In later centuries, the principle of inalienability, reinterpreted and extended by church councils, was more frequently invoked against the secularization of church property by emperors and their officials. This was a point on which ecclesiastical opinion, regardless of political necessity, progressively hardened, in reaction not only to major expropriations (e.g., by Heraclius, Alexios I, John VI), but also to increased taxation and restrictions on the growth of episcopal and monastic domains (Nikephoros I, Nikephoros II, Basil II). Theodore Balasamon, in the late 12th C., implied that the very taxation of church lands—a matter on which Justinian had made no concessions—was a form of secularization, which the emperor had a duty to alleviate (Rahles-Poles, Synagoge 2:534–611).

The excesses, and corrupting effects, of ecclesiastical wealth, esp. in monasteries, were criticized by ascetics, emperors (Manuel I), and leading churchmen (Evstathios of Thessalonike, Patriarch Athanasios I). Yet religious poverty (almoners) never became as contentious an issue as in the medieval West or Russia. The canonical theory of sacred property was tempered by a flexibility of practice that, on the one hand, allowed clerics to enjoy private possessions, and, on the other, allowed lay benefactors a direct, tangible, and personal return on their religious endowments. The practice of benefactions to church books is relatively straightforward, the text of the oldest supplying the model for the latest MSS. This type of book was probably developed in Byz, only after Iconoclasm, although Wettolowsky (Sacraria Pascha 173–62, 257) proposed that all images deriving from the prophetic books stem from pre-iconoclastic examples. (See also Old Testament Illustration.)

**PROPHETIC VISIONS. See VISIONS.**

**PROPHETIC BOOKS, modern term for a collected volume of the biblical books of the 16 Prophets (see also Prophetic Literature). The prophets were popular with the church fathers, who sought in their words clues to the coming of Christ. Patriotic commentators (already begun by Hippolytus and Origen) were devoted primarily to Isaiah and Daniel, but also to some of the minor prophets.
PROSEK (Просек), Bulgarian fortress (празеокропия) on the right bank of the Vardar near De-
mirkapija, first mentioned by Skylitzes (Skyl. 3:82) while recording Basil II's victory over
Bulgaria. It was assigned to the bishopric of Mog-
enia, which owned some parishes there. From the end of the 12th C. Prosek was disputed by several
powers: in 1197/8 Dobromir Chrysov seized it; by 1204 it seems to have been controlled by Ka-
lajdan. At the beginning of the reign of Bouns, Sirez, a nephew of Kajdan, established himself in
Prosek, but by 1208 he had submitted to Boul. Captured by Serbia in 1207/8, Prosek remained in
Serbian hands until the battle of Kosovo Polje,
when it passed to the Ottomans.


PROSKAMIDE (προσκαμίδι), offering, offer-
tory. Until the 10th C. the term proskamido was
synonymous with anaphora. Thereafter it was used, synodically, for the opening formula of
the anaphora, called the prayer of the proskamido, in which the priest prays for the worshipers to ap-
proach the altar and offer the sacrifice (Matth. La parole 176-79). From the 12th C. the term
proskamido is synonymous with prothesis (Lau-
rent, "Proskamide" 125-35; P. Gauthier, RéB 38
1974) 45.


PROSKYNESIS (προσκυνήσεως, Lat. adoration), a common gesture of supplication or reverence in
Byz. ceremonial. The physical act ranged from
full prostration to a genuflection, a bow, or a simple greeting and congratulated the relative
positions of performer and beneficiary within a hi-
erarchical order (taxis). Although proskynesis to the emperor occurred under the principate, the
revised Byz. symbol of absolute veneration lent it new meaning and system. Certain forms of
proskynesis, such as those which entailed kissing the emperor's feet, hands, or feet, were re-
ferred to specific categories of officials. Au-
thorities granted to native or foreign delegates included multiple series of proskynesis at points
marked by periphasus discs (amphloë) set in the
floor. Until the 10th C., at least, imperial cere-
monial avoided proskynesis on Sundays out of re-
verence for the divinity. As a form of loyalty dis-
play, proskynesis (as it was used in Asia, 391),
recurs in imperial iconography and its importance in imperial ceremonial could sometimes raise de-
icate diplomatic questions when foreign poten-
tials were involved.

Proskynesis in the sense of prostration was by no
means confined to the imperial court. It occurs as
a posture of intense pious penance (whence its
designation as metanoia), or as a gesture of
greeting holy men. Its wide diffusion in society
explains, for example, the legend that a great
beat down to worship the infant Jesus (Zosymi,
HE 5:21.9), the common phrase in skm1 "venerating
the Holy Places" (derived from Ps 131:7), and
the gesture's transformation into a hand formula
for concluding letters (e.g., P. Oxy. XVI 1933).

111. Treigler, Kaisers 84-89; Guillaud, Justinien 1144-520:2; B. Hendriks, "Die 'Proskynesis' von der bizan-


M. C.C.

PROSKYNETARION (προσκυνηταριον). The
rare Byz. term proskynetarion (proskynhetarion),
meaning "adoration," "place of worship," was ap-
plied to places or objects associated with the Mus-
lum cult: the Arabs, say both Theophanes (Theoph.
259-220) and Constantin VI Porphyrogento-
(De domo imperii, 10.10-11), transformed the
Jewish temple of Solomon into the proskynetarion
of their blasphemy. Niketas Choniates describes Muslims as turning their faces toward the "pros-
kenhetarion of contemplation" as their idol was called
(PG 105,75-76BC).

Despite this preparitive connotation of prosky-
netarion, the term proskynetarion was coined and ac-
gored two meanings:

1. From the 16th C. onward, it designated travel
guides to Sinai or Jerusalem; the term was trans-
lated into medieval Russian as паскетирова (See-
mann, Waldhafnis, 36-41).

2. As a modern, conventional term, it denotes
the monumental icon of Christ, the Virgin, or the
patron saint of a church; A. Epstein (JBA
34 (1981) 12-15) supposed that from the 10th C.
the proskynetarion were set on the piers separating the
parts of the temple. Usually in fresco or mosaic, such icons were sometimes carved in stone
(Lange, Religionssw 110). Their frames were mostly
carved in marble, molded in gesso, or simply painted on the surface of the pier; the marble
frame could consist of a plain or a three lobed arch or
an arched slab on double, often knotted column-
nettes (G. Babic, ZMA/Novi 11 (1975) 21-47). Proskynetarion of the patron saint may be found in
the narthex or along the nave wall. The term may also refer to the stand of a particularly
venerated processional icon (A. Grabar, Cokhick 25
1975) 145.

LET. M. Chazdyk, "L'évolution de l'écrit dans le tril
CL.P.B. H.

PROSONOMARIOS (προσωνοματικός, od peron-
nomarion (προσωνομάτωσις), the "concierege" of a church or monastery, so called because he remained in
the church permanently and was thus responsible for
keeping it locked at night (Anon. Kamm. 173-3.
5). In canon 2 of the Council of Chalcedon, prosonomarios are listed among those clerics whose
functions were conferred by appointment rather than ordination; however, as in the case of the
chudka (see PROTECTORIUM) and the okkonem, with whom they are grouped, this did not prevent
them from being chosen from the ranks of the
ordained clergy. By the late 14th C., and probably
much earlier, the prosonomarios of the Great Church
was subordinate to the megas krikopylakas (RegPantr., Tax. 6, no. 9096). A prosonomarios of
the monastery of St. Dionisii in Constantinople achieved fame and fortune through befriending the future emperor Basil I (pseudo-Symeon Mag-
istrus of Theophanemat 65:63).

LET. Reck, Kirche 105, 115-155.

PROSOPOGRAPHY, an auxiliary discipline
dedicated to the study of names of individuals and families in a given historical period. The main
sources for Byz. prosopography are these: (1) narra-
tive texts; (2) KYPSTOLOGA; (3) documents, esp.
protakia; (4) SIGLOGografia; (5) epigraphic (to
a much lesser extent than for the Roman Empire); and (6) lists of participants in
congresses. The sources have serious limitations, since most of them (except the protakia) deal with
the upper echelon of society, and the protakia are geographically and chronologically restricted; for
some periods (esp. the 10th C.) the data are meager and barely representative. The goals of prosopography may be defined on two levels. The first is establishing lists of persons organized either by family names or by titles/officials; for the late
Roman period local lists—for Rome (H. Sorin, Die
 griechischen Personennamen in Rom (Berlin 1943)), Africa (A. Mandouzou, Prosopographie chrétienne du Bas-Empire (Paris 1982)), and part of Egypt (J. Diethart, Prosopographia arsinoitica, vol. 1 (Vienna 1980)—are available. The second level is the interpretation of the prosopographical material for history, primarily social history—such prob-
slems as structure of the ruling class in the 11th-
14th C. (Kazhdan, Gasp. class. 185-96) and the
ethnic and professional composition of rural society in 14th-C. Macedonia (A. Laisou, BMG 1
1975) 71-93.
PROSORTA (протостата, lit. "offering"), term referring to (1) bread leaves prepared for consecration at the Eucharist and stamped with a seal (see STAMPS, BREAD); (2) the act of offering these gifts. The priest himself prepared gifts themselves (van de Paverd, Missale Liturgiae 238, 247–50, 288f., 457, n.2). Bringing prosorta for the Eucharist, a custom witnessed from the 4th C. onward, was a privilege and obligation of baptized communicants in good standing; those excluded from communion could make no offering. Prosorta were handed over to the deacons at arrival church for the liturgy. The deacons then selected which leaves were to be brought to the altar. The selection of gifts before the liturgy was to evolve into a separate rite, the PROSTHESIS, and the transfer of these gifts to the altar is later solemnized in the GREAT EXCHANGE. Various forms of bread and bread stamps were used for the preparation of the prosphora, whence the term "seal" (σφραγίς) for the eucharistic leaves, though the term property refers only to the amason, or central section.


PROSTHESIS (просте́зис), the penalty for a breach of contract. According to Roman law the proston could be agreed upon through stipula- tion and was to be paid to the contract partner in case of infringement of the contract. Its main function was to ensure an orderly and punctual payment of debt. The same aim was served by the agreement regarding the fines owed to the state in case of breach of contract. The two kinds of proston competed in Byz. legal texts for reasons that have not yet been explained. Default on the part of the parties and lack of enforcement by judges (Prochoron Auctum 17,77), which could result when the proston agreed upon were unreasonably harsh (Pleia 45,2), gave the legislature repeated occasion to demand payment of the proston (Reg 1, nos. 53, 60; 2, nos. 1078, 1451; 4, no. 2955). Also designated as proston was the fine imposed by a judge based on his independent assessment as opposed to the fine determined by law. (For the proston in the marriage contract, see ARHIA SPONSAIKA.)—L.B.


Usage in Documents. The term proston is common in papal (Preisigke, Wenzelsbuch 1 [1953] 415f.). Byz. documents establishes proston in one of their final clauses as a guarantee against breach of contract; the earliest known case is a purchase deed of 887 (Lowna 1, no.129). In addition to purchase deeds, proston appears in acts of exchange, donation, and guarantee; a chryssobull of 1102 establishes proston for transgression of the exkomma (Lowna 1, no.55,85–87). Typical of the chancellery of Theodotos II, it appears also in documents from Smyrna (e.g., MM 4198:90, 93; Eppignis 119o,43, Korouamnion, no.7,47). The sum of proston varies significantly: a fine of 4 monismata is known (Chal., no.125,80–91), but in an act of 897 the exorbitant proston of 20 litrae is prescribed. The clause establishing proston for donation is it noted that a proston was imposed in accordance with the contract and stipulation (e.g., Lowna 1, no.55,67–68); the form "as proston and for the disregard of the revolved cross" (فار. no.26,50) is also found. Proston is meant to be a private indemnification, usually given for one party; an act of exchange of 1,154, however, stipulates mutual proston (Lowna 1, no.55,58). In some documents alongside the private proston an (unnamed) state fine is anticipated. It was less than proston (an act of 1,170 [Lowna 1, no.59,67–68] established it as one-third of the proston; often it is not defined in figures, only said to be "in accordance with laws" and collected by various treasuries (saclle, office of the epi ton okakton, and mainly the visarion).—A.K.

PROSTITUTION (προσπέρασεισ), engaging in sexual intercourse in exchange for payment, remained a permanent feature of late Roman and Byz. society, despite urban decline. Prostitutes (πωροισις, πορναια) flourished in organized brothels (μαστορία) as well as at baths, theaters, and bordellos, along with maenades, dancers, and other female entertainers (cf. Prokopios, SH 1,9–3). They were also worked in and changing ports along the main highways, e.g., Helena, the mother of Constantine I, and the mother, aunt, and grandmother of THEODORE OF SYRION. While laws forbade the exploitation of young girls as prostitutes (esp. Justina), I, and the church regularly condemned prostitution (e.g., Council in Trullo, canon 86), both poor girls working forimps (παραζωοικοι) and more professional theatrical per- formers (δεινους) continued to provide sexual services. These circus artists and actresses, attired in silk and gold cloth, adorned with jewels and cosmetics, were often quite wealthy. Some prostitutes even worked at the imperial court, as during the reign of Andronikos I, who amnestied himself and courtiers and con- currians ( Nik.Chron. 321,20–322,41). The Byz. had a charitable attitude toward repentant prostitutes, "pardoning the repentant" for those who wished to change their way of life. Best known are the monastery of Metameita (Repenance) established in the 6th C. by the empress Tseonai, herself a former actress and prostitute (Prokopios, Buildings 1,1–3,30, SH 17,5–6), and the convent founded by Michael IV in the 11th C. Saints, esp. holy hosts, also endeavored to reform prostitutes on an individual basis (cf. vita of Syneon of Emaus, ed. Festugiere, 79). Less than proston (an act of 1,154) is also found. Some for- mer prostitutes, for example, PELAGIA THE HAB- LOTT AND MARY OF MYCENAE, even attained sanctity,
thus symbolizing the power of Christian redemption.

Thus, the term "protesis" was used in the context of the historical and religious events discussed in the text. The mention of "G. M. Riehl" and "G. Stur" at the beginning of the text indicates that the text is a translation or commentary on a work by these authors.

The text also contains references to "P. T. K. A. A. C." and "G. M. R. C." which might be abbreviations or initials of authors or institutions. The text appears to be discussing the role of the "protesis" in the religious and historical context.

The text continues with references to "G. M. R. C." and "G. M. R. C." which might be abbreviations or initials of authors or institutions. The text appears to be discussing the role of the "protesis" in the religious and historical context.

The text concludes with references to "G. M. R. C." and "G. M. R. C." which might be abbreviations or initials of authors or institutions. The text appears to be discussing the role of the "protesis" in the religious and historical context.
is most commonly found in 10th-C. legislation concerning the village community. Although not explicitly employing the term protokam, novel 114 of Leo VI implies that the right of neighbors to have first refusal on property sales was well-established: a person could sell his property to anyone, but his neighbors had six months to object to the sale, reimburse the buyer, and themselves possess the property. Against such traditional practices and more recent legislation led to a detailed clarification of this form of protokam in a novel of Romanos I: there were to be no restrictions on the gratuitous alienation of property (i.e., as gifts, dowries, bequeathals), but properties sold, leased, or given as legatio had to be offered first to five hierarchical categories of privileged acquirers, from co-owning relatives down to simple neighbors (Zepos, Jau 1:293-95). That this right of protokam was an obstacle to the aggravization of the dinaoroi is seen from a novel of Nikophoros II Phokas that forbade those from exercising the right of protokam when the property of a dinaoroi was on sale (Zepos, Jau 1:293-95).

While the decline of an independent peasantry and the rise of the periochis during the 11th C. shows that peasants were ultimately unable to enforce their rights of protokam, the principle seems to have persisted into the 14th C.: without explicitly employing the term protokam, the 1318 chrysobull of Ioannina (MM 5393, 18-19) states that properties held by the city's inhabitants could not be sold to any archon or stratates unless they were first offered to fellow inhabitants of the city. Protokam was also used to denote other forms of prior rights; for instance, a novel of Nikophoros II Phokas (Zepos, Jau 1:295) orders that if a stratates had sold property not included within his strateia, he could recover it on protokam by paying the first price; in 993 (Hist. 1, 109.5.23) the right of protokam to complete construction of a mill was granted by a village community to a man whose father had begun the mill; and in 1574 (Bodem 29, 44-51) protokam was used to signify a widow's right to the first settlement in the disposition of her husband's estate.


**PROTO-BULGARIAN INScriptions**

from the pre-Christian period of the Bulgarian state (681-864). A few brief inscriptions in runes resembling those used by the Bulgars and which have been unambiguously identified as Central Asian survive; though they cannot be read, no doubt they are in the Turkic language of the Bulgars and would have been written in the same script and by the same scribes as the words known to the Turks under the name The Book of James, and probably to Clement of Alexandria; Eustathios or Translators preserved a detailed résumé of it. The text was included in liturgical collections for the reading on 8 Sept. Syrian, Sahidic Coptic, Aramaic, Greek, Armenian, Arabic, and Latin versions are known.

Usage as an Iconographic Source. Rapidly and widely disseminated, the Protovangelion fundamentally influenced the imagery of Mary, furnishing Byz. art from the 5th C. onward with numerous Marian images: the story of Mary's parents, Ioakeim and Anna, with Ioakeim's expulsion from the Temple for barrenness, his retreat into the wilderness, Anna's lament, the announcement to both parents, and their joyful meeting before Anna's house (paralleled iconographically with the Visitation, but often commemorated as the moment of Mary's conception); the Birth of the Virgin, her infancy, her blessing by the Temple priest, her Presentation in the Temple and nourishment by angels, and her selection as the one to be veiled the purple wool for the Temple veil: her betrothal to Joseph, the dual Annunciation at the well and then indoors, and the trial by bitter water; the account of the Nativity in a cave rather than a stable, with the doubting midwife, Salome, and the Adoration of the Magi; and the events befalling the Holy Family during the Massacre of the Innocents (the escape into the mountains of Joseph's cousin, Elizabeth, with her son, John the Baptist; the murder of John's father, the priest Zacharias, and the election of Simon to succeed him). The Protovangelion provided theophanic events for Early Christian cycles and human and emotional themes for art from the 4th to the 14th C. The two superbly illustrated 12th-C. editions of the homilies on the Virgin by James of Koksinaris, which are based on the Protovangelion, climax with the most comprehensive Byz. Marian litany. The Protovangelion is also basic to the cycle of Mary's life at the Gora.


**PROTOYNEGOS**


PROTOVERARIOUS (πρωτονεωρος), the first falconer of the emperor, an office title known in the 13th-14th C. Guillaume is wrong in asserting that Anna Komnene speaks of a protoverarioi; in fact, she only mentions (An.Komm. 2:117.8-9) a certain Constantine in charge of the emperor's falcons. A 14th-C. historian (Pachym., ed. Failler, 1:14.1-14.3) relates that Theodore Mouzalon was appointed protoverarioi, whereas other sources call him protoyneygos. The title had a relatively modest place in the hierarchy (after logosbes tou strat Совства) and appears rarely in the sources. In 1344 two protoverarioi—Lagouros and Demetrius Komnes—participated in a session of imperial oikistes who endowed estates upon the monastery of Dohierias (Dohieria, no. 23); thus there could be several protoverarioi simultaneously. In the list of pseudo-Kodosin they stood below the mega tesy and Stratovetes. (See also HAWKING.)

144. Guillard, Institutions 1:900.

**PROTOYNEGOS (πρωτονηγος), the first hunter of the emperor, an office tilled known from the 13th C. onward. According to pseudo-Kodosins, the protoynegos had hunters (phalangios, probably guards of hounds) under his command; his function was to hold the emperor's stirrup when the latter was mounting his horse. Despite
PROTO-MAIOLOCA WARE

a relatively modest place in the hierarchy (after the megas logouchos), the title of protosynege was granted to several important personages, such as Theodore Mouzalon under Theodore II Lai karis, Kontophoros-Coevox, governor of Messenya under Andronikos III; and John Vatatzes in the mid-14th C. The predecessor of the protosynegos was probably the komes tou kynegetou attested on an undated seal of the protopatriarch John, who combined this function with that of metarhias (Zacos, Seals 2, no.54).

PROTO-MAIOLOCA WARE, a type of pottery with a tīo glaze and light-colored fabric found throughout the eastern Mediterranean in the 12th to 14th C. It was first thought to have been produced in the Crusader states of the Levant (F. Waage, Hepheria 3 [1934] 129–93); a Byz. origin of the ware was later suggested (Morgan, Pottery 105–14), but it has now been established that the pottery was made in southern Italy, particularly in the area of Apulia. Small bowls, broad plates, and pitchers are typical forms. The ware is decorated with various colors of glaze, esp. blues, purples, and black; geometric designs as well as figurative representations are common. The pottery was exported in considerable quantities and gained supremacy over many Byz. wares in Greece and Syria. The expansion of Proto-Maiolica demonstrates the growth of Western economic power vis-à-vis Byz. and also provides several reasonably well-dated horizons in archaeological contexts.

PROTOMÉ (protomai), the best of a human or animal figure or part of an animal, often paired on early Byz. textiles under Sassanid influence and in architectural sculpture. Protome capitals, based on Roman and Helleno-Roman models ultimately of Persian origin, were often employed in 5th- and 6th-century churches, particularly for ciboria and trebula. They consist of a zone of acanthus leaves, often of the three-toothed type, or a zone of stylized floral ornament, or a basket, surmounted by boss of griffins, rambs, bulls, lions, or winged horses. Such capitals provided models for medieval revivals, esp. in S. Marco, Venice.

PROTONOTARIOS (πρωτόνοταριος), chief of the notaries. Laurentius (Corpus 2:77) distinguishes two kinds of protonotarii: those of the emperor, also called "prōrobiōu of the notaries of the despotes" (no.1652) or "prōmeriedion of the notaries" (no.177), and those of the seireia. Among the other protonotarii that of the dromoi placed an esp. important role, serving as deput of the logothetes tou dromou (Okonomides, Lists 311); the protonotarii of the genikon (Laurentius, Corpus 2, no. 985–97) and other logothetai are known as well. The protonotarii of the themes belonged to the department of the xarkeiion; they dealt with supply of the army and fleet (Ahrweiler, "Administratio" 49). A 10th-C. seal was owned by the ustriae Gregory who held the office of protonotarii of the "Augustation ahor" (Zacos, Seals 2, no.593) that perhaps designates the "private" estate of the emperor.

PROTOS (πρωτος), lit. "the first (monk)"; head of a group of scattered hermitages and monasteries, as at the holy mountains of Gamos, Latros, Meteora, and esp. Athos. The beginning of the institution is obscure, but it is unclear whether the protos was a modified form of the superior of local monastic communities such as the archimandrite of the monasteries. The evidence of seals (Zacos, Seals 1, nos. 1155, 1274; Ahrweiler, "Logothetes" 175) suggests that protos may have been in existence at least as early as the 7th C.

Papachryssanthou argues that the first protos on Mt. Athos was a certain Andrew, "monk and first (proto) hesychast of the famous Mountain," who is mentioned in an act of Leo VI of 908 (Prot. no.12, 178). His hypothesis is based on an ambiguous passage from the vita of St. Blasios (died ca.911/12), who is said to have met at the Studion monastery with the protos and chosen brethren by Papachryssanthou (infra 52, n.64) rejects the logical interpretation that the hagiographer meant the protos of Studios and connected the evidence instead with Athos. The next known protos of Athos was John (ca.995/96), who is mentioned in the vita of Athanasius of Athos; Athanasius himself was protos in 972. The list of protos of Athos established by Papachryssanthou contains 87 names up to 1452. The protos of the Holy Mountain, usually from one of the smaller Athosite monasteries, was elected by an assembly of monks at Kayveis; the emperor himself invested him with his staff. The original function of the protos served for life, but since the persons elected were of honorable age, the duration of the office was usually no longer than five to ten years; except when the emperor himself invested him (L. Mamatallas, ERE 3 [1968] 70–80) the rule of the community for about 50 years (ca.1315–43). By the end of the 14th C., the system of annual elections was introduced. The institution of protos survived on Athos until the late 16th C.

It is difficult to determine the rights of the protos over the community of Athos: in 972 the Thracian of John I Tzimiskes ruled that the authority of the protos was limited by the assembly of hegoumenas at the Protaton; by the 11th C. the authority of the protos was eclipsed by that of the hegoumenoi of the three major monasteries of Great Lavra, Feraklos, and Vatopedi. The protos served as representative from Athos to both civil and ecclesiastical authorities. Assisted by the hegoumenos, he administered justice and had disciplinary powers over the monks of Athos. He also confirmed the election of hegoumenoi and handed them the staff of office in the name of the emperor. He was responsible for the distribution of the annual pension (ronis) from the emperor.

Preservation of the independence of the community was the main political task of the protos. In the 10th C. he managed to limit the role of the bishop of Hierissos in the ordination of priests and deacons on Athos. In theory he was dependent only on the emperor, but he frequently had to deal with the patriarch's attempts to encroach upon Athosthe independence; thus Patriarch Nicholas III Grammatikos tried to exercise jurisdiction over Athos, imposing epiotia and excommunications; in the 13th C. the monks of Athos addressed patriarchs asking them to solve property cases on the Holy Mountain; Patriarch Athanasios I insisted on the patriarchal investiture (benediction) of the protozois with that of the emperor. Andronikos II in 1251 introduced patriarchal investiture as a rule.

In 1368 the protozois was subordinated to the bishop of Hierissos. At the same time Serbia established its influence over Athos; in the 1350s and 1360s the Serbians (Serbian protozois Antony, Dorochotes, and Sava signed their documents in Slavonic. Only Patriarch Antyon IV, from 1392 onward, began to restore the former independence of the protozois.

PROTOSEBASTOS (πρωτοσεβαστός), a high title of honor given to the emperor. It derived from the title sebastos (Zacos, Seals 1, no.2711). It is generally accepted that the title was created by Alexios I, although in a document of 1043 resolves a bigamous controversy. The title of sebastos was used by the first protos before it was called itself imperial patrician and protosvertebas (S. Komnin, Studia documenta di Venezia 1 [Venice 1853] 219). Among the first titles it is the title of Protosebastos was conferred on close relatives of the emperor, sometimes the sons of sebastokrator (L. Sternon, RB 23 [1965] 243, 307). In the 14th-C. list of pseudo-Konous the protosvertebas ranks between the megas logotheta and pikoulos.
The title was granted to members of noble families such as the Palaiologoi, Tarchaniotai, Roaul, and Metochitai.

PROTOSPATHARIOS (πρωτοσπαθαριος), the first protospatharior, a dignity of the imperial hierarchy; this dignity usually conferred membership in the senate. The first reliable evidence is in 718 (Sergios, protospatharios and strategos of Sicily [Theoph. 398.7]), the last is in 1115 (Larue 1, no. 60.7.4), although the title was still known in the 14th C. to pseudo-Kodosinos. Selbe (Hesoiugel, no. 163) dates a seal of the protospatharios Basil Spondylos to the 13th C. Up to the 10th C. protospatharios was a high title granted mostly to commanders of themes; in the 11th C. it lost this significance. Protospatharios of the 10th C. were divided into two groups, “bearded” and “eunuchs.” Some holders of this dignity had special court functions, such as the protospatharios of Caryntemudon and of Lausocius. The protospatharios of the Baldwin anthropoi had military or paramilitary functions, while the protospatharios Theo Phales had judicial duties. The title was also granted to several foreign princes. The salary of a protospatharios was 72 nomismata a year. Constantine (11th C. adm. 990-995) tells of the story of a wealthy clerk Ktenas who bought the title of protospatharios for 80,000, a sum 60 times his annual income. In the reign of Theophanes he was an old man, indicating that the honor that accrued to this title was more important than its monetary value.

The beard of the protospatharios was a golden collar with precious stones; bearded protospatharios carried swords, while eunuchs were without a sword. Constantine the Great, who crowned a 12th-C. lectionary, is shown in a purple chiton with a red chlamys edged in gold with a rinceau motif over a white chiton, as well as his word of office. The protospatharios Basil, who was the patron of a 12th-C. lectionary, is shown in a purple chiton under a red chlamys with gold border and talarion, but without a sword. (Spahsarpok, Portrait 11, 84, 128, figs. 2, 4, 50, 164.)

PROTOSTRATOR (πρωτοστρατης), chief of imperial straetois. His major duty in the 9th and 10th C. was to accompany the emperor while on horseback. The first mention of the imperial pro- tostrator refers to 525-550 and is found in the history of a wealthy cleric Ktenas who bought the title of protospatharios for 80,000, a sum 60 times his annual income. In the reign of Theophanes he was an old man, indicating that the honor that accrued to this title was more important than its monetary value.

In MS illustrations the depiction of the pro- tostrator varies over time. In the first half of the 12th C. Constantine the Great, the brother of Leo Sikelarios, wears a red chlamys edged in gold with a rinceau motif over a white chiton, as well as his word of office. The protospatharios Basil, who was the patron of a 12th-C. lectionary, is shown in a purple chiton under a red chlamys with gold border and talarion, but without a sword. (Perissarok, Portrait 11, 84, 128, figs. 2, 4, 50, 164.)

Protovestarios (πρωτοβεσταριος), post for a palace eunuch, second to that of paraskevomenos. The protospatharios is considered to be the successor to the eunuch whose name was recorded in the emperor’s wardrobe; he first recorded in 412 (Jones, LRE 1697) and presided over the emperor’s private vestiarion, which differed from the state vestiarion. The early evidence about pro- tovestarios is very scarce. Several seals of protospatharios of the 8th–9th C. survive (Lauren, Médi.

Swadesh. The last protovestarios, a certain Palaiologos, perished during the siege of Constantinop- le in 1453. From the 13th C. onward the distinction between the functions of protovestarios and megas dekae gradually became blurrered.

The staff of the protovestarios in the 9th–10th C. included groomsmen, supervisors of stables, and ar- maphylakes (officials in charge of weapons, accord- ing to Bury [Adm. System 1189], but responsible for chariots according to Okonimides [Listes 338]). Besides imperial protovestarios there were protovesta- tores of some high functionaries, both in the prov- inces (the protovestarios of Opolion [Theoph. 388.11]) and possibly in central departments, if Lauren's reading of a seal, "protovestarios of the kome you statulon" (Corpus 2, no. 935) is correct.


PROTOTHRONOS (πρωτόθρονος), a term de- rived from thronos, a synonym for the episcopal see, and designating the chief or preeminent bishop occupying the first see. Hence its usage by Thimo- doros of Studious to denote Rome’s honorary primacy—the prinae sedes within the pentarchy (PG 90, 482). Ordinarily, however, the title was used for the senior ranked metropolitan in a patriarchate. Thus the protovestarios of Antioch, next to the patriarch of the city of Antioch itself, was usually the metropolitan of Tyre. His coun- terpart in Constantinople was the metropolitan of Caesarea, who alone carried the title in the pa- triarchate of Constantinople. Since the term was connected with the taxis protokletarioi (order of precedence), the highest ranking suffragan bishop of an ecclesiastical province was likewise called protosbasileus of his metropolis or province. Indeed, a new autocephalous archbishop was often proto- basileus of his metropolis prior to his elevation.

Leu. Beck, Krebs 75.

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Vat. no. 25, Zacos, Sidi 1, nos. 140–154, 157); none, however, are placed in association with another title or office. Of the tars less, the 9th and 10th C., only the Kleistor- logos of Ptolemais and the megas dekae (Protovestarios) are preserved. In the 11th C., however, it gives no evidence of its functions. The first protovestarios mentioned in narrative sources is Leo Chamastrakon (Theoph. 390, 1–3), whom Emp. Theophilos dispatched to bring (to the palace?) a candelabrum broken at the time of Leo V's murder. Neither this assign- ment nor other cases presented in the texts have anything to do with the imperial wardrobe: in the 9th–10th C. protovestarios commanded armies, conducted peace negotiations, investigated conspiracies, and so on. Sometimes, as in the case of Samonas, an individual was appointed first protovestarios and later paraskevomenos, whose aide the protovestarios seems to have been.

The role of the protovestarios increased in the 11th C. when the protovestarios Symeon was at the same time the domitokos ton scholion under Roma- nos III; the protovestarios Constantine III Lec- choudes, the future patriarch, administered the government of Constantine IX. Protospatharios be- came an honorific title, and it was conferred on bearded nobles, such as Andronikos Doukas, the son of Caesar John. From the 11th C. onward, many protovestarios were the highest ranking titles, such as Alexios V and John III Vatatzes, although the title was granted the title, including some future emperors (Alexios V John III Vatatzes) and other impor- tant politicians (George Mouzalos). In the 14th C. it was one of the highest titles: a Palaiologos ceremonial book (pseudo-Kod. 135) relates that Michael VIII appointed his nephew Michael Tzar- kazidhes as protospatharios and placed him above the megas dometokos, and gave him the exclusive right to the “green garments.” The last known renov- ation of protovestarios was protovestarios of Tyre.

In the late 9th C. Philelthropos (Okonimides, Lists 97.4) mentions the protovestarios of the au- gusta as the first of the emperor's female servants; protovestarios were also included in the title of the empress (e.g., An.Komm. 1180–23: MM 24:56–20–34). Pro- tovirtharios of private persons are attested as well: Lykassos, protovestarios of St. Philaretos. He de- dicated his altar to the Merced, had to carry his master's purse and distribute money among the poor (vida, ed. Fourney, Lerag. 149–151). The term should not be con- fused with that of protosterekiotai.


-A.K.
PROTOSTEIRITES (⽰炖(prefere), chief of the "vestal" or imperial bodyguard. The position probably existed from the 12th C. onward.

PROTO-

PROUSIA (P帽子, now Bursa), city of BITHYNIA. Rarely mentioned before the 12th C., Prousia appears as a military base in the time of Justinian I, and as the site of a renowned hot spring frequently visited by Byz. emperors. During the Iconoclastic period, Prousia was the regional center for the monks of the neighboring Mt. Olympus. The city gained in importance under the Komnenoi, when it was exposed to Turkish attack. In 1184 it revolted against Andronikos I, who took it in spite of its powerful fortifications. The city, described as built on a hill and surrounded by strong walls (Nik.Chron. 602.8-603.25), was besieged in vain by the Latins in 1204-5. Prousia was threatened by Osman in 1302 and bought peace after a siege in 1304. According to Turkish sources Osman surrounded it with blockading fortresses in 1313; it was finally forced to surrender on 6 Apr. 1326 and to pay a tribute of 39,000 gold pieces.

There was a suffragan bishopric of NIKORMOS; it briefly assumed the name Theopolis in the 7th C. and was made a metropolis by Isaac II Komnenos.

PROVINCIA ( })( ), the provincial administrative district in the Roman Empire. Since provincial governors acquired dangerous independence in the 3rd C., Diocletian tried to decrease opportunities for success by dividing the provinces into smaller units. However, the provinces were redivided (Licinius, De mort. pers. 7.4), with 120 provinces recorded in the Notitia ducum et totius imperii. In some provinces, new administrative units were created, mainly by combining several together in the 4th C. This trend continued with the establishment of new units, such as the praefectura, which was a combination of the komma (or komarchia), a smaller administrative unit, and the proconsular (from the praefectus). All these changes were aimed at establishing a more efficient system of control over the provinces and their inhabitants.

PROVEBB ( prognai), a rhetorical device very like a koinoe, though not necessarily taken from a literary source. Its general familiarity made it a favored mode of stylistic ornament for writers of the Second Sophistic, and subject of collections from the Hellenistic period onward. Proverbs played a role in Byz. literature at both a learned and a popular level. Three main versions of the Hellenistic collections circulated in the Byz. period: that of Zebobos (1st C.), an abbreviated alphabetic list of the collections of Dadymos and Alexios Tyrheanos, the Proverbs of Phaethon used by the Alexandrines (drawn from Seleukos of Al-

such as the Notitia ducum et gentium, often assuming, like cities, the form of a town.


PROVINCIAL ADMINISTRATION of the late Roman Empire had the tendency to lessen the independence of the provinces, partly by decreasing their size, partly by dividing authority between military and civil administration. The reverse policy cautiously started by Justinian I found its realization in the creation of xarakes and eventually of large themes. By the beginning of the 8th C., the powerful strategoi of the themes temporarily gained control over Constantinople, but the power of the themes was slowly diminished in the 9th-11th C. At the same time, several themes could be united under the command of a single administrator, and larger units such as dux and katepano were created (Ahrweiler, "Administrations" 89-91). The emperors of Nicaea managed to subordinate the independence of provincial doyens by introducing strong administrators within the framework of greater local districts (Angold, Byz. Government 257). In the last centuries the empire presented a network of smaller units, called themata, xarakes, or katepania, which were administered by the kaimeris and apographeus; these units usually consisted of a town with its hinterland, a larger xarakes, or a katepanon, which was administered by the kaimeris and apographeus; these units usually consisted of a town with its hinterland.


PROXIMOS ( πρόξενος, πρόξις, Lat. praesens), in the late Roman Empire a civil official in various curia (bureaucratic). He reappears in the 5th-8th C. in the administrative and klerotarchia of the proconsulari; in the latter he is on the staff of the two consuls school, i.e. a military officer. In the late Byzantine period, the the proconsulari is described as a professional soldier who performed police functions. The proconsulari could be the highest title of patrobus (see also 2, nos. 3-5).

In the 11th C. the term was employed to designate teachers in some schools in Constantinople (Losev, Byz. civil service 22). One of them was the teacher I. The earliest mention of a proconsulari and teacher is in A. K. W. W. W. losses, RE 25 (1957) 310-57.

PROPRIDUS, more fully Aurelius Clemens Prudentius, government official and Latin poet; born Saragona 348, died after 405. Prudentius enjoyed a successful secular career, progressing from rhetoric and law to two provincial governorships and a palace position under Honorius. After retiring in 405, he gave the rest of his life, perhaps spent in an ascetic Christian community, to devotional poetry. His works, equipped with biographically informative preface and epilogue, span several genres. Two lyrical collections are the Katherien (hymnus for specific times of the day) and Persipatethon (in praise of individual Western martyrs). Didactic poems include the hexameter Apohthos (On the Trinity), Harnarigenia (against Dualist views of the nature of sin), and Psychonachus, an allegory on virtues and vices vying for the soul. Prudentius’s Datuuehrom, hexameter quatrains on 24 Old Testament and 24 New Testament subjects, apparently intended as visions for images of Jesus, is the classic document of the typological system of church programs of decoration. Two books of hexameters against Symmachus and paganism (S. Dopp, JHMCA 29 [1986] 69-81) are able to 402, probably reflect a final summation of Christian victory rather than his own participation in the Altar of Victory controversy of the 390s. No great theologian and not formally a hymnographer, Prudentius is best seen as the first major Christian Latin poet, reshaping Horatian lyric and Lucanian didactic epic for the new purposes. Fully scale poetic use of allegory was his greatest innovation and legacy.

PSALMODY


- R. B. A.

PSALMODY (σαλμοδία), the use of the 150 Psalms of the Bible in worship. The Psalms were initially combined with nonbiblical compositions; later, so avoid the inclusion of heretical hymns, psalmody was restricted to the Psalms alone, until the introduction of antiphons in the 4th C. Psalmody for the Exarchus (antiphons, prokeimenon, alleluia, kontakion) is found in a lectionary, that for the antiphonal offices in the Psalter.

Psalmody is either "monastic" or "cathedral." Monastic psalmody is continuous, that is, it follows the biblical sequence of Psalms and is chanted straight through, either "directly," as one piece, by a soloist or all the monks together, or "alternatively," with the monks in two choirs alternating verses. The monastic Psalter, or psalterion, Palestinian in origin, was divided into 220 sections called kathismata; each kathisma comprised three does of (ideally) three psalms each, or nine psalms in all. The psalterion also included (ten biblical canticles) grouped into nine ones as well as fixed chants such as the Pnos omirkan and the Great Doxology used in the monastic hours; its earliest surviving MS is Leningrad, Publ. Lib. 216, dated 892.

In the psalmody used in the Stoudite monasteries in Constantinople in the period between Iconoclasm and the Fourth Crusade (see Stoudite Typos, the singing of the Psalms was spread over three days during the summer, but it was sung once every week in winter and twice a week in Lent. The later usage (see Saracetic Typos) superseded the mitigated summer system with the heavier winter schedule. The Palestinian all-night agiasm (as Vigil) included the entire Psalter with canticles.

In cathedral psalmody, individual psalms were selected on the basis of their suitability to the service and executed responsorily or antiphonally. The Psalter used for the cathedral rite of Constantinople (as Astaikia koloutolhia) was called an antiphonarium, since it grouped the psalms into antiphons, 74 or 76 depending on the MS. To these were added 14 odes (Tafs, "Mount Athos" 181 n.10). The earliest extant Psalter of this type, the illustrated Kilandov Psalter (see section on illustration under Psalter), already shows signs of Palestinian monastic influence common in Constantinopolitan monasteries from the 9th C. onward.


PSALTER (σαλμοθέριον, lit. "a stringed instrument, harp"), a liturgical book containing the 150 psalms attributed to King David, accompanied by the odes (canticles). Of all the Old Testament books, the Psalms were the most popular with the Byz. As Athanasius of Alexandria says (PG 27:1150), "Like a garden, the book of Psalms contains, and puts in musical form, everything that is to be found in other books, and shows, in addition, its own particular qualities." From the 3rd C. onward, the Psalter became the Christian prayer book par excellence, used during the liturgy in an antiphonal dialogue between the deacon and choir; the themes of individual psalms then served for the development of troparia. Of all scriptural books the Psalter was considered the most powerful weapon against demons (John Moschos, PG 87:302A). It also was the main textbook of elementary education, was memorized by children, and was the most frequently quoted book of the Old Testament: thus, in Niketas Choniates it provided more than 40 percent of all Old Testament citations.

The excellence of the Psalter was seen in the later religious and private spiritual life of Byz. Eighty-five illustrated MSS survive (Lowden, infra), the earliest dating from the 9th C. They have been conventionally divided into two groups on the basis of their illustration: the "marginal" (sometimes tendeniously termed "monastic" or "theological") and the "artistic." Marginal Psalters. This closely related family of MSS includes the three earliest illustrated Byz. Psalters (Athos, Pantok. 61; Paris, B.N. gr. 40; Moscow, Hist. Mus. gr. 1919) (the "Klodov Psalter") all usually attributed to the second half of the 9th C. The illustration takes the form of numerous small figures and narrative scenes placed in the broad outer margins of the pages and usually linked to the relevant Psalter text by a system of sigla. Various interpretative methods underlie the pictures; single words or phrases from the title or the text itself may be represented literally or subjected to a Christian allegorical interpretation. In the 9th-C. MSS a further layer of meaning is supplied by images displaying various anti-Ionicat propaganda. Thus in the Klodov Psalter the reference to vinegar and gall in Psalm 68:21 is glossed visually by an image of the Crucifixion and then in a parallel by which the Iconoclasm emperor Theophilos and Patriarch John VII Grammatikos whitewash an icon of Christ (see Iconoclasm). The few Psalms that lend themselves to narrative treatment (e.g., the Exodus account in Ps 77) are supplied with particularly detailed illustration. Marginal Psalters continued to be made in Byz. into the 14th C. (Baltimore, Walters 735) and after ca.1000 pictorially related examples were produced in culturally related centers (Greeko-Latin, Bulgarian, Serbian, and Russian: e.g., Berlin, Kupferstichk. 78 A.q, the "Hamilion Psalter"; Munich, Bayer. Staatsbibl. 4, the "Serbian Psalter").

Artistic Psalters. These form a less easily defined group. Their chief exemplar is the magnificent 10th-C. Paris Psalter, a true artistic book. Recent research, by emphasizing the large number of these MSS, has also drawn attention to the wide disparities among them and called into question the traditional classification. Their illustration is "nonmarginal" and usually consists of one or more frontispieces pictures and major illustrations to the Psalms: beside the direct use of the Oeux, but there are many exceptions. Some of these images are full-page miniatures. In contrast to the sometimes learned and usually specific images of the marginal type, these are for the most part generalized, isolated, and iconlike.

Other illustrated Psalters (such as Vat. gr. 752 and 1097 and the Codex Dax) are based on Christian iconographic canons but are completely apart in the nature of their commentatory-book.

The precise relationships among most of the surviving Psalters and the nature of their debt to sources, esp. from the period before Iconoclasm, are complex and controversial. Recent research suggests that the very nature of the marginal art in the 9th-C. MSS excludes the creation of a book of this type much before 800 (Gottgens, infra). The Deisus 77, and 77, closely related in some instances to the Paris Psalter, emphasize the existence before Iconoclasm of icon-
anxiety—angels and demons will determine the destiny of a soul "as if it were weighed on a pair of scales."

The vita of Basil the Younger describes at length a struggle between angels and demons for the soul of a righteous woman during her ascent to heaven.

In art, the contest for the soul of the deceased enters into the iconography of the Last Judgment, although by no means do all such images include the balance scales. The earliest surviving example is at Hagios Stephanos in Kastoria, the best-known at Terezia. Sometimes scrolls, presumably recording the deeds of the candidate for salvation, are thrown onto the scales (Onom, Exangle, pl.61); in a striking variation in Athos, Dion. 65 (Stichel, infra), the struggle is for the soul of a living monk.


P. K. TAVRIGMIS, See ARMOR.

Ptocholion (Πτωχόλιον), or "Poor Leo," a tale drawing on the traditional story of the wise man able to detect excellence in jewels, flowers, and women, a motif familiar throughout Byzantium and the Middle East from the 12th C. onward. Written in unrhymed octosyllables, the Ptocholion survives in four versions (most in the mid-14th C.), which vary in length and style. The earliest form is to be dated to the beginning of the 14th C.


Ptochotrophospoion (πτωχοτροφόποιον), or ptotrion, "poorhouse," institution that provided hospitality and shelter for the poor and sick (including those suffering from leprosy). Like gerokosmia and xenodocheia, ptochotrophoia were organized by emperors, patriarchs, bishops, or private persons in accordance with the principle of philanthropy. Among the best documented institutions are the ptochotrophoia established by Michael Attaleiates in Rhaedestos and Constantinople. In theory admission to poorhouses was strictly determined by age and health; those poor who were able to support themselves were not accepted. The system of adelphiostos, however, allowed some relatively well-off people to be admitted to privileged refuges for the elderly. A seal of a 13th-C. ptochotrophoion (i.e., the head of a poor house) is preserved (Zacos, Nos 1, 101, 104). Ptochotrophoia seem to have been influential officials. At least two were promoted to the post of patriarch. Whether the church state or ecclesiastical functionaries is unclear.

Lit. Constantinou, Philanthropia 357–69.

Ptolemy, ancient astronomer, astrologer, and mathematician; fl. Alexandria ca.150–75. The greatest authority on astronomy and astrology in late antiquity, Ptolemy continued to be regarded as such in Byz. until the Palaiologan period, when some astronomers, beginning with Gregory Choniades, were persuaded to prefer new parameters and methods of computation derived from Islamic sources. Ptolemy's most impressive work, in which he presented the astronomical system named after him, was the Mathematical Composition (Syntaxis mathematike), better known as the Almagest. Besides numerous Byz. MSS (including two of the 9th C.), two early commentaries—by Pappos and by Thiran—and the Prolegomena—probably by Eutokios—attract to its popularity. There were also two 14th-C. commentaries, Theodore Metochites and Nicholas Karasalis (bk 3 only).

Of Ptolemy's other astronomical works, only the Phaen of the Fixed Stars and the Canon of Inscption survive complete in Greek. The canons to the Handy Tables are preserved, though the tables themselves were known only in Theon's version; and of the Planetary Hypotheses, only the major portion of book 1 survives in Greek. Ptolemy's astrological work, the Astrological Ef Inscption, was also copied, throughout Byz. in its original form and in the Treatise (Metechnesis) ascribed to Ptolemy himself. An anonymous commentary on it seems to be of the 3rd C. latter than Byz. The fruit (Karya) is not a work by Ptolemy but was translated into Greek from the original Arabic ca.1000.

The geography was apparently little read in Byz. until its rediscovery in the 1290s by Maximos Planoudes, who may be the source of the extant manuscripts. The first extant of the text (A. Diller, TAPIA 71 [1940] 62–63). Scholla on the Geography were written by Nikephoros Gregorios. This renewed interest is epitomized in the detailed polychrome maps illustrating the Geography in the early 14th-C. Venice, Marc. gr. 516 (Furlan, Marcam 431–434. These show latitudes and longitudes, indicate rivers, lakes, and seas; and employ cartellated elements for cities, Ptolemy's Harmonia was also read by scholars of the Palaiologan period—most importantly, George Pachymeros, Gregorios, and Isaac Argilos. The works of Ptolemy were translated into Arabic beginning in the 9th C. and into Latin by such scholars as WILLIAM OF MOERBEKE and EUGENIO OF PALEMO.


PULCHERIA (Πολυχέρια), Augusta (from 4 July 414), sister of Theodosius II, saint; born Constant- inople 19 Jan. 399, died Constantinople July 453; feasted 10 Sept. or 11 July. Orphaned after the death of her father Arkadios, Pulcheria was 15 when she assumed the power. She replaced the praetor- ian prefect ANTHEMIDOS with Aurelianos and exercised influence on her younger brother Theodosius. Pulcheria was ardently religious: she took a public vow of virginity and urged her sisters to follow her example. She was later (PG 86:165a) credited with having requested from Jerusalem the image of the Virgin supposedly painted by the apostle Luke. Supported by Patr. Attalos, she transformed the court into a con- vent-like community and supervised the education of the young emperor. Pulcheria was Western oriented. She restored the bust of Honorius in the senate of Constantine and rejected the pro- persian policy of Anthemius, thus provoking hos- tilities with Persia ca.420 (K. Holm, GRBS 18 [1977] 192). Pulcheria was deposed and challenged by her sister-in-law ATHENAIAS-EUDOKIA and then by Patr. Nestorios, who denied Pulcheria's right to enter the church, and whose challenge was dealt with (PG 53, Apr. 428). Allied with Cyril of Alexandria, Pulcheria was victorious at the Council of Ephesus in 431, denouncing and exiling Nestorios. After the return of Athanasius from his trip to Jerusalem (430) and her promotion of the eucharist Chrysiphos, Pul- cheria fell from power (441). Her interests were defeated at the "Robber" Council of Ephesus in 449. She thereafter sought alliance with Pope Leo I. The unexpected death of Theodosius in 450 brought Pulcheria again to the forefrew. Despite her vow of virginity she married MARCIUS (the marriage was regarded as nominal) and with his
help and the support of Rome restored Ortho-
doxy at the Council of Chalcedon, where she
made a personal appearance.

lit. Holms, Thediosios Emperor 79-111, 147-228.
---TEG, A.C.

PUNISHMENT. See PENALTY, Torture.

PURCHASE DEEDS. See SALES.

PURCHASES, CONFIRMATION OF, is rarely
mentioned in Byz. documents. In 1301 a group of
peasants, one of whom is named the antithrop
and others the paraphos of Amnon, sold a chora-
phon to the Epiphaniou monastery: the charter
(Expih., no. 104-4) formulated expressly that they
did it "with the volition and permission of the
(lord) Alexios Amnon." In 1351 a certain Doukopoulus confirmed a donation of his paraphos to a
monastery (Dedok, no. 11, 1-4). More com-
plex is a case of 1192 when two inhabitants of the
choria of Sillamont or Siliums on Crete sold two
parcels of vineyard to the notary Leo Krestes; the
social status of the sellers is not defined in the
document but it states that they notified their lord
(authentes) the Hagiorites Michael Chrysobubes (MM
6, 125, 18-22) about the purchase; they were prob-
able dependent peasants. Even free individ-
uals and institutions needed (always or in cer-
in cases) a confirmation of their land possess-
ions from the authorities: monasteries regularly asked
new emperors for the confirmation of their
former acquisitions with the result that imperial chry-
sobubes often repeated identical lists of purchases
and donations. The vita of Cyril Phileotes by
Nicholas Katakopoulos (ch. 47-8) shows that Al-
exios I was not the first to be concerned about the
purchase and his brother for a monastery as state property
until the government announced its grant to the
monastery, that is, confirmed the acquisition.

---AK.

PURIFICATION, Feast of. See HYPOSTASE.

PURPLE (σοφίτης), dye used in Byz. usage covered a range of red-blue hues, prized for their status value and intimately con-
ected with the imperial office. By extension, esp.
in monumental painting and book illustration, purple was frequently used for the tunic of Christ and the maphorion of the Virgin Mary. Purple pervaded the symbols of imperial power, from
the emperor's costume—where it allowed spec-
tors to spot the key figure in a procession (M.
McCorristick, JFB 35 (1985) 1-20)—to the purple ribbons marking consecrated property (Agath.
5-42), not to mention the maphorion disks (om-
phala, rotes) on which the emperor stood during
ceremonies, the sarcofagi, and the emperor's signature in purple ink (Cod. just. 1 296).

In the 4th C., adorare papam designated an audience in
which the emperor conferred the privilege of
kissing the emperor's purple garment (W.T. Ay-
ver, Memoirs of the American Academy in Rome 17
(1946) 66-96). In later centuries children born to
emperors were called purpurigenetos, purple
parchment was attested for letters to foreign princes, and purple silk cords held the seals hung from imperial documents.

Production of Purple Dye. The highest quality
purple dye was obtained from the mollusc called
murex, found in the region of Tyre, but also in
the waters off the Peloponnese and the
islands. The production of shell-based purple dye
continued at least to the 15th C. Its manufacture
was very laborious and needed a series of steps to
produce enough dye for decorations of a single
garment (D.J. Reese, AJA 90 (1986) 183). This
best quality dye was reserved for imperial use
(e.g., Cod. just. IV 40:1: XI 93-5), although
lesser qualities and imitations circulated freely
and abundantly. Dalmatian's Prince Eutich
cites 12 kinds of purple textiles, whose unit price
ranged from 16,000 denarii (for red wool) to
150,000 denarii (for purple silk). In the late Ro-
man period private workshops of dyers were
described at Tyre, where the weaving also took place;
workshops and private guilds existed in Helopolis
and Laodicea. Silk was acquired by Cyril and his
brother for a monastery as state property.
---G.P.

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tion any, but, according to a later source, Emp. Tiberius I limited them to a purple hem of two-fingers wide (Cфр. 1:688-189). 1. Leo VI liberalized the sale of purple remnants (see above), but relaxations of this sort were limited. When Wulfila II allowed his maternal uncle, Theodore Kastamonites, to use a purple cloak and horse trappings and even to sign documents in purple ink, it aroused the indignation of his contemporaries (Nic. Choni. 1038-39). (See also Colmar.)


PUTEAL (ποτηρεῖαν), a stone or wooden wellhead, often surrounded with a basin and a wheel for drawing water. Puteal usually took the form of a column base, cubical or cylindrical, and were sometimes made of reused antique altars or column drums. Polygonal, cruciform, or quatrefoil versions appear in representations of Christ Pantokrator and with the Samaritan Woman (Orlandis, Patmos, ph. 8, 33). An elaborate puteal in Constantinople is decorated with a pair of dragons flanking a human mask, a theme inspired by the so-called Dan amuletus (L. Bouras, JÖB 27 (1978) 243-26). While a Cretan example of the late 14th or the early 13th c. is decorated with a foliage cross, a hippocrepis lion, a griffin, and a hunting scene (A. Orlandis, ArchDelt 9 (1994-95) 188-91). The puteal of the Holy Well was recorded among the relics of Hagia Sophia in Constantinople.

1. Konkords, Byz. 4:131-147. -L.P.B.

PYLAI (Πύλαι, now Yalova), port on the Sea of Marmara. Pylaï derived its name, "the Gates [of Asia]," from its position at the head of one of the main routes into Asia Minor. Herakleios set forth from here against the Persians in 622; in the 6th c. Emperors regularly landed at Pylaï, where they were met by the domatia of the Optimates. The importance of Pylaï was also reflected in the mosaics above the town that brought news from the frontier and the imperial aurelios and indicatrix established in it. Pylaï was a port for shipment of food to the capital. Leo ou Syvada described it as a wretched village filled with pigs, horses, donkeys, cattle, and sheep waiting to be shipped to Constantinople. In 1077 Romanos IV Ducas set out from this town on his fatal campaign; the Turks ravaged the district after Manzikert. Pylaï recovered under the Komnenoi and in 1147 received a charter of Greek refugees from Phrygia. By 1149, Pylaï, together with Phrygia, formed an epiphora, where Venetian traders received privileges, and by 1204 constituted a separate province (D. Zakythinos, EEBS 19 (1953) 45-52 [1955] 139). The Laskarids maintained Pylaï against the Latin; it was their main port for Nicaea. In 1261, however, Turkish attacks were so serious that much of the population took refuge in the Princes' Islands. It apparently fell to the Turks soon after. Pylaï was never a bishopric. Byz. remains survive not in the town but in the nearby hot springs of Pylaia Therma, a Byz. resort in all periods.


PYRGOS (πυργός), a fortification tower; other uses of the term are, however, also known (variations are discussed by D. Vaglakos in Pepyg in Korea, infra, p. 47-50). A tower could be used as a fortified country residence (e.g., St. Basil on Lake Koronia near Thessalonike) or as a fortified residence within a town (on the other hand, at Galathea on Chalkidike-L. A. Papangeli, Chora Chalkidikes 33-34 [1978] 70). Most commonly a pyrgos formed an integral part of monastic fortification walls, as on Mt. Athos (Orlandis, Monast. Arch. 135-38). It could serve as a beufly (ibid. 127-28) or as a platform for an elevated chapel (D. Pigaget-Parastovtova, Bryzzania 49 (1979) 565-84). Most pyrgos are characterized by a square plan and smooth exterior faces. A distinctive type appears in the Balkans around 1500: characterized by multiple projecting spur walls on all four faces, it seems to be related to a type of French medieval donjon, though the links between these two developments have been insufficiently studied.

Literary References to Pyrgos. There are only two relevant references in the mosaic documents before the 14th c., those that are mentioned are primarily "ancient pyrgos" (e.g., Eut. nos. 4-49, 29-11) that were used as landmarks. In the 14th and 15th c., in contrast, the lands of the monasteries of Mt. Athos were dotted with pyrgos having a double function. They were both fortifications and residences that served from hostile attacks but were rebuilt to be even "more beautiful and strong." — See, Panol., no. 13-3 and 27 and centers of monastic estates. A protection of 1386 speaks of a metochion around the pyrgos (Westph. 20, 55), and an inventory of 1409 lists the pyrgos of Peri-Gardika and half of the pyrgos of Ermale in the mevkaia and brakia of Myatra. The pyrgos, like chora, are described as inhabited by peasants (Dechiera, no. 10-2-18 and as such are almost indistinguishable from metochia.


PYRRHOS (Πυρρός) of Elis, an ancient Greek philosopher, founder of Skepticism; born ca 395/90, died ca 327/0, b.c. kardemion (Cf. 1:251). It included the followers of Pyrrhon and Sextus Empiricus (2 and 3) as the last school in his list of ancient philosophers; he considered abutalepsia "inertness of mind" as the major point of Pyrrhonian tenets. Pyrrhos' ideas were rejected by many Byz. theologians, esp. Gregory Palamas, since they contradicted the concept of absolute truth: Photius (Boh. cod. 2142) is an exception, treating Pyrrhon neutrally or even positively. The term abutalepsia, however, was appropriated by Christian theologians. Thus Basil I the Great (ed. Couronne, ep. 244: 11-14) acknowledges the "feeling of abutalepsia" as far as the divine substance exists but not what it is.


PYRRHOS (Πυρρός), patriarch of Constantinople (ca Dec 429-32 Sept 451: 80 Jan.-1 June 654); died Constantinople, a favorite of Herakleios (he was godson of the emperor's sister) and Patr. Sergios I. Pyrrhos was a great son of the monas-tery of Chrysopolis before becoming patriarch. He supported the Monothelite program of Sergios and immediately confirmed the Ekklesia (RegPat. fac. 1, no. 254). He found himself in a difficult position, however, because of Orthodox opposition directed by Stephen of Dor in Palestine and Maximos the Confessor and because the new pope John IV (640-42) rejected the Ekklesia. The conflict in the exarchate of Africa was exacerbated by the arrival of Monothelite refugees from Egypt, esp. the activity of Monothelite nuns. The death of Heraclius stirred up the rivalry of two court parties: Pyrrhos supported Martinus and ended up on the losing side. Consequently he led his episcopal see on the altar of Hagia Sophia and left for Carthage, without having been canonically deposed.

His successor, Paul II (641-53), was a Monothelitite who supported Constans II and could not achieve a compromise with Pope Theodore I (642-49) and Martinus I. The exarch of Carthage Gregory decided to use the conflict to attract the support of Pyrrhos, who still had not been canonically deposed; in 645 Gregory organized a dispute between Pyrrhos and Maximos (PG 91:287-534) as a result of which Pyrrhos converted to Orthodox and accompanied Maximos to Rome. Gregory's death in the war against the Arabs ruined Pyrrhos' hopes of regaining the patriarchal throne through a military insurrection. After the desertion of Paul II, Pyrrhos recanted once more, claiming that he had been forced to renounce Monothelitism by starvation and torture. Finally Constans accepted him, but Pyrrhos' second patriarchate (646) lasted only a few months. Together with Sergios I he was condemned by the Council of 680.


PYTHIA, see Pylaï.

PYXIS, modern conventional term (from Greek πυξίς, "box") for a circular or elliptical container cut from a section of elephant tusk. Most are attributed on stylistic grounds to the 8th-7th C.
QĀDI AL-NUMĀN, AL-, more fully ibn Muḥammad ibn Ḥayrūn ibn Tamīmī al-Qādī al-Nūmān, Arab jurist and historian of the Fātimid court. Born Tunisia ca.904; died Cairo 973. He served this dynasty’s first four caliphs as palace librarian, chief judge, and adviser. Of over 50 works attributed to him, 20 have survived. The chief exponent of early Fātimid jurisprudence and Fātimid propaganda, two of his historical works are important for the Byzantines.

His Opening of the Mission and Beginning of the State, completed in 957, is a contemporary history of the early Fātimids, rich in firsthand reports, including information on Fātimid expeditions against Byz. Galeria. The Councils and Outings, written between 959 and 970, is a semi-official compilation based on the author’s intimate knowledge—including detailed minutes—of councils, statements, and decisions of the caliph al-Mu‘izz (933–75). Propagandistic in tone and somewhat hagiographic in approach, it sheds important light on Fātimid foreign policy, inter-Arab rivalries, and Byz.-Arab relations, for example, naval collaboration between Byz. and the Umayyads of Spain against the Fātimids (969–72), the reception of a Byz. ambassador at the Fātimid court (S.M. Stern, Byzantium 20 [1990] 239–58), the Byz.-Fātimid truce of 957, al-Mu‘izz’s refusal to send envoys to Constantinople and his correspondence with both Constantine VII and Romanos II, the Byz. expedition against Crete (960–61) (F. Dackenau, Cahiers de Tunisie 26–27 [1959] 317–18), and the role of Byz. artisans in Fātimid industry.


and to North Africa, Gaul, or Syria-Palestine, although the provenance of only two is known. Normally, pyxides do not exceed 9 cm in height, although two examples with Orphic scenes are exceptionally tall (16 cm). Elaborately carved, about 20 examples with pagan iconography and more than 40 with Old and New Testament subjects or, more rarely, scenes of martyrdom, are preserved. The diversity of subject matter represented on the outside provides a few clues as to their function. It has been argued that pyxides with scenes of Christ healing may have been used for meditations and that others with the Myrophoros contained the Eucharistic wine (A. St. Clair, Gesta 18 [1979] 127–35) or elixiocras. Volbach (infra) suggests that some were containers for incense, as prescribed by the Council of Narbonne (589). Some Christian specimens had locks (now usually missing) or seals; pagan pyxides lacked these precautions. The decoration of many is sufficiently alike to suggest that, rather than being unique creations, pyxides were produced in series. One 11th- or 12th-C. example is known (W.D. Wixom, Gesta 20 [1981] 43–49). This is possibly a deliberate archaism since its shape differs from the gilded rectangular boxes held by deacons and angels in monumental painting of the period.

QALBAT SEMĀN (al-Qalbat er-Ruṣūf), in Syria north-east of Antioch, the site of a pilgrimage complex built ca.476–79 around the column of Symeon the Stylite the Elder in the limestone massif beside the road running north to Cyrinus from the Antiōch-Chalkis highway. Prominently situated, the complex was approached through a triumphal arch. After Symeon’s death in 499, his body was escorted to Antiōch, where a large mausoleum was built in his honor, perhaps before 575 (Malal. 399.10–16). The patron and the building dates of the Tekhmosis shrine remain matters of conjecture, but imperial patronage has been suggested on account of its large scale and lavish decoration. The shrine was cruciform in plan, with four basilical wings fanning out from an octagon surrounding the Stylite’s column. It is uncertain whether or not the octagon, whose span is about 20 m, was originally roofed (with a wooden dome?), but by the 9th c. it was replaced by a Novacoros Scholastikos to be open to the sky. The capitals of the shrine arc of a finely cut wood-blown acanthus type distinctive of northern Syria; marble champlevé-carved revetment plaques, similar to those found at Antiōch and Selēukia Pera, decorated the columns. An octagonal baptistery was erected a short distance west of the shrine, and a monastery was built in the vicinity. Relativley little is recorded of the site after the 6th c., at the time when Symeon the Stylite the Younger was gaining popularity on the Wondrous Mountain. The monastery at Qalbat Semān was refounded in the 10th c., before the Byz. reconquest of Antiōch in 969. Situated at that period on the Byz.-Arab frontier of northern Syria, the shrine itself was fortified reusing some of its ashlar stone, and the church area was reduced to the eastern basilical arm, where a Greek-Syriac pavement inscription dated 979 records this work. (For ill., see next page.)


QALBAT SEMĀN, in Syria, site of large 5th-C. basilical church in the province of Syria I between Antiōch and Berroia (Aleppo); ancient name unknown. While its function is unclear (pilgrimage