PEACOCKS. Peacocks drinking; fresco in a painted tomb, 4th C. Iznik (Nicaea).

BIM and ARCHANGELS. Accordingly, silver RHIPIDIA were often edged with incised peacock feathers and likened to angels' wings, which emit prayers as they move.

LIT. E.T. Reimbold, *Der Pfau: Mythologie und Symbolik* (Munich 1963) 37–43. –A.W.C.

PEASANT. In Byz. peasants were never a homogeneous group. Constantly evolving social and economic conditions created many categories of peasants; thus, it is not a matter of what types of peasants existed in any particular era, but rather what their dominant status was and what the evolutionary trend was in regard to peasants in any era. The leading view is that during the 4th–6th C. there was a decline of the small-holding, free peasant; because of the great demand for MANPOWER, peasants were increasingly tied to the soil as unfree COLONI and ADSCRIPTICII. On the contrary, P. Vinogradov (*Srednevekovoe pomest'e v Anglii* [St. Petersburg 1911] 98) suggested that the 4th and 5th C. witnessed improvement of conditions for peasants; new sources, for example, the Egyptian papyri and excavations of rural sites in northern Syria, seem to confirm Vinogradov's theory (A. Kazhdan, *VDI* [1953] no.3, 89–104). At any rate, in the 7th–10th C. there were free peasants who paid their taxes to the fisc. By the 10th C. peasants were becoming increasingly dependent upon large landowners. The sources of the 10th–12th C. show a great diversity in the terminology describing peasants and their status.

Though the full significance of many of these terms is still obscure, peasants were categorized in accordance with the property, if any, in their STASIS (as ZEUGARATOI, *boïdatoi*, KAPNIKARIOI, AKTEMONES, APOROI) and on the status of dependency, either on a private landowner (as PAROIKOI, DOULOPAROIKOI) or on the state itself (as DEMOSIARIOI, EXKOUSSATOI). In the 13th–15th C., while almost all peasants were *paroikoi* (although other terms such as PROSKATHEMENOI, ELEUTHEROI, etc. were in use), there was substantial variance in the sizes of their holdings and degree of personal FREEDOM.

Identified by their short tunics, ornamented leggings, and manual labor, peasants engage in harvesting, fruit farming, fowling, and similar rural pursuits in 5th–6th C. mosaics of the SEASONS and the miniatures of the Venice *Kynegetika* (see OPPIAN) as well as in the homilies of GREGORY OF NAZIANZOS.

LIT. G. Ostrogorsky, *Quelques problèmes d'histoire de la paysannerie byzantine* (Brussels 1956). G. Litavrin, "Krest'janstvo Zapadnoj i Jugozapadnoj Bolgarii v XI–XII vv.," *UčZapInstSlav* 14 (1956) 226–50. V. Smetanin, "Kategorii svobodnogo krest'janstva v pozdnej Vizantii," *VizOč* (1971) 75–85. P. Zepos, "Kalliergetai xenes ges eis to Byzantinon kratos," *Byzantina* 13.1 (1985) 27–44. –M.B., A.C.

PEĆ (Πέκιον), town in modern state of Kosovo-Metohija, in southern Yugoslavia, on the Bistrica River. First mentioned in the early 13th C. as a village in the *župa* (district) of Hvostno, Peć was transformed in 1346 into a patriarchate. Constantinople evidently did not acknowledge this title, even after the restoration of the union of the Byz. and Serbian churches in 1375; the EKTHESIS NEA calls the Serbian prelate "archbishop of Peć and of all Serbia" (J. Darrouzès, *REB* 27 [1969] 40.20–21), but places him separately from other archbishops, immediately after the patriarch of Tŭrnovo. Peć was the major center for the production of SERBIAN LITERATURE as well as an important commercial center where a colony of merchants from Dubrovnik lived.

Preserved in Peć is a complex of ecclesiastical buildings, the Patriaršija, the oldest of which is the Church of the Holy Apostles, erected around the 1230s at the instigation of Arsenios, *hegoumenos* of Žiča. He is credited in an inscription in the apse with sponsoring the wall painting. These frescoes—notably the Deesis in the conch—seem to reflect the intention of SAVA OF SERBIA that the church be a mausoleum for Serbian archbishops. The decoration of the patriarchal complex received special attention during the reign of STEFAN UROŠ II MILUTIN, when portraits of the Nemanjids were painted in the former narthex, and again ca.1330 when the genealogy of this dynasty was depicted in the form of a Tree of Jesse (Djurić, *Byz. Fresk.*, fig.58) for Archbp. DANIIL II. The same prelate erected the Church of the Virgin shortly before 1337. The fourth church in the complex, that of St. Dimitrije, built before 1324, was not decorated until ca.1345 under Archbp. Joanikije. The Byz. scheme of representing ecumenical COUNCILS was here supplemented by images of two Serbian synods.

LIT. F. Barišić, "O izmirenju Srpske i Vizantijske crkve 1375," *ZRVI* 21 (1982) 159–82. V. Laurent, "L'archevêque de Peć et le titre de patriarche après l'union de 1375," *Balcania* 7 (1944) 303–10. P. Mijović, *Pećka Patriaršija* (Belgrade 1960). Dj. Bošković, "Osiguranje i restauracija crkve manastira sv. Patriaršije u Peći," *Starinar* 8–9 (1933) 90–165. R. Ljubinković, *L'église des Saints-Apôtres de la Patriarchie à Peć* (Belgrade 1972). G. Subotić, *The Church of St. Demetrius in the Patriarchate of Peć* (Belgrade 1964). M. Ivanović, *The Virgin's Church in the Patriarchate of Peć* (Belgrade 1972). – A.K., A.C., J.S.A.

PECHENEGS (Πατζινάκοι), a nomadic people of disputed origin who moved from Central Asia to the basin of the Volga where they appeared in the late 9th C. After clashes with the KHAZARS and HUNGARIANS they settled in the steppe between the Don and the Lower Danube. Byz. diplomacy paid great attention to the Pechenegs as commercial middlemen between CHERSON and northern sedentary peoples, and as a military force able to check dangerous neighbors of the empire such as the Bulgarians and Rus'. Yet sometimes the Pechenegs changed sides and attacked Byz. SYMEON OF BULGARIA persuaded the Pechenegs to march against the Hungarians during the war of 894–96 with Byz., thus securing the rear against an attack. Around 917 Bogas, the *strategos* of Cherson, organized a coalition with the Pechenegs against the Bulgarians, but the Pechenegs deserted even before the battle at ACHELOUS. Patr. NICHOLAS I MYSTIKOS (ep.9.100–112) indicates that Symeon sought an alliance with the Pechenegs and proposed several intermarriages. The Pechenegs supported IGOR and SVJATOSLAV of Kiev in their expeditions against Byz. but, finally, the Byz. bought their assistance; the Pechenegs crushed and killed Svjatoslav.

The Pecheneg danger increased in the mid-11th C. Around 1045 a group of Pechenegs, commanded by KEGEN, settled in Bulgaria; they served as mercenaries but revolted and were expelled ca.1050. In 1046/7 another horde crossed the Danube and plundered Thrace but was defeated (A. Kazhdan, *JÖB* 26 [1977] 71–77). In 1059 Isaac I Komnenos routed the Pechenegs. In 1078 they pillaged the district of Adrianople and in 1087, acting in concert with the Uzes and Cumans, they reached the Sea of Marmara. Alexios I Komnenos crushed the Pechenegs at Mt. LEBOUNION in 1091 and John II struck the final blow in 1122. A special feast celebrating the victory over the Pechenegs was established in Byz. (Nik.Chon. 27–29). By the 13th C. they disappeared as an independent entity.

LIT. O. Pritsak, *The Pečenegs* (Lisse 1976). Vasil'evskij, *Trudy* 1:1–175. P. Diaconu, *Les Petchénègues au Bas-Danube*

www.slaropomor.ru

(Bucharest 1970). S. Pletneva, "Pečenegi, Torki i Polovcy v južnorusskich stepjach," *MatIssArch* 62 (1958) 151–226.
–O.P.

PECHYS (πῆχυς, lit. "forearm"), the cubit, a unit of length, of which two variations are attested. The shorter cubit of 24 DAKTYLOI (= 1.33 *podes* [see POUS] = 46.8 cm) was used esp. in construction with stone and wood, and was therefore called also *lithikos* (stone), *xylopristikos* (wood sawing), *pristikos* (sawing), *tektonikos* (builder's), or generally *demosios* (public) *pechys*. The longer cubit of 32 *daktyloi* (= 2 *podes* = 62.5 cm) was used for the measurement of fields by the fisc and was therefore called *geometrikos* or *basilikos pechys*. At the same time, many other *pecheis* of local validity were used for measuring various materials (cotton, wool, linen, or silk).

LIT. Schilbach, *Metrologie* 20f, 43–55. –E. Sch.

PECULIUM (πεκούλιον), term designating the property of persons under another's authority. Sons of the family, i.e., persons who remained under PATRIA POTESTAS, and slaves could not, in principle, own property. Nevertheless, the person in authority over them could allot a special kind of property to them, the *peculium*; it remained the property of the person in authority to the extent that he could revoke it, but it was given to the son of the family or slave to administer. Whatever he earned by means of the *peculium* reverted to the *peculium* and, hence, to the property of the person in authority. In addition to this basic type of *peculium*, the so-called *peculium paganum*, another type of *peculium* developed: the *peculium (quasi) castrense*, the son's income as a soldier (see PECULIUM CASTRENSE), as a servant in imperial service, as a cleric, or as the heir of his siblings. The son had property rights over the *peculium (quasi) castrense*—in contrast to the *peculium paganum*—as well as the use of it and right of bequeathal. A son could also acquire the so-called *aprosporista*, which included donations from his mother's property as well as income from his own work.

Thus the property of the person under another's authority could consist of three categories, each managed differently. The son managed the *peculium paganum* to the benefit and burden of the father, and he managed the *peculium (quasi) castrense* like a person free of authority. The *aprosporista* constituted "dead" capital until he gained freedom from authority. The legal rulings on the subject of *peculium* are contained in the treatise DE PECULIIS.

LIT. J.A.C. Thomas, *Textbook of Roman Law* (Amsterdam–New York–Oxford 1976) 239–43. B. Biondo, "Il peculium dei palatini costantiniani," *Labeo* 19 (1973) 318–29. –M.Th.F.

PECULIUM CASTRENSE (στρατιωτικὸν πεκούλιον). The 8th-C. ECLOGA (16.1) defines *peculium castrense* as goods (i.e., wages, BOOTY, legacies, etc.) acquired while in military service, which were the soldier's own to bequeath or dispose of as he wished. It was his right to keep these goods separate from all other income and patrimonial inheritance with no obligation to share them with family or dependents. These privileges and testamentary rights dated from the time of Augustus and were extensively discussed in Roman law (*Digest* 49.17).

The *Ecloga* (16.2), however, modifies the exemptions traditionally associated with the *peculium castrense*, stating that a brother in military service must divide his wages (ROGA) equally among the household revenues generated by his brother(s) remaining at home in case they decide to separate. Only after 13 years was the soldier entitled to keep any wages he had saved; but equipment, booty, and endowments were still exclusively his from the beginning of his service.

LIT. J.A.C. Thomas, *Textbook of Roman Law* (Amsterdam–New York–London 1976) 416f. A. Dain, "Sur le 'Peculium castrense,'" *REB* 19 (1961) 253–57. Haldon, *Recruitment* 67–72. N. Oikonomides, "Middle Byzantine Provincial Recruits: Salary and Armament," in *Gonimos* 121–30. –E.M.

PEDIADITES, BASIL, writer, metropolitan of Kerkyra (from 1201); died Kerkyra ca.1219. Browning ("Patriarchal School" 21) proposed the identification of Basil Pediadites (Πεδιαδίτης) with Basil Hagiopanton, a teacher at the grammatical school of St. Paul, whom a later note calls metropolitan of Kerkyra: Basil Hagiopanton was deprived of his rank as deacon on 24 Jan. 1168 on account of some blasphemous poems he had written, which are now lost (*RegPatr*, fasc. 3, no.1077). Pediadites' rhetorical activity belonged to a later period: an *enkomion* of Patr. Chariton (1178-79), a speech to Patr. Niketas Mountanes (1186-89), and a speech to an unspecified patriarch, perhaps Basil II Kamateros (1183-86)—all still unpublished. From his Kerkyra period we have a letter to Constantine STILBES describing the difficult conditions on the island (S. Lampros, *Kerkyraika anekdota* [Athens 1882] 42-49) and an epistle to Pope INNOCENT III (ed. K. Manaphes, *EEBS* 42 [1975-76] 435-40) protesting against the convocation of an ecumenical council (i.e., Lateran 1215) without the participation of the patriarch of Constantinople.

LIT. Nicol, *Epiros I* 78-85. Kazhdan-Franklin, *Studies* 229f. –A.K.

PEDIASIMOS (Πεδιάσιμος; etym. "inhabitant of a valley"), a family name. They are known from the end of the 10th C., when Leo Pediasimos supported John I Tzimiskes. Seals, mostly of the 11th–12th C., represent several Pediasimoi, including Basil, *protos* of an unnamed monastery (Laurent, *Corpus* 5.2, no.1308). Apparently in the 14th C. the family lived in the Serres region, where Niketas Pediasimos signed a charter in 1366 as a high-ranking imperial official (*Chil.* 1, no.151.149–50). The writer Theodore Pediasimos was closely connected with Serres, while John Pediasimos, *chartophylax* of Ohrid, was active in the neighboring region (see PEDIASIMOS, THEODORE and PEDIASIMOS, JOHN).

LIT. V. Laurent, "Légendes sigillographiques et familles byzantines," *EO* 31 (1932) 327–31. *PLP*, nos. 22233–36. –A.K.

PEDIASIMOS, JOHN, known also by the name Pothos; teacher and writer; born ca.1250, died early 14th C. Pediasimos studied in Constantinople, possibly first under Manuel HOLOBOLOS, but certainly under George AKROPOLITES, together with George of Cyprus (later Patr. GREGORY II). Shortly thereafter Pediasimos was appointed *hypatos ton philosophon*. A letter of George of Cyprus indicates that Pediasimos also taught at Ohrid, where he was *chartophylax* by ca.1280. If the identification of Pediasimos with the deacon John Pothos, *megas sakellarios* of the metropolis of Thessalonike, is correct, then Pediasimos was in that position by 1284. Probably for pedagogical reasons, he wrote a wide range of works on subjects such as mythology, syllogistic, geometry, music, astronomy, and medicine. His treatise on prohibitive degrees of marriage, written while *chartophylax* in Ohrid, draws on the work of his predecessor Demetrios CHOMATENOS.

ED. A. Schminck, "Der Traktat *Peri gamon* des Johannes Pediasimos," *FM* 1 (1976) 126–74. V. de Falco, *Ioannis Pediasimi in Aristotelis Analytica scholia selecta* (Naples 1926).

LIT. Constantinides, *Education* 117–25. A. Turyn, *Dated Greek MSS of the Thirteenth and Fourteenth Centuries in the Libraries of Italy* (Urbana-Chicago-London 1972) 75–77, 123. –R.J.M.

PEDIASIMOS, THEODORE, writer; fl. early 14th C. Pediasimos received a classical education in Thessalonike and spent at least part of his life in SERRES, which may have been his birthplace. His oeuvre includes both secular and religious compositions: *enkomia* of the sun and summer; an *enkomion* of JOSEPH THE HYMNOGRAPHER (*BHG* 947), which is based not on the 13th-C. version of John the Deacon, but on a certain Theophanes; and letters to friends such as Nicholas KABASILAS, Andronikos Zarides, and Sophianos. His most interesting works are a brief but detailed *ekphrasis* of the cathedral of Serres, which was dedicated to his patron saints, THEODORE STRATELATES and THEODORE TERON (A. Orlandos, *EEBS* 19 [1949] 259–71), and an account of contemporary miracles wrought by the two Theodores (*BHG* 1773), which mentions the expedition of THEODORE II LASKARIS to rescue MELNIK (F. Dölger, *IzvBŭlgArchInst* 16 [1950] 275–79) and the joint Turco-Catalan attack on Serres in 1307.

ED. *Theodori Pediasimi eiusque amicorum quae extant*, ed. M. Treu (Potsdam 1899) 1–38, rev. by P.N. Papageorgiu, *BZ* 10 (1901) 425–32.

LIT. Beck, *Kirche* 700. Hunger, *Lit.* 1:132, 183, 193, 236. –A.M.T.

PEGAI (Πηγαί, now Karabiga), city on the southern shore of the Sea of Marmara. Although mentioned in the 9th C., Pegai only rose to prominence in the late 12th C., when it had a large Latin population and was a major trading port. The Latins of Constantinople took Pegai in 1204 with the help of local inhabitants. In 1211, they defeated an attempt of Theodore I Laskaris to regain the city, but it fell to John III in 1225. The Latins briefly recaptured it in 1233. In 1306, when it was blockaded by the Turks, Pegai had received so many refugees that it suffered an outbreak of

www.slaropomul.ru

plague and famine (Pachym., ed. Bekker 2:415.4–7). It nevertheless held out until 1363 as the last Byz. outpost on the coast of Asia Minor. Pegai, not previously attested as a bishopric, became a metropolis under the Laskarids. In 1354 the metropolitan of Pegai, whose church was in serious straits because of Turkish attacks, extended his jurisdiction over the vacant see of Sozopolis (MM 1:330f). The powerful walls that protect the peninsula of Pegai are well preserved; they are apparently the work of John III.

LIT. Hasluck, *Cyzicus* 98–100. Foss-Winfield, *Fortifications* 154f. *RegPatr*, fasc. 5, no.2357. –C.F.

PEGE (Πηγή, Turk. Balıklı), ancient sanctuary of the Virgin, located outside the Theodosian Walls of Constantinople, opposite the Silivri gate. It was planted with trees and had a source of water (*pege*) that came to be regarded as miraculous. There Justinian I built a church and monastery of the Virgin, which later tradition attributed to Leo I. Empress Irene was healed of a hemorrhage by drinking from the source and made rich offerings to the church, including a mosaic representing herself and her son Constantine VI; after the earthquake of 869 Basil I rebuilt the church and decorated it with a cycle of mosaics (*AnthGr* 1:109–14). Burned by Tsar Symeon of Bulgaria in 924, the church was soon repaired and was regularly visited by the emperor on the feast of the ASCENSION (*De cer.* 108.13–114.9, 774.19–775.6). Next to the church was a palace. The miracles of the "Life-containing Source" (Zoodochos Pege) continued until the 14th C., and were recorded by Nikephoros Kallistos XANTHOPOULOS; he also describes in some detail the church's fresco decoration (Bénay, *infra* 225, 227). Xanthopoulos himself wrote an *akolouthia* for the feast of its dedication, celebrated in his time on the Friday after Easter, and Manuel PHILES and others composed epigrams on the sanctuary and its paintings. In 1422 Sultan Murad II made it his headquarters while besieging Constantinople. The church disappeared thereafter and was rebuilt only in the 18th C. The legend of the half-fried fish that jumped into the source during the siege of 1453 is of late origin.

Liturgical references to the Virgin from the 9th C. onward as the Zoodochos Pege led to the creation of a complex icon designed expressly to convey the meaning of the epithet. Perhaps based on the silver image of the Virgin "epi tes phiales" in the imperial bath area at Blachernai (*De cer.* 554.22–23), the image, which first appears in the 14th C., comprises the bust of the Virgin *orans* with the Christ Child before her chest (see VIRGIN BLACHERNITISSA), here placed into a sort of basin from which flow two streams of water. The flourishing of the icon type is surely connected with that of the monastery of Pege in this period; at Pege the miraculous spring water flowed into a marble basin accessible by staircases inside the church. The monastery itself came to be known as the Zoodochos Pege in the 14th C.

SOURCES. "De sacris aedibus deque miraculis Deiparae ad Fontem" in *AASS*, Nov. 3:878–89. Nikephoros Kallistos Xanthopoulos in PG 147:72–77.

LIT. S. Bénay, "Le monastère de la Source à Constantinople," *EO* 3 (1899) 223–28, 295–300. Janin, *Églises CP* 223–28. T. Velmans, "L'iconographie de la 'Fontaine de Vie' dans la tradition byzantine," in *Synthronon* 127–34. D. Medaković, "Bogorodica Živonosni istočnik' u srpskoj umetnosti," *ZRVI* 5 (1958) 203–05. –C.M., N.P.Š.

PEGOLOTTI, FRANCESCO BALDUCCI, Florentine merchant, employee of the Company of the Bardi ca.1310–ca.1340, politician, "banner bearer" in 1331, and "banner bearer of Justice" in 1346; born Florence before 1290, died after 1347. Pegolotti was the author of the *Book of Descriptions of Countries and of Measures of Merchandise*, more commonly known by the title of the first edition, *La Pratica della Mercatura*. The book was compiled over a long period of time, between 1310 and 1340. While the author was active mostly in western Europe, he was in Cyprus from 1324 to 1329, and again in the 1330s, and became well acquainted with the conditions of trade in the eastern Mediterranean as well as with the route to China. The book provides information about trade with China before the breakdown of the *Pax Mongolica*.

Pegolotti's book is not the only commercial handbook surviving from the Middle Ages, but it is the most complete. It gives information about the merchandise to be found in various ports of the Mediterranean and the Atlantic, its provenance and quality, about the means of exchange used in various markets, about the exchange rates, and about the weights, measures, and customs duties that were used in each place. There is also discussion of the manufacture of ALUM in PHOKAIA and sugar in Cyprus. An indispensable source for the history of medieval trade, Pegolotti's book is an equally important guide to the trade and economic activities of the ports of Constantinople, Pera, the Black Sea, and Asia Minor.

ED. *La Practica della Mercatura*, ed. A. Evans (Cambridge, Mass., 1936).

LIT. P. Grierson, "The Coin List of Pegolotti," in *Studi in onore di Armando Sapori*, vol. 1 (Milan 1957) 483–92. –A.L.

PEGONITES (Πηγωνίτης), family name of unclear etymology, perhaps connected with the modern Greek *pegouni*, "chin." The first known Pegonites is Niketas, *doux* of Dyrrachion under Basil II, who fought successfully against the Bulgarians in 1018. C. Mango (*AA* 81 [1966–67] 414) identified him with the *strategetes* of Dyrrachion mentioned in an inscription from the Istanbul Archaeological Museum. Psellos wrote the epitaph of his daughter Irene. Probably under Romanos III he commanded Rus' and other contingents on the eastern frontier of Byz.; H. Grégoire's hypothesis (*Byzantion* 12 [1937] 291) that he participated in Isaac Komnenos's revolt of 1057 is less plausible because of the chronological gap. Another Pegonites was *doux* of Edessa ca.1065; an 11th-C. seal names Leo Pegonites *strategos* of Great Preslav (N. Bănescu, P. Papahagi, *Byzantion* 10 [1935] 602–04). In the mid-12th C. two Pegonitai held fiscal positions: one was *praktor* of Samos before 1157; another, Constantine, was tax collector somewhere on the Black Sea coast, probably on the Cimmerian Bosporos, ca.1180. The family regained military positions by the late 12th C.: Alexios, *doux* of Thessalonike, signed a charter of 1180 (M. Goudas, *EEBS* 4 [1927] 216, no.8B.15); his namesake held the same post ca.1230; and Constantine Pegonites was *doux* of Berroia ca.1220. –A.K.

PEIRA (Πεῖρα, lit. "experience"), a mid-11th-C. collection of excerpts from the statements of verdict (*hypomnemata*) and special treatises (*meletai*) of Eustathios RHOMAIOS. The compendium was compiled by an unknown colleague of Eustathios. The author cut up the texts of Eustathios that were at his disposal—some of which must have been of considerable length—into small fragments that he divided into 75 titles. The titles, which do not follow any identifiable system, contain, in a loosely associated progression, precepts, definitions, and solutions to problems from all spheres of civil and criminal law. Since the author's intention was to write a textbook (*didaskalia*), he was particularly concerned with the arrangement and formation of rules. He therefore not only carefully excerpted the laws cited by Eustathios but also tried to deduce a simple rule from the arguments of the judge and to place it at the head of the text fragments. Controversial issues, on the other hand, he summed up only in a cursory fashion, and to a high degree he suppressed the individual features of the cases. It is perhaps precisely for this reason that the *Peira* was greatly valued in the following period, as one can see from the citations in the scholia to the BASILIKA and in the works of CHOMATENOS and HARMENOPOULOS.

ED. Zepos, *Jus* 4:11–260.

LIT. Simon, *Rechtsfindung*. Simon, "Ehegüterrecht." D. Simon, "Die Melete des Eustathios Rhomaios über die Befugnis der Witwe zur Mordanklage," *ZSavRom* 104 (1987) 559–95. A. Schminck, "Vier eherechtliche Entscheidungen aus dem 11. Jahrhundert," *FM* 3 (1979) 221–322. S. Vryonis, "The Peira as a Source for the History of Byzantine Aristocratic Society," in *Near Eastern Numismatics, Iconography, Epigraphy, and History: Studies in Honor of G.C. Miles* (Beirut 1974) 279–84. –D.S.

PELAGIANISM, theological system introduced by Pelagius (born Britain? ca.354, died Egypt? ca.420–27) and developed by Celestius and Julian of Eclanum. In the 380s Pelagius was in Rome where he served as the spiritual adviser of the ANICII; according to P. Brown (*JThSt* 19 [1968] 93–114), his tenets reveal aristocratic tendencies. He attacked the concept of predestination as Manichaean and supported the concept of human FREE WILL, the freedom to choose evil or good. Thus, he placed responsibility on man himself, while both grace and ecclesiastical institutions played only an accessory role in the process of salvation. Accordingly, Pelagius required a high moral standard of the Christian community as the union of the elect. Pelagianism was criticized by Augustine, Jerome, and Orosius; Augustine argued that divine grace and the sacraments were the major instruments of salvation. North Africa was the focal point of anti-Pelagian action; Rome's position was undecided and Pope Zosimus wavered between acceptance and condemnation of Pelagianism.

www.staropomor.ru

Circa 412 Pelagius moved to Palestine where he spent the rest of his life. There and in Syria Pelagius found support, partially because of Syrian asceticism and the theological ideas expressed, among others, by APHRAHAT (L. Barnard, *Recherches de théologie ancienne et médiévale* 35 [1968] 193–96). In 415 Palestinian bishops acquitted Pelagius after he had mildly denounced the extreme teachings of Celestius. Julian of Eclanum and other Italian Pelagians were supported by NESTORIOS, but at the Council of Ephesus of 431 both Nestorians and Cyril's partisans accused each other of Pelagianism, and the Roman envoys were able to secure the condemnation of its teachings; by the 6th C. the sect had disappeared.

LIT. J. Ferguson, *Pelagius* (Cambridge 1956). R.F. Evans, *Pelagius. Inquiries and Reappraisals* (London 1968). W.H.C. Frend, *Saints and Sinners in the Early Church* (London 1985) 118–40. O. Wermelinger, *Rom und Pelagius* (Stuttgart 1975). W. Liebeschuetz, "Did the Pelagian Movement Have Social Aims?" *Historia* 12 (1963) 227–41. –T.E.G.

PELAGIA OF TARSOS, saint; feastday 8 Oct. Pelagia, who was of noble birth, underwent baptism and gave away her cloak to the poor. The son of Diocletian, who hoped to marry her, committed suicide in despair at the news of her conversion, and Diocletian ordered Pelagia to be burned in a bronze bull. The MENOLOGION OF BASIL II (p.96) illustrates Pelagia (there commemorated 7 Oct.) being roasted inside the brazen bull. Usener (*infra*) considered the legend of Pelagia a Christian version of the pagan myth of Aphrodite, the goddess of the sea (*pelagos*) and love, an interpretation rejected by H. Delehaye (*Les légendes hagiographiques*[3] [Brussels 1927] 187–94).

SOURCE. *Legenden der hl. Pelagia*, ed. H. Usener (Bonn 1879) x–xi, xx–xxiv, 17–28.
LIT. *BHG* 1480. L. Schütz, *LCI* 8:153. –A.K., N.P.Š.

PELAGIA THE HARLOT, saint; feastday 8 Oct. Pelagia was a famous actress of Antioch, who instantly converted to Christianity under the influence of a legendary bishop Nonnos (of Edessa?), distributed her wealth, and ended her life disguised as the eunuch Pelagios, in a cell on the Mount of Olives in Jerusalem. The author of her 5th-C. Life pretended to be Jacob, Bp. Nonnos's attendant and Pelagia's contemporary. Pseudo-Jacob's work was translated into Syriac, Arabic, Armenian, Georgian, and other languages. The Christian concept of repentance is crucial for his story, but the legend was also influenced by pagan romance (Z. Pavlovskis, *Classical Folia* 30 [1976] 138–49) and myth. Chrysostom tells a similar story about an unnamed converted actress who was famous throughout Phoenicia, Cilicia, and Cappadocia, and even captivated the brother of the empress (PG 58:636f). Conversions were typical of the period, but the two stories do not coincide completely. Symeon Metaphrastes also wrote a vita of Pelagia.

In the MENOLOGION OF BASIL II (p.98), which calls her a harlot rather than an actress, she is shown twice, first in her extravagant clothes talking to Bp. Nonnos, and then clad as a nun, standing in prayer.

SOURCE. *Pélagie la Pénitente*, ed. P. Petitmengin, 2 vols. (Paris 1981–84).
LIT. *BHG* 1478–1479m. L. Schütz, *LCI* 8:152f. –A.K., N.P.Š.

PELAGIA THE VIRGIN, saint; feastday 8 Oct. Pelagia was a young virgin from Antioch who, fearful of being raped by persecutors who came to arrest her, threw herself from a roof. Her death was placed in the reign of Numerianus (283–84). EUSEBIOS OF EMESA mentioned her, and JOHN CHRYSOSTOM dedicated a homily to her (PG 50:579–84). In the MENOLOGION OF BASIL II (p.97) she is shown praying while two men with spears approach her.

LIT. *BHG* 1477–1477d. L. Schütz, *LCI* 8:152. –A.K., N.P.Š.

PELAGIUS OF ALBANO, or Pelagius Galvani, cardinal-bishop of Albano near Rome (from 1213); died Montecassino, probably 30 Jan. 1230. His early life is unknown. He was most likely of Spanish (or Portuguese) origin. Auditor and judge at the curia of Popes Innocent III and Honorius III, in 1214–15 Pelagius came to Byz. as papal legate, with NICHOLAS OF OTRANTO as his interpreter. He aroused the hostility of the Greek population of Constantinople by closing their churches, an action countermanded by the Latin emperor Henry. Nicholas MESARITES, who represented the Nicaean empire at negotiations between the Eastern and Western churches, left a detailed description (probably fictitious, according to G. Spiteris, *OrChrAn* 204 [1977] 181–86) of the discussions that took place in Constantinople and then continued (probably under Pontius, bishop of Ilerda) in Herakleia Pontike, where Theodore I Laskaris addressed the participants. Major issues were theological and liturgical differences (FILIOQUE and AZYMES), Pelagius's harsh treatment of Greek monks who refused to acknowledge papal PRIMACY, and protocol (Pelagius refused to rise when receiving Mesarites, and the Latins referred to the patriarch as "archbishop of Nicaea" or "of the Greeks"). Despite Theodore I's desire for peace, the embassy achieved no results.

In 1218 Honorius III sent Pelagius as papal legate to join the Fifth Crusade. After the initial success and the capture of Damietta (1219), Pelagius arrogantly rejected the peace proposal of the Ayyūbid sultan al-Kāmil (the return of Jerusalem to the Crusaders in exchange for their retreat from the Nile Delta); eventually, the discord in the Crusaders' camp led to their defeat and evacuation of Damietta in 1221.

LIT. *HC* 2:402–26, 435–37. J.P. Donovan, *Pelagius and the Fifth Crusade* (Philadelphia 1950). H.L. Gottschalk, *Al-Malik al-Kāmil von Egypten und seine Zeit* (Wiesbaden 1958) 58–115. D. Mansilla, "El Cardenal hispano Pelayo Gaitán (1206–1230)," *Anthologica annua* 1 (1953) 11–66. –A.K.

PELAGONIA (Πελαγονία, mod. Monastir/Bitola), alternative name applied in antiquity to the city of Herakleia Lynkestis in western Macedonia and to the area around it, on the Via EGNATIA west of Thessalonike. Pelagonia is listed among the *poleis* of Macedonia II in Hierokles (Hierokl. 641.5) and Constantine VII Porphyrogennetos (*De them.* 2.40, ed. Pertusi p.88). In 11th- and 12th-C. texts it appears as a valley (*ta pedia*: e.g., Skyl. 354.77) or region (William of Tyre 2:13, PL 201:163) suitable for cavalry encampments and for spying on hostile tribes (Nik.Chon. 101.60–64) rather than as a city. A 13th-C. historian (Akrop. 78.21) considers it a *chorion*. Near Pelagonia, in Boutele, the Bulgarian tsar Gabriel Radomir (1014–15) built his palace, which was burned by Basil II in 1014 (Skyl. 351.2–4).

The bishop of Herakleia Lynkestis was suffragan of Thessalonike in a notitia of ca.800 (*Notitiae CP* 3.260). In the list of Bulgarian bishoprics promulgated in 1020 he is replaced by the bishop of Boutelis, who was granted possessions in Pelagonia, PRILEP, and some neighboring locations (H. Gelzer, *BZ* 2 [1893] 42.27–29); a correspondent and suffragan of Theophylaktos of Ohrid is identified as bishop of Pelagonia, and a notitia, probably contemporary with Theophylaktos, describes Herakleia or Pelagonia (*Notitiae CP* 13.840) as suffragan of Justiniana Prima.

In the 13th C. Pelagonia was contested among various powers: DOBROMIR CHRYSOS held it ca.1201; the Latins in alliance with Michael I Komnenos Doukas of Epiros defeated the Bulgarian Strezos in the valley of Pelagonia in 1212 (Zlatarski, *Ist.* 3:307); John Asen II subdued it, and John III Vatatzes occupied Pelagonia. In 1259, Pelagonia was the site of a battle in which the forces of the empire of Nicaea defeated an alliance of Epiros, Achaia, and Manfred of Sicily (see PELAGONIA, BATTLE OF). Later writers (e.g., Kantak. 1:281.20–22) also consider Pelagonia as a district in which various *polichnia* were located.

LIT. P. Gautier in *Théophylacte d'Achrida, Lettres* (Thessalonike 1980) 60f. S. Ćirković, B. Ferjančić, *VizIzvori* 6 (1986) 330, n.101. E. Maneva, "Rezultati ot zaštitnite iskopuvanja 'extra muros' vo Herakleja," *Macedoniae acta archaeologica* 7–8 (1981–82; publ. 1987) 125–45. –T.E.G.

PELAGONIA, BATTLE OF, decisive encounter in the valley of Pelagonia, between the forces of the empire of NICAEA and a triple alliance of MICHAEL II KOMNENOS DOUKAS of Epiros, WILLIAM II VILLEHARDOUIN of Achaia, and MANFRED of Sicily (who did not participate personally, but sent 400 German knights). The battle took place in early summer (D.M. Nicol, *BZ* 49 [1956] 68–71) or fall of 1259 (Geanakoplos). The Western coalition was formed in an attempt to thwart the rising power of MICHAEL VIII PALAIOLOGOS, the new Nicene emperor. The alliance was strained, however, by rival ambitions in the Balkans and fell apart on the eve of the battle. According to Gregoras (Greg. 1:74.7–21), Michael II and his son Nikephoros abandoned their allies and fled with many troops, while another son, John the Bastard, joined the Nicene forces. Pachymeres (Pachym., ed. Failler 1:119) adds that John deserted because Villehardouin had taunted him about his illegitimate birth. Thus the Nicene army, commanded by the *sebastokrator* John Palaiologos, brother of Michael VIII, was able to crush the weakened forces of the allies and capture Villehardouin and 30 Frankish barons. The Nicene

www.staropoman.pl

victory freed Michael VIII from a threat from the West and enabled him to concentrate on the reconquest of Constantinople from the Latins. Furthermore, in order to gain his release Villehardouin had to agree to the Treaty of Constantinople of 1262, whereby he paid Michael a ransom of three key fortresses, MISTRA, MONEMVASIA, and MAINA, the kernel of the future Byz. despotate of MOREA.

LIT. Nicol, *Epiros I* 175–82. D.J. Geanakoplos, "Greco-Latin Relations on the Eve of the Byzantine Restoration: The Battle of Pelagonia—1259," *DOP* 7 (1953) 99–141. S. Čirković, B. Ferjančić in *VizIzvori* 6 (1986) 157–62. J.L. van Dieten in *Nikephoros Gregoras, Rhomäische Geschichte*, vol. 1 (Stuttgart 1973) 236, nos. 114–19. –A.M.T.

PELEKANOS (Πελεκάνος), site (*chorion*) in BITHYNIA on the Gulf of Nikomedeia in the plains below Dakibyza (mod. Gebze). In the 10th and 11th C. Pelekanos contained a monastery of the Theotokos and nearby, in Mesampelos, a monastery of St. George. During the First Crusade, Godfrey of Bouillon made his camp there, and Alexios I used it as his base during the siege of Nicaea (An.Komn. 2:226.20, 235.26). Pelekanos was the site of a decisive defeat of the Byz. by ORHAN on 10 June 1329. The battle is described by JOHN (VI) KANTAKOUZENOS (Kantak. 1:342–63). When news of the Turkish blockade of Nicaea reached the capital, Andronikos III determined to relieve the city. The Byz. forces under the emperor and Kantakouzenos met the Turks at Pelekanos and were at first successful in a series of skirmishes. As the army withdrew to its camp, however, the Turks attacked and gained a signal victory when the Byz. panicked at news that the emperor had been wounded. The remnants of the army took refuge in the nearby fortress of Philokrene. This failure of the last Byz. attempt to retain control of Bithynia enabled Orhan to capture Nicaea in 1331 and to gain supremacy in the region opposite the capital.

LIT. Arnakis, *Othomanoi* 179–85. Janin, *Églises centres* 88, 94f. –C.F.

PELEKETE MONASTERY, a provincial center of image worship in western Asia Minor during the controversy over ICONOCLASM in the 8th–9th C. Its name, *Pelekete* (Πελεκητή, "hewn with an axe"), derived from its location upon a steep rock. The date of its foundation is unknown; it clearly was in existence by 763 or 764 when Michael LACHANODRAKON, governor of the theme of THRAKESION, attacked the monastery because of its iconodulic stance and burned it to the ground. Some monks, including the *hegoumenos* Theosteriktos, were tortured; 38 were arrested and subsequently buried alive at Ephesus. Pelekete was restored by the end of the 8th C., when a certain Makarios served the monastery as scribe, *oikonomos*, and eventually *hegoumenos* (*BHG* 1003). With the second outbreak of Iconoclasm ca.814, Makarios was forced to leave Pelekete and suffered imprisonment and exile; his monks, however, continued their opposition to Iconoclasm even without his leadership. After the 9th C. Pelekete disappears from the Byz. sources.

Most scholars locate Pelekete in Bithynia, 5 km west of Trigleia (Turk. Tirilye), where there are ruins of a monastery of Pelekete, dedicated to St. John the Theologian. It is a rectangular cross-in-square church, with a central apse containing traces of a *synthronon* and domically vaulted *pastophoria*.

LIT. C. Mango, I. Ševčenko, "Some Churches and Monasteries on the Southern Shore of the Sea of Marmara," *DOP* 27 (1973) 242–48. Janin, *Églises centres* 170–72. –A.M.T.

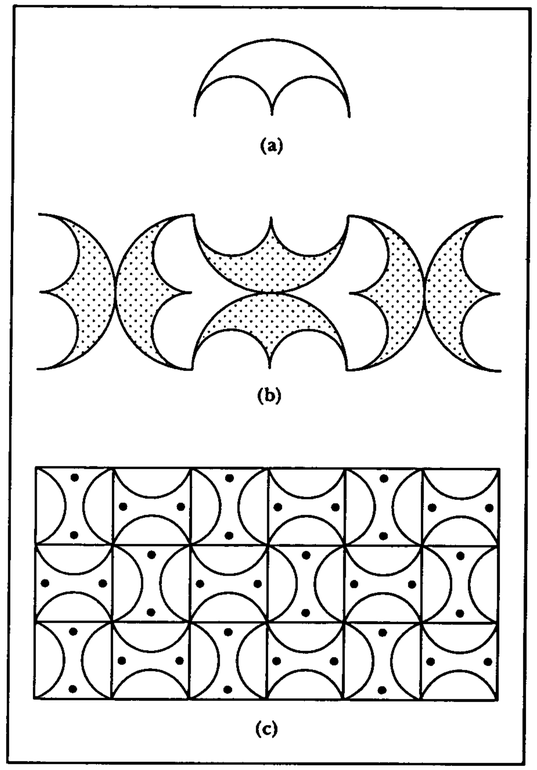
PELOPONNESOS (Πελοπόννησος), southernmost peninsula of GREECE, also known from the Frankish period as the MOREA. In late antiquity part of the province of ACHAIA, the Peloponnesos retained its urban character: HIEROKLES counted 26 cities in the Peloponnesos. From the late 6th C., however, building activity in the peninsula practically stopped: it is still unclear whether this economic decline resulted from hostile invasions, primarily Slavic, or "was also caused by a more general phenomenon of decline" (Lemerle, *infra* 343). The question of the Slavic invasion has been hotly discussed. Slavic penetration in the Peloponnesos is indicated by the evidence of toponyms—M. Vasmer (*Slaven*) counted 429 place names of Slavic origin in the Peloponnesos, although some dozens could be disputed. The Slavs seem not to have occupied the eastern cities, however, and they underwent rapid hellenization, even though in the 14th C. there were independent Slavic communities in the peninsula.

From the late 7th C. the Peloponnesos was part of the theme of HELLAS, and from the early 9th C. it was a theme in its own right, with its capital at CORINTH: Leo SKLEROS may have been the first *strategos*. The coasts of the Peloponnesos were ravaged by Arab pirates in the 9th and 10th C. until the Byz. reconquest of CRETE in 961. After that the peninsula prospered, with plentiful evidence of rich agricultural production, commerce, and industry in cities such as Corinth and PATRAS. Beginning in 1205 the leaders of the Fourth Crusade, notably WILLIAM I OF CHAMPLITTE and GEOFFREY I VILLEHARDOUIN captured most of the Peloponnesos without serious struggle, and the land was divided into baronies, loosely under the authority of the principality of ACHAIA. The conquest was completed by 1248, but the Frankish defeat at the battle of PELAGONIA in 1259 and the surrender of MISTRA and other territories with the Treaty of Constantinople in 1262 initiated the revival of Byz. power in the Peloponnesos—henceforth divided between the despotate of the MOREA and the various Frankish states. The Turks first entered the peninsula in 1446 and, except for Venetian strongholds such as NAUPLIA and METHONE, conquered the entire Peloponnesos by 1460.

The bishop of Corinth, originally metropolitan of Hellas and of the Peloponnesos, was challenged, esp. by the metropolitan of PATRAS. Over time the bishops of LAKEDAIMON, ARGOS, and CHRISTIANOUPOLIS also gained metropolitan status.

LIT. A. Bon, *Le Péloponnèse byzantin jusqu'en 1204* (Paris 1951). Idem, *La Morée franque* (Paris 1969). P. Lemerle, "Une province byzantine: Le Péloponnèse," *Byzantion* 21 (1951) 341–53. G. Huxley, "The Second Dark Age of the Peloponnesos," *LakSp* 3 (1977) 84–110. Ph. Malingoudis, "Toponymy and History," *Cyrillomethodiana* 7 (1983) 99–111. –T.E.G.

PELTA (πέλτη, "small shield"), a term conventionally applied to a crescent-shaped ORNAMENT with two arch-shaped cutouts meeting at an apex on the inner border. In art such shields are traditionally depicted with Amazons, as in a floor mosaic from APAMEIA. A row of *peltai* decorate the top of the pediment above the *augusti* on the *missorium* of Theodosios I (see LARGITIO DISHES, SILVER). Often repeated to form a border or frame, the *pelta* is common from the 4th to the 6th C., for example, in the CALENDAR OF 354 (H. Stern, *Le calendrier de 354* [Paris 1953] 329–31). *Pelta* was a traditional pattern in OPUS SECTILE and FLOOR MOSAICS where it is often repeated to form quatrefoils, whorls, waves, or colonnades. It is rare after the 6th C., except in a small, closely related group of 13th-C. MSS, such as Paris, B.N. gr. 54, where it is repeated in borders to form a "double axe" motif. –R.E.K.



PELTA. Common pelta designs. (a) simple pelta; (b) paired peltas; (c) "double axe" motif (Paris, B.N. gr. 54).

PEN (κάλαμος, γραφίς). In antiquity the main writing instruments were the *stilus* (*graphis*) for writing on wax tablets (with a pointed end for engraving and a flattened one for erasing) and the *kalamos* for writing on papyrus. While in the West the *kalamos* began to be replaced by the goose quill from the early Middle Ages onward, in Byz. it remained dominant, and it is possible that goose quills were never used in Byz. The

www.slaropoint.ru

kalamos is a piece of reed with an incision at the sharpened end, resembling in this respect modern metal pens. *Kalamoi* made of metal or bone have survived from antiquity and are also attested in Byz. texts. The *kalamos* was kept in a penholder (*kalamarion*). In miniatures the evangelists are very often represented with *kalamos* in hand, either writing or dipping or sharpening (H. Hunger, *RBK* 2:461–63). Niketas Choniates (Nik.Chon. 594.90–91) reports that in 1204 the Crusaders mocked the Byz. as secretaries, by holding reed pens (*grapheas donakas*) and inkwells and pretending to write in books.

LIT. Gardthausen, *Palaeographie* 1:182–202. Hunger, "Buch- und Schriftwesen" 40–43. P. Odorico, "Il calamo d'argento," *JÖB* 37 (1987) 65–93. –W.H.

PENALTIES (*τιμωρίαι, ποιναί*). There were many different penalties in Byz. law, ranging in severity from fines and corporal punishment (whipping, shaving the head, BLINDING, MUTILATION, TORTURE), to EXILE and various forms of the death penalty. Confinement in PRISON was viewed by the law only as military arrest or as detention pending investigation; internment in a monastery was regarded as a form of relegation (milder exile). Often different kinds of punishment were combined; CONFISCATION and INFAMY were generally associated with other penalties. In many cases the law allowed for differentiation in the type and degree of penalty according to the social or financial position of the offender. The final choice of penalty was often left to the appropriate official. A coherent penal system was developed only in the ECLOGA; it competes, in the later legal collections, with the penal prescriptions of the CORPUS JURIS CIVILIS. The death penalty, after a high point in late antiquity, was awarded with considerable restraint. Nevertheless, beheading, hanging on a stake (*furca*), and even burning were applied in some cases of ROBBERY, rebellion, conspiracy, or grave heresy. Under religious influence, crucifixion as a death penalty was prohibited. The enforcement of penalties was supposed to rest in the hands of the state. When the church, which prescribed its own EPITIMIA, overstepped the strict bounds of its jurisdiction, it tried to forbid the imposition of additional state punishment.

LIT. Zachariä, *Geschichte* 330–34. Sinogowitz, *Strafrecht* 17–39. J. Gaudemet, "De la responsibilité pénale dans la législation post-classique," in *Sodalitas: Scritti in onore di A. Guarino* 6 (Naples 1984) 2569–74. Troianos, *Poinalios*. –L.B.

Depiction of Punishment in Art. Penalties visited on the enemies of Israel in such MSS as the JOSHUA ROLL and the Istanbul Octateuch (Uspenskij, "Seral'skij kodeks," nos. 238, 244, 253) include hanging on crossed stakes (*didyma xyla*), stoning, and crushing with rocks. The means by which the martyrs meet their end in the MENOLOGION OF BASIL II are various, and include spearing, roasting, dismemberment, beheading, and drowning. –A.C.

PENANCE (*μετάνοια*, lit. "change of mind"), refers both to the ecclesial discipline that ultimately evolved into the SACRAMENT of penance or confession (*exomologesis*) of sins, and to the penitential act (EPITIMION) imposed upon penitents in satisfaction for SIN. Though MONTANISM and NOVATIANISM had rejected the possibility that grave sin could ever be forgiven once baptism had taken place, this view was condemned at the First Council of Nicaea. Penance was formally recognized by the Byz. as a sacrament at the Council of LYONS.

The penitential discipline of "canonical penance" was developed esp. for those Christians who had lapsed under the persecution in the 3rd C. In this system, modeled on the CATECHUMENATE, those guilty of serious crimes (murder, idolatry, fornication) confessed their guilt, were enrolled in the class of penitents (a class with several grades in some areas like Asia Minor), excluded from COMMUNION in the Eucharist and prayers, prayed over and dismissed from services before the prayers of the faithful, and did penance, often for many years, before being publicly reconciled at the end of LENT and received again into communion at Easter.

Monastic practices of CONFESSION and spiritual direction by a PATER PNEUMATIKOS led to the spread of private "tariff penances" in which each sin was assigned an appropriate penance. Some Byz. PENITENTIALS containing lists of sins and the corresponding *epitimia* have survived.

Early EUCHOLOGIA provide penitential prayers, but a complete confession rite for the use of monks and laity under the spiritual guidance of monks—such as the *Nomokanon* falsely attributed to Patr. JOHN IV NESTEUTES (E. Herman, *OrChrP* 19 [1953] 80)—evolved only toward the end of the 10th C. and came into general use gradually thereafter. One penitential KANON of uncertain date was richly illustrated, ode by ode, in a MS of the 12th–13th C. (Vat. gr. 1754, Martin, *Heavenly Ladder* 128–49, figs. 246–77).

Fasting, prayer, alms, forgiveness of one's enemies, renunciation of judgment and retaliation, or more generally, love of neighbor and of God were commonly recommended as means of *metanoia*. The gift of tears of CONTRITION for men of all classes occupied a special place in this list. NIKON HO "METANOEITE" made the appeal to repentance the cornerstone of his tenets.

Representation in Art. Penitence did not acquire an established iconography in early Christian art despite its sometimes highly dramatic ceremonial, and it remained iconographically indeterminate thereafter. The greatest scene of penitence in the Bible, David rebuked by Nathan, was depicted as an act of PROSKYNESIS in Psalter illustration; the same posture is assumed by the emperor in the mosaic above the imperial door at HAGIA SOPHIA, Constantinople, interpreted as LEO VI penitent about his fourth marriage (N. Oikonomides, *DOP* 30 [1976] 170–72). *Proskynesis* was in no sense limited to penitence, however, and penitents could assume other poses as well. The monk observing his soul's judgment in the Psalter MS Athos, Dion. 65, hunches in terror (*Treasures* I, fig.118); the figures of monks accompanying the Penitential Kanon in certain 12th-C. MSS of John Klimax's *Heavenly Ladder* engage in self-mortifying activities (T. Avner, *Byzantion* 54 [1984] 5–25). It is impossible in the countless images of crouched or praying monks and donors to distinguish penitence as such from a more general imploring.

LIT. A. Almazov, *Tajnaja ispoved' v pravoslavnoj vostočnoj cerkvi* (Odessa 1894). Arranz, "Rites d'incorporation" 68–70. R. Taft, "Penance in Contemporary Scholarship," *Studia Liturgica* 18 (1988) 2–21. F. Leduc, "Péché et conversion chez S. Jean Chrysostome," *PrOC* 26 (1976) 38–58; 27 (1977) 15–42; 28 (1978) 44–84. G. Wagner, "Bussdisziplin in der Tradition des Ostens," in *Liturgie et remission des péchés* (Rome 1975) 251–64. R. Barringer, "The Pseudo-Amphilochian Life of St. Basil: Ecclesiastical Penance and Byzantine Hagiography," *Theologia* 51 (1980) 49–61. D. Kristoff, "A View of Repentance in Monastic Liturgical Literature," *SVThQ* 28 (1984) 263–86. C. Vogel, *Le pécheur et la pénitence dans l'église ancienne* (Paris 1982). Cutler, *Transfigurations* 53–110, esp. 80–91. N. Suvorov, "Verojatnyj sostav drevnejšgo ispovednogo i pokajannogo ustava v Vostočnoj cerkvi," *VizVrem* 8 (1901) 357–434; 9 (1902) 378–417. –R.F.T., G.P., A.W.C.

www.staropoint.ru

PENDANT (*κρεμαστάριον*). The term may generally refer to anything worn on a chain around the neck or suspended from a ring, such as an ENKOLPION, a seal, cameo, amulet, or small reliquary. More specifically, the term is used for hanging elements of court insignia and regalia. A gold medallion of Constantius II and the mosaic of Justinian I in S. Vitale, RAVENNA, show the emperors wearing a *fibula* with three pendants of gold or pearls, which identifies their imperial status. A pendant from a 6th-C. Byz. crown, now in the Walters Art Gallery, Baltimore (ed. A. Garside, *Jewelery: Ancient to Modern* [New York 1980], no.421), consists of a strip of gold foil with repoussé ornament and inset gems. All images of Justinian and Theodora and many later imperial portraits in Hagia Sophia, Constantinople, show them wearing crowns with pendant jewels. GLASS PENDANTS were an inexpensive form of jewelry. –S.D.C.

PENDENTIVE (*τρίγωνον*), an architectural element used to form the transition between a square and a circle. Prokopios (*Buildings* 1.1.43–46) saw the pendentive as a spherical triangle presenting its concave face to the center of a square area covered by a DOME. Pendentives, constructed of stone or brick, provide surfaces of continuous curvature between arches spanning adjacent sides of the area. Rising to the crowns of these arches they form a horizontal circle on which a DRUM and dome can be erected. The advantage of the pendentive over such alternative methods as a SQUINCH lies in the purity of its geometric shape, the concavity of its surface (ideal for mosaic tesserae), and the apparent simplicity with which it joins square and circle. Although pendentive domes (i.e., domical vaults of continuous curvature from the base of a pendentive to the crown of a dome) are known in cut stone from the 2nd C. (Gerasa, West Baths; A. Boëthius, J. Ward-Perkins, *Etruscan and Roman Architecture* [Baltimore 1970] 438, pl.229) and in brick masonry from the early 5th C. (Mausoleum at Side: A.M. Mansel, *JDAI* 74

[1959] 364–78), pendentives as defined above appear to be a creation of the 6th C., most notably at HAGIA SOPHIA, Constantinople. In churches of the 10th C. and after, the surfaces of pendentives were usually decorated with EVANGELIST PORTRAITS or scenes from the life of Christ.

LIT. Krautheimer, *ECBArch* 251–53, 536. Mainstone, *Hagia Sophia* 162–66, 208–10. M. Rumpler, *La coupole dans l'architecture byzantine et musulmane* (Strasbourg 1956) 101–04. –W.L., N.E.L.

PENITENCE. See PENANCE.

PENITENTIAL, a work that instructs the confessor on what kind of EPITIMIA he should impose on the penitent for specific SINS. With the increasing ecclesiastical control over social life there appeared parallel to the state penal system (see PENALTIES) an ecclesiastical penitential system (see PENANCE) that was based on the penitential CANONS of councils and church fathers—esp. those of the 4th C. These penitential canons, usually somewhat altered, were collected in lists that are transmitted anonymously or pseudonymously under the names of, for example, the Apostles, Basil the Great, and Theodore of Stoudios.

According to Herman (*infra*), the so-called *kanonarion*, probably dating to the first half of the 9th C., is the oldest (preserved) penitential. It begins with general statements on penitence and continues with a long-winded exposition on sins, mostly sexual; it tends to shorten what were previously very long penitential periods. Perhaps as early as the 9th C. this text was expanded to include an "*Akolouthia* and *Taxis* for Confessants" (PG 88:1889–1918), a "*Logos* for One Who is to Confess to His Spiritual Father" (*ibid.* 1919–32), and a "*Didaskalia* of the Fathers Concerning Those Whom It Behooves to Confess Their Sins" (N. Suvorov, *VizVrem* 8 [1901] 398–401). The *Nomokanon* traditionally ascribed to Patr. JOHN IV NESTEUTES, a further reworking datable at the latest to the early 10th C., contains for the first time penitential prescriptions for nuns.

Penitential texts, sometimes called *Kanonika*, and again falsely attributed to John IV Nesteutes (cf. *RegPatr*, fasc. 1.1, no.270), were occasionally designated in the 11th C. as not binding (M.V. Strazzeri, *FM* 3 [1979] 334f) but apparently still remained in use, as an excerpt produced by Matthew BLASTARES proves (Rhalles-Potles, *Syntagma* 4:432–46), and as does the large number of surviving MSS (still insufficiently researched). There are also translations into Georgian (11th C.) and into Old Slavonic.

ED. Kanonarion—I. Morinus, *Commentarius historicus de disciplina in administratione Sacramenti Poenitentiae tredecim primis seculis in Ecclesia occidentali, et huc usque in orientali observata* (Paris 1651) Appendix, 101–117.

LIT. E. Herman, "Il più antico penitenziale greco," *OrChrP* 19 (1953) 71–127. A. Raes, "Les formulaires grecs du rite de la pénitence," in *Mélanges en l'honneur de Monseigneur Michel Andrieu* (Strasbourg 1956) 365–372. J.H. Erickson, "Penitential Discipline in the Orthodox Canonical Tradition," *SVThQ* 21 (1977) 191–206. D. Simon, "Die Bussbescheide des Erzbischofs Chomatian von Ochrid," *JÖB* 37 (1987) 235–75. –A.S.

PENTAKOUBOUKLON (πενταβούβουκλον), a room divided in an unspecified manner into five bays, perhaps a tetraconch built around a central space. A "great *triklinos*" of this name was added by Basil I to the GREAT PALACE, where it adjoined the Portico of Marcian (*TheophCont* 335.9–10). Two chapels were attached to it—one of St. Paul, the other of St. Barbara. The epic of DIGENES AKRITAS (ed. E. Trapp, 328, G VII 51–52 [3189–90]) describes, in the hero's palace, cross-shaped halls and strange "*pentakouboukla* [ornamented] with extremely bright and brilliant marble."

LIT. Guilland, *Topographie* 1:291, n.76. –A.C., A.K.

PENTAPOLIS (Πεντάπολις, "Five Cities"), name applied to two groups of cities, one in Italy, the other in North Africa.

PENTAPOLIS IN ITALY, a military province in Italy established in the late 6th C. incorporating parts of the civil provinces of Flaminia and Picenum and ruled by a *dux* based in Rimini. It extended from the river Marecchia north of Rimini to the river Musone south of Osimo; in the west its probable boundary was the Apennine watershed, although it included part of the road corridor south to Rome and at times Perugia. Its name appears to derive from its two groups of cities: Rimini, Pesaro, Fano, Senigallia, and ANCONA in the north; Urbino, Fossombrone, Iesi, Cagli, and Gubbio in the south. Hence, references occur to two provinces (Pentapolis *maritima* and Pentapolis *annonaria*) and to Decapolis. Its social and political institutions were closely linked to those of the exarchate of RAVENNA, whose exarch appears to have exercised some direct authority over it. Most of Pentapolis was occupied by the Lombard king Liutprand between 726 and 743 and all of it was conquered by Aistulf in 751. Although incorporated into the papal patrimony soon after, the archbishop of Ravenna retained considerable lands and influence.

LIT. N. Alfieri, "La Pentapoli bizantina d'Italia," *CorsiRav* 20 (1973) 7–18. A. Guillou, *Régionalisme et indépendance dans l'Empire byzantin au VIIe siècle* (Rome 1969). –T.S.B.

PENTAPOLIS IN NORTH AFRICA, the five Greek *poleis* on the coast of the Djebel Akhdar plateau in northeastern Libya. Under Diocletian they were formed into the province of Libya Pentapolis or Libya Superior. Between 390 and ca.450, the province was subjected to frequent attacks by local tribes, particularly the Austuriani (see MAURI), leading to the construction of additional frontier fortifications and the repair of urban defenses. The chronic warfare also contributed to the creation of an independent *dux* of Libya Pentapolis by no later than ca.470. Although considerable damage was inflicted on the province by the tribal razzias, the letters of SYNESIOS of Cyrene and a recent archaeological survey suggest surprising continuity in the local agrarian economy (see CYRENAICA), perhaps owing to increased ecclesiastical ownership of rural estates. In the late 5th or early 6th C. the provincial capital was evidently transferred from water-starved Ptolemais to APOLLONIA. Raiding by the Mazikes in the same period prompted Anastasios I and Justinian I to further strengthen urban and frontier fortifications. Some indication of the military stability achieved in the province by the mid-7th C. is revealed by the support given to Herakleios in his revolt against Phokas by both the governor and local tribes.

The church of Pentapolis was subordinate to the patriarch of ALEXANDRIA. The metropolitan of Ptolemais did, however, have the authority to call provincial councils. The bishops of the Pentapolis were strong supporters of Arianism in the 4th C. and Monophysitism in the 5th C. The province was conquered by the Arabs between 642 and 645.

LIT. D. Roques, "L'économie de la Cyrénaïque au Bas-Empire," in *Cyrenaica in Antiquity*, ed. G. Barker, J. Lloyd, J. Reynolds (Oxford 1985) 387–94. R.G. Goodchild, *Libyan Studies* (London 1976). P. Romanelli, *La Cirenaica Romana (96 a.c.–642 d.c.)* (Rome 1971). A. Laronde, "La vie agricole en Libye jusqu'à l'arrivée des Arabes," *Libyan Studies* 20 (1989) 127–34. –R.B.H.

PENTAPYRGION (πενταπύργιον), a construction with five towers or domes, the central member of which is taller than the four minor domes or towers at the corners. The earliest example is found in the 4th-C. Church of S. Lorenzo in Milan. In the 9th C. the five-domed type appeared in the NEA EKKLESIA in Constantinople, emulated in numerous later churches. The form also appears in MSS illustrations and in reliquaries and furniture: most notably, a large cupboard crowned with five towers, built for Emp. Theophilos (829–42), was used to display precious objects in the Chrysotriklinos of the Great Palace.

LIT. E.B. Smith, *Architectural Symbolism of Imperial Rome and the Middle Ages* (Princeton 1956) 193–96. J. Ebersolt, *Le Grand Palais de Constantinople* (Paris 1910) 82. –M.J.

PENTARCHY (πενταρχία, "the power of the five"). According to the theory of pentarchy, particular authority in the church was invested in five principal sees of Christendom, with honorary PRIMACY attributed to Rome, followed in order of precedence by Constantinople, Alexandria, Antioch, and Jerusalem. Ultimately, retention of membership in the pentarchy depended on a see's orthodoxy, not on any divine right. The conciliar documents establishing the status of these sees consider their authority the result of ecclesiastical legislation or law (cf. Council of Chalcedon, canon 28). By the reign of Justinian I, when the theory received the endorsement of civil law, the church was already conceived as being governed by a pentarchy of PATRIARCHATES; together they summed up the whole Catholic church (cf. nov.109, prooemium). In the words of THEODORE OF STOUDIOS, this collective earthly authority constituted the supreme pentarchic power of the church (PG 99:1417C). Significantly, he applied the text of Matthew 16:19 equally to all five patriarchs and even described them as the Apostles' five *diadochoi*, "successors." The same verse, however, could also be applied to all bishops.

Although Rome's special position within the union was never denied—its *presbeia*, "privileges," were always respected—the common authority of the other sees was equally essential. The Byz. view

www.slavopomor.ru

that a council was ecumenical when all the patriarchates were represented was founded on this principle (Maximos the Confessor, PG 91:352D). The Council of HIERIA was thus denied ecumenicity and dogmatic authority by NICAEA II because it lacked this criterion. The absolute equality of all five patriarchs, expressed subsequently by PETER III of Antioch and Neilos DOXOPATRES, was a variation of the same idea. Behind it lay the concept of collective primacy enunciated earlier.

LIT. G.I. Konidares, "He theoria tes pentarchias ton patriarchon kai tou proteiou times auton eis tas 'Notitias episcopatuum,'" *Les Paralipomènes* (Alexandria 1954) 121–43 (cf. H.-G. Beck, *BZ* 49 [1956] 208). P. O'Connell, *The Ecclesiology of St. Nicephorus I (758–828): Pentarchy and Primacy* (Rome 1972). W. de Vries, "The College of Patriarchs," *Concilium* 8 (1965) 65–80. V. Peri, "La pentarchia: Istituzione ecclesiale (IV–VII sec.) e teoria canonico-teologica," *SettStu* 34 (1988) 209–318. J.A. Siciliano, "The Theory of the Pentarchy and Views on Papal Supremacy in the Ecclesiology of Neilos Doxapatrius and His Contemporaries," *BS/EB* 6 (1979) 167–77. –A.P.

PENTATEUCH (Πεντάτευχος, the "five books" or the Law), the first section of the OLD TESTAMENT containing the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Their authorship was ascribed to MOSES. The Pentateuch was esp. respected by the Jews, and Greek theologians (e.g., Origen, Theodoret of Cyrrhus) devoted substantial space to it in their Old Testament commentaries. The beginning of Genesis attracted particular attention and was interpreted in many HEXAEMERA. Cyril of Alexandria, on the other hand, wrote a commentary (*Glaphyra*) on the five books of Moses as a whole; its major purpose was to interpret this text as a prediction of Christ's coming (PG 69:16AB). At the end of the 11th C., Tobia ben Elieser of Kastoria wrote a Hebrew commentary on the Pentateuch, in which he inserted some Greek phrases transliterated in Hebrew letters; he mentions the First Crusade and the Crusaders' cruelty toward German Jews (J. Perles, *BZ* 2 [1893] 574f).

LIT. O. Plöger, W. Werbeck, in *Die Religion in Geschichte und Gegenwart*[3], vol. 5 (Tübingen 1961) 211–17. –J.I., A.K.

PENTECOST (Πεντηκοστή, lit. "the fiftieth [day]"), the day of the descent of the Holy Spirit on the Apostles, according to Acts 2. Pentecost refers both to the 50-day period from Easter to Whitsunday inclusive and to Whitsunday itself.

Pentecost celebrated not an event but a mystery of salvation manifested in several events. The primitive sense of Pentecost as a season symbolic of the new age ushered in by the paschal victory of Christ, in which his glory was manifested, comprised the themes of Jesus' resurrection, ascension, session at the right hand of the Father, and *parousia*, as well as the descent of the Spirit. The Pentecost season was like a 50-day-long "Great" SUNDAY and "Eighth Day," and it retained elements characteristic of Sunday and Easter liturgy: there was no FASTING, KNEELING was forbidden, EUCHARIST was celebrated daily, and BAPTISM was administered (Mateos, *Typicon* 2:97–139). Midpentecost (*mesopentekoste*) on Wednesday of the fourth week after Easter received a special commemoration; on this day the emperor went in procession to the Church of St. MOKIOS (*De cer.*, bk.1, ch.17).

The feast's original components eventually split into separate historical commemorations, ASCENSION and Pentecost Sunday, with emphasis on the latter as feast of the event of Acts 2, a development first noted in the 5th C. Pentecost Sunday, celebrated in all churches of Constantinople, was preceded by a VIGIL with *paramone* and *pannychis*. Then, after *orthros* the patriarch administered baptism and chrismation in the baptistery of Hagia Sophia. According to the *Kletorologion* of Philotheos (Oikonomides, *Listes* 211–13), on both these days the emperor went in solemn procession to liturgy and banqueted following it. The *De ceremoniis* (*De cer.*, bk.1, ch.9) provides a lengthy description of the imperial celebration of Pentecost.

Kneeling recommenced with the *gonyklisia* rite. From the 14th C. onward, the liturgy of the Pentecost season, originally contained in the TRIODION, was codified in the PENTEKOSTARION.

Representation in Art. The earliest images of the Pentecost are of the 6th C. (RABBULA GOSPELS, fol.14v; Monza AMPULLA, no.10—Grabar, *Ampoules*, pl.17, p.26f). They show rays descending on the 12 Apostles, who stand to either side of the Virgin, her presence signaling the event's significance in Church history. The Pentecost assumed a different form after Iconoclasm, its meaning as an image of the Church conveyed now by the seating of the Apostles on a *synthronon*-like, semicircular bench with PETER and PAUL in the center. The rays emanate from an arc of heaven that sometimes encloses the HETOIMASIA. Below the Apostles stand groups of armed or exotically clad people representing the "tribes" and "tongues" (*phylai* and *glossai*). From the 13th C. onward, the Virgin occasionally reappears (MILEŠEVA). The *phylai* and *glossai* are often replaced by a crowned personification of Kosmos. The Pentecost is depicted on icons; in monumental painting, where it became a major dome composition (HOSIOS LOUKAS); in monastic chapter houses (Cutler, *infra*); and in MSS—accompanying Psalm 66 in marginal PSALTERS, Homily 41 of GREGORY OF NAZIANZOS, and either Acts 2:1–4 or John 7:37 in LECTIONARIES and GOSPEL BOOKS.

LIT. R. Cabié, *La Pentecôte* (Tournai 1965). J. Gunstone, *The Feast of Pentecost* (London 1967). P. Regan, "The Fifty Days and the Fiftieth Day," *Worship* 55 (1981) 194–218. Talley, *Liturgical Year* 57–70. A. Cutler, "Apostolic Monasticism at Tokalı Kilise in Cappadocia," *AnatSt* 35 (1985) 57–65. G. Schiller, *Ikonographie der christlichen Kunst* (Gütersloh 1966) 4.1:14–18; 3:pl.460. –R.F.T., A.W.C.

PENTEKOSTARION (πεντηκοστάριον), liturgical book of hymnody, continuation of the TRIODION. The *pentekostarion* contains the "propers" or variable elements for the 50-day PENTECOST season, including Pentecost week and its following Sunday, All Saints' Day. The name *pentekostarion* first appears in MS Serres 84, dated 1348.

ED. H.J.W. Tillyard, *The Hymns of the Pentecostarium* (Copenhagen 1960). *Pentecostaire*, tr. D. Guillaume, 2 vols. (Rome 1978).

LIT. P. de Meester, *Riti e particolarità liturgiche del Triodio e del Pentecostario* (Padua 1943). –R.F.T.

PEPAGOMENOS (Πεπαγωμένος, fem. Πεπαγωμένη), on seals frequently Pagomenos, a family of civil functionaries known from the late 11th C., when some Pepagomenoi were granted the high titles of *sebastophoros* and *rhaiktor*. The Pepagomenoi were primarily judges (John in 1082, a participant in the trials of JOHN ITALOS; John in 1196, a judge of the *velum*) and notaries (Nikephoros, a notary in the *sekreton* of the sea in 1188–99; Nikephoros, imperial *grammatikos*, an envoy to Genoa in 1192). They still held modest posts in the civil administration in the 14th C.: Theodore, *prototaboularios* in 1366; a *logothetes ton agelon* (first name unknown). The Pepagomenoi served also in church administration: Nikephoros BLEMMYDES sent a letter to Pepagomenos, bishop of Nikomedeia; John (?) was *chartophylax* of the bishopric of Hieron in 1214 (MM 6:167.13–14); a *megas ekklesiarches* and a (patriarchal?) *protonotarios* were active in the 14th C. A Greek inscription from the Ancona region mentions Theodore Pepagomenos (1141–86) who took the monastic habit (as Theosteriktos) in a local monastery. Some Pepagomenoi of the 13th–15th C. belonged to the intelligentsia: John Pagomenos, an artist on Crete (see ARTISTS); correspondents of PALAMAS and GREGORAS (Nicholas Pepagomenos, perhaps the author of an *enkomion* of the martyr Isidoros) and of HYRTAKENOS and CHORTASMENOS (see, e.g., PEPAGOMENOS, DEMETRIOS); and several scribes.

LIT. P. Schreiner, "Eine griechische Grabinschrift aus dem Jahr 1186 in Corridonia," *JÖB* 20 (1971) 149–60, with add. A. Kazhdan, *ADSV* 10 (1973) 60–63. *PLP*, nos. 21283–87, 22339–71. –A.K.

PEPAGOMENOS, DEMETRIOS, writer; fl. first half of 15th C. A member of the PEPAGOMENOS family, Demetrios Pepagomenos was a doctor who lived in Constantinople and corresponded with John CHORTASMENOS, John EUGENIKOS, and BESSARION. In 1415/16 Pepagomenos accompanied Emp. Manuel II on a journey to the Peloponnesos, serving as secretary. He wrote treatises on gout, HAWKING, and DOGS as well as a monody on the death (1433) of Kleope Palaiologina (the former Cleopa Malatesta), wife of THEODORE II PALAIOLOGOS, *despotes* of the Peloponnesos. The unnamed emperor addressed in Pepagomenos's works was falsely identified by Vergetius, Pepagomenos's 16th-C. editor, with Michael VIII Palaiologos. Subsequent scholarship has mistakenly asserted the existence of a 13th-C. Demetrios Pepagomenos.

ED. G. Schmalzbauer, "Eine bisher unedierte Monodie auf Kleope Palaiologina von Demetrios Pepagomenos," *JÖB* 20 (1971) 223–40.

LIT. A. Diller, "Demetrius Pepagomenus," *Byzantion* 48 (1978) 35–42. *Chortasm.* 57–59, 113–17, 199–203. –R.J.M.

PERA. See GALATA.

PERFUMES AND UNGUENTS. The word *myron* (μύρον) encompasses a variety of products—perfumes, sweet oils, and unguents—usually characterized by their fragrance. The production of perfume was well developed in antiquity and the terms *myrepsos* and *myropoles* are frequently attested (H. Blümner, *Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern*, vol. 1 [rp. Hildesheim 1969] 361). In EVAGRIOS

www.staropoman.ru

PERFUMES AND UNGUENTS. Perfume production. Miniature in an Octateuch manuscript (Vat. gr. 747, fol. 114r); 11th C. Biblioteca Apostolica Vaticana.

SCHOLASTIKOS (*HE* 2.3), a *myrepsos* was a craftsman who made fragrant substances. The Council in Trullo prohibited copies of the Holy Scriptures from being handed over to booksellers and *myrepsoi* for destruction (Rhalles-Potles, *Syntagma* 2:463f), but it is not clear how the *myrepsoi* would destroy the books—by burning them as fuel or by using them to wrap unguents.

In 10th-C. Constantinople the *myrepsoi* formed a guild; they traded in spices, incense, musk, myrrh, amber, aloes, wood, and dyestuffs that were brought primarily from Chaldia and Trebizond (where they evidently had been imported from the Middle East) and that they sold from *abbakia* (counters) and *kadia* (barrels) located between the Chalke Gate and the Milion. The *Book of the Eparch* (ch.10), however, mentions neither their workshops nor any processing of unguents or perfumes. Psellos describes how the empress Zoe, who had a passionate interest in the production of COSMETICS and perfumes, set up a "household workshop" in the palace and made her servants toil over hot braziers in her chambers summer and winter (Psellos, *Chron.* 1:148, par.64.7–12). Patr. Loukas Chrysoberges considered the profession of perfumer dishonorable, since the workshops of *myrepsoi*, like bathhouses, teemed with deception and greed (Rhalles-Potles, *Syntagma* 6:343.19–21).

Myrepsika ergasteria or perfume workshops are mentioned in several documents of the late Byz. period (*Lavra* 3, no.123.110; MM 2:525.21). In Thessalonike *myrepsoi* evidently formed a guild: a document of 1320 refers to their exarch (Dölger, *Schatz.* no.111.30–31).

LIT. Stöckle, *Zünfte* 36–38. *Bk. of Eparch* 202–08. Oikonomides, *Hommes d'affaires* 111. Koukoules, *Bios* 2.1:206f. —A.K.

PERGAMON (Πέργαμον, now Bergama), city of northwestern Asia Minor. In the 4th C. Pergamon was an important intellectual center where Aidesios taught Neoplatonic philosophy and "Chaldean wisdom" was popular; MAXIMOS OF EPHESUS and EUNAPIOS OF SARDIS worked there, and Julian came to study. Otherwise the city seems not to have flourished in late antiquity. Pergamon withdrew to its hilltop acropolis, fortified by Constans II, and became a city of the THRAKESION theme. It had an Armenian community and was the home of the emperor PHILIPPIKOS. It was attacked by the Arabs in 663 and 716. After attacks by the Turks in 1109 and 1113, Pergamon was rebuilt by Manuel I ca.1170 and probably became the capital of NEOKASTRA. Pergamon fell to the Turks of Karasi soon after 1302. It was a suffragan of Ephesus, elevated to metropolis in the 13th C.

Excavations reveal that the city of the 12th–13th C. consisted of small houses, with a few public buildings and churches, built along narrow streets on the slopes of the acropolis. Theodore II Laskaris, who visited Pergamon before 1254, described the insignificance of the buildings of his day compared with the great works of antiquity. Pergamon preserves the remains of its two circuits of walls and of the medieval town.

LIT. H. Gelzer, *Pergamon unter Byzantinern und Osmanen* (Berlin 1903). Foss, "Twenty Cities" 479–81. W. Radt, "Die byzantinische Wohnstadt von Pergamon," in *Wohnungsbau im Altertum*, vol. 3 (Berlin 1979) 199–223. —C.F.

PERGE. See PAMPHYLIA; SYLLAION.

PERIBLEPTOS MONASTERY, a monastic community dedicated to the Theotokos *he Peribleptos* (Περίβλεπτος, "celebrated"), located in the southwestern part of Constantinople. The church was built between 1030 and 1034 by Emp. ROMANOS III ARGYROS, who spared no expense in its construction (Psellos, *Chron.* 1:41–43). Both Romanos and NIKEPHOROS III BOTANEIATES, a later benefactor of the monastery, were buried in the church. In the 11th and 12th C. the Peribleptos monastery was involved in the BOGOMIL controversy; EUTHYMIOS OF AKMONIA, who denounced the PHOUNDAGIAGITES, was a monk at Peribleptos. In 1143 the monk Hilarion, who was condemned for Bogomilism, was confined at Peribleptos. Greek monks continued to occupy the monastery during the first years of the Latin occupation of Constantinople but were replaced by Latin monks some time after 1206.

The Peribleptos was restored by MICHAEL VIII after his recovery of Constantinople, and played a significant role throughout the Palaiologan period. The imperial court visited the church annually on the feast of the Presentation in the Temple. It possessed numerous relics, notably the hand of St. John the Baptist and the head of St. Gregory of Nazianzos, which attracted Russian pilgrims and Western visitors. In 1403 CLAVIJO tells of paintings on the exterior of the church, (unidentified) imperial portraits in the interior, and the representation of 30 castles and towns in the monastery's domain. Its refectory contained Christological mosaics and the cloister an image of the Tree of Jesse.

Greek monks remained in the monastery until 1643, when the Ottoman sultan granted the monastic complex to the Armenians for the site of their patriarchate; it then took the name of St. George of Psamathia or Sulumanastir. The original 11th-C. church was burned twice, in 1782 and 1872; the present structure is completely modern.

LIT. Majeska, *Russian Travelers* 276–83. R. Janin, "Le monastère de la Théotocos Peribleptos à Constantinople," *BSHAcRoum* 26 (1945) 192–201. Janin, *Églises CP* 218–22. —A.M.T., A.C.

www.staropramen.cz

PERINTHOS. See HERAKLEIA.

PERIODEUTES. See CHOREPISKOPOS.

PERIORISMOS. See PRAKTIKON.

PERIPLOUS (περίπλους, lit. "sailing around"), a collection of sailing directions, belonging to an ancient documentary genre that survived in late antiquity and was eventually continued in the PORTULANS. The *periploi* contain data on shorelines, harbors, market towns, and neighboring tribes and their wares. Evidence concerning their authorship and date is usually rare: thus pseudo-Arrian's *Periplous of the Erythrean (Red) Sea* is usually dated in the 3rd C., but A. Dihle (*Umstrittene Daten* [Cologne-Opladen 1965] 9–35) asserts that the trade with India described therein was not typical of the 3rd C. and suggests an earlier date. Some *periploi*, like those of MARKIANOS OF HERAKLEIA, were compilative. The *Periplous of the Euxine (Black) Sea* (not earlier than the first half of the 6th C.) was a mélange of three ancient geographic texts—Menippus, Arrian, and an anonymous *periegesis* addressed to king Nikomedes; quite rarely the author of the *Periplous of the Euxine Sea* added a contemporary name for a people or a site. The *Periplous of the Euxine Sea* gives the distances not in Greek *stadia* but in Roman miles. The EXPOSITIO TOTIUS MUNDI can be considered as a *periplous* but it is more original and richer in economic data. Another genre of guidebooks, *hodoiporiai*, are brief and strongly influenced by Christian tradition; they claim to represent the route from Paradise via India to Rome.

ED. and TR. G.W.B. Huntingford, *The Periplus of the Erythrean Sea* (London 1980). L. Casson, *The Periplus Maris Erythraei* (Princeton 1989).

LIT. F. Gisinger, *RE* 19 (1938) 841–50. A. Diller, *The Tradition of the Minor Greek Geographers* (Oxford 1952) 102–46. N. Pigulewskaja, *Byzanz auf den Wegen nach Indien* (Berlin-Amsterdam 1969) 100–09. —A.K.

PERI POLITIKES EPISTEMES, an anonymous tract on political theory partially preserved in a Vatican palimpsest and dating from the reign of Justinian I. It is plausibly, though not certainly, equated with the anonymous treatise *Peri Politikes*, reviewed by PHOTIOS (*Bibl.* cod.37); older identifications of one or both of these with the *Peri politikes katastaseos* of PETER PATRIKIOS are now rejected. The text described by Photios was a dialogue in six books between the *patrikios* Menas

and the *referendarios* Thomas; it advocated, with some criticism of Plato's *Republic*, the classical Peripatetic theory of the mixed constitution, a combination of the best elements of monarchy, aristocracy, and democracy. Only parts of books 4 and 5 survive, dealing with military and political issues. Its emphasis on the SENATE as repository of the best men has been taken to reflect that body's revival in the 6th C., with connections made with the relevant opinions expressed by JOHN LYDOS and PROKOPIOS OF CAESAREA. The treatise is esp. notable for its use of and familiarity with Latin texts, above all Cicero's *De Republica* (C.A. Behr, *AJPh* 95 [1974] 141–49); the elder Cato (A.S. Fotiou, *ClMed* 33 [1981–82] 125–33), Juvenal, Livy, and Seneca are also adduced.

ED. *Menae patricii cum Thoma referendario, De scientia politica dialogus*, ed. C. Mazzucchi (Milan 1982). Partial Eng. tr. E. Barker, *Social and Political Thought in Byzantium* (Oxford 1957) 63–75.

LIT. A.S. Fotiou, "Dicaearchus and the Mixed Constitution in Sixth Century Byzantium: New Evidence from a Treatise on 'Political Science,'" *Byzantion* 51 (1981) 533–47. Av. Cameron, *Procopius and the Sixth Century* (Berkeley 1985) 248–52. G. Fiaccadori, "Intorno all'anonimo vaticano Peri politikes epistemes," *ParPass* 34 (1979) 127–47. –B.B.

PERI STRATEGIKES, conventional title for an anonymous treatise on STRATEGY perhaps written around the mid-6th C. during the reign of Justinian I (Dennis) or later (Baldwin). The beginning of the pamphlet and possibly some other sections are missing; 47 chapters are preserved. An initial brief analysis of class divisions delineates the multi-tiered structure of Byz. civilian society and defines the function of each group; this account can be linked with such contemporary discussions as those of AGAPETOS and the anonymous PERI POLITIKES EPISTEMES. The author then embarks upon a much lengthier discussion of strategy, both offensive and defensive. Drawing both on classical manuals and his own military experience, the anonymous writer, perhaps a retired army engineer, treats such topics as tactics, signal fires, fortifications, siege machinery, armor, and weaponry.

ED. Dennis, *Military Treatises* 1–135.

LIT. B. Baldwin, "On the Date of the Anonymous *Peri strategikes*," *BZ* 81 (1988) 290–93. –B.B., A.M.T.

PERITHEORION (Περιθεώριον), a stronghold erected on a hill in the Rhodope Mountains by the shore of Lake Porou. The *bandon* and the *kastron* of Peritheorion (in the theme of BOLERON) are mentioned in the *typikon* of Gregory Pakourianos (P. Gautier, *REB* 42 [1984] 37.299–303). The bishopric of Peritheorion or Datos, under the jurisdiction of Traianoupolis, is known from the 10th C. onward (*Notitiae CP* 7.602). A 14th-C. historian (Kantak. 2:197.9–10) asserts that the town (*polis*) was previously called Anastasioupolis and was renamed Peritheorion by Andronikos III; this identification is evidently incorrect, since Peritheorion had been known earlier and esp. since notitiae of Nicholas I Mystikos listed two separate bishoprics—Peritheorion and Anastasioupolis.

Peritheorion in the 11th C. was an agricultural town. Pakourianos's brother maintained a household (*aule*) there and Vatopedi possessed a *metochion*. It was also involved in commerce, and the Venetians had trading privileges in Peritheorion. Like many other Thracian centers, Peritheorion was destroyed by Kalojan in 1206 and its inhabitants were resettled along the banks of the Danube. It reappeared by the 14th C., became a metropolis after 1341 (when Andronikos III fortified it), and played an important role in the civil wars of the mid-14th C. In 1345 MOMČILO was defeated outside its walls (M. Bartusis, *BS* 41 [1980] 209f). The expansion of swampland around Peritheorion forced its citizens to desert the town, probably after 1431, when BERTRANDON DE LA BROQUIÈRE noted its strategic position when he passed through the area.

LIT. Asdracha, *Rhodopes* 98–104. C. Ćirković, B. Ferjančić, in *VizIzvori* 6:260, n.113; 455, n.316. –A.K.

PERNIK (Πέρνικος), Bulgarian fortress on the upper Struma, on the hill "Krakra," commanding one of the routes from Niš to Sofia. In the 4th–6th C. it was a modest, unfortified town; remains of churches dating from that period have been found. It survived to the time of Justin II. In the 8th C. a Slav village was located on the hill; in the 9th C. it was surrounded by a wall. Contacts with Byz. are indicated by coins from Basil I onward. In the reign of SAMUEL OF BULGARIA Pernik was held by the boyar Krakra, who withstood sieges by Basil II in 1004 and 1016 but surrendered Pernik in 1018. The fortress seems to have flourished in the 11th–12th C., when several churches were built; Byz. coins of emperors up to Alexios III have been found in Pernik as well as seals of Nikephoros III and several high-ranking officials. The army of FREDERICK I BARBAROSSA passed through Pernik in 1189; at the end of that year STEFAN NEMANJA captured and plundered the fortress. It never fully recovered, although a cemetery of the 13th–14th C. shows that life on the hill continued.

LIT. *Pernik*, ed. T. Ivanov, D. Ovčarov, 2 vols. (Sofia 1981–83). –R.B.

PERSAI (Πέρσαι), "Persians," the classical ethnic term that designated the population of IRAN. The term was used by the authors of the 4th–7th C., who were contemporaries of the Byzantino-Persian wars (PROKOPIOS, GEORGE OF PISIDIA, etc.), and by later writers, such as THEOPHANES THE CONFESSOR who often speaks of "inner Persia," identifying it as Khurāsān (Theoph. 366.27, 484.4). The Byz. knew that the Arabs conquered the territory of the Persians, who subsequently rebelled frequently against their masters, but there is no confusion between the Arabs and Persai in Byz. texts. An 11th-C. historian (Skyl. 442.90–91) clearly notes that the Saracens took over the power of the Persai. From the 11th C. onward, the term was transferred to the Turkic peoples (e.g., SELJUKS, OTTOMANS) and also MONGOLS; some literati emphasized the identity of the Persai and Turks (e.g., Attal. 105.11), but later (in Eustathios of Thessalonike, Niketas Choniates, John VI Kantakouzenos, etc.) the term *Persai* was indiscriminately applied to the Turks, whereas the term TOURKOI acquired a different meaning. Various related terms were derived from Persai: Persanax or Persarches, the ruler of the Seljuks; Persarmenioi, the Turks under the rule of the DANIŞMENDIDS; Persotourkoi/Tourkopersai; Persoscythians, etc. Manuel II's anti-Muslim treatise bears the title "Conversations with a certain Persian."

LIT. Moravcsik, *Byzantinoturcica* 2:252–55. –A.K.

PERSEPHONE, or Kore (Lat. Proserpina), in Greek mythology the only daughter of Demeter, whom Hades or Pluto carried off to the nether-world; Demeter was able to liberate her on the condition that Persephone would remain underground part of the year. Another myth is related by NONNOS OF PANOPOLIS (*Dionysiaka* 6:155–76): Zeus, in the form of a dragon, entered the bedchamber of the "virgin Persephone" and she bore to him Zagreus, the horned baby; Zagreus was murdered and dismembered by the Titans, but he was miraculously resurrected and began his new life as DIONYSOS. The core of this myth, the triumph of nature over death, contributed to its assimilation by Christianity: the scene of Pluto carrying off Persephone in a chariot while she tries to free herself from his embraces appeared on a Christian sarcophagus.

The rape of Persephone is depicted in a miniature in Paris, B.N. Coisl. gr. 239 (Weitzmann, *infra*, fig.51), in which Pluto drags Persephone into a chasm.

LIT. A. Gotsmich, *Proserpina—virgo sacrata dei* (Munich 1962). Weitzmann, *Gr.Myth.* 43–46, 79f. –A.K., A.M.T.

PERSIA. See IRAN.

PERSIAN LITERATURE. The tradition of contacts between Greek and Iranian civilization dates back to the period of the Greco-Persian wars (5th C. B.C.). It is very probable that at that time the literary image of the Greek "enemy" began to develop in Iranian folklore and literature. The principal monuments of old Persian literature (Pahlavī and Sasanian) are apparently lost, even though they still existed in the 6th C.; Agathias (Agath. 4.30) describes Sasanian books on history that he read with the aid of the Syrian monk Sergios. Fortunately, however, the information provided by Sasanian literature on Byz.-Iranian contacts has not been totally lost, since most of it, compiled in a voluminous history, the *Khwadāy-nāmag*, was translated into Arabic (abstracts are included in the *History* of al-Ṭabarī and translations in ibn Muqaffaʿ) and into the Neo-Persian language (Firdausī's *Shāh-nāma*). The national Iranian legacy in which the Greeks appeared as "enemies" to the Iranian state was retained up to the medieval period. Only when Greece (Byz.) became a Christian state did this attitude undergo a transformation. With the triumph of the new faith in Byz. and its restriction in Zoroastrian IRAN, the centuries-old rivalry between the two states became primarily a religious struggle and continued as such when Iran became an Islamic state.

The Iranians living under the ʿAbbāsid caliphate began to develop a national and cultural self-consciousness in the second half of the 9th C. The new Iranian ideology, at once Islamic and national, was expressed in the establishment of quasi-

www.pharopomon.ru

autonomous states, such as those of the Ṭāhirids and SĀMĀNIDS. This ideology powerfully influenced the rise of a new Persian literature, composed in the Fārsī and Darī dialects and written in the recently borrowed Arabic script. Familiarity with Arabic now meant that Persian writers were included in the whole Islamic literary tradition. Persian literature consequently evolved under the triple influences of Islamic scholarship, the wider Arabic literary tradition, and the national Iranian legacy. It thus absorbed and perpetuated the content and forms of expression characteristic of each. Works inspired by the Islamic and Arabic legacies include Qur'ān commentaries, *ḥadīth*, and world and local chronicles. Specifically "national" Iranian genres include heroic and epic poetry and folklore. Consequently the image of foreign nations, including "Rūm" (Byz.), is highly diverse and varies according to genre.

In Persian literature, the term RŪM and its ethnic connotations were derived primarily from ARAB GEOGRAPHERS. Rūm variously signified the ancient Greeks (known also as Yūnānī [from Ionians]), occasionally the ancient Romans (known also, just like the people from western Europe, as Farangi [from Franks]), and the Byz. From the 11th C. the term *al-Rūm* (i.e., *Rūm* with the definite article) was used to denote Asia Minor. In addition, theological writers regarded the *Rūm* as descendants of the biblical Yōnan (cf. Gen 10:2,4) and/or a certain Romal(n)us (this detail is of Byz./Christian origin). Those writing in national genres, such as Firdausī in the *Shāh-nāma* and Niẓāmī in the *Iskandar-nāma*, connected the Rūm with Alexander the Great, whom they came to view as the national hero not only of Rūm, but also of Iran.

Persian geographers derived their data about the land of Rūm from Arab geographers and travelers, such as al-JARMĪ, HĀRŪN IBN YAḤYĀ, and al-QAZWĪNĪ. In the ḤUDŪD AL-ʿĀLAM, for example, the land of Rūm is situated on the shores of the Bosporos in the western part of *al-maʿmūra* (Pers./Ar. for Gr. *oikoumene*). It is described as a prosperous country, divided into 14 *nāḥiyat* or themes, each headed by a *sipāhsalār* or governor. The information on Constantinople is also derived from Arab geographers like al-Qazwīnī. Authors writing in the national genres, in contrast, generally provide few details (cf. Firdausī, Ḥāfiẓ, Jalāl al-Dīn Rūmī, and others). These authors often mention Rūm together with other "western" peoples, primarily the "Rus'," then the "Franks" and Bulgarians.

Persian historians were not very interested in Byz. history. Their knowledge of it was essentially limited to the facts of their "common" history, for instance, the Byz.-Persian wars of the 6th C. The fact that Persian historians and writers (e.g., Firdausī, Balʿamī) deal with these subjects suggests that the Sasanians (and consequently the islamized Persians) primarily claimed to be warriors. Some war themes, for example, the story of the flight of CHOSROES II to Byz. and his alleged marriage to Maria, a daughter of Maurice, were in vogue in Persian literature (Firdausī, Niẓāmī). The Byz., on the other hand, ignored this subject. In the Persian chronicles there is also a list of Byz. emperors up to Nikephoros II Phokas with a few details about their reigns (Balʿamī, Bayḍāwī, Banākitī, Abū Bakr Shabānkārā'ī, and the so-called Anonymous of Iskandar). Quite rare in Persian literature are "original data" such as the observations of Balʿamī on the relations between Bābak and Theophilos ca.831, and some details on the history of Pontos (e.g., Muʿīn al-Dīn Parwāna and IBN BĪBĪ's description of the capture of Sinope; the works of Aqsarayī, Abū Bakr Tihrānī, and Hwagi-Halfa). Some information on Byz.-Seljuk relations (esp. on the battle of Mantzikert, Romanos IV Diogenes, and Alp Arslan's victories) is provided by Kāshānī (his text survives in the Arabic translation by ʿImād al-Dīn al-Iṣfāhānī), Bundārī, Naṣīr al-Dīn al-Ṭūsī, and in the 14th-C. anonymous chronicle, *Ta'rih Al-i-Saljuk*. In addition there is some "historical data" in poetic texts, such as two *qaṣīdas* by KHĀQĀNĪ (dedicated to Andronikos I Komnenos who in 1173–74 lived at the courts of the shahs of Shīrwān) and the *qaṣīda* of Muhī al-Dīn ibn al-Zākī, who describes the conquest of Jerusalem during the First Crusade.

Persian authors rarely distinguished between civil and military officials when describing Byz. administration and the army. They were familiar with the basics of Byz. administration from certain Arabic sources, such as al-MARWAZĪ's translation of al-ʿAwfī and al-Ahwāzī as cited in al-BĪRŪNĪ. Normally, however, Persian authors mentioned only a few ranks, notably the *qayṣar* (emperor) and *biṭrīq* (*patrikios*). In the *Shāh-nāma*, ibn Bībī, Aqsarayī, and Abu Bakr Tihranī these officials are, in fact, identical. The confusion of some administrative titles with similarly sounding ecclesiastical titles often resulted in erroneous conceptions about the Byz. army. The Byz. fleet was known to the Persians primarily from Arabic sources, but a few eyewitness accounts do exist, for example, Naṣīr-i Khusrau's report on the use of mirrors in defense against the Byz. fleet. The image of the Byz. army, its might and military genius is more apparent in the national genres, where the Rūm were considered equals since they derived their origins from Alexander the Great and possessed an ancient culture as noble as that of the Iranians. In poetry and folklore Byz. warriors appear as knights, equipped with gleaming weapons, banners, trumpets, cymbals, and the obligatory cross (*Shāh-nāma*).

In Persian literature the Rūm are distinguished by their Christian faith. The Persian description of Christianity did not differ from that in Arabic literature. Persian sources include information about Christian sects, hermits, the church hierarchy, the ceremony of baptism, and icons. Some features of the Christian cult were regarded favorably. In poetry the dress of the beloved was sometimes compared with the Christian cross or the golden altar of the Christians. In the epic of Amīr Arslān, the oath that the Franks swear "in the name of Jesus and Mary" strikes the Persians as persuasive. Saʿdī al-Shīrāzī quotes the Gospels to add force to his words, and other poets such as Ḥāfiẓ employ allusions from the Gospels. In the *Shāh-nāma* it is stated that Christianity, like Islam and Zoroastrianism, is one of the defenders of the truth. The same text extols Alexander the Great because he was wedded "in Christian prayer."

The attitude of Persian writers toward Byz. cultural achievements was ambivalent. In a negative vein, they considered the Byz. to be pale imitators of the ancient Greeks, a view that can be traced to Arab authors. This perception of Byz. inadequacy was heightened because of the empire's location in the west—in Ṣūfī thought, the source of all evils. Byz. emperors, moreover, were seen as too harsh. In a positive vein, the Rūm were also viewed as the heirs of the ancient Greeks, and as such were bearers of good. Like the Greeks, they were depicted as skilled musicians, artisans, and even doctors, rivaled only by the Chinese. Persian authors often mention the Rūm as superb painters and describe their icons. Rūm was also considered to be the land of wisdom. The wealth of Byz. was central to the positive image of Rūm, which was popularly depicted as a land rich in gold, jewels, furs, silks, etc., and its luxury products were considered as valuable as those coming from China.

In medieval Persian the term *rūmī* was associated with certain colors, esp. red (as the *rūmī* shoes of the emperor), gold (as in *rūmī* dinars), and white (as in *rūmī* slave girls). The word *rūm* often appears as a metaphor for dawn, as in the poetic cliché, "The world has received the adornments of light; the throng of Ethiopians has fled from the 'Rūm.' "

The influence of Persian literature on Byz. literature was slight, but borrowings are found in the tale of BARLAAM AND IOASAPH and a story from *Kar-nāmaq* about the birth of Ardashīr, son of Bapak. The latter was included by Agathias in his work (Agath. 2.27). There are also some motifs in the ALEXANDER ROMANCE of Persian origin (the apophthegmata of Alexander which are found in the *Shāh-nāma* and *Qabūs-nāma*) and in the chronicle of GEORGE HAMARTOLOS (35.3–5; cf. Plutarch, *Alex.* 21). Especially in the Palaiologan period a few Byz. scholars were familiar with Persian treatises on ASTRONOMY, some of which they translated into Greek. Medieval Greek borrowings from Persian vocabulary, with the exception of proper names, are relatively rare; examples are *tzykanisterion*, or polo-ground, from Pers. *čowgan*, polo-game, and *karbanion*, caravan, from Pers. *ḳarvan*, vessel (*De adm. imp.* 9.27, 45.88f).

LIT. N.G. Garsoïan in *The Cambridge History of Iran*, ed. E. Yarshater, vol. 3.1 (Cambridge 1983) 568–92. Miquel, *Géographie* 2:381–481. W.W. Barthold, *Sočinenija* 7 (Moscow 1971) 29–334. I.U. Kračkovskij, *Istorija arabskoj geografičeskoj literatury* (Moscow-Leningrad 1957). E.E. Bertel's, *Izbrannye trudy*, 2 vols. (Moscow 1965). F. Tauer, "Les versions persanes de la légende sur la construction d'Aya Ṣofya," *BS* 15 (1954) 1–20. –N.S.

PERSON (πρόσωπον, lit. "face"), a term used in Trinitarian and Christological controversies, equivalent to the Lat. *persona*. The concept of divine *prosopon* (different from the metaphorical "Face of God" in the Old Testament) appears by the 3rd C., in Tertullian in Latin and Hippolytus in Greek, designating the concrete presentation of the individual; Hippolytus speaks of two *prosopa*—the Father and Son—and one power (*dynamis*) of God. The term was used by the adherents of Sabellianism who seem to have spoken in

www.slaropomor.ru

the vein of MONARCHIANISM of the Father, Son, and Holy Spirit as being "of the same matter (*pragma*) and *prosopon*" (Athanasios of Alexandria, PG 26:732C). They evidently were not consistent in their terminology, however, and Eusebios of Caesarea (PG 24:1016A) ascribes to them the formula "One hypostasis of three persons." The lack of clear discrimination between SUBSTANCE, NATURE, HYPOSTASIS, and person led many earlier authors to prefer the vaguer use of "three" and "one." Gradually, in opposition to Sabellios and probably under the influence of ORIGEN and his school, the use of hypostasis—as contrasted with *ousia* (substance) and *physis* (nature)—became preferable, although the ANTIOCHENE SCHOOL, up to the time of Nestorios, applied the term *prosopon* to describe the unity in Christ as contrasted with his two substances, divine and human.

In usual Byz. terminology *prosopon* denoted the individual (*idikon*) as opposed to the common (*koinon*). This distinction between person and nature, albeit not a domain of philosophical thought, found its place in the formulas of the creed. The anthropological paradigm on which orthodox or Chalcedonian Christology is based contributed to the development of the distinction between the individual that does not exclude the common or *communicabile* ("participating"), and the individual in itself, or *incommunicabile*.

LIT. C. Andresen, "Zur Entstehung und Geschichte des trinitarischen Personbegriffes," *ZNTW* 52 (1961) 1–39. A. Grillmeier, *Christ in Christian Tradition*[2] (Atlanta 1975) 365–75, 460–66. Wolfson, *Philosophy* 333f. Prestige, *God* 157–62. K.-H. Uthemann, "Das anthropologische Modell der hypostatischen Union," *Kleronomia* 14 (1982) 215–312.
–K.-H.U.

PERSONIFICATION, the incarnation in anthropomorphic form of abstract qualities and natural phenomena. Writers of all periods from late antiquity to the end of Byz. used personification as a favored rhetorical device. BOETHIUS presents his *Consolation of Philosophy* as a series of dialogues with the lady Philosophia. Classicizing poets of the 5th and 6th C. personified forces such as Aletheia (Truth) and Eirene (Peace), VIRTUES such as Dikaiosyne (Justice) and Sophrosyne (Moderation), and countries (e.g., Aigyptos). Writers of letters and sermons (e.g., PHOTIOS) were fond of using personifications as vehicles for the points they wished to make.

In art, such devices were widely favored until the 6th C. Based on literature, these figures of Classical or, more often, Hellenistic inspiration are found in floor mosaics and retained in MSS

PERSONIFICATION. Personifications from the Joshua Roll (Vat. Pal. gr. 431, sheet XII); 10th C. Biblioteca Apostolica Vaticana. To the left, the reclining male personification of Mt. Ebal; to the right, the seated female personification of the city of Gabaon.

and other works made for Christian patrons. Antique personifications such as Homonoia (Concord) were preserved only as inscriptions on marriage belts and finger rings; iconographically their role was assumed by Christ. On the other hand, pre-Christian concepts such as the TYCHE survived, essentially unchanged in form and meaning, in consular diptychs and MSS. Ancient personifications of disciplines such as Epinoia (Design) and qualities such as Megalopsychia (Magnanimity) and Phronesis (Prudence or Good Sense) appear in the 6th-C. Vienna DIOSKORIDES. Political concepts such as Eutaxia (Good Order), who averts a civil war in Thessalonike (Lemerle, *Miracles* 1:115.19–116.3), are embodied and intervene in human affairs in the manner of saints seen in visions. On the other hand, an illuminated biblical MS like the Vienna GENESIS makes use of pagan personifications such as NYMPHS, conceived as the embodiment of springs of water, for what are apparently purely decorative purposes.

Despite a reduction in the absolute number of Classical personifications employed, those that survived were used relatively often in and after the 9th C. and applied to a broader range of situations. In a 9th-C. Chrysostom MS (Athens, Nat. Lib. 211) figures representing the Winds announce the resurrection of the dead; these emerge from the earth, which is personified as Ge. Other personifications were deliberately revived in order to evoke the Christian virtues of princes—SOPHIA and Prophetia accompany David in PSALTER illustrations, while Aletheia (Truth) and Tapeinosis (Humility) appear on the CROWN of Constantine IX. This symbiosis of pagan and Christian personifications thereafter is one of the features of Byz. art. Where a clear preference for one or the other is evident, this is determined by the context and purpose of the work on which they occur: for example, the THEODORE PSALTER and MSS of JOHN KLIMAX employ Christian personifications such as Gastrimargia (Gluttony) or purely medieval inventions such as Aprospatheia, while textiles made for imperial use depict the Antique figure of the City. The most common manner of their employment is the conversion to Christian purposes of pagan personifications: figures such as NIGHT, BYTHOS, and Erythra THALASSA participate in the history of the Chosen People; HADES, the Antipodes, and HELIOS in his chariot lend a Classical aspect to the illustration of verses in the Psalms and Gospels. The repertory of Palaiologan art was enriched not only by a more widespread use of figures such as EKKLESIA and Synagogue but esp. by the return of Antique forms such as COSMOS.

LIT. Cutler, *Aristocratic Psalters*. Martin, *Heavenly Ladder*. L. Antonopoulos, "Contribution à l'étude des abstractions personifiées dans l'art médiobyzantin," *AnnEPHE*, V[e] section (Sciences religieuses) 93 (1984/86) 511–14. L.D. Popovich, "Personification in Paleologan Painting" (Ph.D. diss., Bryn Mawr College, 1963).
–L.S.B.MacC., A.C.

PERSPECTIVE, the art of delineating objects on a surface so that their positions and sizes display the same relationship as in nature. For Roman and late antique writers perspective was a part of optics and, under the name of *skenographia*, applied to architectural projection. This involved the sort of distortion evident in the mosaics of the dome of St. George (see GEORGE, ROTUNDA OF SAINT) at Thessalonike where buildings are represented as if from above but read more correctly when seen from the spectator's normal position below. CONSTANTINE OF RHODES (v. 498) seems to describe such a system in the mosaics of the Church of Holy Apostles at Constantinople. The Hellenistic and Roman use of so-called aerial perspective, in which colors change and tend toward blue as a function of their distance from the spectator, is still present in the BACKGROUNDS of such 10th-C. MSS as the PARIS PSALTER but, in monumental art of this and later periods, is replaced by "inverted perspective," in which elements to the rear of the picture space are set farther apart rather than closer together as in the linear perspective of the Italian Renaissance.

Such arrangements were, however, far from systematic. The closest Byz. artists came to a consistent application of rules devised to avoid optical distortions was in differentiations within figures represented on curving surfaces. The lower limbs of bodies appearing on vertical planes are rendered much larger than parts of the body above them in vaults. This could result in disproportionately small heads, as in the Virgin in the apse of the Koimesis church at Nicaea (Lazarev, *Storia*, fig.77); by the Palaiologan period pear-shaped bodies and tiny heads had become stylistic norms. A coherent system of perspective is described by Nikephoros GREGORAS (*Astrolabika*, ed. Delatte, *AnecdAth* 2:222.19–25): he speaks of "painters

www.staropomorje.com

seeking to imitate objects exactly . . . [who] show the length and breadth of lofty buildings contracting somewhat . . . so as to make them visually more plausible." A theory of "negative" perspective in which the significant (and sacred) area of space lies between the spectator and the picture plane rather than behind the foreground of the image was developed by Demus (*infra*).

LIT. Demus, *Byz. Mosaic* 30–35, 43–54, 77–85. A. Saltykov, "O prostranstvennych otnošenijach v vizantijskoj i drevnerusskoj živopisi," in *Drevnerusskoe iskusstvo: Zarubežnye svjazi* (Moscow 1975) 398–413. G. Mathew, *Byzantine Aesthetics* (London 1963) 29–35, 150–53. –A.C.

PESSINOUS (Πεσσινοῦς), now Ballıhisar, a city in the borderland between GALATIA and PHRYGIA famous for its ancient cult of Cybele, which Emp. Julian attempted to revive during his visit in 362. Pessinous became the civil and ecclesiastical metropolis of Galatia Salutaris ca.399. After receiving a benefaction of some kind from Justinian I, it assumed the name Justinianoupolis, which long continued in occasional use. In the late 6th C. Pessinous possessed a Cathedral of Hagia Sophia and a Church of the Myriangeloi ("10,000 angels"). The site offers limited possibilities of defense, and Pessinous disappears from history in the 7th C., though until the 14th C. it existed as ecclesiastical metropolis. Some of its suffragans (GERMIA, AMORION), however, acquired independence. Current excavations have revealed restoration in the early 4th C. and a necropolis in use through the 6th C., but nothing later.

LIT. *TIB* 4:214f. J. Devreker et al., *Les fouilles de la Rijksuniversiteit te Gent à Pessinonte 1967–73* (Brugge 1984). P. Lambrechts, R. Bogaert, "Nouvelles données sur l'histoire du christianisme à Pessinonte," in *Beiträge zur alten Geschichte und deren Nachleben: Festschrift für Franz Altheim*, vol. 1 (Berlin 1969) 552–64. –C.F.

PESSOS. See PIER.

PETER (Πέτρος), personal name, given by Christ to his disciple Simon (Mk 3:16). The etymology is evoked in Matthew 16:18: "You are Petros, and on this rock (*petra*) I will build my church." The name appeared in texts from the 3rd C. onward—a bishop in Africa ca.256, an "Aurelius Petrus," governor of Arabia in 278/9. Its popularity increased in the 5th–6th C., esp. among the clergy: W. Ensslin (*RE* 19 [1938] 1319–35) lists 37 secular Peters of the 3rd–6th C. and 83 clergymen, predominantly bishops. *PLRE* has four Peters (secular) of the 4th C. (1:691f) and 32 of the 5th and 6th C. (2:864–71); among the latter, one Peter "monk and bishop" occurs. In Theophanes the Confessor, Peter is still a common name: 23 Peters are mentioned, fourth in frequency, following JOHN, THEODORE, and CONSTANTINE. Thereafter, the popularity of the name decreased radically: in Skylitzes are found only six Peters, including the apostle Peter and two Bulgarians; in Choniates, among four Peters, one is the apostle, two are Vlachs or Bulgarians, and one a crusader. There are nine Peters in vol. 1 of *Lavra*, and only 15 in the more numerous acts of *Lavra*, vols. 2–3 (tied for twenty-first place with Gregorios and Symeon); it is a more popular name in the acts of *Iviron*, vol. 1 (10th–11th C.), but some of them—Peter, son of Ivan; Peter the Vlach—are evidently of non-Greek origin. Peters are also rare in the late acts of other collections of the archives of Athos. –A.K.

PETER, also called Simon and Kephas; apostle and saint; feastday 29 June. The Byz. attributed to him two epistles in the New Testament. A legend preserved in Eusebios (*HE* 2.25.5–6) has him beheaded, together with PAUL, in Rome; other versions tell of his crucifixion head-downward. He became the patron of Rome, the place of his martyrdom and burial; in 319–50 the basilica of St. Peter was built there, allegedly on the site of his tomb. The idea of papal PRIMACY, inherited from Peter, was closely interconnected with this cult. At the same time other ecclesiastical centers (Antioch, Caesarea in Cappadocia) claimed Peter as the founder of their sees. In Constantinople, Peter appears primarily as the leader (*koryphaios*) of the apostles, often venerated together with Paul, but sometimes separately as in a chapel in the Great Palace and in an *apostoleion* near Hagia Sophia. In this *apostoleion* were exhibited Peter's chains, which had miraculously fallen from him when Herod had ordered him arrested.

Peter's story was developed in APOCRYPHAL texts (esp. the *Gospel of Peter*) and in numerous sermons (e.g., by Asterios of Amaseia, Sophronios, George Akropolites), often together with the story of Paul. They had a common major feastday (29 June); the feast of Peter's chains was celebrated on 16 Jan.

Representation in Art. The most clearly characterized of the APOSTLES and the first to exhibit a distinct iconographic type, Peter appears from the 4th C. onward with a square white beard, a straight hairline, and (in painting) a blue tunic and yellow himation in both western and eastern Mediterranean art: Roman CATACOMBS, "Passion" sarcophagi, the Sarigüzel sarcophagus (Volbach, *Early Christian Art*, fig.75), an icon at Sinai (Weitzmann, *infra*, fig.2), and in apses of churches. He accompanies the living Christ, acclaims the risen Christ, and is found in scenes of his own ministry and passion. From the 9th C. onward, Peter heads the assembly of the apostles, appears in Gospel scenes as Christ's preeminent disciple, dominates Byz. ACTS cycles, is portrayed at the beginning of his Epistles in New Testament MSS, and occasionally accompanies MARK in series of EVANGELIST PORTRAITS. His imagery is largely canonical, though scenes of his martyrdom occur in cycles of the apostles' deaths; his ecstatic meeting with PAUL was used to symbolize brotherly accord. The only monumental cycles of his life from the 9th–12th C. occur in Hagia Sophia, KIEV, and the churches of Norman SICILY, though Peter appears consistently in Palaiologan mural cycles and often balances Paul in icons hung between the columns of TEMPLON screens.

SOURCE. *Évangile de Pierre*, ed. M.G. Mara (Paris 1973).
LIT. *BHG* 1482z-1501n. A. Penna, D. Balboni, *Bibl.sanct.* 10:588–639. M. Maccarrone, "San Pietro in rapporto a Cristo nelle più antiche testimonianze," *Studi Petriani* (Rome 1968) 41–101. B.A. Johnson, "The Gospel of Peter: Between Apocalypse and Romance," *StP* 16.2 (1985) 170–74. K. Berger, "Unfehlbare Offenbarung: Petrus in der gnostischen und apokalyptischen Offenbarungsliteratur," in *Kontinuität und Einheit. Für Franz Mussner* (Freiburg 1981) 261–326. V. von Falkenhausen, "San Pietro nella religiosità bizantina," *SettStu* 34.2 (1986) 627–74. Kessler, "Acts." K. Weitzmann, *The St. Peter Icon of Dumbarton Oaks* (Washington, D.C., 1983). G. Stuhlfauth, *Die apokryphen Petrusgeschichten in der altchristlichen Kunst* (Berlin 1925). –J.I., A.W.C.

PETER III, patriarch of Antioch (spring 1052–Sept. 1056). A native of Antioch, he studied in Constantinople and, after serving as imperial secretary, provincial judge, and *skeuophylax* of Hagia Sophia, was appointed to the see of Antioch. His surviving correspondence with Pope Leo IX, Dominic of Grado, and Patr. MICHAEL I KEROULARIOS sheds valuable light on the debate leading up to the schism of 1054. His synodical letter to Leo IX (1052) is significant because it offers conclusive evidence that a schism existed before 1054. His discussion of Latin irregularities, about which Keroularios informed him after the embassy of Cardinal HUMBERT to Constantinople (1054), is notable for its moderation and conciliatory tone. It contrasts sharply with Humbert's and Keroularios's own impetuous actions. Peter agreed that Byz. eucharistic practice was preferable to the Latin use of AZYMES, and he was convinced that the innovation of the FILIOQUE was unacceptable. Nevertheless, he insisted that Keroularios's other charges against the Latins were either exaggerated or trivial and, as such, no obstacle to unity. Finally, his letters show him to have been a compelling advocate of the PENTARCHY thesis.

ED. C. Will, *Acta et scripta quae de controversiis Ecclesiae graecae et latinae saeculo undecimo composita exstant* (Leipzig-Marburg 1861) 168–228. A. Michel, *Humbert und Kerullarios*, vol. 2 (Paderborn 1930) 416–75.
LIT. Grumel, "Patriarcat." A. Michel, "Die römischen Angriffe auf Michael Kerullarios wegen Antiocheia," *BZ* 44 (1951) 419–27. Idem, "Die Botschaft Petros' III von Antiocheia an seine Stadt über seine Ernennung," *BZ* 38 (1938) 111–18. Papadopoulos, *Antioch.* 844–60. –A.P.

PETER CAPUANO (sometimes erroneously referred to as Peter of Capua), cardinal-deacon of St. Mary in Via Lata (1192–1201), then cardinal-priest of St. Marcellus; born Amalfi, died 1214. In 1198–99 Peter was legate of INNOCENT III in France where he promulgated the idea of a new (Fourth) CRUSADE. Innocent then sent him to the crusading army in Venice. When the conflict concerning the Venetian plan to attack ZARA arose, Peter criticized the Venetians, but insisted on the necessity of continuing to support the Crusaders. In 1202 he returned to Rome. He then was dispatched on a mission to Palestine, only to leave the Holy Land and join the Crusaders after he learned about the capture of Constantinople. At a conference with the Greek clergy in Hagia Sophia in Dec. 1204, Peter demanded that the Greeks conform to the Latin rite, disregarding the conciliatory efforts of Innocent that were announced publicly by the new papal legate Benedict in 1205. Peter should be distinguished from another Peter Capuano, a theologian at the University of Paris whom Honorius III appointed patriarch of An-

www.staropomor.ru

tioch in 1219, but who never arrived at his see (E. Rey, *ROL* 8 [1900–01] 140).

LIT. W. Maleczek, *Petrus Capuanus: Kardinal, Legat am vierten Kreuzzug, Theologe (1214)* (Vienna 1988). *HC* 2:155–57, 173, 196. H. Roscher, *Papst Innocenz III. und die Kreuzzüge* (Göttingen 1969) 104–11. –A.K.

PETER MONGOS (Μογγός, "hoarse"), Monophysite patriarch of Alexandria (477–29 Oct. 490). He was apparently consecrated by only one bishop on the death of the Monophysite patriarch TIMOTHEOS AILOUROS. Because the Chalcedonian TIMOTHEOS SALOPHAKIALOS was still on the throne, however, Peter was forced to go into hiding until Salophakialos died (482). Then, despite Peter's irregular ordination, ZENO and Patr. AKAKIOS of Constantinople officially received him into communion, on the condition that he accept the HENOTIKON. His energetic support of this compromise formula failed to satisfy his more extreme followers, however, who demanded a public condemnation of CHALCEDON and the *Tome* of Leo. This led to schism, and the extremists (left without a personal leader or head) became known as *Akephaloi* ("headless ones"). But Peter's openly Monophysite exegesis of the *Henotikon* also alienated those Chalcedonians who were interpreting it in an Orthodox manner. In sum, his politics had the opposite effect from that which the edict had intended. The Roman synods (484 and 485), which condemned the *Henotikon* and led to the AKAKIAN SCHISM, anathematized both Peter and Akakios.

LIT. E. Schwartz, "Publizistische Sammlungen zum acacianischen Schisma," *ABAW*, Phil.-hist. Abt., n.s. 10 (1934). F. Hofmann in Grillmeier-Bacht, *Chalkedon* 2:30–51. –A.P.

PETER OF ALEXANDRIA (not to be confused with the 3rd-C. martyr of the same name), 10th-C. author of a chronicle entitled *A Brief Survey of Years,* from Adam to the reign of Leo VI and Alexander. A 10th-C. MS preserves the text. Peter lists countries, nations, rivers, and islands, sometimes including the contemporary designation (thus "Danoubes" is mentioned side by side with the ancient Istros); the Slavs are identified as Avars (I. Dujčev, *REB* 17 [1959] 294). Except where Peter refers to Christ's life, historical information is mostly limited to the length of reign, with rare exceptions: the meaning of Anastasios's name, the poisoning of Staurakios by his sister Prokopia, the murder of Michael III by Basil I. Consistently Peter mentions usurpation: Basiliskos, Artabasdos, and others. Since Peter expressly calls Michael III "orthodox emperor" and relates that he burned the corpse of Constantine V, this brief chronicle may have been written to counterbalance the official historiography of the MACEDONIAN DYNASTY.

ED. Z. Samodurova, "Chronika Petra Aleksandrijskogo," *VizVrem* 18 (1961) 180–97. –A.K.

PETER OF AMIENS. See PETER THE HERMIT.

PETER OF ARGOS, saint; born Constantinople, died Argos; feastday 3 May. The chronology of ca.850–ca.920 established by Papaoikonomos (*infra*) needs correction, since the lifespan of 70 cited in the vita is a hagiographical convention, and Peter apparently survived both the Slavic revolt in the Peloponnesos ca.922–25 and the great famine of 927/8 (p.66.4–8). The fourth child in a prosperous and generous family, Peter was tonsured like his brother Paul. The brothers were close to Patr. NICHOLAS I MYSTIKOS, who appointed Paul archbishop of Corinth and planned to make Peter *protothronos* (p.63.16–18), that is, archbishop of Caesarea (not Corinth, as Vasiliev states). If Nicholas chose Peter to replace ARETHAS, the event may be dated to 912. Peter followed his brother to Corinth, however, and was elected, although reluctantly, bishop of Argos. Peter wrote several *enkomia* of saints, including KOSMAS AND DAMIANOS and the 9th-C. Athanasios of Methone (see list of K.Th. Kyriakopoulos, *Peloponnesiaka* 13 [1978–79] 264f).

Peter's Life, arbitrarily ascribed by Papaoikonomos to Peter's disciple and successor Constantine (cf. F. Halkin, *AB* 69 [1951] 167), was compiled by Theodore of Nicaea (Darrouzès, *Epistoliers* 52). The hagiographer praised Constantinople and devoted special attention to Peter's protection of the poor. The Life describes an invasion of Cretan Arabs and the conversion of some pagan Slavic tribes; Peter mentions the attacks of Scythians and Hagarenes in his *enkomion* of Kosmas and Damianos. Laurent published Peter's seal (*Corpus* 5.1, no.571).

SOURCES. Ch. Papaoikonomos, *Ho poliouchos tou Argous hagios Petros* (Athens 1908).

LIT. *BHG* 1504. A. Vasiliev, "The 'Life' of St. Peter of Argos and its Historical Significance," *Traditio* 5 (1947) 163–90. K.Th. Kyriakopoulos, *Hagiou Petrou episkopou Argous bios kai logoi* (Athens 1976). –A.K.

PETER OF ATROA. See ATROA.

PETER OF BRACIEUX (Πέτρος ὁ Πράτζης), more correctly, Bracheux, French crusader; died ca.1210. A vassal of LOUIS OF BLOIS, from the vicinity of Beauvais, Peter joined the Fourth CRUSADE at Zara. A warrior of great height and strength, he won even his enemies' admiration. After the installation of ALEXIOS IV, he commanded a detachment lodged in the Blachernai Palace, probably until late 1203. In Apr. 1204 he was among the first to seize a tower on the city wall. Following the city's capture, he went to conquer the region from Pegai to Nicaea for Louis. At POIMANENON he defeated Theodore I Laskaris. Recalled in 1205 to oppose Kalojan, Peter was too late for the battle of Adrianople. Thereafter he fought in Thrace and Anatolia. In 1206 he occupied Pegai and Kyzikos, whence he raided Laskarid territory. In 1207, however, a truce compelled him to surrender Kyzikos. After a brief visit to France (1209), Peter returned to Pegai and somehow fell into Theodore's hands. How he died is uncertain; Innocent III's allegation that a Crusader was reportedly flayed alive by Theodore can neither be substantiated nor definitively connected to Peter (G. Prinzing, *Byzantion* 43 [1973] 424, n.4).

LIT. Longnon, *Compagnons* 91–98. –C.M.B.

PETER OF BULGARIA, second son of SYMEON OF BULGARIA and his successor as tsar (27 May 927–969); born ca.903, died 30 Jan. 969. George Soursouboullos served as the young prince's counselor and co-ruler. The administration of Peter and George reversed previous policy toward Byz. and proposed a peace treaty that was signed in 927. Under its terms the frontier was established (Byz. losing Develtos, Sozopolis, and Agathopolis); Byz. was obliged to pay tribute; Peter was granted the title of *basileus* and married Maria (who then took the new name Irene), daughter of CHRISTOPHER LEKAPENOS; and Byz. also accepted the autocephaly of the Bulgarian church. It is plausible that the speech, "On the treaty with the Bulgarians," preserved in Vat. gr. 483 (see BULGARIAN TREATY, ANONYMOUS TREATISE ON THE), was delivered upon this occasion; the author of the speech was probably Theodore DAPHNOPATES (I. Dujčev, *DOP* 32 [1978] 217–95). The domestic and international situation was strained after long wars. Peter had to deal with the resistance of the BOGOMILS and schemes of the nobles, including his own brothers John (928) and Michael (930). In addition Bulgarian authority in the west was challenged by ČASLAV, and the northern frontier was constantly threatened by the HUNGARIANS. This eventually permitted Byz. to change the conditions of the peace treaty: after Maria-Irene's death (ca.963), the Byz. demanded that two of Peter's sons, BORIS and Romanos, be sent to Constantinople as hostages; also the Bulgarians were to forbid the Hungarians to cross their territory to Byz. In 966 NIKEPHOROS II PHOKAS canceled payment of the tribute and incited SVJATOSLAV against Bulgaria. Overwhelmed by these troubles, Peter died (perhaps from a stroke).

LIT. Zlatarski, *Ist.* 1.2:516–93. G. Bakalov, "Carskata promulgacija na Petŭr i negovite priemnici v svetlinata na bŭlgaro-vizantijskite diplomatičeski otnošenija sled dogovora ot 927 g.," *IstPreg* 39 (1983) no.6, 35–44. Runciman, *Romanus* 96–103. –A.K.

PETER OF BULGARIA, cofounder, with his younger brother ASEN I, of the Second Bulgarian Empire; baptismal name Theodore; died Tŭrnovo 1197. Following the brothers' successful insurrection, Peter was crowned with gold ca.1185 or 1186. He donned boots of imperial purple and probably adopted the name "Peter" in honor of the earlier PETER OF BULGARIA (903–69). E. Pochitonov (*BS* 42 [1981] 52–57) attributes to Peter a series of billon trachy coins found in Bulgaria and issued by a "Theodore." (Grierson, *Byz. Coins* 235f, and Hendy, *Economy* 439, assign these to Theodore MANKAPHAS.) In 1189, when Frederick I led the Germans of the Third Crusade into Thrace, Peter (called "Kalopetrus" in the HISTORIA DE EXPEDITIONE FRIDERICI) offered 40,000 Vlachs and Cumans for Frederick's planned attack on Constantinople and demanded the imperial crown of "Grecia"; indeed, the *Historia* (ed. Chroust, 69.24–25) says Peter "was called emperor of Greece by his followers." Frederick refused both the troops and the title. Circa 1192 or 1193 Peter was won over to alliance with Byz. in opposition to Asen. The rift between the brothers,

www.staropomor.ru

however, seems to have been brief; Byz. gained nothing. With Asen's death, Peter returned to lead the Bulgarian state, only to be slain by a fellow countryman.

LIT. Litavrin, *Bolgarija i Vizantija* 427–65. A. Kazhdan, "La date de la rupture entre Pierre et Asen (vers 1193)," *Byzantion* 35 (1965) 167–74. G. Cankova-Petkova, "Les forces centrifuges et centripètes à Byzance du début du règne d'Isaac Ange," 15 *CEB* (Athens 1980) 4:55–64.
–A.K., C.M.B.

PETER OF COURTENAY, Latin emperor of Constantinople (1217–19?), count of Nevers and Auxerre; born ca.1165. Marriage to YOLANDE brought him the Latin Empire of Constantinople when HENRY OF HAINAULT died in 1216 without direct heirs. Peter went to Rome, where after some hesitation Pope Honorius III (1216–27) crowned him Latin emperor on 9 April 1217. The Venetians ferried his expedition across the Adriatic to Dyrrachion. His plan was to proceed along the Via Egnatia to Thessalonike. It was a bold attempt to strengthen the western frontiers of the Latin Empire, but it proved foolhardy. Peter was intercepted by THEODORE KOMNENOS DOUKAS and disappeared. Rumor placed his death in summer 1219, but it may have been earlier since not a word is said about him during the negotiations in 1218 which secured the release of the papal legate captured with him.

LIT. Longnon, *Empire latin* 153–57. Nicol, *Epiros I* 50–53. *HC* 2:212–13.
–M.J.A.

PETER OF DAMASCUS. See DAMASKENOS, PETER.

PETER OF EBOLI (Petrus de Ebulo), southern Italian cleric, *magister*, and writer; died before July 1220. Peter composed a lost work on Frederick I and a *Liber ad honorem Augusti* (Book in Honor of the Augustus, ca.1195/6) for Henry VI on his war over southern Italy. His detailed account is bitterly hostile to TANCRED OF LECCE and openly seeks a reward from Henry for his support. A MS in Bern (Burgerbibliothek 120) preserves Peter's richly illustrated original and depicts Greek notaries (ed. Siragusa, 1:pl.7 and ed. Rota, pl.6), ceremonies (e.g., pls. 7 and 40, the *adventus* of Tancred and Henry VI into Palermo, complete with musicians), costumes, ships, insignia, military equipment, and castles of southern Italy; some similarities to the Madrid MS of John SKYLITZES exist, esp. in the area of siege equipment and tents, but in general the *Liber* was decorated by more competent and ambitious painters using full pages whether one or more scenes were represented. Peter's poem on the medicinal qualities attributed to various baths along the Campanian coast also seems to have been illuminated (e.g., *Petrus de Ebulo, Nomina et virtutes balneorum*, ed. A. Daneu Lattanzi [Rome 1962]).

ED. *Liber ad honorem Augusti*, ed. G.B. Siragusa, 2 vols. [= FSI 39–40] (Rome 1905–06); ed E. Rota in RIS, vol. 31.1 (Città di Castello 1904).

LIT. *Studi su Pietro da Eboli* (Rome 1978). H. Georgen, "Der Ebulus-Codex als Ausdruck der Konflikt zwischen Städten und staufischem Hof," in *Bauwerk und Bildwerk im Hochmittelalter*, ed. K. Clausbert et al. (Giessen 1981) 145–67. P. Schramm, F. Mütherich et al., *Die deutschen Kaiser und Könige in Bildern ihrer Zeit, 751–1190*[2] (Munich 1983) 269.
–M.McC., A.C.

PETER OF SICILY, author of a Greek treatise entitled *Useful History and Refutation of the Senseless and Vain Heresy of the Manichaeans, also Named the Paulicians*. He claims to have been Basil I's envoy to TEPHRIKE in 869 (PG 104:1241 AG). The treatise has survived in a single MS, Vat. gr. 511 (of the 11th C., not the 10th C. as previously thought). It is dedicated to an unnamed archbishop of Bulgaria, and the first chapters are probably a separate letter addressed to the archbishop. Peter's treatise contains data on the history and dogmas of the PAULICIANS; its primary aim was to prove that the heresy was indistinguishable from the teaching of MANI. Since there are several other texts treating the Paulician heresy (by Photios, George Hamartolos, Peter the Hegoumenos), the question of their interrelation has been a topic of discussion. Most contemporary Byzantinists consider Peter of Sicily's tract as the original work that was eventually used by Photios and Peter Hegoumenos; one cannot, however, exclude the possibility that Peter of Sicily, who borrowed much from Cyril of Jerusalem, derived his information from other existing literary texts. It remains questionable whether he had at his disposal the writings of Paulician heresiarchs (e.g., epistles of Sergios, the vita of Sergios).

ED. "Les sources grecques pour l'histoire des Pauliciens d'Asie Mineure," ed. C. Astruc et al., *TM* 4 (1970) 3–67.

LIT. H. Grégoire, "Les sources de l'histoire des Pauliciens," *BAcBelg* 22 (1936) 95–114. M. Loos, "Deux contributions à l'histoire des Pauliciens," *BS* 17 (1956) 202–17. R.M. Bartikjan, *Istočniki dlja izučenija istorii pavlikianskogo dviženija* (Erevan 1961) 73–88. P. Speck, "Petros Sikeliotes, seine Historia und der Erzbischof von Bulgarien," *Hellenika* 27 (1974) 381–87.
–A.K.

PETER PATRIKIOS, official, diplomat, and writer; born ca.500, died Constantinople 565. Probably of Illyrian origin and from Thessalonike (V. Grecu, *BZ* 40 [1940] 448), Peter earned fame as an eloquent lawyer at Constantinople, where he attracted the interest of Empress THEODORA. In 534 she cajoled Justinian I into sending Peter as envoy to Italy, where he spent three years in an Ostrogothic prison and was somehow involved in the murder of AMALASUNTHA. In 539 Justinian made him *magister officiorum*, a post he held for the unparalleled term of 26 consecutive years. His other activities included involvement in the THREE CHAPTERS controversy and negotiating peace terms with Chosroes I in 561–62; his documentary account of the latter assignment is preserved in a collection of his writings by MENANDER PROTECTOR (ed. Blockley, fr.6.1). A controversial figure, Peter is described as a fountain of virtue in JOHN LYDOS (*De mag.* 2.25) but as a boastful windbag by Menander Protector (fr.6.2). He was the first late Roman author to record and write about protocols, beginning with Leo I's coronation and his reception of foreign embassies (Cameron, *Circus Factions* 249f). Some extracts survive in the *De ceremoniis* (*De cer.*, bk.1, chs. 84–95, pp.386–433), probably from the work that the *Souda* calls *Peri politikes katastaseos*, perhaps identical with his study of the *magister officiorum*'s office mentioned by John Lydos. This work is probably not the anonymous PERI POLITIKES EPISTEMES, the authorship of which until recently has often been attributed to Peter. Peter also wrote a Roman history from the death of Julius Caesar to that of Constantius II (361), of which nearly 20 fragments survive.

ED. *FHG* 4:184–91.

LIT. Stein, *Histoire* 2:723–29. P.T. Antonopoulos, "Petrus Patricius: Some Aspects in his Life and Career," in *From Late Antiquity to Early Byzantium*, ed. V. Vavřínek (Prague 1985).
–B.B.

www.staropomor.ru

PETER THE DEACON, librarian in MONTECASSINO; fl. first half of the 12th C. He was a chronicler and hagiographer of his monastery, notorious for his forgeries. His writings include the *Liber illustrium virorum archisterii Casinensis*, the *Ortus et vita iustorum coenobii Casinensis*, a *Liber de locis sanctis*, exegetical works, sermons, poems, and letters. Much of his work remains unpublished. He was particularly interested in ancient Roman history, but he had some knowledge (primarily through the works of ANASTASIUS BIBLIOTHECARIUS) of Byz. He used this information first of all to compose a biography of the local saint Placidus (ed. Rodgers, *infra* 6–16), allegedly written by a certain Gordianus in Constantinople; Peter refers to libraries of the city of Constantinople (*Constantinopolitanae urbis bibliothecae*), which contained additional data on St. Placidus. He made Placidus a nephew of Justinian I; the saint died a martyr's death in Messina at the hands of the Arabs (*sic*); when his monastery was later destroyed by another Arab raid, Gordianus narrowly escaped being killed. According to Peter, Placidus was invited by Justinian to visit Constantinople, where the emperor promised to confer upon Montecassino a *chrysobullium immunitatis*; Peter gives a long list of estates granted by Justinian in various provinces of the empire. Peter also provides information on the hierarchy of Byz. EUNUCHS, whom he divided into four groups: *spadones*, *falcati*, *thomii*, and *inguinarii*. The three last terms do not occur elsewhere in Latin.

ED. PL 173:763–1144. R.H. Rodgers, *Petri Diaconi: Ortus et vita iustorum cenobii Casinensis* (Berkeley 1972). For other ed., see *Tusculum-Lexikon* 620f.

LIT. E. Caspar, *Petrus Diaconus und die Monte Cassineser Fälschungen* (Berlin 1909). H. Bloch, "Peter the Deacon's Vision of Byzantium and a Rediscovered Treatise in his *Acta S. Placidi*," *SettStu* 34.2 (1988) 797–847.
–A.K.

PETER THE FULLER (Γναφεύς), Monophysite patriarch of Antioch (469?–71, 476–77, 482–88); died 488. Peter began his career as a monk in the Akoimetoi monastery in Constantinople but quarreled with his brethren and accompanied the future emperor Zeno to Syria. In 469 or 470 he was consecrated patriarch of Antioch even though the incumbent Martyrios was still alive. Peter added to the TRISAGION the Theopaschite formula "who was crucified for us," which soon became the touchstone of MONOPHYSITISM. In 471 Peter was deposed and taken to Constantinople. He was restored to the see of Antioch by the usurper Basiliskos but in 477, after the restoration of Zeno, was again exiled, this time to Euchaita. Peter accepted the HENOTIKON in 482 and resumed his see until his death.

Some liturgical innovations introduced by Peter

(e.g., anointment of the entire congregation attending the service) have parallels in pseudo-DIONYSIOS THE AREOPAGITE. This prompted the hypothesis, developed by U. Riedinger (*BZ* 52 [1959] 281–96), that Peter was the author of the "Dionysian" corpus and that he devoted his many years of exile to this work. Riedinger's thesis has not, however, met with general acceptance.

LIT. A. Solignac, *DictSpir* 12 (1986) 1588–90. Frend, *Monophysite Movement* 167f, 188–90. L. Perrone, *DPAC* 2:2794f. –T.E.G.

PETER THE HERMIT, leader of the "Peasants' Crusade"; called "Koukoupeter" (Κουκούπετρος) by the Byz. (perhaps from Lat. *cucullatus*, "monk"); born near Amiens ca.1050, died Huy 6 or 8 July 1115. Responding to the summons of URBAN II, Peter assembled peasants, burghers, knights, women, and children in northern France and Germany (1095–96). His followers clashed with the Byz. at Niš and suffered heavy losses. To minimize discontent among the "Crusaders," Alexios I's envoys arranged markets for supplies. Peter's forces reached Constantinople on 1 Aug. 1096. Alexios interviewed Peter and gave him money but soon transported his "armies" and his predecessor "Walter the Penniless" to Kibotos in Bithynia. At first they purchased provisions but, as their funds failed in mid-Sept., they began plundering (F. Duncalf, *AHR* 26 [1920–21] 451f). While Peter returned to Constantinople for assistance, KILIC ARSLAN I ambushed and killed most of his followers (21 Oct. 1096); Alexios rescued the survivors. Peter participated in the First Crusade until the capture of Jerusalem, then returned to France ca.1099 or 1100 (C. Dereine, *Nouvelle Clio* 5 [1953] 445f). In Anna Komnene's view, Peter instigated the Crusade to safeguard his pilgrimage after having been frustrated in an attempt to reach Jerusalem before 1095.

LIT. H. Hagenmeyer, *Peter der Eremite* (Leipzig 1879). *HC* 1:253–62, 280–84. –C.M.B.

PETER THE IBERIAN, early Georgian monk and bishop; pre-baptismal name Murvan; born Georgia 409?, died Jamnia, Palestine, 488? Son of the king of GEORGIA, he was sent at age 12 to Constantinople as a hostage. He fled to Jerusalem ca.430 and became a monk, taking the name Peter. Unlike the Georgian majority, he was a Monophysite and a disciple of Theodosios, the anti-Chalcedonian bishop of Jerusalem, who made him bishop of Maiuma (near Gaza) in 453. Peter spent little time in his see, but his monastery near Maiuma became an important center of Monophysite sentiment. SEVEROS of Antioch studied there. Peter assisted at the consecration of TIMOTHEOS AILOUROS in Egypt (457) and supported the HENOTIKON of Zeno. A notable representative of the important Georgian community in Palestine, Peter founded the first Georgian monastery in Jerusalem and established several other monasteries and hospices.

The biographies of Peter by John Rufus, bishop of Maiuma (surviving only in Syriac), and Zacharias of Mytilene (lost, save for a Syriac fragment) provide much detail on the early struggle between Chalcedonians and Monophysites in the East. The later Georgian Life distorts Peter's anti-Chalcedonian position, attempting to bring him in line with Georgian orthodoxy. To Peter some scholars have attributed the writings of pseudo-DIONYSIOS THE AREOPAGITE.

SOURCES. Vita by John Rufus in Syriac—*Petrus der Iberer*, ed. R. Raabe (Leipzig 1895), with Germ. tr. Vita in Georgian—*Žitie Petra Ivera*, ed. N. Marr, *PPSb* 16.2 (1896).

LIT. D.M. Lang, "Peter the Iberian and his Biographers," *JEH* 2 (1951) 158–68. –R.T., T.E.G.

PETRA (Πέτρα), city in Jordan, ancient Nabataean capital and the center of the caravan trade; it was obscured by the rise of PALMYRA and Persian success in moving the main trade route to the Euphrates and the Persian Gulf. Byz. coins to the reign of Justin II have been found in Petra (N. Khairy in *Petra*, ed. M. Linder [Munich 1986] 66), as has a Vandal *nummus* of Hilderich of the period 523–30 (M. Mackensen in ibid. 189–91). Christianity reached Petra no later than Constantine I's reign. About 300 (not later than 314) Petra was transferred from the province of Arabia to Palaestina Tertia and became its capital. In 451 the bishopric of Petra was placed under the patriarchate of Jerusalem. It was probably a center of local ecclesiastical culture; Theodore, bishop of Petra, wrote an *enkomion* of St. THEODOSIOS KOINOBIARCHES (died 529).

LIT. G.W. Bowersock, *Roman Arabia* (Cambridge, Mass.–London 1983) 184f. Y. Tsafrir, "The Transfer of the Negev, Sinai and Southern Transjordan from *Arabia* to *Palaestina*," *IEJ* 36 (1986) 80–86. P. Parr, "The Last Days of Petra," *Proceedings of the Symposium on Bilād al-Shām During the Byzantine Period*, ed. M.A. Bakhit, M. Asfour (Amman 1986) 2:192–205. –W.E.K., A.K.

PETRALIPHAINA, THEODORA. See THEODORA OF ARTA.

PETRALIPHAS, or Petraleiphas (Πετραλ⟨ε⟩ίφας, fem. Πετραλίφαινα), an aristocratic lineage of Western origin. The family's founder was Peter of Alifa (near Caserta, Italy). After the death of ROBERT GUISCARD, Peter joined Alexios I, participated in the First Crusade, and fled from Antioch when Turks besieged it. Niketas Choniates mentions four Petraliphas brothers, soldiers of Manuel I, who were "Franks" by origin and lived in Didymoteichon. The later tradition, preserved in the romance of BELISARIOS, described the Petraliphas family as an insignificant family from Didymoteichon. At least two members of the Petraliphas family, however, were Manuel's generals: the *sebastos* Alexios in 1166 and Nikephoros; perhaps they were among the "brothers" from Didymoteichon. Nikephoros Komnenos Petraliphas, *sebastokrator*, issued a *sigillion* for the Xeropotamos monastery (probably ca.1200) to confirm his grandmother Maria Tzousmene Komnene's donation (*Xerop.*, no.8). Another *sebastokrator*, John Petraliphas, was governor of Macedonia and Thessaly under the Angeloi. His sister Maria married Theodore Komnenos Doukas of Epiros. One of his daughters, Theodora Petraliphaina (THEODORA OF ARTA) wed MICHAEL II KOMNENOS DOUKAS of Epiros. Another branch of the family sided with the empire of Nicaea: George Akropolites (Akrop. 58.19–21) mentions John Petraliphas, a courageous warrior, whom John III Vatatzes appointed *megas chartoularios* ca.1237; identification with the above-mentioned *sebastokrator* John is questionable. A ridge called Petraleiphes, near Perigardikeia (Macedonia), mentioned in a charter of 1341 (*Docheiar.*, no.20.17), is perhaps a trace of the Petraliphas property in the area.

LIT. Nicol, *Epiros I* 215f. –A.K.

www.staropomor.ru

PETRA MONASTERY, dedicated to the Prodromos, located in the northwestern part of Constantinople near the cistern of Aetios. According to John MAUROPOUS, who lived at Petra in the 11th C., the monastery was founded by the Egyptian monk Baras in the late 5th or early 6th C. In the late 11th C. the monastery was restored by the *hegoumenos* John the Faster, who also composed a rule—as yet unedited (Milan, Ambros. gr. 270)—for the monastery. In 1200 Petra reportedly housed 200 monks. The monastery continued to flourish during the Palaiologan period; STEFAN UROŠ II MILUTIN founded a hospital there, the XENON OF THE KRAL, which later included a school (*katholikon mouseion*). In 1381 Petra held third place in the hierarchy of monasteries of Constantinople. Russian pilgrims commented on its wealth of relics, and CLAVIJO praised the lavish mosaic decoration of its church. Petra was still functioning in 1453 when it was sacked by Janissaries (Douk. 363.1–3); by the 16th C. its church was in ruins, and a few nuns lived in its cells.

The monastery possessed a substantial library, including the 6th-C. MS of DIOSKORIDES now in Vienna; 28 MSS that once belonged to Petra are still preserved. Between the 11th and 13th C. a number of scribes were active at Petra, copying MSS for the monastic library and for outside patrons (H.D. Kakoulides, *Hellenika* 21 [1968] 3–39).

LIT. Majeska, *Russian Travelers* 339–45. Janin, *Églises CP* 421–29. Beck, *Kirche* 214, 555f, 775. –A.M.T.

PETRIC'I, JOHN. See JOHN PETRIC'I.

PETRION (Πέτριον), also called Petria, a region in Constantinople on the Golden Horn as well as the name of a nunnery located near the "Iron Gate" in the Petrion region. The history of the convent remains obscure. Patr. Nikephoros I (Nikeph. 113.20–24) mentions the chapel (*eukterion*) of St. Euphemia "in the so-called Petrion," the foundation of which he ascribes to Kastinos, a legendary bishop of Byzantion (mid-3rd C.), that is, before Euphemia's birth. On the other hand, the PATRIA OF CONSTANTINOPLE (ed. Preger 3:274.15–18) makes Basil I the founder of the monastery of St. Euphemia, of the "tombs in Petrin," and of a bathhouse, adding that the emperor "tonsured" his daughters there. Later sources usually refer separately to the nunnery of St. Euphemia and that of Petrion/Petria, and Janin (*CP byz.* 408) distinguishes them, but it is very

probable that they are one and the same. J. Pargoire's hypothesis that Gül Cami should be identified as the monastery of St. Euphemia has been rejected (Mathews, *Byz. Churches* 128f).

The nunnery served as a place of confinement or refuge for several empresses and other women of the imperial family. Besides Basil's daughters, ZOE KARBONOPSINA was "tonsured in Petrion in the convent of St. Euphemia" (*TheophCont* 397.13–14). In 1031 the Empress Zoe forced her sister THEODORA to become a nun "in Petrion" (Skyl. 385.34–36), but she was later released and ascended to the throne. In 1078 MARIA OF "ALANIA" retired to Petrion after the abdication of her first husband Michael VII but soon left the nunnery and married Nikephoros III Botaneiates (Bryen. 253.11–14). In 1081 Anna DALASSENE and her female relations were imprisoned "in the convent of Petria" (An.Komn. 1:79.9–11). Thereafter Petrion disappears from the sources.

LIT. Janin, *Églises CP* 127–29, 397. –A.M.T., A.K.

PETRITZOS MONASTERY, founded in the late 11th C. by Gregory PAKOURIANOS, a Byz. general of Armeno-Georgian ancestry. Still surviving south of PHILIPPOPOLIS, near modern Bačkovo, it is dedicated to the Theotokos Petritzonissa (or Petritziotissa), whose epithet derives from the medieval *kastron* of Petritzos (Πετριτζός). The monastery was established for the use of 51 Georgian monks; retired soldiers who had served under Pakourianos were its earliest inhabitants. Pakourianos, who had no surviving heirs, endowed the monastery liberally with properties located in the themes of Philippopolis, Boleron, Serres, and Thessalonike (esp. in STENIMACHOS); both he and his brother Apasios were buried at Petritzos.

Its *typikon*, based largely upon the (lost) rule of the Panagiou monastery in Constantinople, was composed by Pakourianos in 1083 and includes much autobiographical information; it was drafted in Greek and Georgian versions, which survive, and possibly in Armenian. The *typikon* emphasizes the independence of Petritzos both from the authority of the local bishop and from future control by members of his family. The document prohibits the residence of any Greek priests or monks but requires a *notarios* able to read and write Greek who could deal with the local Byz. civilian authorities. Eunuchs and young boys were refused admission, but provision was made for six boys to be trained as priests at the nearby and dependent monastery of St. Nicholas (I.M. Konidares in *Antidoron Pneumatikon: Timetikos tomos Gerasimou Io. Konidare* [Athens 1981] 162–69). The inventory lists the icons, liturgical books, and sacred vessels as well as the livestock that Pakourianos donated to the monastery. He constructed three hostels near Petritzos as refuges for travelers. By the 14th C. the monastery had lost its Georgian character; in 1344 it came under the control of Tsar IVAN ALEXANDER and was inhabited by Bulgarian monks. After Bulgaria fell to the Turks (1393), the monastery became a center of Bulgarian culture.

The double church, built between 1074 and 1083, is the only Byz. structure preserved at the monastery. Its upper story contains two wall-tombs and is of fine brick construction with occasional stone courses. The crypt, with 14 floor-tombs, has a Deesis in the apsidal conch and a fresco of Ezekiel's vision in the Valley of Dry Bones, befitting the role of the ossuary described in the *typikon*. The earliest layer of fresco decoration has Greek inscriptions and includes six life-size saints, among them the Georgians Hilarion and GEORGE MT'AC'MINDELI. Ezekiel's vision, like the elaborate Last Judgment in the narthex of the lower church, may belong to a second campaign of decoration under John Iveropoulos (see ARTISTS). The third layer includes portraits of Gregory and Apasios Pakourianos, shown as *ktetores*, and Ivan Alexander; the latter portrait must have been painted between 1344 and 1363. Among rare features of the decoration are the Melismos (see FRACTION) in the upper church, and half-length portraits of saints painted as simulated hanging icons in the apses of both stories.

SOURCES. P. Gautier, "Le typikon du sébaste Grégoire Pakourianos," *REB* 42 (1984) 5–145. M. Tarchnišvili, *Typicon Gregorii Pacuriani* (Louvain 1954).

LIT. N. Lomouri, *K istorii gruzinskogo Petriconskogo monastyrja* (Tbilisi 1981). V. Arutjunova-Fidanjan, *Tipik Grigorija Pakuriana* (Erevan 1978). Lemerle, *Cinq études* 115–91. S. Grishin, "Literary Evidence for the Dating of the Bačkovo Ossuary Frescoes," *ByzAus* 1:90–100. E. Bakalova, *Bačkovskata kostnica* (Sofia 1977). –A.M.T., A.C.

www.staropoum.cz

PETRONAS (Πετρωνᾶς), general; died 865?. Younger brother of Empress THEODORA and Caesar BARDAS, Petronas was of Armenian descent (Toumanoff, "Caucasia" 151). He served as *droungarios tes viglas* under Theophilos, who appointed him *patrikios*. The emperor reportedly ordered Petronas to decapitate THEOPHOBOS in 840 or 842. On the other hand, a story frequently repeated to illustrate Theophilos's devotion to justice says that the emperor had Petronas publicly stripped and beaten for illegally constructing a building that blocked a widow's view (e.g., Leo Grammatikos, *Chronographia*, ed. I. Bekker [Bonn 1842] 215.20–216.11). Petronas apparently had little influence during Theodora's regency for Michael III; he helped Bardas depose her in 856. He was named *strategos* of the Thrakesion theme and given command of an army that raided as far as Samosata and Amida. In 863 Michael appointed him supreme commander of the army and sent him against ʿUMAR, emir of Melitene. Petronas annihilated ʿUmar's army on 3 Sept. at Poson (or Porson) on the border between the Armeniakon and Paphlagonian themes (Grégoire, "Études" 536). After his victory he celebrated a triumph in Constantinople; a chant composed for the occasion is extant (*De cer.* 1:332f). He became *domestikos ton scholon* and was entitled *magistros*. He died while returning from an expedition and was buried in the monastery of Gastria.

LIT. Guilland, *Institutions* 1:437. Halkin, *Saints moines*, pt.VIII (1944), 187–225. Vasiliev, *Byz. Arabes* 1:251–56. –P.A.H.

PETRONIUS MAXIMUS, Western Roman emperor in 455; born 396, died Rome 31 May 455. Petronius was of noble origin, although nothing is known of his ancestors; Theophanes' assertion (Theoph. 108.22–23) that Petronius was a grandson of the usurper MAXIMUS is not valid. Petronius had a brilliant career, becoming consul, praetorian prefect of Italy, and *patrikios*. He was involved in the plot against general AETIUS in 454. After the murder of VALENTINIAN III, Petronius was immediately elected in his stead (17 March), but whether he participated in the conspiracy or was chosen as a weak and honorable representative of senatorial nobility is unclear. In any case Petronius demonstrated his loyalty to Valentinian's traditions by marrying Valentinian's widow and betrothing Valentinian's daughter Eudocia to his own son Palladius. He sought an alliance with the Gallic aristocracy by appointing EPARCHIUS AVITUS *magister militum* and sending him immediately as envoy to the Visigothic court in Toulouse. Petronius did not gain the support of the local Roman population, nor was he able to appease the Vandals; in May 455 GAISERIC appeared with his navy in the estuary of the Tiber and Rome was besieged. While fleeing, Petronius was recognized at the gates and literally torn into pieces by angry inhabitants and soldiers. Contrary to common opinion, Czúth (*infra*) denies that Petronius cooperated with the Italian senatorial aristocracy.

LIT. W. Ensslin, *RE* 14 (1930) 2543–45. *PLRE* 2:749–51. B. Czúth, "Petronius Maximus—Kaiser der italischen Senatorenaristokratie," *Oikumene* 4 (1983) 253–58. –A.K.

PETS. See BIRDS; DOGS.

PHAINA (Φαίνα, Ar. Mismīyah in modern Syria), city, military post, and bishopric of the province of Arabia under jurisdiction of BOSTRA, noted for its 2nd-C. "Praetorium," which was converted to a church before 450 and destroyed ca.1890. Built on a centralized four-column plan, the "Praetorium" (whose original function is unknown) has been cited by architectural historians as a possible prototype of medieval Byz. churches. It has been suggested that the centralizing elements were added in the 5th C. to the "Praetorium," which otherwise most closely resembles southern Syrian temples at Erre (es-Sanamen) and Slem, a type of building that influenced in many ways the development of local church architecture.

LIT. S. Hill, "The 'Praetorium' at Musmiye," *DOP* 29 (1975) 347–49. G. Hölscher, *RE* 19 (1938) 1562. –M.M.M.

PHAKRASES (Φακρασῆς), family name of unknown origin, surely not Greek; the name Οἰνοφάγος ("wine swiller"), found in MAZARIS (18.30), is obviously a pun based on a supposed etymology φάγω κρασί. Some members of this family flourished in the 13th–15th C., holding secular and ecclesiastical offices. John Phakrases (ca.1300), *logothetes ton agelon* and correspondent of Maximos PLANOUDES, GREGORY II OF CYPRUS, and Nikephoros CHOUMNOS, is perhaps to be identified with a *parakoimomenos* John Phakrases to whom one MS attributes the metrical *Description of Imperial Offices*. A certain Phakrasina (Kantak. 1:409.21) was in the retinue of ANNA OF SAVOY in

1330. George Phakrases was a military commander (1342–55) and supported John VI Kantakouzenos; he also wrote an account of the dispute between Gregory PALAMAS and Nikephoros GREGORAS (1355). Manuel Phakrases was an *oikeios* of John V (1370) as well as of Manuel II in 1409, when he took part in a synod in Constantinople. Demetrios Phakrases lived in Thessalonike as *megas primikerios* (1366–77); another Demetrios, also named Palaiologos, appeared as a witness in 1406 (N. Oikonomides in *Docheiar.* 219). Kantakouzenos Phakrases was an ambassador from Constantinople to John VIII at Florence in 1439. Matthew Phakrases, metropolitan of Serres (1377–1409), was captured by the Turks in 1383, but released four years later; John CHORTASMENOS esteemed him highly (Chortasm. 102–04). In sum, the Phakrases family was of minor importance, but occasionally appeared in higher positions and was related to nobler families.

LIT. Nicol, *Kantakouzenos* 234–37, add. in *DOP* 27 (1973) 312f. S. Lampros, "Ekphrasis peri ton basilikon offikion hypo Ioannou Phakrase," *NE* 13 (1916) 23–32. –E.T.

PHALERA. See CHARIOT MOUNTS AND HORSE FITTINGS.

PHANTINOS THE YOUNGER, saint; born Calabria late 9th C., died Thessalonike 14 Nov.? or 30 Aug.? in late 10th C. A master of the ascetical life, Phantinos (Φαντῖνος) was at MERKOURION ca.940 when he undertook the spiritual direction of NEILOS OF ROSSANO. He reportedly founded three monasteries, including one for women. Believing himself divinely warned of impending Muslim raids, however, he departed for Greece, where he settled at Thessalonike and met ATHANASIOS OF ATHOS.

Until recently, it was generally believed that there were two different saints named Phantinos the Younger: the abbot at Merkourion known to Neilos, and the saint at Thessalonike known to Athanasios. A still unedited 11th-C. Life, discovered by E. Follieri in a Moscow MS (*infra*), demonstrates that the two traditions refer to the same person.

SOURCE. E. Follieri, "La vita inedita di S. Fantino il Giovane nel Codice *Mosquensis* 478," *Atti del 4° Congresso storico calabrese* (Naples 1969) 19–35.

LIT. *BHG* 1509b, *BHG Auct.* 2366z. B. Cappelli, "Sui santi monaci calabresi Fantino e Nicodemo," *BollBadGr* n.s. 29 (1975) 55–71. –J.M.H.

PHARAN (Φαράν), name of several sites in Palestine and Sinai.

1. The wilderness of Pharan and the mountain of Pharan mentioned in the Old Testament as the site of a divine theophany during the Israelites' wanderings (Num 10:12, Dt 33:2, Hab 3:3) and with the site of Hagar's wilderness journey (Gen 21:14, 21).

2. Episcopal see located in the date-palm oasis of the SINAI peninsula northwest of St. Catherine's Monastery (Wadi Feiran). It was known to Eusebios of Caesarea (*Onomastikon*) in the early 4th C. The pilgrim EGERIA visited the hermits of Pharan on her way to and from the "Mountain of God" of Sinai (*Itinerarium* 6.1–3). Its 5th-C. bishop, Martyrios, pacified nomad attackers. By the 6th C. it was a fortified site on the Sinai pilgrim route. Its 7th-C. bishop, Theodore, a proponent of Monoenergism, is probably to be identified with THEODORE OF RAITHOU.

3. Monastery northeast of Jerusalem, founded by St. Chariton ca.330 and possibly named after the wilderness Pharan (Shahid, *Byz. & Arabs (5th C.)* 406). It was a residence of EUTHYMIOS THE GREAT in the 5th C. and JOHN MOSCHOS in the late 6th. It produced a patriarch of Antioch, Gregory, in the 6th C. By the 7th C., Pharan disappears from the sources.

LIT. **2.** R. Devreesse, "Le christianisme dans la péninsule sinaïtique, des origines à l'arrivée des musulmans," *RevBibl* 49 (1940) 205–23.
LIT. **3.** Beck, *Kirche* 203. –L.S.B.MacC.

PHARMACOLOGY. Drug lore was fundamental in Byz. MEDICINE, much as it was in Greco-Roman medicine. The pharmaceutical lists of ORIBASIOS, AETIOS OF AMIDA, and PAUL OF AEGINA owe data to earlier lore gathered by DIOSKORIDES, Xenocrates, and GALEN, but Byz. physicians were in full command of herbs and drugs, illustrated in the medical books by ALEXANDER OF TRALLES. Few new drugs were added to the pharmacopeia after Dioskorides' *De materia medica* (about 65) and the huge compaction of pharmacological doxography in the drug tracts by Galen, but Byz. doctors shrewdly rearranged aspects of drug theory to make sense of Galen's often confusing notions of how drugs "worked." Aetios of Amida's preface on the theory of drug actions, and Paul of Aegina's careful catalog of useful drugs (bk.7), show Byz. pharmacology precisely designed to fit neatly into basic treatments of diseases from PLAGUE to skin rashes. An anonymous tract of sometime during the 11th–14th C. (G. Litavrin, *VizVrem* 31 [1971] 249–301) contains dietetic and pharmaceutic advice, including the recipe for the "perfume of the Empress Zoe." Using approximately 700 fundamental simples, derived from plants, animals (including insects), and minerals, Byz. drug lore became the model for later Arab pharmacology. In turn, late Byz. medical summaries, suggested by the works of Symeon SETH and Nicholas MYREPSOS, reflect the influence of Arab pharmaceuticals, esp. imported substances from the Far East. Almost all of the traditional drugs remained standard through the millennium of Byz. medicine, with the repeated employment of opium poppy, the hellebores, blister beetle solution, caustic mineral washes, soft emollients manufactured from rose oils, kaolin as an antidote, and hundreds of similar compounds. Noteworthy too are the *kyphi* formulas, incorporated into Byz. pharmacy from the venerated folk medicine of Egypt. Generally drug actions were explained by the old theories of elements, qualities, and humors, illustrated by the pharmacy in Oribasios, Aetios of Amida, and Paul of Aegina.

LIT. J. Riddle, "Byzantine Commentaries on Dioscorides," J. Stannard, "Aspects of Byzantine Materia Medica," and J. Scarborough, "Early Byzantine Pharmacology," *DOP* 38 (1984) 95–102, 205–32. –J.S.

PHAROS CHURCH. See NEA EKKLESIA.

PHASIS (Φᾶσις), a river in Colchis, the modern Rioni, which flows into the Black Sea at Poti. The Laz (see LAZIKA) first appear in this area at the beginning of the 6th C. Prokopios was personally familiar with the area, which figures prominently in his *Wars*, books 1 and 4. Later Byz. writers used the term Phasis in this sense (e.g., Nik.Chon. 528.84, 626.59, or Chalk. 1:130.8–9, 2:223.7), but earlier writers often identified the Phasis with the river Araxes (e.g., Theoph. 329.31, *De adm. imp.* 45). This stems from rendering "Basean," the Armenian district on the upper Araxes, as "Phasiane" in Greek (e.g., *De adm. imp.* 45.44) and Latin (COSMOGRAPHER OF RAVENNA, 69). Phasiane appears in Byz. sources in various spellings (Honigmann, *Ostgrenze* 196).

LIT. D. Kekelia, "O geografičeskom aspekte lokalizacii Fasisa," *Soobščenija AN Gruz SSR* 102 (1981) no.2, 505–08. –R.T.

PHELA TREASURE, dated to the 6th or 7th C. and found before 1955 in Syria or Lebanon, is composed of seven silver objects (two chalices, two patens, a cross and holder, a seal), five of which bear dedications; the church named in two of these is that "of the Theotokos of the village (*kome*) of Phela." With the exception of the cross holder, now apparently lost, the objects are divided between collections in Bern and Washington. One paten with SILVER STAMPS of 577 was given by an *exkoubitor*, who may have retired to his native village. The seal, a unique example of an early "cone" seal (see SEALS, CONE OR PYRAMID) in silver, had belonged to a "bishop of Kerania" (Kerynia [Kyrenia] in Cyprus?), perhaps another native of Phela. (See also TREASURES, SILVER AND GOLD; LITURGICAL VESSELS.)

LIT. E.C. Dodd, *Byzantine Silver Treasures* (Bern 1973), nos. 4–8. Mango, *Silver*, nos. 61–66. –M.M.M.

PHELONION (φελόνιον), a vestment worn primarily by priests and bishops, the Eastern equivalent of the Latin chasuble. Like the chasuble, the *phelonion* derives probably from the Roman PAENULA. The *phelonion* is a form of cape, worn over the STICHARION and simply pulled on over the head. It was made of wool or silk and could be any number of colors. It was originally circular and hung down nearly to the knees in front and back; the front section was gradually shortened over time, so that the garment became more semicircular in shape and allowed the wearer freer use of his arms (for the form in the 10th C., see the Bible of LEO SAKELLARIOS, fol.3; for the 11th C., the Homilies of John Chrysostom, Paris, B.N. Coisl. 79, fol.2v; Lazarev, *Storia*, fig.233). In the late 11th C., the *phelonion* of a patriarch began to be decorated regularly with an overall pattern of crosses and was referred to as a POLYSTAURION.

LIT. Braun, *Liturgische Gewandung* 234–47. –N.P.Š.

PHERRAI. See BERA.

PHIAL. See GLASS CRUETS.

PHIALE (φιάλη, also called κρήνη, λουτήρ), the fountain in the open court or ATRIUM preceding a church; in a secular context, a luxurious palace furnishing (Preger, *Scriptores*, 103.4). The term

www.pharoporor.ru

may also refer to the square, octagonal, or polygonal structure erected over the *phiale* (Orlandos, *Monast.Arch.* 110–14).

Church *phialai* were originally intended for the ablutions of participants in the liturgy. From the 6th C. onward, however, they were also used for the blessing of the waters at Epiphany. *Phialai* often had the form of a shallow bowl. Two important examples of solid stone are the 5th-C. *phiale* of St. DEMETRIOS in Thessalonike and that in the outer narthex of Hagia Sophia in Constantinople (L. Bouras, *Gesta* 16.2 [1977] 65). A monolithic *phiale* (1060) in the Lavra on Mount Athos is the only example retaining an elaborate bronze trough (*strobilion*) spouting water. Representations of *phialai* in monumental painting and MS illumination often display troughs ending in a pinecone or eagle finial.

The meaning of *phiale* in the title PROTOSPATHARIOS TES PHIALES is unclear. It probably referred to a part of the Boukoleon harbor.

LIT. G. Millet, "Recherches au Mont-Athos III: Phiale et simandre à Lavra," *BCH* 29 (1905) 105–23. L. Bouras, "Some Observations on the Grand Lavra Phiale at Mount Athos and its Bronze Strobilion," *DChAE*[4] 8 (1975–76) 85–96. A. Khatchatrian, *Origine et typologie des baptistères paléochrétiens* (Paris 1982) 81f. –L.Ph.B.

PHILADELPHIA (Φιλαδέλφεια, now Alaşehir), city of LYDIA and last Byz. possession in Asia Minor. Philadelphia was significant in the 6th C., when the followers of PROKLOS called it "little Athens" because of its festivals and temples (JOHN LYDOS, *De mensibus*, bk.4, ch.58); John Lydos, however, described the suffering of his native Philadelphia under John the Cappadocian, whose agents ruthlessly extracted taxes (*De magistratibus*, bk.3, chs. 58–59). Philadelphia, a city of the THRAKESION theme, was occupied by the Turks after Mantzikert (1071), but was recovered by the Byz. in 1098 and became capital of the theme (by the mid-12th C.), a major bulwark of the frontier, and base for imperial expeditions to the east. The city was a center of resistance to Andronikos I in 1182 and the capital of Theodore MANKAPHAS. Philadelphia flourished under the Laskarids, when it was administered by a *stratopedarches* of Philadelphia and Thrakesion. It was a center of trade, with colonies of Venetians (attested in 1188) and Genoese (1342), and was noted for its production of leather goods and red-dyed silk.

In the 14th C., Philadelphia, as the easternmost Byz. city, was frequently attacked by the Turks. Rescued by the Catalan Grand Company in 1304, it was forced to pay tribute to GERMIYAN after the siege of 1309/10; from 1322 to 1324 it endured a long siege by Germiyan and Aydın, the account of which reveals many details of local topography. Two bishops of that era, THEOLEPTOS and Makarios CHRYSOKEPHALOS, played an enormous role in administering and defending the city. Philadelphia was then a Byz. enclave surrounded by Turkish emirates, prospering through trade and its strategic location. It finally fell to Bayezid I in 1390. Philadelphia, which was a suffragan bishopric of SARDIS, became an independent metropolis under Isaac II and metropolis of Lydia in 1369.

Philadelphia owed its survival in part to its long and powerful walls, whose extensive remains appear to date to the 3rd and 12th–13th C. (A. Pralong et al. in *Philadelphie et autres études* [Paris 1984] 17–67, 101–26). The city also preserves the ruins of a large domed basilica, evidently Justinianic (H. Buchwald, *JÖB* 30 [1981] 301–18).

LIT. P. Schreiner, "Zur Geschichte Philadelpheias im 14. Jahrhundert (1293–1390)," *OrChrP* 35 (1969) 375–431. H. Ahrweiler, "La région de Philadelphie au XIVe siècle," *CRAI* (1983) 175–97. –C.F.

PHILAGATHOS, monk of ROSSANO, author of the so-called Italo-Greek homiliary; baptismal name probably Philippos, family name probably Kerameus; born Sicily or Calabria late 11th C., died mid-12th C. According to C. Cupane (*SicGymn* 31 [1978] 5), Philagathos "was a monk of an absolutely new type." Philagathos's homilies were based not only on patristic tradition, but on classical authors as well, and on the principles of ancient rhetoric. In the 27th homily, pronounced after 1143 according to E. Kitzinger (in *Byzantino-Sicula* 2 [Palermo 1975] 301–06), Philagathos described the Cappella Palatina in Palermo in detail and praised the founder of the church, ROGER II. Like his younger contemporary, EUGENIOS OF PALERMO, Philagathos was interested in the *Stephanites and Ichnelates* of Symeon SETH and produced an allegorical commentary on this text. Possibly Philagathos wrote a commentary on HELIODOROS, although Hunger dates this work in the 5th C. (*Lit.* 2:121). The commentary attempts to use the love story of the *Aethiopica* as a Christian allegory.

ED. *Filagato da Cerami, Omilie per i Vangeli domenicali e le feste fisse di tutto l'anno*, ed. G. Rossi Taibbi (Palermo 1969). S. Caruso, "Le tre omilie inedite 'Per la domenica delle palme' di Filagato de Cerami," *EEBS* 41 (1974) 109–27. *Heliodori Aethiopica*, ed. A. Colonna (Rome 1938) 365–70. Russ. tr. S.V. Poljakova, *VizVrem* 31 (1971) 245f.

LIT. M. Gigante, "Il problema Filagato," *SBNG* 633–39. A. Colonna, "Teofane Cerameo e Filippo Filosofo," *BollCom* 8 (1960) 25–28. B. Lavagnini, "Filippo-Filagato promotore degli studi di greco in Calabria," *BollBadGr* 28 (1974) 3–12. –A.K.

PHILANTHROPENOS (Φιλανθρωπηνός). This family, whose name is etymologically connected with the monastery of Christos tou Philanthropou in Constantinople, appeared in the mid-13th C.; many of its members held high positions in the army and administration. Alexios Doukas Philanthropenos, a commander in 1255 near Ohrid in the Bulgarian war, who later became *protostrator* and *megas doux*, died ca.1275; by his daughter Maria, who married Michael Tarchaneiotes, he was the grandfather of the Alexios PHILANTHROPENOS who rebelled against Andronikos II. Later Philanthropenoi, likewise related to the Doukai, included George Doukas Philanthropenos, who was governor of Lemnos and held the dignity of *megas hetaireiarches* in 1346 (*Lavra* 3, no.126.39–40). Alexios Angelos Philanthropenos bore the title of CAESAR and was the real ruler of Thessaly ca.1382–89 (B. Ferjančić, *Tesalija u XIII i XIV veku* [Belgrade 1974] 265–77). He was succeeded by his brother, Caesar Manuel Angelos (ca.1389–94). One of the most eminent 15th-C. Philanthropenoi was George, who, appointed MESAZON by John VIII, accompanied him to the Council of Ferrara-Florence in 1438/9 (Syropoulos, *Mémoires* 486–92). Alexios Laskaris Philanthropenos, governor of Patras in 1445, was highly esteemed by BESSARION, who sent him a theological treatise.

Numerous Philanthropenoi are of interest either for their relationship to other famous lineages (Kantakouzenos, Palaiologos, Bryennios, Komnenos, Asan, Choumnos, Tarchaneiotes) or because of their profession (*epi tes trapezes*, *megas stratopedarches*, *megas droungarios*, admiral, *protasekretis*, *megas oikonomos*, *protopsaltes*). Several women of the family are noted, for example, Anna Kantakouzene Komnene Palaiologina Bryennissa Philanthropene (fl. ca.1330; Nicol, *Kantakouzenos* 150f).

LIT. Polemis, *Doukai* 167–70. Guilland, *Institutions* 2:365. V. Laurent, "Légendes sigillographiques et familles byzantines," *EO* 31 (1932) 177–81. – E.T.

PHILANTHROPENOS, ALEXIOS, general; born ca.1270?, died after 1323. Second son of the *protovestiarios* Michael TARCHANEIOTES and, through his mother, a member of the Philanthropenos family, Alexios attained military renown at a young age. In 1293 he was made *pinkernes* and *doux* of the theme of THRAKESION and sent to Asia Minor to fight the Turks and regain control of the Maeander region. His campaigns of 1294–95 were marked with successes, such as the reconquest of Miletos and Achyraous. The local population rallied to his support. In late 1295 he rebelled against ANDRONIKOS II and ruled independently for a brief period. He was soon, however, arrested and blinded (on 25 Dec. 1295: *Kleinchroniken* 1:194, 2:214f).

Philanthropenos was the son-in-law of Constantine AKROPOLITES and a friend of Maximos PLANOUDES, who addressed 28 letters to him. Toward the end of his life he regained imperial favor, thanks to the urging of Patr. Isaias (1323–32). In 1323 he was sent to Philadelphia to help raise the Turkish siege (Greg. 1:360–62).

LIT. A. Laiou, "Some Observations on Alexios Philanthropenos and Maximos Planoudes," *BMGS* 4 (1978) 89–99. Laiou, *CP & the Latins* 80–87, 292. –A.M.T.

PHILANTHROPOS SOTER MONASTERY. See CHOUMNAINA, IRENE.

PHILANTHROPY (φιλανθρωπία, "love of mankind") was regarded as an essential divine attribute, which every good Christian was bound to emulate by ministering to Christ in the person of the POOR, the sick, the aged, the homeless, and the imprisoned. *Philanthropia*, incorporating the quality of *eleemosyne* (mercy or ALMSGIVING), was thus one of the major virtues expected of saints and emperors, the supreme "imitators of Christ." Emperors took every opportunity to characterize, and justify, their legislation as philanthropic.

The most striking manifestation of philanthropy in Byz. society was the systematic public provision of social welfare and HOSPITALITY through a variety of specialized institutions: the HOSPITAL (*xenon*, or, less frequently, *nosokomeion*), the hospice (XENODOCHEION), the old-age home (GEROKOMEION), the poorhouse (PTOCHOTROPHEION), the ORPHANAGE (*orphanotropheion*), and the ecclesiastical welfare center (*diakonia*). These

www.staropomorsko.hu

institutions, like philanthropy itself, had pre-Christian antecedents, but were essentially the product of the establishment of Christianity in the 4th–5th C. and represented a transformation in the pattern of public benefaction (*euergesia*) from the ancient ethos of "bread and circuses" to one that stressed the spiritual salvation of both the giver and the beneficiary. Although many such institutions were lay sponsored, and some of the most important depended directly on the emperor (see CHURCHES, IMPERIAL), all were, like MONASTERIES, ecclesiastical units. From the 10th C., indeed, all new foundations of charitable houses were invariably attached to monastic communities.

LIT. D.J. Constantelos, *Byzantine Philanthropy and Social Welfare* (New Brunswick, N.J., 1968). H. Hunger, *Prooimion* (Vienna 1964) 143–53. Patlagean, *Pauvreté* 181–96. R. Volk, *Gesundheitswesen und Wohltätigkeit im Spiegel der byzantinischen Klostertypika* (Munich 1983). –P.M.

PHILARETOS BRACHAMIOS. See BRACHAMIOS.

PHILARETOS THE MERCIFUL (Φιλάρετος ὁ Ἐλεήμων), saint; born Amneia, Paphlagonia?, 702, died in Constantinople in the monastery of Krisis or Rhodophyllion 792; feastday 1 Dec. Son of a well-to-do peasant, Philaretos supposedly owned the most impressive house in Amneia, 48 or 50 farmsteads (PROASTEIA), enormous herds of livestock, and many *oiketai* (slaves). He lost his wealth during the Arab invasion; his *proasteia* were seized by "neighboring magnates" and peasants; and he gradually distributed the rest to the poor. In 788 Maria, the granddaughter of Philaretos, was chosen in a BRIDE SHOW as the spouse of CONSTANTINE VI; Philaretos's family moved to Constantinople, where one of Maria's sisters married the *patrikios* Konstantinakios, and another was sent to become the bride of the Lombard king Argouses (Harichis).

The Life of Philaretos was written in 821/2 by his grandson, the monk Niketas of Amneia, as a Byz. version of the story of JOB. The hero is a man of exceptional generosity, but he differs from the paragon of philanthropy, JOHN ELEEMON, in that John was a politician, directing the patriarchal treasury of Alexandria, while Philaretos was a private citizen who distributed his own possessions, apparently to his own detriment, so that ordinary people, including his wife, considered him a fool. Unlike SYMEON OF EMESA, however, Philaretos is not a wild eccentric, but a mild and temperate person. The Life bears no traces of anti-Iconoclastic polemics. It is a very important source for 8th-C. agrarian history (J. Nesbitt, *GOrThR* 14 [1969] 150–58). The Life is preserved in two versions: Paris, B.N. gr. 1510, a 10th-C. MS, and Genoa, Bib. Franz. 34, 11th C. K. Bonis (in *Überlieferungsgeschichtliche Untersuchungen* [Berlin 1981] 97) ascribes both MSS to the 12th C. L. Rydén (*AB* 100 [1982] 485–95) hypothesizes that the Genoa MS preserves the earlier tradition and that the Paris version represents a revision produced in the same milieu as the Life of ANDREW THE FOOL. The MENOLOGION OF BASIL II (p.218) shows the burial of Philaretos (in the Krisis monastery, according to the text).

SOURCES. M.-H. Fourmy, M. Leroy, "La Vie de S. Philarète," *Byzantion* 9 (1934) 85–170, with Fr. tr. A. Vasiliev, "Žitie Filareta Milostivogo," *IRAIK* 5 (1900) 64–86.

LIT. *BHG* 1511z–1512a. P. Giannopoulos, "Paratereseis sto 'Bio tou hagiou Philaretou,'" *Byzantina* 13.1 (1985) 487–503. S.V. Poljakova, "Fol'klornyj sjužet o ščastlivom glupce v nekotorych pamjatnikach agiografii VIII v.," *VizVrem* 34 (1973) 130–36. P. Speck, *Kaiser Konstantin VI.*, vol. 1 (Munich 1978) 204–06. I. Diller-Sellschopp, "Der Weg des Aschenputtelmärchens vom Orient zu den Brüdern Grimm (AT 510)," *FoliaN* 4 (1982) 19f. –A.K., N.P.Š.

PHILES (Φιλῆς, cf. φίλος and the component -φιλής in εὐ-φιλής, "well-loved," etc.), a noble family flourishing only during the 13th–14th C. Theodore, appointed governor of Thessalonike by JOHN III VATATZES soon after 1246, was blinded in 1255 by his great enemy, THEODORE II LASKARIS, and therefore in 1258 went over to Michael VIII Palaiologos (Angold, *Byz. Government* 76–78, 82, 289). Theodore's son Alexios married Maria Palaiologina, second daughter of John Kantakouzenos and Irene Palaiologina and thus niece of the emperor; in 1261 Alexios received the rank of *megas domestikos*. Campaigning in the Peloponnesos in 1262, he was taken prisoner; he died there a year later (A. Failler, *REB* 38 [1980] 87–96). John Philes, also called Palaiologos, was invested with the function of a *protostrator* and campaigned successfully against the Turks (before 1314). A learned man, he corresponded with Michael GABRAS, who also wrote a letter to Theophylaktos Philes, probably John's son. Another John Philes accompanied the Empress Irene (wife of John VI Kantakouzenos) to Didymoteichon in 1352. By far the most renowned member of the family was Manuel PHILES, the poet, to be distinguished from the hymnographer Michael Philes, who probably also lived in the 14th C. (Beck, *Kirche* 707).

LIT. Gabras, *Letters* 1:48, 54, 65. Nicol, *Kantakouzenos* 19, 79, 106. –E.T.

PHILES, MANUEL, court poet under Andronikos II and III; born Ephesus ca.1275, died ca.1345. A pupil of George Pachymeres, Philes participated in an embassy to the "Tauroscythians" (Tatars) in 1293 to arrange the marriage of Maria, daughter of Andronikos II, to the khan of the Golden Horde. He also went on a mission to recruit Georgian archers in 1305–06 and claims to have traveled among the "Persians [Turks], Arabs, Indians, and Scythians." He offended an emperor, probably Andronikos II, and was briefly imprisoned. His complaints of poverty, hunger, thirst, and the cold may be a topos. The subjects and addressees of his poems indicate that he had close ties with the imperial family, the aristocracy (he was related to the Melissenoi), and the patriarch.

Philes's poetry, in iambics and political verse, was immensely varied and prolific. It included poems on flora and fauna (e.g., his very lengthy *On the Characteristics of Animals*, based primarily on AELIANUS), his descriptions of an elephant and an ostrich, and two didactic poems on silkworms (Z. Kádár, *Acta Classica Universitatis Scientiarum Debreceniensis* 1 [1965] 49–55). In a panegyric in honor of John Kantakouzenos, Philes converses with abstract notions such as Reason, Virtue, Truth, and Modesty. He wrote *epitaphioi* for members of the imperial family and the nobility, an *enkomion* of Andronikos III (M.I. Gedeon, *EkAl* 4 [1883] 291f), poems on feastdays, petitions (for a horse, bridle, barley, winter cloak, wine, etc.), accounts of historical events such as the Bulgarian campaigns of 1304 and the Catalan raids in Thrace, and *ekphraseis* of relics and works of art. His verses provide information on Vlach sheep shearing and the geography of Thrace, Macedonia, and the Adriatic coast. His poems are a good source for prosopography, and for descriptions of icons, icon frames, and books, which show that the patronage system extended to commissioning epigrams to celebrate such artistic creations (Belting, *Illum. Buch* 18f, 48f). His poetry so closely resembles that of PTOCHOPRODROMOS that there has sometimes been confusion between the two.

ED. *Carmina*, ed. E. Miller, 2 vols. (Paris 1855–57; rp. Amsterdam 1967). *Carmina inedita*, ed. E. Martini (Naples 1900); corr. N. Bees, *VizVrem* 20.2 (1913) 66f and E. Kurtz, *BNJbb* 4 (1923) 51–76. *Poetae bucolici et didactici*, ed. F. Dübner, F.S. Lehrs (Paris 1862) 1–68. Dujčev, *Medioevo* 2:263–74, 610f.

LIT. Hunger, *Lit.* 2:147, 172, 266f, 275. Ch. Loparev, *Vizantijskij poet Manuil Fil* (St. Petersburg 1891). I. Rosenthal-Kamarinea, "Beobachtungen zur Stellung des Dichters in der byzantinischen Gesellschaft des XIV. Jhs. anhand der Schriften des Manuel Philes," 14 *CEB* 2 (Bucharest 1975) 251–58. N. Radošević in *VizIzvori* 6:591–98. –A.M.T., A.C.

PHILIP (Φίλιππος), apostle and saint; feastday in Constantinople 14 Nov. He was popular with the Gnostics, who attributed to him one of the NAG HAMMADI Gospels addressed to the topic of the mystical marriage of the Perfect (i.e., Jesus) to Sophia. Another Gnostic document connected with Philip is the letter of PETER to him: it contains the invitation to join the apostles and is followed by a description of their questions addressed to the Savior. Byz. legend relates Philip's missionary work (primarily in Scythia and Phrygia) and his martyrdom, together with that of BARTHOLOMEW, in Hierapolis. His cult developed from the early 6th C., when his *apostoleion* was constructed in Constantinople, in the district of Meltiadou, by Anastasios I, according to the *Patria* (Janin, *Églises CP* 493f). The *Acts of Philip* (5th C.?) were translated into Latin, Syriac, Armenian, Ethiopic; later Greek eulogies (e.g., by Niketas Paphlagon, Symeon Metaphrastes) are short on detail and ignore Philip's colorful miracles related in his *Acts*.

With the exception of a unique icon of the 10th C. (Weitzmann, *Sinai Icons*, no.B.59), where he is shown blessed by Christ, Philip usually appears collegially with other apostles on ivories and in MS illustration. On the Harbaville triptych (Goldschmidt-Weitzmann, *Elfenbeinskulpt.* II, no.33) and other works, he is indistinguishable, except for his inscription, from Thomas, the other youthful apostle.

SOURCES. J.E. Ménard, *L'Évangile selon Philippe* (Paris 1967). *The Gospel of Philip*, tr. R. McL. Wilson (London 1962). J.E. Ménard, *La lettre de Pierre à Philippe* (Quebec

www.slaropolom.ru

1977). *Acta apostolorum apocrypha*, ed. M. Bonnet, vol. 2.2 (Leipzig 1903).

LIT. *BHG* 1516–1530c. J.M. Sevrin, "Les noces spirituelles dans l'Évangile selon Philippe," *Muséon* 87 (1974) 143–93. – J.I., A.K., A.C.

PHILIP I OF TARANTO, prince of Taranto (1294–1331), prince of Achaia (1307–13), titular Latin emperor of Constantinople (1313–31); died Naples 26 Dec. 1331. Son of Charles II, king of Naples, and grandson of Charles I of Anjou, Philip inherited the Angevin rights of suzerainty over Frankish Greece (including Achaia, Athens, Naxos, Albania, and Thessaly). By conquest and marriage he sought to expand Frankish territory at the expense of the Byz. and was a continual threat to Andronikos II. His first marriage (to Thamar of Epiros, daughter of Nikephoros I Komnenos Doukas, in 1294) brought him the promise of suzerainty over the despotate of Epiros but ended in divorce in 1309. From his base in Italy and Kerkyra, Philip campaigned twice in Epiros in an unsuccessful effort to make good his claim to the despotate; he also made an expedition to the Morea in 1306. In 1313 he married Catherine of Valois (the daughter of Charles of Valois), who brought with her the titular claim to the Latin Empire of Constantinople. He made plans to reconquer Constantinople, as part of a crusade to recover the Holy Land, but the expedition never materialized. In 1313 Philip relinquished his title of prince of Achaia but remained suzerain of the principality.

LIT. Laiou, *CP & the Latins* 42f, 238f, 253–58, 318f. Longnon, *Empire latin* 272–74, 292–95, 302–04. Bon, *Morée franque* 1:185–90. –A.M.T.

PHILIP MONOTROPOS (Μονότροπος, lit. "solitary"), monk and author; fl. ca.1100. He wrote two ascetic works in verse: the *Mirror* (*Dioptra*), also known as *Tears and Laments* (in 1095), and two years later the compilation entitled *Sylloge* or *Dialexis*, in the genre of a conversation between the soul and the body; in the later MS tradition the two works formed a single unit. Philip presents the posthumous destiny of the soul and a vision of the Last Judgment. Unlike the Life of Basil the Younger, the presentation of Monotropos has no narrative element, only the lyrical perception of divine punishment and reward (F. Batjuškov, *ŽMNP* 273 [Feb. 1891] 333–42). Following Niketas Stethatos, Philip placed the souls of the just not in earthly paradise but in the Kingdom of God in heaven (A. Wenger, *BZ* 44 [1951] 560–69). The *Dioptra* became very popular in the 14th C.; it was reworked by a certain Phialites and translated into Church Slavonic in Bulgaria (H. Miklas, *Starobŭlgarskata literatura* 2 [Sofia 1977] 169–81). Some MSS of the *Dioptra* contain several accompanying texts, including a preamble by Michael Psellos which was used by A. Sonny to date Psellos's death after 1095 (*BZ* 3 [1894] 602f); the validity of this attribution has, however, been questioned by J. Darrouzès (*REB* 32 [1974] 199f).

ED. Spyridon Lauriotes in *Ho Athos*, vol. 1, pts. 1–2 (Athens 1919–20) 1–247. E.S. Shuckburgh, *Debate of the Body and the Soul* (Cambridge 1894), with Eng. tr.

LIT. V. Grumel, "Remarques sur la Dioptra de Philippe le Solitaire," *BZ* 44 (1951) 198–211, with add. by W. Hörandner, in *Akrothinia* (Vienna 1964) 23–40. G.M. Prochorov, "'Dioptra' Filippa Pustynnika—'Dušezritel'noe zercalo,'" *Russkaja i gruzinskaja srednevekovye literatury* (Leningrad 1979) 143–66. W. Hörandner, "Notizen zu Philippos Monotropos," *Byzantina* 13.2 (1985–86) 817–31. –A.K.

PHILIP OF SIDE, churchman and writer; born Side, fl. first half 5th C. In the early 5th C. Philip, perhaps accompanied by his relative Troilos, emigrated to Constantinople, where he became a good friend of John Chrysostom, who ordained him deacon. Troilos became a successful orator and teacher, numbering future clerics and men of letters among his pupils, and with friends in high places. Philip, by contrast, failed in three bids for the patriarchate (426, 428, 431).

His major work was titled *Christian History* (not ecclesiastical, as Sokr. *HE* 7.27, emphasizes), written between 434 and 439, extending from the Creation to ca.426. To judge from the strong criticisms of Sokrates and Photios (*Bibl.*, cod. 35) of the history's Asianist style, pretensions to polymathy, shapeless format, purple passages, and chronological deficiencies, Philip was attempting a fusion of various literary genres, pagan and Christian. Apart from the quotation by Photios of the opening sentence, extracts remain only in a 14th/15th-C. MS in Oxford (Bodl. Barocc. 142, fols. 216r–v). The many other works ascribed to Philip by Sokrates, including a refutation of Julian's *Against the Galilaeans*, have vanished without a trace.

ED. C. de Boor, *Neue Fragmente des Papias, Hegesippus und Pierius, in bisher unbekannten Excerpten aus der Kirchengeschichte des Philippus Sidetes* in *TU* 5 (Leipzig 1889) 165–84.

LIT. E. Honigmann, *Patristic Studies* [= ST 173] (Vatican 1953) 82–91. –B.B.

PHILIP OF SWABIA, king of Germany (1198–1208); son of Frederick I Barbarossa; born 1178, died Bamberg 21 June 1208. In 1197, at the direction of his brother Henry VI, Philip married Irene, daughter of Isaac II and widow of Roger, son of Tancred of Lecce. The future Alexios IV escaped from Constantinople to Germany and spent the winter of 1201/2 at Philip's court in or near Hagenau (Alsace). With the evident support of Philip's ally Philip II of France (M. Zaborov, *VizVrem* 6 [1953] 228–35), Boniface of Montferrat, leader of the Fourth Crusade, spent Christmas 1201 at Hagenau; the three almost certainly discussed the possibility of turning the Crusade to Alexios's advantage. Late in 1202 envoys of Philip reached the Crusaders at Zara; through them, he guaranteed Alexios's offers, thus bringing about the Crusade's diversion to Constantinople. Philip believed that, through his wife, he had a claim to the Byz. throne. In May 1203 he promised Pope Innocent III, "If omnipotent God subdues the Greeks' realm to me or my brother-in-law, in good faith and without fraud I will act to subject the Constantinopolitan church to Rome" (MGH *Leges*, Sectio 4, 2:9).

LIT. E. Winkelmann, *Philipp von Schwaben und Otto IV. von Braunschweig*, 2 vols. (Leipzig 1873–78; rp. Darmstadt 1963). C. Diehl, *Choses et gens de Byzance* (Paris 1926) 213–29. J. Godfrey, *1204: The Unholy Crusade* (Oxford 1980) 67–69. –C.M.B.

PHILIPPI (Φίλιπποι), city of eastern Macedonia, in a rich plain astride the Via Egnatia, slightly inland from its port at Christoupolis. It was an important economic and cultural center in the 4th C.; Himerios, in a speech delivered in Philippi probably in 362, praised the city and particularly the purity of the Greek spoken by its population.

At Philippi are preserved the remains of many buildings, esp. of the 5th–6th C., and many tombs both Christian and pagan, with coins through Justinian I (Ch.I. Pennas in *Kabala* 1:437–44). Basilica A, which was built on a succession of levels rising from forecourt to nave, and Basilica G were decorated with marble and mosaic floors. Basilica B (6th C.) was an enormous vaulted structure with a dome over the central bay; the dome collapsed before completion. The so-called Octagon was built by the bishop Porphyry (mid-4th C.), rebuilt with a mosaic pavement in the late 4th or early 5th C., and inscribed in a square in the early 6th C. (S. Pelekanides, *Ergon tes Archaiologikes Hetaireias* [1978] 181–91). It was the cathedral of Philippi and part of a vast complex, including a bishop's palace, that became the focus of civic life until a fire of the 7th C. (Ch. Bakirtzes in *Kabala* 2:149–57); according to Pelekanides the cult of the apostle Paul that was centered in the Octagon continued a Hellenistic hero cult (*Kabala* 1:149–58). Among the Christian monuments of Philippi is an inscription of the 5th C. on the city gates containing fragments of correspondence between Christ and Abgar of Edessa (C. Picard, *BCH* 44 [1920] 41–69).

The fate of Philippi after the 7th C. is obscure. Slavs settled in much of the surrounding territory. Bulgarian invasions of ca.812 forced Greeks to flee from the "fortress" (*ochyroma*) of Philippi (Theoph. 496.4–5). Two fragments of a Bulgarian inscription dated to the second quarter of the 9th C. survived in Basilica B; one of them mentions the benefactions made to Christians and their ingratitude (Beševliev, *Inschriften*, no.14, pp. 163–74). Byz. writers are silent about Philippi except for the author of the *Vita Basilii* who "remembered" Philippi as one of the Macedonian *poleis* at the time of Herakleios (*TheophCont* 214.17–18). It was a *kastron* ca.965/6, when Nikephoros II Phokas organized the repair of its rampart, an event recorded in an inscription (P. Lemerle, *BCH* 61 [1937] 103–08). The remains of the walls show that during "the Byz. period" (not specified further by Lemerle) some additions to the ancient fortifications were made: a *proteichisma*, or low external wall; two inner walls strengthening the lines of resistance; and a "donjon," or medieval castle, as an independent fortified structure (H. Ducoux, P. Lemerle, *BCH* 62 [1938] 17f).

Philippi was known to al-Idrīsī in the 12th C. as a trade center. It was an impregnable fortress protected, according to Kantakouzenos (Kantak. 3:328.15–21), by precipitous rocks and swamps. It is rarely mentioned in later sources, although we can assume that Philippi shared the fate of

www.staropomor.ru

eastern Macedonia. In 1208 the Latin emperor of Constantinople, Henry of Hainault, defeated the Lombards, who had refused to let him into Christoupolis, "in the valley of Philippi." In 1246 John III Vatatzes held a military council in Philippi (Akrop. 73.8–12). The city survived the attack of the CATALAN GRAND COMPANY in the early 14th C. but was later taken by STEFAN UROŠ IV DUŠAN. Gregoras (Greg. 3:564.11–12) describes an expedition of Matthew I Kantakouzenos against the *asty* of Philippi in 1355; the caesar Voihna, Serbian ruler of Drama, took him captive (Kantak. 3:330.15–18). The city probably fell to the Ottomans in 1387.

The history of the ecclesiastical metropolis of Philippi is also obscure, and the data about it before the 10th C. are questionable; only in the notitiae of the 10th–12th C. is there evidence about it. It probably declined in rank during the Palaiologan period, and Christoupolis and Drama ceased to be its suffragans.

LIT. P. Lemerle, *Philippes et la Macédoine orientale* (Paris 1945). Laurent, *Corpus* 5.1:538–43. S. Pelekanides, "Hoi Philippoi kai ta christianika mnemeia tous," *Makedonia, Thessalonike: Aphieroma Tessarakontaeteridos* (Thessalonike 1980) 101–25. –T.E.G.

PHILIPPIKOS (Φιλιππικός), general in the reign of Maurice; died ca.613/14. He was married to Gordia, Maurice's sister, in 584. Philippikos led expeditions into Persian territory in 584 and 585 (and allowed the massacre of Persian captives); he defeated the Persians at the battle of Solachon in 586 and ravaged their border territories in Mesopotamia in 587, but in no campaign could he deliver a decisive blow against the Persians. Maurice's replacement of Philippikos by PRISKOS as *magister militum* of the East caused the mutiny at Monokarton in spring 588. Philippikos's reappointment to that post in 589 satisfied the soldiers. After Philippikos failed to recover Martyropolis from the Persians, Maurice replaced him with KOMENTIOLOS in 589. Philippikos was *komes* of the *exkoubitoi* at the end of Maurice's reign, but in 603 Phokas replaced him with Priskos. In 594 Philippikos constructed a monastery in Chrysopolis (Bithynia), known as the monastery of Philippikos, which he dedicated to the Virgin. In the reign of Phokas, Philippikos was tonsured and exiled to this monastery. Briefly recalled to active military command after Herakleios dismissed Priskos in winter 612–13, Philippikos died soon after and was buried in his monastery.

LIT. Kaegi, *Unrest* 67–71. Goubert, *Byz. avant l'Islam* 1:91–104, 111–15. Whitby, *Maurice & His Historian* 278–89. –W.E.K.

PHILIPPIKOS, emperor (711–13); baptismal name Bardanes; died Constantinople 20 Jan. 714 (Sumner) or 715 (Grierson, "Tombs and Obits" 51f). He was the son of a *patrikios* Nikephoros from a Pergamene family. By 702/3 Bardanes was prominent enough to be exiled to Kephalenia by Tiberios II. Recalled by Justinian II, he was sent with a punitive expedition against Cherson, where he was acclaimed emperor as Philippikos. Supported by the Khazar khagan and rebellious Byz. troops, he entered Constantinople in Nov. 711. Philippikos's active support of MONOTHELETISM is often attributed to his presumed Armenian origins (Ostrogorsky). He deposed Patr. Kyros (705–11), appointed John VI (712–15), and convened a council (including the future Patr. GERMANOS I) that anathematized the Third Council of Constantinople (see under CONSTANTINOPLE, COUNCILS OF). Philippikos also rehabilitated those (e.g., Patr. SERGIOS I) whom the council had excommunicated and removed from the palace the council's inscriptions and representations. A painted stele (or mosaic?) of Philippikos—one of the last public images of its kind to be erected—was displayed in the ZEUXIPPOS. Philippikos was suspicious of statues, allegedly ordering the destruction of one that had fallen on a *koubikoularios* and of two others that bore inscribed prophecies (Dagron, *CP imaginaire* 134, 145). His military efforts were inconsequential. In 712 he resettled Armenians from Byz. territory to Melitene and Armenia IV, but MASLAMA took Amaseia, while TERVEL devastated Thrace; in 713 the Arabs sacked Antioch of Pisidia. This ineffectiveness probably caused the revolt by officers of the Opsikion in favor of Anastasios II; Philippikos was deposed and blinded on 3 June. He was buried in the DALMATOU Monastery.

LIT. Hefele-Leclerq, *Conciles* 3.1:593–600. Ostrogorsky, *History* 144, 152–54. Sumner, "Philippicus, Anastasius II & Theodosius III" 287–89. –P.A.H., A.C.

PHILIPPOPOLIS (Φιλιππούπολις, Thracian Pulpudeva [Ž. Velkova in *Pulpudeva* 1 (Sofia 1976) 174f], mod. Plovdiv), city in northern Thrace on the right bank of the Hebros (Marica) River, founded in antiquity. Despite urban contraction after the Gothic invasion of 250, Philippopolis remained a major city, and excavations reveal various buildings dating to the 4th C., such as mosaic-floored *thermae* and Christian basilicas. The inhabitants of Philippopolis stubbornly supported the rebellious Prokopios in 365, and in 475/6 erected a laudatory inscription in honor of the usurper Basiliskos. Justinian I fortified it anew.

It was an ecclesiastical metropolis under the jurisdiction of Constantinople. From the 8th C. onward, Philippopolis, located near the Bulgarian border, was a subject of dispute between the Bulgarians and Byz. Krum's invasion in 813 forced the Christians to abandon the town temporarily. During Basil II's wars against Bulgaria, Philippopolis was one of the major Byz. strongholds, and the *protospatharios* Nikephoros Xiphias was appointed its *strategos*. Pechenegs attacked Philippopolis in the mid-11th C., temporarily occupying the city ca.1090. Nevertheless, Philippopolis flourished: in the 12th C. a water reservoir was built on the hill of Nebettepe in Plovdiv (Ch. Djambov, *Godišnik na Narodnija archeologičeski muzej Plovdiv* 6 [1968] 71–81), and the city walls were restored. Philippopolis was the residence of some prominent literati: MICHAEL ITALIKOS was its metropolitan and worked effectively to reconcile the knights of the Second Crusade with the population of Philippopolis; Niketas CHONIATES served as governor of the city. Geoffrey VILLEHARDOUIN considered Philippopolis one of the three largest cities of the empire. The city sustained damage from Crusader armies passing through it and also from religious conflicts, as it contained substantial Paulician and Armenian populations that were persecuted by the Orthodox. It was destroyed by Kalojan in 1206 but soon restored. In 1219 it formed a Latin "ducatum de Finepople." The Bulgarians captured the city in 1263, lost it to the Byz., and finally regained it in 1323 (when the inhabitants were busy harvesting grain). The Ottomans conquered the city in 1363 or 1364 (B. Cvetkova, *EI*² 2:914).

LIT. Asdracha, *Rhodopes* 154–62. M. Oppermann, *Plovdiv—antike Dreihügelstadt* (Leipzig-Jena-Berlin 1984) 108–23. G. Cankova-Petkova, "Kŭm istorija na Plovdivska oblast," *Bŭlgarsko srednovekovie* (Sofia 1980) 73–77. E. Kesjakova, "Akvedukite i vodosnabdjavaneto na Filipopol," *Archeologija* 25.1–2 (1983) 63–76. Ch. Džambov, "Srednovekovnijat Plovdiv spored novite archeologičeski otkritija," *Srednovekovijat bŭlgarski grad* (Sofia 1980) 315–22. –A.K.

www.europhoto.gr

PHILO, Jewish philosopher and apologist of Alexandria who interpreted Judaism on the basis of Hellenistic (primarily Platonic and Stoic) philosophy; born ca.20 B.C., died A.D. 50. His extant literary corpus, written in Greek and preserved in Greek and Armenian, consists mainly of allegories and philosophical commentaries on biblical themes, in particular Genesis and Exodus. His synthesis of Greek and Hebrew thought was a significant methodological tool for the CHURCH FATHERS, esp. his idea of God's wisdom, *logos*, as creating the cosmos through speech (cf. Jn 1:1). Philo's philosophic mysticism expressed in the *Vita of Moses* influenced Gregory of Nyssa and was well known among church fathers. Photios comments on a number of his works (*Bibl.*, cod.103–04), in particular Philo's description of the Essenes and Therapeutai, whom both Photios and GEORGE HAMARTOLOS identified as monastic groups. Photios also considered Philo a convert to Christianity (*Bibl.*, cod.105), based on his embassy to Caligula in Rome, where he supposedly met Paul. Philo's Greek style was praised by Photios and recommended by Joseph Rhakendytes. His influence was still strong in the 14th C. Theodore Metochites, who wrote an essay on Philo (*Miscellanea*, ch.16), quipped, following Jerome (*De viris illustribus*, 11), "Does Philo platonize or does Plato philonize?" –S.B.B.

PHILOCALUS. See CALENDAR OF 354.

PHILOGELOS (Φιλόγελως, Laughter-lover), a collection of 265 jokes, known in many MSS from the 10th–11th C. onward. It is attributed in MS tradition to Hierokles and Philagrios, whose identity is unknown. The certain *terminus post quem* is 248, since the millennium of Rome is mentioned; the calculation of money in myriads (units of 10,000) points to a date in the 4th–5th C., as does the custom of wearing TROUSERS. The presence of eunuchs and the use of blinding as punishment may also indicate the latter date. Some of the jokes, however, such as those which mention the Serapaeum as still standing, may be ancient.

The whole setting of *Philogelos* is urban, with references to city magistrates, elections, theaters, gladiators, public bathhouses, market places, advocates, merchants, etc. The countryside appears only rarely, in the form of the "landlord and his tenants." Slaves are mentioned in many of the

jokes. The objects of ridicule are *scholastikoi* ("eggheads"), misers, men with bad breath, false prophets, inhabitants of Abdera and Kyme—but never peasants. The pantheon of pagan gods is present, while allusions to Christianity, if any, are vague. The jokes are structured on the principle of ridiculous misunderstandings or impossible juxtapositions and analogies, sometimes with sexual overtones.

ED. *Philogelos: Der Lachfreund, von Hierokles und Philagrios*, ed. A. Thierfelder (Munich 1968). Eng. tr. B. Baldwin, *The Philogelos or Laughter-lover* (Amsterdam 1983).
LIT. A. Thierfelder, *RE* supp. 11 (1968) 1062–68.
–A.K.

PHILOKALES (Φιλοκάλης, "loving the good," fem. Φιλοκαλίνα), also Philokalios, a family name. The first known Philokales is mentioned in Basil II's novel of 996 as an example of an ordinary peasant who rose to the title of *protovestiarios* and acquired the lands of neighboring peasants; Basil ordered the confiscation of the estate of Philokales. The family reappeared in the second half of the 11th C. when Andronikos Philokales served as *katepano* of Bulgaria ca.1066 (N. Bănescu, *BZ* 25 [1925] 331). Some family members, including Eudokia Philokalina, *proedrissa*, are known by the seals of this period (Seibt, *Bleisiegel* 282f). Gautier ("Blachernes" 241) identified Michael Philokales, eparch and *mystikos* (Laurent, *Corpus* 2, no.1033), with Michael (without patronym), *mystikos* and eparch in 1094. Manuel Philokales was *kanikleios* in 1094.

Eumathios Philokales, one of Alexios I's ablest generals, served as governor of Cyprus ca.1092–1103 and again ca.1112, led an embassy to the Hungarian court, and defeated the Seljuks ca.1109/10. Some seals name the same Eumathios (or his homonym) *megas doux* and *praitor* of Hellas and Peloponnesos; a charter of 1118 dealing with a land dispute on Crete calls him *sebastos, megas doux*, and *praitor* (MM 6:96.13–14). Though not a trained soldier, he knew how to entrap his adversary and use war machines, according to Anna Komnene. Probably during his first governorship of CYPRUS he commissioned the *parekklesion* of the Trinity at the monastery of Chrysostomos, near Koutsovendi, in the northern part of the island. The brick walls, ashlar-and-brick dome, and high quality of the paintings at Koutsovendi, superior to any program surviving from 11th-C. Cyprus, suggest the accessibility to aristocrats, even early in their career, of major craftsmen and the readiness of the latter to work in the provinces. Most of the chapel's paintings remain unpublished.

Some 12th-C. Philokalai held military posts: one was Manuel I's general; another, probably, was *doux* of Dalmatia in 1178. Others were in civil service, such as the *grammatikos* Eumathios (Laurent, *Corpus* 2, no.1192); a certain Philokales, *logothetes ton sekreton*; and Eumathios, eparch under Alexios III, one of the richest men in Byz. and the emperor's envoy. V. Laurent identified a Philokales, *megas doux* in 1214 (*RegPatr.*, fasc. 4, p.26), with the above-mentioned *logothetes*, but the information available is too meager and their posts too different for such identification.

LIT. N. Oikonomides, "Hoi authentai ton Kretikon," *Pepragmena tou D' Diethnous Kretologikou Synedriou*, vol. 2 (Athens 1981) 311–13. Seibt, *Bleisiegel* 282f, 315f. C. Mango, E.J.W. Hawkins, "Report on Field Work in Istanbul and Cyprus, 1962–63," *DOP* 18 (1964) 333–40. A. Papageorghiou, *Masterpieces of the Byzantine Art of Cyprus* (Nicosia 1965) pls. XIV, XV.
–A.K., A.C.

PHILOKALIA (Φιλοκαλία, lit. "love for the good" [in Church Slavonic translated as *dobrotoljubie*]). A term for property improvement (in documents) or for scholarly correction (e.g., Epiphanios of Salamis, [PG 41:220B]), it came to be used as a term for *florilegia*. BASIL THE GREAT and GREGORY OF NAZIANZOS gave this name to their anthology of the works of ORIGEN compiled ca.360. Under this title, two Greek theologians, Nikodemos of Mt. Athos (1749–1809) and Makarios, bishop of Corinth (1731–1805), issued a collection of ascetic works written by Byz. authors of the 4th–15th C.: Antony the Great, Evagrios Pontikos, Maximos the Confessor, John of Damascus, Symeon the Theologian, Niketas Stethatos, Elias Ekdikos, Gregory Palamas, Markos Eugenikos, Symeon of Thessalonike, and others. John Cassian, who wrote in Latin, is also included, since some of his works had already been translated into Greek during the Byz. period. The *Philokalia* was published in Venice in 1782 and later on reproduced with some changes (K. Papoulides, *Makedonika* 10 [1970] 291–93). Paisij Veličkovskij (1722–94) translated the *Philokalia* into Church Slavonic (St. Petersburg 1793); in the West it was discovered later and used by J.P. Migne while preparing the second half of his *Patrologia Graeca.*

ED. *Philokalia ton hieron neptikon*, 5 vols. (rp. Athens 1957–63). Eng. tr. G.E.H. Palmer, P. Sherrard, K. Ware, *The Philokalia* (London-Boston 1979–). Fr. tr. J. Gouillard, *Petite Philocalie de la Prière du Coeur*[2] (Paris 1968).
LIT. M. Spinelli, "Dagli 'Apophtegmata patrum' alla 'Philocalia' greca," *Benedictina* 30 (1983) 195–202. –A.K.

PHILOPATRIS (Φιλόπατρις ἢ Διδασκόμενος, The Patriot), title of a dialogue preserved among the works of LUCIAN in several MSS. The conversation of Triephon and Kritias, full of phrases from genuine Lucianic works, ridicules pagan myths, but at the same time the author scorns (ch.12) the creed of Constantinople ("the son of the father, spirit proceeding from the father") and St. Paul ("a Galilaean with receding hair and a long nose"); the author laughs at astrologers and false prophets also, but in his turn expresses the hope that the emperor will destroy "Babylon," enslave Egypt, and check the Persians and the Scythians (ch.29). Stylistic and chronological grounds preclude the authorship of Lucian, but defining the date and, accordingly, the purpose of the *Philopatris* is very difficult. Following B. Niebuhr, most scholars have attributed the *Philopatris* to the reign of NIKEPHOROS II PHOKAS; Ch. Angelide narrowed this date to the period March–Aug. 963 (*Hellenika* 30 [1977–78] 34–50). R. Anastasi (*SicGymn* 17 [1964] 127–44) identified the emperor as Isaac I and even hypothesized the authorship of PSELLOS. B. Baldwin is pessimistic about the possibility of establishing a firm date for the work: rejecting the arguments in favor of Nikephoros II's reign, he admits that the *Philopatris* may have been produced in the time of Julian, or Justinian I, or any time thereafter (*YCS* 27 [1982] 321–44).

ED. *Lucian*, vol. 8, ed. and tr. M.D. Macleod (Cambridge, Mass.–London 1967) 416–65.
LIT. Hunger, *Lit.* 2:149–51. R. Anastasi, "Sul testo del *Philopatris* e del *Charidemus*," *SicGymn* 20 (1967) 111–17. P.O. Karyškovskij, "K istorii balkanskich vojn Svjatoslava," *VizVrem* 7 (1953) 230–32.
–A.K.

PHILOPONOS, JOHN, scholar of philosophy, science, and theology; born ca.490, died after 567, or after 574 (Sorabji). *Philoponos* (Φιλόπονος) is a sobriquet meaning "lover of work" and may also refer to the Alexandrian guilds of *philoponoi*, or church helpers. A Christian who was trained by the Neoplatonist AMMONIOS, John became a professional *grammatikos* at Alexandria. A born controversialist, in 529 he attacked the Neoplatonist notions of PROKLOS concerning the world's eternity in *Against Proklos on the Eternity of the World.* He also developed a Christian theory of matter, attacking Aristotle's *On the World* in a treatise (surviving only in fragments) that provoked an elaborate response from SIMPLIKIOS. John refuted Aristotle's concept of the *ousia* (substance), later to be called quintessence (the fifth substance), that is, of things immobile or moving circularly round the center of the universe, completely separate from matter and therefore divine; the stars, according to Aristotle, know no upward and downward motions and possess a unique substance that is eternal. John, referring to astronomic observations that the stars have specific motions nonhomocentric with the universe, inferred that celestial bodies are not cardinally distinct from terrestrial, have no "quintessence," and are not eternal; he argued for the contingency of the world. John criticized much of Aristotelian science, esp. the ancient philosopher's explanations of dynamics, and proposed his own innovative theories on velocity in a vacuum and on impetus.

In his later years (from ca.553) John, a supporter of MONOPHYSITISM, turned to theology: his essay *On the Making of the World* appears to have been directed against the cosmogony of KOSMAS INDIKOPLEUSTES. A tract of 567, entitled *On the Trinity* or *On Theology*, reveals his leanings toward TRITHEISM, the concept of the separate being of each hypostasis. Several of his theological works, including the *Arbiter* and the *Letter to Justinian*, are transmitted in Syriac. John's diverse works included commentaries on ARISTOTLE and treatises on the astrolabe and on grammar. His notice in the SOUDA, along with the several discussions in the *Bibliotheca* of PHOTIOS variously applauding his style and condemning his heretical opinions, imply an enduring Byz. audience; he was also read in the Arab world.

ED. *CAG*, vols. 13–17 (Berlin 1887–1909). *De aeternitate mundi contra Proclum*, ed. H. Rabe (Leipzig 1899; rp. 1963). *Against Aristotle on the Eternity of the World*, ed. and tr. C. Wildberg (Ithaca, N.Y., 1987). *De opificio mundi*, ed. W. Reichardt (Leipzig 1897). Syriac texts—*Opuscula monophysitica Ioannis Philoponi*, ed. A. Sanda (Beirut 1930), with Lat. tr. *Traité de l'astrolabe*, ed. with Fr. tr. A.P. Segonds (Paris 1981).
LIT. *Philoponus and the Rejection of Aristotelian Science*, ed. R. Sorabji (Ithaca, N.Y., 1987). C. Wildberg, *John Philoponus' Criticism of Aristotle's Theory of Aether* (Berlin–New York 1988).
–B.B., A.M.T.

www.staropomor.ru

PHILOSOPHER (φιλόσοφος, lit. "loving wisdom"). This term had a broad range of meanings in Byz.: first of all, it designated pagan philosophers and had two distinct aspects—a false philosopher opposed to Christianity, and a wise man who was versed in the ancient intellectual tradition (also an educated man, a rhetorician, etc.). *Philosophia* or knowledge was laudable, constituting the "discipline of disciplines," the basis of any intellectual activity, but it could also be frightening, connected with dark forces, as are philosophers in the PARASTASEIS SYNTOMOI CHRONIKAI and to some extent in the COSMOGRAPHER OF RAVENNA—guardians of strange and deceptive legends. Secondly, a philosopher was a person seeking moral perfection, and thus the word became synonymous with monk or ascetic. As defined by Neilos of Ankyra (PG 79:721B), "philosophy is perfection of morality combined with veneration of the true knowledge of being." Technically, a philosopher was a scholar who studied and taught the disciplines concerned with being, that is, beyond rhetoric and logic, which belonged to the sphere of the *sophistes*. The term *philosophos* could apparently also be used as an official title, e.g., on a seal of John, *chartophylax* [and] *philosophos* (Zacos, *Seals* 2, no.780).

A view of *philosophoi* at work under Constantine VII—teaching pupils at a long table and inspecting their exercise books—is provided by the Madrid Skylitzes MS (Grabar-Manoussacas, *Skylitzès*, no.329).

Images of Pagan Philosophers. This is the conventional term for a cycle of paintings preserved in some churches. The *Painter's Manual* (*Hermeneia*) of Dionysios of Fourna (see MODELS AND MODEL-BOOKS) recommended that images of philosophers be represented together with the TREE OF JESSE, beneath the Old Testament prophets. They were considered to be pagan harbingers of Christ's incarnation. Several churches and monasteries—Lavra and Iveron on Mt. Athos, St. Nicholas Spanos (Philanthropina) on an island near Ioannina, Bačkovo and Arbanesi in Bulgaria, and others—contain images of ancient "philosophers." They are dated to the 16th–18th C., although K. Spetsieres (*infra*) supposes that the artists followed an earlier tradition.

The list of "philosophers" represented includes well-known names not only of philosophers (Socrates, Plato, Aristotle, Pythagoras, Philo) but also of politicians (Solon), writers (Homer, Plutarch, Thucydides), scientists (Galen), and prophets (the Sibyl); several names are unknown, for example, Lisitis, Astakor, Xialgis. The images are conventional, with few individual features: the men have luxurious hair and beards and, with some exceptions, wear crowns and rich attire; the Sibyl appears dressed as an empress. The figures are identified by inscriptions not restricted to names but including some Christian statements (e.g., "God is the Reason, Word, Spirit, and incarnate Word [Logos] of the Father"). At Bačkovo, the image of Socrates is accompanied by an inscription referring to Christ: "He took his flesh from a Jewish virgin, and was crucified; blessed are those who listened."

LIT. Dölger, *Byzanz* 197–208. I. Ševčenko, "The Definition of Philosophy in the Life of St. Constantine," in *For R. Jakobson* (The Hague 1956) 449–57. A.M. Malingrey, *"Philosophia": Étude d'un groupe de mots dans la littérature grecque* (Paris 1961) 185–288. K. Spetsieres, "Eikones Hellenon philosophon eis ekklesias," *EEPhSPA* 14 (1963–64) 386–458. Dujčev, *Medioevo* 1:478–85, 564f; 3:641–49.

–A.K., A.C.

PHILOSOPHY, defined by JOHN OF DAMASCUS (*Schriften*, ed. Kotter, 1:56) as (1) knowledge of beings (*onta*) *qua* beings; (2) knowledge of divine and human matters; (3) preparation (*melete*) for death; (4) assimilation to God; (5) the art (*techne*) of arts and the science of sciences; and (6) the love of wisdom. These definitions, which had been assembled by the Neoplatonists of the Alexandrian school (AMMONIOS, DAVID THE PHILOSOPHER, and ELIAS OF ALEXANDRIA), derive from Aristotelian (1, 5), Stoic (2), and Platonic (3, 4) conceptions of philosophy as well as indicating the origin of the word (6). Alongside these school definitions, philosophy as a term could in Byz. have meanings already developed in the patristic period; thus in rejecting the claim of pagan philosophers to provide enlightenment, moral reform, and union with the divine, Christians asserted their religion as the true philosophy as compared to false (pagan) philosophy (*he exo philosophia*) that inspired heresy. The identification of the Christian way of life as true philosophy was specified further so that philosophy could refer to paradigms of such a life: martyrdom and the monastic ideal. Broader meanings of philosophy as designating eloquence, education, and encyclopedic knowledge were also to be found in Byz.

John of Damascus then divides philosophy into two branches, theoretic (dealing with knowledge) and practical (concerned with the virtues): theoretic included physics, mathematics (arithmetic, geometry, astronomy, and harmonics), and "theology" (= metaphysics: the study of immaterial realities, God, angels, soul); practical included ETHICS, "economics" (i.e., domestic ethics), and politics. LOGIC he considers as the instrument, rather than as a branch, of philosophy. This division of philosophy, also derived from later NEOPLATONISM, remained standard (at least as an ideal) in Byz. and determined the order of a philosophical curriculum that would begin with logic and ethics and progress (in some cases) through physics and mathematics to metaphysics. The first stages of the curriculum, along with rhetoric, constituted the cornerstone of a higher EDUCATION in Byz.

The question of the existence of a specific Byz. philosophy risks anachronism if it presupposes a modern criterion of what is to count as philosophy. If philosophy is seen as a historical development, it is to be found in Byz. in the interest taken in ancient philosophy and in the efforts to develop and criticize this heritage. This work provided in turn vital inspiration to Renaissance philosophy. Some of the major periods, figures, and themes of Byz. philosophy will be noted here as well as the problem of its relation to Christian religion.

The beginnings of Byz. philosophy may be found in the Neoplatonism of PROKLOS and his school at Athens and in that of his pupil Ammonios and his school at Alexandria. Not only did these schools establish the philosophical curriculum, but also they made important contributions. Among these might be mentioned Proklos's theory of the structure and derivation of reality and the philosophical critique by John PHILOPONOS of Aristotelian physics, particularly the notion of a special celestial substance and the doctrine of the eternity of the world, on which subject his debate with SIMPLIKIOS anticipated the great debate in the Latin West in the 13th C. In the 7th and 8th C., the teaching of logic and ethics continued at an elementary level and in the form established by the Neoplatonic schools, John of Damascus being the best-known example. This presence of philosophy was strengthened in the 9th and 10th C., first by LEO THE MATHEMATICIAN (or Philosopher) who taught philosophy at Constantinople in the 9th C. and then, a century later, by Constantine, "leader of the philosophers," who was apparently responsible for teaching the theoretical sciences. In the same period PHOTIOS produced versions of Aristotelian logic and attacked Plato's theory of Ideas, which suggested that there were other causes of reality besides God. A greater friend of Plato was ARETHAS OF CAESAREA, who was responsible for important editorial work on MSS of Plato and other ancient philosophers.

The renewed efforts of the 9th and 10th C. to revive and strengthen education, including philosophy, bore fruit in the 11th C. Michael PSELLOS inspired the founding, as part of the new UNIVERSITY OF CONSTANTINOPLE, of a School of Philosophy by Constantine IX. Psellos headed the school, taught philosophy in all its branches, and was given the honorific title HYPATOS TON PHILOSOPHON. His description of his philosophical progress (Psellos, *Chron.* 1:134–38) matches that prescribed by later Neoplatonism. In teaching the branches of philosophy, Psellos attained considerable mastery of them through use, unparalleled in Byz. in its extensiveness, of the philosophical MSS available to him, of which Proklos was his preferred source. Reflections of this reading are found in his short encyclopedia *De omnifaria doctrina* (*Didaskalia pantodape*), in his commentaries on Aristotle's logic and physics, and in a large number of short pieces discussing particular problems raised in part at least by his pupils. Psellos impresses more by his vast erudition and Neoplatonist leanings than by any originality. This latter quality is more evident in his pupil and successor, JOHN ITALOS, who was more systematic and radical in applying philosophical analysis to theological issues. Italos was succeeded by THEODORE OF SMYRNA, author of an epitome of physics. Italos's pupil, EUSTRATIOS OF NICAEA, working with MICHAEL OF EPHESUS and other members of a circle associated with Anna Komnene, produced commentaries on Aristotle's ethics, physics, and logic.

The court at Nicaea ensured that the fall of Constantinople in 1204 did not break the tradition of philosophical learning in Byz. An instance of this continuity is Nikephoros BLEMMYDES, who produced handbooks of logic and physics. In the period of the Palaiologan revival a large group of scholars who were competent in the various

www.Staroponor.ru

branches of philosophy and willing to criticize philosophical theories emerged. PACHYMERES produced a compendium of Aristotelian philosophy, and paraphrases of Aristotle were prepared by Sophonias (late 13th C.), Leo Magentenos (14th C.), and Theodore METOCHITES. In addition to reading Plato and some rare Neoplatonic texts, Metochites engaged in scientific polemic with his rival Nikephoros CHOUMNOS, stressing against Choumnos the uncertainty of physics and the disappointing nature of Aristotle's metaphysics; Choumnos, on the other hand, attacked the orthodoxy of Neoplatonic psychology. Metochites' pupil Nikephoros GREGORAS shows a knowledge of and sympathy for Neoplatonism (in, e.g., his commentary on Synesios's *On Dreams*) that is reminiscent of Psellos (whom he uses).

Leading figures of the final period of Byz. philosophy were PLETHON, GENNADIOS II SCHOLARIOS, and BESSARION. Plethon proposed replacing Christianity as a theology and political system with Neoplatonism as represented in Proklos and Psellos. These views were attacked as heretical by Scholarios, who was more favorable to the Roman church and to Latin SCHOLASTICISM and found Aristotle more amenable. Bessarion's attempts to mediate the dispute between his teacher Plethon and Scholarios helped bring to the attention of Italian humanists the dispute as well as the philosophical texts that were concerned.

Byz. philosophy is inextricably tied to the question of its relation to Christian doctrine. The question had already arisen in the patristic period and had evoked different responses. At first in competition with philosophical schools, Christians asserted the superiority of their faith in truth and in antiquity: Plato, to the extent he found truth, had read the Bible. This was attacked by the philosophers Celsus and PORPHYRY, to whom replied in turn ORIGEN, METHODIOS OF OLYMPOS, EUSEBIOS OF CAESAREA, and others. Despite this conflict and the view of some Christians that pagan philosophy, as St. Paul indicated (1 Cor 1:21, 25; Col 2:8), was superfluous and insidious, Origen and later Christian writers influenced by him still found room for philosophy as a preparation for faith, as a means of deepening understanding of the faith, and as a dialectical weapon to be used against heresies. Platonism in particular seemed to them to come nearest to Christian religion. Julian the Apostate's abortive attempt to revive pagan religion hardened church leaders' attitude to philosophy.

The educational value of pagan philosophy, however, continued to be recognized and tolerated to some extent. Justinian's closing of the Neoplatonist ACADEMY OF ATHENS in 529 and the transposition by pseudo-DIONYSIOS THE AREOPAGITE of Proklos's metaphysical system into Christian terms both express possible reactions. The link between higher education and philosophy made it difficult in later centuries to dispense with philosophy. Scholars and teachers like Photios and Psellos had to face attacks on their theological orthodoxy as a consequence of their interest in learning. Psellos is a clear case of this ambivalence. In his aggressive program to "revive" and advance philosophical learning he found himself presenting the pagan theology that constituted metaphysics in Proklos. He was, however, careful to note the heretical aspects, distance himself from them (for example in his commentary on the CHALDEAN ORACLES), or discreetly remove them (as did the *sebastokrator* Isaac Komnenos in his excerpts from Proklos). In a letter to Xiphilinos, Psellos justified the teaching of such pagan philosophy by claiming that it can play a useful role as subordinate to, preparing for, and clarifying Christian doctrine.

Nevertheless, the tension between pagan philosophy and Christianity was not satisfactorily resolved in Psellos. The trial of Italos in 1082 rested on the association of heresy with interest in Greek philosophy and ended at least further talk of the pagan theology of Neoplatonism that had been popularized in some circles by Psellos and that was attacked by NICHOLAS OF METHONE in his *Refutation of Proklos's Elements of Theology*. The logic and physics of Aristotle, however, could evidently still be defended in the 12th C. as more amenable to Christian purposes. More broadly, the debate between proponents of Plato and of Aristotle in Byz. might be regarded in part as a debate about the theological acceptability of philosophy. Neither Plato nor Aristotle could be accepted entirely. To the heresy of Plato's (and the Neoplatonists') concepts—hierarchical subordination of first causes, emanation from these causes, existence of eternal Ideas, divinity and preexistence of souls, metempsychosis—could be opposed the heresies of Aristotle—a God who merely moves the heavens and exerts little providence, eternity of the world, omission of a future life in ethics. As Aristotle's logic was the beginning stage and Platonic metaphysics the highest level of the philosophical curriculum, the latter was least familiar and most exposed to the charge of heresy, whereas the former could be integrated more easily as a basic intellectual discipline. Even Aristotelian logic, however, was suspect to those monks whose spirituality opposed them to any form of philosophy, to those opposed to the Roman church and a Latin Scholasticism heavily indebted to Aristotle, and to those who knew some Neoplatonic philosophy and could agree that God transcends all syllogism.

LIT. L. Benakis, "He spoude tes byzantines philosophias, kritike episkepse 1949–1971," in *Philosophia* (Athens 1971) 390–433. Hunger, *Lit.* 1:3–62. A.M. Malingrey, *"Philosophia"* (Paris 1961). G. Podskalsky, *Theologie und Philosophie in Byzanz* (Munich 1977). K. Oehler, *Antike Philosophie und byzantinisches Mittelalter* (Munich 1969). B. Tatakis, *La philosophie byzantine* (Paris 1949). S. Averincev in *Kul'tura Vizantii*, vol. 1 (Moscow 1984) 42–77; vol. 2 (1989) 36–58. G. Podskalsky in *Historisches Wörterbuch der Philosophie* 7:623–26. –D.O'M.

PHILOSTORGIOS (Φιλοστόργιος), ecclesiastical historian; born Borissos in Cappadocia Secunda ca.368, died ca.439. At the age of 20 Philostorgios emigrated to Constantinople, where he spent most of his life and became a follower of EUNOMIOS. Himself a layman, he wrote in ostensible continuation of EUSEBIOS OF CAESAREA a church history in 12 books covering the years 300–425. Perhaps because of its extreme ARIANISM, it has survived only in fragments, primarily in the *Passio* of the martyr Artemios (died ca.362), and in an epitome by PHOTIOS, who also (*Bibl.*, cod.40) provides a highly critical précis; two complimentary epigrams (*AnthGr*, bk.9:193f) also imply its endurance. His history affords a welcome glimpse into the Arian view of things. Notable items include a mild treatment of the emperor JULIAN for his recall of Arians and attacks on such orthodox luminaries as BASIL THE GREAT, albeit GREGORY OF NAZIANZOS was let off lightly. A long section on NATURAL PHENOMENA interprets in apocalyptic vein earthquakes, eclipses, and meteors as scourges of divine anger. One fragment discloses his authorship of a refutation of the philosopher PORPHYRY and an *enkomion* on Eunomios about which nothing more is known. Philostorgios also wrote a vita of LUCIAN OF ANTIOCH.

ED. *Kirchengeschichte*[3], ed. J. Bidez, revised F. Winkelmann (Berlin 1981). Eng. tr. of *Epitome* in E. Walford, *Sozomen; Philostorgius* (London 1855) 429–528.
LIT. Z. Udalcova, "Filostorgij—predstavitel' eretičeskoj cerkovnoj istoriografii," *VizVrem* 44 (1983) 3–17. G. Geutz, *RE* 20 (1941) 119–22. –B.B.

PHILOTHEOS, metropolitan of Selymbria; baptismal name Philemon; born Dakibyze near Nikomedeia, died Selymbria? after 1389. The father of Philotheos was a priest named John who died when Philotheos was 15. The youth was entrusted to the care of his uncle Sabbas, a disciple of Makarios of Constantinople. After completing his education, Philotheos became a monk. He was a supporter of hesychasm and JOHN VI KANTAKOUZENOS. By 1366 he was metropolitan of SELYMBRIA; he remained in this position until at least 1389. In 1366 he anathematized Nikephoros GREGORAS, who had been dead for some years (MM 1:490; *RegPatr*, fasc. 5, no.2515).

The most important work of Philotheos is a pro-hesychast treatise in the form of a dialogue between supporters and opponents of Palamas (Patm. gr. 366). He also composed hagiographical works, such as *enkomia* of Agathonikos (martyred at Selymbria in the 3rd C.) and Makarios of Constantinople (died ca.1341). Magdalino (*infra* 315, n.47) has suggested that Philotheos was the author of an oration of Patr. ARSENIOS, but its editor, P.G. Nikolopoulos, prefers an early 14th-C. date and proposes an attribution to Maximos PLANOUDES (*EEBS* 45 [1981–82] 406–61). Philotheos was also a scribe, who copied his own works (Kamariotissa 51, now in Istanbul, Gr.Patr.) as well as a *tetraevangelion* dated to 1380 (Princeton Art Museum 57–19).

ED. Vita of Agathonikos—PG 154:1229–40. *Enkomion* of Makarios—ed. A. Papadopoulos-Kerameus, *Maurogordateios Bibliotheke* [= *Hellenikos Philologikos Syllogos*, supp. 17 (Constantinople 1886)] 46–59.
LIT. P. Magdalino, "Byzantine Churches of Selymbria," *DOP* 32 (1978) 309–18. Beck, *Kirche* 776f. –A.M.T.

PHILOTHEOS, KLETOROLOGION OF, a conventional name for the longest and most important of the TAKTIKA, i.e., official lists of titles and offices. The complete heading of the treatise reads, "The precise exposé of the order of imperial banquets, of the names and value of each title, compiled on the basis of ancient *kletorologia*." The word *kletorologion* (κλητορολόγιον) itself is linked

www.staroponor.ru

with *klesis*, "invitation," and *kletorion*, "banquet." The author is known only from this treatise; he was *protospatharios* and ATRIKLINES. He published the book in 899 and it was immediately confirmed by an imperial *thespisma* (Oikonomides, *Listes* 235.2). The *Kletorologion* consists of four sections: in the first Philotheos presents the philosophy of the work—the definition of various DIGNITIES and the distinctions among them; the second lists the highest dignities, esp. those entitled to join the emperor's table—the patriarch of Constantinople, caesar, *nobelissimos*, *kouropalates*, *basileopator*, and *zoste patrikia* as well as *magistroi*, *anthypatoi*, and *patrikioi* as holders of important offices; the third section, after a short mention of higher ranks, gives a list of *protospatharioi* and lower dignities; the fourth describes how the *atriklines* should arrange the imperial banquet. The court eunuchs, generals, and civil functionaries are included in the general catalog according to their titles; within the framework of a title the order is based on the importance of the office. At the end Philotheos included the *Notitiae episcopatuum* by pseudo-Epiphanios. The two complete extant MSS contain the *Kletorologion* together with the DE CEREMONIIS, which it concluded.

ED. and LIT. Oikonomides, *Listes* 65–235. J.B. Bury, *The Imperial Administrative System in the Ninth Century* (London 1911; rp. New York n.d.), with an index by M. Gregoriou-Ioannidou in *EEPhSPTh* 10 (1968) 165–240. –A.K.

PHILOTHEOS KOKKINOS (Κόκκινος), patriarch of Constantinople (1353–1354/5; 8 Oct. 1364–1376); born Thessalonike ca.1300, died ca.1377/8. Born to poor parents, Philotheos worked as a cook for THOMAS MAGISTROS to pay his tuition. He became a monk and then hieromonk on Athos; ca.1340/1 he returned to Thessalonike as superior of the Philokalou monastery. After a spell as superior of the Great Lavra (1344?–47), he became metropolitan of Thracian Herakleia (1347–53). A staunch Palamite and Kantakouzenist, in 1353 he succeeded Patr. KALLISTOS I who had refused to perform the coronation of MATTHEW I KANTAKOUZENOS. With the abdication of John VI the following year, Philotheos was deposed and replaced by Kallistos. He returned to the patriarchal throne ten years later after Kallistos's death. His second patriarchate was marked by the canonization of Gregory PALAMAS (1368), the personal conversion to Catholicism of John V (1369), and the reestablishment of partial jurisdiction of Constantinople over the Serbian church. Philotheos was again deposed after the coup of Andronikos IV.

Philotheos was a prolific writer of homiletic, dogmatic, and hagiographical works: he wrote 14 *kephalaia* against BARLAAM OF CALABRIA and AKINDYNOS and 15 *antirrhetikoi* against Nikephoros GREGORAS. He also codified liturgical rubrics for Eucharist and Vespers in two ceremonial books, *Diataxeis* (PG 154:745–66), which became definitive practice in the Greek and Slavic Orthodox world (R. Taft, *DOP* 42 [1988] 191–94). His most important vitae were those of Sabas the Younger (fl. first half of 14th C.), ISIDORE I BOUCHEIRAS, and Germanos Maroules (died ca.1336) as well as a lengthy and informative *enkomion* of Palamas. The hymns usually ascribed to him may be the work of Philotheos Sinaites. Philotheos was venerated as a saint within a generation of his death (D.G. Tsames, *EEThSPTh* 22 [1977] 35–52). Spatharakis (*Portrait*, figs. 91, 92) and others have argued that Philotheos is portrayed in two illuminated MSS.

ED. MM 1:448–592. *Logoi kai Homilies*, ed. B.S. Pseutonkas (Thessalonike 1981). *Dogmatika Erga*, vol. 1, ed. D. Kaimakes (Thessalonike 1983). *Hagiologika Erga*, vol. 1, ed. D.G. Tsames (Thessalonike 1985). For complete list of works, see *Tusculum-Lexikon* 636f.

LIT. *RegPatr*, fasc. 5, nos. 2347–72, 2461–681; 6, no.2681a. *PLP*, no.11917. P. Chrestou, "He oikoumenike politike tou patriarchou Philotheou Kokkinou," *Xenia Iakobo archiepiskopo Boreiou kai Notiou Amerikes* (Thessalonike 1985) 248–62. H.-V. Beyer, "Der Streit um Wesen und Energie und ein spätbyzantinischer Liedermacher," *JÖB* 36 (1986) 255–82. –A.M.T.

PHILOTHEOS OF ATHOS, saint; born Chrysopolis, Macedonia, died Athos 21 Oct. ca.1450 at age 84. Philotheos was the son of émigrés who fled Turkish oppression in Asia Minor. By the 1380s, however, the Ottoman yoke reached Chrysopolis, and Philotheos and his brother were recruited for the child-levy (*devşirme*). The boys managed to escape their Turkish captors and sought refuge in Neapolis (probably Kavalla) at a double monastery dedicated to the Virgin. Their widowed mother, Eudokia, became a nun at the same monastery.

After his mother's death, Philotheos left Neapolis for Athos, where he spent some years at the DIONYSIOU MONASTERY. He decided eventually that he preferred the solitary life and moved some distance from Dionysiou. His later years were marked by a fervent asceticism, rewarded, according to his hagiographer, with the gift of prophetic vision. His anonymous vita (*BHG* 1534), probably composed in the second half of the 15th C., is preserved in a 16th-C. MS from Dionysiou.

SOURCE. B. Papoulia, "Die Vita des Heiligen Philotheos vom Athos," *SüdostF* 22 (1963) 259–80. –A.M.T.

PHILOTHEOS OF OPSIKION, saint of unknown date; feastday 15 Sept. The only useful source for his biography is the Life of Philotheos by EUSTATHIOS OF THESSALONIKE, since the *Menologion of Basil II* (PG 117:49CD) presents a standardized portrayal of Philotheos as priest and wonderworker devoid of any information. The Life of Philotheos is Eustathios's manifesto: he proclaims that the pious life in the world has advantages over the hermitic life. Philotheos did not leave the world; quite to the contrary, he retained his land, wealth, and secular manner of life and possessed everything that is blessed on the earth, but he used his riches to support the poor. The conventional form of the Life sharply contrasts with its nonconventional content, and Eustathios presents his point in a vigorous polemic against the traditional monastic ideal. In this respect the Life of Philotheos corresponds to Eustathios's pamphlet, *On the Improvement of Monastic Life*.

SOURCE. Eust. Thess., *Opuscula* 145–51. PG 136:141–62.
LIT. *BHG* 1535. Kazhdan-Franklin, *Studies* 151f. –A.K.

PHILOTHEOU MONASTERY, located inland near the northeast coast of the peninsula of Mt. ATHOS, not far from Iveron. The origins of Philotheou (Φιλοθέου) are unclear. According to an 18th-C. tradition (D. Papachryssanthou, *Prot.* 91, n.312), the founder was a certain Philotheos, a contemporary of Athanasios of Athos. A century later Porphyrij Uspenskij (*Istorija Afona* 3.1 [Kiev 1877] 65f; *Pervoe putešestvie v Afonskie monastyri i skity* 1.1 [Kiev 1877] 399) read a manuscript (now lost?) of a 19th-C. monk of Philotheou who asserted, referring to a codex of the Great Lavra, that his monastery (Phtere or Philotheou) existed in 992, "in the days of St. Athanasios." The first incontrovertible evidence of the existence of Philotheou, however, is an act of 1015 (*Ivir.* 20.60) that bears the signature of its *hegoumenos* George, probably the same person as George of the Theotokos of Ptereos, who signed an act of 1013 (*Ivir.* 1, no.18.38).

In the 11th–12th C. Philotheou was a monastery of modest size and its attempts to enlarge its properties were usually curbed by the Lavra; thus in 1046 Philotheou was forced to cede to Lavra *metochia* of St. Elias and of Atziioannou, and in 1154 the *metochion* of Kalyka. By the 14th C. Philotheou became an imperial monastery (first attested in 1322) and gained the support of influential magnates (the parents of Theodora Palaiologina Philanthropene, the aunt of Andronikos IV; the *protovestiarios* Andronikos Palaiologos, nephew of Andronikos II; etc.). The monastery enlarged its possessions, acquiring lands both in the valley of the Strymon River and on Lemnos, even though some of its estates were lost owing to an unstable situation caused by continual warfare. From 1346 onward, the monastery enjoyed the patronage of Serbian rulers and received from them certain donations in the *katepanikion* of Serres and Zichna. Probably in the 15th C. Philotheou acquired some lands on Thasos.

In the mid-14th C. a number of Serbian monks came to the monastery, and in the 15th C. it adopted the IDIORRHYTHMIC regime. The monks claimed possession of important relics: according to a late tradition Nikephoros III gave to Philotheou a piece of a nail from the Crucifixion, while the false chrysobull allegedly granted by Andronikos II in 1284 mentions the donation of a reliquary (*chrysoplekton kibotion*) containing the right hand of John Chrysostom.

Because of a disastrous 16th-C. fire, scarcely anything remains of the original Byz. buildings. The library, however, contains 142 Byz. MSS (Lampros, *Athos* 1:151–69), most notably the 10th-C. illuminated Gospel book, cod. 33. The scriptorium was particularly active in the 14th C. Sometime in the Palaiologan period a monk of Philotheou named Arsenios compiled a *Synopsis canonum* (Beck, *Kirche* 711).

SOURCE. *Actes de Philothée*, ed. W. Regel et al., *VizVrem* 20 (1913) supp. V. Kravari, "Nouveaux documents du monastère de Philothéou," *TM* 10 (1987) 261–356.
LIT. *Treasures* 3:190–99, 311–15. S. Nicolaescu, "Mânăstirea Philotheu dela Sfântul Munte," *Revista arhivelor* 5 (1943) 433–42. –A.M.T.

www.slaropolis.ru

PHILOXENIA OF ABRAHAM, the "hospitality" (*φιλοξενία*) of Abraham to the Lord when he appeared by the Oak of MAMRE in the form of three men (Gen. 18:1–18). In the passage, the three are sometimes "they" (v.9) and sometimes "he" (v.10), leading to a Trinitarian interpretation by Byz. commentators (e.g., Prokopios of Gaza, PG 87:364BC). Others were concerned that angels appeared to consume food (e.g., Theodoret, PG 80:177C). Illustrations of the scene are found already in the Via Latina catacomb, and the Trinitarian and eucharistic significance is made clear in the bema mosaics at S. Vitale in RAVENNA (ca.540). The scene is repeated with few variants in later centuries, notably in MSS (e.g., the OCTATEUCHS) and in monumental art (e.g., the Peribleptos at MISTRA). Fourteenth-century Russian travelers record that the stone table of the Philoxenia was exhibited in the southeastern exedra of Hagia Sophia, Constantinople (Majeska, *Russian Travelers* 32, 228).

LIT. E. Lucchesi-Palli, *LCI* 1:21–23. –J.H.L., A.C.

PHILOXENOS OF MABBUG, bishop of Hierapolis-Mabbug (485–518/19); Syrian Monophysite theologian and saint; born Tahal in Persia ca.440, died Philippopolis 10 Dec. 523. His Syriac name was Aksenaya. Philoxenos (*Φιλόξενος*) studied in the Nestorian school of Edessa but rejected Nestorianism as well as the Council of Chalcedon. A friend of PETER THE FULLER and SEVEROS of Antioch, he became the leading proponent of Monophysitism in Syria; he was successful in the struggle against Nestorianism in the province of Euphratensia. He opposed Flavian who became patriarch of Antioch in 498, eventually obtaining his deposition in 512. Supported by Emp. Zeno and Anastasios I, Philoxenos later lost his position under Justin I, who exiled him first to Gangra and then to Philippopolis.

At the center of his theology stood the problem of salvation: Philoxenos worried that the dyophysite distinction between the divine and human essence in Christ deprived mankind of the way to deification (THEOSIS), and therefore he stressed the unity or "becoming" in Christ's nature: God's essence, while becoming man, remained immutable; God became man by his will, without changing his nature, on account of his love of mankind. Philoxenos, however, accepted neither Docetism nor Theopaschitism. Personally puritanical and rigorist, Philoxenos was also a strong supporter of Syriac culture: he commissioned a new translation of the Bible into Syriac and wrote exclusively in that language.

ED. *Discourses*, ed. E.A.W. Budge, 2 vols. (London 1893–94), with Eng. tr. *Commentaire du prologue Johannique*, ed. A. de Halleux, 2 vols. (Louvain 1977), with Fr. tr. *Fragments of the Commentary on Matthew and Luke*, ed. J.W. Watt, 2 vols. (Louvain 1978), with Eng. tr. *Dissertationes decem de uno e sancta trinitate incorporato et passo*, ed. M. Brière, F. Graffin in PO 39.4 (Turnhout 1979) 545–764, with Fr. tr. *Tractatus tres de trinitate et incarnatione*, ed. A. Vaschalde, 2 vols. (Paris 1907), with Lat. tr.

LIT. A. de Halleux, *Philoxène de Mabbog, sa vie, ses écrits et sa théologie* (Louvain 1963). C. Tsirpanlis, "Some Reflections on Philoxenos' Christology," *GOrThR* 25 (1980) 152–62. A. Grillmeier, "Die Taufe Christi und die Taufe der Christen," in *Fides sacramenti* (Assen 1981) 137–75. Chesnut, *Three Christologies* 57–112. –T.E.G.

PHLORIATIKON. See KASTROKTISIA.

PHLORIOS AND PLATZIA-PHLORA (*Φλώριος καὶ Πλάτζια-Φλώρα*). Written in about 1,800 unrhymed POLITICAL VERSES in the 14th C., perhaps in a milieu connected with the ACCIAJUOLI family, *Phlorios and Platzia-Phlora* is a reasonably close translation of *Il cantare de Fiorio e Biancifiore*. This is the Tuscan version (also used by Boccaccio for his *Filocalo*) of *Flore et Blanceflor*, a romance of ultimately Eastern origin that was widely known throughout Europe from the 12th C. onward. The plot relates how two lovers, one the son of the ruler of Rome and the other the daughter of a Saracen captive, are raised together and, using native wit and a magic ring, overcome all obstacles (parental opposition, separations, trial by fire, etc.) to live happily ever after in marriage. The romantic world of *Phlorios and Platzia-Phlora* is scarcely that of Byz., with Italian loan words to refer to court officials (e.g., *siniskalkos*, "seneschal") and the baptism of the hero's parents into the "orthodox catholic faith of the Romans." Nevertheless, the author is familiar with the Byz. stylistic conventions of the genre (vernacular verse romance) to which the poem belongs; e.g., Phlorios's ride on horseback resembles a similar episode in IMBERIOS AND MARGARONA, and paternal advice on several occasions echoes that of the SPANEAS poem.

ED. *Le roman de Phlorios et Platzia Phlore*, ed. D.C. Hesseling (Amsterdam 1917). Kriaras, *Mythistoremata* 133–96.

LIT. Beck, *Volksliteratur* 140–43. G. Spadaro, "Per una nuova edizione di Florios ke Platziaflore," *BZ* 67 (1974) 64–73. – E.M.J., M.J.J.

www.staropomor.ru

PHOBEROU MONASTERY, located at Monacheion on the Asiatic shore of the Bosporos, probably near the entrance to the Black Sea. Dedicated to the Prodromos, Phoberou (*Φοβεροῦ*) was also called Chasmadion, Chamadion, and Machadion. The assertion of the 12th-C. *ktetor*, the monk John, that the monastery was originally a 5th-C. foundation (Papadopoulos-Kerameus, *infra* 51.26–31), is not confirmed by any source. A church of this name is known to have existed by the reign of Theophilos, when it provided refuge for iconodule monks, such as the painter LAZAROS. According to the *typikon*, the monastery housed 170 monks during the 11th C. but was subsequently ruined, when it was granted as a CHARISTIKION.

In Oct. 1112 John began the restoration of the monastic complex, reconstructing the church and cells; he also donated books, icons, ecclesiastical furnishings, and estates. Sometime thereafter he composed for the monks a lengthy *hypotyposis*, based in part on the 11th-C. *typikon* of the EUERGETIS MONASTERY. The monks were limited to 12 in number and were required to be literate. John's rule was strict, forbidding the monks to have servants or to take baths. The possession of female animals and the admission of beardless youths was also prohibited. The monastery does not appear in the sources after the 12th C.

SOURCE. Papadopoulos-Kerameus, *Noctes Petr.* 1–88.
LIT. Janin, *Églises centres* 7f. –A.M.T.

PHOENIX, mythical bird that is reborn out of its own ashes every 500 years. The bird's fabulous story was mentioned by Byz. lexicographers (*Souda* 4:770f) and historians (Zon. 3:10.22–25). Since Roman times the phoenix has been a symbol of rebirth (Constantine issued coins with an image of the phoenix on one side). The church fathers (First Letter of Clement 1.25; Origen, *Against Celsus* 4.98; Lactantius, *De ave phoenice*) used it as a symbol of Christ's Resurrection, an image found in the PHYSIOLOGOS as well. The common rhetorical usage of the phoenix in Byz. literature was in a simile for rarity (Nik.Chon. 442.32). Brought from the East probably on SILKS, the ornamental motif of the phoenix was in use in the 10th C., as in the Berlin HIPPIATRICA MS and an ivory casket in Troyes (Goldschmidt-Weitzmann, *Elfenbeinskulpt.* I, no.122).

LIT. A. Rusch, *RE* 20 (1941) 422. B.E. Perry, *RE* 20 (1941) 1080f. –P.A.A., A.C.

PHOKAIA (*Φώκαια*, Ital. Foglia, Turk. Foça), ancient city located at the northern entrance to the bay of Smyrna, near the estuary of the Hermos River. It is mentioned as a city in the *Synekdemos* of HIEROKLES and is listed in many episcopal notitias as suffragan of Ephesus and later (from the 10th C. onward) of Smyrna. Constantine VII Porphyrogennetos, however, omitted Phokaia from his list of the *poleis* of the theme of Thrakesion. Byz. historians mention Phokaia as a geographical site, without any social or economic characterization: Theodore Karantenos won a naval victory over the fleet of Bardas Skleros in 977 near Phokaia (W. Seibt, *Die Skleroi* [Vienna 1976] 42); ca.1088 TZACHAS conquered Phokaia and made it the base of his maritime operations. It was a commercial port, and Alexios I included Phokaia in the list of coastal towns in which the Venetians were granted privileges.

The importance of Phokaia rapidly increased from the end of the 13th C. after it was ceded by Michael VIII to the Genoese family of ZACCARIA and became the center of ALUM production and trade. Probably sometime between 1286 and 1296 the stronghold of New Phokaia was erected to the north of the old town, which came to be called Ancient (Palaia) Phokaia. The two cities suffered from a naval assault of the CATALAN GRAND COMPANY in 1307 or 1308 (Lemerle, *infra* 26, n.1); among the precious objects carried away as loot were, according to local tradition, a piece of the Holy Cross, the shirt made by the Virgin for St. John the Apostle, and the manuscript of the Apocalypse written by St. John himself. Although Andronikos III managed to conquer New Phokaia temporarily (probably in 1336) with the help of his Turkish allies, the cities remained in the hands of the Genoese throughout the Palaiologan period. The GATTILUSIO family seized control of Ancient Phokaia ca.1402, and a Greek inscription of Dorino I Paleologo Gattilusio, "*authentes* of Palaia Phokaia," dated in 1423/4, was found there (F.W. Hasluck, *BSA* 15 [1908–09] 258f). In 1455 both towns fell to the Ottomans.

LIT. Miller, *Essays* 283–96. Lemerle, *Aydin* 50–55, 108–15. –A.K.

PHOKAS (*Φωκᾶς*), an aristocratic lineage of Cappadocian origin. Both the theory of Michael ATTALEIATES that the Phokas family descended from the Roman Fabii and the assertion of IBN AL-

ATHĪR that they were of Arab stock are legendary: neither can the hypothesis of their Armenian origin be proved. The family founder was a *tourmarches* ca.872; his son, Nikephoros Phokas "the Elder" (died ca.900), was a successful general who fought against the Arabs in both Asia Minor and Sicily. Throughout the 10th C. the Phokades were great landowners and military commanders and tried to assume supreme power: Leo, the son of Nikephoros, was defeated by the Bulgars at ACHELOUS 20 Aug. 917, then ousted by his rival ROMANOS I LEKAPENOS; he rebelled in 919, but failed and was blinded; nonetheless his brother Bardas and Bardas's sons Nikephoros and Leo remained leading generals in the mid-10th C. In 963 NIKEPHOROS (II) PHOKAS seized the throne, rewarding Bardas with the title of caesar and Leo with *kouropalates*. Perhaps at that time a chronicle of the deeds of the Phokas family was compiled: fragments survive in LEO THE DEACON and military textbooks. Although the Phokades were restrained after the murder of Nikephoros II in 969, they kept struggling for power: Nikephoros's nephew Bardas, *doux* of Antioch, revolted in 987, but after early successes fell at Abydos on 13 Apr. 989; his son Nikephoros perished while rebelling in 1022; and Nikephoros's son Bardas was blinded by Constantine VIII. The family did not recover until the 13th C. when they were promoted by the Laskarid dynasty: Theodotos, the uncle of THEODORE I LASKARIS, became *megas doux* soon after 1204; Michael was *stratopedarches* in 1234; and a certain Phokas, metropolitan of Philadelphia, was John III's adviser.

LIT. I. Djurić, "Porodica Foka," *ZRVI* 17 (1976) 189–296. J.-C. Cheynet in *Le traité sur la guérilla*, ed. G. Dagron, H. Mihăescu (Paris 1986) 289–315. Winkelmann, *Quellenstudien* 177. N.M. Panagiotakes, "He byzantine oikogeneia ton Pleuston," *Dodone* 1 (1972) 245–64. H. Grégoire, "La carrière du premier Nicéphore Phocas," in *Prosphora eis S. Kyriakiden* (Thessalonike 1953) 232–54. –A.K.

PHOKAS, emperor (from 23 Nov. 602); born ca.547, probably in Thrace (although GEORGE HAMARTOLOS, ed. de Boor-Wirth, 662.10, calls him Cappadocian), died Constantinople 5 Oct. 610. Phokas was of modest origin, served in the army, and reached the post of *kentarchos* (commander of a hundred). One of the most vocal rebels against KOMENTIOLOS, he was proclaimed exarch by Danubian troops who revolted in early Nov. 602, after Maurice's brother Peter refused to rescind orders to winter north of the Danube. The army headed toward Constantinople intending (or pretending?) to proclaim THEODOSIOS (Maurice's son) or his father-in-law, Germanos, emperor. A mutiny of the Greens made resistance impossible, and Maurice fled with his family. The army crowned Phokas; Maurice was executed.

Upheaval ensued. CHOSROES II used Phokas's "revolution" as a pretext to invade Byz. Persian success impelled Phokas to conclude a peace treaty with the Avars, increasing the tribute he had formerly paid them, but the Slavs, disregarding the treaty, continued to penetrate Thrace and Dalmatia. Domestic affairs were menacing. Revolts of the circus factions erupted in many areas, including Constantinople and Antioch (Ju. Kulakovskij, *VizVrem* 21 [1914] 1–14). Generals rebelled: esp. dangerous was Narses' revolt, endorsed by Chosroes II. Phokas's strict Orthodoxy, supported by Pope GREGORY I, prompted religious conflicts; the Persians overtly supported the Nestorians, and the Monophysites in Antioch murdered the Chalcedonian patriarch Anastasios, leading to a bloody revenge. The exarch of Carthage revolted ca.608 and sent a fleet to the East under the command of his son HERAKLEIOS; he was joined by NIKETAS in Egypt. Herakleios moved to the Hellespont, attracted the support of PRISKOS, and, with the help of the factions, seized Constantinople. On his orders Phokas was beheaded.

Byz. historians described Phokas as an abominable tyrant, and modern scholars have adopted the same attitude (e.g., P. Goubert, *OrChrP* 33 [1967] 604–19). V. Kučma (*VizOč* 3 [1977] 182–94), on the contrary, construed "the civil war and Phokas's bloody terror" as a period when the power of aristocratic landowners was destroyed and a substantial number of dependent peasants achieved freedom; these measures allegedly prepared "the reform activity of Herakleios."

LIT. D. Olster, "The Politics of Usurpation in the Seventh Century: The Reign of Phocas," (Ph.D. diss., University of Chicago, 1976). Stratos, *Byzantium* 1:40–91. R. Spintler, *De Phoca imperatore Romanorum* (Jena 1905). –W.E.K., A.K.

www.staropomorze.pl

PHOKAS, saint; feastdays 21–22 Sept., 22–23 July. His cult is attested by ASTERIOS OF AMASEIA, who described Phokas as a gardener from Sinope who was denounced as a Christian, made to dig his own grave, and then decapitated; Asterios did not indicate the era of Phokas's martyrdom. Another legend, in an anonymous *passio* (preserved in a mutilated 10th-C. MS), characterizes Phokas as the son of a "very noble" shipwright from Herakleia Pontike. At the age of ten Phokas performed exorcisms and miracles; he was esp. successful in saving ships. (Asterios also ascribes this function to Phokas the gardener.) Thus, when a ship from Macedonia was in danger of shipwreck near the shore of Pontos, Phokas embarked in a small boat, approached the ship, and threw it his cloak; the storm calmed immediately. Another legend makes Phokas a bishop executed under Trajan. In the 14th C. Andrew LIBADENOS dedicated a panegyric to Phokas and mentioned a church of Phokas built by "Alexios the Grand Komnenos," probably ALEXIOS III KOMNENOS, emperor of Trebizond.

Representation in Art. The confused literary tradition is reflected in the images of Phokas. Though the *menologion* of SYMEON METAPHRASTES incorporates the Asterios text, Phokas is represented as a bishop in one metaphrastic MS (Oxford, Bodl. Barocci 230, fol.3v). The MENOLOGION OF BASIL II (p.58), in accordance with its text for 22 Sept., shows a bishop being beheaded and, in the background, a fire lit to receive his remains; Phokas the gardener was apparently celebrated on 22 July. In ivories and in monumental painting, it is the image of the bishop that is predominant.

SOURCES. PG 40:299–314. C. van den Vorst, "Saint Phocas," *AB* 30 (1911) 252–95.

LIT. *BHG* 1535y-1540b. L. Radermacher, "St. Phokas," *Archiv für Religionswissenschaft* 7 (1904) 445–52. K. Lubeck, "Der hl. Phokas von Sinope," *HistJb* 30 (1909) 743–61. C. Weigert, *LCI* 8:210. –A.K., N.P.Š.

PHOKAS, JOHN, pilgrim of the 12th C., author of the *Concise Description* of the Holy Land. He accompanied Emp. Manuel I on an expedition to the "sea of Attaleia." It is unclear whether he should be identified with a certain Phokas who served in 1147 as the guide of the Crusaders to Ikonion (MGH *SS* 16:5). According to a marginal note on the MS, he was a priest, the son of a certain Matthew who became a monk on Patmos, and he visited Palestine in 1177 or 1195. Phokas's information is brief but precise and contains sometimes unique evidence, such as the description of the Chasisioi (ch.3), a fanatic Arab sect. Phokas is very sensitive to the beauty of the places described and tolerant toward the Latins. He is well versed in the Bible but also quotes secular writers: Josephus Flavius and Achilles Tatius, the author of an erotic romance.

ED. I. Troickij, "Ioanna Foki Skazanie vkratce o gorodach i stranach ot Antiochii do Ierusalima," *PPSb* 8 (23) (1889), with Russ. tr. PG 133:923–62. *The Pilgrimage of Joannes Phocas in the Holy Land*, tr. A. Stewart (London 1896). –A.K.

PHOKAS, LEO, *kouropalates;* brother of NIKEPHOROS II and son of Bardas PHOKAS; born ca.915–20, died on island of Prote? after 970. CONSTANTINE VII, seeking the support of the Phokas family, appointed Leo *strategos* of Cappadocia ca.945; he later became *strategos* of Anatolikon (ca.955) and of the West. ROMANOS II promoted him to *domestikos* of the West and granted him the title of *magistros;* in 960/1, during Nikephoros Phokas's expedition against Crete, Leo replaced his brother as *domestikos ton scholon* of the East. He waylaid SAYF AL-DAWLA, who had invaded and pillaged the Charsianon region, and routed his army at the Kylindros pass in the Taurus Mountains. When Nikephoros ascended the throne, he granted his brother the title of *kouropalates* and entrusted him with the entire internal administration (the functions of the *logothetes tou dromou*); Leo's power and his frugal policy contributed much to the rivalry between him and JOHN (I) TZIMISKES. Skylitzes (Skyl. 278.66–68) charged that Leo's petty greed (*kapeleia*) was a cause of the general unpopularity of Nikephoros II. When Tzimiskes seized the throne, Leo conspired against him in 970 and was exiled to Lesbos; he schemed again in 971, for which he was banished to the island of Prote and blinded (Skyl. 303.61–62). In a curious fashion LEO THE DEACON relates Leo's blinding twice (G. Wartenberg, *BZ* 6 [1897] 110). In the index to J. Thurn's edition of Skylitzes (Skyl. p.530), Leo Phokas is divided into three people: Leo Kouropalates; Leo, son of Bardas Phokas; and Leo, brother of Nikephoros II. A miniature in the illustrated Madrid Skylitzes MS (Grabar-Manoussacas, *Skylitzès*, no.433, pl.XXXII) shows figures identified as Leo the *kouropalates* and Nikephoros his son crossing the Hellespont in rebellion against Tzimiskes.

LIT. Guilland, *Institutions* 1:445f. Schlumberger, *Phocas* 139–46. –A.K., A.C.

PHONETICS AND PHONOLOGY. The former studies the sounds of a language as produced by the speaker (articulatory phonetics) and as perceived by the hearer (auditory phonetics); the latter deals with the structured relations of the sounds as used to convey meaning, that is, with their significant distinctions and oppositions. Evidence for the phonetics of Greek in antiquity and the Middle Ages is limited and not easy to interpret. Changes in the phonology of the language, however, which began in Hellenistic times and continued into the Byz. period, can sometimes be traced through errors in ORTHOGRAPHY (such as ITACISM), transcription of foreign words in Greek and of Greek words in foreign languages, etc. These gradual changes include loss of the distinction between long and short vowels and restructuring of the complex vocalic system of Attic and Hellenistic KOINE, resulting in a simple five-vowel system (*a, e, i, o, u*); reduction of diphthongs to simple vowels; transformation of the consonantal system whereby the unvoiced aspirated plosives (*φ, θ, χ*) became unvoiced fricatives (*f, th, kh*) and the voiced plosives (*β, δ, γ*) became voiced fricatives (*v, dh, gh*); lability of the final *-n*; predominance of the element of stress over that of pitch in the accentual system; and consequent loss of distinction among acute, grave, and circumflex accents. The phonology of Medieval Greek was thus already substantially that of Modern Greek. The traditional orthography was in principle retained, and many, but not all, errors of orthography reflect progressive changes in the phonology of Greek over the centuries. The articulatory and acoustic qualities of individual sounds and of suprasegmental features have no doubt changed while the phonological structure remained unchanged, and today vary slightly from region to region of the Greek world.

LIT. N.S. Trubetzkoy, *Grundzüge der Phonologie* (Prague 1939). B. Newton, *The Generative Interpretation of Dialect: A Study of Modern Greek Phonology* (Cambridge 1972). W.S. Allen, *Vox Graeca*[2] (Cambridge 1974). F.T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods, I: Phonology* (Milan 1976). Browning, *Greek* 56–58, 75–77. –R.B.

PHONIKON (*φονικόν*), a term attested from the second half of the 13th C. (1259: *Esphig.*, app.A, 11.60–62) in chrysobulls and *praktika* for monasteries, cities, or individuals, and often mentioned along with PARTHENOPHTHORIA and TREASURE TROVE as one of the three *kephalaia* (capital items) from which recipients of the privilege are not exempt. The precise nature of the *phonikon* is disputed. According to some scholars it is a fine or tax exacted by the fisc from people in a community in which a murder has been committed (G. Rouillard, A. Soloviev, *Mnemosyna Pappoulia* [Athens 1934] 221–32; P. Charanis, *Speculum* 20 [1945] 331–33). M.A. Tourtoglou (*To phonikon kai he apozemiosis tou pathontos* [Athens 1960]) interprets it as the punishment exacted from a person guilty of an intentional MURDER, which consisted of confiscation of a certain proportion of the offender's property and is known from Byz. law (*Basil.* 60.39.3, 5; Andronikos II, nov.26 [a.1306]; Zepos, *Jus* 1:535).

That the *phonikon* was not, however, a punishment exacted from a murderer seems to be confirmed by one of the few documents that elaborates on the nature of the *phonikon*, Andronikos II's chrysobull for Kanina (1307), which shows that the fisc was demanding the *phonikon* from people who had not committed a murder, that is, neighbors of a murderer or neighbors or relatives of a person who had died accidentally (ed. P. Alexander, *Byzantion* 15 [1941] 181.83–182.106). This chrysobull and others in which an exemption from the *phonikon* is granted state that it is an unjust exaction and that only the person responsible for a willful killing and accomplices to the crime should pay the penalty (*Lavra* 2, no.89.179–88 [a.1298]; 3, no.118.200–09 [a.1329]). Furthermore, a passage in BALSAMON's commentary on the canons shows that the *kephalaia* were fiscal exactions (Rhalles-Potles, *Syntagma* 3:346.32).

It is not clear whether the *phonikon* became a yearly tax applied to a community without regard for actual cases of murder (Dölger, *BZ* 54 [1961] 253f). Certainly the above-cited documents do not confirm this. As a fiscal charge on persons not guilty of a killing it had precedents in Byz., as indeed the chrysobull of 1327 for Zographou claims (*Zogr.* no.26.60–65) and imperial legislation and other 6th-C. sources show. –R.J.M.

www.staropromr.ru

PHOS HILARON (*φῶς ἱλαρόν*, lit. "joyous light"), ancient "thanksgiving for the light," a hymn that accompanied the lighting of lamps at VESPERS. Named after its opening words, the *Phos hilaron* is a praise of the Trinity for Christ, true "light of the world" (Jn 1:9) of which the evening lamp was a symbol. Unknown in the ASMATIKE AKOLOUTHIA, or cathedral rite of Constantinople, the hymn came to Constantinople only with the introduction of the Palestinian monastic HOURS, a gradual process that began with the Stoudite reform of the 9th C. (see STOUDITE TYPIKA). Though cited by Basil the Great (PG 32:205A) for Cappadocia, the earliest actual liturgical witness is the 5th-C. Georgian LECTIONARY of Jerusalem.

ED. A. Tripolitis, "'Phos hilaron,' Ancient Hymn and Modern Enigma," *VigChr* 24 (1970) 189f. J. Mateos, "Un horologion inédit de Saint-Sabas," in *Mélanges Eugène Tisserant*, vol. 3 (Vatican 1964) 56, 70–74.
LIT. Taft, "Bibl. of Hours," 286, 363f, 367. –R.F.T.

PHOTIOS (*Φώτιος*), patriarch of Constantinople (858–67, 877–86), scholar and politician; born ca.810 (H. Ahrweiler, *BZ* 58 [1965] 348f), died after 893 (R. Jenkins, *DOP* 19 [1965] 244). Born to an influential family, and nephew of Patr. TARASIOS, Photios grew up under the shadow of the Iconoclastic persecution (C. Mango in *Iconoclasm*, 139) but at an early age received a high position in the Byz. bureaucracy: he participated in an embassy to the Arabs (in 838, 845, or 855) and was appointed PROTASEKRETIS. When IGNATIOS was forced to resign, Photios was swiftly elected patriarch although he was a layman. Michael III and Caesar BARDAS supported him, and his correspondence suggests that he was on better terms with the military aristocracy than with civil officialdom (A. Kazhdan, *Speculum* 61 [1986] 897). Ignatios's abdication instigated a battle within the church: when the party of Ignatios gained the support of Pope NICHOLAS I, a conflict with the papacy ensued. After ascending to the throne, Emp. BASIL I—who was seeking the support of Italian powers against the Arabs—decided to reconsider the administration's attitude toward Photios; the council of 869–70 (see under CONSTANTINOPLE, COUNCILS OF) restored Ignatios and banished and condemned Photios. After Ignatios died, Photios was peacefully returned to the patriarchal throne. At the council of 879–80 (see also under CONSTANTINOPLE, COUNCILS OF), he was rehabilitated and reconciled with the pope. In Basil's conflict with Leo VI, Photios sided with the father; so Basil's sudden death and Leo's succession ended Photios's career. He was dismissed and exiled; his demise went unnoticed by contemporaries.

Versed in ancient literature, Photios did much to revive interest in antiquity. His activity as professor in Constantinople has been questioned by Lemerle (*infra*); I. Ševčenko, however, considers him, along with LEO THE MATHEMATICIAN, among the most prominent teachers in the capital (*AHR* 79 [1974] 1533f). Besides the BIBLIOTHECA, Photios compiled a *Lexikon*, an unsystematic list of notable words and expressions which he collected by casual reading. Photios's letters, sometimes laudatory, sometimes caustic and dogmatic, are addressed to popes and rulers (the letter to BORIS I attempts to influence Bulgarian policy), to military, civil, and church leaders. The *Amphilochia*, also unsystematic, are answers addressed to Amphilochios, metropolitan of Kyzikos, treating both theological problems and secular questions. In his polemical *Mystagogy of the Holy Spirit*, Photios developed arguments against the Latin doctrine of the FILIOQUE. He also wrote a treatise against the PAULICIANS, based on a similar work by PETER OF SICILY. Photios's homilies contain abundant material for political history (e.g., the first attack of the Rus' on Constantinople in 860) as well as Byz. art (description of the Church of the Virgin at Pharos, of the image of the Virgin in Hagia Sophia). His authorship of the EPANAGOGE remains unproven.

Contemporary attitudes toward Photios varied greatly. A pamphlet against him was used by NIKETAS DAVID PAPHLAGON in his vita of Ignatios and by pseudo-SYMEON MAGISTROS; on the other hand, the *Synaxarion of Constantinople* included Photios's name (*Synax.CP* 448.19–23) under 6 Feb., although no vita of him is known. For a long time modern Western scholars, such as Hergenröther (*infra*), saw in Photios the instigator of the SCHISM between Rome and Constantinople and tried to "unmask" his activity, whereas Russian and Greek historians treated Photios as a saint and a humanist. V. Grumel (*Revue des sciences philosophiques et théologiques* 32 [1933] 432–57) and Dvornik (*infra*) demonstrated that the so-called Photian schism was of short duration.

ED. PG 101–04. *Homiliai*, ed. B. Laourdas (Thessalonike 1959). Eng. tr. C. Mango (Washington, D.C., 1958). *Epistulae et Amphilochia*, ed. B. Laourdas, L. Westerink, 6 vols.

(Leipzig 1983–88). *Lexicon*, ed. Ch. Theodoridis, vol. 1 (Berlin–New York 1982). Eng. tr. *On the Mystagogy of the Holy Spirit* (Astoria, N.Y., 1983).

LIT. J. Hergenröther, *Photius, Patriarch von Constantinopel*, 3 vols. (Regensburg 1867–69). D.S. White, *Patriarch Photios of Constantinople* (Brookline, Mass., 1981). F. Dvornik, *The Photian Schism* (Cambridge 1948; rp. 1970). Lemerle, *Humanism* 205–35. Beck, *Kirche* 520–28. –A.K.

PHOULLOI (Φοῦλλοι) or Phoulla⟨i⟩, a city in the CRIMEA the location of which is disputed; identifications have been suggested with Solkhat (R. Blockley in *History of Menander the Guardsman* [Liverpool 1985] 275f) and Tepsen' (V. Kropotkin, *SovArch* 28 [1958] 198–218), both in eastern Crimea, or Čufut-Kale (A. Jakobson, *SovArch* 29–30 [1959] 108–13) and Kyz-Kermen (E. Vejmarn in *Archeologičeskie issledovanija srednevekovogo Kryma* [Kiev 1968] 45–77), near Bakhchisarai. It was probably located on the trans-Crimean route, approximately halfway between Cherson and Cimmerian Bosporos.

First mentioned in MENANDER PROTECTOR (fr. 19.21), Phoulloi then appears in the vita of St. John of Gothia, who in 787 was imprisoned in this city; there he baptized and cured the child "of the lord of Phoulloi" (*AASS* June 7:171B). Miraculously John managed to escape to Amastris. The hagiographer of CONSTANTINE THE PHILOSOPHER observed that "the nation of Phoulloi" venerated an enormous oak and was ruled by an elder. According to the ecclesiastical notitia of 787–869, the see of the bishop of the Khazars-Chotziroi was situated near Phoulloi or Charasion (Turk. Kara Su, "Black Water") or Mabron Neron (*Notitiae CP*, no.3.778), the Greek equivalent of Kara Su. In later notitiae Phoulloi appears as an archbishopric along with Gothia and Sougdaia (ibid., no.7.97–99), but by the 14th C. Phoulloi and Sougdaia were combined into one metropolis (ibid., no.20.12). A metropolitan of Sougdaia and Phoulloi is named in several patriarchal documents of the 14th and 15th C. (e.g., MM 2:42.29), but we know nothing about the fate of the city. –O.P.

PHOUNDAGIAGITES (Φουνδαγιαγῆται), name applied in several Byz. documents to the BOGOMILS. The name is derived by most scholars from the Greek form of the Latin *funda* ("a bag"). The heretics supposedly acquired it from their life of poverty, which compelled them to beg for their living. The Phoundagiagites are known mostly from a letter written ca.1050 by EUTHYMIOS OF AKMONIA from Constantinople to his compatriots in the diocese of Akmonia in Phrygia. On a visit home, probably in the early 11th C., Euthymios encountered the heretics who, he assures us, had even managed to penetrate into his monastery (PERIBLEPTOS) in Constantinople. He describes their zealous proselytism in Asia Minor (in the themes of Opsikion and the Kibyrrhaiotai as well as the region of Smyrna) and in the Balkans. His report on their teaching confirms and in places supplements the evidence of KOSMAS THE PRIEST. What is new is his description of the prayer meetings of the heretics, his account of their DUALISTIC cosmology, and the statement that they were explicitly forbidden to shed blood. Euthymios's letter is the earliest document unequivocally linking Bogomilism with the monastic life.

LIT. G. Ficker, *Die Phundagiagiten* (Leipzig 1908). –D.O.

PHOUNDAX (φοῦνδαξ, from *pandocheion*, "inn"), a warehouse. An 11th-C. historian (Attal. 202f) describes a *phoundax* established in Rhaidestos under Michael VII: it was headed by a *phoundakarios* under whose authority were appraisers (*taxeotai*) and dealers in wheat (*sitokapeloi*), who had their shops (*sitonai*) "in the prison of the *phoundax*." The *phoundax* held a monopoly on trade in grain and other foodstuffs. Direct private purchase from peasants' carts was prohibited and the *sitokapeloi* had the right to set prices. According to Attaleiates, the price of grain skyrocketed from 1/18 of a nomisma to 1 nomisma per *modios*. The state received 60 *litrai* for leasing the *phoundax*.

It remains unclear whether the case of Rhaidestos was unique or whether *phoundakes* of this kind existed throughout the empire, as for instance in the fortress of Plateia Petra in Opsikion in the 10th C., where foodstuffs were stored (*TheophCont* 421.16–17). It is also uncertain whether the *phoundax* of Rhaidestos was the successor of the late Roman *apothekai* and *sitobolones* (state granaries): the *sitobolon* is mentioned in Palladios, Philostorgios, and John Moschos. In the 12th C. Michael GLYKAS (570.14–16), describing the famine during the reign of Nikephoros II Phokas, states that the emperor opened "the state *sitothekai*" and commanded that the grain be sold at one half nomisma per *medimnos*. The *oreiarios* Constantine on the island of Kos (Laurent, *Coll. Orghidan*, no.11) may have been an official in charge of a *horreum* or *sitotheke/sitobolon*.

LIT. Antoniadis-Bibicou, *Douanes* 185f. Skabalanovič, *Gosudarstvo* 294–96. –A.K.

PHOURNES, JOHN, theologian, *protos* of Ganos, a collaborator of ZIGABENOS; fl. ca.1100. V. Laurent identified his seal (*EO* 32 [1933] 45f). In 1112 Phournes (Φουρνῆς) participated in the dispute with Peter GROSSOLANO. Rejecting the FILIOQUE, Phournes emphasized the monarchical principle of the deity (Demetrakopoulos, 40.7–9) against the alleged *ditheia* of his opponent. On the other hand, he stressed the equality of the Son and the Holy Spirit, "the two hands of the same substance and of the same power" (p.46.1–2). Phournes finished his speech by inviting Grossolano to emigrate to Byz. Patr. JOHN XI used Phournes's work. Phournes also wrote a homily on the Dormition of the Virgin Mary (*BHG* 1136) and a letter to the monk Gregory Antigonites on liturgical questions (*EkAl* 4.10 [1882–83] 170f).

ED. A. Demetrakopoulos, *Ekklesiastike bibliotheke* (Leipzig 1866, rp. Hildesheim 1965) 1:36–47.

LIT. V. Grumel, "Autour du voyage de Pierre Grossolanus," *EO* 32 (1933) 27f. –A.K.

PHRANGOPOULOS (Φραγγόπουλος, lit. "the son of a Frank"), patronymic of a family (*genos*, as it is called on a seal) of the 11th–15th C. The Norman HERVÉ FRANKOPOULOS was the first known member of the family. We cannot be sure that the Phrangopouloi of the late 12th C. (among them Constantine, a naval commander, and John, a court orator) were his descendants. Phrangopouloi are often mentioned on seals and in documents from this time onward, as modest landowners (*Esphig.*, no.28.5), monks (*Lavra* 3, no. 161.46), or officials (*Docheiar.*, no.9.22). A Phrangopoulos was involved in a plot against Michael VIII; another family member, George, was *doux* of Thessalonike at the beginning of the 13th C. Some Phrangopouloi were active in scholarship: Andronikos was a teacher of rhetoric in the mid-13th C., and Manuel studied at the University of Bologna in 1374/5. In 1360–61 John Phrangopoulos, a merchant from Adrianople, was an active trader in CHILIA; A. Laiou (*AkadAthPr* 57.1 [1982] 107, 114) has suggested that he (or a relative) should be identified with the Phrangopoulos who led a rebellion against John VI Kantakouzenos in Adrianople from 1341–46. A later John Phrangopoulos, *protostrator* and *mesazon* in MISTRA, founded the Pantanassa monastery there in 1428. A splendid ruined mansion in Mistra has been linked with his name on the basis of the letter *phi* embedded in a slab on the northeast corner of the building. He is probably to be identified with John Phrangopoulos, who was *generales* of the *despotes* Constantine Palaiologos in 1444 (MM 3:259.16–17).

LIT. V. Laurent, "Légendes sigillographiques et familles byzantines," *EO* 30 (1931) 467–73. M. Chatzidakis, *Mystras. Historia, mnemeia, techne*[2] (Athens 1956) 85f. –A.K., A.C.

PHROURION. See KASTRON.

PHRYGIA (Φρυγία), mountainous region of Asia Minor between the Aegean plains and the central plateau, a rough country of great strategic importance because of the highways that passed through it. Phrygia was made a province, joined with CARIA, in 297; it became separate in the early 4th C., then was divided into Phrygia Pacatiana in the west (capital LAODIKEIA) and Phrygia Salutaris in the south (capital SYNADA). In 536 Justinian I gave the governor of the former province the rank of *comes* with civil and military powers and appointed a *biokolytes* of Phrygia to suppress local outbreaks of violence. Both offices were abolished by 553. The territory of Phrygia was divided between two themes (ANATOLIKON and THRAKESION); it continued to exist, however, as an ecclesiastical province and as a geographical term that frequently appears in the 11th and 12th C., when the region was on the frontier and subject to the incessant attacks of the Turks, to whom its last Byz. outpost fell after 1204. Phrygia contains many Byz. remains, notably fortresses (C. Foss, *Survey of Medieval Castles of Anatolia. I: Kütahya* [Oxford 1985]) and rock-cut churches (E. Haspels, *The Highlands of Phrygia* [Princeton 1971] 205–57). Phrygia was an early center of Christianity. It was notorious as the home of a variety of heresies, including MONTANISM, NOVATIANISM, and the judaizing sect of ATHINGANOI; some of them survived into the 9th C.

www.astiropoulos.gr

LIT. W.M. Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895–97). H. Leclercq, *DACL* 14:758–806. –C.F.

PHRYGIAN DYNASTY. See AMORIAN OR PHRYGIAN DYNASTY.

PHTHORA (*φθορά*), a Byz. musical sign used within a composition to indicate a change of MODE. Each of the eight modes has its own *phthora*, each being a different form of the letter *φ*. The earliest known example occurs in a table of NEUMATA on fol.159r of Athos, Lavra Γ.67 (late 10th C.); in musical documents the use of *phthorai* is extremely limited through the 13th C. From the 14th C. onward, they appear more frequently. Manuel CHRYSAPHES devotes a large section of his mid-15th-C. treatise to explaining the function and correct use of these signs.

LIT. D.E. Conomos, *The Treatise of Manuel Chrysaphes, the Lampadarios* (Vienna 1985) 49–67, 84–93. –D.E.C.

PHYGELA (Φύγελ⟨λ⟩α, now Kuşadası), Aegean seaport of Asia Minor. Phygela first appears in Byz. history when St. Willibald (see HUGEBURC) visited it in 721; he described it as *villa magna*. Phygela was a fortified base by 823, when a lieutenant of THOMAS THE SLAV was imprisoned there. It subsequently rose to prominence as a major port, replacing EPHESUS, whose harbor was rendered unusable by silting. Phygela, which had facilities for repairing ships and storing material, was the port of embarkation for two expeditions against Crete, of HIMERIOS in 911 and of NIKEPHOROS (II) PHOKAS in 961. It was still a port in the 13th C., when it was called an EMPORION. It fell to the Turks of AYDIN ca.1305. Phygela was never a bishopric; its remains are insignificant.

LIT. C. Foss, *Ephesus after Antiquity* (Cambridge 1979) 123f. –C.F.

PHYLARCH (*φύλαρχος*), title applied from the 4th through 7th C. to a commander of Arab auxiliaries formally allied to the empire (FOEDERATI), although it is necessary to distinguish between this official rank and the term's older, more general meaning of any kind of Arab tribal chief (Ar. *shaykh*). Each phylarch commanded the Arab *auxilia* in a different province of Oriens; ca.530 Justinian I subordinated them to the ruling family of the GHASSĀNIDS, naming ARETHAS ibn Jabala "*basileus* of the Arabs" and supreme phylarch. Sixth-century phylarchs received titles of CLARISSIMUS or higher, and both Arethas and his son became PATRIKIOI. Around 585, Emp. Maurice disbanded the centralized GHASSĀNID monarchy and phylarchate, although Ghassān and its phylarch Jabala ibn al-Ayham continued to act as Byz. auxiliaries as late as 636.

These phylarchs disappeared in the wake of the Islamic conquest, but the word *phylarchos* is attested later, generally denoting tribal chieftains of various nomadic groups such as Turks (Kinn. 208.7). It appears among the diplomatic titles used to address barbarian rulers (*De cer.* 679.10), and in the 11th C. the Arab chieftain Apelzarach (al-Hassan ibn al-Mufarrij) is called *phylarchos* (Kek. 302.13). Since the practice of recruiting Arab auxiliaries had been revived during the 10th C., it is significant that al-Hassan, like the Ghassānids, officially entered Byz. military service, held the title *patrikios*, and professed Christianity.

LIT. Nöldeke, *Die Ghassânischen Fürsten*. Shahid, *Byz. & Arabs (4th c.)* 514–21. –A.J.C.

PHYSICIAN (*ἰατρός, νοσοκόμος*). In the later Roman Empire the principal physicians were municipal doctors (*archiatri*), but private practice also existed and some physicians were itinerant. There were also military physicians: ALEXANDER OF TRALLES reportedly served 25 years in the army and navy. The palace doctors (*archiatri sacri palatii*) were members of the state hierarchy, with diplomatic functions (R.C. Blockley, *Florilegium* 2 [1980] 89–100). Church fathers such as John Chrysostom severely criticized physicians as an element of ancient urban culture. Hagiography also often attacked physicians as greedy and incompetent. An influential rival of the physician was the SAINT who practiced HEALING through MIRACLES, EXORCISM, and INCUBATION. After urban life declined in the 7th C., physicians played a less significant role, being superseded by the "*iatroi* of the soul" who tended to monopolize MEDICINE. Social acceptance of doctors increased around the 10th C.; from the 12th C. onward they were important in intellectual circles. By then the distinction between a professional doctor and a civil functionary-scholar interested in medicine (Michael Pantechnes, Nicholas KALLIKLES, etc.) was imprecise.

Physicians who worked at state and church HOSPITALS received a precisely determined salary in cash and kind. Despite prohibitions they also engaged in private practice. The position of "municipal doctor" does not appear in later Byz. Doctors-to-be studied medicine at larger hospitals (cf. V. Grumel, *REB* 7 [1949] 42–46) or at general schools such as the one at the HOLY APOSTLES in Constantinople. "Philosophers" such as MICHAEL ITALIKOS and JOSEPH THE RHAKENDYTES often taught medicine. Both monks and priests were active as physicians. Most doctors were of the native population, but some Arabs and Jews were hired as imperial physicians (AKTOUARIOS).

Representations of physicians are relatively rare in Byz. art, and when they do appear (e.g., in the Vienna DIOSKORIDES and the medical compendium in Florence, Laur. Plut. 74.7), they usually offer little evidence of the appearance, equipment, or practice of contemporary medicine. Rare exceptions include a 14th-C. portrait of a physician, allegedly Nicholas MYREPSOS, in his fully equipped office, and a 15th-C. portrait of THEOPHILOS PROTOSPATHARIOS conducting uroscopy. Additional evidence may be gained from portraits of popular doctor saints (ANARGYROI), such as KOSMAS AND DAMIANOS, KYROS AND JOHN, and PANTELEEMON (cf. K. Weitzmann in *Books and Bookmen*, fig.23), who are often shown with a PHYSICIAN'S BOX and/or instruments of SURGERY (see also IATROSOPHISTES).

LIT. H.J. Frings, *Medizin und Arzt bei den griechischen Kirchenvätern* (Bonn 1959). H. Evert-Kappesowa, "The Social Rank of a Physician in the Early Byzantine Empire," in *Mél.Dujčev*, 139–64. A. Kazhdan, "The Image of the Medical Doctor in Byzantine Literature," *DOP* 38 (1984) 43–51. A. Leroy-Molinghen, "Médecins, maladies et remèdes dans les *Lettres* de Théophylacte de Bulgarie," *Byzantion* 55 (1985–86) 483–92. E. Trapp, "Die Stellung der Ärtze in der Gesellschaft der Palaiologenzeit," *BS* 33 (1972) 230–34. Vikan, "Art, Medicine & Magic" 65f. L. MacKinney, *Medical Illustrations in Medieval Manuscripts* (Berkeley–Los Angeles 1965), figs. 1, 5. –J.S., A.K., G.V.

PHYSICIAN'S BOX, a container specifically for medicines and/or surgical instruments (see SURGERY), in use at least to the early 8th C., identifiable by its design and decoration. Like a WEIGHT BOX, it is typically low and rectangular, with a sliding lid (often with a lock) and various internal compartments; examples survive in bronze, wood, and ivory. Earlier specimens might bear images of ASKLEPIOS or Hygieia on the lid, while later Christian examples show a cross or the Healing of the BLIND MAN. Representations of doctor saints in the 5th–8th C. occasionally show them carrying leather pouches of a size and shape appropriate for such boxes (P.-J. Nordhagen, *ActaNorv* 3 [1968] 58). Generally related is a possibly 7th-C. doctor's instrument case in leather, with attached PYXIS, in the Yale University Art Museum; it depicts a doctor saint and tables for mixing medicines, and bears the inscription "Use in Good Health." Although no such boxes or cases specifically for physicians are identifiable from later centuries, representations from the 9th–14th C. of the ANARGYROI (esp. Panteleemon) with their paraphernalia suggest that a variety of rectangular and cylindrical containers were then so used (S. Pelekanides, *Kastoria*, vol. 1 [Thessalonike 1953] pl.26).

LIT. Vikan, "Art, Medicine, & Magic" 65, n.1. W.R. Dawson, "Egyptian Medicine Under the Copts in the Early Centuries of the Christian Era," *Proceedings of the Royal Society of Medicine* 17 (1923–24) 56f. –G.V.

PHYSICS. The nonbiological phenomena of the universe were explained by the Byz. in two different types of text. The first consists of commentaries on or expositions of the *Timaeus* of Plato (for which the only example is that by Proklos) and of Aristotle's *Physics*, *On Generation*, *On Heaven*, and *Meteorology*, while the second consists of solutions to questions (*aporiai*) about nature. On the *Physics* one may cite the paraphrase by Themistios and the commentaries by John PHILOPONOS, SIMPLIKIOS, Michael PSELLOS, MICHAEL OF EPHESUS (lost), and Theodore METOCHITES; on the *On Generation* those by Philoponos and Metochites; and on the *Meteorology* by Philoponos, OLYMPIODOROS OF ALEXANDRIA, and Metochites. Special works on physics include *Elements of Physics* by PROKLOS and his *On the Eternity of the World*, which later was attacked by Philoponos in his *On the Eternity of the World against Proklos* (Philoponos wrote another treatise on the same subject *Against Aristotle*), *On Physics* by Nikephoros BLEMMYDES, and part of Theodore II Laskaris's *Explanation of the World*.

Most original of all these authors was Philoponos, whose belief in Monophysite Christianity led him to argue forcefully against Aristotle's theories of the ether and of motion (see MOTION, THEORY OF), both of which he needed to refute in order to establish his own concept of the unity

www.staroponon.ru