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NIKE (Lat. Victoria), in Greek mythology the winged goddess of victory. Late Roman authors (e.g., HIMERIOS, ed. A. Colonna, or.65:29-30; NONNOS OF PANOPOLIS, *Dionysiaka* 2:205-07) call her a daughter of Zeus. In Rome Victoria became a symbol of the emperor's victorious might. The triumph of Christianity led to a heated controversy about the ALTAR OF VICTORY, which was finally destroyed in 382; the image of Nike turned out, however, to be resilient. At the beginning of the 5th C. the cult of Victoria was still alive in Rome, as attested by Claudian (Al. Cameron, *Claudian* [Oxford 1970] 237-41). On coins of Herakleios (Grierson, *DOC* 2.1 [1968] 269) is the *globos* with Nike, who crowns the emperor, and Grierson suggests (*DOC* 3.1 [1973] 227) that the inscription "Jesus Christ conquers" on 8th-C. coins is a conscious adaptation of the "Victoria Augusti" of earlier solidi.

It is plausible that the ANGEL replaced the winged Nike in Christian imagery and that the idea of the victorious cross replaced that of the victorious emperor (McCormick, *Eternal Victory* 4, n. 12). The attitudes and costumes of Nikai on such monuments as the Arch of Constantine are faithfully reproduced in the angels on the BARBERINI IVORY and similar compositions.

LIT. S. Weinstock, *RE* 2.R. 2 (1958) 254of.

-A.K., A.C.

NIKEPHORITZES, correctly Nikephoros (allegedly nicknamed because of his youthfulness among the officials of CONSTANTINE IX), principal minister of MICHAEL VII; born BOUKELLARION, died Prote 1078. During the reign of CONSTANTINE X, Nikephoritzes, a eunuch, was twice sent away from court to govern Antioch, allegedly because he had slandered EUDOKIA MAKREMBOLITISSA. During Eudokia's reign, he was imprisoned; ROMANOS IV released him and sent him to Hellas as *praitor*. Upon Michael VII's accession, Nikephoritzes was appointed *logothetes tou dromou*. He soon displaced other ministers, even the caesar John DOUKAS. Nikephoritzes' administrative ability was grudgingly recognized by contemporaries; he was admired only by KEKAUMENOS. ATTALEIATES, who suffered from Nikephoritzes' policy of fiscal se-

verity, retails stories of his greed, corruption, and disregard for the empire's well-being. In establishing a central warehouse (*phoundax*) at RHAIDESTOS, Nikephoritzes planned to assure Constantinople's grain supply, tax the grain trade, and provide places for his supporters. Attaleiates' claim of consequent inflation and scarcity seems exaggerated (I. Karayannopoulos, *Byzantina* 5 [1973] 106-09). Nikephoritzes recreated the corps of ATHANATOI and employed the Turks against ROUSSEL DE BAILLEUL. His *charistikion*, the HEBDOMON monastery, became the focus of his personal estate and revenues. At the accession of NIKEPHOROS III, he fled to Roussel. He was seized and tortured to death lest he regain power.

LIT. Angold, *Empire* 98-102. G.I. Brătianu, "Un expérience d'économie dirigée: Le monopole du blé à Byzance au XI^e siècle," *Byzantion* 9 (1934) 643-62. Lemerle, *Cinq études* 300-02.

-C.M.B.

NIKEPHOROS (Νικηφόρος), personal name. As an epithet meaning "victorious" or "bringing victory," it was applied to several deities or personifications of ancient Greek mythology and also used, although rarely, as a given name. It remained infrequent in the secular milieu of late antiquity: *PLRE* gives only one example (2:781), Nikephoros the *koubikouarios*, on an inscription from Lydia of the 5th-6th C. At the same time, at least two bishops of this name are known (W. Ensslin, *RE* 17 [1937] 312). Prokopios does not mention a single Nikephoros, but in Theophanes the Confessor they are relatively numerous (12), as many as Sergios, Theodosios, and Andrew. The name reached seventh place in Skylitzes, right behind BASIL and THEODORE, and fifth place in Anna Komnene, after MICHAEL. Relatively frequent in the acts of *Lavra*, vol. 1 (10th-12th C.), where Nikephoros edges out Basil and Theodore, the popularity of the name plummeted to eighteenth place in *Lavra*, vols. 2-3 (only 20 individuals). Even more indicative is the case of the collection of acts of Docheiariou: it contains only six Nikephoroi of the 12th-14th C., all of them belonging to the upper echelon of society. In the acts of Esphigmenou, four Nikephoroi, monks of the 11th C., are listed; in addition, we find in the

praktikon of ca. 1300 widows of two Nikephoroi (peasants) and a boy of this name. —A.K.

NIKEPHOROS, caesar; died on island of Aphasia in the Sea of Marmara after 812. Son of Constantine V by his third wife Eudokia, and half-brother of Leo IV, Nikephoros was crowned caesar in 769. Along with his full brothers—the caesar Christophoros and the *nobilissimi* Niketas, Anthimos, and Eudokimos—Nikephoros was often the center of opposition to Leo, Irene, and their son Constantine VI. In 776 Leo crowned Constantine as co-emperor and extracted a general oath that Constantine alone would be accepted as emperor. Bypassed in the succession, Nikephoros and his brothers mounted a conspiracy but were denounced to Leo, who spared them.

After Leo's death in 780 several senior officials, including the *logothetes tou dromou* Gregory, favored Nikephoros over Constantine, but Irene arrested and exiled them and forced the caesars and *nobilissimi* to be tonsured, ordained, and made to celebrate the liturgy publicly. Discontent with Irene's return to power and Constantine's defeat at MARKELLAI in 792 spurred imperial guards to elevate Nikephoros, but Constantine blinded him, slit his brothers' tongues, and imprisoned them in the monastery of Therapeia. After Irene deposed Constantine in 797 they sought sanctuary in Hagia Sophia and were there proclaimed emperors, but Irene's adviser AETIOS persuaded them to surrender and exiled them to Athens. In 799 Akameros, "the *archon* of the Slavs in Belzetia," and thematic troops from Hellas hoped to elevate one of the five, but Irene imprisoned Nikephoros on Panormos island near Constantinople and blinded his brothers. Fearing a pro-Iconoclastic conspiracy on their behalf, in 812 Michael I moved them to an island in the Sea of Marmara, where they eventually died.

LIT. P. Speck, *Kaiser Konstantin VI* (Munich 1978). Bury, *LRE* 2:458f, 478–83. —P.A.H.

NIKEPHOROS I, emperor (802–11); born Se-leukeia ca. 760, died 26 July 811. Nikephoros was of Arab ancestry, according to an oriental source (E.W. Brooks, *EHR* 15 [1900] 743). He began his career as *patrikius*, senator, and *logothetes tou genikou* under Irene. On 31 Oct. 802 Nikephoros was proclaimed emperor by several high civil officials.

In deposing Irene, the conspirators may have wanted to prevent her proposed marriage to CHARLEMAGNE, but more likely they were seeking to block the ambitions of Irene's adviser AETIOS. Although an excellent administrator whose economic and military policies strengthened the empire, Nikephoros is characterized by Theophanes as avaricious, lecherous, tyrannical, even heretical. The "evil notions" of Nikephoros included a general increase in taxes, the extension of the *KAPNIKON* to *paroikoi* of ecclesiastical institutions, the abolition of Irene's tax remissions, a tax on slaves purchased beyond Abydos, the implementation of the ALLELENGYON, taxes on inheritances and treasures, and a state monopoly on loans with interest. He raised more troops by requiring village communities to underwrite poorer peasants' military service and stabilized sailors' income by requiring them to purchase uncultivated land. His financial measures permitted a building and re-fortification program. He established his own law court at the MAGNAURA to expedite judicial proceedings.

Nikephoros hellenized Greece by transplanting families from Asia Minor to SKLAVINIA in 810 (Charanis, *Demography*, pt. XIII [1946], 75–92) and extended Byz. administration westward by creating the themes of Thessalonike, Dyrrachion, Kephallenia, and possibly Peloponnesos (Oikonomides, *Listes* 350, 352). The election of Patr. NIKEPHOROS I and the revival of the MOECHIAN CONTROVERSY provoked religious opposition, esp. from THEODORE OF STODIOS. The policies of Nikephoros sparked rebellions (by BARDANES TOURKOS and ARSABER); in 807 he dispatched a fleet to quell a revolt in VENICE. He could do little against the Arabs and signed a humiliating treaty with the 'Abbāsid caliph HĀRŪN AL-RASHĪD. He rejected Charlemagne's claims to the imperial title, but could not stop the capture of Venice by Pepin in 810. He took the field several times against the Bulgarians and was killed in battle with KRUM. Nikephoros was succeeded (very briefly) by his son STAURAKIOS and then by his son-in-law Michael I Rangabe, who was married to his daughter Prokopia.

LIT. Treadgold, *Byz. Revival* 126–95. P.E. Niavis, *The Reign of the Byzantine Emperor Nicephorus I* (Athens 1987). Idem, "He basileia tou Nikephorou A' kata tis Anatolikes peges," *Byzantinos Domos* 1 (1987) 161–70. E. Frances, "L'Empereur Nicéphore Ier et le commerce maritime byzantin," *BS* 27 (1966) 41–47. G. Brătianu, *Études byzantines d'histoire économique et sociale* (Paris 1938) 185–216. G. Cas-

simatis, "La dixième 'vexation' de l'empereur Nicéphore," *Byzantion* 7 (1932) 149–60. —P.A.H.

NIKEPHOROS I, patriarch of Constantinople (12 Apr. 806–13 Mar. 815), historian, and saint; born Constantinople ca. 750 (Beck, *Kirche* 489) or 758 (Alexander, *infra* 54), died monastery of St. Theodore near Chrysopolis 5 Apr. 828. Son of the *asekretis* Theodore, Nikephoros followed to Nicaea his father, who had been exiled by Constantine V for icon veneration. When Nikephoros returned to the capital, he served as the secretary "of the emperors" (probably Irene and Constantine VI); then he retired, left Constantinople, and founded several monasteries on the eastern shore of the Bosporos. Circa 802 he came back and was appointed director of "the largest poorhouse" in Constantinople.

After his election as patriarch in 806, Nikephoros faced serious problems: he had to appease THEODORE OF STODIOS and his supporters who took advantage of the continuing MOECHIAN CONTROVERSY to undermine imperial authority. Nikephoros failed, and the state applied radical means to silence the stubborn Stoudites. In 815, yielding to Stoudite pressure, Nikephoros had to move to a more consistent stand; he refused to sign the decisions of the Iconoclast council and was exiled to one and then to another of the monasteries he had founded. He wrote several books defending the cult of icons, ca. 814 the *Apologeticus minor*, and in 818–20 three *Antirrhetics*. His major task was refutation of those texts that the Iconoclasts used as the basis of their tenets. Nikephoros dismissed the authenticity of the passages they cited from EUSEBIOS OF CAESAREA and EPIPHANIOS of Salamis. Like Theodore of Stoudios, Nikephoros looked to the pope for support against the emperor.

The *Historia Syntomos* (*Breviarium*) of Nikephoros (written probably between 775 and 787) exists in two versions. It describes the events of 602–769 and forms a parallel to the *Chronography* of THEOPHANES THE CONFESSOR; like Theophanes, Nikephoros presents events from an anti-Iconoclastic viewpoint. Nikephoros, however, does not follow an annalistic system. His geographical terminology is more precise than that of Theophanes, and Nikephoros pays less attention to Constantinople. Nikephoros's brief *Chronographikon* is a list of rulers from the creation of the world to 829; it was very popular and was trans-

lated into Latin (by ANASTASIUS BIBLIOTHECARIUS) and into Slavic languages (E. Piotrovskaja, *VizVrem* 37 [1976] 247–54). The *vita* of Nikephoros was written by IGNATIUS THE DEACON, who praised his hero's policy of compromise.

ED. *Opuscula historica*, ed. C. de Boor (Leipzig 1880). *Short History*, ed. C. Mango (Washington, D.C., 1990) with Eng. tr. PG 100:205–850. See also list in Beck, *Kirche* 490f. SOURCE. *Vita* (BHG 1335) in de Boor, 139–217.

LIT. P.J. Alexander, *The Patriarch Nicephorus of Constantinople* (Oxford 1958). P. O'Connell, *The Ecclesiology of St. Nicephorus I* (Rome 1972). J. Travis, *In Defense of the Faith: The Theology of Patriarch Nikephorus of Constantinople* (Brookline, Mass., 1984). Hunger, *Lit.* 1:344–47. C. Mango, "The Breviarium of the Patriarch Nicephorus," in *Festschrift Stratos* 2:539–52. —A.K.

NIKEPHOROS I, metropolitan of Kiev (Dec. 1104–Apr. 1121). He was of Greek origin, but his early career in Byz. is unknown. In Rus' Nikephoros was conspicuous in nurturing the local church and in advising the local rulers. In 1108 he added FEODOSIJ OF PEČERA to the *synodikon* and on 2 May 1115 he helped translate the relics of BORIS AND GLEB. Four works are ascribed to him, all probably written in Greek, though only Slavonic versions survive (cf. Metr. JOHN II). Nikephoros himself admitted to not speaking Slavonic. The works are (1) a homily for the Sunday before Ash Wednesday (perhaps in fact by Nikephoros II, ca. 1183–1201); (2) a letter to Prince Jaroslav Svjatopolkovič listing the errors of the Latins; (3) a letter to VLADIMIR MONOMACH on the same topic, largely reproducing a list attributed to Metr. George (ca. 1065–76); and (4) a Lenten epistle to Vladimir Monomach, in which Nikephoros discourses on the three properties of the soul (reason, feeling, will) and on its servants, the five senses. The philosophical exposition turns into an allegory for princely rule and then into practical instruction for Vladimir. Nikephoros is also conjecturally associated with Vladimir in an inscription in St. Sophia in KIEV (S.A. Vysockij, *Sredne-vekovye nadpisi Sofii Kievskoj* [Kiev 1976] 48f). V.L. Janin attributes to him Greek seals of "Nikephoros of Rhosia" with the effigy of the Virgin (*Aktovye pečati drevnej Rusi X–XV vv.*, vol. 1 [Moscow 1970] 48f).

ED. Makarij, *Istorija ruskoj cerkvi*³ (St. Petersburg 1889; rp. Düsseldorf 1968) 2:336–52. K. Kalajdovič, *Pamjatniki rossijskoj slovesnosti XII veka* (Moscow 1821) 157–63. A. Dölker, *Der Fastenbrief des Metropoliten Nikiphor an den Fürsten Vladimir Monomach* (Tübingen 1985), with Germ. tr.

LIT. A.N. Popov, *Istoriko-literaturnyj obzor drevnerusskikh polemičeskich sočinenij protiv latinjan* (Moscow 1875; rp. London 1972) 99–118. Poppe, *Christian Russia*, pt.IX (1969), 107–14. Podskalsky, *Rus'* 93, 146–49, 177–79, 287.

—S.C.F.

NIKEPHOROS I KOMNENOS DOUKAS, of the Angelos family, ruler of Epiros (ca.1266/8–ca.1296/8); born ca.1240, died Epiros between 3 Sept. 1296 and 25 July 1298 (D.M. Nicol, *RSBS* 1 [1981] 251–57). Eldest son of MICHAEL II KOMNENOS DOUKAS, he was granted the title of *despotes* by John III Vatatzes ca.1249–53 and in 1256 married John's granddaughter Maria (died 1258). He accompanied his father to the battle of PELAGONIA and resisted Michael VIII's encroachment on the Balkans. After Michael II's death Nikephoros divided EPIROS with his half brother JOHN I DOUKAS, retaining for himself "Old Epiros" from Ioannina to Naupaktos together with the islands of Kerkyra, Kephallenia, and Ithake. Despite his second marriage to Anna, a niece of Michael VIII, in 1264/5, Nikephoros remained an adversary of the emperor, acting in alliance with CHARLES I OF ANJOU, whose vassal Nikephoros acknowledged himself to be (14 Mar. 1279). At the beginning the war against Michael VIII had some limited success. Nikephoros recovered Butrinto, which he delivered to Charles, but in 1281 the allies were defeated at Berat. Michael's death reopened hope for reconciliation, and the *basilissa* Anna traveled to Constantinople to negotiate a truce. By that time, however, a substantial part of Nikephoros's possessions were already in the hands of the Italians and the rest under the sway of Constantinople. Nikephoros's daughter Thamar (Caterina) married PHILIP I OF TARANTO in 1294.

LIT. Nicol, *Epiros II* 8–50. Idem, "The Relations of Charles of Anjou with Nikephoros of Epiros," *ByzF* 4 (1972) 170–94. Polemis, *Doukai* 94f. *PLP*, no.223. Ferjančić, *Despoti* 68–72.

—A.K.

NIKEPHOROS II, *despotes* of Epiros (1356–59) and *komes* of Kephallenia; born ca.1328/9, died in Achelous region, spring 1358 (Soulis, *Dušan* 113–15) or 1359 (Nicol, *Epiros II* 136f, n.47). Son of John II Orsini (ruler of Epiros 1323–ca.1337) and Anna Palaiologina, Nikephoros was a child when his mother poisoned his father and assumed the regency for her son. When the Byz. launched a campaign to recover Epiros (1338), Nikephoros took refuge in the Morea with Catherine II of

Valois, titular Latin empress of Constantinople (1308–46). After his return to Epiros, however, he was forced to capitulate to JOHN (VI) KANTAKOUZENOS. He was betrothed (1340) to John's daughter, Maria, and received the title of *panhypersebastos* from ANDRONIKOS III. The marriage took place in 1342. Nikephoros was given the title of *despotes* by John VI in 1347 and in the following year commanded a cavalry unit that defended Constantinople against Genoese attack. In 1351 he was appointed governor of the Thracian Hellespont.

After John V regained control of the empire in 1355, Nikephoros succeeded in recovering his ancestral dominions in Epiros and Thessaly. Sometime after 1355 he briefly repudiated his wife for a politically expedient marriage with a sister of Helena, widow of STEFAN UROŠ IV DUŠAN, but then recalled Maria. Soon thereafter he was killed in battle with the Albanians.

LIT. Nicol, *Epiros II* 107–38. Nicol, *Kantakouzenos* 42f, 130–33. Soulis, *Dušan* 111–15. Polemis, *Doukai* 99f. *PLP*, no.222.

—A.M.T.

NIKEPHOROS II PHOKAS, emperor (963–69); born ca.912, died Constantinople 11 Dec. 969. Son of Bardas PHOKAS, Nikephoros replaced his father in 954 as *domestikos ton scholon* and led the Byz. offensive in northern Syria; in 957 he captured and razed Hadat. In 960 he attacked Crete and in March 961 seized CHANDAX from the Arabs. After ROMANOS II died prematurely, Nikephoros claimed the throne but was opposed by the civilian officialdom, headed by Joseph BRINGAS; in April 963 Nikephoros withdrew from Constantinople to Cappadocia, where he was proclaimed emperor on 2 July at the instigation of JOHN (I) TZIMISKES. Nikephoros's army, the military aristocracy, the church hierarchy under Patr. POLYEUKTOS, and the people of Constantinople supported him. After breaking Bringas's resistance, Nikephoros entered Constantinople on 16 Aug. 963.

Nikephoros's policies reflected the interests of the army and military aristocracy. In 967 he restricted the peasants' right of PROTIMESIS, which had been introduced by ROMANOS I. In another novel he increased threefold the minimum size of the holding of a STRATIOTES, linking this change with the introduction of heavy armament. He considered ΚΑΤΑΦΡΑΚΤΟΙ the core of the new army. On the other hand, he tried to limit the

wealth of the church and in 964 prohibited land donations to ecclesiastical institutions; he supported ATHANASIOS OF ATHOS, whom he mistakenly regarded as a proponent of the "poor church." Nikephoros continued his offensive against the Arabs: in 965 he took Cyprus, Tarsos, and Mopsoestia; in 969 Michael BOURTZES seized Antioch, and soon thereafter the Byz. captured Aleppo. Nikephoros attempted reconciliation with OTTO I THE GREAT, but refused to pay tribute to Bulgaria and attempted to crush his neighboring rival with the assistance of SVJATOSLAV of Kiev. At the end of his reign he lost popular support, in part owing to the strict fiscal policy of Leo PHOKAS; nonetheless the image of Nikephoros as the "people's king" and genuine hero remained in contemporary literature, such as PHILOPATRIS or JOHN GEOMETRES. Nikephoros was murdered by an aristocratic plot of his former supporters (John Tzimiskes, Michael Bourtzes) with the help of his own wife THEOPHANO. Apart from coins, the only known portrait of Nikephoros is in a 15th-C. Cretan (?) MS (S. Lampros, *NE* 1 [1904] 61).

LIT. Schlumberger, *Phocas*. Lemerle, *Agr. Hist.* 100–03, 128–31. Kazhdan, *Derevnja i gorod* 395–99, 411–15. E. Turdeanu, *Le dit de l'empereur Nicéphore II Phocas et de son épouse Théophano* (Thessalonike 1976). E. Vranoussi, "Un 'discours' byzantin en l'honneur du saint empereur Nicéphore Phokas transmis par la littérature slave," *RESEE* 16 (1978) 729–44. R. Morris, "The Two Faces of Nikephoros Phokas," *BMGS* 12 (1988) 83–115.

—A.K.

NIKEPHOROS III BOTANEIATES, emperor (1078–81); born 1001/2, died ca.1081 (E. Tsolakas, *Hellenika* 27 [1974] 15of). Originating in Phrygian Lampe, Nikephoros claimed kinship with the PHOKAS family. From the reign of CONSTANTINE IX on, he was an active general, aiding the uprising of ISAAC I KOMNENOS. When Nikephoros BRYENNIOS rebelled in the Balkans, Botaneiates revolted in Anatolia ca. Oct. 1077; he had active supporters within Constantinople. With Turkish aid, he advanced and defeated the troops of MICHAEL VII near Nicaea; after Michael abdicated, he entered Constantinople (3 Apr. 1078) and received the imperial insignia. His coronation followed on 2 July (2 June, according to Polemis, "Chronology" 71). About 1179 he married his predecessor's wife, MARIA OF "ALANIA" (B. Leib, 6 *CEB* [Paris 1950] 1:129–40). Already elderly, Nikephoros was ineffectual; he relied on his freedmen Boril and Germanos and on Isaac and Alexios Komnenos. Nikephoros's extravagant

generosity to his supporters (praised by his eulogist ATTALEIATES) compelled him to reduce official salaries and debase the NOMISMA to 8–9 carats (Morrisson, "Dévaluation" 8, 15f). While Turks plundered the Asian suburbs of Constantinople, Nikephoros was preoccupied with the rebellions of Bryennios, Nikephoros BASILAKES, Nikephoros MELISSENO, and finally the Komnenoi. When ALEXIOS (I) KOMNENOS seized Constantinople, Nikephoros abdicated (4 Apr. 1081) and entered the PERIBLEPTOS monastery, which he had restored. He is identified by inscription as the emperor receiving the sumptuous Chrysostom MS, Paris, B.N. Coisl. gr. 79; I. Spatharakis (*Portrait*, fig.69) argued that the inscription is secondary and that the portrait originally depicted Michael VII.

LIT. G.P. Begleres, *Ho autokrator tou Byzantiou Nikephoros ho Botaneiates* (Athens 1916). J. Gouillard, "Un chrysobulle de Nicéphore Botaneiates à souscription synodale," *Byzantion* 29–30 (1959–60) 29–41.

—C.M.B., A.C.

NIKERITES, LEO, late 11th- to early 12th-C. general and patron of the arts. A eunuch, Nikerites (Νικερίτης) was brought up among soldiers (An.Komn. 2:93.17–18). He rose through the ranks, first as *anthypatos* and *strategos* of the Peloponnesos. He is described as *protoproedros* and *anagrapheus* of the same theme on a seal (Laurent, *Méd. Vat.*, no.110). After defeating the Pechenegs at LEBOUNION in 1091 he was made *doux* of Paris-trion. The colophon of the richly illustrated Job MS (Vat. gr. 1231) that Nikerites commissioned names him as *nobilissimos*, *mezas doux*, and *apographeus* of Cyprus. A lost OCTATEUCH, produced to his order in Nov. 1103, calls him *protonobilissimos* and *oikeios anthropos* (of Alexios I). He was still alive in 1117, fighting the Turks at LOPADION.

LIT. A. Kazhdan, "Sostav gospodstvjuščego klassa v Vizantii XI–XII vv. VI," *ADSV* 10 (1973) 19of. A.W. Carr, "A Group of Provincial Manuscripts from the Twelfth Century," *DOP* 36 (1982) 64f.

—A.C.

NIKETAS (Νικητάς), personal name. The similar form Niketes (lit. "winner") that was bestowed upon Julian as an epithet (*SIG* 2:906B; an inscription from Magnesia) is attested in Greek antiquity. In the mid-4th C. the name Niketes was still found (*PLRE* 1:629); in the 5th C. the form Niketas appeared (*PLRE* 2:781f), but infrequently. Like NICHOLAS and probably NIKEPHOROS, Niketas seems to have been popular in the late Roman

ecclesiastical, rather than the secular, milieu (W. Ensslin, *RE* 17 [1937] 317). Only one Niketas is listed in Prokopios, but Theophanes the Confessor has 11 and Skylitzes 16 Niketases. The name is rare in acts, esp. of the later period. The name was borne by two patriarchs of Constantinople, but by no emperor. —A.K.

NIKETAS, general; died 629. A cousin of HERAKLEIOS, Niketas commanded troops in the rebellion (609) that reconquered Cyrenaica and Egypt from PHOKAS. In Egypt Niketas decisively defeated Phokas's general Bonosos, who fled in early 610. Then Niketas invaded Palestine. He became *patrikios* and praetorian prefect, and *doux* in Egypt; in effect he was civilian governor until 619, when the Persian conquest forced him to flee to Constantinople. Niketas befriended Patr. JOHN ELEEMON of Alexandria. From Palestine Niketas brought the Holy Sponge and the Holy Lance to Constantinople, where they were venerated in ceremonies on, respectively, 14 Sept. and 28 Oct. 612. Herakleios appointed Niketas *komes* of the *exkoubitoi* on 5 Dec. 612 and sent him to replace general PRISKOS at Caesarea. The Persians defeated Niketas in the vicinity of Antioch in 613. He returned to Africa, where he was exarch from 619 to 628/9. Herakleios was fond of Niketas and erected a statue to him. Niketas's daughter Gregoria married HERAKLEIOS CONSTANTINE. The last exarch of Africa, GREGORY, probably was a son of Niketas.

LIT. C. Mango, "A Byzantine Hagiographer at Work: Leontios of Neapolis," in *Byz. und der Westen* 35–37. Kaegi, "New Evidence" 325–29. Stratos, *Byzantium* 1:83–87. —W.E.K.

NIKETAS BYZANTIOS, surnamed also Philosopher and Teacher (*didaskalos*), theologian of second half of 9th C. His life remains obscure. Under his name are preserved several polemical works: against the MONOPHYSITISM of the Armenians, against Islam, and against the FILIOQUE. Niketas's anti-Latin polemics are relatively mild.

ED. J. Hergenröther, *Monumenta graeca ad Photium ejusque historiam pertinentia* (Regensburg 1869; rp. Farnborough 1969) 84–138. PG 105:588–841.

LIT. Beck, *Kirche* 530f. H. Beck, *Vorsehung und Vorherbestimmung in der theologischen Literatur der Byzantiner* (Rome 1937) 49–51. A.-Th. Khoury, *Les théologiens byzantins et l'Islam*² (Louvain-Paris 1969) 110–162. —A.K.

NIKETAS DAVID PAPHLAGON, writer of the late 9th to early 10th C. Despite attempts to distinguish several writers of this name (J. Darrouzès, *REB* 18 [1960] 126f), it now seems established that he was a single but very prolific author (A. Kazhdan in *Dve vizantijskie chroniki* [Moscow 1959] 125f; Jenkins, *Studies*, pt.IX [1965], 241–47). A pupil of ARETHAS OF CAESAREA, he joined his teacher in opposing the TETRAGAMY OF LEO VI; in a letter (ep.87) he describes the pressure exerted by Pope NICHOLAS I to persuade him to support the emperor. When Arethas, after some resistance, accepted the dispensation, Niketas distributed his goods to the poor and fled to Thrace. He was arrested, brought back to Constantinople, and imprisoned. Freed at the initiative of EUTHYMOS, he lived two years in seclusion, probably under Euthymios's control.

Niketas wrote about 50 *enkomia* of saints, a treatise on the calculation of the approaching end of the world, a *Commentary on the Psalms*, and other works. In his *Commentary* Niketas introduced original features, e.g., moral exhortations attached to every psalm. Although drawing upon pseudo-DIONYSIOS THE AREOPAGITE, he reduced the complex hierarchy of the world to a simple contrast between the humble position of man and the omnipotence of God. Typical of Niketas is his animosity toward musical instruments. In hagiography, Niketas deviated from the traditional laudation: his vita of IGNATIUS is a pamphlet against PHOTIOS; he was also accused of issuing a pamphlet against Leo VI and Euthymios. Moreover, he was charged with heresy for allegedly proclaiming himself God or Christ; this probably means that, contrary to his *Commentary*, he emphasized the divine nature of man.

ED. PG 105:16–581. *The Encomium of Gregory Nazianzen*, ed. J.J. Rizzo (Brussels 1976). G. Dorival, "Le Commentaire sur les Psaumes de Nicetas David (début du 10^e siècle)," *REB* 39 (1981) 272–300. L.G. Westerink, "Nicetas the Paphlagonian on the End of the World," in *Meletemata ste mnemen Basileiou Laourda* (Thessalonike 1975) 177–95. Letters—ed. L.G. Westerink in Arethas, *Scripta minora* (Leipzig 1972) 2:149–82. F. Halkin, "Le panégyrique du martyr Procope de Palestine par Nicetas le Paphlagonien," *AB* 80 (1962) 174–93.

LIT. Beck, *Kirche* 548f. *Vita Euthym.* 217–19. —A.K.

NIKETAS MAGISTROS, high-ranking official, writer; born Larissa, Thessaly, ca.870, died after 946. Westerink hypothesizes that his last name

was Eladikos or Helladikos. In 919 Niketas supported ROMANOS I and married his daughter Sophia to ROMANOS's son CHRISTOPHER LEKAPENOS. In 928, accused of plotting to replace Romanos with Christopher, he was exiled to Hellespont, where he owned land. From there he sent letters to Constantine VII and various members of the elite (such as KOSMAS MAGISTROS). The letters are very conventional and poor in information. One interesting reference is to the iron ore carried by the Hermos River to the sea, which casts it onto the shore; the local people produce iron from this "sand" (ep.5.12–24). His correspondence is full of allusions to ancient mythology and literature; thus, Homer is quoted more frequently than the Old Testament. Westerink identifies Niketas with the author of the vita of THEOKTISTE OF LESBOS. A line of an unknown *grammatikos* Euphemios, quoted in *De Thematribus* (*De them.* p.91.37–42), refers to Niketas as having "an arrogant Slavic face."

ED. *Lettres d'un exilé*, ed. L.G. Westerink (Paris 1973). —A.K.

NIKETAS OF AMASEIA, canonist and metropolitan (second half of 10th C.). His life remains obscure. At the end of the 10th C. Niketas wrote a treatise on the election of METROPOLITANS, probably to refute an anonymous treatise dated 963–69. Contrary to the anonymous writer, Niketas defended the primacy of the patriarch of Constantinople over metropolitans and his right to preside over their elections. Where the anonymous writer interpreted canon law literally, Niketas appealed to Byz. reality: he contrasts the metropolitan "who does not even have a *droungarios* under his power" with the patriarch who rules the capital and is the father of the emperors and the senate (p.160.10–16). This discussion is an important reflection of the struggle between centripetal and centrifugal forces within the church.

ED. Darrouzès, *Ecclés.* 160–75, with Fr. tr.

LIT. J. Darrouzès, "Un discours de Nicetas d'Amasée sur le droit de vote du patriarche," *ArchPont* 21 (1956) 162–78. —A.K.

NIKETAS OF ANKYRA, 11th-C. canonist and metropolitan, mentioned in two documents of 1038 and 1072 (although it is not sure that both

refer to the same person). Darrouzès ascribed to him five anonymous treatises: *On Ordination*, *On Councils*, *On Elections*, *On the Right of Resignation*, and *On Prohibited Marriages*. The attribution is questionable (A. Kazhdan, *VizVrem* 30 [1969] 283), esp. since a marginal note ascribes one of these pieces to another 11th-C. author, Demetrios of Kyzikos. The first four treatises, unlike the one on marriages, develop a consistent theme: the power of the bishop is higher than that of the emperor (p.214.5–8). The author—whoever he was—also criticizes the patriarch, whom he calls an octopus clinging to rocks (p.200.23–24), whereas he should be a mother concerned for her children, the metropolitans. The author's ideal is a council of metropolitans and lay *archontes* to advise the emperor (pp.202.30–204.6).

ED. Darrouzès, *Ecclés.* 176–275.

—A.K.

NIKETAS OF HERAKLEIA, theologian; born ca.1050, died after 1117 (not 1090–1100, as stated in Beck, *Kirche* 651). Neither his career nor the exact composition of his oeuvre is yet established. He was nephew of a metropolitan of Serres and held the post of *didaskalos* of Hagia Sophia in Constantinople. In 1117 Niketas, already metropolitan of Herakleia, was among the accusers of EUSTRATIUS OF NICAIA. He corresponded with THEOPHYLAKTOS OF OHRID; J. Darrouzès has proved that Niketas did not correspond with Niketas STETHATOS (*Nicetas Stéthatos, Opuscules et lettres* [Paris 1961] 19–21). Niketas's main work is CATENAE to the Gospels of Matthew, Luke, and John as well as a commentary on GREGORY OF NAZIANZOS. Niketas also wrote several grammatical poems and possibly 13 canonical responses addressed to Constantine of Pamphilon, a suffragan of Herakleia (A. Pavlov, *VizVrem* 2 [1895] 160–76).

ED. Ch.Th. Krikones, *Synagoge pateron eis to kata Loukan euangelion* (Thessalonike 1973), rev. A. Fourlas, *Wort in der Zeit* (Leiden 1980) 268–74. B. Corderius, *Symbolarum in Matthaem tomus alter* (Toulouse 1647). *Nicetae Heracleensis Commentariorum XVI orationum Gregorii Nazianzeni fragmenta*, ed. R. Constantinescu (Bucharest 1977) 170–98. Darrouzès, *Ecclés.* 54–65, 276–309. See also list in *Tusculum-Lexikon* 565.

LIT. J. Sickenberger, *Die Lukaskatene des Niketas von Herakleia* (Leipzig 1902). A. Tovar, "Nicetas of Heraclea and Byzantine Grammatical Doctrine," in *Classical Studies Presented to Ben Edwin Perry* (Urbana 1969) 223–35. C. Milovanović, "Tria genera rhetorices u komentaru Nikite Iraklijskog uz Grigorija Teologa," *ZRVI* 20 (1981) 59–73. —A.K.

NIKETAS "OF MARONEIA" (or rather a nephew of the bishop of Maroneia in Thrace), theologian; fl. first half of the 12th C. Niketas served as *chartophylax* of Hagia Sophia in Constantinople and from 1132/3 on as archbishop of Thessalonike. He wrote six dialogues between a Greek and a Latin on the procession of the Holy Spirit, in which he, as a supporter of the imperial tendency to UNION OF THE CHURCHES, defended the Western point of view. The dialogues, mentioned already by Hugo ETERIANO, were used and refuted by later authors; according to BESSARION, Niketas was fighting for the "donkey's shadow," since he accepted the idea of FILIOQUE, but refused to make a corresponding addition to the symbol of the creed (PG 161:329A). The possibility of identifying Niketas with Niketas of Thessalonike, author of several canonical responses and a short treatise on the marriage of slaves, remains open. Even less probable is his identification with the author of the Life of St. DEMETRIOS (11th C.?), suggested by A. Sigalas (EEBS 12 [1936] 317-60).

ED. N. Festa, "Niceta di Maronea e i suoi dialoghi sulla processione dello Spirito Santo," *Bessarione* 16 (1912) 80-107, 266-86; 17 (1913) 104-13, 295-315; 18 (1914) 55-75, 243-59; 19 (1915) 239-46. Canonical works: PG 119:997-1002. A. Pavlov, "Kanoničeskie otvety Nikity, mitropolita Solunskogo (XII veka?)," *VizVrem* 2 (1895) 381-87.

LIT. Beck, *Kirche* 621f. M. Jugie, "Notes de littérature byzantine," *EO* 26 (1927) 408-16. D. Giorgetti, "Un teologo greco del sec. XII precursore della riunificazione fra Roma e Costantinopoli: Niceta di Maronea, arcivescovo di Tessalonica," *Annuario 1968 della biblioteca civica di Massa* (Lucca 1969) 129-48 (see D. Stiernon, *REB* 28 [1970] 292f). -A.K.

NIKETAS OF MEDIKION, Iconodule monk; saint; born Caesarea in Bithynia ca.760, died near Constantinople 3 Apr. 824; feastdays 3 Apr., 6 Oct. After a short period of eremitic life, Niketas joined the small Bithynian monastery of MEDIKION, which had been founded by a certain Nikephoros of a well-to-do Constantinopolitan family. Niketas became a priest and, after the death of Nikephoros in 813, was made *hegoumenos*. At the beginning of the second period of Iconoclasm, Leo V exiled him to the *kastron* of Massalaia, but Niketas soon reconciled with the Iconoclast patriarch THEODOTOS I KASSITERAS; criticized by Theodore of Stoudios, Niketas recanted and was banished anew to the island of Glykeria. Michael II released Niketas, but he did not return to Medikion. After his death his body was brought

to Medikion to repose in the tomb of Nikephoros.

A certain Theosteriktos wrote his vita, probably between 829 and 840; E. von Dobschütz (*BZ* 18 [1909] 81-83) hypothesizes that this vita was revised in the Stoudite milieu and was intended to celebrate the ideological victory of Theodore over Niketas. Although conventional and badly informed about the activity of Niketas, this vita contains precious evidence about ICONOCLASM (Constantine V's comparison of the Virgin, after she gave birth to Jesus, with an emptied purse [ch.28]; Leo V's discussion with the Iconophiles). The author of the second vita is an unknown John of the monastery of St. Elias. In *synaxaria* Nikephoros and Niketas are sometimes confused (F. Halkin, *AB* 88 [1970] 13-16).

Representation in Art. The MENOLOGION OF BASIL II (p.94) contains a portrait of Niketas. He is depicted as a monk holding the round icon of Christ that he had refused to let the emperor burn.

SOURCES. AASS Apr. I:xviii-xxvii (at end of vol.). F. Halkin, "La Vie de Saint Nicéphore, fondateur de Medikion en Bithynie (813)," *AB* 78 (1960) 396-430. LIT. BHG 1341-42b. Alexander, *Patr. Nicephorus* 129-32. Janin, *Églises centres* 165-68. -A.K., N.P.Š.

NIKETAS OF THESSALONIKE. See NIKETAS "OF MARONEIA."

NIKITA, MONASTERY OF SAINT, situated northeast of Skopje between the villages of Banjani and Čučer. The monastery was restored by the Serbian king STEFAN UROŠ II MILUTIN; its church was begun before 1303 and was offered to the Hilandar monastery on Athos before 1308, according to charters of Milutin and a letter of Andronikos II (M. Živojinović, *HilZb* 6 [1986] 60-72). The church is constructed of stone and brick in cloisonné (see BRICKWORK TECHNIQUES), its façade richly ornamented with niches and brick arches; it has a cross-in-square plan, with a single dome. The frescoes preserved in the lower zones may date before 1308 or be as late as 1320; the names of two artists, MICHAEL (ASTRAPAS) AND EUTYCHIOS, are inscribed on the shield of St. Theodore Teron on the south wall. P. Miljković-Pepok (*Mihail i Eutihij* 51-56) believes the two merely supervised the work. The program is essentially Byz.: scenes in the nave include the miracles and parables of Christ, and standing figures

of saints (including STEFAN NEMANJA and SAVA OF SERBIA). The figures are more elongated and drier than in other works by these masters, and the compositions are more complicated, incorporating numerous participants and highly developed architectural backgrounds (esp. the Miracle of Cana and the Expulsion of the Money Changers from the Temple). The damaged frescoes on the vaults were restored in 1483/4 by Greek painters.

LIT. Radojčić, *Slikarstvo* 98-102. Djurić, *Byz. Fresk.* 70. -G.B.

NIKLI (Νίκλι), city in Arkadia, in a fertile plain, on the site of ancient Tegea. Both the etymology and the origin of Nikli are uncertain: the name may be derived from the bishopric of Amykleion (under the jurisdiction of PATRAS) mentioned in *notitiae* (*Notitiae CP* 13.536) and in the vita of NIKON HO "METANOETE." On the other hand, the Aragonese version of the *Chronicle of the Morea* claims that William II Villehardouin founded it in the mid-13th C. Nikli was the center of a Frankish barony; the "Women's Parliament" of 1261, following the battle of Pelagonia, met there. The Byz. destroyed Nikli in 1296 but did not occupy the area immediately, and the city was not restored. The population retreated to the mountains where two strongholds were created, Mouchli and Cepiana (Tsepiana).

The remains of at least four Early Christian churches have been investigated in the area of ancient Tegea. A fine mosaic floor, probably of the late 5th C., once adorned the basilica built by a certain Thyrsos. It represents the terrestrial world, and includes images of the Four Rivers of PARADISE and personifications of the MONTHS (Maguire, *Earth & Ocean* 24-28). Few remains of the medieval city survive; in the late 19th C. traces of a rectangular fortification wall were still visible (H.F. Tozer, *JHS* 4 [1883] 222f), but these have disappeared. The Church of the Dormition, built in the 11th or 12th C. and crudely restored in 1888, is a cross-in-square with five domes, unusual in the Peloponnesos at this date. The parliament of 1261 met in this church. There is no evidence that Nikli had a palace. In Mouchli there are remains of a small fortress, houses of the 14th-15th C. (N.K. Moutsopoulos, *Byzantina* 13.1 [1985] 321-53), and several ruined churches including a 14th-C. Church of the Virgin (idem, *Peloponnesiaka* 3-4 [1958-59] 288-309). Cepiana has a

Church of the Panagia Gorgoepekoos similar to that of the Virgin at Mouchli.

LIT. Bon, *Morée franque* 182, 522-25. B. Konte, "Symbole sten historike geographia tes Arkadias," *Symmeikta* 6 (1985) 112-14. A.K. Orlandos, "Palaiochristianika kai byzantina mnemeia Tegeas-Nikliou," *ABME* 12 (1973) 3-176. -T.E.G., N.P.Š.

NIKOMEDEIA (Νικομήδεια, now Izmit), city of BITHYNIA, the residence of Diocletian and his successors until 330. The foundation of Constantinople brought decline, but Nikomedeia remained a provincial capital and seat of a philosophical school headed by LIBANIOS. Ruined by the earthquake of 358, Nikomedeia never really recovered, though Justinian I restored some public buildings and the highway eastward. The vita of St. THEODORE OF SYKEON reveals many details of local topography and economy; Nikomedeia had a group of influential *scholarii*, a weapons factory (founded by Diocletian), a poorhouse, and numerous churches and monasteries. Its location on the main road to the capital made Nikomedeia a major military base: it played a role in the campaigns of Herakleios, Justinian II, Leo III, and Artabasdos and was defended against Arabs and Paulicians. As a commercial center Nikomedeia was headquarters of *kommerkiarioi* in the 8th-9th C. (*Zacos, Seals* 1, nos. 1411A, 1599). Its bishop Theophylaktos (ca.800-15) built a complex of poorhouse and monastery, and an imperial *xenodocheion* was established by the 9th C. Nikomedeia became the capital of OPTIMATOI but was described by IBN KHURDĀDHBEH as ruined, no doubt because the huge ancient city by the harbor had been abandoned as Nikomedeia withdrew to a defensible hilltop. As the Turks advanced toward Constantinople after their capture of Nicaea in 1081, Nikomedeia was the base for Alexios I's attempts to retain control of the coastal regions. The First and Second Crusades both stopped there; ODO OF DEUIL described it as a city whose lofty ruins were overgrown with thorns and brambles.

Nikomedeia saw much fighting after 1204. At first it was controlled by Theodore I Laskaris, who defeated David Komnenos of Trebizond nearby; by 1206, however, the city fell to the Latins, who, finding its walls in ruins, fortified the Church of Hagia Sophia as their main castle. A treaty of 1207 returned Nikomedeia to Theodore and its fortifications were demolished, but the

Latins regained it and held it until ca.1240. Nikomedeia was exposed to the attacks of OSMAN, who inflicted a severe defeat on the Byz. at nearby BAPHEUS in 1302; after that, the agricultural population took refuge within the walls and the Turkomans ravaged the district. In 1304 and 1330, Nikomedeia was blockaded and threatened by starvation; on the latter occasion JOHN (VI) KANTAKOUZENOS rescued it with his fleet. The city finally fell to ORHAN in 1337. Nikomedeia preserves much of its fortifications, the long city walls of Diocletian, and the medieval hilltop fortress, which appears to be of the 12th–14th C.

As a metropolitan bishopric Nikomedeia played a major role under EUSEBIOS OF NIKOMEDEIA, but later yielded in importance to NICAEA.

LIT. Janin, *Églises centres* 77–104.

—C.F.

NIKON "HO METANOEITE" (μετανοείτε, "you should repent"), saint; born in district of Polemoniake, Armeniakon, ca.930, died Sparta ca.1000; feastday 26 Nov. Son of a provincial landowner, Nikon (Νίκων) ran away from home and spent 12 years as a monk at the monastery of Chryse Petra (between Pontos and Paphlagonia). After wanderings in the "eastern regions," he went to Crete in 961; he spent seven years preaching Christianity to the island's inhabitants, many of whom had converted to Islam during the Arab occupation. He then traveled in Greece, finally settling down, probably in the early 970s, in Sparta. There he founded a monastery next to the marketplace and near a stadium. Nikon's view of life was pessimistic: he stressed the vanity of existence, compared life with smoke and childish games, and called for repentance as the seminal way to salvation.

His vita, probably written in the mid-11th C., consists of two parts, the biography and posthumous miracles. The hagiographer, a *hegoumenos* of Nikon's monastery, may have known the holy man personally and may have witnessed some of the miracles. The vita is consistently provincial in approach: predominantly local nobles or minorities (Spartan Jews, MELINGOI, etc.) are mentioned, and the central authority is condemned for entrusting power in the provinces to the worst and cruelest functionaries (ch.58, ed. Sullivan, p.184.18–20). The vita contains valuable information about church construction and decoration, as well as the legend of a Constantinopolitan

artist commissioned by a Peloponnesian grandee, John Malakenos, to paint a posthumous portrait of Nikon; the artist found himself unable to paint the icon solely on the basis of a verbal description and only supernatural assistance helped him. The hagiographer has borrowed from the 10th-C. Life of LOUKAS THE YOUNGER.

Representation in Art. Portraits of Nikon, found most frequently in Greek churches, begin to appear not long after his death (e.g., at Hosios LOUKAS), and are probably based on the icon commissioned by Malakenos. The saint is characterized by monastic clothing, dark slightly wind-blown hair low over his forehead, and a full dark beard.

SOURCE. D.F. Sullivan, *The Life of Saint Nikon* (Brookline, Mass., 1987), with Eng. tr. O. Lampsides, *Ho ek Pontou Hosios Nikon ho Metanoieite* (Athens 1982).

LIT. BHG 1366–68. D.F. Sullivan, "The Versions of the Vita Niconis," *DOP* 32 (1978) 157–73. N. Drandakes, "Eikonographia tou Hosiou Nikonos," *Peloponnesiaka* 5 (1962) 306–19. —A.K., A.M.T., N.P.S.

NIKON OF THE BLACK MOUNTAIN, Melchite ecclesiastical writer; born Constantinople ca.1025, died in monastery of St. SYMEON THE STYLITE THE YOUNGER, near Antioch, between ca.1100 and 1110 (Nasrallah, *infra* 152) or in monastery of Roidiou (Solignac, *infra* 319). According to his own testimony in the *Taktikon*, Nikon was born to a family of *archontes* and served in the army under Constantine IX. He then retired from the world, was tonsured by Luke, former metropolitan of Anazarbos, and settled in the monastery that Luke had founded on the Black Mountain north of Syrian Antioch. After Luke's death, Nikon met with hostility from the other monks when he attempted to impose monastic discipline, and he was eventually forced to leave. After attempting to found his own monastery, he settled in the monastery of Symeon the Younger on the Wondrous Mountain. When the Seljuks conquered Antioch in 1084, he moved to the monastery of the Virgin of the Pomegranate (Theotokos tou Roidiou).

Nikon compiled the *Pandektai*, a collection of statements by the councils and church fathers concerning canon law that was to serve as a compendium for wandering monks. His *Taktikon*, in 40 chapters, is also a collection of authoritative texts on canonical and liturgical problems and includes a *typikon* for the monastery of Roidiou.

Nikon's works were soon translated into Arabic and Church Slavonic.

ED. *Taktikon*, ed. V. Benešević, vol. 1 (Petrograd 1917). *Pandektai*—fragments in PG 127:513–16, 527–32; 86:69–74; 106:1359–82. Fr. tr. C. de Clercq, *Les textes juridiques dans les Pandectes de Nikon de la Montagne Noire* (Venice 1942).

LIT. J. Nasrallah, "Un auteur antiochien du XI^e siècle: Nikon de la Montagne Noire (vers 1025—début du XII^e s.)," *PrOC* 19 (1969) 150–61. Graf, *Literatur* 2:64–69. A. Solignac, *DictSpir* 11 (1982) 319f. —A.K.

NIKOPOLIS (Νικόπολις, lit. "city of victory"), the name of several cities and a theme.

NIKOPOLIS IN EPIROS, on the Ambrakian Gulf, in late antiquity capital of Old Epiros (Hierokl. 651.4). In 362 the rhetorician and high official (consul) Claudius Mamertinus lamented the decline of Nikopolis and praised Emp. Julian for its restoration. The city flourished in the 5th and 6th C. The walls of the city, constructed at the end of the 5th C., are well preserved and stand in some places to nearly their full height. Five Early Christian basilicas have been uncovered, all of the 5th–6th C. Basilica A (Doumetios Basilica) is a three-aisled structure with transept; it has mosaics representing the Earth surrounded by Ocean, with many varieties of flora and fauna and inscriptions (Maguire, *Earth & Ocean* 21–24). Basilica B, the so-called Alkison Basilica with five aisles, has mosaics, one of which (in an annex east of the church) names the bishop Alkison. Attacked by the Vandals in 474/5 and the Ostrogoths in 551, Nikopolis was restored by Justinian I. Its fate at the time of the Slavic invasions is uncertain. Constantine AKROPOLITES, in the vita of St. Barbaros, describes an attack of the Hagarenes on Aitolia and the *polis* Nikopolis "that is called locally Maza" (Papadopoulos-Kerameus, *Analekta* 1:408.16) during the reign of Michael II, but the accuracy of this late hagiographic evidence is doubtful. Nikopolis is identified as a metropolis in earlier notitiae, but seals of the 8th–9th C. refer only to an archbishop (Laurent, *Corpus* 5.1, nos. 670–72).

LIT. *TIB* 3:213f. E. Kitzinger, "Studies in Late Antique and Early Byzantine Floor Mosaics. I. Mosaics at Nikopolis," *DOP* 6 (1951) 83–122. *Nikopolis*, ed. E. Chrysos, vol. 1 (Preveza 1987). —T.E.G.

THEME OF NIKOPOLIS, located in southern EPIROS and AITOLIA, founded probably between 843 and 899 (it is first mentioned in the *Kletorologion* of Philotheos), possibly after 886; its capital was NAUPAKTOS. The seal of a *tourmarches* of Nikopolis

(Zacos, *Seals* 1, no.2576) must have preceded the creation of the theme; another seal, of Joseph, *epoptes* of Nikopolis and an official in the Peloponnesos (no.2068), suggests that the region (*tourma*?) of Nikopolis was part of the Peloponnesos before the creation of the theme. Seals of the *stratego*i of Nikopolis are also known, the earliest dating to the second half of the 9th C. (no.2620). Nikopolis was a maritime base in the struggle for southern Italy, and the troops of the MARDAITAI were stationed there, at least in the 10th C. Nikopolis fell within the Bulgarian orbit in the 10th C.: ca.930 the Bulgarians invaded the theme; in 1040 its population revolted against Constantinople, murdered a tax collector, and joined Peter DELJAN. A chrysobull of 1198 mentions the "provincia" of Nikopolis and specially notes the existence in it of EPISKEPSEIS belonging to private persons, churches, and monasteries. After 1204 the region from DYRRACHION to Naupaktos came under Venetian control; by 1214 it was conquered by Michael I Komnenos Doukas of Epiros and became part of the despotate of Epiros.

LIT. *TIB* 3:53–61. D. Triantaphyllopoulos, "Monumente und Quellen," *BalkSt* 24 (1983) 135–61. —T.E.G.

NIKOPOLIS ON THE DANUBE, Nikopolis ad Istrum or ad Haemum (the Balkans) was a Roman city in MOESIA south of IATRUS on the Danube, located near the modern Bulgarian village of Nikjup. Constantius II settled in the Nikopolis region a group of baptized Goths (*Gothi minores*) who remained loyal to the empire during the 4th–5th C. Its bishops are recorded in 458 and 518. Justinian I is said to have rebuilt the city, and it is mentioned in both Hierokles and Simokattes. Archaeological excavations, however, have revealed the abandonment of ancient Nikopolis already by the 6th C.—ceramics later than the 4th C. are rare; roughly built structures were constructed in the agora in the 4th C.; only one building inscription can be dated in the 4th–5th C.; and coins of the 6th C. are absent. The old city territory of 21.55 hectares was abandoned in favor of a fortification of 5.7 hectares with strong towers erected along the south wall of ancient Nikopolis. Within this "annex" there are indications of only two small buildings. After Simokattes, Nikopolis disappears from written sources.

The name was transferred to a town on the Danube, modern Nikopol. A Hungarian legend ascribed its foundation to Herakleios (G. Seure,

RA 10 [1907] 257 n.3), and modern Bulgarian scholars (e.g., *Istorija na Bŭlgarija*, vol. 2 [Sofia 1981] 350f) consider Nikopolis—without any source evidence—as one of the largest towns on the Danube in the 10th–11th C. It appears, however, only in later texts (e.g., Douk. 149.24). In 1396, when it had become an Ottoman fortress, it was the site of a great battle in which a large crusading army was defeated by Bayezid I (see NIKOPOLIS, CRUSADE OF).

LIT. A. Poulter, "Nicopolis ad Istrum, Bulgaria," *The Antiquarian Journal* 68 (1988) 69–89. Idem, "Nicopolis ad Istrum, a Roman Town but a Late Roman Fort?" *BHR* 11 (1983) no.3, 89–103. T. Ivanov, "Nicopolis ad Istrum: Römische und frühbyzantinische Stadt in Nordbulgarien," *BHR* 16.2 (1988) 48–72. —A.K.

NIKOPOLIS, CRUSADE OF, a great international expedition in 1396 designed to free the lands of eastern Christendom from Muslim occupation. This Crusade was mounted primarily at the instigation of Sigismund of Hungary (1387–1437) in reaction to the Ottoman conquest in 1390 of VIDIN, which was under Hungarian suzerainty. The Crusade was given added impetus by the appeals of MANUEL II for Western aid (Douk. 79.15–81.10) after BAYEZID I began the siege of Constantinople in 1394. In Feb. 1396 Manuel and Sigismund signed an anti-Turkish alliance; the Byz. emperor promised to send ten galleys to the Danube to assist the expedition. In the end, however, the Byz. played no military role in the Crusade because of the blockade of their capital.

In Sept. 1396, a multinational Christian army besieged the key Ottoman fortress of NIKOPOLIS on the south shore of the Danube. The number of Crusaders was variously reported, between 16,000 and 130,000; the lower figure is probably correct (Rosetti, *infra* 633–35). A battle ensued on 25 Sept. when Bayezid arrived to relieve the siege. The Crusaders were decimated. Only a few notables escaped by ship or were released afterward by the Turks in exchange for ransom. The failure of the Crusade was a bitter disappointment for the Byz., as Bayezid intensified his blockade of Constantinople soon after.

LIT. A.S. Atiya, *The Crusade of Nicopolis* (London 1934). Barker, *Manuel II* 129–39. R. Rosetti, "Notes on the Battle of Nicopolis (1396)," *The Slavonic Review* 15 (1937) 629–38. S. Papacostea, "Mircea la Nicopol (1396)," *Revista de istorie* 39 (1986) 696–98. —A.M.T.

NILE (Νεῖλος), Egypt's only river; hence in Greek and Coptic texts sometimes referred to simply as "the River" (e.g., Ex 7:15–18). It was identified with the biblical river Gihon, the river of PARADISE that flows through the land of the Ethiopians (*Chron. Pasch.* 1:52.14; *Zon.* 1:22.6–8; *Cedr.* 1:24.6). The source of the Blue Nile in the highlands of Ethiopia, where annual rains accounted for the inundation of Egypt, was known (e.g., ATHANASIOS of Alexandria, *Life of Antony*, ch. 32). The source of the White Nile was said to be in mountains farther south, probably based on information gathered from indigenous traders. No Byz. traveler records visiting either site. OLYMPIODOROS OF THEBES (ed. Blockley, fr.35) explored the Nile in LOWER NUBIA, and Prokopios (*Wars* 1:19.28–29) describes its distance from Axum and mentions the stone gorge (Baṭn al-Hagar) south of the Second Cataract. The EXPOSITIO TOTIUS MUNDI (descr. 34–36) describes the Nile valley as provider of grain to Constantinople and extols the benefits of the annual inundation for agriculture. In view of the importance of the yearly inundation, measured by the Nilometers, the Egyptian church (both Monophysite and Chalcedonian) conducted special annual liturgies to bless the Nile waters and pray for a good level of flooding (L. MacCoull, *JThS* 40 [1989] 129–35).

Often depicted in art, the Nile appears on textiles (*Age of Spirit.*, nos. 150, 172), floor mosaics (no.252), and in *opus sectile* (Ibrahim et al., *infra* nos. 1–12) as a swamp peopled with nereids, dolphins, and nude boys hunting water fowl, with the occasional crocodile or hippopotamus. On early reliefs (*Age of Spirit.*, no.157) and an ivory pyxis (no.170), the river is embodied as a bearded male figure against a background of lotus. Chorikios of Gaza (*Chorik.Gaz.* 40.18–23) stresses that the Nile is depicted at St. Stephen's at Gaza not as a personification, "the way painters portray rivers," but with "distinctive currents and symbols." Practical aspects of the Delta are represented by a water wheel on a tomb fresco in Alexandria (*Age of Spirit.*, no.250) and a Nilometer on a TRULLA in Leningrad with control stamps of Emp. Anastasios I (Dodd, *Byz. Silver Stamps*, no.1). In medieval art the swamp is replaced by a rushing stream. The 12th-C. Octateuchs (e.g., Vat. gr. 746, fol.153r, unpub.) show the stream in which the infant Moses was found as attended by a woman in a *maphorion*, while in the atrium mosaic of St. Mark's at Venice

(Demus, *Mosaics of S. Marco*, vol. 2, pl.313) it flows vertically downward from the standard male 11th–12th-C. personification of rivers.

LIT. A. Hermann, "Der Nil und die Christen," *JbAChr* 2 (1959) 30–69. D. Bonneau, *La crue du Nil* (Paris 1964). E. Drioton, *Les sculptures coptes du Nilomètre de Rodah* (Cairo 1942). L. Ibrahim, R. Scranton, R. Brill, *Kenchreai, Eastern Port of Corinth, 2: The Panels of Opus Sectile in Glass* (Leiden 1976) 120–44. —D.W.J., A.C.

NIMBUS (Lat., lit. "cloud"), a halo. In literary texts the term turns up infrequently; in the 4th C., Servius, in his commentary on VERGIL, defined nimbus as divine brilliance, and later ISIDORE OF SEVILLE described nimbus as light surrounding the heads of angels (K. Keyssner, *RE* 17 [1937] 598f). The Greek term, *phengeion* (from φέγγος, "radiance"), may refer to metal nimbi that were applied to icons from the 12th C. onward. Thus, an inventory of VELJUSA MONASTERY describes a large icon of the Virgin and Child that had two enamel and silver-gilt haloes (L. Petit, *IRAIK* 6 [1900] 118.23–119.1) as well as other icons with silver haloes. In 1365 a priest was condemned for removing and selling a *phengeion* from an icon of the Theotokos (MM 1:475.9–10). In the 15th C. Symeon of Thessalonike spoke of circle-like *phengia* that on holy icons emphasized the grace, brilliance, and *energeia* of God (PG 155:869B); according to Symeon (col.408D), the EAGLE, one of Byz.'s important symbols, could also bear the *phengeion*.

Representation in Art. Artists depicted the nimbus as a colored disk encircling the head of a prominent figure. Christian art inherited it from antiquity, where it had distinguished gods, heroes, personifications, and—from Constantine I onward—the emperor, displacing the rayed corona of SOL INVICTUS. The nimbus enters Christian art slowly, and during the 4th C. is restricted almost exclusively to Christ, the LAMB OF GOD, the PHOENIX, and the emperor. In the 5th C., its use is extended to angels, prophets, the Virgin Mary, and apostles. Simultaneously, Christ's nimbus is ever more consistently differentiated by a cross or a CHRISTOGRAM. By the 6th C., saints, too, were awarded the nimbus, as were certain patrons and bishops (7th C.); some prominent living persons were depicted with a square nimbus. By the 9th C., it had clearly become a sign of sanctity rather

than mere prominence and had vanished from any but sacred figures and emperors. Though nimbus means cloud, it was not shown as nebulous. Sharply delineated, it was usually conceived as light and gilded, though it could also be brightly colored, jeweled, or even highly decorated.

LIT. M. Collinet-Guérin, *Histoire du nimbe des origines aux temps modernes* (Paris 1961) 273–436. G. Ladner, "The So-Called Square Nimbus," *MedSt* 3 (1941) 15–45. —A.W.C., A.K.

NIPHON (Νίφων), patriarch of Constantinople (9 May 1310–11 Apr. 1314 [cf. V. Grumel, *REB* 13 (1955) 138f]); born Berroia, died 3 Sept. 1328 (cf. Dmitrievskij, *Opisanie* 3:377). Niphon was *hegoumenos* of the Lavra on Mt. Athos in 1294 (V. Laurent, *REB* 28 [1970] 101) and then became metropolitan of Kyzikos sometime before 1303, when he led that city's defense against the Turks. Although ca.1309 he was accused of theft and simony by Patr. ATHANASIOS I, he was chosen to succeed Athanasios on the patriarchal throne because of his moderate position on the ARSENITE controversy (V. Laurent, *BShAcRoum* 26 [1945] 251–56). Indeed, the schism was healed at the beginning of his patriarchate. Niphon greatly increased patriarchal revenues by appropriating the administration of several wealthy sees, after deposing their bishops on charges of simony (V. Laurent, *REB* 27 [1969] 219–28). In 1314, however, Niphon was himself deposed on charges of simony and retired to the PERIBLEPTOS MONASTERY in Constantinople. He took his revenge on Andronikos II, who had failed to rally to his defense, when in 1328 he advised Andronikos III to force his grandfather to retire. *Contra* Tafrali (*Thessalonique* 87), he was never archbishop of Thessalonike but was a patron of the Church of the HOLY APOSTLES, constructed there during his patriarchate (J.M. Spieser, *TM* 5 [1973] 168–70, nos. 20–22).

SOURCE. Nikephoros Choumnos, "Elenchos kata tou kakos ta panta patriarcheusantos Niphontos," ed. Boissonade, *AnecGr* 5:255–83.

LIT. *RegPatr*, fasc. 5, nos. 2000–27. *PLP*, no.20679. M. Rautman, "Notes on the Metropolitan Succession of Thessaloniki," *REB* 46 (1988) 153–59. —A.M.T.

NIPHON, monk who spent most of his life in hermitages on the Holy Mountain; saint; born Loukovi, Epiros, 1315, died Mt. Athos 1411; feast-day 14 June. Son of a priest, he demonstrated a

proclivity for monasticism even as a young child. At age 10, he left home to be trained by his paternal uncle, a monk at the monastery of St. Nicholas of Mesopotamon (in Epiros). After receiving the tonsure and ordination as a priest, a desire for HESYCHIA led Niphon to Mt. Athos. There he lived in a succession of isolated retreats, at first as a disciple of an elderly hermit, later himself attracting youthful disciples. For a few years (ca. 1360) he shared his solitary existence with MAXIMOS KAUSOKALYBITES, whose vita he later composed. This work reveals Niphon as an author of little training and no literary talent.

Niphon represents a common type of late Byz. holy man, who eschewed the cenobitic life, preferring the challenge of the hermitage. Allegedly endowed with the gift of prophecy and miraculous powers, he was reputed to have lived to the venerable age of 96. An anonymous vita of Niphon (BHG 1371) was written by a contemporary Athonite monk.

ED. F. Halkin, "Deux vies de S. Maxime le Kausokalybe, ermite au Mont Athos (XIVe s.)," *AB* 54 (1936) 42–65.

SOURCE. F. Halkin, "La vie de Saint Niphon ermite au Mont Athos (XIVe s.)," *AB* 58 (1940) 5–27. —A.M.T.

NIPSISTIARIOS (νυψιστήριος), a eunuch whose function was to give the emperor a basin to wash his hands in before he left the palace or before other ceremonies. The basin was of gold with precious stones; the *nipsistarios* wore a robe with a design (?) of a basin (*schemati phialiou*) as a symbol of his service. In the *Kletorologion* of PHILOTHEOS the *nipsistarios* holds the lowest position among the palace eunuchs, but the vita of Patr. Euthymios (*Vita Euthym.* 51.4–7) describes SAMONAS as rising from the post of KOUBIKoularios to *nipsistarios*. The earliest mention of *nipsistarios* is on a seal of the 7th C. (Zacos, *Seals* 1, no. 873). The post is not included in the 14th-C. ceremonial book of pseudo-Kodinos.

LIT. Guiland, *Institutions* 1:266–68. Oikonomides, *Listes* 301. —A.K.

NIŠ. See NAISSUS.

NISIBIS (Νισίβις, Ar. Našībīn, now Nusaybin in Turkey), city in MESOPOTAMIA on the Mygdonios (mod. Jaghjahah) River. A bone of contention between the Romans and Persians, Nisibis also became the major center of Roman trade with the Sasanians and, from 540, with the pre-Islamic

Arabs (Stein, *Histoire* 2:519f). It was the strongest fortress on the frontier, and the Persians repeatedly stormed it in vain. According to legend, it was saved in 338 by the prayers of its bishop Jacob, who incited swarms of insects against the besiegers. In 350 the Persians dammed the Mygdonios and assaulted the walls from their ships; they attempted to send elephants and cavalry through breaks in the ramparts, but the animals became stuck in the muddy river bottom. Jovian's peace treaty of 363 surrendered Nisibis, empty of its inhabitants (as stipulated by the treaty), to Persia. Despite Byz. attempts to regain Nisibis during the 6th C., the city remained Persian. It was taken by the Arabs in 639. The Byz. reappeared in the area in the 10th C.: John KOURKOUAS took Nisibis in 942; the Armenian general Mleh (see MELIAS) captured it on 12 Oct. 972 (D. Anastasievič, *BZ* 30 [1929/30] 403f). It continued to change hands up to the Ottoman conquest.

Until 363 the administrative metropolis of the province of Mesopotamia, Nisibis was the seat of the *doux* of Mesopotamia, a bishopric under the jurisdiction of AMIDA, and a center of Christian culture, even though pagan cults apparently survived there under Persian rule. EPHREM THE SYRIAN was active at Nisibis but had to move to Edessa in 363. In 489 the School of EDESSA was expelled by Zeno and reestablished at Nisibis, where a small school was already present. Its statutes, which survive in Syriac, reveal its character: the core of the curriculum was historical exegesis of the Bible on the principles laid down in the Nestorian interpretation of THEODORE OF MOPSUESTIA. Written sources record church construction: Jacob of Nisibis built the Great Church (i.e., cathedral) in 313–20; its baptistery with elaborate sculpture—erected, according to its Greek dedicatory inscription, in 359 under Bp. Volagesos—survives.

LIT. J. Sturm, *RE* 17 (1937) 739–57. E. Honigmann, *ET* 2 3:858–60. Bell-Mango, *Tur 'Abdin* 142–45. J.M. Fiey, *Nisibe, métropole syriaque orientale et ses suffragants des origines à nos jours* (Louvain 1977). A. Vööbus, *The Statutes of the School of Nisibis* (Stockholm 1962). N. Pigulevskaja, "Istorija Nisibijskoj akademii," *PSb* 17 (1967) 90–109. —M.M.M.

NIZĀM AL-MULK, originally known as Abū 'Alī al-Hasan, Persian statesman; born near Tūs in Khurāsān 10 Apr. 1018, murdered 14 Oct. 1092 near Siḥna, on the way from Iṣfāhān to Baghdad. As supreme vizier of the Seljuk court he supplied to the Seljuks, who had only recently arrived in

Iraq, the older political traditions and wisdom that the new conquerors needed to rule their empire. At the request of the sultan Malikshāh, he composed, ca. 1091, in Persian, the political treatise *Siyāsatnāma* (The Book of Government), intended as a guide for the running of the state, the management of the nomads, and suppression of religious heresy. Organizing his work around 50 chapters/principles, the author draws on a bewilderingly rich historical repertoire that includes Achaemenids, Alexander, Sasanians, and the Islamic and Turkic worlds in order to illuminate the principles of political conduct. Of particular interest for Byzantinists is his description of the GHULĀM or page system. Niẓām al-Mulk also relates a legend about the caliph MU'ṬAṢĪM (833–42), who allegedly was taken captive to Rūm but later led a successful expedition, routed a "caesar," sacked and burned Constantinople (?), probably Amorion), founded a mosque there, and released a thousand men from captivity.

ED. *Siasset Namēh*, ed. C. Schefer, 2 vols. (Paris 1891–97). *The Book of Government or Rules for Kings*, tr. H. Darke (London 1960).

LIT. K.E. Schabinger, *Nizamulmuluk. Reichskanzler der Seldschuquen 1063–1092 n. Ch.* (Munich 1960), esp. 1–95.

—S.V.

NOAH (Nōē), biblical patriarch; hero of the story of the FLOOD and builder of the Ark. Noah was a righteous man and the progenitor of a new race, according to PHILO. He was interpreted by the church fathers as a prefiguration of Christ: Cyril of Jerusalem speaks of Christ as "the true Noah" (PG 33:981A) and Cyril of Alexandria as "the truest Noah," baptism being the antitype of the flood (PG 69:65B). In the same vein, Asterios of Amaseia (PG 40:448C) exclaimed that Christ in the tomb resembled Noah in his ark and thus put an end to the flood of impurity and granted us the baptism of resurrection. Another episode of Noah's life, his drunkenness and self-exposure, became a classical example of the evils of wine. Some church fathers, however, excused Noah: AMBROSE (ep. 28:12) says that Noah was not ashamed of his nakedness because he experienced spiritual joy. The episode was elsewhere used as an anti-Jewish polemic: Ham's attitude toward his father's drunkenness was identified with the Jewish treatment of the Cross, while Shem and Japheth symbolized the Gentiles who honored Jesus. Some elements of Noah's story are reflected in the First Book of ENOCH.

Representation in Art. Noah was more often represented in terms of the events of his life than those of his character or personality. In the CATACOMBS, as in floor mosaics of the 5th–6th C., emphasis was placed on NOAH'S ARK. Simultaneously, however, other events of his life appear in the basilicas of St. Peter and St. Paul in Rome and in the Cotton and Vienna GENESIS MSS. Later cycles, such as in the OCTATEUCHS or the mosaics of the Cappella Palatina and Monreale in Sicily, probably reflect early models of related type.

LIT. J.P. Lewis, *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature* (Leiden 1968) 156–82. R. Daut, *LCI* 4:611–20. Weitzmann-Kessler, *Cotton Gen.* 63–68. —J.L., A.K., J.H.L., A.C.

NOAH'S ARK (κιβωτὸς τοῦ Νῶε), the ship built by Noah at the time of the FLOOD, on which he saved humankind and all species of animals from extinction (Gen 6–9). It was early seen as a prefiguration of the church, which provided the means of salvation (e.g., Didymos the Blind, PG 39:696A–B). The tripartite division of the Ark (Gen 6:16) was considered a reference to the Trinity (e.g., by Athanasios, PG 28:1064A). That it carried within it Noah, the righteous man judged worthy of salvation, led to a further connection of the Ark, like the ARK OF THE COVENANT, with the Virgin (e.g., Theodore of Stoudios, PG 96:689B), for the Virgin brought forth Christ, the new Noah. This symbolism was visualized in the lost Kosmas/*Physiologos* MS of Smyrna (Kosm. Ind., 1:96f), where the image of the Ark on the waters was combined with the Virgin and Child enthroned.

The Ark is depicted as a chestlike structure in the Cotton GENESIS, and also in the OCTATEUCHS, in which, however, it appears as a boat under construction. Its tripartite division is emphasized in the monumental zigguratlike Ark of the Vienna Genesis, and in a simpler version with sloping sides found in the Vatican MS of KOSMAS INDIKOPLEUSTES. In the floor mosaic at MOPSUESTIA the Ark appears as a flat-topped chest with four legs (H. Buschhausen, *JÖB* 21 [1972] 57–71, fig. 2).

LIT. H. Hohl, *LCI* 1:178–80. Stichel, *Die Namen Noes.* —J.H.L., C.B.T.

NOBELISSIMOS (νοβελίσσισμος), a high-ranking DIGNITY. The Latin equivalent *nobilissimus* appeared in the 3rd C. as an imperial epithet; according to a 5th-C. historian (Zosim. bk. 2.39.2), Constantine I introduced it as a title for some

members of his family, ranking below that of CAESAR. In disuse for some time under Justinian I (who was himself *nobelissimos* under Justin I), it was applied again to Herakleios's son Martin and later to Niketas, son of Constantine V. In the *Kletorologion* of PHILOTHEOS *nobelissimos* occupied the place between caesar and KOUROPALATES. While a 9th-C. chronicler (Theoph. 444.5–6) described his costume as consisting of a golden cloak (*chlaina*) and diadem (*stephanos*), the later sources do not mention a diadem and the *De ceremoniis* ascribes to him a green or red cloak (Oikonomides, *Listes* 97, n.51). Until the mid-11th C. the dignity of *nobelissimos* was reserved for members of the imperial family (e.g., Michael V's uncle Constantine), but from the end of the 11th C. it was given to supreme military commanders; the future emperor Alexios I was the first among them. In 1074 the title was promised and eventually conferred on ROBERT GUISCARD. Inflated through the 12th C., the title served as the basis for new formations such as *protonobelissimos* and *protonobelissimohypertatos* (e.g., Seibt, *Bleisiegel* 288–97). The title was in use in the 12th C. and survived—contrary to Dölger's hypothesis—until the Palaiologan period (V. Laurent, *EO* 38 [1939] 362–64).

LIT. W. Ensslin, *RE* 17 (1937) 791–800. Dölger, *Diplomatik* 26–33. Bury, *Adm. System* 35f. —A.K.

NOGAY (Noyâs), a MONGOL prince, commander in the expeditions of the Golden Horde against Persia in 1262 and 1266; born first half of 13th C., died 1299 near the Dnieper. In 1265, summoned by the Bulgarian tsar CONSTANTINE TICH to help fight the Byz., Nogay crossed the Danube; the army of Michael VIII Palaiologos fled in panic, and the Mongols ravaged Thrace. Michael had to seek Mongol support and gave his illegitimate daughter Euphrosyne as wife to Nogay, a match that probably allowed Michael to retain some authority in DOBRUDJA. Nogay helped the Byz. overthrow the popular Bulgarian leader IVAJLO in 1279. In Bulgaria Nogay established *de facto* Mongol rule. In Nogay's day the Mongols, Byz., and MAMLÜKS formed an alliance opposed to both the Latins and Persia. Nogay was tolerant toward Christianity.

Nogay perished amid internal strife in the Golden Horde: he had placed Toktay on the throne in 1290, but in 1297 Toktay rebelled against the omnipotent prince. After initial success Nogay

was defeated in battle and killed by a soldier of Rus'.

LIT. R. Grousset, *The Empire of the Steppes* (New Brunswick, N.J., 1970) 398–403. G. Vernadsky, "Zolotaja orda, Egipet i Vizantija v ich vzaimootnošenijach v carstvovanie Michaila Paleologa," *SemKond* 1 (1927) 73–84. —A.K.

NOMIKOS (νομικός), a scribe or secretary. The *Kletorologion* of PHILOTHEOS gives the name of *nomikos* to subaltern officials of the EPARCH OF THE CITY; according to the BOOK OF THE EPARCH (1.13) the *nomikos* or *paidodidaskalos nomikos* was the teacher of law elected by the *taboularioi*. *Nomikoi* are often mentioned in an ecclesiastical context; e.g., John Moschos speaks of a *nomikos* of the church of Alexandria (PG 87:3073AB). In acts of the 11th–14th C., ecclesiastical *nomikoi* appear preparing documents, esp. deeds of purchase. There was probably a local distinction of terminology—*taboularioi* were primarily scribes in the bureaus of Constantinople, Thessalonike, and Serres, whereas in Hierissos, Miletos, and Smyrna *nomikoi* were more common. *Nomikoi* fulfilled various ecclesiastical offices, some connected with their notarial duties (*protekdikos*, archdeacon, *bibliophylax*, etc.). They are known also as scribes of books (e.g., J. Darrouzès, *REB* 8 [1950–51] 180). A. Dain (*REB* 16 [1958] 166f) published a formulary for the appointment of an ecclesiastical *nomikos*.

LIT. G. Ferrari, *I documenti greci medioevali di diritto privato dell'Italia meridionale* (Leipzig 1910) 78–83. Darrouzès, *Offikia* 120. K.A. Worp, J. Diethart, *Notarunterschriften in byzantinischen Ägypten* (Vienna 1988). —A.K.

NOMINA SACRA. See ABBREVIATIONS.

NOMISMA (νόμισμα), a word meaning "coin" generally, but specifically used of the standard gold coin of 24 KERATIA which formed the basis of the late Roman and Byz. monetary system. It was thus identical with the coin called in Latin a SOLIDUS. From the late 11th C. onward the standard gold coin was more commonly termed an HYPERPYRON. —Ph.G.

NOMODIDASKALOS. See NOMIKOS.

NOMOKANONES (νομοκανόνες), compilations of secular laws (*nomoi*) and ecclesiastical regulations (*kanones*; see CANONS), the two most important components of CANON LAW. Such compila-

tions, for which the terms *nomokanon* (and *nomokanonon*) are attested from the 11th C., were undertaken over and over again from the time of Justinian I into the post-Byz. period. By far the most important collection of this kind was the NOMOKANON OF FOURTEEN TITLES. Much less frequently copied is the *Nomokanon of Fifty Titles*, in which the SYNAGOGUE OF FIFTY TITLES is enlarged by the inclusion of excerpts from the *Corpus Juris Civilis*. These excerpts derive mainly from the COLLECTIO 87 CAPITULORUM; several fragments are also taken from the paraphrase of the Justinianic novels by Athanasios Scholastikos of Emesa. This *nomokanon* was compiled possibly toward the end of the 6th C. in Antioch. Among the other *nomokanones*, the *Syntagma kata stoicheion* of Matthew BLASTARES is particularly notable.

ED. *Nomokanon of 50 Titles*—ed. G. Voellus, H. Iustellus, *Bibliotheca Iuris Canonici Veteris*, vol. 2 (Paris 1661) 603–60. LIT. Zachariä, "Nomokanones." Benešević, *Sinagogá v 50 titulov* 292–321. J. Gaudemet, *RE* supp. 10 (1965) 417–29. —A.S.

NOMOKANON OF FOURTEEN TITLES, the most frequently copied of all *nomokanones* and the most important source of CANON LAW. Zachariä von Lingenthal conjectured that the *Nomokanon of Fourteen Titles* proper was preceded by a *Syntagma of Fourteen Titles* compiled ca. 580, which included only the material contained in the CANONS but had the COLLECTIO TRIPARTITA as an appendix. According to E. Honigmann (*Trois mémoires posthumes* [Brussels 1961] 49–64), this *Syntagma* was compiled by the patriarchs EUTYCHIOS and JOHN IV NESTEUTES. It is commonly believed that the *Nomokanon of Fourteen Titles* proper was created in the time of the emperor Herakleios by ANONYMOUS, "ENANTIOPHANES," who integrated into this *Syntagma* parts of the *Collectio tripartita* and other texts going back to the *Corpus Juris Civilis*. In a second prologue, composed by PHOTIOS and dated to 882/3, it is stated that the canons that had been issued in the interval would be taken into account; most of these are in fact contained in this reworking.

At first the *Nomokanon of Fourteen Titles* merely made reference to the canons; their full texts, arranged in chronological order, were given only in a section following the *Nomokanon*. Later, however, the full texts were sometimes integrated into the *Nomokanon*. According to a third prologue composed by a certain Theodore (Bestes) and

dated 1089/90, he added secular law texts from the *Basilika* and other sources that had hitherto been cited in the *Nomokanon of Fourteen Titles* only in part. Familiar with this reworking, Theodore BALSAMON composed—probably in 1177 and the following years—a similarly structured "commentary" (introduced by a fourth prologue) in which he mainly addressed the question as to whether the law texts cited in the *Nomokanon* had been taken over into the *Basilika*. Of the various versions mentioned, that of the 9th C. in particular was translated into Slavonic at an early date.

ED. I.B. Pitra, *Iuris ecclesiastici graecorum historia et monumenta*, vol. 2 (Rome 1868; rp. 1963) 433–640.

LIT. Zachariä, "Nomokanones" 622–30. Idem, *Kleine Schriften* 2:145–85. V.N. Benešević, *Kanoničeskij Sbornik XIV titulov so vtoroj četvrti VII veka do 883 g.* (St. Petersburg 1905; rp. Leipzig 1974). Idem, *Drevneslavjanskaja kormčaja XIV titulov bez tolkovanij* (St. Petersburg 1906; rp. Leipzig 1974). M.M. Petrovič, *Ho Nomokanon eis ID' titulov kai hoi byzantinoi scholiastai* (Athens 1970). —A.S.

NOMOPHYLAX (νομοφύλαξ, lit. "the guardian of law"), an office originated by Constantine IX in 1043 (E. Follieri in *Studi in onore di Edoardo Volterra*, vol. 2 [Milan 1971] 657–64), 1045 (N. Oikonomides, *TM* 6 [1976] 134), or, more probably, 1047 (J. Lefort, *TM* 6 [1976] 284). The future patriarch John (VIII) Xiphilinos was the first to hold the office. Constantine IX created the *nomophylax* as president of the law school in Constantinople; enrolled him among SENATORS; gave him the "chair" right after the EPI TON KRISEON; and established his annual *roga* at 4 litrai plus a silk robe, imperial presents on Palm Sunday, and undefined benefits or *siteresia* (A. Salač, *Novella constitutio saec. XI medii* [Prague 1954] 25, par. 11). He could be demoted only in a few strictly limited cases. Psellos describes him as the president of the court, the *strategos* of the judges, and the leader of the laws (N. Oikonomides, *FM* 7 [1986] 190).

The office quickly changed character after its creation, and, according to Darrouzès (*Offikia* 314), became a position between the state and church administration. In the 12th C. the post was held by several renowned canonists such as Alexios ARISTENOS, Neilos DOXOPATRES, Theodore BALSAMON, and in the 14th C. Constantine HARMENOPOULOS. In the 14th C. there were both civil and ecclesiastical *nomophylaxes*; the ecclesiastical *nomophylax* occupied a position equal to the DIKAIOPHYLAX.

LIT. F. Fuchs, *Die höheren Schule von Konstantinopel in Mittelalter* (Leipzig-Berlin 1926) 25–27. Beck, *Kirche* 116. Laurent, *Corpus* 2:483–85; 5:3:26f. —A.K.

NOMOS GEORGIKOS. See FARMER'S LAW.

NOMOS NAUTIKOS. See RHODIAN SEA LAW.

NOMOS STRATIOTIKOS (Νόμος Στρατιωτικός; Lat. *Leges militares*, "Soldier's Law"), a collection of approximately 55 regulations, mainly penal and disciplinary, for soldiers.

Manuscript Tradition. The extensive MS tradition offers numerous recensions from which the original text cannot be reconstructed with certainty; the source-references for the headings are unclear ("Rufus"), imprecise ("Taktika"), or incomplete ("49th book of the *Digest*, title 16"). One sequence of 15 chapters, which occurs in a nearly identical form in the STRATEGIKON OF MAURICE (1.6–8), forms a unit; the rest of the chapters originate in the CORPUS JURIS CIVILIS. Two groups can be distinguished: the first compiled possibly as early as the end of the 6th C., the other attached only later, certainly by the middle of the 8th C. The *Nomos stratiotikos* is found in one variant version of the Appendix of the ECLOGA and appears in the supplements to later law books, often alongside the FARMER'S LAW and the RHODIAN SEA LAW. A few MSS of the TAKTIKA preserve a recension of the *Nomos stratiotikos* wherein the collection is expanded and provided with references to the BASILIKA.

Content of Regulations. The code embodies the basic principles of military law: to enforce discipline and to expel or reject undesirables. Crimes committed in wartime, such as insubordination, desertion, cowardice, or looting (see BOOTY) were punishable by death. Punishment for crimes in peacetime or violations of conditions of service were lighter, often entailing expulsion from the army with the attendant loss of privileges associated with military service. Anyone guilty of a civil offense was deemed ineligible for enlistment. The code effectively defines the reach of military as opposed to civil jurisdiction—only in cases of adultery were soldiers turned over to civil authorities.

ED., TR., and LIT. P. Verri, *Le leggi penali militari dell'impero bizantino nell'alto Medioevo* (Rome 1978). W. Ashburner, "The Byzantine Mutiny Act," *JHS* 46 (1926) 80–109. G.

Famiglietti, "Ex Ruffo leges militares" (Milan 1980). E.H. Freshfield, *A Manual of Roman Law: The Ecloga* (Cambridge 1926) 122–29. V.V. Kučma, "Nomos stratiotikos," *VizVrem* 32 (1971) 276–84. C.E. Brand, *Roman Military Law* (Austin-London 1968) 128–44. —L.B., E.M.

NONNOS, THEOPHANES. See CHRYSOBALANTES, THEOPHANES.

NONNOS OF PANOPOLIS, one of the many poets who came from late Roman Egypt. The life of Nonnos (Νόννος) is obscure; his career is usually dated to the first half of the 5th C. (B. Baldwin, *Eranos* 84 [1986] 6of). His major work is the *Dionysiaka*, detailing in 48 hexameter books the exploits of DIONYSOS in India. The composition of the *Dionysiaka* is "linear," with each episode connected to the next without any coherence in space and time (M. Riemschneider, *BBA* 5 [1957] 68–70); situations and images recur steadily. The epic is unified by a consistent perception of the world as manifold (*poikilos*), changing, and unstable (W. Fauth, *Eidos poikilon* [Göttingen 1981]). The agglomeration of synonyms and riddlelike metaphors creates the impression of an enigmatic world, and, according to Averincev (*Poetika* 136–49), resembles the style of pseudo-DIONYSIOS THE AREOPAGITE. Nonnos was interested in the founding of cities (he tells the story of Kadmos, mentions Byzas, the eponym of Byzantium); he relates the foundation-myth for the law school of BERYTUS and expresses his faith in the civilizing mission of Rome. Themes of ASTROLOGY, prophecy, and eros permeate his work. Nonnos possibly composed a hexametric paraphrase of the Gospel of John (see K. Smolak, *JÖB* 34 [1984] 1–14).

ED. *Dionysiaka*, ed. R. Keydell, 2 vols. (Berlin 1959). *Les Dionysiaques*, ed. F. Vian, P. Chuvin, 4 vols. (Paris 1976–85), with Fr. tr. W.H.D. Rouse, *Dionysiaka*, 3 vols. (London-Cambridge, Mass., 1940–42), with Eng. tr. *Paraphrasis s. Evangelii Ioannei*, ed. A. Scheindler (Leipzig 1881).

LIT. W. Peek, *Lexikon zu den Dionysiaka des Nonnos*, 4 vols. (Berlin 1968–75). V. Stegemann, *Astrologie und Universalgeschichte* (Leipzig-Berlin 1930). G. d'Ippolito, *Studi Nonniani* (Palermo 1964). B. Abel-Wilmanns, *Der Erzähl Aufbau der Dionysiaka des Nonnos von Panopolis* (Frankfurt am Main 1977). M. Riemschneider, "Die Rolle Ägyptens in den Dionysiaka des Nonnos," in *Probleme der koptischen Literatur*, ed. P. Nagel (Halle 1968) 73–83. —B.B., A.K.

NONNOSOS (Νόννοσος), writer of the first half of the 6th C. Nonnosos wrote a narrative (now lost), perhaps in the form of a memoir, recounting his adventures in ETHIOPIA and central and south-

ern ARABIA during a diplomatic mission for Justinian I (530/1); his father and grandfather had been similarly employed by Anastasios I (502) and Justin I (524). Nonnosos's specific task was to bring to Constantinople a certain Qays, ruler of KINDA (I. Kawar, *BZ* 53 [1960] 57–73); Nonnosos subsequently journeyed to AXUM. According to Photios (*Bibl.*, cod.3), sole source for his book's existence, Nonnosos emphasized his own courage during hair-raising adventures. Arabian religion, the local patois, elephants, and pygmies were some of the features of his narrative. His work may have been used by MALALAS and THEOPHANES THE CONFESSOR (Theoph. 141–44).

ED. *FHG* 4:178–80.

LIT. R. Laqueur, *RE* 17 (1936) 92of. Hunger, *Lit.* 1:303. —B.B.

NORICUM, Roman province northwest of PANONIA, divided by 304/5 into two: Noricum Ripense (major centers, Lauriacum and Ovilava) and Noricum Mediterraneum (capital, Virunum). Noricum Ripense, bordering on the Danube, had a more military character than Noricum Mediterraneum, which was protected on the north by the Alps. The *dux* of Noricum Ripense directed both civil administration and the garrisons along the LIMES. The 4th C. was a period of relative prosperity: Noricum had flourishing villas (some survived until the end of the 5th C.), mines were exploited, and new buildings were constructed in Virunum and other places. Christianity penetrated into the province, but pagan shrines (esp. that of Isis Noreia) remained active. In the 5th C. the area was systematically plundered by barbarians; the population sought refuge in fortified castles. EUGIPIUS in his vita of St. SEVERINUS described the precarious situation of Noricum at this time. Nevertheless, Christianity became firmly established and many small churches were built throughout the region.

Noricum Ripense was abandoned by the "Romans" in 488, but ODOACER retained control over southern Noricum. In the 6th C. the Franks and Lombards competed for dominance in the area and Justinian I had to cede it to the Lombards; at the beginning of the 7th C., the Avars and Slavs penetrated Noricum and urban life ceased. Evidence of urbanism can be found only in Celeia and even there it is on a very limited level.

LIT. G. Alföldy, *Noricum* (London-Boston 1974) 198–227. G. Winkler, *Die Reichsbeamten von Noricum und ihr*

Personal bis zum Ende der römischen Herrschaft (Vienna 1969). M. Pavan, "Stato romano e comunità cristiana nel Norico," *Clio* 9 (Rome 1973) 453–96. G. Cuscito, "La diffusione del cristianesimo nelle regioni alpine orientali," in *Aquileia e l'arco alpino orientale* (Udine 1976) 299–345. —A.K.

NORMANS ("Northmen"), western European term for Nordic people, known as VIKINGS in Scandinavia, VARANGIANS in Kievan Rus', and FRANKOI in Byz. From the end of the 8th C. to the 11th C. the Normans plundered and often settled in various countries from Iceland to Kievan Rus'. In 860 Normans sacked Pisa and, according to legend, seized and burned Luni, which they mistook for Rome.

The Norman occupation of southern Italy began in 999 or 1016/17. They first penetrated there from Normandy as mercenaries of Byz. or Lombard princes, then formed several principalities that ROGER II united into a kingdom. Despite the successes of Byz. generals such as Basil BOIOANNES and George MANIAKES, the Normans occupied Byz. themes in Italy between 1040 and 1071. From 1060 to 1072 the Normans conquered Sicily. Their victory in Italy was the result of a turbulent situation in which various forces (Greeks, Germans, Arabs, the papacy, Lombard rulers of Salerno, Capua, etc.) were contending and also the strength of the Norman army. Still peasants under their chieftains in the 10th C., the Normans at the same time acquired the military techniques of knights. Norman alertness and their use of ruses often impressed their adversaries.

The Normans in Italy were closely connected with Byz. During the first century of Norman rule large sectors of their administration were run by Greeks, even former Byz. officials. Many Norman nobles entered Byz. service: in the 11th C. some acted as semi-independent military commanders (HERVÉ FRANKOPOULOS, ROUSSEL DE BAILLEUL), whereas in the 12th C. they penetrated the Byz. aristocracy, some (ROGERIOL, PETRALIPHA, RAOUL) even marrying into the imperial family. In the 12th C. Normans constituted the most populous group of Westerners in the Byz. elite (Kazhdan, *Gosp.klass.* 214). On the other hand, the Normans exploited Byz.'s precarious situation and tried to establish their command in the Balkans—first in 1081–85 under ROBERT GUISCARD, who was finally defeated by Alexios I. BOHEMOND unsuccessfully attacked Dyrrachion in 1107–08 and had to sign the treaty of DEVOL acknowledging his

Norman Rules of Sicily

Ruler	Reign Dates
ROGER I, brother of Robert Guiscard, count of Sicily	1072-1105
ROGER II, count of Sicily duke of Apulia and Calabria king of Sicily	1101/5-1127 1127-1130 1130-1154
WILLIAM I	1154-1166
WILLIAM II	1166-1189
TANCRED OF LECCE	1189-1194
William III (died ca. 1198)	1194

allegiance to Byz. During the constant wars of the 12th C. Normans even sent a fleet against Constantinople; in 1147-48 Roger II's fleet devastated central Greece and the Peloponnesos, and the Normans carried off many Byz. silk weavers to Sicily. The Normans' major success was the capture of Thessalonike in 1185, but they were soon routed by Alexios BRANAS. Another region in which the Normans attempted to create a principality was ANTIOCH, reconquered during the First Crusade. At the end of the 12th C. relations between the Normans and Byz. improved as a result of common animosity toward Germany: the Byz. supported TANCRED OF LECCE against Henry VI of Germany until Tancred's death; in 1194 Henry (husband of Roger II's daughter Constance and therefore a legitimate heir to the throne) was crowned king of Sicily, thus ending the rule of the Norman dynasty.

LIT. P. Aubé, *Les Empires normands d'Orient, XI-XIIIe siècle* (Paris 1983). F. Chalandon, *Histoire de la domination normande en Italie et en Sicile*, 2 vols. (Paris 1907; rp. New York 1960, 1969). S. Tramontana, "La monarchia normanna e sveva," in Guillou et al., *Bizantini a Federico II 435-657*. D.M. Nicol, "Symbiosis and Integration: Some Greco-Latin Families in Byzantium in the 11th to 13th Centuries," *ByzF* 7 (1979) 113-35. W.B. McQueen, "Relations between the Normans and Byzantium 1071-1112," *Byzantion* 56 (1986) 427-76. —A.K.

NORTH AFRICA, MONUMENTS OF. The northern portions of Algeria, Tunisia, and Libya preserve substantial remains of ecclesiastical, civil, and military construction dating primarily from the 5th and 6th C. Multiaised basilicas (Tipasa, CARTHAGE), double churches (DJEMILA), and

double-apsed basilicas (SUFETULA) are common in the 5th C. Altars are generally placed in the nave. The cult of martyrs was practiced in basilicas. Most were buried in accessible crypts under the altar or apse. Freestanding, centrally planned *martyria* are rare. Churches of the 6th C. often feature paired columns, vaulted aisles, and galleries. After the reconquest of Justinian I the LIMES was heavily fortified (Haidra, THAMUGADI). FLOOR MOSAICS are found in many private residences and, less commonly, in public baths (Acholla) and churches (Sabratha, Djemila). The use of *spolia* is rare. Local stone is the primary building material; *opus africanum* (small ashlar and rubble between large ashlar set vertically) takes its name from its frequent use in this region. *Tubi fitili*, hollow ceramic tubes, are commonly used for vaulting.

LIT. Krautheimer, *ECBArch* 198-206. P. MacKendrick, *The North African Stones Speak* (Chapel Hill 1980) 91-109, 261-83. N. Duval, *Sbeitla et les églises africaines à deux absides*, 2 vols. (Paris 1971-73). K. Dunbabin, *The Mosaics of Roman North Africa: Studies in Iconography and Patronage* (Oxford 1978). —W.L., K.M.K.

NOTARAS, LOUKAS, *meas doux* (1449-1453); born Constantinople, died Constantinople June 1453. Son of Nicholas Notaras (Notarōs), a wealthy courtier and ambassador of Manuel II, Loukas Notaras served the last three Byz. emperors and was related by marriage to the imperial family. He called himself GAMBROS of the emperor. S. Runciman (*Polychronion* 447-49) has suggested that his wife was a daughter of John VII. In 1424, Notaras accompanied George SPHRANTZES on an embassy to Murad II; he served as MESAZON under John VIII and Constantine XI (J. Verpeaux, *BS* 16 [1955] 272). In 1441 he commanded the ship on which Constantine sailed to Lesbos to marry Caterina GATTILUSIO. Notaras did business with Italian merchants, entrusted his money to Italian bankers, and became a citizen of Genoa and Venice (Oikonomides, *Hommes d'affaires* 19f, 120f). Despite his Italian ties, he was a rabid anti-Unionist and was recorded by a hostile source (Douk. 329) as preferring Turkish conquest to Union of the Churches. Notaras took an active part, however, in the defense of Constantinople during the Ottoman siege of 1453. According to pseudo-Sphrantzes (Sphr. 406, 432-34), Notaras was accused of treachery by GIUSTINIANI LONGO and sought an accommodation with the sultan after

the fall of Constantinople; nonetheless, he and his sons were executed. In 1470 a certain John Moschos wrote a eulogy of Notaras attempting to vindicate him from charges of treason (ed. E. Legrand, *DIEE* 2 [1885/86] 413-24).

ED. Boissonade, *AnecGr* 5:117-58. PG 160:747-68.

LIT. S.A. Koutibas, *Hoi Notarades sten hyperesia tou ethnous kai tes ekklesias* (Athens 1968) 23-39. H. Evert-Kappesowa, "La tiare ou le turban," *BS* 14 (1953) 245-48. A.E. Bakalopoulos, "Die Frage der Glaubwürdigkeit der 'Leichenrede auf L. Notaras' von Johannes Moschos (15. Jh.)," *BS* 52 (1959) 13-21. *PLP*, no.20730. —A.M.T.

NOTARY, an official whose duty was to register transactions and certify documents. He bore various names (e.g., *notarius* [Lat.], *taboullarios*, *tabelion*, *symbolographos*, *nomikos*), which changed their meaning over the course of time. Late Roman *notarii* were primarily stenographers who recorded the minutes of important meetings, while *taboullarioi* were officials found in numerous departments in the capital and the provinces, often involved in fiscal operations. "Imperial *taboullarioi*" appear on seals of the 6th-7th C. (e.g., Zacos, *Seals* 1, no.914).

From the 6th C. onward, however, the major function of *taboullarioi* became the preparation of documents (a function reflected in the term *symbolographos*), and the guild of *taboullarioi*, as described in the *Book of the Eparch* (ch.1), was a private body under the control of state authorities. The *taboullarioi* were required to have a legal education, excellent command of Greek, and good handwriting. Their guild was more closely involved than others in the state hierarchy: the dean of the notaries was called PRIMIKERIOS; *taboullarioi* were given ranks of precedence and their participation in imperial processions was clearly emphasized, but their clientele was private, including noble families, monasteries, *euageis oikoi*, and old-age homes.

From *taboullarioi* should be distinguished *notarioi* (sometimes with the epithet "imperial"), who are known primarily from seals and who served in various government departments (*genikon*, *vestiarion*, *dromos*, etc.) as scribes and secretaries. In the Madrid Skylitzes MS (Grabar-Manoussacas, *Skylitzès*, no.414) a figure identified as a *notarios* is shown writing a letter dictated by John I Tzimiskes. Probably by the 14th or 15th C. *notarioi* assumed the role of public notaries rather than

that of secretaries, even certifying state treaties.

In the 13th C. and later the NOMIKOI, who had previously been lawyers and teachers of law, drafted documents. They probably differed from *taboullarioi* only in that they were located in provincial chanceries, *taboullarioi* primarily in Constantinople and some other large cities.

LIT. E. Sachers, *RE* 2.R. 4 (1932) 1969-84. H.C. Teitler, *Notarii and exceptores* (Amsterdam 1985). B. Nerantze-Barmaze, "Hoi byzantinoi taboullarioi," *Hellenika* 35 (1984) 261-74. Oikonomides, "Chancellerie" 172f. H. Saradi-Mendelovici, "Notes on a Prosopography of the Byzantine Notaries," *Medieval Prosopography* 9.2 (1988) 21-49. —A.K., A.C.

NOTATION. Until the introduction of musical signs (NEUMATA) in the 9th C., the church relied on oral tradition for the transmission of its chant repertory. Initially, musical notation was used as only an aid to oral transmission, to establish continuity between the oral and written traditions. The question of why musical notation appeared at that particular time has no simple answer, but surely the rapid growth in HYMNOGRAPHY and the concern for preserving ancient practices were contributing factors.

Two varieties of Byz. notation were developed to accommodate two different styles of chanting. One, a lectionary or ekphonic notation for the biblical lessons, was in use by the 8th or 9th C. and continued until the 12th or 13th C. Simply a memory aid, it supplies only a part of the information needed to reconstruct the melodies. Unless an explanatory manual is found, this notation will continue to defy precise transcription. The other, a melodic notation for HYMNS and psalms, is found in the following important collections: the HEIRMOLOGION, the STICHERARION, the ASMATIKON, the PSALTIKON, and the *Akolouthia* (or PAPADIKE).

Before ca.1175, Byz. melodic notation was stenographic; the singer was expected to interpret the signs by applying certain established rules (generally unknown to us, but absolutely familiar to him) in order to provide an accurate and acceptable rendition of the music. After ca.1175, the more complex and explicit notation, operating on mathematical principles, rather than on melodic conventions, provided the singer with all the graphic material necessary to execute the chant correctly.

LIT. O. Strunk, *Specimina notationum antiquiorum* (Copenhagen 1966). Tardo, *Melurgia* 145–331. Wellesz, *Musica* 246–310. —D.E.C.

NOTITIA DIGNITATUM, a (probably) official list of all civil and military offices of both halves of the late Roman Empire. The purpose of the *Notitia* seems to have been to order the precedence of officials, but it records offices actually held rather than honorary titles. The *primicerius* of the notaries in each half of the empire was supposed to update the *Notitia*, but changes were not made consistently and partial revisions resulted in substantial contradictions in the surviving text. The exact date of the extant version is debated: Hoffmann assigns the military lists of the Western section to the reign of Honorius and those of the Eastern part to Theodosios II; Clemente distinguishes three strata, that of Theodosios I, a revision at the time of Stilicho, and another ca. 425–29 (see also W. Seibt, *Institut für österreichische Geschichtsforschung, Mitteilungen* 90 [1982] 339–46). Many sections of the *Notitia* contain shield emblems (INSIGNIA) of various offices that are usually thought to represent an official pictorial register, although R. Grigg (*JRS* 73 [1983] 132–41) demonstrated their inaccuracy and questioned their official character.

ED. O. Seeck, *Notitia dignitatum* (Berlin 1876).

LIT. G. Clemente, *La "Notitia Dignitatum"* (Cagliari 1968). D. Hoffmann, *Das spätromische Bewegungsheer und die Notitia Dignitatum*, 2 vols. (Düsseldorf 1969–70). Jones, *LRE* 2:1417–50. P. Berger, *The Insignia of the Notitia Dignitatum* (New York 1981). —A.K.

NOTITIAE EPISCOPATUUM (sing. *τάξις* or *ἐκθεσις*), lists of ecclesiastical dioceses. The dioceses are arranged in hierarchical order: first metropolitan sees, then autonomous archbishoprics, and finally bishoprics in clusters, each of which makes up a metropolis. The earliest surviving *notitia* of Constantinople is that of pseudo-Epiphanius, probably compiled during the reign of Herakleios. Three others belong to the 8th and 9th C., several to the 10th C., and the latest (twenty-first) *notitia* in the edition of Darrouzès (*infra*) is of the Turkish period. Gerland (*infra*, 18) hypothesized that the original document, called by him the *Urnotitia*, might have been created by the end of the 4th C. The lost *notitia* of the patriarchate of Antioch was reconstructed by E. Honigmann (*BZ* 25 [1925] 60–88) on the basis of later Greek, Latin, and Eastern sources. The lists of *notitiae*

are not always consistent with the signatures in the minutes of church councils—in the 12th C. the discrepancies are insignificant, in the 14th C. more substantial owing to the general political unrest of the period; one can conclude that the lists of *notitiae* were traditional and lagged behind actual changes in the hierarchy.

Attempts have been made to interpret the lists in terms of political and economic history: K. Amantos (11 *CEB, Akten* [Munich 1960] 21–23) emphasized that the *notitias* reflect the decline of Christianity, esp. in the East, during the Arab and Turkish invasions; Ostrogorsky (*Byz. Geschichte* 109–13) asserts that the *notitias* “correspond fairly closely to the actual situation” and demonstrate the survival of urban centers in Asia Minor in the 7th C. and later. On the other hand, I. Snegarov (*IsvInstBulgIst* 6 [1956] 647–55) is very cautious in assessing the usefulness of *notitias* to clarify the process of christianization of the Balkans in the 7th C.

ED. *Notitiae episcopatum Ecclesiae Constantinopolitanae*, ed. J. Darrouzès (Paris 1981).

LIT. E. Gerland in *Corpus notitiarum episcopatum Ecclesiae Orientalis Graecae* (Kadiköy-Istanbul 1931). G. Konidares, *Hai metropoleis kai archiepiskopai tou oikoumenikou patriarcheiou kai he 'taxis' auton* (Athens 1934). J. Darrouzès, “Listes synodales et *notitiae*,” *REB* 28 (1970) 57–96. Beck, *Kirche* 148–56. —A.K.

NOTITIA URBIS CONSTANTINOPOLITANAE, an anonymous Latin description of Constantinople compiled ca. 425–30 during the reign of Theodosios II. It consists of a preface, a list of 14 regions indicating the most notable buildings and local officials, and a recapitulation stating that Constantinople possessed 5 palaces, 14 churches, 8 public baths and 153 private bathhouses, 4 squares (*fora*), 5 warehouses (*horrea*), 2 theaters, 2 mime theaters (*lusoria*), a hippodrome (*circus*), 4 cisterns, 322 *vici* (“wards”), 4,388 houses (*domus*), 17 docks (*gradus*), and 5 slaughterhouses; also mentioned are 2 senate houses, the Augustaeum, Capitolium, a colosseum, and so on. The local officials named include 13 *curatores* (the 14th region had no *curator*), 14 slave-policemen (*vernaculi*), 560 volunteer firemen (*collegiati*), and 65 night guards (*vicomagistri*). This *notitia* is the document on which calculation of the population of 5th-C. Constantinople is primarily based.

ED. *Notitia dignitatum*, ed. O. Seeck (Berlin 1876) 227–43. Germ. tr. F.W. Unger, *Quellen der byzantinischen Kunstgeschichte* (Vienna 1878) 102–09.

LIT. Dagron, *Naissance* 97, 233f, 525–27. Jacoby, *Société* pt.I (1961), 99–102. —A.K.

NOUMERA. See DOMESTIKOS TON NOUMERON.

NOUS. See INTELLECT.

NOVAE (Νόβας), a Roman city of MOESIA II, on the right bank of the Danube; it was located near mod. Svištov in Bulgaria. Archaeological excavations reveal a change in the urban plan in the early 4th C., probably after the rebellion of soldiers in 316/17 (T. Sarnowski, *Archeologia* 30 [Warsaw 1979] 119–28): the central square with its *principia* (headquarters) was transformed into a forum, but the Roman network of streets and public buildings with porticoes continued to determine the shape of Novae. Coin finds are esp. abundant between 330 and 378 (K. Dimitrov, *Pulpudeva* 3 [1978] 199–203), but economic activity was substantial through the 5th C.: from the end of the 4th C. onward, at least four basilicas were constructed (S. Parnicki-Pudelfko, *Archeologia Polona* 21–22 [1983] 269). By 430 Novae was a bishopric. Justinian I tried to maintain the city, but after ca. 600 the name Novae disappears from written sources; a seal with a nimbate bust and the monogrammatic name (possibly Celtic) METR[O]NOU or MERT[I]NOU (L. Mrozewicz, *Archeologia* 32 [Warsaw 1981] 82, no. 19) is probably to be dated in the second half of the 6th C. (not the 6th–8th C.).

LIT. M. Chichikova, “Fouilles du camp romain et de la ville paléobyzantine de Novae,” *Ancient Bulgaria*, vol. 2 (Nottingham 1983) 11–18. K. Ilski, “Biskupstwo w Novae a zagadnienie chrystianizacji Mezji Dolnej,” *Balkanica Posnaniensia: Acta et studia* 1 (1984) 305–10. —A.K.

NOVATIANISM, a rigorist Christian sect, named after Novatianus (died 257/8), a Roman priest. He refused the readmission of *lapsi*, those who had renounced their faith in the face of the Decian persecution (250–51); his followers formed a separatist community. Calling themselves *katharoi* (the pure), groups of Novatians sprang up throughout the empire, but they were particularly strong in Africa, Asia Minor, and Constantinople. More schismatics than heretics, the Novatians modeled themselves closely on the practice of the contemporary church, although they continued to hold that serious sin after baptism could not be for-

given. They agreed with the Orthodox on the question of Arianism, and the emperors generally hesitated to persecute the sect, whose members were commonly admired for their piety. In the 4th C. the Novatian leadership apparently became more lax, and some sect members separated from the group, calling themselves Protopaschites because of their method for calculating the celebration of Easter. Novatianism lost much of its vigor in the 5th C., but the sect survived at least until the early 7th C.

LIT. H.J. Vogt, “Coetus Sanctorum: Der Kirchenbegriff des Novatian und die Geschichte seiner Sonderkirche,” in *Theophaneia: Beiträge zur Religions- und Kirchengeschichte des Altertums* 20 (Bonn 1968) 37–56. T.E. Gregory, “Novatianism: A Rigorist Sect in the Christian Roman Empire,” *BS/EB* 2 (1975) 1–18. —T.E.G.

NOVEL (νεαρά, Lat. *novella* [constitutio], lit. a “new [decree]”), the term for an imperial edict. Known from the 4th C. onward, it was specifically applied to ordinances issued after the CODEX THEODOSIANUS and then to the Justinianic Novels (see NOVELS OF JUSTINIAN I) promulgated after the CODEX JUSTINIANUS. The term fell out of use after Justinian I, but reappeared at the time of the “reception” of Justinianic law and was used in the collection of laws issued by Leo VI (see NOVELS OF LEO VI). The emperors of the 10th C., from Romanos I (*Reg* 1, nos. 595, 628) to Basil II (*Reg* 1, nos. 772, 783), used the term relatively often; less frequent in the 11th to first half of the 12th C., it became popular with Manuel I (*Reg* 2, nos. 1341, 1398, 1467, 1535). From this time onward, more general expressions, such as novel or edict (see EDICTUM) were replaced by specific terms, such as CHRYSOBULL, PROSTAGMA, HORISMOS (Dölger, *Diplomatik* 122). If we disregard the two cases in which the archaizing historian Pachymeres used this term (*Reg* 3, no. 2040; 4, no. 2159), the only novel known from the late Byz. period is the law of Andronikos II of 1306 on ABIOTIKION, regulating intestate succession (*Reg* 4, no. 2295).

LIT. A. Steinwenter, *RE* 17 (1937) 1162–71. Dölger-Karayannopoulos, *Urkundenlehre* 75, n.8. N. van der Wal, “Edictum und lex edictalis: Form und Inhalt der Kaisergesetze im spätrömischen Reich,” *Revue internationale des droits de l'antiquité* 28 (1981) 277–313. —A.K.

NOVELS OF JUSTINIAN I. The laws published by Justinian I after the completion of the CODEX JUSTINIANUS were designated as *novellae constitutiones* or new constitutions. In contrast to the other

parts of the CORPUS JURIS CIVILIS they were issued for the most part in Greek, and, in contrast to the concise language of the DIGEST and INSTITUTES, they are accompanied by a considerable use of rhetoric and extensive justifications and legitimations. Justinian intended to publish the novels as an "official" compilation; this did not occur, however, perhaps due to the death of TRIBONIAN. The novels are thus transmitted only in private collections; the most extensive, which contains 168 novels (some of which are by Justinian's successors) as well as 13 edicts, is the basis of modern editions. Recensions of the novels from the 6th or 7th C. exist in Latin in the so-called *Authenticum* and the *Epitome Juliani*, in Greek in the SYNTAGMA of novels by Athanasios Scholastikos of Emesa, and the collection of novels by THEODORE SCHOLASTIKOS. The greater part of the texts of the Justinianic novels was incorporated into the BASILIKA.

ED. CIC, vol. 3.

LIT. F.A. Biener, *Geschichte der Novellen Justinians* (Berlin 1824; tp. Aalen 1970). P. Noailles, *Les collections de Novelles de l'empereur Justinien*, 2 vols. (Paris 1912-14). N. van der Wal, *Manuale Novellarum Iustiniani* (Groningen 1964).

-M.Th.F.

NOVELS OF LEO VI, a collection of 113 undated imperial ordinances issued by Emp. LEO VI and addressed mostly to Stylianos ZAOUTZES. The first novels are devoted to ecclesiastical affairs, then follow the laws involving individuals (marriage, dowry, manumission, adoption). After novel 66 no system can be ascertained. It is unclear whether they were published as an entire corpus or one after another; in any case, a 10th-C. MS containing only 12 novels has been recently discovered (N. van der Wal, *Tijdschrift* 43 [1975] 257-69). Since Zaoutzes died in 899, the novels must have been issued before this year. N. van der Wal and J. Lokin (*Historiae iuris Graeco-Romani delineatio* [Groningen 1985] 86) suggest that they were published after the BASILIKA, although they contain no direct references to the *Basilika*. M.Th. Fögen (*SubGr* 3 [1989] 23-35) argues instead that the novels were issued one by one, while the codification of the *Basilika* was in progress, to meet problems which arose from the discrepancies between Justinianic law and contemporary needs and CUSTOMS.

The purpose of the novels was to "cleanse" the legal system and abrogate legislation that had

become obsolete (G. Michaélidès-Nouaros in *Mnemosynon Perikleous Bizoukidou* [Thessalonike 1960-63] 27-54). It is not yet clear to what extent it was a real program and to what extent an academic exercise. M. Sjuzumov (*VizVrem* 15 [1959] 33-49) viewed the novels as coherent legislation directed at the needs of large flourishing cities, encouraging private ownership, trade, loans, and partnerships, but ignoring the situation in the countryside.

ED. P. Noailles, A. Dain, *Les Nouvelles de Léon VI le Sage* (Paris 1944), with Fr. tr. C.A. Spulber, *Les Nouvelles de Léon le Sage* (Cernăuți 1934) 3-121, with Fr. tr.

LIT. H. Monnier, *Les Nouvelles de Léon le Sage* (Bordeaux-Paris 1923). K. Fledelius, "Competing Mentalities: the Legislator Leo VI at Work," 17 *CEB, Abstracts* (Washington, D.C., 1986) 116f.

-A.K.

NOVGOROD (Νοβογρόδιον or Νεβογαρδάς), town on the upper Volchov; initially a northern base for the Rus' (earliest reference: *De adm. imp.* 9.4) and a prosperous commercial center until the end of the 15th C. A 15th-C. historian (Chalk. 1:122.18-21) speaks of Novgorod as an *aristokratia*, more prosperous than the other Russian cities. Direct and transit trade with Constantinople was most intense in the 10th-12th C. (esp. exports to Novgorod of glass, walnuts, boxwood, and amphorae of wine and oil). The bishopric was founded ca.990 and its incumbents gradually acquired a status somewhat apart from the other bishops of Rus'; the title "archbishop" was used sporadically from the mid-12th C.; in 1385 Novgorod refused the metropolitan of KIEV the right to overrule judgments of the archbishop, a right that KIPRIAN—supported by ambassadors from Patr. ANTONY IV—tried unsuccessfully to reclaim. Cultural ties with Byz., however, were close: the Cathedral of St. Sophia (1045-50) was built by Byz. craftsmen, and it probably included doors made in Constantinople (one of two sets of doors erroneously labeled "Chersonian"—see S. Beljaev in *Drevnjaja Rus' i slavjane* [Moscow 1978] 300-10); the 12th-C. bishops had their seals inscribed in Greek; Byz. liturgical silver from Novgorod is preserved, as are the working notes of a Greek icon painter active in Novgorod ca.1200 (B. Kolčín et al., *Usad'ba novgorodskogo chudožnika XII v.* [Moscow 1981]); and travelers and pilgrims from Novgorod produced accounts of the holy places of Constantinople (e.g., ANTONY of Novgorod).

LIT. E. Rybina, *Archeologičeskie očerki novgorodskoj trgovli X-XIV vv.* (Moscow 1978). H. Birnbaum, *Lord Novgorod the Great* (Columbus, Ohio, 1981). Ditten, *Russland-Excurs* 35-38, 147-53.

-S.C.F.

NOVICE (ῥασοφόρος), in the earlier period also called *archarios* or *neopages*, a person undergoing a period of probation before receiving the TONSURE and taking the monastic habit. In the earliest years of monasticism both PACHOMIOS and BASIL THE GREAT prescribed a brief but unspecified trial period for those wishing to take the monastic habit. The legislation of Justinian I (novs. 5, 132.5) and canon law (canon 5 of the Council of Constantinople of 861) ordained that this probationary period should range from six months to three years; some *typika* specify that the length of the trial period depended on the social rank, age, and experience of the future monk or nun, being shortest for members of the nobility. In the case of gravely ill novices, the trial period was waived and tonsure was immediate.

The minimum age for entrance into a monastery was about 16-18; in some cases younger boys and girls could be admitted. Thus, the *typikon* of CHRISTODOULOS OF PATMOS allowed boys (*paidia*) to be brought up at the monastery; if they decided to take permanent vows, they could later be tonsured (MM 6:83.10-12). Usually beardless youths were not allowed to live in the monastery and resided in monastic *proasteia*. Other categories of individuals who could be denied admission to a monastery were eunuchs, fugitive slaves, and criminals; some *hegoumenoi* were reluctant to admit children seeking to enter monastic life against the will of their parents. On the other hand, a lavish donation (*apotage*, *prosenexis*, *anathema*, etc.) might enhance one's chances of admittance, although Balsamon protested against the practice of tonsuring in exchange for a gift of money (Rhalles-Potles, *Syntagma* 2:632.19-28).

The novice sometimes continued to wear secular garb until the time of his or her tonsure; Blastares even imposed a fine on those who donned the monastic habit before the end of the novitiate. Balsamon prohibited a *rasophoros* to return to secular life and to marry (Rhalles-Potles, *Syntagma* 4:746.13-14). Novices were usually assigned to an experienced monk or nun (*anadochos*) as a spiritual mentor: when Symeon the Theologian entered the Stoudios monastery, he placed all his possessions at the feet of his PATER PNEUMATIKOS

and was given a place to sleep under the stairs near his master's cell.

LIT. P. de Meester, "Le rasophorat dans le monachisme byzantin," *IzvlstDr* 16-18 (1940) 323-32. Konidares, *Nomike theorese* 88-97. Meester, *De monachico statu* 88-93, 349-62. Panagiotakos, *Dikaion* 51-70.

-A.K., A.M.T.

NOVIODUNUM (Νοβιοδούνος, mod. Isaccea in Rumania), a Roman naval station in MOESIA II, on the right bank of the Danube. Archaeologists have discovered the north wall of the fortress, with one large rectangular and seven semicircular towers; a second rampart was built in the 4th C. Baths (one from the 4th C.) and a basilical building were also excavated. Several Christian martyrs are connected with Noviodunum, among them Menerius or Menedemus (E. Polaschek, *RE* 17 [1937] 1194). A series of coins dated through the reign of Emp. Phokas confirms the functioning of the stronghold to the beginning of the 7th C. It was rebuilt during the reign of John I Tzimiskes. Byz. coins of the late 10th-13th C. have been found as well as seals, including one with the name "despotes Isaakios," probably Isaac II (G. Ștefan, *Dacia* 9-10 [1941-44] 482). Near Isaccea, an 11th-12th-C. cemetery was excavated that yielded Byz. coins (of Romanos III and Michael IV) and Byz. glass, bronze, and silver objects (I. Vasiliu, *Peuce* 9 [1984] 107-41). Noviodunum seems to have been an important point on the Byz. defensive system of the Danube in the 11th-12th C. Tatar coins and objects of the 13th-14th C. testify to their presence in Noviodunum.

LIT. I. Barnea, B. Mitrea, "Săpăturile de salvare de la Noviodunum," *Materiale și cercetări arheologice* 5 (1959) 461-73. I. and A. Barnea, "Săpăturile de salvare de la Noviodunum," *Peuce* 9 (1984) 97-105. A.S. Ștefan, "Noviodunum," *Buletinul monumentelor istorice* 42 (1973) 3-14. A. Kuzev, "Prinosi kŭm istorijata na srednovekovnite kreposti po Dolnija Dunav," *IzvNarMus-Varna* 7 (1971) 77-87.

-A.K.

NOVYE SENŽARY, a town near Poltava in the Ukraine where in 1928 a "hoard" (in fact, objects from a tomb) was found; the objects disappeared during World War II. The "hoard" contained seven solidi (the latest dating to Constans II, probably before 646), weapons and armor fragments (from a saber and a coat of mail), arrowheads, harness items, a glass goblet and bowl, and gold and silver revetment. The glass vessels and a gold ring were probably of Byz. provenance. The location of this tomb, perhaps that of a nomad

warrior, is very close to that of the "hoard" of MALAJA PEREŠČEPINA.

LIT. A.T. Smilenko, "Nachodka 1928 g. v g. Novye Senžary," *Slavjane i Rus'* (Moscow 1968) 158-66. -A.K.

NOXAL ACTIONS (νοξάλια ἀγωγαί, from Lat. *actiones noxales*), suits against the owner of a delinquent slave, in which the owner—providing the DELICT had occurred without his knowledge or consent—could avoid paying compensation or penalties by surrendering the slave (*noxae datio*) to the person who had suffered the damage. The same option existed in cases of DAMAGE BY QUADRUPEDES (*Institutes* 4.8-9; *Digest* 9.1.4; *Basil.* 60.2.5). Whether the option was actually exercised in Byz. remains in doubt (despite the evidence of *Peira* 61.5).

LIT. Kaser, *Privatrecht* 2:430-33.

-L.B.

NUBIA, general designation for the region on Egypt's southern border beginning at Syene (Aswan) and following the NILE and Blue Nile basins to an undetermined point above Soba where it bordered on the kingdom of AXUM. Circa 530, the "kinglet" (*basilikos*) Silko consolidated power in the north by subduing the BLEMMYES. In the 6th C., Nubia was divided into three kingdoms: Nobatia in the north, Makuria in the middle, and Alodia in the south. Both Justinian I and Theodora sponsored separate Orthodox and Monophysite missions to convert Nubia between 530 and 580. The readiness to accept missions from Byz. may have stemmed from efforts to check Axum, whose Christian ruler, a sometime Byz. ally, had devastated the earlier Meroitic kingdom. The Nubian kingdoms were subject to strong influences from the emerging Coptic church of Egypt, but not to the utter exclusion of Greek Orthodoxy. The Arab conquests cut off Nubia from further contact with Byz., but Greek continued to be used in inscriptions and Byz. influences on church art are generally acknowledged. The two northern kingdoms, united ca.710, remained independent and Christian until 1323. The kingdom of Soba survived until the 15th C. Islamization followed upon their conquests.

Robert de Clari relates that at the court of Isaac II and Alexios IV he saw a Nubian king ("li rois de Nubie") who visited Jerusalem and Constantinople and was planning to continue to Rome and

Spain. He ruled over a Christian people who dwelt far south of Jerusalem, baptized their children, and branded with a hot iron the sign of the cross on their brows. This pilgrimage took place ca.1203, and the king can probably be identified as Lalibela, the Ethiopian ruler of the second half of the 12th C. known for his pilgrimage to Jerusalem and active construction of churches (B. Hendrickx, *Byzantina* 13.2 [1985] 893-98; cf. B. Rostkowska in P. van Moorsel, *New Discoveries in Nubia* [Leiden 1982] 113-16).

LIT. P. Shinnie, "Christian Nubia," in *CHAfr* 2:556-88, 764-66. D.G. Letsios, *Byzantio kai Erythra Thalassa* (Athens 1988). -D.W.J., A.K.

NUDE, THE. Unlike classical authors the Byz. tried to avoid describing the naked body: a typical example of Byz. caution is Niketas Choniates' reference to the statue of Athena in Constantinople, which he praises for being covered with a heavy garment. Byz. COSTUME concealed rather than exposed the body. Contrary opinions were rare: thus SYMEON THE THEOLOGIAN, in a hymn, proclaimed that Christ is present in every limb of the human body, even in the genitalia, and that therefore we should not be ashamed of our bodies. The *History* of Choniates contains no less than 17 words for various organs of the body connected with SEXUALITY and excretory activity. Hagiographical texts often describe the apprehension experienced by pious men before the naked female body and praise holy men who showed themselves indifferent toward nakedness: John Moschos tells a story about a priest who was unable to baptize a beautiful Persian girl until John the Baptist sealed his body from the navel down with the sign of the cross; the priest then baptized the girl without even noticing that she was female (PG 87:2853D-2856B). Suppressed interest in the human body is sometimes revealed by criticism of classical and Islamic imagery.

In Byz. art, the nude is marked less by its rarity than by its cautious treatment. The nude form that is customary in Greek and Roman art survived in late antiquity—as on an ivory diptych in Ravenna (Volbach, *Elfenbeinarbeiten*, no.125) where Jonah is shown naked and fully sexed under the gourd—but in Byz. art was employed in greatly reduced numbers or else dressed, as in the same scene in the MENOLOGION OF BASIL II (p. 59). Similarly, Christ appears naked in the baptistery

mosaics of Ravenna, his genitals visible through the Jordan, while in and after the 9th C. his groin is obscured. No matter what the period, it is the identity and function of the nude that seems to have determined the frankness with which the body was treated. Some images of female martyrdom, for example, depict mutilated breasts, and women in Last Judgments are suckled by snakes or frogs.

The pudenda are usually concealed by other parts of the body or by foliage in Creation scenes; where they are exposed, as on a ivory-clad casket in Cleveland, Adam and Eve, expelled from Paradise, have identical genitalia. The Byz. knew Hellenistic works of art with naked *erotes*, such as the Tetrupleuron (Nik. Chon. 648.52-54) preserved until the 15th C. in Constantinople; putti on some Byz. boxes are shown fully exposed.

Nudity could suggest an equation with sin and sickness: JOB is covered with sores until he finds the true path. Similarly, the desolation of the Good Samaritan in the ROSSANO GOSPELS (fol.7v) is denoted by his nakedness. Conversely in a scene that called for nudity, the FORTY MARTYRS OF SEBASTEIA are normally shown half-clothed. Generally, the naked body is treated diagrammatically, emphasizing such linear features as the spine and the diaphragm, though in deliberately classicizing works such as the silver Meleager and Atalanta plate, dating from the reign of Herakleios, its volumetric qualities are observed.

LIT. J. & D. Winfield, *Proportion and Structure of the Human Figure in Byzantine Wall Painting and Mosaic* [= BAR Int. Ser. 154] (Oxford 1982) 41-47. A. Kazhdan, "Der Körper im Geschichtswerk des Niketas Choniates," in *Fest und Alltag in Byzanz*, ed. G. Prinzing, D. Simon (Munich 1990) 91-105. -A.C., A.K.

NUMĀN, AL-. See NAMAAN.

NUMBERS. The Greek notation used to represent numbers consisted of the 24 normal letters of the Greek alphabet plus three archaic letters. The 27 resulting characters were arranged in three series of nine numbers each: units, tens, and hundreds. The three archaic letters were digamma (normally written in MSS as Ϝ and from this form known as stigma), koppa, and sampi (see Table). The addition of diacritical marks produced further sets of three series of higher or-

The Greek Mathematical Notation System

	1	2	3	4	5	6	7	8	9
units	α	β	γ	δ	ε	ς	ζ	η	θ
tens	ι	κ	λ	μ	ν	ξ	ο	π	ρ
hundreds	σ	τ	υ	φ	χ	ψ	ω	ϛ	Ϝ

ders. Thus each of the above 27 numbers is multiplied by 1,000 by the addition of a stroke to the lower left; e.g., α = 1000 and ω = 800,000. In this way numbers of any magnitude could, in theory, be expressed symbolically. In fact, the highest numbers normally in use were products of the members of the first set and 10,000. In order to express these products one wrote the smaller number above the letter M; for example, M̄ = 50,000 and M̄̄ = 8,000,000.

Fractional numbers were written as unit fractions in the manner of the Egyptians, except for 2/3, Γ^β. There was also a special symbol for 1/2, Λ' or Ϝ. Since the numerators of the fractions were always 1, they did not need to be expressed. An integer number was often distinguished from a unit fraction by placing a bar over the integer, an acute accent after the fraction; e.g., δ̄ = 4 and δ' = 1/4. Fractions whose numerators were not 1 were analyzed as the sum of several unit fractions; e.g., δ'η' = 1/4 + 1/8 = 3/8.

From antiquity the Greeks had also employed their letter numbers for 1 through 59 to express the sexagesimal place value system introduced into astronomy by the Babylonians. In this system each place represents a power of 60, a positive power to the left of zero and a negative to the right. The absence of a number in any place was represented by the symbol ο; in pure sexagesimal writing this could not be confused with the integer number represented by omicron, 70, since no number higher than 59 could ever be written in any place. Thus, the motion of Saturn in 30 days, for instance, would be written: αδ ις με̄ μδ̄ κε̄ λ̄ = 1 + 0 × 60⁻¹ + 16 × 60⁻² + 45 × 60⁻³ + 44 × 60⁻⁴ + 25 × 60⁻⁵ + 30 × 60⁻⁶. In the middle of the 13th C. the Indian decimal place value system was introduced into Byz. together with the ten symbols necessary for writing it. The older systems coexisted with this new one until after 1453; and, of course, the sexagesimal system continued to be used in ASTRONOMY, horology, and trigonometry. -D.P.

NUMBER SYMBOLISM AND THEORY. Numbers played an important part in Pythagorean and Neoplatonic philosophy, and Christian theologians inherited the problem of the transition from the monad of God to the multitude in the created world. The mystery of the TRINITY (three hypostases of one nature) and the mystery of Christ (two natures united in one hypostasis) formed the bridge from the One to the cosmos and multifarious mankind. Then the question arose whether the number as such was a substance or only the form/measurement. JOHN OF DAMASCUS, in his polemics against the Monophysites (*Aceph.* 4:3-6, ed. Kotter, *Schriften* 4:412), rejects the idea that number is the principle (*arche*) of division; it is rather a "heaping up" or "pouring forth" of individual "monads," and thus union and not division (*Jacob.* 50.2-3, ed. Kotter, *Schriften* 4:124). John used the argument to support the doctrine of the unity of two natures in Christ.

The Byz. ascribed a particular significance, sometimes mysterious or magical, to various numbers, esp. one (one God, one cosmos, one *basileus*), two (two natures in Christ), and three: besides the Trinity, they observed an angelic hierarchy divided into three orders, the three days of Christ's entombment, triple immersion at baptism, three kinds of law (of nature, of Moses, and of grace), etc. Four characterized the elements, quarters of the world, and cardinal virtues; seven indicated perfection (seven virtues); eight, as the cube of two, was an ideal number. For JOHN LYDOS and many astrologers thereafter the numbers three, nine, and forty defined the stages of conception, mortality, the progress of the soul, and liturgical commemoration (G. Dagron in *Temps chrétien* 419-30). Symbolic interpretation was popular in rhetoric and used for political propaganda. For instance, at the beginning of Constantine IV's reign, the army demanded that he proclaim his brothers Tiberios and Herakleios emperors; the request was justified in terms of number symbolism. The soldiers announced, "We believe in the Trinity, we will crown three rulers" (Theoph. 352.15f).

Number symbolism also played a pervasive role in art and architecture: obvious allusion to the Trinity is made in triple apses, naves, and doors. Biblical descriptions of the four corners of the world, rivers of Paradise, and winds were staples of book illustration, and fivefold symmetry an essential aspect of the NEA EKKLESIA and the PEN-

TAPYRGION. The varying number of apostles at different times in Christ's earthly life was interpreted in a hymn on the cathedral of Edessa as underlying the architectural form of its members. Eight sides, symbolizing the Resurrection, were traditional for baptismal FONTS, while the ideal church, according to the 5th-C. *Testamentum Domini*, included a baptistery 21 cubits long "for the total number of the prophets" and 12 cubits wide "for a type of those . . . appointed to preach the Gospel."

LIT. F. Dornseiff, *Das Alphabet in Mystik und Magie* (Leipzig-Berlin 1925; rp. Leipzig 1975). E. Reiss, "Number Symbolism and Medieval Literature," *MedHum* n.s. 1 (1970) 161-74. —A.K., A.C.

NUMIDIA (*Νομιδία*), a province situated to the west and south of AFRICA PROCONSULARIS. Under Diocletian, Numidia was divided into two provinces: Numidia Militana, comprising the military frontier in the south, and Numidia Cirtensis, the Tell and High Plains around Cirta. In 314 this arrangement was abandoned and the province reunited. Numidia was remote and not particularly wealthy. This atmosphere bred in the province a fervent conservatism and resistance to central authority, manifested by the DONATIST movement and within it the Circumcellions. In 435 Numidia was ceded to the VANDALS. Although returned to the imperial government in 442, the eastern and southern parts of Numidia evidently remained under Vandal control. In the late 5th C. MAURI tribes from the Aures Mountains sacked THAMUGADI and frequently raided as far as Cirta, renamed Constantina.

Byz. authority over the province was established through a series of campaigns (534-41) under Justinian I. The *dux* of Numidia exercised a substantial circumscription, which probably included parts of MAURITANIA and the proconsular province. The military importance of Numidia is evidenced by the fact that some holders of the office went on to become *magistri militum* of Africa. Numerous forts were built under Justinian to secure Numidia against the largely autonomous tribes, although no conflicts are recorded after ca. 571. A Latin inscription from Thamugadi mentions the construction of a church, sometime between 642 and 647, by Gregory *patricius* (presumably GREGORY, the exarch) and John, *dux* of Tigisis,

the last reference to Byz. official activity in Numidia. The first Arab incursion in 682 resulted in a Mauri-Byz. victory at Thabudeos, but by then imperial authority in Numidia was in name only.

LIT. Pringle, *Defence* 61f. Diehl, *L'Afrique* 237-54. M. Janon, "L'Aures au VIe siècle: Note sur le récit de Procope," *AntAfr* 15 (1980) 345-51. —R.B.H.

NUMISMATICS (from *νόμισμα*), the study of COINS and of coinlike objects such as coin weights (EXAGIA), tokens, jettons, and medals. In practice, Byz. numismatics is limited to coins and coin weights, for there are no Byz. medals or jettons, and while objects have been published that may have served as tokens, their nature is uncertain and they have yet to be systematically studied. In like manner the discipline does not include Byz. gold and lead *bullae*, although these resemble coins in metal composition and in design; *bullae* form the domain of SIGILLOGRAPHY. Byz. coins become available to scholars through COIN FINDS, the study of which is almost a specialized subject in itself.

Byz. numismatics is in one respect simple, since for most periods coins have survived in large numbers and the great majority can be assigned to specific emperors. Many of the copper coins from 539 to the end of the 7th C. even bear regnal or indictional dates, and this is occasionally the case for coins of other metals. But the scholar is hampered by the total absence of MINT records and the paucity of commercial documents, so that it is often not known how the coins of different metals were related to each other or even what some of them were called. A statistical study of the proportions of coins struck by the same dies in particular samples of coin allows one to determine, within a wide margin of error, the number of dies originally used for issues and, consequently, their comparable sizes. The attempts, however, of some numismatists (e.g., O. Metcalf, *Byzantion* 37 [1967] 288-95) to turn these into absolute figures with the help of coin-output information from other countries and periods has not met with universal acceptance.

Coins of a single denomination and issue were theoretically uniform in weight and fineness. Weight was originally defined in terms of the number (e.g., 72 for the SOLIDUS) struck to the Romano-Byz. pound (see LITRA). As absolute uniformity was impossible in practice, coins were

always a little above or below the average figure; the limits of authorized variation were probably very small in the case of gold coins, less for silver, and probably undefined for copper, where individual specimens of the same issue and in good condition can vary by as much as 50 percent. Original weights are best ascertained by constructing a frequency table of the weights of a number of actual specimens and determining where the largest concentration occurs, but because surviving coins are always worn, even if only slightly, the result will fall short of the original theoretical weight. A further allowance, necessarily somewhat subjective in character, has consequently to be made for wear. Figures for fineness are usually difficult to ascertain. The purity of gold was in the past usually checked by the touchstone, and specific gravity methods, commonly used today, give results sufficiently accurate for scholarly purposes, but more refined procedures (neutron activation, X-ray fluorescence) are employed when possible. Direct chemical analysis is usually avoided, except for copper and silver coins of little value, because of the inevitable injury to the coins.

Because the state issued the coins, their inscriptions and designs could be used for propaganda purposes and they sometimes throw light on imperial claims or policy. (See also "Thematic Content" and "Language" under COINS.) One may instance the introduction of the full title *basileus Romaion* on the silver *miliaresion* after Michael II recognized Charlemagne as *basileus* (but not *Romaion*) in 812, and that of the title *orthodoxos* on coins of Michael VI (1056-57) and Isaac I (1057-59) in the decade following the breach with Rome in 1054. The way in which emperors were represented shows the way in which they wished their subjects to see them and elucidates the evolution of imperial costume and insignia (G.P. Galavaris, *MN* 8 [1958] 99-117). From the 9th C. onward coin types often consisted of representations of Christ and of the Virgin and other saints, and because these can be dated with greater certainty than most other works of art, the variety of types used and their evolution can be of great value to the art historian.

LIT. P. Grierson, "Byzantine Coins as Source Material," 13 *CEB* (Oxford 1966) 317-33. Idem, *Numismatics* (London 1975) 140-61. *DOC* 3:94-97, 106-76. C. Morrisson et al., *L'or monnayé. I. Purification et altérations de Rome à Byzance* (Paris 1985). —Ph.G.

NUMMUS (*νομμίον*), a Latin term meaning "coin" but often used for a specific denomination. In the period of the Tetrarchy it was apparently the official name of the large bronze coins of approximately 10 g, which numismatists have long been accustomed to term *folles*. In the 5th–6th C., *nummus* was the name of the lowest denomination in circulation, a tiny, ill-struck copper coin weighing approximately 1 g that in a document of 445 was reckoned 1/7,200 of the *SOLIDUS* but more frequently was 1/6,000 or 1/12,000. The usual reverse type was an imperial monogram, but its identity as a unit is shown by some nummi of Justinian I bearing instead the letter A (= 1). The denomination ceased to be struck at Constantinople in the late 6th C. and in North Africa during the 7th C., but it remained notionally in use as a money of account, 1/6,000 of the solidus, or sometimes as a generic term for small change (*νοῦμμοι λεπτοί*—Psellos in PG 122:956A).

LIT. H.L. Adelson, G.L. Kustas, *A Bronze Hoard of the Period of Zeno I* (New York 1962). J.D. Maclaasac, "The Weight of the Late 4th and Early 5th Century Nummus (AE 4)," *MN* 18 (1972) 59–66. Hendy, *Economy* 475–90. —Ph.G.

NUN (*μοναχή, καλόγραια*), a woman who renounced the world and entered a cenobitic **NUNNERY**. As was the case with **MONKS**, women could become nuns at several stages of life, as young maidens or as middle-aged and elderly widows. Women donned the monastic habit for many reasons: a true vocation, gratitude for a miraculous cure, loneliness, or illness. It was quite usual for women to take vows when they were widowed or when their husbands were confined in a monastery; in the convent they found both spiritual and material support for their old age.

Rules on the duration of the novitiate (see **NOVICE**) varied from convent to convent; the canonical length was three years, but this was reduced to six months or a year for mature and experienced women of proven character. The minimum age for final profession was normally 16. At the time of her vows it was customary for a nun to take a new name, usually beginning with the same letter as her given Christian name, for example, Theodora—Theodoule. The nun's habit consisted of a black tunic (the *himation*), an outer cloak (the *mandyas*), and veil or headcovering (the *skepe*). Nuns were divided into two classes: the literate



NUN. Nuns of the convent of the Virgin Bebaia Elpidos. Miniature in the *typikon* of the Bebaia Elpidos nunnery (Lincoln College, Oxford, gr. 35, fol.12r); 14th C. Bodleian Library, Oxford.

were assigned to service as choir sisters; those unable to read were responsible for housekeeping duties.

LIT. A.M. Talbot, "Late Byzantine Nuns: By Choice or Necessity?" *ByzF* 9 (1985) 103–17. R. Janin, "Le monastère au moyen âge. Commende et typika (Xe–XVe siècle)," *REB* 22 (1964) 36–42. —A.M.T.

NUNNERY (*γυναικεία μονή, γυναικωνῆτις*). The development of female **MONASTERIES** paralleled that of their male counterparts. Among the earliest 4th-C. convents were a large nunnery in Egypt organized in accordance with the precepts of PACHOMIOS and a nunnery founded in Asia Minor by Makrina, based on the rule of her brother, **BASIL THE GREAT** of Caesarea. Nunneries represented a relatively small proportion of Byz. monasteries, perhaps 15 percent, and in later centuries were concentrated in Constantinople,

where they esp. attracted women from aristocratic and imperial families. Convents were prohibited on **ATHOS** and **METEORA** and discouraged on the other **HOLY MOUNTAINS**.

Typika are preserved for six nunneries, including **KECHARITOMENE**, **LIPS**, **BEBAIAS ELPIDOS**, and the convent founded by Neilos **DAMILAS**; their rules are similar to those of male monasteries, and emphasize the ideal of the **KOINOBION**. The *typika* enjoin strict enclosure and segregation of the sexes, and a twofold division of the community of **NUNS** into choir sisters and those responsible for housekeeping duties. The officials are also similar, for example, superior (*hegoumene*; see **HEGOUMENOS**), steward (**OIKONOMOS**), cellarer, and treasurer. In contrast to monasteries that had resident **HIEROMONACHOI** to conduct services, nunneries had to bring in priests from outside. Unlike male establishments, nunneries supported few intellectual or artistic pursuits (A.M. Talbot in *Okeanos* 604–18). The important function of convents was the refuge and support they provided to women with a true vocation, and to the sick, widowed, and elderly. (See also **MONASTERY, DOUBLE**.)

LIT. A.M. Talbot, "A Comparison of the Monastic Experience of Byzantine Men and Women," *GOrThR* 30 (1985) 1–20. A. Weyl Carr, "Women and Monasticism in Byzantium," *ByzF* 9 (1985) 1–15. F. Dölger, "Aus dem Wirtschaftsleben eines Frauenklosters in der byzantinischen Provinz," in Dölger, *Paraspora* 350–57. E. Pappagianne, "Oi klerikoi ton Byzantinon gynaikeion monon kai to abato," *Byzantiaka* 6 (1986) 75–93. —A.M.T.

NÜR AL-DĪN (*Νουραδίν*), *atabeg* of Aleppo and (from 1154) Damascus and (from 1169) nominal ruler of Egypt; born Feb. 1118, died Damascus 15 May 1174. Son of **ZANGĪ**, he succeeded his father at Aleppo and devoted himself to fighting the **CRUSADER STATES**. In 1151 he and **MAS'UD I** seized the remnants of the county of **EDESSA**, which belonged to **MANUEL I**. In Nov. 1158 Nūr al-Dīn's envoys attended Manuel's humiliation of Renaud of Antioch at Mopsuestia; Manuel sent a friendly embassy that reached Nūr al-Dīn in Mar. 1159. Manuel needed Nūr al-Dīn to oppose the Crusaders in the principality of **ANTIOCH**, so that the latter would rely on Byz. aid. Thus, while in Apr.–May 1159 Manuel, Baldwin III, and Renaud advanced toward Aleppo, negotiations with Nūr al-Dīn continued. In May 1159 Nūr al-Dīn re-

leased several Crusader leaders and thousands of other captives. He and Manuel agreed to support the **DANIŞMENDIDS** against **KILIC ARSLAN II**; cooperation continued until 1161. In 1164 Nūr al-Dīn crushed an alliance, which included Constantine **KALAMANOS** (Byz. governor of Cilicia), and captured Kalamanos.

LIT. N. Elisséeff, *Nūr ad-Dīn, Un grand prince musulman de Syrie au temps des croisades (511–569 H./1118–1174)*, 3 vols. (Damascus 1967). —C.M.B.

NYMPHAEUM (*νυμφαῖον*), a monumental fountain set against a wall articulated with niches, often decorated with columns and statuary. The *nymphaeum* was adopted from Roman architecture, though its original association with pagan nymphs was lost by the late 4th C., when the term meant no more than a fountain. The **NOTITIA URBS CONSTANTINOPOLITANAE** of ca.425 list four *nymphaea* in Constantinople. Of these the most important was the *Nymphaeum Maius*, which functioned as the termination of the **Aqueduct of Valens** in the **Forum Tauri**; it survived as late as the mid-16th C. In addition to decorating public places, *nymphaea* were sometimes incorporated into the **ATRIA** of churches. A large *nymphaeum* occupied the west side of the atrium of **Basilica A** at **Philippi** (ca.500), taking over the function of the traditional smaller *kantharos* (fountain).

LIT. S. Settis, "'Esedra' e 'ninfeo' nella terminologia architettonica del mondo romano," *ANRW* 1.4 (Berlin 1973) 661–745. Janin, *CP byz.* 200f. —M.J.

NYMPHAION (*Νύμφαιον*, now **Kemalpaşa** [formerly **Nif**]), city of Lydia in western Asia Minor. *Nymphaion* is first mentioned by **Anna Komnene** in connection with the operations of **Eumathios PHILOKALES** against the Turks in 1108. It became important as the favorite residence of the **Laskarid** emperors, esp. **John III Vatatzes**, who regularly wintered at *Nymphaion* and died there. **Theodore II** and **Michael VIII**, both proclaimed emperor at *Nymphaion*, also spent winters there. In 1261, the Byz. signed a treaty there with the **Genoese** (see **NYMPHAION, TREATY OF**). The city became a major base for defense against the Turks in the late 13th C.; **Andronikos II** resided there between 1292 and 1294, and in 1296 *Nymphaion* was headquarters for **Alexios PHILANTHROPENOS**. It fell to the Turks of **SARUHAN** in 1315. A bish-

opric since the 12th C., Nymphaion became archbishopric in the 13th C. The council of 1234 convoked in Nicaea to discuss church union was transferred to Nymphaion (*RegPatr*, fasc. 4, nos. 1273–76).

Nymphaion contains the well-preserved palace of the Laskarids, a rectangular structure of four stories, built outside the city, apparently by John III. Its first floor, which has large windows and three rooms, was evidently the main reception area; upper floors, similar in plan, were reached by a monumental exterior stairway. The palace was built of rubble faced with regularly alternating ashlar and brick bands; it was roofed with timber. The castle above the town is Byz. with several phases of construction, mostly of the 13th C.

LIT. C. Foss, "Late Byzantine Fortifications in Lydia," *JÖB* 28 (1979) 309–12, 316–20. H. Buchwald, "Lascarid Architecture," *ibid.* 263–68. T. Kirova, "Un palazzo ed una casa di età tardo-bizantina in Asia Minore," *FelRav* 103–04 (1972) 275–305. —C.F.

NYMPHAION, TREATY OF. This agreement between Byz. and GENOA was signed in Nymphaion on 13 March 1261 and ratified in Genoa on 10 July 1261 (just one month before the Byz. reconquest of Constantinople). The text has survived only in two Latin versions. Main articles of the treaty established a permanent alliance of the two powers, and both parties vowed not to conclude separate peace with VENICE; a Genoese flotilla of up to 50 battleships was to be placed at the disposal of the emperor but at his expense; the Genoese received trade privileges, including marketplaces in Ephesus, Smyrna, Atramyttion, and—after the reconquest—in Constantinople; their property received legal protection (also in case of a shipwreck); their conflicts were to be judged by Genoese consuls.

The treaty was directed against Venice and was advantageous for the Genoese, who before 1261 had not done much business with Byz. but traded actively with northern Africa, Provence, and the Levant. In the 1250s their commercial position in these regions became endangered and Genoa was in search of new markets—the alliance with Byz. opened up to them not only Asia Minor and eventually the Balkans, but also the Black Sea and new routes east and north. Michael VIII Palaiologos, who was striving to recover Constantinople

from the Latins, was ready to pay a high price for naval support of his attack, choosing to disregard the fact that Genoa was gaining more from the treaty than it was giving in return. In fact, however, Michael VIII did not need Genoese help to recover Constantinople. The treaty of Nymphaion marks the beginning of a strong Genoese presence in the Byz. Empire and the Black Sea area.

ED. C. Manfroni, *Le relazioni fra Genova, l'impero bizantino e i Turchi* (Genoa 1896) 791–809.

LIT. *Reg* 3, no.1890. Geanakoplos, *Michael Pal.* 81–91. M. Balard, *La mer Noire et la Romanie génoise: XIIIe–XVe siècles* (London 1989), pt.1 (1966), 486–89. —A.K.

NYMPHS, in Greek mythology female spirits of nature, esp. of water and trees. Faithful to classical mythology, HIMERIOS, in his *epithalamios* to Severos (ed. A. Colonna, or. 9:255–58), introduces a band of nymphs dancing together with NEREIDS (the sea nymphs) and dryads (the tree nymphs), with SATYRS, PAN, DIONYSOS, and APHRODITE herself. Nymphs, esp. naiads (water nymphs that live in springs and streams) and hamadryads (wood nymphs), frequently appear in the *Dionysiaka* of Nonnos. As early as the 4th C. (Himerios, or.66.12–13) tree nymphs (dryads and hamadryads) began to be equated with "mountain-haunting demons," and later the image of the nymph as a beautiful female spirit disappeared from Byz. literature. In painting she is almost as rare, appearing only in the most classicizing of contexts: a blue-skinned nymph spies on David the musician in the PARIS PSALTER (fol.1v).

However, the Greek word *nymphē* also meant bride, and the image of the bride (the Church as Christ's *nymphē*) occupied an important place in Christian symbolism. Visual transformations of this sort include the midwives at Christ's nativity modeled, according to Weitzmann (*Gr.Myth.* 206), on the nymphs who wash the newborn Dionysos. —A.K., A.C.

NYSSA (Νύσσα), name of two cities notable in Byz. times.

1. **City in northwest Cappadocia**, south of the Halys near the village of Harmandali. This city entered history when GREGORY OF NYSSA was its bishop (372–76, 378–ca.386). Nyssa was de-

stroyed by the Arabs in 838 but was restored by the time Leo VI transferred the *topoteresia* (garrison post?) of Nyssa from Cappadocia to CHARSIANON. The Turks took it after the battle of Mantzikert in 1071. The site contains only some remains of its fortifications. Many bishops and one archbishop are mentioned on seals of the 7th–11th C.; they may have come from this Nyssa or Nyssa in Lydia (see below).

2. **City in Lydia** on the north bank of the Meander, now Sultanhisar. A bishopric throughout the Byz. period, it played no role in history, but preserves substantial remains of the late antique city as well as fortifications that appear to be of the 7th/8th C. It fell to the Turks ca.1282.

LIT. 1. *TIB* 2:246–48.

LIT. 2. W. von Diest, *Nysa ad Maeandrum* (Berlin 1913). —C.F.