oppian, Colluthus, Tryphiodorus*, ed. A.W. Mair (London-New York 1928) 541–71, with Eng. tr. *L'enlèvement d'Hélène*, ed. P. Orsini (Paris 1972), with Fr. tr., rev. G. Giangrande, *ClRev* n.s. 24 (1974) 129–31.

LIT. G. Giangrande, "Colluthus' Description of a Waterspout: An Example of Late Epic Literary Technique," *AJPh* 96 (1975) 35–41. M. Nardelli, "L'esametro di Colluto," *JÖB* 32.3 (1982) 32–33. –B.B.

KOLLYBA (*κόλλυβα*), boiled wheat, which, along with raw vegetables, constituted the diet of 5th-C. monks who refused to touch bread (pseudo-Palladios, *Vita Chrysostomi*, ed. P.R. Coleman-Norton, p.127.3–4). It was recommended that everyone eat *kollyba* on the first Saturday in Lent. The term also refers, as it did in antiquity, to special cakes made of boiled wheat with sugar, dried raisins, pomegranate seeds, nuts, herbs, etc.; these symbolized the human body and were distributed to the congregation, usually in remembrance of the dead (e.g., the *typikon* of the Kecharitomene nunnery, ed. P. Gautier, *REB* 43 [1985] 119.1767). The *typikon* of the Pantokrator monastery (ed. P. Gautier, *REB* 32 [1974] 43.241–42) indicates that three baskets of *kollyba* were required for a single distribution. In vernacular

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literature, *kollyba* are sometimes called the proper food for priests (*Imberios and Margarona*, ed. Legrand, *Bibliothèque* 1 [1880] 308.690).

It is possible that Christian *kollyba* are connected with the pagan *basynias*, a cake used for religious offerings. Two inscriptions from Korykos (*MAMA* 3, nos. 645, 728) mention a *basymniates*, the baker of *basynias*: one invokes "the only immortal God," the other depicts the cross in a circle.

LIT. L. Petit, "La grande controverse des colybes," *EO* 2 (1898–99) 321–31. A. Scordino, "I còliva nel tipicòn di Messina," *Studi meridionali* 3 (1970) 271–75.
–F.R.T., A.K.

KOLOBOU MONASTERY, founded by the monk John Kolobos (Κολοβός) between 866 and 883. It was situated near HIERISSOS, just outside the precinct of the Holy Mountain of ATHOS, on the isthmus that links the peninsula with the mainland, but its fortunes were closely linked with the development of Athonite monasticism. John Kolobos was one of the early anchorites on Athos and an associate of St. EUTHYMIOS THE YOUNGER. Circa 866, when the danger from Arab attacks increased, Kolobos led a group of disciples to refuge on the mainland, first to Siderokausia, and then near Hierissos. Here he founded the monastery that bore his name and was dedicated to St. John the Baptist. It was apparently the first KOINOBION in the immediate vicinity of Athos, anticipating by almost a century the advent of cenobitic monasticism to the Holy Mountain itself. The monastery of Kolobou is first mentioned in 883 in a *sigillion* of Basil I that guarantees the rights of its monks. The monastery owned substantial estates and was involved in frequent property disputes with the inhabitants of Hierissos and Athonite monks. Its prominence continued until 979/80, when it was absorbed by the newly founded IVERON MONASTERY.

LIT. *Prot.* 27–53, 177–97. J. Lefort in *Ivir.* 28–32.
–A.M.T.

KOLONEIA (Κολώνεια). There were two cities of this name in Anatolia.

1. *Koloneia on the Lykos in interior Pontos.* Now Şebinkarahisar, Koloneia was a stronghold on a main route to the east; rebuilt by Justinian I, it was attacked by the Arabs in 778 and 940. Koloneia appears as a military district commanded by a *doux* Kallistos ca.838 (A. Kazhdan, *Byzantion* 56 [1986] 155f) and a *strategos* by 863; a seal of the 9th/10th C. calls the commander of Koloneia *archon*. For Constantine VII Koloneia was a small theme, named for its powerful and steep fortress, the *polisma* of Koloneia. In 1057, the *tagmata* of Koloneia and Chaldia supported the revolt of Isaac I Komnenos, and in 1068 Koloneia was controlled by the rebel Crispin. It fell to the Turks after the battle of Mantzikert in 1071 but was briefly retaken by the Byz. in 1106. Koloneia was a bishopric under Sebasteia; by 879 it became autocephalous and in the 11th C. was made a metropolis. The region was the center of the PAULICIANS in the 7th–9th C. The site contains an imposing fortress with citadel and keep of several periods from Roman through Ottoman.

2. *Koloneia in Cappadocia.* Located at the edge of the central Anatolian plateau, this Koloneia, now Aksaray, was important as a road junction and APLEKTON where armies gathered for expeditions to the south and east. Koloneia was a suffragan bishopric of MOKISSOS through the 11th C.; it preserves no Byz. remains.

LIT. 1. Bryer-Winfield, *Pontos* 145–51.
LIT. 2. *TIB* 2:207f.
–C.F.

KOLOSSAI. See CHONAI.

KOLYBAS, SERGIOS, *protonotarios* and imperial secretary, rhetorician; fl. late 12th C. Kolybas (Κολυβᾶς) wrote two speeches addressed to ISAAC II and delivered in 1193 (not in 1186 as they are dated by Dujčev), almost at the same time as the speech of George TORNIKIOS. Kolybas's speeches concern the revolt of ASEN I and PETER OF BULGARIA; he stressed that Peter concluded a truce with Byz., whereas Asen was still fighting against the empire.

ED. Regel, *Fontes* 280–300.
LIT. Dujčev, *Proučvanija* 77–81.
–A.K.

KOMENTIOLOS (Κομεντίολος), general; died Constantinople 27 Nov. 602. Komentiolos started his career under Maurice in 583, as a member of an embassy to the Avars, then as military commander. In 584 he defeated Slav troops under Ardagastos; Komentiolos moved less successfully the next year against the Avars. In 588/9 Maurice sent him against the Persians as a replacement for PHILIPPIKOS, and Komentiolos gained a decisive victory at Sisarbanon, near Nisibis; he captured the fortress of Akbas. When CHOSROES II fled to the empire, Komentiolos and DOMITIANOS were in charge of the king, and Komentiolos restored him to the throne. Recalled to the Balkans, Komentiolos was routed in 598 by the Avars and fled to Drizipetra (Thrace), where the citizens prevented his entry; thereafter the city succumbed to the barbarians. Together with PRISKOS he held command in the area of the Danube; they were unable to stop the Avar invasion. During the revolt of PHOKAS, Komentiolos was assigned to defend the walls of Constantinople but was seized and executed.

Theophylaktos SIMOKATTES, the main source on Komentiolos, is hostile to him, describing the general as a coward and even a traitor: thus the battle near Drizipetra is presented as a treacherous act to punish unruly soldiers. To be distinguished from Komentiolos is another Komentiolos, a brother of Phokas; he revolted against Herakleios (Kaegi, "New Evidence" 311–23).

LIT. Kaegi, *Unrest* 108–12. M. Nystazopoulou-Pelekidou, "Symbole eis ten chronologesin ton Abarikon kai Slabikon epidromon epi Maurikiou (582–602)," *Symmeikta* 2 (1970) 175–82. Whitby, *Maurice & His Historian* 97–105, 139–50.
–W.E.K., A.K.

KOMES. See COMES.

KOMES HYDATON (κόμης ὑδάτων, lit. "count of the waters"), subaltern official of the GENIKON mentioned in the *Kletorologion* of PHILOTHEOS. The *komes hydaton* was in charge of AQUEDUCTS, as is clear from the letter of Theodore of Kyzikos to Constantine VII in which the bishop asked the *komes* to provide him with "wintry water" to satiate his "summery thirst" (*NE* 19 [1925] 276.18–20). Dölger (*Beiträge* 90, n.9) surmises that his duty was to collect the tax on canals and aqueducts, which is mentioned in the *Basilika* (*Basil.* 16.1.27). He is perhaps to be identified with the LOGOTHETES TON HYDATON.
–A.K.

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KOMES TES KORTES (κόμης τῆς κόρτης), official on the staff of a STRATEGOS, probably a civil official with judicial and police duties. Constantine VII (*De cer.* 489.17–21) states that the name originates from the word *korte* (tent), since the duty of the *komes* was to pitch the imperial tent during a campaign. The author of the vita of GEORGE OF AMASTRIS (ed. Vasil'evskij, *Trudy* 3:45.5–16) calls him "the shield-bearer of the *korte*" and stresses the Italian origin of the term. Several seals of this *komes* are preserved, dated mostly to the 8th and 9th C. (Zacos, *Seals* 1, nos. 1422, 1495, 1530A); the legends on certain seals indicate the province in which the *komes tes kortes* served: Peloponnesos (Zacos, *Seals* 2, no.936), Macedonia, Chaldia, and so on. The earliest mention of the *komes tes kortes* in narrative sources is a letter of THEODORE OF STOUDIOS (PG 99:1232A) of 817/18; the vita of Theodore reports that Leo V ordered the *strategos* of Anatolikon to send the *komes tes kortes* to flog the holy man (PG 99:296B). In the vita of George of Amastris the *komes tes kortes* has responsibility in a criminal case, and Constantine VII mentions the *komes* together with PROTONOTARIOI (*De cer.* 489.2–3). *Komites tes kortes* appear in the lists of provincial functionaries from 995 (*Ivir.*, no.8.10) to 1088 (*Patmou Engrapha* 1, no.6.61), usually after the CHARTOULARIOI of the *dromos* and of themes. The last references to *komites tes kortes* are in the 12th C. in the *Alexiad* of Anna Komnene and in a letter of 1116.

LIT. Bury, *Adm. System* 43. E. Vranousse, *Komiskortes ho ex Arbanon* (Ioannina 1962).
–A.K.

KOMES TES LAMIAS (κόμης τῆς λαμίας), an enigmatic functionary of the GENIKON mentioned in the *Kletorologion* of PHILOTHEOS; the name has been connected with the Latin *lamina/lamna*, meaning, among other things, gold or other precious metals, and interpreted as one who "had to do with bullion and mines" (Bury, *Adm. System* 89). The usual opinion that the *komes tes lamias* is to be identified with the *comes metallorum per Illyricum* first mentioned in 365 and known to the *Notitia dignitatum* (O. Seeck, *RE* 4 [1901] 659) cannot be either proven or rejected. On seals of the 9th through the 11th C. the *komes tes lamias* bears the titles of *spatharios*, *strator*, or *protospatharios*, and sometimes combines his office with that of the *epi ton oikeiakon* (see OIKEIAKOS) or the *megas chartoularios* of the *genikon* (Laurent, *Corpus* 2, nos. 401–06; Zacos, *Seals* 2, no.829).

LIT. Haldon, *Praetorians* 593, n.978.
–A.K.

KOMES TON TEICHEON (*κόμης τῶν τειχέων*, *τειχῶν*, or *τοῦ τείχους*, lit. "count of the walls"), commander of a military body responsible for the defense of the LONG WALL and the adjacent area. Bury (*Adm. System* 68) without convincing proof connects this office with the *vicarius* of the Long Wall who was introduced by Justinian I and soon replaced by the Justinianic praetor for Thrace. The first mentioned *komes ton teicheon* (named *archon tou teichiou* by Theoph. 401.1 or *ton teicheon* by Nikeph. 56.4–5) was Niketas Anthrax who was executed in 718/19. The term seems not yet established in the TAKTIKA of the 9th and 10th C.; in the late 9th C. the *Kletorologion* of PHILOTHEOS calls him sometimes *domestikos* and sometimes *komes*. A 10th-C. historian (Genes. 4.46–47) describes him as "one entrusted with the care of the Walls." The functions of the *komes ton teicheon* are not clearly defined: he belonged to the DOMESTIKOI and could even combine his post with that of the DOMESTIKOS TON NOUMERON. The *komes ton teicheon* supervised the PRISON of Chalke and participated in guarding the palace. The office of *domestikos ton teicheon* is mentioned by pseudo-KODINOS in the 14th C., but the last known *komes ton teicheon* was probably the 11th-C. *patrikios* Melias, whom CHRISTOPHER OF MYTILENE (ed. Kurtz, no.16.27) calls the *archon* of the walls. Oikonomides (*Listes* 337) surmises, contrary to Guilland, that the office is mentioned also in the PEIRA. The staff of the *komes ton teicheon* was identical to that of the *domestikos ton Noumeron*.

LIT. Guilland, *Titres*, pt.XIX (1964), 17–25. –A.K.

KOMES TOU STAULOU (*κόμης τοῦ σταύλου*, lit. "count of the stable"), one of the STRATARCHAI, a high-ranking official responsible for the horses and mules needed by the army and the court, a duty he shared with the LOGOTHETES TON AGELON. In the late Roman Empire the *comites* (or *tribuni*) *sacri stabuli* administered the levying of horses from the provinces; this levy was later commuted, and in 367 Valens ordered that procurators of the imperial estates should pay to the government 23 solidi per horse assessed (Jones, *LRE* 1:625f). In the 6th C. the title of *archon* of the imperial *hippokomoi* (grooms) was conferred on leading generals such as Belisarios (Prokopios, *SH* 4.39) or Konstantianos (Prokopios, *Wars* 5.7.26). Badouarios, Justin II's brother, is called *komes* of the imperial stable (*ton staulon*) by a 9th-C. chronicler (Theoph. 246.12–14). In the TAKTIKA and esp. in the *De ceremoniis* the *komes tou staulou* is an officer responsible for horses in Constantinople (at the court?) and in the estates of Malagina; his staff, omitted in the *Kletorologion* of PHILOTHEOS, included CHARTOULARIOI, *komites* of Malagina, and several others (EPEIKTES, *saphramentarios*, etc.) whose functions are not clearly defined; a *chartoularios* of the stable still existed at the end of the 11th C. (PG 127:973B). By the 13th C. the KONOSTAULOS seems to have replaced the *komes tou staulou*, although in the 14th C. pseudo-KODINOS mentions the *komes* of the imperial horses, a courtier who, together with the PROTOSTRATOR, held the horse while the emperor mounted. At the end of the 13th C. Chadenos, who was the *komes* of the imperial horses (Pachym., ed. Failler, 1:47.10), was given important political assignments.

LIT. Bury, *Adm. System* 113f. Guilland, *Institutions* 1:469–71. Oikonomides, *Listes* 338f. Laurent, *Corpus* 2:487–97. –A.K.

KOMETOPOULOI (*Κομητόπουλοι*), the sons of the *comes* Nicholas and his wife Ripsime—David, Moses, Aaron, and SAMUEL OF BULGARIA. ASOŁIK plainly says that the Kometopouloi ("Komsajagk") were Armenians from the district of Derjan. They headed a revolt in Bulgaria against Byz. power. Where and when this revolt began are the subject of discussion. An 11th-C. historian (Skyl. 255.73–80) says that the sons of PETER OF BULGARIA, Boris II and Romanos, left Constantinople ca.970 in order to oppose the revolt of the Kometopouloi; JOHN GEOMETRES in a poem titled *On the Kometopouloi*, playing on the word for comet and the name of Kometopouloi, connects the revolt with the appearance of a comet (perhaps in 968) and the death of NIKEPHOROS II PHOKAS in 969 (A. Leroy-Molinghen, *Byzantion* 42 [1972–73] 410f). Nevertheless W. Seibt thinks it impossible that the revolt started in 969; he refers to another passage in Skylitzes (Skyl. 328f) in which the revolt of the Kometopouloi is set at the time of the death of JOHN I TZIMISKES in 976. Also disputed is whether the revolt encompassed only Macedonia or took place in northeastern Bulgaria, eventually to be united with the movement in western Bulgaria. P. Petrov (*BBulg* 1 [1962] 137–42) hypothesized that the account by the 15th-C. Polish historian Długosz about the revolt of Peter and Bojan in Bulgaria in 976 is to be connected with the activity of the Kometopouloi. David and Moses died soon after 976, and Aaron, probably, on 14 June 987 or 988. Samuel remained alone at the helm of the Bulgarian state.

LIT. W. Seibt, "Untersuchungen zur Vor- und Frühgeschichte der 'bulgarischen' Kometopulen," *HA* 89 (1975) 65–100. Ferluga, *Byzantium* 345–54. A. Leroy-Molinghen, "Les 'Cométopoules et l'état de Samuel,'" *Byzantion* 39 (1969) 497–500. –A.K.

KOMMERKIARIOS (*κομμερκιάριος*), a fiscal official, probably the successor of the late Roman *comes commerciorum*, the controller of trade on the frontier. The NOTITIA DIGNITATUM mentions only three *comites commerciorum*: for Oriens, for the area on the Danube and the Black Sea, and for Illyricum (O. Seeck, *RE* 4 [1901] 643f). The first mention of *kommerkiarios* is found in fragmentary inscriptions of a law promulgated by Anastasios I. The seals of *kommerkiarioi* show that they were stationed in many places on the frontier, apparently supporting the statement of Prokopios (*SH* 25.5) that Justinian I installed customs stations "at each strait" and sent two *archontes* to each location to collect tolls. G. Millet's attempt (*Mélanges offerts à m. Gustave Schlumberger*, vol. 2 [Paris 1924] 303–27) to consider the early *kommerkiarioi* as the emperor's merchants is questionable.

The [*genikos*] *kommerkiarios* farmed out his office at public auction for one or two years; his functions have been understood as those of a duty collector or of a quartermaster general of the army or of an entrepreneur (or association of entrepreneurs) who obtained the monopoly of SILK trade and silk production, initially for all the empire, then for one or more provinces. The *kommerkiarioi* had special seals for their merchandise, displaying the image of the emperor(s), the INDICTIONS for which each seal was valid (ranging from 673/4 to 832/3), and naming the warehouses (*apothekai*, concentration and redistribution points) of the province(s) under their jurisdiction. For a short period in 695–97 and permanently from 730/1 to 832/3, these special seals do not mention individual *kommerkiarioi* but rather bear the impersonal expression "of the imperial *kommerkia*," presumably because these were offices run by state employees who may have exercised general control over the merchandise and collected duties. After the mid-8th C. these offices appear only in Thrace and Macedonia. From the end of the 7th C. the significance of *kommerkiarioi* decreased; the late 9th-C. *Kletorologion* of PHILOTHEOS cites them only as subaltern officials in the GENIKON. These new officials, called [imperial] *kommerkiarioi*, had jurisdiction over themes or ports as well as the function of controlling imports and exports and collecting some duties.

On seals of the 9th to 11th C., *kommerkiarioi* are seen to control larger territorial units, such as Chaldia or Cyprus, or to operate in trade centers such as Abydos, Erythrai, and Cherson; sometimes, like Joseph, *abydikos* and *kommerkiarios* of Thessalonike and Kephalenia (Zacos, *Seals* 2, no.1075), they functioned simultaneously in towns far removed from each other. Some *kommerkiarioi*, such as the *kommerkiarios* of the Bulgarians (ibid., no.910) and *kommerkiarios* of Preslav (no.1043), were inspectors of trade in the northern Balkans. They held court titles, such as *mandator* or *protospatharios* of the Chrysotriklinos, but could have specifically "commercial" offices such as *metretes* or "measurer" (no.627). A seal of a *megas kommerkiarios* of the West, titled *spatharokandidatos*, is datable to the second half of the 10th C. (no.809).

At least until 1196 (*Lavra* 1, no.67.61), *kommerkiarioi* appear in chrysobulls as collectors of KOMMERKION, but the author of the vita A of ATHANASIOS OF ATHOS (ed. Noret, par.10.13–15) already identified a *kommerkiarios* as the Byz. equivalent of PRAKTOR.

LIT. Antoniadis-Bibicou, *Douanes* 157–91. C. Morrisson, W. Seibt, "Sceaux de commerciaires byzantins du VIIe siècle trouvés à Carthage," *RN*[6] 24 (1982) 222–40. Oikonomides, *Dated Seals*, nos. 2–15, 17, 19–22, 27, 29–30, 40, 42, 46. Idem, "Silk Trade and Production in Byzantium from the Sixth to the Ninth Century: The Seals of Kommerkiarioi," *DOP* 40 (1986) 33–53. –A.K., N.O.

KOMMERKION (*κομμέρκιον*), a term with two meanings in Byz.

1. *Commercium* was the late Roman name of some frontier cities where exchanges with foreign merchants were authorized; their activities were supervised by the *comes commerciorum*.

2. *Kommerkion* was a tax on merchandise that appears in the sources around the year 800. It has been understood as a circulation and sales tax, paid at the CUSTOMS and a replacement of the OCTAVA; it was collected on all merchandise

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imported into the empire (including some prisoners of war destined to be sold as slaves) and, inside the empire, on merchandise reaching Constantinople by sea. Its rate was 10 percent *ad valorem* (thus also called *dekate*), until the mid-14th C., when John VI reduced it to 2 percent.

LIT. Hendy, *Economy* 174, 282f, 592, 594, 596–98. –N.O.

KOMNENE, ANNA, historian; born Constantinople 2 Dec. 1083, died ca.1153/4. Eldest daughter of ALEXIOS I, Anna Komnene (Κομνηνή) was betrothed to Constantine Doukas, son of MICHAEL VII, who was regarded as the heir to the throne; after his premature death she married Nikephoros BRYENNIOS. In 1118, with the support of IRENE DOUKAINA, she schemed in order to obtain the throne for her husband, but the success of JOHN II forced her to retire to the KECHARITOMENE NUNNERY, although she became a nun only on her deathbed.

In the monastery Anna was a patron of scholarship and wrote (after 1148) the *Alexiad*, a long panegyric of her father, whose reign she contrasted to the rule of her nephew MANUEL I. As in Bryennios's history, Anna started with the background of Alexios's victory; Bryennios, however, praised the leading noble families equally, while Anna concentrated on her father's deeds. Proud of the ancient heritage of Byz., she was very conservative and disapproved of the radical ideas of both JOHN ITALOS and the BOGOMILS. Although Anna's chronology is inconsistent (Ja. Ljubarskij, *VizVrem* 23 [1963] 47–56), and the facts sometimes distorted, the *Alexiad* is an important source, esp. for the history of Alexios's wars and international relations. A talented writer, Anna often created images (e.g., for ROBERT GUISCARD) of depth and complexity; many scenes are emotionally vivid. The *Alexiad* was paraphrased in the vernacular. Anna's eulogy by George TORNIKIOS provides us not only with her moral characterization, but also with a physical portrait.

ED. *Alexiade*, ed. B. Leib (with P. Gautier), 4 vols. (Paris 1937–76), with Fr. tr.; Eng. tr. E.R.A. Sewter (Baltimore-Harmondsworth 1969); Russ. tr. Ja. Ljubarskij (Moscow 1965). H. Hunger, *Anonyme Metaphrase zu Anna Komnene, Alexias XI–XIII* (Vienna 1981).

LIT. Hunger, *Lit.* 1:400–09. G. Buckler, *Anna Comnena* (Oxford 1929). Ja. Ljubarskij, "Mirovozzrenie Anny Komniny," *Učenye zapiski Velikolukskogo pedinstituta* 24 (1964) 152–76. H. Hunger, "Stilstufen in der byzantinischen Geschichtsschreibung des 12. Jahrhunderts," *BS/EB* 5 (1978) 139–70. –A.K.

KOMNENE, IRENE, *sebastokratorissa*, wife of the *sebastokrator* Andronikos Komnenos (Manuel I's brother); born ca.1110, died Constantinople? soon after 1151/2. After her husband's death in 1142, the ambitious Irene came into conflict with the young Manuel I. She was exiled to the Princes' Islands, and her enormous fortune was confiscated. When she returned, she was then accused of being involved in a plot against Manuel I (in 1148) and after a short banishment was placed in the Pantokrator monastery. Irene was the patron of literati in the capital (Prodromos, Manganeios Prodromos, Tzetzes, Manasses) and corresponded with the monk Jacob. The poets praised her wealth, beauty, cleverness, and her courageous independence in opposition to Manuel I. Irene's sons John and Alexios became Manuel's favorites, and Alexios Komnenos controlled the government during Alexios II's minority; her daughter Theodora was married to Henry of Babenberg, another daughter Eudokia was Andronikos I's mistress.

LIT. Barzos, *Genealogia* 1:360–79. E. Jeffreys, "The Sevastokratorissa Eirene as Literary Patroness," *JÖB* 32/3 (1982) 63–71. O. Lampsidis, "Zur Sebastokratorissa Eirene," *JÖB* 34 (1984) 91–105. –A.K.

KOMNENE, MARIA (the Porphyrogennete), daughter of MANUEL I and BERTHA OF SULZBACH; born Constantinople Mar. 1152, died Constantinople July 1182/early 1183. She was heiress-presumptive until ALEXIOS II was born. About 1163 she was betrothed to the future BÉLA III of Hungary. Despite the betrothal, in 1166 or 1167 Manuel offered her hand to WILLIAM II of Sicily, whose regents declined the offer. After Alexios II's birth, her engagement to Béla was terminated. In 1171 or 1172 Manuel betrothed her to William II, but she never left for Italy. In 1177 or 1178, Manuel offered her hand to confirm an alliance with the Montferrat family; early in 1180 RENIER OF MONTFERRAT married her. She received the title *kaisarissa* (i.e., wife of the caesar); with her forceful personality, she easily dominated him. After Manuel's death, dissatisfied by her lack of influence on the regency for Alexios II, Maria started a conspiracy (Feb. 1181). When it was detected in March, she and her husband fled to Hagia Sophia, whence she waged war on the regency's soldiers. She urged the future ANDRONIKOS I KOMNENOS to advance on Constantinople. In May the patriarch arranged peace and she and Renier returned to the palace. After Andronikos took Constantinople, she allegedly was poisoned.

LIT. J. Parker, "The Attempted Byzantine Alliance with the Sicilian Norman Kingdom (1166–7)," *BSR* n.s. 11 (1956) 86–93. Brand, *Byzantium* 34–37. Barzos, *Genealogia* 2:439–52. –C.M.B.

KOMNENIAN DYNASTY, family that ruled from 1081 to 1185. The first of the KOMNENOI to ascend the throne was ISAAC I, but the dynasty really commenced with his nephew ALEXIOS I. Exceptionally in the history of Byz. the first three members of the dynasty, Alexios, JOHN II, and MANUEL I, held power for a full century. The 12th C. was comparatively stable. Alexios quashed political and ideological resistance and, apart from the rivalry within the family of the Komnenoi, the century did not see serious rebellions or riots. The minority of ALEXIOS II and the usurpation of ANDRONIKOS I, however, reopened political conflict. The Komnenoi stabilized the international position of the empire despite severe pressures from Seljuks, Normans, the Crusaders, and Venice. The economy revived; art and literature flowered even if the term Komnenian RENAISSANCE cannot be used without qualification. Evaluation of the dynasty is contradictory. On the one hand, V. Vasil'evskij propounded a theory (developed by G. Ostrogorsky and modified by P. Lemerle) that, by accepting Western feudalism, the Komnenian dynasty destroyed original Byz. institutions and caused the decline of the empire, while on the other, A. Kazhdan and R.-J. Lilie emphasize the positive effect of Komnenian policy.

LIT. A. Kazhdan, "Zagadka Komninov," *VizVrem* 25 (1964) 53–98. Lemerle, *Cinq études* 309–12. R.-J. Lilie, "Des Kaisers Macht und Ohnmacht," in *Varia*, vol. 1 (Bonn 1984) 9–120. –A.K., C.M.B.

KOMNENODOUKAS. See DOUKAS.

KOMNENOS (Κομνηνός), name of a noble lineage, deriving from village of Komne (Psellos in Sathas, *MB* 4:407.20–21); K. Amantos (*Thrakika* 10 [1938] 232f) located it in Thrace despite the explicit evidence of Attaleiates (Attal. 58.11–13) that they were among those who were noble and famous in the East; in the mid-11th C. their estates were situated in the KASTAMON region. The Komnenoi are known from the reign of Basil II onward: the *protospatharios* Nikephoros governed Vaspurakan, the *patrikios* Manuel Komnenos Erotikos was *strategos autokrator* of the East. His son ISAAC (I) became emperor in 1057. In the 11th C. Komnenoi were landowners (cf. *Peira* 44.1) and military commanders: John, Isaac I's brother, was *domestikos ton scholon*, as was his son Isaac; another son Manuel was *protostrator*; the third son, ALEXIOS (I), became emperor in 1081. The Komnenoi were intermarried with aristocratic families (Dalassenoi, Doukai) and foreign dynasties—Bulgarian and Georgian.

After the establishment of the KOMNENIAN DYNASTY, the Komnenoi and families related to them by marriage acquired almost all of the highest military posts and were granted the highest dignities newly invented by Alexios I: according to a very approximative calculation, 90 percent of the topmost elite from 1118 to 1180 consisted of Komnenoi and their relatives (I. Sorlin, *TM* 6 [1976] 374). The Komnenoi were also active as provincial governors in Cilicia and the Balkans. Only rarely were they in the civil service: the *parakoimomenos* John reportedly administered "the state affairs" under John II; Stephen was *megas droungarios*; Alexios and Constantine served as imperial *pinkernes*. These civil servants were all distant relatives of the emperors. Only one relative was in the church hierarchy: Adrianos, Alexios I's nephew, who after a career as ruler of the "Chalybes," a tribe on the eastern frontier, became archbishop of Bulgaria in 1143 under the name of John; Hilarios, *protos* of Athos ca.1110, who is called a relative of Alexios I, is a very obscure figure.

The role of the Komnenos family in cultural life was limited: Anna KOMNENE received her education against her parents' will; the only other writers in the family were a certain *sebastokrator* Isaac (or Isaac Porphyrogennetos—see KOMNENOS, ISAAC), who composed several theological works, and Alexios I, who produced some poems. More important was the role of the Komnenoi as patrons, esp. certain women, such as Anna and the *sebastokratorissa* Irene KOMNENE. Great landowners, they founded several churches and monasteries: Kosmosoteira at BERA, KECHARITOMENE,

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and PANTOKRATOR in Constantinople. A 12th-C. epigram states that a John Komnenos, son of a *sebastokrator*, built a monastery instead of a mansion (Lampros, "Mark. kod." [1911] nos. 50–51); the *protostrator* Alexios is called the founder of the Church of St. Nicholas in Manastir (F. Barišić, *ZRVI* 8.2 [1964] 20f).

The role of the Komnenos family declined in the late 12th C. due to the anti-aristocratic policy of ANDRONIKOS I; his contemporary, David Komnenos, governor of Thessalonike in 1185, was treated by Eustathios of Thessalonike and Niketas Choniates as a symbol of cowardice and lack of martial prowess (K. Barzos, *Makedonika* 20 [1980] 30–47). Nonetheless, the name of Komnenos retained its spell and was broadly used as a sort of royal title by various dynasties from the late 12th C. onward: ANGELOI, VATATZES, and the rulers of Trebizond (GRAND KOMNENOI) who claimed affinity with the Komnenoi. In the second half of the 13th C. several members of the Komnenos family held relatively modest posts, for example, the *megas domestikos* Theodore Angelos Komnenos ca.1287 and a *sebastos* George Doukas Komnenos mentioned on a 13th-C. seal. A branch of the family was established at this time in Ikonion and is attested by an inscription (P. Wittek, *Byzantion* 10 [1935] 505–15). (See genealogical table.)

LIT. K. Barzos, *He Genealogia ton Komnenon*, 2 vols. (Thessalonike 1984). A. Hohlweg, *Beiträge zur Verwaltungsgeschichte des Oströmischen Reiches unter den Komnenen* (Munich 1965). B. Katsaros, "To 'problema tes katagoges' ton Komnenon," *Byzantiaka* 3 (1983) 111–22. *PLP*, nos. 12050–123. H. Omont, "Portraits de différents membres de la famille des Comnène," *REGr* 17 (1904) 361–73. –A.K.

KOMNENOS, ISAAC, older brother of ALEXIOS I; born ca.1050, died between 1102 and 1104 (D. Papachryssanthou, *REB* 21 [1963] 250–55). About 1071 or 1072 MICHAEL VII married him to Irene, cousin of MARIA OF "ALANIA," who bore him four sons and four daughters. About 1073, while *domestikos* of the East, he was captured by the Turks, then ransomed; sent ca.1074 as *doux* of Antioch, he repressed disturbances there. He was again taken by the Turks and ransomed by the Antiochenes. During the reign of NIKEPHOROS III, Isaac enjoyed imperial favor, while using his friendship with Maria of "Alania" to further his and Alexios's goals. When the brothers rebelled (Feb. 1081), Isaac placed the purple boots on his brother's feet. Thereafter, he enthusiastically assisted Alexios, who created the title of SEBASTOKRATOR for him. Anna Komnene (An.Komn. 2:11.27) calls him "emperor without the purple" and Alexios's equal. During Alexios's absences, Isaac aided Anna DALASSENE, esp. in prosecuting JOHN ITALOS. To finance Alexios's wars against the NORMANS and PECHENEGS, Isaac confiscated precious ecclesiastical objects. He thus opposed Metr. LEO OF CHALCEDON and played a leading part in his condemnation. Patristic texts assembled by Isaac for this trial survive. When, ca.1094, Isaac's son John was accused of treason, Isaac rode hastily to Philippopolis to defend him. Late in life, he helped entrap BASIL THE BOGOMIL. Isaac apparently held lands near Thessalonike (*Lavra* 1:269–71).

ED. *Procli Diadochi tria opuscula*, ed. H. Boese (Berlin 1960).

LIT. Skoulatos, *Personnages* 124–30. Barzos, *Genealogia* 1:67–79. P. Gautier, "Le synode des Blachernes (fin 1094): Etude prosopographique," *REB* 29 (1971) 221–26. –C.M.B.

KOMNENOS, ISAAC, the name of a writer or of two writers of the 12th C. (1) Under the name of Isaac Komnenos the Sebastokrator have survived three philosophical treatises. They are based on works of PROKLOS that are preserved only in the Latin translation of WILLIAM OF MOERBEKE. Proklos—and following him, Komnenos—studied problems of providence, evil, and necessity. (2) A certain Isaac Komnenos the Porphyrogennetos was the author of two short works on HOMER. In the first (*The Omissions of Homer*), Komnenos laments that Homer did not mention some episodes of the Trojan War; the second essay, *On the Characters of the Hellenes and Trojans Who Were at Troy*, characterizes the war's heroes. Probably the author used the same sources as did TZETZES, such as MALALAS.

Identification of these writers is difficult since in the 12th C. there were several men named Isaac Komnenos the *sebastokrator*, and some of them were born in the purple. Because the *sebastokrator* Isaac, brother of Alexios I (see preceding entry), commissioned a florilegium of patristic writings in refutation of LEO OF CHALCEDON (Beck, *Kirche* 612), authorship of the philosophical treatise has sometimes been attributed to him. Isaac, the son of Alexios I, has been proposed by F.

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Uspenskij (*IRAIK* 12 [1907] 29f), followed by O. Jurewicz (*Andronikos I. Komnenos* [Amsterdam 1970] 33f), as the author of the Homeric commentaries. This identification is based on the statement in Isaac's *typikon* for Kosmosoteira that he composed (*syntetacha*) a book including verses and *ekphraseis* (see KOMNENOS, ISAAC THE PORPHYROGENNETOS), and the alleged stylistic similarities between the commentaries and the *typikon*, but neither Uspenskij nor Jurewicz gives examples for comparison. The question remains open.

ED. 1. *Proclus, Trois études sur la providence*, ed. D. Isaac (Paris 1977, 1979) 1:153–223, 2:99–169. *Isaak Sebastokrator's "Peri tes ton kakon hypostaseos" (De malorum subsistentia)*, ed. J.J. Rizzo (Meisenheim an Glan 1971).

LIT. 1. Barzos, *Genealogia* 1:79, 253.

ED. 2. *Polemonis declamationes*, ed. H. Hinck (Leipzig 1873) 57–88. *Isaac Porphyrogenitus, Praefatio in Homerum*, ed. J.F. Kindstrand (Uppsala 1979).

LIT. 2. Hunger, *Lit.* 1:51, 2:58. Browning, *Studies*, pt. XVIII [1975], 28. –A.K.

KOMNENOS, ISAAC THE PORPHYROGENNETOS, the third son of Alexios I; born Constantinople 16 Jan. 1093, died soon after 1152. Caesar during his father's reign, Isaac was granted the title of *sebastokrator* by his brother John II whom he supported in the latter's conflict with their mother Irene Doukaina and sister Anna Komnene in 1118. The alliance of the brothers, however, was of short duration: ca.1130 (according to Kurtz, in 1122) Isaac, together with his sons Andronikos (the future emperor) and John, fled to Amīr Ghāzī, the Danişmendid sultan of Ikonion (died 1134) and attempted to create a broad coalition against John II including the Turks, Constantine Gabras of Trebizond, Leo I of Cilician Armenia, and Foulques of Anjou, the king of Jerusalem (1131–43). Isaac also went to Palestine and visited some pilgrimage sites in the Holy Land. When the coalition failed, Isaac negotiated with John II and returned to Constantinople in 1138, but the peace was soon broken: in 1139 Isaac's son John again fled to the Turks and Isaac was exiled to Herakleia Pontike. After John II's death in 1143, Isaac supported his nephew, the *sebastokrator* Isaac, but this proved to be the wrong choice, and it was another nephew, Manuel I, who managed to seize the throne. Isaac (the son of Alexios I) continued, however, to dream of imperial power, and according to Kinnamos (Kinn. 53f) he tried to take advantage of Manuel's difficulties and assume his place on the throne. After 1150 Manuel forced Isaac to go into retirement; in 1151/2 Isaac founded the monastery of Kosmosoteira at BERA for which he wrote a *typikon*.

Isaac is represented on a mosaic in the church of the CHORA MONASTERY (Underwood, *Kariye Djami* 1:45–48, no.6): it is believed (R.G. Ousterhout, *The Architecture of the Kariye Camii in Istanbul* [Washington, D.C., 1987] 21) that he was the *ktetor* of Chora and had a tomb built there for himself before removing it to the church of the Kosmosoteira (N.P. Ševčenko, *GOrThR* 29 [1984] 135–40). The date for Isaac's reconstruction of Chora suggested by Ousterhout (ca.1120) is based on Kurtz's date of his flight from Constantinople and is probably too early. Isaac also restored the Church of St. Stephen in Constantinople and made it into a hospice for the monks of the Kosmosoteira who visited the capital (Janin, *Églises CP* 473).

During the short period of peace between John II and Isaac, Theodore PRODROMOS addressed to Isaac an *enkomion* (E. Kurtz, *BZ* 16 [1907] 112–17) and a eulogy in hexameters (ed. Hörandner, no.42); some verses were written as if spoken by Isaac (Hörandner, nos. 40–41, cf. also E. Kurtz, *BNJbb* 5 [1926–27] 44–46). Isaac has been identified as the paraphraser of the *Letter of Aristeas* (a preface to the Old Testament) preserved in the Seraglio Octateuch, and as the patron of this deluxe MS (J. Anderson, *DOP* 36 [1982] 84–86). In his *typikon* (ed. L. Petit, *IRAIK* 13 [1908] 69.6–8) Isaac states that he "composed (*syntetacha*) a book with hexameter, iambic, and political verses, in addition to letters and *ekphraseis*," a passage normally interpreted as alluding to his authorship of the book, although it could conceivably refer rather to a compilation. He may have been the author of commentaries on Homer ascribed to an enigmatic Isaac Komnenos the Porphyrogennetos (see the preceding entry on KOMNENOS, ISAAC).

LIT. Barzos, *Genealogia* 1:238–54. B. Ferjančić, "Sevastokratori u Vizantiji," *ZRVI* 11 (1968) 159f. O. Jurewicz, *Andronikos I. Komnenos* (Amsterdam 1970) 28–35. –A.K.

KOMNENOS, JOHN, or John the Fat (Παχύς), usurper on 31 July 1200 (not 1201, as previously believed). He was the son of Alexios AXOUCH and Maria Komnene (Barzos, *Genealogia* 2:117–35), who was a granddaughter of John II. Contrary to V. Laurent (*EO* 32 [1933] 52f), Pachys was John's sobriquet, not a family name; he had nothing in common with an undistinguished Pachys family known predominantly from 14th-C. sources. John was involved in a plot, probably organized by Alexios Mourtzouphlos (the future Alexios V). Conspirators broke into Hagia Sophia, swore an oath to restore the empire to its former borders, and acclaimed John as emperor; thereafter the crowd pillaged the palace and churches. Alexios III Angelos, who at that time resided in the Blachernai Palace, sent troops under the command of Alexios Palaiologos; they sailed in boats to the Great Palace and easily cleared the Hippodrome of John's supporters. He surrendered and was executed on the spot. The unsuccessful usurpation served as the subject of several contemporary orations by Nicholas MESARITES, Nikephoros CHRYSOBERGES, Euthymios TORNIKIOS, and Niketas CHONIATES.

LIT. Brand, *Byzantium* 122–24, 347f. –A.K.

KONOSTAULOS (κονοσταῦλος, from Lat. *comes stabuli*, "count of the stable," Fr. *connétable*), a term that entered Byz. in the 11th C. under Norman influence. A 12th-C. historian (An.Komn. 2:28.5–7) speaks of a Latin *phalangarches* Bryenne "called *konostaulos*." Guilland (*Institutions* 1:471) mistakenly ascribes a seal of an *anthypatos* Isaac (?) to a *konostaulos* of the 11th C.; in fact, the seal belonged to a KOMES TOU STAULOU (St. Maslev, *IzvBŭlgArchInst* 20 [Sofia 1955] 452f, no.3; Laurent, *Corpus* 2, no.924). The office/title, predominantly in the form *megas konostaulos*, is known only from the 13th C. onward. Pachymeres (Pachym., ed. Failler, 1:37.4–7) defines him as the commander of Italian mercenaries. The first *megas konostaulos* mentioned in the sources is Michael Komnenos Palaiologos under John III Vatatzes (Akrop. 1:134.10–11). In the hierarchy of pseudo-KODINOS the *megas konostaulos* follows the *megas* PRIMIKERIOS. From the 13th to the 15th C. members of noble families (Palaiologoi, Tarchaneiotai, Monomachoi) held this post as did Western seigneurs such as LICARIO of Verona; the title was also conferred on Leonardo Tocco.

LIT. Guilland, *Institutions* 1:471–74. Stein, "Untersuchungen" 54. –A.K.

KONSTANTIA. See CONSTANTIA.

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KONSTANTIN KOSTENEČKI (Constantine the Philosopher), Bulgaro-Serbian teacher and writer; born Kosteneć (on the Marica River)? ca.1380, died after 1431. He studied at the PETRITZOS monastery under EVTIMIJ OF TŬRNOVO and his pupil Andronikos. After the Turkish sack of Plovdiv (Philippopolis) in 1410, Konstantin migrated to Serbia, where the *despotes* STEFAN LAZAREVIĆ welcomed him. He devoted himself to teaching and writing, interrupted by a visit to the Holy Land and diplomatic missions to Timur and Ottoman sultans. Konstantin encouraged the reform of Serbian Slavonic in accordance with the principles established by Evtimij. He wrote a treatise on orthography, surviving in two redactions; a Life of Stefan Lazarević which is rich in historical, geographical, and ethnographical information (Dujčev, *Medioevo* 3:366–71); and a *Pilgrimage to Palestine* that is mainly derivative of *hodoiporiai to Edem*, Greek travel guides for PILGRIMAGE. Konstantin also translated Theodoret of Cyrrhus's *Commentary on the Song of Songs* and possibly other Greek texts. Konstantin introduced to Serbia the rigorous philology and literary sophistication which his teachers had learned from 14th-C. Byz.

ED. *Sŭbrani sŭčinenija*, ed. K. Kuev and G. Petkov (Sofia 1986).

LIT. Ju. Trifonov, *Život i dejnost na Konstantin Kostenečki* (Sofia 1943). K. Kujew, *Konstantyn Kostenecki w literaturze bulgarskiej i serbskiej* (Krakow 1950) and rev. I. Dujčev, *BS* 13 (1952–53) 328–34. I. Dujčev, "Za knižovnoto tvorčestvo na Konstantin Kostenečki," *Izvestija na Instituta za bŭlgarska literatura* 2 (1954) 223–31. S. Stanojević, "Die Biographie Stefan Lazarević's von Konstantin dem Philosophen als Geschichtsquelle," *Archiv für slavische Philologie 18* (1896) 409–72. –R.B.

KONSTANTIN MIHAILOVIĆ OF OSTROVICA, a native of Serbia, captured by the Turks at Novo Brdo in July 1455 and forced into military service as a JANISSARY until the Hungarians recaptured him in 1463. Konstantin also claims to have participated in the siege of Constantinople in 1453, as one of the Serbian contingent sent by the *despotes* GEORGE BRANKOVIĆ. His *Memoirs* were probably written in Serbian, though they survive only in Czech and Polish versions in MSS and printed editions dating from the 16th C. onward. The Czech version is probably closer to the original; the Polish is translated from the Czech (A. Danti, *RicSlav* 16 [1968–69] 126–62). Chapter 26 treats the siege of 1453. Konstantin's account con-

centrates on the Turkish maneuvers, particularly the feats of engineering in conveying ships across land and in breaching the walls. He stresses the "treachery" of Mehmed II in breaking his truce with Constantine XI.

ED. *Konstantin Mihailović, Memoirs of a Janissary*, Czech text with Eng. tr. B. Stolz (Ann Arbor 1975). *Memoiren eines Janitscharen oder Türkische Chronik*, tr. R. Lachmann (Graz-Vienna-Cologne 1975). –S.C.F.

KONSTANTIN OF PRESLAV (Constantine of Bulgaria), medieval Bulgarian writer and bishop of Preslav; late 9th–early 10th C. A pupil of Methodios and thoroughly familiar with the Greek language and Byz. religious culture, he may have been among the pupils of CONSTANTINE THE PHILOSOPHER and METHODIOS sold into slavery and ransomed by a Byz. official. Konstantin lived in Bulgaria from before 893 to ca.910. His works include a translation of Athanasios of Alexandria's homilies against the Arians (906), a Gospel commentary (*Učitel'noe evangelie*) consisting mainly of translations of homilies of John Chrysostom and Cyril of Alexandria, a short explanation of church organization and liturgy based largely on the works attributed to Patr. Germanos I, a world chronicle from Adam to 893 drawing entirely on Byz. sources (Bulgaria is mentioned only in connection with the death in battle of Emp. Nikephoros I), an edifying acrostic poem, the earliest surviving Old CHURCH SLAVONIC poetic text, an Office in honor of Constantine (Cyril) and Methodios, and several liturgical hymns. Konstantin displays little originality of thought, but considerable skill in adapting Church Slavonic to the expression of theological, philosophical, and other abstract ideas, as well as some poetic feeling. His works were influential in Serbia and later in Russia.

ED. *Azbučnata molitva v slavjanskite literaturi*, ed. K.M. Kuev (Sofia 1974). V.N. Zlatarski, ed. "Naistarijat istoričeski trud v starobŭlgarskata knižnina," *Spisanie na Bŭlgarskata Akademija* 27 (1923) 132–82.

LIT. Antonin, *Konstantin, episkop bolgarskij, i ego Učitel'noe evangelie* (Kazan 1885). E. Georgiev in *Istorija na bŭlgarskata literatura*, vol. 1, ed. P. Dinekov (Sofia 1962) 112–26. K. Kuev in *Rečnik na bŭlgarskata literatura* (Sofia 1977) 2:238f. T.G. Popov, *Triodni proizvedenija na Konstantin Preslavski* (Sofia 1985). –R.B.

KONTAKION (*κοντάκιον*), a sermon in verse, usually celebrating major feasts and saints. From the late 5th to 7th C. it was chanted during the ORTHROS by a preacher or *psaltes* (SINGER) and choir. It consists of an introduction (the *prooimion* or *koukoulion*), followed by a varying number of OIKOI (stanzas) connected to the *prooimion* by a refrain; the *oikoi* are linked by an ACROSTIC as well as by their shared and complex metrical structure, which is based on patterns of corresponding stressed syllables. An HEIRMOS (model stanza) begins each *kontakion* and indicates its melody and metrical pattern, which differ for the *prooimion* and for the *oikoi*.

Though antecedents for several of the *kontakion*'s most striking features can be found in Greek homiletic practice of the 3rd–4th C., the first authors of the *kontakion* were drawing on Syriac forms of poetic sermon (the Memra, a metrical sermon; the Madrasha, which used a refrain and acrostic; and the Sugita, a sermon in dialogue form), particularly as developed by EPHREM THE SYRIAN, whose work also existed in Greek versions. The high point in the composition of the *kontakion* was reached in the mid-6th C. by ROMANOS THE MELODE. The AKATHISTOS HYMN may also date from this period. Other writers of *kontakia*, older contemporaries of Romanos, include Kyriakos and Domitios, of whom little is known but their names.

The dominant form of HYMN, the *kontakion* was gradually superseded during the 8th C. by the recently devised KANON. *Kontakia* continued to be written until the 9th C. (e.g., by JOSEPH THE HYMNOGRAPHER), but the vigor had gone; eventually the *kontakion*, reduced to its *prooimion* and first *oikos* only, became simply a hymn to be inserted after the sixth ode of the *kanon*. At their liveliest, *kontakia* use bold imagery and vivid, almost theatrical dialogue that dramatically recreates the scriptural texts set in the liturgical calendar.

ED. C. Høeg, *Contacarium Ashburnhamense* (Copenhagen 1956).

LIT. Mitsakis, *Hymnographia* 171–353. J. Grosdidier de Matons, *Romanos le Mélode* (Paris 1977) 3–156. Szövérffy, *Hymnography* 1:111–81. P. Maas, "Das Kontakion," *BZ* 19 (1910) 285–306. –E.M.J.

KONTOSTEPHANOS (*Κοντοστέφανος*, "short Stephen," fem. *Κοντοστεφανίνα*), a noble family the first known member of which was Stephen, *domestikos* of the West under Basil II, whose nickname was "due to his short stature" (Skyl. 331.33–34). Involved in intrigues, Stephen fell victim to

Basil's wrath and was beaten by the emperor. Nothing more of the Kontostephanos family is recorded until 1080, when the Turks captured Isaac, a military commander. The Kontostephanoi played an important role throughout the 12th C., predominantly as commanders of the fleet: admiral (*thalassokrator*) Isaac fought unsuccessfully in 1107/8; Stephen fell during the siege of Kerkyra (1149); Andronikos, *megas doux* of Manuel I, led the fleet against Egypt in 1169; John was the admiral (*nauarchos*) of Isaac II. They also served as governors of Crete (Alexios ca.1167, Stephen in 1193, Nikephoros in 1197) and of several other provinces. The Kontostephanoi intermarried with KOMNENOI, DOUKAI, ANGELOI, and other noble families and possessed large estates. There is no evidence of their participation in cultural life. Their position declined after 1204, although they are mentioned in the list of noble families in the poem on BELISARIOS. They owned property in Constantinople, on Lemnos, and elsewhere, were related to noble families such as LASKARIS, and obtained some government positions: for example, a certain Kontostephanos was commandant of the fortress of Garella in Thrace in 1343. Among later Kontostephanoi were a teacher (John, ca.1358), a scribe (Phlamoulios, ca.1413–16), and a monk (Dionysios, ca.1365).

LIT. H. Grégoire, "Notes épigraphiques," *Revue de l'instruction publique en Belgique* 52.3 (1909) 152–66. Darrouzès, *Tornikès* 57–62. *PLP*, nos. 13111–27. –A.K.

KONYA. See IKONION.

KORAN. See QUR'ĀN.

KORIUN. See MESROP MAŠTOC'.

KORMČAJA KNIGA (lit. "The Pilot's Book" according to current etymological interpretation, cf. Gr. *pedalion*), a term attested from the 13th C. for Slavic collections of ecclesiastical and secular law of both Byz. and Slavic origin. Three or four "families" of Kormčaja are distinguished, named after their most important or most familiar MSS or after their place of origin (not in all cases undisputed).

1. The Old Slavonic (or "Bulgarian") Kormčaja, the best MS of which is the Efremovskaja Kormčaja of the 12th C. (*Drevneslavjanskaja kormčaja XIV titulov bez tolkovanij*, ed. V.N. Beneševič, vol. 1 [St. Petersburg 1906, rp. Leipzig 1974]; vol. 2 [Sofia 1987]). Its core is the *Syntagma of Fourteen Titles* without commentary.

2. The "Serbian" redaction, translated by SAVA OF SERBIA ca.1219? (complete text—Rašskij MS of 1305), with variants in the Rjazanskaja Kormčaja of 1284, which includes the commentated *Synopsis canonum*.

3. The "Russian" (Novgorodskaja or Sofijskaja) Kormčaja of the 13th C., which has the complete text of the canons with commentary.

As a fourth family some cite the Ustjužskaja (or "Moravian") Kormčaja (*Magnae Moraviae fontes historici*, ed. J. Vašica et al., vol. 4 [Brno 1971] 147–98, 205–363), which contains selected passages from the SYNAGOGE OF FIFTY TITLES in translation. The Russian Kormčaja was widely disseminated in Russia and was supplemented by numerous original Slavic texts.

LIT. Ja.N. Ščapov, *Vizantijskoe i južnoslavjanskoe pravovoe nasledie na Rusi v XI–XIII vv.* (Moscow 1978). I. Žužek, *Kormčaja kniga: Studies on the Chief Code of Russian Canon Law* (Rome 1964). S.V. Troicki, *Kako treba izdati Svetosavsku Krmčiju* (Belgrade 1952). –L.B.

KORONE (*Κορώνη*, Coron, anc. Asine), city in the southeast corner of Messenia in the PELOPONNESOS. The city had civic status in late antiquity (Hierokl. 647.15), and a fragment of Diocletian's Price Edict was discovered there. By the time of the Slavic invasions the site was probably strongly fortified. At some undetermined date the people of ancient Korone (modern Petalidi) moved to Asine, and the name was changed. By the early 9th C. a bishop of Korone is attested as a suffragan of the archbishop of PATRAS (*Reg* 2, no.371), and Laurent (*Corpus* 5.1, no.646) dates to the 9th C. the seal of Prokopios, bishop of Korone. Like METHONE, Korone profited from the pilgrimage traffic and the growth of east-west trade from the 11th C. onward. After the Fourth Crusade Korone was granted first to GEOFFREY I VILLEHARDOUIN, who ceded it to Venice in 1209; ca.1300 it was under the authority of Monemvasia. The Greek peasants of the hinterland of Korone seem to have had a favorable status in comparison with their counterparts in the Morea: they could hold land, in addition to their unfree tenure (*stasia*), and

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could dispose of this land freely without recourse to the commune.

The imposing fortress on the sea, although substantially rebuilt by Venice, is essentially Byz., probably to be assigned to the 6th–7th C. Within the fortress are the remains of a basilica, presumably of the same date.

LIT. Andrews, *Castles* 11–23. A. Basilikopoulou-Ioannidou, "He episkope Korones stis arches tou IG′ aiona," *Peloponnesiaka* 16 (1985–86) 376–84. C. Hodgetts, "Land Problems in Coron 1298–1347," *Byzantina* 12 (1983) 135–57. –T.E.G.

KORYKOS (Κώρυκος), coastal city of CILICIA whose rich architectural and epigraphical record compensates for the deficiencies of the late antique sources, which state only that Justinian I restored the local bath and poorhouse. Five major churches, richly decorated basilicas of varying style, reflect considerable activity ca.480–550, and 636 funerary inscriptions, of which 393 name occupations, allow the social and economic structure to be reconstructed. The population included manufacturers and sellers of a vast range of products. As an important port near the frontier, Korykos became headquarters of a *droungarios* of the KIBYRRHAIOTAI; one such *droungarios*, Apsimar, became emperor as Tiberios II. The troops from Korykos were called Kourikiotai (Theoph. 370.24, Nikeph. 40.2). Korykos was later incorporated in the theme of SELEUKEIA. Circa 1100, after a brief Turkish occupation, Alexios I rebuilt Korykos, which was described by his historian daughter (An.Komn. 3:45.22–30) as formerly well fortified but recently ruined. By that date the city consisted of a castle whose concentric walls occupied a small part of the ancient site. It was lost to the Armenians in the late 12th C. The castle manifests several stages of construction, some perhaps as early as the 7th C.

LIT. E. Herzfeld, S. Guyer, *Meriamlik und Korykos* (Manchester 1930). H. Hellenkemper, *RBK* 4:210–22. Idem, *Burgen der Kreuzritterzeit* (Bonn 1976) 242–49. A. Gurevič, "Iz ekonomičeskoj istorii odnogo vostočno-rimskogo goroda," *VDI* (1955) no.1, 127–35. –C.F.

KOS (Κῶς), island in the Dodekanese north of RHODES. In late antiquity it was second city of the province of the Islands. The bishop of Kos was suffragan of Rhodes; bishops of Kos participated in various councils from that of NICAEA I (325) onward (R. Janin, *DHGE* 13 [1956] 927). An 8th-C. seal of a bishop of the island of Kos is known (Zacos, *Seals*, 1, no.1948). The island was administered by a *droungarios*; a seal of Leo, *droungarios* of Kos, is dated to the 8th or 9th C. (V. Laurent, *Byzantion* 6 [1931] 789). In the 11th and 12th C. Kos seems to have become more important: Nikephoros MELISSENOS began his revolt there (Bryen. 301.1–6); in the mid-12th C. Nikephoros Komnenos, a grandson of Anna Komnene, governed the island (E. Kurtz, *VizVrem* 17 [1910–11] 288f). An *anagrapheus* of Kos signed a document of 1089 (*Patmou Engrapha* 2, no.54.24–25).

After 1204 the island was controlled by the Genoese, although it was seized temporarily by John III Vatatzes after 1224 (Greg. 1:29.2). Circa 1325 Kos nominally belonged to the "kingdom" of Martino ZACCARIA but probably was in the hands of the Turks. Circa 1337 the HOSPITALLERS recaptured it and used it as a stronghold for protecting Rhodes: the preceptor of Kos had to maintain 25 Hospitallers, 10 Latin soldiers, 100 "Tourkopouloi," and a doctor with an apothecary. Kos fell to the Turks soon after 1 Jan. 1523.

A three-aisled basilica with elaborate mosaic decoration has been found at Mastikari, and another has been discovered in the town of Kos (A.K. Orlandos, *ArchEph* [1966] 4–98).

LIT. *HC* 3:283–93. A. Maiuri, "I Castelli dei Cavalieri di Rodi a Cos e a Budrum (Alicarnasso)," *Annuario della Regia Scuola archeologica di Atene* 4–5 (1921–22) 275–343. H. Balducci, *Basiliche protocristiane e bizantine a Coo (Egeo)* (Pavia 1936). –T.E.G.

KOSMAS I, Chalcedonian patriarch of Alexandria (from ca.727); died 768. After the Arab invasions, the Chalcedonian see of Alexandria remained vacant until the accession of Kosmas. He had the approval of both the emperor and the Muslim ruler. In 742/3, according to Theophanes (Theoph. 416.13–16), Kosmas abjured the doctrine of MONOTHELETISM, which had held sway in Alexandria since the time of HERAKLEIOS. It is, however, doubtful that the patriarch himself had been a Monothelete. The chronicler's brief account may be a confused reference to the formal recognition of Alexandria as an Orthodox see by the other patriarchates.

LIT. M. Le Quien, *Oriens Christianus* (Paris 1740; rp. Graz 1958) 2:457–61. A. Jülicher, "Die Liste der alexandrinischen Patriarchen im 6. und 7. Jahrhundert," in *Festgabe Karl Müller* (Tübingen 1922) 7–23. –A.P.

KOSMAS AND DAMIANOS, also called the ANARGYROI, legendary saints. The cult of Kosmas and Damianos apparently developed by the 5th C. in Constantinople, where, according to local tradition, two churches (in Zeugma and Kosmidion) were dedicated to them ca.440 (Janin, *Églises CP* 284–89). According to certain sources (e.g., *Synaxarion of Constantinople* and John XIPHILINOS the Younger, nephew of Patr. John VIII), there were three pairs of *anargyroi* doctors called Kosmas and Damianos: (1) the sons of a certain Theodote from Asia, who died natural deaths and were buried in Pherema (feastday 1 Nov.); (2) the saints executed by Carinus (283–85) in Rome (1 July); and (3) the saints who originated from Arabia and were martyred in Cilicia under Diocletian and Maximian (17 Oct.).

Numerous authors produced stories of miracles performed in Constantinople by Kosmas and Damianos that were used by SOPHRONIOS of Jerusalem, such as the sick being healed by INCUBATION in the church atrium and porticoes. The patients included people whose piety and morals seemed questionable: a Jewess, an ardent fan of the Hippodrome, and a dissolute woman. The veneration of Kosmas and Damianos spread beyond Constantinople; their legends were rewritten by various writers such as ANDREW OF CRETE, PETER OF ARGOS, THEODORE II LASKARIS, and a certain Maximos ca.1300. The legends are preserved also in Syriac, Coptic, Georgian, Armenian, and Latin.

Representation in Art. Portraits of the two saints abound, standing side by side, often in the company of other *anargyroi* such as PANTELEEMON; they are mature men with spare dark beards, clad in tunics and *phelonia* and carrying the tools of their trade. One composition shows them facing each other and receiving the gift of healing in the form of a medical bag offered by the hand of Christ (MENOLOGION OF BASIL II, p.152); at the Holy Anargyroi church at KASTORIA, a similar composition depicts Christ extending them crowns. Few narrative cycles of their lives have survived, though there is a vita icon with 12 scenes that comes from their church at Kastoria, some frescoes in that church and at MISTRA, and occasional miracle scenes in lectionaries or *menologia*. The Arabian pair celebrated Oct. 17 are shown with turbans or being beheaded (MENOLOGION OF BASIL II, p.120).

SOURCES. L. Deubner, *Kosmas und Damian* (Leipzig-Berlin 1907). E. Rupprecht, *Cosmae et Damiani sanctorum medicorum vita et miracula* (Berlin 1935). Fr. tr. A.-J. Festugière, *Sainte Thècle, saints Côme et Damien, saints Cyr et Jean (extraits), saint Georges* (Paris 1971) 83–213. M. van Esbroeck, "La légende 'romaine' des SS. Côme et Damien (BHG 373d) et sa métaphrase géorgienne par Jean Xiphilin," *OrChrP* 47 (1981) 389–425; 48 (1982) 29–64.

LIT. *BHG* 372–392, 2021. A. Wittmann, *Kosmas und Damian* (Berlin-Bielefeld-Munich 1980). M. van Esbroeck, "La diffusion orientale de la légende de sts. Cosme et Damien," *Hagiographie, cultures et sociétés* (Paris 1981) 61–77. –A.K., N.P.Š.

KOSMAS AND DAMIANOS MONASTERY, also known as the Kosmidion. The original church, dedicated to the martyrs KOSMAS AND DAMIANOS, was built during the reign of Theodosios II in the suburbs of Constantinople; numerous miracles were ascribed to this shrine. An attached monastery is first attested in the 6th C. Because of its vulnerable location outside the walls, in present-day Eyüp, the church was destroyed in the Avar attack of 626. It was, however, restored by the 8th C. In the 11th C. Emp. MICHAEL IV PAPHLAGON was responsible for major improvements at the monastery; he provided bathhouses, lawns, and fountains, in addition to commissioning the rebuilding of the church and its decoration with mosaics and marble revetment (Psellos, *Chron.* 1:72f). It was to this monastery that, suffering from terminal illness, he retired in Dec. 1041; he received the monastic habit on the day of his death. He was buried in the church he had restored. The monastery of Kosmas and Damianos is mentioned frequently in sources of the Palaiologan period and apparently survived until 1453. It should be distinguished from the contemporary nunnery dedicated to the same saints, which was restored in the late 13th C. by the Dowager Empress Theodora, widow of Michael VIII.

LIT. Majeska, *Russian Travelers* 331–33. Janin, *Églises CP* 285–89. –A.M.T.

KOSMAS INDIKOPLEUSTES, Alexandrian merchant and (perhaps) later a monk, who traded in ETHIOPIA and the RED SEA, possibly also in INDIA and Taprobana (CEYLON); fl. first half of 6th C. These travels are described in his *Christian Topography*, a work that provides much valuable information about Byz. trade with Africa and Asia, Christianity in Persia, and exotic flora and

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fauna. His central purpose is to refute both Ptolemaic astronomy and the contemporary synthesis of Christianity and Aristotelianism in favor of a system that permitted the literal acceptance of the Bible, the world being shown to resemble the tabernacle of Moses. Kosmas wrote as a Nestorian follower of THEODORE OF MOPSUESTIA at the apogee of the THREE CHAPTERS controversy, tilting primarily at John PHILOPONOS. Given the involvement of Justinian I, the book comports a political undertone. Because Kosmas alludes in his text to illustration, a 6th-C. prototype is assumed for three richly illustrated MSS: Vat. gr. 699 (9th C., ed. Stornajolo), Sinai gr. 1186 (11th C., P. Huber, *Heilige Berge* [Zurich 1980] 56–115), and Florence, Laur. plut. 9.28 (11th C.). Although their pictorial content varies, each contains more than 50 miniatures invaluable for the study of COSMOLOGY, ASTRONOMY, and ZOOLOGY. Biblical sequences emphasize the equipment of the Temple, the Exodus itinerary, and the PROPHETS. Kosmas also wrote a commentary on the SONG OF SONGS in four books, to which a few fragments on the Psalms might belong.

ED. *Topographie chrétienne*, ed. W. Wolska-Conus, 3 vols. (Paris 1968–73), with Fr. tr. *The Christian Topography of Cosmas*, tr. J.W. McCrindle (London 1897).

LIT. W. Wolska, *La Topographie chrétienne de Cosmas Indicopleustès* (Paris 1962). M.V. Anastos, "The Alexandrian Origin of the *Christian Topography* of Cosmas Indicopleustes," *DOP* 3 (1946) 73–80. C. Stornajolo, *Le miniature della Topografia cristiana di Cosma Indicopleuste* (Milan 1908). –B.B., A.C.

KOSMAS MAGISTROS, jurist; died after 946. Kosmas was the nephew of Photios and probably was the compiler of Romanos I's novel of 934. Two statements (*psephoi*) of Kosmas have survived as an appendix to the SYNOPSIS BASILICORUM. The first, a regulation pertaining to the division of land, has been erroneously interpreted as proving there were periodical distributions of peasants' allotments in Byz.; in fact, it deals with resolving litigation over land (Ostrogorsky, *Steuergemeinde* 40f). Some monastic acts (*Prot.*, no.6.7–8, of 943; *Ivir.*, no.4.27, of 982) make reference to this *psephos* of Kosmas. The second *psephos* is a definition of the rights of PAROIKOI who settled on the land of a bishopric: the *paroikoi* had no right to alienate or hand down the land granted to them and on their departure could claim only the construction materials of their houses. Weiss (*infra*) considers this definition proof of the continuity of the status of the late antique *coloni liberi*. Kosmas was in correspondence with ARETHAS and NIKETAS MAGISTROS and was sent with John Kourkouas in 946 to negotiate with the Arabs of Tarsos for the return of prisoners (*TheophCont* 443.1–12).

ED. F. Uspenskij, V. Beneševič, *Vazelonskie akty* (Leningrad 1927) xxxv–vi.

LIT. G. Weiss, "Die Entscheidung des Kosmas Magistros über das Parökenrecht," *Byzantion* 48 (1978–79) 477–500. Lemerle, *Agr.Hist.* 177–80. L.G. Westerink, *Nicétas Magistros: Lettres d'un exilé (928–946)* (Paris 1973) 136. –A.K.

KOSMAS THE HYMNOGRAPHER, poet and saint; according to Detorakes, born Damascus ca.675, died Maiouma ca.752; feastday 15 Jan., later shifted to Oct. Adopted by the father of JOHN OF DAMASCUS, he was educated together with John by a certain *asekretis* (also Kosmas by name?), a captive from Constantinople. A monk (in the Lavra of St. SABAS), Kosmas was elected bishop of Maiouma, near Gaza, ca.734/5. Together with John, Kosmas defended icon veneration.

Under the name of Kosmas are preserved various hymns on church festivals (PG 98:459–524), a *kanon* on the Elevation of the Cross (H. Tillyard, *BZ* 28 [1928] 29–32), a *kanon* on St. GEORGE (A. Papadopoulos-Kerameus, *BZ* 14 [1905] 520–25), as well as scholia on GREGORY OF NAZIANZOS (PG 38:341–680). Th. Detorakes (*EEBS* 44 [1979–80] 223–30) emphasizes that Kosmas was influenced not only by Gregory but also by ROMANOS THE MELODE. Kosmas liked to use cosmic images (abyss, fire, clouds) and sharp contrasts; his language teems with archaic words—all leading to an impression of lofty solemnity. Kosmas enjoyed a high reputation and was praised in various vitae (sometimes together with John of Damascus), *akolouthiai*, and epigrams.

From the 14th C., the portrait of Kosmas, along with those of John and two other hymnographers, sometimes adorns one of the pendentives of a dome. Seated in the pose of an EVANGELIST, writing his hymns into a book, Kosmas is clad as a monk, not a bishop, and often wears a sort of turban characteristic of images of Palestinians (e.g., Underwood, *Kariye Djami*, vol. 3, pl.225). He has a full, dark beard.

LIT. *BHG* 394–95. Th. Detorakes, *Kosmas ho Melodos, Bios kai ergo* (Thessalonike 1979). –A.K., N.P.Š.

KOSMAS THE PRIEST, Bulgarian writer of the second half of the 10th C. Nothing is known of his life, but he probably lived and worked in Preslav. He wrote a treatise against the BOGOMILS. In the first book he sets out critically the religious and social views of the new heretics and seeks to refute them. In the second book he attacks the higher clergy, the monks, and the rich, whose neglect of their religious and social duties, he declares, encourages the spread of the heresy. Kosmas's treatise is a priceless contemporary source on the early development of Bogomilism. It also contains valuable observations on the changing economic and social structure of Bulgaria at that time. He is an intelligent and observant critic, a sharp polemicist, and a vivid and colorful writer. His treatise was much read in medieval Rus', where it provided a model for polemics against local heresies.

ED. *Le traité contre les Bogomils de Cosmas le Prêtre*, ed. A. Vaillant, H. Puech (Paris 1945).

LIT. M. Popruženko, *Kozma Prezviter, bolgarskij pisatel' X veka* (Sofia 1936). C. Backvis, "Un témoignage bulgare du Xe siècle sur les Bogomiles: le 'Slovo' de Cosmas le Prêtre," *AIPHOS* 16 (1961–62) 75–100. F.P. Thomson, "Cosmas of Bulgaria and His Discourse Against the Heresy of Bogomil," *SlEERev* 54 (1976) 262–69. –R.B.

KOSMAS VESTITOR (Κοσμᾶς Βεστίτωρ), writer. According to Beck, he lived between 730 and 850, but A. Wenger (*REB* 11 [1953] 299f) dates him in the mid-8th C. He wrote an *enkomion* of JOHN CHRYSOSTOM (K. Dyobouniotes, *EEBS* 16 [1940] 151–55) and five *enkomia* on the translation of Chrysostom's relics to Constantinople (K. Dyobouniotes, *EEBS* 2 [1925] 55–83). In the fourth of these *enkomia* Kosmas emphasized that THEODOSIOS II was forced by Patr. PROKLOS to return Chrysostom's body from exile and to apologize before the *oikoumenikos didaskalos* (see DIDASKALOS) for the long delay. The Virgin was also of interest to Kosmas. He dedicated a discourse to her parents Ioakeim and Anna (PG 106:1005–12) and produced four homilies on the Dormition, preserved only in a 10th-C. Latin MS, probably of Italian provenance. Although Kosmas borrowed some passages from Patr. GERMANOS I, he differs from him in details and emphasizes the parallelism of the earthly lives of Mary and Christ; he includes later legends such as the translation of Mary's robe, the famous talisman of Constantinople, to her church at Blachernai.

ED. A. Wenger, *L'Assomption de la T.S. Vierge dans la tradition byzantine du VIe aux Xe siècle* (Paris 1955) 315–33.

LIT. Beck, *Kirche* 502. A. Wenger, "Les homélies inédites de Cosmas Vestitor sur la Dormition," *REB* 11 (1953) 284–300. –A.K.

KOSMIDION. See KOSMAS AND DAMIANOS MONASTERY.

KOSMOSOTEIRA MONASTERY. See BERA.

KOSOVO POLJE (Πεδίον Κόσσοβον), "Field of the Blackbirds," a valley in southern Serbia between Priština and the Laba River; site of two battles, in 1389 and 1448.

On 15 June 1389 a coalition of Serbs, Bosnians, Albanians, and others under command of the Serbian prince LAZAR fought a battle there against the Turkish army of MURAD I that had invaded Raška; possibly some Greek vassals of the sultan were summoned. According to the contemporary Florentine *Cronaca volgare*, Murad's army was 140,000 men strong while Lazar had only 70,000 soldiers. The actual course of the battle is shrouded in legend and contradictory historical narratives. A Russian traveler, the deacon IGNATIJ OF SMOLENSK, in his diary written a few years after the battle noted only the rumors that both Lazar and Murad were killed. Demetrios KYDONES, in a letter to Manuel II (ep.396), alluded to this event; S. Ćirković (*ZRVI* 13 [1971] 213–19) hypothesized that in another letter (ep.398) Kydones celebrated this battle as a victory over the Turks. The *Cronaca volgare* gives a detailed description of the battle: the author says that Lazar together with some valiant men penetrated the Turkish camp; one of them wounded Murad, and the sultan died on the third day, after ordering the execution of Lazar and his companions. The chronicler presents the war as a defeat for the Turks who fled home after the battle. King Tvrtko of Bosnia, in his letters, described Kosovo as his victory and praised "twelve loyal lords" who assassinated the sultan. Serbian chroniclers and hagiographers concentrate on the heroic deeds of Lazar.

In contrast, the Turkish sources of the 15th C. (A. Olesnicki, *Glasnik srpskog naučnog društva* 15 [1935] 59–98) characterize the battle as won by the Turks—either by Murad (they place the as-

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sassination of Murad at the very end of the battle, with the assassin rising from among the corpses and taking the sultan by surprise) or by his son Bayezid after the father's assassination. Only in the 15th-C. sources does the name Miloš Kobilić appear as the sultan's assassin. Byz. historians of the 15th C. give disparate descriptions of Kosovo: Sphrantzes briefly presents the Turkish version, Doukas eulogizes the assassin of the "tyrant," and Chalkokondyles analyzes the distinction between the Turkish and Greek views of Kosovo.

Although the battle is usually described as a Turkish victory, both armies suffered enormous losses, and scholars such as Fine (*Late Balkans* 408–11) and Emmert (*infra*) regard the battle as more of a draw. The immediate consequences of the battle were that Serbia became an Ottoman vassal state (by the end of 1389) and the Balkan peninsula was opened to further Ottoman expansion. Probably shortly after the battle the Serbian epic tradition began to take shape, praising and lamenting Lazar and Miloš, and transforming the events into a noble moral victory, the source of subsequent Serbian resistance against the Turks.

The second battle of Kosovo, on 17–19 Oct. 1448, resulted in a victory by Murad II over HUNYADI a few years after the defeat of the crusading expedition at VARNA.

LIT. T.A. Emmert, *Serbian Golgotha: The Battle of Kosovo* (New York 1990). D. Bogdanović, *Knjiga o Kosovu* (Belgrade 1986). M. Braun, "*Kosovo*" (Leipzig 1937). G. Škrivanić, *Kosovska bitka* (Cetinje 1956). N. Radojčić, "Die griechischen Quellen zur Schlacht am Kosovo Polje," *Byzantion* 6 (1931) 241–46. –A.K., S.W.R.

KOTYAION (Κοτυάειον, mod. Kütahya), city of Phrygia, at a strategic road junction; site of an exceptionally powerful fortress. A city of the OPSIKION theme, Kotyaion occasionally appears in history as a place of refuge or exile; Romanos IV was blinded there in 1072. Byz. lost it ca.1082 but recovered it for a brief while. A suffragan bishopric of Synnada, Kotyaion was made metropolis in the early 9th C. It rose to greater prominence after its recapture by the Seljuks in 1182 or 1183. The extensive fortifications of Kotyaion, with more than 70 towers, are well preserved. Their first stage, of the early 9th C., consisted of a double wall that made extensive use of *spolia*. This was replaced by more massive structures of ashlar with bands of brick, apparently of the 12th C. No other Byz. remains survive.

LIT. C. Foss, *Survey of Medieval Castles of Anatolia I: Kütahya* (Oxford 1985). C.E. Bosworth, *EI*^{2} 5:539. –C.F.

KOUBIKOULARIOS (κουβικουλάριος, from Lat. *cubicularius*), a general term to designate palace EUNUCHS who waited upon the emperor, the servants of the *sacrum cubiculum*. Guilland (*infra* 269) distinguishes them from the KOITONITAI, suggesting that the *koubikoularioi* were noble personages. In the late Roman Empire they were emancipated slaves imported primarily from Persia or the Caucasus. They were very numerous. In the 6th C. Empress Theodora's retinue consisting of *patrikioi* and *koubikoularioi* was estimated at 4,000 (Malal. 441.9–10). They stood under the command of the PRAEPOSITUS SACRI CUBICULI and *primicerius* (Jones, *LRE* 1:566–70).

Abundant seals of the 7th–9th C. present the *koubikoularioi* as fulfilling specific duties at court, those of PARAKOIMOMENOS, PRIMIKERIOS, EPI TES TRAPEZES, and OSTIARIOS. They were engaged in financial administration as SAKELLARIOI and CHARTOULARIOI; especially indicative is the 8th-C. seal of an anonymous *koubikoularios* of the imperial bedchamber (KOITON) and *chartoularios* of the imperial VESTIARION (Zacos, *Seals* 1, no.1093); *koubikoularioi* also served the ORPHANOTROPHOI, KOURATORES, and so on. They played an important role in imperial ceremony. At the same time *koubikoularioi* received posts as governors and army commanders as well as diplomatic assignments. Special *koubikoularioi* were attached to the empress (sometimes female *koubikoulariai* are mentioned) and co-emperors. It seems that Pope Leo I introduced the office of ecclesiastical *cubicularius*, in imitation of the imperial *koubikoularios*, to celebrate the cult of the apostles Peter and Paul (M.A. Cavallaro, *Athenaeum* 50 [1972] 158–75). Guilland (*infra* 280) thinks that the office of *koubikoularios* existed until the 13th C. but Oikonomides (*Listes* 301) asserts that it disappeared by the second half of the 11th C. The term *spatharokoubikoularios* was a combination of *spatharios* and *koubikoularios*; his function was to escort the emperor. Some seals of this dignity are dated to the 11th/12th C. (e.g., Seibt, *Bleisiegel*, no.44).

LIT. Bury, *Adm. System* 120–22. Guilland, *Institutions* 1:269–85. E. Honigmann, "Le cubiculaire Urbicius," *REB* 7 (1949) 47–50. –A.K.

KOUBOUKLEISIOS (κουβουκλείσιος), imperial title conferred on patriarchal chamberlains. In the *Kletorologion* of PHILOTHEOS (151.19–21), they follow the emperor's KOUBIKOULARIOI, thus forming an ecclesiastical parallel to the latter. The title is first mentioned in the minutes of the Second Council of Nicaea in 787 (Mansi 13:213E) and often appears on seals of the 9th–11th C.; it probably did not survive the 11th/12th C. The 10th-C. TAKTIKON of Beneševič distinguishes two groups of *koubouklеisioi*: priests and deacons. As an honorific title, *koubouklеisios* sometimes appears in combination with the offices of *chartophylax*, *skeuophylax*, *oikonomos*, etc.; some *koubouklеisioi* were monks. In the 9th C. the emperor granted the title; under MICHAEL I KEROULARIOS the patriarch bestowed it. Sometime between 1052 and 1056 Keroularios gave the title to a deacon of Antioch (*RegPatr*, fasc. 3, nos. 860–61).

LIT. Darrouzès, *Offikia* 39–44. Laurent, *Corpus* 5.1:119–47; 3:37–42. –A.K.

KOUKOULION. See COSTUME.

KOUKOUZELES, JOHN, composer, theoretician, singer, teacher, scribe, MAISTOR, monk at the Lavra on Mt. Athos, and saint; born Dyrrachion late 13th/early 14th C., died before ca.1341; feast-day 1 Oct. His vita has survived in various recensions, the earliest being Thessalonike, Blatadon 46 (1591). There is evidence that his last name was Papadopoulos, Koukouzeles (Κουκουζέλης) being a nickname, and that his mother was Bulgarian. Most frequently, however, he is referred to simply by the epithet, "the *maistor*." Two copies of Koukouzeles' edition of the HEIRMOLOGION, dated 1302 and 1309, survive. His famous didactic chant, "Ison, oligon . . . ," is first recorded in Athens, Nat. Lib. 2458 (1336) and has been transcribed by G. Dévai; it exists also in many later MS versions.

Most of his music is transmitted in musical anthologies (*Akolouthiai*; see PAPADIKE). His compositions demonstrate new and innovative features: melodic expansion, troping (textual and/or musical additions to a preexisting verse or verse-setting), textual expansion, and greater vocal ranges. Forming a bridge from the musical tradition of the 13th C., his work appears to have provided the impetus for a new repertory and for musical developments that were to be continued by his contemporaries and successors.

LIT. R. Palikarova Verdeil, *La musique byzantine chez les Bulgares et les Russes (du IXe au XIVe siècle)* (Copenhagen 1953) 193–210. G. Dévai, "The Musical Study of Koukouzeles in a 14th-Century Manuscript," *ActaAntHung* 6 (1958) 213–35. *PLP*, no.13391. Hunger, *Lit.* 2:203–09. E. Trapp, "Critical Notes on the Biography of John Koukouzeles," *BMGS* 11 (1987) 223–29. A. Jakovlević, "Ho megas maistor Ioannes Koukouzeles Papadopoulos," *Kleronomia* 14 (1982) 357–72. –D.E.C.

KOUPHISMOS (κουφισμός, lit. "alleviation"), a temporary tax-relief on property owned by a member of a VILLAGE COMMUNITY. The term appears in only two sources. The *Treatise on Taxation* (ed. Dölger, *Beiträge* 119.19–30) describes *kouphismos* as a well-established fiscal procedure, which a tax inspector could perform when a member of the village community abandoned his STICHOS. If the individual was known to be living nearby and was expected to return eventually to his property and if the tax inspector thought other villagers would simply abandon their *stichoi* if required to shoulder the tax burden of the member who had fled, the inspector could temporarily reduce the tax burden on the abandoned *stichos* until the original owner returned, at which time the property's full tax liability was restored. The principal differences between *kouphismos* and SYMPATHEIA were that *kouphismos* involved only a partial reduction of the tax, and that, if the owner returned, the property's full tax liability was immediately restored. Further, unlike *sympatheia*, *kouphismos* had no time limit for the owner's return, nor does *kouphismos* appear to lead to KLASMA. As with *sympatheia*, property that had received *kouphismos* could not be sold or confiscated. The brief explanation of *kouphismos* in the 11th-C. (?) Zavorda *Treatise on Taxation* (J. Karayannopulos in *Polychronion* 323.63–67) is unclear.

LIT. Ostrogorsky, *Steuergemeinde* 26f, 78f. Svoronos, *Cadastre* 120. –M.B.

KOURATOR (κουράτωρ), term that in the late Roman Empire was still applied to a city magistrate (*curator civitatis*); it was eventually replaced by the DEFENSOR CIVITATIS (E. Kornemann, *RE* 4 [1901] 1809–11). From the 6th C. the term acquired the meaning of the manager of imperial

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estates (probably KOURATOREIA); the first known *kourator* was Anatolios in 557. This functionary seems to have administered imperial domains that were previously under the direction of the COMES RERUM PRIVATARUM. *Kouratores* of the late 6th C., esp. Magnos, who controlled the domain of Marina (near Attaleia) and of Hormisdas (near Antioch), seem to have been very influential people (D. Feissel, *TM* 9 [1985] 465–76). In the 9th C. the management of domains was divided among several independent *kouratores*: the TAKTIKA of the 9th and 10th C. mention the *megas kourator* and *kourator* of the MANGANA. Eventually the *megas kourator* was replaced by the *oikonomos* of "pious houses" or *euageis oikoi* (Oikonomides, *Listes* 318), who is still known in the 10th C. (R. Browning, B. Laourdas, *EEBS* 27 [1957] 155.90).

In the 11th C. the epithet *megas* was applied to the heads of individual *kouratoreiai*: 11th-C. seals belong to the *megaloi kouratores* of Eleutherion (Zacos, *Seals* 2, no.1019), MYRELAION (no.1017), or Kanikleion (no.132). Imperial charters from the 11th C., however, mention simple *kouratores* "of the house of Eleutherion and of Mangana." A *kourator* of the palace of the lord Romanos is known from a seal (V. Laurent, *BZ* 33 [1933] 351f); also on a seal a *kourator* of the New Estate (*Ktema*) is named (Zacos, *Seals* 2, no.184).

A seal (Zacos, *Seals* 2, no.813) belonged to a *megas kourator* [of the properties?] of Antiochos, probably of one of two districts in Constantinople of this name or of local churches. Some *kouratoreiai* were connected not with pious institutions but with particular territories: an imperial *kourator* of Tzouroulon is mentioned in an inscription of 813 (I. Ševčenko, *Byzantion* 35 [1965] 564–74); a seal of the *megas kourator* of Mitylene (Mytilene) is dated in the first half of the 11th C. (Zacos, *Seals* 2, no.252).

Kouratores of the domains of the augusta are also known (Seibt, *Bleisiegel* 193f). Some *kouratores* were in the *logothesion* of the DROMOS (Laurent, *Corpus* 2, nos. 485–88). *Kouratores* continued to exist in the 12th C., since Patr. LOUKAS CHRYSOBERGES prohibited the clergy from holding *kouratoreiai* and overseeing the estates of the *archontes* (PG 138:89A). The staff of the *megas kourator* included clerks, simple *kouratores* of palaces and estates, XENODOCHOI, and EPISKEPTITAI.

The term *kourator* also designated the ARCHONTES TON ERGODOSION; *kouratores* of imperial ateliers, esp. those dealing with silk production, are known from seals of the 9th–11th C. Ecclesiastical *kouratores* are mentioned on seals (e.g., Laurent, *Corpus* 5, nos. 1620–22) and in charters, for example, Michael, "bishop's *kourator*" in 1071 (*Lavra* 1, no.35.59).

LIT. Dölger, *Beiträge* 39–41. Bury, *Adm. System* 100–03. Kazhdan, *Derevnja i gorod* 131–34. Darrouzès, *Offikia* 304. –A.K.

KOURATOREIA (*κουρατωρεία*), also *kouratorikion*, term used from the second half of the 6th C. to designate a particular group of imperial DEMESNES. Probably the simplification of the administration of imperial demesnes encouraged use of a term to refer to this administration as a whole. A 9th-C. historian (Theoph. 487.2–4) accuses Emp. Nikephoros I of confiscating the best lands of the EUAGEIS OIKOI and transferring them to "the imperial *kouratoreia*" while the taxes remained on the pious institutions. The office of the *megas* KOURATOR is known from the end of the 6th C. through the 10th C. (Oikonomides, *Listes* 318). From the mid-9th C. onward, the administration of the crown lands expanded and grew more complex. Basil I founded the office of the *kourator ton Manganon*, which was obliged to provide the emperor's household with necessary goods. In 934 a *kouratoreia* of Melitene was created; a *kouratoreia* of Trychina was located in Lydia (*De cer.* 462.7). Other 10th–11th-C. *kouratoreiai* were Eleutherion, Myrelaion (identical with that of the palace of the lord Romanos [I]?), Kanikleion, New Estate. Probably other heads of imperial estates (provincial *kouratores*, *ephoros* of imperial *kouratoreiai*, EPISKEPTITAI, KTEMATINOS) were connected with this institution. On the other hand, the directors of certain imperial workshops were also called *kouratores*.

LIT. Dölger, *Beiträge* 39–47. Kazhdan, *Derevnja i gorod* 131–34. I. Ševčenko, "Inscription Commemorating Sisinnios 'Curator' of Tzurulon (AD 813)," *Byzantion* 35 (1965) 568–72. –A.K.

KOURION. See CYPRUS.

KOURKOUAS (*Κουρκούας*), a family name of Armenian origin (Arm. Gurgen). Theophanes Continuatus relates that a certain Kourkouas—first name, Romanos (Skyl. 140.44)—a wealthy and arrogant man, plotted against Basil I. John Kourkouas was *domestikos ton Hikanaton* (*TheophCont* 426.20); his grandson, also John, became *domestikos ton scholon* in 923 and successfully fought the Arabs: he captured Melitene on 19 May 934 and in 944 took Edessa. His brother Theophilos was also a general. John's son Romanos was *domestikos ton scholon* in the West. Romanos's son John, *domestikos ton scholon* in the East, fell in battle against the Rus' in 971. Theophilos's grandson, JOHN (I) TZIMISKES, became emperor. Another John Kourkouas was *katepano* of Italy in 1008. Intermarried with the PHOKAS and SKLEROS families, the Kourkouas family belonged to the highest echelon of the military aristocracy. After Basil II their role declined: Romanos, who married the daughter of the last Bulgarian tsar, was accused of plotting against Constantine VIII and blinded. The family shifted to the civil service (*Mich. Ital.* 53–56) and in the 12th C. held important ecclesiastical posts: Michael (II) Kourkouas became patriarch of Constantinople (1143–46).

LIT. Kazhdan, *Arm.* 13f. B. Blysidou, "He synomosia tou Kourkoua sto 'Bio Basileiou,'" *Symmeikta* 6 (1985) 53–58. Winkelmann, *Quellenstudien* 175. –A.K.

KOURKOUAS, JOHN, general, the closest supporter of ROMANOS I; died after 946. After serving as *droungarios tes viglas*, he was promoted ca.921 to the post of *domestikos ton scholon* and sent to subdue the rebellion in Chaldia (Adontz, *Études* 217f). From 926 on Kourkouas fought on the eastern frontier; despite several defeats, mostly by SAYF AL-DAWLA, he managed to seize MELITENE (19 May 934). His invasion of Mesopotamia in 942/3 led to the siege of Edessa in 944. This siege had enormous political and religious significance, since Kourkouas received the MANDYLION in Edessa and sent it to Constantinople. Kourkouas was dismissed after Romanos I's deposition. His military exploits were praised by a certain *protospatharios* and judge Manuel in a historical work (now lost) in eight books; Kourkouas was considered "a second Trajan or Belisarios."

LIT. Runciman, *Romanus* 135–50. Vasiliev, *Byz. Arabes* 2.1:261–73, 283–95. –A.K.

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KOUROPALATES (*κουροπαλάτης*), a high-ranking DIGNITY. In late antiquity the *cura palatii* designated a subaltern official in charge of construction and order in the palace; his rank in the 5th C. was *spectabilis*, rarely *illustris*. The situation changed when Justinian I appointed his nephew, the future emperor Justin II, to this post; thereafter *kouropalates* became a title conferred primarily on members of the imperial family and foreign princes (Armenian, Georgian, etc.). In the TAKTIKA of the 9th and 10th C. *kouropalates* follows the CAESAR and NOBILISSIMOS; it retained its exceptional character in the 10th C. when Emp. Nikephoros II granted this title to his brother Leo PHOKAS. In the 11th C. it was conferred on several generals outside the imperial family, for example, KATAKALON KEKAUMENOS. The significance of the title declined considerably in the 12th C. when the dignity of the *protokouropalates* was introduced. Although pseudo-KODINOS, himself a *kouropalates*, mentions the title, it was not widely used in later centuries. According to the *Kletorologion* of PHILOTHEOS, the insignia of the *kouropalates* was a red chiton with a cloak and girdle; at the beginning of the 9th C. the color associated with this dignity seems to have been purple, by the end of the 11th C. green (Oikonomides, *Listes* 96, n.49). A seal of the *kouropalatissa* Maria is dated by Seibt in the early 12th C.

LIT. Guilland, *Titres*, pt.III (1970), 187–249, with corr. by A. Stratos, *Byzantina* 5 (1973) 49–56. Stein, *Histoire* 2:739–46. Bury, *Adm. System* 33–35. Seibt, *Bleisiegel* 242–49. M. Whitby, "On the Omission of a Ceremony in Mid-Sixth Century Constantinople," *Historia* 36 (1987) 468–76. –A.K.

KOURTIKIOS (*Κουρτίκιος*), also Kourtikes, a family name of Armenian origin (K'urdik). The family founder surrendered his town, Lokana, to Basil I and settled in Byz. territory; in 913 another Kourtikios, "the Armenian," supported the revolt of Constantine DOUKAS. Michael Kourtikios, imperial admiral (*nauarchos*) in Attaleia, participated in the rebellion of Bardas SKLEROS (976–79) and commanded the rebel fleet. Basil Kourtikios was among the *oikeioi* of another usurper, Nikephoros BRYENNIOS, in 1077; later he became Alexios I's general. The family belonged to the topmost aristocracy of the 11th C.: the Kourtikioi intermarried with DOUKAI, PALAIOLOGOI, and KOMNENOI. Constantine Kourtikios is said to have been betrothed to Theodora, Alexios I's daughter. This union was dissolved, however, and ca.1105 a certain Kourtikios was involved in the plot of ANEMAS against Alexios I. The family's position declined

in the 12th C.: except for a seal devoid of information (Laurent, *Bulles métr.*, no.64), only Nicholas Kourtikes is known, a modest functionary in the Mylassa theme (MM 4:329.20–21), active in 1143 (according to Ahrweiler, "Smyrne" 128f) or possibly at the end of the 12th C. In the 12th C. a branch of the family is attested in Armenian Cilicia. The Kourtikai recovered for a short period in the 13th C. John Doukas Kourtikes, a relative of John III, served as governor of the Thrakesian theme in the 1230s. The family possessed lands in the Smyrna region (Ahrweiler, *supra* 140f). In 1271 Nicholas Kourtikes was *kastrophylax* on Kos (*PLP*, no.13597).

LIT. Kazhdan, *Arm.* 14–17, with add. in Laurent, *Corpus* 2, no.1179. *PLP*, nos. 13594–97. –A.K.

KOUTLOUMOUSIOU MONASTERY, located near Karyes on Mt. ATHOS and dedicated to Christ the Savior. Although a forged document in its archives claims that Alexios I founded Koutloumousiou (Κουτλουμουσίου, Κοντουλμουσίου) in 1082 (P. Lemerle, *BCH* 58 [1934] 221–34), the monastery is first mentioned in a document of 1169, and appears to be a 12th-C. foundation. The monastery's unusual name, derived from the Turkish patronymic Kutulmuş, suggests that a christianized descendant of the Seljuk prince Kutulmuş (died 1063) may have retired to Athos and established a monastic complex. The monastery was small and poor in resources until the 14th C. when it increased to 40 monks and acquired substantial properties in Macedonia (near Serres and on Chalkidike) and in Wallachia. It reached its peak under the *hegoumenos* Chariton (ca.1362–ca.1381), who attracted the patronage of Wallachian *voivodes*, which was to continue well into the period of Turkish rule. As a concession to the Wallachian monks who came to reside at Koutloumousiou, Chariton was forced ca.1371 to institute an IDIORRHYTHMIC regime that lasted until 1856. In 1393 Koutloumousiou became a patriarchal monastery. In 1428 the monks of Koutloumousiou took over the virtually abandoned buildings of the nearby monastery of Alopou (Alypiou). Thereafter, the two monasteries were united under one *hegoumenos*.

The archives preserve 47 documents of Byz. date (1012–1447?), mostly of the 14th C., while the library contains ca.187 MSS of the 15th C. or earlier (Lampros, *Athos* 1:270–318; Politis, *Katalogoi* 1–71).

SOURCE. P. Lemerle, *Actes de Kutulmus*[2] (Paris 1988).

LIT. *Treasures* 1:236–309, 451–70. A. Kambylis, "Zu den Urkunden des Athosklosters Kutlumusiu," *Byzantion* 37 (1967) 82–90. –A.M.T.

KRATEMA. See TERETISMATA.

KRITAI KATHOLIKOI (κριταὶ καθολικοί, lit. "universal judges"), a college of judges, secular and ecclesiastical, which served as a supreme court in the Palaiologan period. In 1296 Andronikos II created a tribunal of 12 members consisting of ecclesiastics and senators; its decisions could not be appealed. In 1329 Andronikos III replaced this tribunal with the college of four judges called *kritai katholikoi*; one of them was supposed to be a bishop (Greg. 1:437.23). The first four *kritai katholikoi* are known by name: Joseph, bishop of Apros; the archdeacon and *dikaiophylax* Gregory Kleidas; the *megas dioiketes* Glabas; and the literatus (?) Nicholas Matarangos. In 1336/7 a scandal erupted, the *kritai katholikoi* were accused of corruption, and only Matarangos was acquitted; the scandal is reflected in a letter by the *protasekretis* Leo Bardales (Ševčenko, *Soc. & Intell.*, pt.VIII [1949], 247–59) and in an apology of the condemned judges (G.J. Theocharides, *BZ* 56 [1963] 69–100).

In 1398 (?) Manuel II formulated the principles of their activity: all subjects and all cases came under their jurisdiction; the plaintiff was obliged to present his case in written form; after the hearing the judges had to deliberate in seclusion and to follow the opinion of the majority; if necessary, the judges could request the participation of experts. Under their authority were TABOULARIOI, who were not allowed, however, to act independently (E. Schilbach, *BZ* 61 [1968] 44–70). Besides the imperial *kritai katholikoi*, provincial *kritai* eventually appeared, in the Morea (Zakythinos, *Despotat* 2:129–31), Lemnos, Thessalonike, Serbia (G. Ostrogorsky in *Mélanges offerts à René Crozet*, vol. 2 [Poitiers 1966] 1317–25), and Trebizond.

LIT. P. Lemerle, "Le juge général des Grecs et la réforme judiciaire d'Andronic III," *Mém. L. Petit* 292–316, and add. in *DChAE*[4] 4 (1964–65) 29–44. –A.K.

KRITES. See JUDGE.

KRITES TOU PHOSSATOU (κριτὴς τοῦ φωσσάτου, lit. "judge of the moat"), a military judge, an office known from the end of the 13th C. when the *sebastos* Constantine Cheilas occupied this post (MM 4:272.13–14); his seals are preserved (Laurent, *Corpus* 2, nos. 1193–94). Guilland suggests that the *krites tou stratopedou* (office held by Michael ATTALEIATES) was the predecessor of the *krites tou phossatou*. In pseudo-Kodinos the *krites tou phossatou* is a modest functionary following the AKOLOUTHOS on the hierarchical ladder; his duty was to make decisions in cases of disputes of soldiers over horses, weapons, or booty (pseudo-Kod. 184.25–31). In reality, this judge's functions were broader: on the one hand, *kritai* such as Constantine Cheilas presided over cases related to land, while on the other, the *krites* could be a military commander promoted, like Alexios Diplobatatzes, to the post of *megas hetaireiarches* (*PLP*, no.5510). A certain Maurophoros is identified in 1348 as the *krites tou phossatou* of Stefan Uroš IV Dušan (Solovjev-Mošin, *Grčke povelje*, no.18.68–69). No *krites tou phossatou* is known after the mid-14th C.

LIT. Guilland, *Institutions* 1:528f. –A.K.

KRITOBOULOS, MICHAEL, historian; died Constantinople? ca.1470. Kritoboulos (Κριτόβουλος) first appears in the sources in 1444, when CYRIACUS OF ANCONA visited him on the island of Imbros. Kritoboulos recognized the inevitability of the Ottoman conquest of Byz. and sought an accommodation with the new rulers of the Aegean. In 1456 MEHMED II made him governor of Imbros; he remained in this position until 1466, when he fled to Constantinople after the Venetian occupation of the island. He survived the plague of the following year, but probably died soon thereafter.

His *History* in five books covers the period 1451–67 and focuses on the Turks; it begins with the reign of Mehmed II and is dedicated to the sultan. Kritoboulos gives a flattering portrait of Mehmed, whose deeds he compares with those of Alexander the Great. Kritoboulos regularly referred to the sultan as *basileus* and *autokrator;* he emphasized Mehmed's interest in classical antiquity to make him a worthy successor of the Byz. emperors. Kritoboulos used THUCYDIDES as a model for his *History* (P.D. Mastrodemetres, *Athena* 65 [1961] 158–68), which is full of classical allusions and archaizing language. It is possible that the historian Kritoboulos is to be identified with the religious writer Michael Kritopoulos, who composed an unpublished homily on the Passion of Christ.

ED. *Critobuli Imbriotae Historiae*, ed. D.R. Reinsch (Berlin-New York 1983). Eng. tr. C.T. Riggs, *History of Mehmed the Conqueror* (Princeton 1954). Germ. tr. D.R. Reinsch, *Mehmet II. erobert Konstantinopel* (Graz-Vienna-Cologne 1986).

LIT. Hunger, *Lit.* 1:499–503. *PLP*, no.13817. V. Grecu, "Kritobulos aus Imbros," *BS* 18 (1957) 1–17. G. Emrich, "Michael Kritobulos, der byzantinische Geschichtsschreiber Mehmeds II.," *Materialia Turcica* 1 (1975) 35–43. Z. Udal'cova, "K voprosu o social'no-političeskich vzgljadach vizantijskogo istorika XV v. Kritovula," *VizVrem* 12 (1957) 172–97. –A.M.T.

KROIA. See ALBANIANS; SKANDERBEG.

KRUM (Κροῦμος), Bulgarian khan (ca.802–14); died Pliska? 13 Apr. 814. Early in his reign Krum, himself from a Pannonian clan, exploited Charlemagne's destruction of the AVARS to consolidate the northwestern region of BULGARIA. Hostilities with Byz. flared in 807, when Emp. Nikephoros I conducted an abortive campaign into Thrace; in 808, when a Bulgar force ambushed a Byz. army at the Strymon; and in 809, when Krum captured Serdica. In 811 Nikephoros invaded Bulgaria, despite Krum's entreaties for peace, and on 20 July sacked PLISKA, plundering Krum's own palace. On 26 July, however, Krum trapped and destroyed the Byz. army in a mountain pass; Nikephoros was slain (Krum reportedly made his skull into a drinking cup), and his son STAURAKIOS was mortally wounded. Krum soon captured Develtos and resettled its population in Bulgaria. In the summer of 812, he seized numerous Macedonian and Thracian towns and forts, including Anchialos, Berroia, and Philippopolis. Krum urged Michael I to renew the treaty of 716 between TERVEL and Theodosios III and stormed Mesembria upon the emperor's refusal. In 813 he returned to Thrace, on 22 June routing the Byz. army at VERSINIKIA. Krum then marched on Constantinople, where he was wounded in an assassination attempt organized by Leo V. Enraged, Krum devastated Constantinople's environs and captured Adrianople, deporting its inhabitants to Bulgaria; Byz. hagiographical and liturgical texts commemorate the martyrdom of 377 captives (E. Follieri, I. Dujčev, *Byzantion* 33 [1963] 71–106, V. Beševliev in *Polychronion* 90–104). Death from a

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hemorrhage ended preparations by the "new Sennacherib" for an assault on Constantinople in 814.

LIT. Zlatarski, *Ist.* 1.1:247–92, 408–24. N.P. Blagoev, "Knjaz Krum," *GSU JuF* 19 (1924) 1–91. Beševliev, *Geschichte* 235–66. J. Wortley, "Legends of the Byzantine Disaster of 811," *Byzantion* 50 (1980) 533–62. J. Karayannopoulos, "Kroumos kai Philippoi. Hoi byzantino-bulgarikes epicheireseis sta 812–814," in *Festschrift Stratos* 101–09. –P.A.H.

KTEMATINOS (κτημάτινος), a functionary probably responsible for management of imperial estates (*ktemata*). The evidence—in narrative sources of the 10th C. and on a seal (St. Maslev, *IzvInstBŭlgIst* 20 [1955] 446, no.2)—is scanty. Perhaps the office was created when the *megas* KOURATOR began to lose his significance and his department was divided into several independent bureaus.

LIT. Oikonomides, *Listes* 318, n.180. –A.K.

KTETOR (κτήτωρ), founder (*ktistes*), PATRON, or owner of an ecclesiastical institution (a church, monastery, GEROKOMEION, PTOCHOTROPHEION, etc.) and its properties. The *ktetor*'s right (*ktetorikon dikaion*) could originate with the foundation itself (whether he built the institution from scratch or merely restored it), be inherited, or be acquired as a privilege; it could be held for a lifetime or for two or three generations. The *ktetor* (who under certain circumstances might also be called EPHOROS, PRONOETES, *epikouros*, *authentes*, etc.) could be a layman, a clergyman, or an ecclesiastical institution. The conditions of the *ktetorikon dikaion*—drawn up in a "contract" called a TYPIKON, *diataxis*, or *diatyposis*—included spiritual rights (the performance of memorial services, the name of the *ktetor* being included in the BREBION of the church), administrative privileges (e.g., the right to appoint the *hegoumenos*), and revenues as well as obligations: maintenance and embellishment of the premises, providing oil for the lamps, care of the sacred vessels, etc.

Recognized in Justinianic law and papyri, the *ktetorikon dikaion* was popular in Byz. since it met both pious requirements and the need for a relatively stable form of investment, church property being less vulnerable to CONFISCATION than secular estates. Nikephoros II Phokas in 964 tried unsuccessfully to limit the founding of new monasteries, ordering that pious donations instead be channeled into the repair of older, run-down institutions. The system of CHARISTIKION, common in the 11th and 12th C., was an offshoot of the *ktetorikon dikaion*. *Ktetor* rights existed down through the 15th C., long after the term *charistikion* had fallen into disuse.

LIT. J.P. Thomas, *Private Religious Foundations in the Byzantine Empire* (Washington, D.C., 1987). Zhishman, *Stifterrecht*. A. Steinwenter, "Die Rechtsstellung der Kirchen und Klöster nach den Papyri," *ZSavKan* 19 (1930) 1–50. E. Herman, "Ricerche sulle istituzioni monastiche bizantine," *OrChrP* 6 (1940) 293–375. –A.K.

KUFIC, PSEUDO-. See ISLAMIC INFLUENCE ON BYZANTINE ART.

KUMLUCA TREASURE. See SION TREASURE.

KURBINOVO, site in Macedonia of the Church of St. George. Nothing is known about the patrons of this church, but an inscription on the back of the altar indicates that the decoration of the monument was begun on 25 April 1191. A wooden roof covers the single nave; there is an apse at the east and a narthex at the west. The mortared rubble fabric of the building was externally plastered and painted in imitation of the cloisonné BRICKWORK found, for example, at KASTORIA. The interior is elaborately painted with the GREAT FEAST cycle. The Kurbinovo master was probably one of the artists who worked on the second phase of decoration in the Church of the Anargyroi in Kastoria. The style of the paintings conforms to the sinuous forms characteristic of late 12th-C. MONUMENTAL PAINTING, although the exaggerated features of the figures and the stark tonal contrasts of their flesh lend the images an expressive intensity lacking in painting of this period outside of Macedonia.

LIT. Hadermann-Misguich, *Kurbinovo*. –A.J.W.

KÜTAHYA. See KOTYAION.

KUVRAT (Κοβρᾶτος, according to Moravcsik, *Byzantinoturcica* 2:161f), khan of the Onogur Bulgars; died after 642. Patr. Nikephoros I mentions his revolt against the Avars and alliance with HERAKLEIOS; Kuvrat was granted the title of *patrikios*. John of Nikiu relates that Kuvrat was brought up and baptized in Constantinople, and staunchly supported MARTINA. V. Beševliev (*BBulg* 5 [1978] 229–36) tried to separate these pieces of evidence and saw in a second Kuvrat a commander of the troops in Cappadocia. Theophanes the Confessor calls Kuvrat the ruler of Great Bulgaria (occupying the steppe north of the Black Sea); Nikephoros lists his sons, one of whom was ASPARUCH. H. Grégoire (*Byzantion* 17 [1944–5] 88–118) identified Kuvrat with the Kouber (Lemerle, *Miracles* 2:143–60) who revolted against the Avars; this revolt, however, should be dated in 680–85 and does not fit Kuvrat's chronology. It also remains unclear how Kuvrat could "revolt" against the Avars, whose territory lay farther to the west. Werner (*infra*) hypothesizes that Kuvrat was buried near Poltava and that the hoard of precious objects found at MALAJA PEREŠČEPINA belonged to him.

LIT. P. Charanis, "Kouver, the Chronology of His Activities and Their Ethnic Effects on the Region around Thessalonica," *BalkSt* 11 (1970) 229–47. I. Čičurov, *Vizantijskie istoričeskie sočinenija* (Moscow 1980) 112–14, 174–76. P. Lemerle, "Où en est la 'Question Kuber'?" in *Aphieroma Svoronos* 1:51–58. J. Werner, *Der Grabfund von Malaja Pereščepina und Kuvrat, Kagan der Bulgaren* (Munich 1984). –W.E.K., A.K.

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KYDONES, DEMETRIOS, statesman, scholar, and translator; born Thessalonike ca.1324, died Crete ca.1398. Dispossessed of his family's wealth by the uprising of the ZEALOTS in his native city, Kydones (Κυδώνης) entered the service of John VI Kantakouzenos in 1347 and held the position of *mesazon* until the emperor abdicated in 1354. After a brief retirement his political career continued during the reigns of John V and Manuel II, whose mentor he became. Kydones consistently supported a policy of resistance to the Ottoman Turks and sought a military alliance with the rulers of western Europe through the mediation of the papacy.

Kydones opposed the theology of Gregory PALAMAS and wrote several anti-Palamite treatises. He studied Latin and translated into Greek theological works by AUGUSTINE, Anselm of Canterbury, and Thomas AQUINAS, as well as Ricoldo da Monte Croce's *Refutation of the Koran*. After studying and translating Aquinas's *Summa contra gentiles* and parts of his *Summa theologiae*, Kydones became a defender of Thomism. His brother, the hieromonk Prochoros KYDONES, also translated parts of the *Summa theologiae* and used Thomist arguments in his refutations of Palamas's theology.

Kydones converted to Roman Catholicism ca.1357 and supported John V's profession of faith made in Rome before Pope URBAN V in 1369. His pro-Latin and Thomist sympathies were shared by a number of younger followers, many of whom became DOMINICANS.

Despite his preference for a theology based on Aristotle, Kydones admired the works of PLATO. He successfully imitated the Platonic idiom, esp. in his correspondence, an important source containing over 450 letters. His other writings include several political speeches, apologias, sermons, and polemical works dealing with theology.

ED. *Correspondance*, ed. R.-J. Loenertz, 2 vols. (Vatican 1956–60). *Briefe*, tr. F. Tinnefeld (Stuttgart 1981).

LIT. *PLP* 13876. R.-J. Loenertz, "Démétrius Cydonès," *OrChrP* 36 (1970) 47–72; 37 (1971) 5–39. F. Kianka, "Byzantine-Papal Diplomacy: The Role of Demetrius Cydones," *International History Review* 7 (1985) 175–213. M.A. Poljakovskaja, "Žisn' i smert' v ponimanii Dimitrija Kidonisa," *ADSV* 21 (1984) 109–19. –F.K.

KYDONES, PROCHOROS, monk and anti-Palamite theologian; born Thessalonike ca.1333/4, died Constantinople 1369/70. Younger brother of Demetrios KYDONES, he went to Athos as a youth and took monastic vows at the Great Lavra. Circa 1364 he became a priest. After the return of PHILOTHEOS KOKKINOS to the patriarchate in 1364, Kydones became embroiled with the superior of the Lavra because of his opposition to PALAMISM and was expelled from the monastery in 1367. He went to Constantinople, where he was formally condemned by the permanent synod in 1368 (*RegPatr*, fasc. 5, no.2541), defrocked, and excommunicated. He died shortly thereafter.

Kydones knew Latin, and made accurate and elegant Greek translations of works of AUGUSTINE, BOETHIUS (D. Niketas, *Hellenika* 35 [1984] 275–315), and part of the *Summa theologiae* of Thomas AQUINAS (A. Glycofridou-Leontsini, *Nicolaus* 3 [1975] 429–32). His principal work, *On Essence and Energy*, was the first Byz. treatise to be strongly influenced by Aquinas; it was attacked by John (VI) Kantakouzenos in (his unedited) *Antirrhetics*. Kydones also wrote an *Apologia*, which was directed to Philotheos, and other anti-Palamite works.

ED. *On Essence*—(bks. I-II) PG 151:1191–1242; (bk. VI) ed. M. Candal, "El libro VI de Prócoro Cidonio (Sobre la luz tabórica)," *OrChrP* 20 (1954) 247–97. *Apologia*—ed. Mercati, *Notizie* 296–313. H. Hunger, ed., *Prochoros Kydones Übersetzung von acht Briefen des Hl. Augustinus* (Vienna 1984).
LIT. G. Mercati, *Notizie di Procoro e Demetrio Cidone, Manuele Caleca e Teodoro Meliteniota* (Vatican 1931). *PLP*, no.13883. Beck, *Kirche* 737–39. –A.M.T.

KYNEGETIKA. See OPPIAN.

KYNOKEPHALOI (Κυνοκέφαλοι), men with dogs' heads, a fabulous tribe located by ancient geographers either in Libya or in India. A detailed description of Kynokephaloi was given in the *Indika* by Ktesias, a summary of which is preserved in Photios's *Bibliotheca* (cod.72). Following this account, they appear in MS illustration as associates of HEKATE. Christian authors also used the legend of the Kynokephaloi—for example, the vita of MAKARIOS OF ROME, the *Alexander Romance*, and TZETZES (*Hist.* 7:705–07), who directly refers to Ktesias and calls the Kynokephaloi righteous people. According to the vita of Makarios (ed. A. Vassiliev, p.139.22–30), they were gentle, wore no clothes, and lived with their children and wives in animal dens, under rocks. The *Alexander Romance* states only that the Kynokephaloi were able both to speak and to bark (thus differing from Ktesias who says they were unable to use human speech) and that Alexander killed several of them. –A.K., A.C.

KYPARISSIOTES (Κυπαρισσιώτης), a family name probably derived from the toponym Kyparission, found in both Constantinople and the provinces. The earliest Kyparissiotes was apparently Leo, *spatharios* and *strategos* of Chios (Schlumberger, *Sig.*, p.196); the combination of the title of *spatharios* and the office of *strategos* does not permit a date later than the 10th C. In 1088 the *protonotarios* John and his son (also a *protonotarios*) served in the department of the *genikon* (*Patmou Engrapha* 1:49G.305). The family is again attested in the 14th C.: John Kyparissiotes was a philosopher and writer (see KYPARISSIOTES, JOHN); another Kyparissiotes, an *oiketes* of Matthew I Kantakouzenos, is mentioned as a good-for-nothing soldier but an educated man. The family still belonged to the intelligentsia in the 15th C., when Kosmas Kyparissiotes was active as a hymnographer ca.1403.
LIT. *PLP*, nos. 13898–901. –A.K.

KYPARISSIOTES, JOHN, anti-Palamite theologian; born Kyparissia (Messenia) or Constantinople? ca.1310, died 1378 or shortly thereafter. A supporter of GREGORAS, Kyparissiotes became the principal theoretician of the opponents of PALAMISM. He was eventually forced to flee from Constantinople to Cyprus, where Demetrios KYDONES sent him a letter (ep.35) in 1371. He then moved to Rome; in 1376/7 he traveled from Avignon to Rome as a member of the entourage of Pope Gregory XI (1370–78) and received an average monthly stipend of ten florins (A. Mercati, *BZ* 30 [1929/30] 496–501). He may have converted to Catholicism at this time and came under the influence of SCHOLASTICISM. It is not clear whether Kyparissiotes is the "*kalos* Ioannes" described by Kydones (ep.190) as returning to Constantinople in 1378/9; if not, he probably died in Rome.

Kyparissiotes wrote two major works: the *Elementary Exposition of Theological Texts*, preserved only in the 16th-C. Latin translation of Francisco Torres, and five books titled *Against the Heresy of the Palamites*. Nine hymns to the Divine Logos are also attributed to him.

ED. Lat. tr. of *Elementary Exposition*, ed. B.L. Dentakes, *Theologia* 29 (1958) 115–24, 301–11, 411–20, 437–47; 30 (1959) 492–502; 32 (1961) 437–54, 605–23. *Palamite Heresy*, Logoi 1, 4—PG 152:663–738. *Hoi eis ton Ioannen Kyparissioten apodidomenoi ennea hymnoi eis ton tou Theou Logon*, ed. B.L. Dentakes (Athens 1964).
LIT. B.L. Dentakes, *Ioannes Kyparissiotes ho sophos kai philosophos* (Athens 1965). M. Candal, "Juan Ciparisiota y el problema trinitario palamitico," *OrChrP* 25 (1959) 127–64. *PLP*, no.13900. –A.M.T.

KYPSELLA (τὰ Κύψελλα), ancient city in Thrace, mod. Ipsala, where the Via EGNATIA met the HEBROS River, not far from the sea. A bishopric by 553, it became an autocephalous archbishopric in the 7th C. It appears in Byz. sources of the 12th C. as the "valley of Kypsella" (Kinn. 191.8), a place where nobles and the emperor went hunting (Nik.Chon. 280.31–33, 450.58–62) and stayed in tents (p.369.60). A 14th-C. historian (Greg. 1:229.6–7) calls Kypsella a *polichnion*. It was probably the emperors' hunting residence where important meetings could take place. Thus, in Kypsella occurred the refusal of the demands of PETER OF BULGARIA and ASEN I that led to the revolt of the Bulgarians and Vlachs in the late 12th C. Isaac II was deposed and blinded in Kypsella.

The valley of Kypsella played a significant strategic role during the Pecheneg invasions (An.Komn. 2:107f) and esp. during the conflict with the Bulgarians and Vlachs at the end of the 12th C. In the winter of 1208/9 the army of the Latin emperor Henry of Constantinople crossed the frozen Hebros near Kypsella (Asdracha, *Rhodopes* 46). Later writers barely mention the place.

Nevertheless, Kypsella preserved its position in the ecclesiastical hierarchy. Demoted to the status of simple bishopric during the Latin occupation and adjoined to the metropolis of Rosion in the late 13th C. (V. Laurent, *EO* 26 [1927] 146, no.18), it reappears as an archbishopric in the 14th C. In 1324 the archbishop of Kypsella was obliged to pay 16 hyperpera annually to the patriarchate of Constantinople (Hunger-Kresten, *PatrKP* 1 [1981] 508.69).

LIT. E. Oberhummer, *RE* 12 (1925) 117f. R. Janin, *DHGE* 13 (1953) 1161f. Laurent, *Corpus* 5.1:651f. –T.E.G.

KYPTIKON. See PARAKYPTIKON.

KYRA MARTHA NUNNERY, founded in Constantinople in the latter part of the 13th C. by Maria (Martha as a nun) Palaiologina, sister of Michael VIII and widow of the *megas domestikos* Nikephoros TARCHANEIOTES. According to STEFAN OF NOVGOROD (1348/9), the church was located on a hill south of the Church of the HOLY APOSTLES. Originally connected with the Palaiologan dynasty, the convent seems to have passed eventually into the hands of the KANTAKOUZENOS family. In 1342 it was the burial place of Theodora Kantakouzene, mother of John VI, and in 1354 provided a refuge for John's wife, Irene, after his abdication from the throne. Irene's daughters, Maria and Helena, also became nuns at the convent after the death of their husbands. At the end of the 14th C. it was one of the larger nunneries in Constantinople (Sphr. 34.22–24). It was visited by several Russian pilgrims, who noted in the church the relics of JOHN ELEEMON, Mary Kleophas, and St. Theodosia the Virgin. No building or *typikon* survives.

LIT. V. Laurent, "Kyra Martha," *EO* 38 (1939) 296–320. Majeska, *Russian Travelers* 306–09. Janin, *Églises CP* 324–26. –A.M.T.

KYRANIDES. See KOIRANIDES.

KYRIAKOS (Κυριακός), author of a *kontakion* on the Raising of LAZARUS; fl. 6th C.? Kyriakos was probably an older or younger contemporary of ROMANOS THE MELODE, whose hymns his resemble in style and treatment. S. Pétridès (*EO* 4 [1900] 282–84) identified him with the *anachoretes* Kyriakos (448–556), an equation that has not found much support.

ED. C.A. Trypanis, *Fourteen Early Byzantine Cantica* (Vienna 1968) 79–85.
LIT. K. Papadopoulos, *Hagios Kyriakos, anachoretes kai hymnographos* (Phlorina 1966). –B.B.

KYROS (Κύρος), poet and official; born Panopolis, Egypt, died 457. When Kyros came to Constantinople during the reign of Theodosios II, he was already well known for his literary accomplishments. Probably through the patronage of the empress ATHENAIS-EUDOKIA he was appointed urban prefect ca.435 and praetorian prefect by Dec. 439, holding both prefectures simultaneously for two years. Kyros rebuilt much of the capital after a disastrous earthquake in 437, arranged for the illumination of major city streets and shops, and attended to the fortifications of the city; he built a church of the Theotokos in a region of the city called *ta Kyrou* after him (Janin, *CP byz.* 378f). Kyros also conducted negotiations with the EPHTHALITES and Armenians. The religious belief of Kyros has been the subject of some dispute, but he apparently became a Christian and followed the religious orientation of Patr. PROKLOS. Circa 443 he earned the enmity of the eunuch Chrysaphios. He was deposed and consecrated bishop of Kotyaion. The sources are divided about the later career of Kyros and whether he continued as bishop. He was a devotee of DANIEL THE STYLITE. Kyros's poetry is highly classicizing; he laments in his verses that he was a

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man of affairs rather than a simple shepherd and complains of the "harmful drones" who harassed him. His fame as a poet and wise man survived in later Byz. times.

LIT. Al. Cameron, "The Empress and the Poet: Paganism and Politics at the Court of Theodosius II," *YCS* 27 (1982) 217–89. D.J. Constantelos, "Kyros Panopolites, Rebuilder of Constantinople," *GRBS* 12 (1971) 451–64. T.E. Gregory, "The Remarkable Christmas Homily of Kyros Panopolites," *GRBS* 16 (1975) 317–24. –T.E.G.

KYROS (Κύρος), patriarch of Alexandria (from 631); died Alexandria 21 Mar. 642. Bishop of Phasis in Kolchis, he was one of the initiators of MONOENERGISM. Herakleios and Patr. Sergios promoted him, and in 631 he came to Alexandria as Chalcedonian patriarch and *dioiketes* of Egypt. He reached an accord with some Monophysites on the basis of the formula of Monoenergism, despite the resistance of SOPHRONIOS, the future patriarch of Jerusalem (synod of Oct. 631—Butler, *infra* 183). This aroused discontent among both Monophysites and Chalcedonians and even led a group of the Gaianites (supporters of APHTHARTODOCETISM) to attempt to assassinate Kyros. Theophanes the Confessor accuses Kyros of paying annual tribute to the Arabs (after the battle at Yarmuk?) to preserve Egypt from invasion. When ʿAMR advanced against Egypt, Kyros fled to the island of Rawḍa (Roda) and reluctantly agreed to submit to the Muslims. Herakleios recalled him and rejected the treaty. Kyros returned to Alexandria with a fleet on the orders of MARTINA (14 Sept. 641) and arranged a treaty with ʿAmr on 8 Nov. 641. The overthrow of Martina and the sufferings of Egypt under the Muslims showed Kyros the failure of his policy and may have contributed to his death.

LIT. Butler, *Arab Conquest*, lxv–lxvii, 175–93, 303–32. A. Grohmann, "Al-Muḳawḳas," *EI* 3:712–15. F. Winkelmann, "Ägypten und Byzanz vor der arabischen Eroberung," *BS* 40 (1979) 170–74. –W.E.K., A.K.

KYROS AND JOHN, healing saints; feastday 30/31 Jan. Supposedly Kyros was a physician in Alexandria, John a soldier attracted to Egypt by Kyros's fame; they were executed during Diocletian's reign. There is no evidence of them until the 5th C., when CYRIL of Alexandria found their relics, which he transferred from Alexandria to Menuthis. SOPHRONIOS described their cures and claimed to have been healed by the pair. According to him the local cult of Isis disappeared and her temple sank into the sand, whereas Kyros and John were successful. They worked their miracles inside the church by INCUBATION; sometimes they recommended the local bath. Some contemporaries expressed doubts concerning their sanctity; a certain Athanasia noted that their martyrdom was not documented; the physician Gesios asserted that their healings were not miraculous but conformed to the prescriptions of Hippocrates and Galen. Sophronios made Kyros and John reject both ancient values and ancient medicine; he represents them as more hostile to the medical profession than KOSMAS AND DAMIANOS (T. Nissen, *BZ* 39 [1939] 355f), and some of their remedies are ostentatiously antimedical. After the Arab conquest of Egypt in the 7th C., their cult shifted to Constantinople and Rome; an Arabic legend treats the saints' healings in Monemvasia (P. Peeters, *AB* 25 [1906] 233–40), unless the Monufasia in the Arabic MS is a distorted form of Menuthis.

Representation in Art. Kyros is depicted sometimes middle-aged, as one of the ANARGYROI, sometimes as an elderly monk holding a little white jar; John is middle-aged, clad in court costume.

SOURCES. *Los Thaumata de Sofronio*, ed. N. Fernandez Marcos (Madrid 1975). Fr. tr. A.-J. Festugière, *Sainte Thècle, saints Côme et Damien, saints Cyr et Jean (extraits), saint Georges* (Paris 1971) 238–56. PG 87:3677–96. T. Nissen, "De SS. Cyri et Iohannis Vitae formis," *AB* 57 (1939) 68–70.

LIT. *BHG* 469–479i. P. Maraval, "Fonction pédagogique de la littérature hagiographique d'un lieu de pèlerinage: l'example des Miracles de Cyr et Jean," *Hagiographie, cultures et sociétés* (Paris 1981) 383–97. R. Herzog, "Der Kampf um den Kult von Menuthis," in *Pisciculi: Studien zur Religion und Kultur des Altertums, Franz Joseph Dölger . . . dargeboten* (Münster 1939) 117–24. J. Duffy, "Observations on Sophronius' *Miracles of Cyrus and John*," *JThSt* n.s. 35 (1984) 71–90. K.G. Kaster, *LCI* 5:2f. –A.K., N.P.S.

KYZIKOS (Κύζικος, now Balkız near Erdek), city on the southern coast of the Sea of Marmara, at the head of routes leading into Asia Minor. Diocletian made Kyzikos metropolis of the province of Hellespont, headquarters of a legion, and site of an imperial mint. The usurper PROKOPIOS took it in 365; an earthquake destroyed half the city in 539. The Arabs occupied Kyzikos from 671 to 678 during their attack on Constantinople. To repair the devastation, Justinian II installed Cypriot refugees there in 688 and named the settlement Nea Ioustinianoupolis. In 1078, Kyzikos was base for the attack of Nikephoros BRYENNIOS on Constantinople, and in 1090 and 1113 it briefly fell to the Turks. After ravaging the area in 1204, the Latins rebuilt Kyzikos in 1206; John III Vatatzes recaptured it around 1225. Kyzikos was headquarters of the CATALAN GRAND COMPANY in 1303–04. ORHAN captured it soon after 1335. Kyzikos was the metropolitan bishopric of Hellespont. Its region contained numerous monasteries, notably Megas Agros, the home of THEOPHANES THE CONFESSOR (C. Mango, I. Ševčenko, *DOP* 27 [1973] 248–67).

LIT. Hasluck, *Cyzicus* 192–205. Janin, *Églises centres* 192–214. –C.F.

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