

strated, on the basis of three aristocratic wills of the 11th C., that movable things were deemed more significant than land. We get the same impression from William of Tyre (PL 201:734AB), who relates that Manuel I's niece brought to her marriage to Baldwin III of Jerusalem a dowry of 100,000 hyperpera as well as clothing, jewelry, carpets, etc., whereas the Latin groom gave her as DONATIO PROPTER NUPTIAS the town of Saint-Jean d'Acree; the story reflects two different approaches to property. Other features of Byz. property are the large role of livestock (e.g., Weiss, *Kantakuzenos* 21f), a relative contempt for mercantile property, and the perception of slaves (at least through the 11th C.) as part and parcel of property. On the other hand, Theodore PRODROMOS (ed. Hörandner, no.44.150-54) includes as property, besides clothing and jewelry, retainers, income-producing lands, and high-roofed houses.

-A.K.

**PROPERTY, SACRED**, constituted a sizable, if indeterminable, proportion of the total wealth of Byz. society. Churches, monasteries, and charitable foundations attracted all manner of donations and bequests, both because of the social and spiritual recognition expected in return and because of the protection that civil and canon law accorded such property. Despite distinctions between different ecclesiastical proprietors and between different types of sacred property—consecrated goods (*hiera*: church buildings, altars, liturgical utensils, cemeteries) being distinguished from those that were merely dedicated (*aphieromena*) to sacred use—sacred property formed a single category insofar as it was, in theory, strictly inalienable and contributions to it were irreversible. By the 9th C., an inventory (BREBION) of every church's holdings was to be deposited with the local bishop or the patriarch. The legal status of sacred property was first properly defined by Justinian I, who systematically limited the conditions under which church goods, esp. immovable assets and liturgical objects, could be mortgaged, sold, leased, or exchanged, and under which clerics could dispose of property in their possession (esp. *Cod. Just.* I 2-3; *novs.* 6, 7, 67, 120). Justinian's concern was primarily to protect church assets against unscrupulous creditors and leaseholders and against corrupt or irresponsible bishops.

In later centuries, the principle of inalienability, reiterated 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 Herakleios, Alexios I, John V), but also to increased taxation and restrictions on the growth of episcopal and monastic domains (Nikephoros I, Nikephoros II, Basil II). Theodore BALSAMON, 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 (Rhalles-Potles, *Syntagma* 2:594-611).

The excesses, and corrupting effects, of ecclesiastical wealth, esp. in monasteries, were criticized by ascetics, emperors (Manuel I), and leading churchmen (EUSTATHIOS OF THESSALONIKE, Patr. ATHANASIOS I). Yet religious poverty (*aktemosyne*) 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 ΚΤΕΤΟΡΕΣ a direct, tangible, and personal return on their religious endowments (see CHURCHES, PRIVATE). Moreover, much sacred property, such as imperial CHURCHES, constituted STATE PROPERTY, and emperors were able to confiscate on a small scale without arousing controversy (THEOPHYLAKTOS of Ohrid, *Letters*, ed. Gautier 215.6-10; Tafel-Thomas, *Urkunden* 1:111f). This and the practice of granting monasteries in CHARISTIKION to lay protectors helped to ensure that sacred property was not subject to infinite accumulation, and that churchmen were never entirely responsible for its abuse.

LIT. Beck, *Kirche* 65-67, 71f. Ševčenko, *Society*, pt.IV (1957), 145-61. Hendy, *Economy* 231f, 495. -P.M.

**PROPHET BOOK**, modern term for a collected volume of the biblical books of the 16 PROPHETS (see also PROPHETOLOGION.) The prophets were popular with the church fathers, who sought in their words clues to the coming of Christ. Patristic commentaries (already begun by Hippolytos and Origen) were devoted primarily to ISAIAH and DANIEL, but also to some of the minor prophets,

(e.g., Hosea and Malachi, by Apollinaris of Laodikeia). The books of the 12 minor prophets were systematically commented on by CYRIL of Alexandria, from the viewpoint of typology of Christ, and THEODORE OF MOPSUESTIA, within the framework of a history of the Jews. John Chrysostom devoted two homilies to the prophets in general, observing their "obscurity," whereas his homilies on Isaiah primarily treated moral problems. After the 6th C. interest in the prophets decreased. Basil of Neopatra (10th C.?) cited them in anti-Jewish polemics, interpreting them as foretelling Christ's mission on the earth. Some of the prophets were later cited by Balsamon and Matthew of Ephesus.

The prophet book circulated in Byz. as a convenient single volume, like the Octateuch or Psalter. Seven illustrated examples of the prophet book date from the mid-10th C. (Vat. Chis. gr. R.VIII.54) to the second half of the 13th C. (Vat. gr. 1153). Miniatures are for the most part simple author portraits, with little narrative content. More complex narrative scenes are also found, as in Vat. gr. 755. This MS has an illustration to Isaiah's Ode that closely follows a famous model in the PARIS PSALTER and an image of the martyrdom of the prophet, based on the account in the vita by pseudo-Epiphanius and related iconographically to a scene in the PARIS GREGORY. The relationship among prophet 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 Weitzmann (*Sacra Parallela* 133-60, 257) proposed that all images deriving from the prophetic books stem from pre-Iconoclastic examples. (See also OLD TESTAMENT ILLUSTRATION.)

LIT. M.G. Mara, *DPAC* 2:2917-20. Lowden, *Prophet Books*. C. Walter, "The Iconography of the Prophet Habakkuk," *REB* 47 (1989) 251-60. -J.L., J.H.L., C.B.T.

**PROPHETIC VISIONS.** See VISIONS.

**PROPHETOLOGION** (*προφητολόγιον*, sometimes called a *propheteia*), Old Testament LECTONARY of Constantinople, for use during services other than Eucharist, principally at VESPERS and PRESANCTIFIED during Lent and on vigils of the GREAT FEASTS. The *prophetologion* also contained

responsories (*prokeimena*), ANTIPHONS, STICHERA, etc., as well as rubrical information proper to the feast. The *prophetologion* developed in the 7th-8th C. after the Old Testament lection had been eliminated from the Constantinopolitan Eucharist in the 7th C. (Mateos, *La parole* 131-33) and achieved its final form ca.800; the earliest known MS is the 9th-C. Sinai gr. 7. Old Testament lections for the liturgical HOURS and Presanctified were gradually incorporated into other liturgical books, namely the MENAION, TRIODION, and PENTEKOSTARION, thereby rendering the *prophetologion* obsolete.

ED. *Prophetologium* [= *Monumenta Musicae Byzantinae, Lektionaria*, 1], pt.1, ed. C. Höeg, G. Zuntz (Copenhagen 1970); pt.2, ed. G. Engberg (Copenhagen 1980-81).

LIT. G. Zuntz, "Das byzantinische Septuaginta-Lektionar ('Prophetologion')," *ClMed* 17 (1956) 183-98. C. Höeg, G. Zuntz, "Remarks on the Prophetologion," in *Quantulacumque, Studies Presented to Kirsopp Lake* (London 1937) 189-226. -R.F.T.

**PROPHETS**, supposed authors or protagonists of 16 books of the OLD TESTAMENT. The Byz. recognized the four Major Prophets—ISAIAH, JEREMIAH, Ezekiel, and DANIEL—and the twelve Minor Prophets—Hosea, Joel, Amos, Obadiah, JONAH, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The term *prophetes*, however, was also used for many other Old Testament worthies, for example, AARON and MOSES, ELIJAH and Elisha, and DAVID and SOLOMON. This use was sanctioned in the New Testament, esp. Matthew, by the frequent references to Old Testament prophecies of events in Christ's life. Their most sophisticated application was a typical scheme in CHURCH PROGRAMS OF DECORATION in which a variable number of prophets stand below the Pantokrator in the dome; they usually display texts that provide a theological commentary, often on the Incarnation. Such a scheme was already known in the art of the 6th C., to judge from the rhetorical description by Chorikios of Gaza (Chorik.Gaz. p.7, pars. 17-20) of the Church of St. Sergios. The principal Byz. commentators on the Prophets were Basil the Great, Cyril of Alexandria, and Theodoret of Cyrrhus, and at a later date Theophylaktos of Ohrid.

LIT. Lowden, *Prophet Books*.

-J.H.L., A.C.

**PROPONTIS.** See MARMARA, SEA OF.

**PROSEK** (Πρόσακος), Bulgarian fortress (*phrou-rion*) on the right bank of the Vardar near Demirkapija, first mentioned by Skylitzes (Skyl. 358.88) while recording Basil II's victory over Bulgaria. It was assigned to the bishopric of MOG-LENA, which owned some *paroikoi* there. From the end of the 12th C. Prosek was disputed by several powers: in 1197/8 DOBROMIR CHRYSOS seized it; by 1204 it seems to have been controlled by KALOJAN. At the beginning of the reign of BORIL, Strez, a nephew of Kalojan, established himself in Prosek, but by 1208 he had submitted to Boril. Captured by Serbia in 1327/8, Prosek remained in Serbian hands until the battle of Kosovo POLJE, when it passed to the Ottomans.

LIT. N. Radojčić, "O nekim gospodarima grada Proseka na Vardaru," *Letopis Matice srpske* 259 (1909) 1-19; 260 (1909) 32-40. —R.B.

**PROSKATHEMENOS** (προσκαθήμενος, "settler" [Laiou, *Peasant Society* 246]), a term applied to various categories of peasants; according to N. Svoronos (*TM* 1 [1965] 357, n.155), a collective term meaning "tenant" in general. The word appears in the vita of St. Peter of ATROA (ed. Laurent, *La vita retractata*, par.94.1; p.47.5-9) as a synonym for *hyperetes* ("servant") and becomes common in later documents, sometimes in a variant form, such as *proskathezomenoi* (*Ivir.*, nos. 2.18, 10.14). The term could be used independently or formed into a compound with other social and agrarian terms: not only with *douleutoparoikoi*, *PAR-OIKOI*, *ateleis*, *MISTHIOI* (*mistharnoi*), *ELEUTHEROI*, *xenoi*, *ptochoi*, etc., but also with *ANTHROPOI*, *EPOIKOI*, and priests—terms that do not inherently imply dependency. This multiple use of the term reveals its fluidity of meaning and the lack of precision. Smetanin (*infra*), however, considers *proskathemenoi* as a specific, large group of dependent peasants, second only to the *paroikoi*, who either had no land whatsoever or leased it under worse conditions than *paroikoi*. The term itself and its combination with words denoting the status of "strangeness" indicates that in many cases *proskathemenoi* were newcomers who in the course of time were gradually transformed into ordinary dependent peasants.

LIT. V.A. Smetanin, "Proskafimeny pozdnevizantijskogo vremeni," *VizVrem* 42 (1981) 3-24. Ostrogorsky, *Paysannerie* 69f. Litavrin, *VizObščestvo* 85f. P. Zepos, "Kalliergetai xenes ges eis to Byzantinon Kratos," *Byzantina* 13.1 (1985) 35-40. —M.B.

**PROSKOMIDE** (προσκομιδή), offering, offertory. Until the 10th C. the term *proskomide* was synonymous with ANAPHORA. Thereafter it was used, by synecdoche, for the opening formula of the anaphora, called the prayer of the *proskomide*, in which the priest prays for worthiness to approach the altar and offer the sacrifice (Mateos, *La parole* 176-79). From the 12th C. the term *proskomide* is synonymous with PROTHESIS (Laurent, "Proscomidie" 126-35; P. Gautier, *REB* 32 [1974] 45).

LIT. Taft, *Great Entrance* 350-73. —R.F.T.

**PROSKYNESIS** (προσκύνησις, Lat. *adoratio*), 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 concretized the relative positions of performer and beneficiary within a hierarchical order (TAXIS). Although *proskynesis* to the emperor occurred under the principate, the revamped Byz. symbolism of absolute rulership lent it new meaning and system. Certain forms of *proskynesis*, such as those which entailed kissing the emperor's breast, hands, or feet, were reserved to specific categories of officials. AUDIENCES granted to native or foreign delegations included multiple series of *proskyneseis* at points marked by porphyry disks (*omphalia*) set in the floor. Until the 10th C., at least, imperial ceremonial avoided *proskynesis* on Sundays out of reverence for the divinity. As a form of loyalty display, *proskynesis* had strong political overtones; it recurs in imperial iconography and its importance in imperial ceremonial could sometimes raise delicate diplomatic dilemmas when foreign potentates were involved.

*Proskynesis* in the sense of prostration was by no means confined to the imperial court. It occurs as a posture of intense prayer, of 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 tree bent down to worship the infant Jesus (Sozom., *HE* 5.21.9), the common pilgrim idiom "venerating the Holy Places" (derived from Ps 131:7), and the gesture's transformation into a banal formula for concluding letters (e.g., *P.Oxy.* XVI 1933).

LIT. Treitinger, *Kaiseridee* 84-94. Guiland, *Institutiones* 1:144-50. B. Hendrickx, "Die 'Proskynesis' van die bysantynse Keiser in die dertiende eeu," *Acta Classica* 16 (1973)

147-58. I. Spatharakis, "The Proskynesis in Byzantine Art," *BABesch* 49 (1974) 190-205. —M.McC.

**PROSKYNETARION** (προσκυνητάριον). The rare Byz. term *proskyneterion* (προσκυνητήριον), meaning "oratory," "place of worship," was applied to places or objects associated with the Muslim cult: the Arabs, say both Theophanes (Theoph. 339.20-22) and Constantine VII Porphyrogenetos (*De adm. imp.* 19.10-11), transformed the Jewish temple of Solomon into the *proskyneterion* of their blasphemy. NIKETAS BYZANTIOS describes Muslims as turning their faces toward the "*proskyneterion* of contemplation" as their idol was called (PG 105:720BC).

Despite this pejorative connotation of *proskyneterion*, the term *proskynetarion* was coined and acquired two meanings:

1. From the 16th C. onward, it designated travel guides to Sinai or Jerusalem; the term was translated into medieval Russian as *poklonen'e* (Seemann, *Wallfahrtslit.* 38-41).

2. As a modern, conventional term, it denotes the monumental ICON of Christ, the Virgin, or the patron saint of a church; A. Epstein (*JBAA* 134 [1981] 12-15) proposed that from the 10th C. *proskynetaria* were set on the piers separating the parts of the TEMPLON. Usually in fresco or mosaic, such icons were sometimes carved in stone (Lange, *Reliefkone* 129f). Their frames were mostly carved in marble, molded in gesso, or simply painted on the surface of the pier; the marble frame consists of a plain or a three-lobed arch or an arched slab on double, often knotted colonnettes (G. Babić, *ZbLkUmet* 11 [1975] pls. 2f, 9f). *Proskynetaria* of the patron saint may be found in the narthex or along the nave walls. The term may also refer to the stand of a particularly venerated processional icon (A. Grabar, *CahArch* 25 [1976] 145).

LIT. M. Chatzidakis, "L'évolution de l'icône aux 11e-13e siècles et la transformation du templon," 15 *CEB* (Athens 1979) 1:336. —L.Ph.B., A.K.

**PROSMONARIOS** (προσμονάριος), or *paramonarios* (παραμονάριος), the "conciierge" of a church or monastery, so called because he remained in the church permanently and was thus responsible for keeping it locked at night (An.Komn. 1:77.3-5). In canon 2 of the Council of Chalcedon, *prosmonarioi* are listed among those clerics whose

functions were conferred by appointment rather than ordination; however, as in the case of the *ekdikoi* (see PROTEKDIKOS) and the OIKONOMOI, 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 *prosmonarios* of the Great Church was subordinate to the *megas skeuophylax* (*RegPatr*, fasc. 6, no.3066). A *prosmonarios* of the monastery of St. Diomedes in Constantinople achieved fame and fortune through befriending the future emperor Basil I (pseudo-Symeon Magistros in *TheophCont* 656.3).

LIT. Beck, *Kirche* 105, 114, 133. —P.M.

**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) narrative texts; (2) EPISTOLOGRAPHY; (3) documents, esp. PRAKTIKA; (4) SIGILLOGRAPHY; (5) EPIGRAPHY (to a much lesser extent than for the Roman Empire); and (6) lists of participants in COUNCILS. The sources have serious limitations, since most of them (except the *praktika*) deal with the upper echelon of society, and the *praktika* are geographically and chronologically restricted; for some periods (esp. the 7th-9th 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/offices; for the late Roman period local lists—for Rome (H. Sorin, *Die griechischen Personennamen in Rom* [Berlin 1982]), Africa (A. Mandouze, *Prosopographie chrétienne du Bas-Empire* [Paris 1982]), and part of Egypt (J. Diethart, *Prosopographia arsinaitica*, vol. 1 [Vienna 1980])—are available. The second level is the interpretation of the prosopographical material for history, primarily social history—such problems as structure of the ruling class in the 11th-12th C. (Kazhdan, *Gosp.klass.* 185-96) and the ethnic and professional composition of rural society in 14th-C. Macedonia (A. Laiou, *BMGS* 1 [1975] 71-95).

A related discipline is onomastics, the study of the etymology, origin, and patterns of usage of personal NAMES. Patterns of name-change may, for example, reflect the christianization of society.

LIT. *The Prosopography of the Later Roman Empire*, ed. A.H.M. Jones, J.R. Martindale, et al., 2 vols. (Cambridge

1971–80). *Prosopographisches Lexikon der Palaiologenzeit*, ed. E. Trapp (Vienna 1976–). H. Moritz, *Die Zunamen bei den byzantinischen Historikern und Chronisten*, 2 vols. (Landshut 1897–98), rev. by S. Papadimitriou, *VizVrem* 5 (1898) 713–35, 6 (1899) 167–76. A. Chastagnol, “La prosopographie, méthode de recherche sur l’histoire du Bas-Empire,” *Annales* 25 (1970) 1229–35. Winkelmann, *Quellenstudien* 13–24. R.S. Bagnall, “Conversion and Onomastics,” *ZPapEpig* 69 (1987) 243–50. —A.K.

**PROSOPON.** See PERSON.

**PROSPHONETIKOS LOGOS** (*προσφωνητικός λόγος*), a formal address to an ARCHON, according to MENANDER RHETOR (pp. 164–70); Menander describes it as a de facto ENKOMION, but not a complete one. In the 11th–15th C. the terms *prospphonematikos*, *prospphoneterios*, and *prospphonemation* designated the speech directed to a high official; Eustathios of Thessalonike addressed to the *mezas hetaireiarches* John Doukas a specimen “of talk and *prospphonesis*.”

The term could be applied to a speech to an emperor; thus JOHN SIKELIOTES called his speech to Basil II a *prospphonetikos logos* (*RhetGr*, ed. Walz 6:447.25–27). More often an improvised address to the emperor was called *autoschedios*. It apparently differed from the BASILIKOS LOGOS to the extent that the emphasis was not on the ideal qualities of the ruler, but on the specific occasion of the speech.

LIT. Martin, *Rhetorik* 207. Hunger, *Lit.* 1:145–47. —A.K., E.M.J.

**PROSPHORA** (*προσφορά*, lit. “offering”), term referring to (1) bread loaves prepared for consecration at the EUCHARIST and stamped with a seal (see STAMPS, BREAD); (2) the act of offering these gifts; or (3) the consecrated gifts themselves (van de Pavard, *Messliturgie* 238, 247–50, 288f, 457. n.2). Bringing *prosphorai* for the Eucharist, a custom witnessed from the 3rd C. onward, was a privilege and obligation of baptized communicants in good standing; those excluded from communion could make no offering. *Prosphorai* were handed over to the deacons on arrival at church for the liturgy. The deacons then selected which loaves were to be brought to the altar. The selection of gifts before the liturgy was to evolve into a separate rite, the PROTHESIS, and the transfer of

these gifts to the altar is later solemnized in the GREAT ENTRANCE. Various forms of bread and of bread stamps were used for the preparation of the *prosphora*, whence the term “seal” (*sphragis*) for the eucharistic loaves, though the term properly refers only to the AMNOS, or central section.

LIT. Taft, *Great Entrance* 11–46. G. Galavaris, *Bread and the Liturgy* (Madison 1970). —R.F.T.

**PROSTAGMA** (*πρόσταγμα*, esp. 13th–15th C.) or *prostaxis* (*πρόσταξις*, 11th–13th C.) or HORISMOS or PITTAKION, synonymous terms designating an administrative order. Technically, they indicate a usually short imperial document (earliest preserved original: 1214) signed with the autograph red MENOLOGEM and often bearing (until the end of the 13th C.) the wax seal of the emperor (Trapezuntine *prostagmata* as well as *horismoi* of the rulers of Epiros were signed with an abridged signature; less is known of the *prostagmata* of Serbian rulers). Beyond transmitting orders, *prostagmata* were also used for granting privileges, for legislating and for regulating, for attesting an OATH taken by the emperor (*horkomotikon prostagma*), for appointing individuals to administrative positions, or for granting honorific titles (11th–15th C.; in this they replaced the late Roman *probatoriae* and the *kodikilloi*, still attested in the 10th C. but none of which have survived). *Horismos* was also the technical name of documents issued by 14th–15th-C. *despotai*, while *pittakion* was commonly used to indicate simple letters, often those coming from the patriarchal CHANCERY. The patriarch’s orders and those of the state officials were usually called (*para*)*keleusis*, *entalma*, *gramma*, etc. and could be signed with a *menologem*.

LIT. Dölger-Karayannopoulos, *Urkundenlehre* 109–12. Oikonomides, “Chancery” 319f. Oikonomides, “Chancellerie” 191f. Darrouzès, “Ekthesis Nea,” 85–127. G. Ostrogorsky, “Prostagme srpskih vladara,” *PKJIF* 34 (Belgrade 1968) 245–57. —N.O.

**PROSTATES** (*προστάτης*), an ancient term meaning “defender” and later “chief, head,” was applied to the bishop as protector of the ordinary people (B. Treucker, *Politische und sozialgeschichtliche Studien zu den Basilien-Briefen* [Frankfurt 1961] 31). In the *Book of the Eparch* it is employed, along with EXARCH, to refer to the heads of some guilds—soapmakers, harnessmakers, fishmongers. In other

cases a similar term *prostatauon* or the more general *proestos* was used. —A.K.

**PROSTIMON** (*πρόστιμον*), the penalty for a breach of contract. According to Roman law the *prostimon* could be agreed upon through STIPULATION 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 *prostima* 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 (PROCHIRON AUCTIONUM 17.77), which could result when the *prostima* agreed upon were unreasonably harsh (*Peira* 45.2), gave the legislator repeated occasion to demand payment of the *prostimon* (*Reg* 1, nos. 358, 691; 2, nos. 1083, 1465; 4, no. 2295). Also designated as *prostimon* was the fine imposed by a judge based on his independent assessment as opposed to the fine determined by law. (For the *prostimon* in the marriage contract, see ARRHA SPONSALICIA.)

LIT. Kaser, *Privatrecht* 1:519–21, 2:268f. Zachariä, *Geschichte* 305–08. —L.B.

**Usage in Documents.** The term *prostimon* is common in papyri (Preisigke, *Wörterbuch* 2 [1925] 415f). Byz. documents establish *prostimon* in one of their final clauses as a guarantee against breach of contract; the earliest known case is a purchase deed of 897 (*Lavra* 1, no. 1.29). In addition to purchase deeds, *prostimon* appears in acts of exchange, donation, and guarantee; a chrysobull of 1102 establishes *prostimon* for transgression of the EXKOUSSEIA (*Lavra* 1, no. 55.85–87). Typical of the chancellery of Thessalonike, it appears also in documents from Smyrna (e.g., MM 4:198.20) and Serres (e.g., *Esphig.*, no. 9.25, *Koutloum.*, no. 7.27). The sum of *prostimon* varies significantly: a fine of 4 nomismata is known (*Chil.*, no. 125.80–81), but in an act of 897 the exorbitant *prostimon* of 20 litrae is prescribed. The clause establishing *prostimon* varies; sometimes it is noted that a *prostimon* was imposed in accordance with the contract and stipulation (e.g., *Lavra* 1, no. 59.67–68); the formula “as *prostimon* and for the disregard of the revered cross” (*Ivir.*, no. 26.30) is also found. *Prostimon* is meant to be a private indemnification,

usually given for one party; an act of exchange of 1154, however, stipulates mutual *prostimon* (*Lavra* 1, no. 63.58). In some documents alongside the private *prostimon* an (unnamed) state fine is anticipated: it was less than *prostimon* (an act of 1110 [*Lavra* 1, no. 59.67–68] established it as one-third of the *prostimon*; often it is not defined in figures, only said to be “in accordance with laws”) and collected by various treasuries (*sakelle*, office of the *epi ton oikeiakon*, and mainly the *vestiarion*). —A.K.

**PROSTITUTION** (*πορνεία*), engaging in sexual intercourse in exchange for payment, remained a permanent feature of late Roman and Byz. society, despite urban decline. Prostitutes (*pornai*, *hetairai*) flourished in organized brothels (*mastropeia*) as well as at baths, theaters, and hippodromes, along with masseuses, dancers, and other female entertainers (cf. Prokopios, *SH* 9.1–30). They also worked in inns and changing posts along the main highways, e.g., Helena, the mother of Constantine I, and the mother, aunt, and grandmother of THEODORE OF SYKEON. While laws forbade the exploitation of young girls as prostitutes (esp. Justinian I, nov. 14 pr.) and the church regularly condemned prostitution (e.g., Council in Trullo, canon 86), both poor girls working for pimps (*pornoboskoi*) and more professional theatrical performers (*skenikai*) continued to provide sexual services. These circus artists and actresses, attired in silk and gold cloth, bejeweled, and liberally adorned with cosmetics and perfume, often became quite wealthy. Some prostitutes even worked at the imperial court, as during the reign of Andronikos I, who amused himself with courtesans and CONCUBINES (Nik.Chon. 321.20–322.41).

The Byz. had a charitable attitude toward repentant prostitutes, even providing “houses of reformation” for those who wished to change their way of life. Best known are the monastery of Metanoia (Repentance) established in the 6th C. by the empress THEODORA, herself a former actress and prostitute (Prokopios, *Buildings* 1.9.1–10; *SH* 17.5–6), and the convent founded by Michael IV in the 11th C. Saints, esp. holy FOOLS, also endeavored to reform prostitutes on an individual basis (cf. vita of Symeon of Emesa, ed. Festugière, 79.11–14, 88.28–89.18). Some former prostitutes, for example, PELAGIA THE HARLOT and MARY OF EGYPT, even attained sanctity,

thus symbolizing the power of Christian redemption modeled on Mary Magdalene.

LIT. S. Leontini, *Die Prostitution im frühen Byzanz* (Vienna 1989). J. Irmscher, "Die Bewertung der Prostitution im byzantinischen Recht," in *Gesellschaft und Recht im griechisch-römischen Altertum* (Berlin 1969) 77-94. Koukoules, *Bios* 2:117-62. Constantelos, *Philanthropy* 270-74. -J.H.

**PROTASEKRETIS** (πρωτᾶσηκρητής), head of the college of ASEKRETIS. The first certain mention of *proto a secreta* (*sic*) is in the LIBER PONTIFICALIS (*Lib.pont.* 1:452.12) under the year 756; later evidence of earlier *protasekretis*, including MAXIMOS THE CONFESSOR under Herakleios (W. Lackner, *JÖB* 20 [1971] 63-65), may be anachronistic. Seals of the *protasekretis* are known only from the 9th C. (Laurent, *Corpus* 2, nos. 3-4). As chief of the imperial chancery, the *protasekretis* enjoyed enormous influence, and important persons such as Photios held the post. One of the major functions of the *protasekretis* was the production of CHRYSOBULLS. Even though the college of *asekretis* seems to have disappeared after the 12th C., the office of *protasekretis* remained in existence and is mentioned in the 14th C. by pseudo-KODINOS. According to N. Oikonomides (*TM* 6 [1976] 131), after 1106 the *protasekretis* left the chancery to preside over one of the major judicial courts in Constantinople.

LIT. Bury, *Adm. System* 97f. Dölger, *Diplomatik* 62-64. -A.K.

**PROTATON** (Πρωτάτον), the central administration of Mt. Athos, located at KARYES, in the center of the peninsula, and headed by the PROTOS. The term, first mentioned in 1153, is also used for the monastic community and for the church at the lavra of the Protaton. The central administration was in existence by 958, when assemblies there are first attested. Originally three annual assemblies called *synaxeis* (with epithets *katholikai*, *megalai*, etc.) were held, which all Athonite monks were entitled to attend; after the TRAGOS of between 970 and 972, attendance at *synaxeis* was limited to *hegoumenoi*, the heads of independent KELLIA, and a few independent hesychasts. The *hegoumenoi* of the most important monasteries were members of a council formed to advise the *protos*. Various officials, such as an *oikonomos* (first mentioned in 972), *epiteretes* (known from the mid-11th C.), *ekklesiarches* (from 972, but mostly in the 14th C.),

and the "agent" (see DIKAIOS), assisted the *protos* in his administration of Athonite affairs. The main functions of the central administration were juridical and administrative; it also distributed to Athonite monks the annual pension instituted in the 10th C. by Romanos I.

The Byz. archives of the Protaton (13 documents ranging from 883 to 1406), such as the *typika* of John I Tzimiskes (*Tragos*) and Constantine IX Monomachos, differ from those of other Athonite monasteries in that they do not concern land transactions or property disputes, but are primarily regulations affecting all the monks on the Holy Mountain. The library contains 63 MSS of Byz. date (Lampros, *Athos* 1:1-10; Polites, *Katalogoi* 109-38).

The present church, fully restored in 1955-58, is of the early 14th C. and is supposed to reproduce the form of a chapel built by the brother of Nikephoros II Phokas. It is the only church on the Holy Mountain to be built of cut stone. Often described as a basilica, it is a longitudinal structure with a triple apse and cruciform plan. The interior contains frescoes of a Great Feast cycle and scenes from the Life and Passion of Christ that have been attributed to the Thessalonican artist Manuel PANSELINOS. The Protaton retains a pair of (12th C.?) wooden doors inlaid with bone marquetry (S. Pelekanides, *ArchEph* [1957] 63-67).

SOURCE. D. Papachryssanthou, *Actes du Prôtaton* (Paris 1975).

LIT. I. Djurić, "Pomenik svetogorskog protata s kraja XIV veka," *ZRVI* 20 (1981) 139-69. P.M. Mylonas, "Les étapes successives de construction du Protaton au Mont-Athos," *CahArch* 28 (1979) 143-60. *Treasures* 1:22-33, 389-91. -A.M.T., A.C.

**PROTE.** See PRINCES' ISLANDS.

**PROTEKDIKOS** (πρωτέκδικος), title first attested in the second half of the 7th C., bestowed on a cleric who presided over the *ekdikion*, a tribunal composed of a varying number of priests (*ekdikoi*, *ekklesiekdikoi*), instituted as a group by Justinian I and attached to Hagia Sophia (G. Prinzing, *FM* 7 [1986] 14-17). References to the *protekdikos* are rare until the 12th C. A treatise by Theodore BALSAMON reflects a controversy in ecclesiastical circles in the second half of the 12th C. concerning the relative powers and rights of the *protekdikos* and CHARTOPHYLAX (Rhalles-Potles, *Syntagma*

4:530-41). In the last decade of the century, under Patr. George II Xiphilinos (1191-98), the *protekdikos* was awarded sixth rank among the ΕΧΟΚΑΤΑΚΟΙΛΟΙ. Sources of the 12th-15th C. describe his function as protecting those who sought ASYLUM in Hagia Sophia, be they debtors, slaves, or people suspected justly or unjustly of murder. It is esp. with regard to the latter that the *protekdikos's* activities are documented. In such cases he listened to the confession of the penitent, judged his innocence or guilt, and accordingly set the EPITIMIA in expiation of the sin, handing these to the penitent sinner in a document, the SEMEIOMA (A. Pavlov, *VizVrem* 4 [1897] 155-59; R. Macrides, *Speculum* 63 [1988] 509-38). From the 11th C. the *protekdikos* is also attested in the provinces, although not in connection with cases of asylum (*Lavra* 1, no.35.53 [a.1071]; Michael CHONIATES, ed. Lampros 2:313.14-21).

LIT. Darrouzès, *Offikia* 323-32. K.M. Rhalles, "Peri tou ekklesiastikou axiomatos tou protekdikou," *AkadAthPr* 11 (1936) 286-91. R. Macrides, "Justice under Manuel I Komnenos: Four Novels on Court Business and Murder," *FM* 6 (1984) 202f. Eadem, "Poetic Justice in the Patriarchate: Murder and Cannibalism in the Provinces," in *Cupido Legum* 156f, 164. -R.J.M.

**PROTEUS**, minor sea god living on the Egyptian island of Pharos, a wise old man who could transform himself into any imaginable shape. In Byz. literature he is most often a symbol of mutability, usually applied in a negative way (Psellos, *Chron.* 2:46 [bk.6, ch.152.11]). Less often Proteus is the wise prophet (Niketas CHONIATES, *Orationes* 164.30-31). Finally, some traces of allegorical interpretation seem to survive during Byz. times: Proteus in his mutability symbolizes the four elements (*Eust. Comm. Od.* 1:174f [1503.6-36]).

LIT. H. Herter, *RE* 23 (1957) 940-75. -P.A.A.

**PROTHESIS** (πρόθεσις, lit. "offering"), the offertory, the preparation of the bread and chalice in a separate liturgical rite before the beginning of the EUCHARIST. Before the 9th C. there was only the material preparation of the gifts by the deacons in the *skeuophylakion* (see PASTOPHORIA), after which the prothesis prayer was said by the priest or bishop. From the 9th C. the rite evolved into a plethora of local usages (Laurent, "Procomidie" 116-42), and the eucharistic bread

(PROSPHORA), interpreted in the liturgical COMMENTARIES as antitype of Christ's body, came to be related symbolically to the Old Testament AMNOS, the Lamb of God. As the liturgy, according to these commentaries, mirrors the stages of Jesus' earthly life, the bread prepared in the prothesis rite came to symbolize the Jesus of both Bethlehem and Golgotha. The 14th-C. *diataxis* of Patr. PHILOTHEOS KOKKINOS prescribes the use of five loaves of bread: one for the excision of the *amnus*, representing Jesus, which will be consecrated in the ANAPHORA; the others for commemorative particles cut out with appropriate accompanying formulas in honor of the Theotokos, the saints, the living, and the dead. The term *prothesis* can also refer to the offering itself and to the table on which the prothesis rite is performed.

LIT. G. Descoedres, *Die Pastophorien im syro-byzantinischen Osten* (Wiesbaden 1983) xiv-xvi, 91-96, 116-21, 150-59. -R.F.T.

**PROTHESIS CHAMBER.** See PASTOPHORIA.

**PROTIKTORES** (προτίκτωρες, Lat. *protectores*), a troop of the emperor's bodyguards created ca.250, sometimes called *protectores domestici*. They also served as members of the emperor's staff and fulfilled special assignments: the arrest and execution of political adversaries, levies and inspections, and supervision of the post and customs. After 400, *protiktiores* shifted toward court service. According to R. Frank (*infra*), they were the predecessors of the SCHOLA PALATINA. Whether they survived beyond 600 is unclear; a seal of one is dated 550-650 (Zacos, *Seals* 1, no.568). *Protiktiores* reappear in the late 9th-C. *Kletorologion* of PHILOTHEOS as subaltern officers under the DOMESTIKOS TON SCHOLON. The *De ceremoniis* (*De cer.* 11.20) mentions the "standards" (*skeue*) that *protiktiores* and senators carried in ceremonial processions; Philotheos lists *protiktiores* along with the bearers of *eutychia* (banners).

LIT. R. Frank, *Scholae palatinae* (Rome 1969) 33-45, 87-90, 179-84. G. Gigli, "I *protectores e i domestici* nel IV secolo," *Accademia dei Lincei. Rendiconti. Classe di scienze morali* 4 (1949) 383-90. -A.K.

**PROTIMESIS** (προτίμησις, lit. "preference"), the right of preemption, or priority, in various property arrangements, usually purchases. The term

is most commonly found in 10th-C. legislation concerning the VILLAGE COMMUNITY. Although not explicitly employing the term *protimesis*, novel 114 of Leo VI implies that the right of NEIGHBORS to have first refusal on property sales was well-established in Byz.: 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. Conflicts between traditional practices and more recent legislation led to a detailed clarification of this form of *protimesis* 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 LEGATON had to be offered first to five hierarchical categories of privileged acquirers, from co-owning relatives down to simple neighbors (Zepos, *Jus* 1:203.6–11). That this right of *protimesis* was an obstacle to the aggrandizement of the DYNATOI is seen from a novel of Nikephoros II Phokas that forbade the POOR from exercising the right of *protimesis* when the property of a *dynatos* was on sale (Zepos, *Jus* 1:253–55).

While the decline of an independent peasantry and the rise of the *paroikia* during the 11th C. shows that peasants were ultimately unable to enforce their rights of *protimesis*, the principle seems to have persisted into the 14th C.: without explicitly employing the term *protimesis*, the 1319 chrysobull for Ioannina (MM 5:83.18–19) states that properties held by the city's inhabitants could not be sold to any ARCHON or STRATIOTES unless they were first offered to fellow inhabitants of the city. *Protimesis* was also used to denote other types of prior rights: for instance, a novel of Nikephoros II Phokas (Zepos, *Jus* 1:255f) orders that if a *stratiotes* had sold property not included within his STRATEIA, he could recover it *en protimesei* by paying a JUST PRICE; in 995 (*Ivir.* 1, no.9.57) the right of *protimesis* to complete construction of a mill was granted by a village community to a man whose father had begun the mill; and in 1384 (*Docheiar.*, no.49.42) *protimesis* was used to signify a widow's right to the first settlement in the disposition of her husband's estate.

LIT. Lemerle, *Agr. Hist.* 90–93, 101f, 157–60. G. Ostrogorsky, "The Peasant's Pre-Emption Right," *JRS* 37 (1947) 117–26. —M.B.

**PROTO-BULGARIAN INSCRIPTIONS**, from the pre-Christian period of the Bulgarian state

(681–864/5). A few brief inscriptions in runes resembling those used by the Orkhon Turks of Central Asia survive; though they cannot be read, no doubt they are in the Turkic language of the BULGARS and would have been unintelligible to their Greek and Slavic-speaking subjects. Therefore, for public communication the Bulgars adopted Greek, the lingua franca of the eastern Balkans, although this is often closer to spoken Greek than to the Byz. literary Greek language. Almost 100 Greek inscriptions of the 8th–9th C., some only fragmentary, have been discovered in the former territory of the First Bulgarian Empire, together with a few in the Bulgar language written in the Greek alphabet. The main types of Proto-Bulgarian inscriptions are *res gestae*; military inventories; triumphal, building, sepulchral, and commemorative inscriptions; treaties and boundary markers; graffiti; and inscriptions on seals and other portable objects. The earliest Proto-Bulgarian inscription (no.1 a–c), carved on a cliff at Madara beside the gigantic relief of a horseman, recounts early Bulgaro-Byz. relations and dates from shortly after 705. Several recount the exploits of KRUM. Another (no.40) sets out the terms of a peace treaty with Byz., probably ca.816–17. The best preserved is a building inscription of OMURTAG on a column now in a church in Tŭrnovo (no.55). These inscriptions throw light on the organization of the early Bulgarian state, on military and diplomatic relations with Byz., and on the history of the Greek language.

ED. V. Beševliev, *Die protobulgarischen Inschriften* (Berlin 1963). Idem, "Eine neue protobulgarische Gedenkschrift," *BZ* 65 (1972) 394–99.

LIT. V. Beševliev, "Les inscriptions protobulgares et leur portée culturelle et historique," *BS* 32 (1971) 35–51. Idem, *Prabŭlgarski epigrafski pametnici* (Sofia 1981). Idem, "Die byzantinischen Elemente in den protobulgarischen Inschriften," *BBA* 52 (1985) 93–96. —R.B.

**PROTOCOL.** See ACTS, DOCUMENTARY.

**PROTOEVANGELION OF JAMES**, conventional and incorrect title of a Christian apocryphal text produced probably at the very end of the 2nd C. in Egypt; at any rate, it did not originate in Palestine, since the situation there is presented in a confused form. The Protoevangelion survives in a 4th-C. papyrus (Pap. Bodmer V), several papyrus fragments, and numerous MSS from ca.900 onward. P. Bodmer gives the title *The Nativity of Mary (Genesis Marias)*. The author, who

presents himself as JAMES, the Lord's brother, relates the Virgin's biography, from her miraculous birth to a barren couple Ioakeim and Anna up to the birth of Christ, the arrival of the Magi, and Herod's wrath. The story was known to Origen under the name *The Book of James*, and probably to Clement of Alexandria; EUSTATHIOS OF ANTIOCH preserved a detailed résumé of it. The text was included in liturgical collections for the reading on 8 Sept. Syriac, Sahidic Coptic, Armenian, Georgian, Arabic, and Latin versions are known.

**Usage as an Iconographic Source.** Rapidly and widely disseminated, the Protoevangelion 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 annunciation 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 priests, her PRESENTATION IN THE TEMPLE and nourishment by angels, and her selection as the one to weave 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 mountain of Mary's cousin, Elizabeth, with her son, John the Baptist; the murder of John's father, the priest Zacharias, and the election of Symeon to succeed him).

The Protoevangelion provided theophanic events for Early Christian cycles and human and emotional themes for art from the 12th to the 14th C. The two superbly illustrated 12th-C. editions of the homilies on the Virgin by JAMES OF KOKKINOBAPHOS, which are based on the Protoevangelion, contain the most comprehensive Byz. Marian cycle. The Protoevangelion is also basic to the cycle of Mary's life at the CHORA.

ED. *Papyrus Bodmer V: Nativité de Marie*, ed. M. Testuz (Cologny-Genève 1958). E. Hennecke, W. Schneemelcher, *New Testament Apocrypha*, vol. 1 (Philadelphia 1963) 370–88, with Eng. tr.

LIT. E. de Strycker, "Le Protévangile de Jacques: Problèmes critiques et exégétiques," *TU* 88 (1964) 339–59. Idem, "Die griechischen Handschriften des Protevangeliums Iacobi," in *Griechische Kodikologie und Textüberlieferung* (Darmstadt 1980) 577–612. *Gli apocrifi del Nuovo Testamento*, ed. M. Erbetta, vol. 1.2 (Casale 1981) 7–43. Underwood, *Kariye Djami* 4:161–94. —A.W.C., A.K.

**PROTOIERAKARIOS** (*πρωτοιερακάριος*), the first falconer of the emperor, an office/title known in the 13th–14th C. Guiland is wrong in asserting that Anna Komnene "speaks of a *protoierakarios*"; in fact, she only mentions (An.Komn. 2:117.8–9) a certain Constantine in charge of the emperor's falcons. A 14th-C. historian (Pachym., ed. Failler, 1.41.13–14) relates that Theodore Mouzalon was appointed *prothierakarios*, whereas other sources call him PROTOKYNEGOS. The title had a relatively modest place in the hierarchy (after *logothetes tou stratiotikou*) and appears rarely in the sources. In 1344 two *protoierakarioi*—Iagoupes and Demetrios Komes—participated in a session of imperial orketoI who endowed estates upon the monastery of Docheiariou (*Docheiar.*, no.23); thus there could be several *protoierakarioi* simultaneously. In the list of pseudo-Kodinos they stood below the *megas tzaousios* and *skouterios*. (See also HAWKING.)

LIT. Guiland, *Institutions* 1:600f.

—A.K.

**PROTOKARABOS** (*πρωτοκάραβος*) is listed among the subordinates of STRATEGOI of maritime themes in the 9th–10th C. and refers to a ship's pilot or steersman, the rank immediately below a KENTARCHOS, who was the captain of a DROMON (Oikonomides, *Listes* 341). Imperial warships had two *protokaraboi* (the senior of the two was named *protos protokarabos*) handling the steering oars and commanding the rowers on either side of the ship. During the 10th C. the *protokarabos* of the imperial *dromon* customarily became PROTOSPATHARIOS TES PHIALES as well (*De adm. imp.* 51.188–91).

LIT. Ahrweiler, *Mer* 69. Guiland, *Institutions* 2:221f.

—E.M.

**PROTOKYNEGOS** (*πρωτοκυνηγός*), the first hunter of the emperor, an office/title known from the 13th C. onward. According to pseudo-KODINOS, the *protokynegos* had hunters (*skyllomangoi*, probably guardians of hounds) under his command; his function was to hold the emperor's stirrup when the latter was mounting his horse. Despite

a relatively modest place in the hierarchy (after the *mezas logariastes*), the title of *protokynegos* was granted to several important personages, such as Theodore Mouzalon under Theodore II Laskaris; Kontophre-Godefroi, governor of Mesothynia under Andronikos III; and John Vatatzes in the mid-14th C. The predecessor of the *protokynegos* was probably the *komes tou kynegiou* attested on an undated seal of the *protospatharios* John, who combined this function with that of HETAI-REIARCHES (Zacos, *Seals* 2, no.524).

LIT. Guiland, *Institutions* 1:601-03. -A.K.

**PROTO-MAIOLICA WARE**, a type of pottery with a tin glaze and light-colored fabric found throughout the eastern Mediterranean in the 13th to 14th C. It was first thought to have been produced in the Crusader states of the Levant (F. Waagé, *Hesperia* 3 [1934] 129-39); 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 figural 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 reasonably well-dated horizons in archaeological contexts.

LIT. D. Whitehouse, "Proto-Maiolica," *Faenza* 66 (1980) 77-87. D. Pringle, "Some More Proto-Maiolica from 'Athlit (Pilgrims' Castle) and a Discussion of its Distribution in the Levant," *Levant* 14 (1982) 104-17. G. Sanders, "An Assemblage of Frankish Pottery at Corinth," *Hesperia* 56 (1987) 159-95. -T.E.G.

**PROTOME** (*προτομή*), the bust of a human or the front part of an animal, often paired on early Byz. textiles under Sasanian influence and in architectural sculpture. *Protome* CAPITALS, based on Roman and Hellenistic models ultimately of Persian origin, were often employed in 5th- and 6th-C. churches, particularly for CIBORIA and TRIBELA. They consist of a zone of acanthus leaves, often of the fine-toothed type, or a zone of stylized floral ornament, or a basket, surmounted by busts

of griffins, rams, bulls, lions, or winged horses. Such capitals provided models for medieval revivals, esp. in S. Marco, VENICE.

LIT. E. Kitzinger, "The Horse and Lion Tapestry at Dumbarton Oaks," *DOP* 3 (1946) 1-72. M. Panayotidi, "Byzantina kionokrana me anaglypha zoa," *DChAE* 6 (1970-72) 82-129. J.-P. Sodini, "La sculpture architecturale à l'époque paléochrétienne en Illyricum," 10 *IntCongChrArch*, vol. 1 (Thessalonike 1984) 234-43. -L.Ph.B.

**PROTONOTARIOS** (*πρωτονοτάριος*), chief of the NOTARIES. Laurent (*Corpus* 2:77) distinguishes two kinds of *protonotarioi*: those of the emperor, also called "*proedroi* of the notaries of the *despotes*" (no.165) or PRIMIKERIOI of the notaries (no.177), and those of the SEKRETA. Among the other *protonotarioi* that of the DROMOS played an esp. important role, serving as deputy of the LOGOTHETES TOU DROMOU (Oikonomides, *Listes* 311); the *protonotarios* of the GENIKON (Laurent, *Corpus* 2, nos. 384-87) and other *logothesia* are known as well. The *protonotarioi* of the themes belonged to the department of the SAKELLION: they dealt with supply of the army and fleet (Ahrweiler, "Administration" 43). A 10th-C. seal was owned by the *ostiaris* Gregory who held the office of *protonotarios* of the "Augustiakos *oikos*" (Zacos, *Seals* 2, no.923) that perhaps designates the "private" estate of the augusta. The office of *protonotarios* was probably created simultaneously with the system of the LOGOTHESIA; their seals belong mostly to the period of the 8th-11th C. Dölger (*Beiträge* 69) suggests that the *protonotarioi* of the themes disappeared after the 11th C.; the *protonotarios* of the *dromos* is known at least through ca.1185 (Nik.Chon. 335.21). Pseudo-Kodinos mentions only one secular *protonotarios* whom he places after the ORPHANOTROPHOS. N. Oikonomides (*REB* 43 [1985] 170-72) hypothesizes that in the 14th C. the *protonotarios* was the emperor's personal secretary; he also thinks that MAZARIS, when speaking of the imperial *grammateus*, meant the *protonotarios*.

The patriarchal *protonotarios* was an official of the second class, below the EXOKATAKOILOI (Darrouzès, *Offikia* 175).

LIT. R. Guiland, "Les logothètes," *REB* 29 (1971) 38-40. -A.K.

**PROTOS** (*πρώτος*, lit. "the first [monk]"), head of a group of scattered hermitages and monasteries, as at the HOLY MOUNTAINS of GANOS, LATROS,

METEORA, and esp. ATHOS. The beginning of the institution is obscure; it is unclear whether the *protos* was a modified form of the supervisor of local monastic communities such as the ARCHIMANDRITE or EXARCH. The evidence of seals (Zacos, *Seals* 1, nos. 1135, 1272A) suggests that *protoi* 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 (*protos*) hesychast of the famous Mountain," who is mentioned in an act of Leo VI of 908 (*Prot.*, no.2.17-18). Her 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 Stoudios monastery with the *protos* and chosen brethren; Papachryssanthou (*infra* 52, n.64) rejects the logical interpretation that the hagiographer meant the *protos* of Stoudios and connected the evidence instead with Athos. The next known *protos* of Athos was Stephen (ca.958/9), who is mentioned in the vita of Athanasios of Athos; Athanasios himself was *protos* in 972. The list of *protoi* of Athos established by Papachryssanthou contains 87 names up to 1452. The *protos* of the Holy Mountain, usually from one of the smaller Athonite monasteries, was elected by an assembly of monks at KARYES; the emperor himself invested him with the staff of authority. Originally 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; exceptionally, the *protos* Isaac (I. Mamalakas, *EEBS* 36 [1968] 70-80) ruled the community for about 30 years (ca.1316-45). 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 TRAGOS of John I Tzimiskes ruled that the authority of the *protos* was limited by the assembly of *hegoumenoi* 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, Iveron, and Vatopedi. The *protos* served as representative from Athos to both civil and ecclesiastical authorities. Assisted by the *hegoumenoi*, 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 distributing to the Athonite monks the annual pension (*roga*) 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 Athonite independence: thus Patr. Nicholas III Grammatikos tried to exercise jurisdiction over Athos, imposing *epitimia* and excommunications; in the 13th C. the monks of Athos addressed patriarchs asking them to solve property cases on the Holy Mountain; Patr. Athanasios I insisted on the patriarchal investiture (benediction) of the *protos* together with that of the emperor. Andronikos II in 1312 introduced patriarchal investiture as a rule. Moreover, in 1368 the *protos* was subordinated to the bishop of Hierissos. At the same time Serbia established its influence over Athos: in the 1350s and 1360s the *Serboprotoi* (Serbian *protoi*) Antony, Dorotheos, and Sabbas signed their documents in Slavonic. Only Patr. Antony IV, from 1392 onward, began to restore the former independence of the *protos*.

LIT. Papachryssanthou, *Prôtaton* 123-50. H. Hunger, *Grundlagenforschung*, pt.VIII (1952), 359-69. Ch. Ktenas, "Ho protos tou Hagiou Orous Atho kai he 'Megale Mese' e 'Synaxis,'" *EEBS* 6 (1929) 233-81. J. Darrouzès, "Liste des prôtes de l'Athos," in *Mill. Mont-Athos* 1:406-47.

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

**PROTOSEBASTOS** (*πρωτοσέβαστος*), a high title designating the first (*protos*) of the SEBASTOI (Zacos, *Seals* 1, no.2711). It is generally accepted that the title was created by Alexios I, although in a document of 1049 resolving a litigation Domenico Contarini, the doge of Venice, calls himself imperial *patrikios* and *protosebastos* (S. Romanin, *Studia documentata di Venezia* 1 [Venice 1853] 219f). Among Byz. nobles the first *protosebastos* was Michael TARONITES, husband of Alexios's sister; eventually he received the higher title of PANHYPERSEBASTOS. In the 12th C. the title of *protosebastos* was conferred on close relatives of the emperor, sometimes the sons of a SEBASTOKRATOR (L. Stiernon, *REB* 23 [1965] 224, n.17). In the 14th-C. list of pseudo-KODINOS the *protosebastos* ranks between the *mezas logothetes* and *pinkernes*.

The title was granted to members of noble families such as the Palaiologoi, Tarchaneiotai, Raoul, and Metochitai.

LIT. Raybaud, *Gouvernement* 180f.

—A.K.

**PROTOSPATHARIOS** (πρωτοσπαθάριος), the first SPATHARIOS, 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 (*Lavra* 1, no.60.74), although the title was still known in the 14th C. to pseudo-KODINOS. Seibt (*Bleisiegel*, no.163) dates a seal of the *protospatharios* Basil Spondyles 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. *Protospatharioi* of the 10th C. were divided into two groups, "bearded" and EUNUCHS. Some holders of this dignity had special court functions, such as the *protospatharioi* of CHRYSOTRIKLINOS and of LAUSIAKOS. The *protospatharios* of the BASILIKOI ANTHROPOI had military or paramilitary functions, while the PROTOSPATHARIOS TES PHIALES had judicial duties. The title was also granted to several foreign princes. The salary of a *protospatharios* was 72 nomismata a year. Constantine VII (*De adm. imp.* 50.235–56) tells the story of a wealthy cleric Ktenas who bought the title of *protospatharios* for 60 litras, a sum 60 times his annual *roga* (which he received for only two years since he was an old man), indicating that the honor that accrued to this title was more important than its monetary value.

The insigne of the bearded *protospatharios* was a golden collar with precious stones; bearded *protospatharioi* carried swords, while eunuchs were garbed in white robes and cloaks adorned with gold. In MS illustrations the depiction of the *protospatharios* varies over time. In the first half of the 10th C. Constantine the *protospatharios*, the brother of Leo Sakellarios, wears a red CHLAMYS edged in gold with a rinceau motif over a white CHITON, as well as his sword 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 TABLION, but without a sword (Spatharakis, *Portrait* 11, 84, 228, figs. 2, 4, 52, 164).

LIT. Guiland, *Institutions* 2:99–131, corr. in Oikonomides, *Listes* 297.

—A.K., A.C.

**PROTOSPATHARIOS TES PHIALES** (πρωτοσπαθάριος τῆς Φιάλης), an enigmatic official appointed as judge of the imperial oarsmen, described in the DE ADMINISTRANDO IMPERIO (51.46–191) but omitted in contemporary TAKTIKA. The meaning of *phiale* (lit. "drinking-bowl" or "basin") is also uncertain; probably it means a part of the harbor at Boukoleon (Guiland, *Topographie* 1:256). Until Romanos I only the oarsmen of the emperor's ships were within his jurisdiction, the barges of the augusta being under the control of her "master of the table" (EPI TES TRAPEZES); Romanos, however, gave the *protospatharios tes Phiales* authority over the barges of the augusta. Constantine VII (*De adm. imp.* 51.93–102) relates that a certain Podaron, first oarsman under Basil I, was made *protospatharios tes Phiales* and later *strategos* of Kibyrrhaiotai; since he was illiterate, a *krites* of the Hippodrome was appointed to help him judge the sailors.

LIT. A. Vogt, "Le protospathaire de la Phiale et la marine byzantine," *EO* 39 (1940–42) 328–32. Guiland, *Topographie* 1:113–15.

—A.K.

**PROTOSTRATOR** (πρωτοστράτωρ), chief of imperial STRATORES. His major duty in the 9th and 10th C. was to accompany the emperor while on horseback. The first mention of the imperial *protostrator* refers to 765, when the *spatharios* and *protostrator* Constantine, son of the *patrikios* Bardanes, was among the victims of Iconoclast persecution; in the account of Theophanes the Confessor (Theoph. 438.15–16) he is almost at the bottom of the list of victims. The TAKTIKA of the 9th and 10th C. place *protostratores* on a relatively low rung of the hierarchical ladder. The post, however, seems to have been a good starting place for many careers: the general MANUEL began as *protostrator* of Michael I, and at least two *protostratores* of the 9th C., Michael (II) and Basil (I), became emperor. A 12th-C. historian (Zon. 3:412.4–5) defined the *protostrator* as one of the highest officials; ca.1200 Niketas Choniates (Nik.Chon. 600.48) equated him with the Western *mariscaldus* (marshal).

During the Palaiologan period the *protostrator* was one of the highest functionaries; he had ceremonial duties and commanded troops. There was one *protostrator* in the 12th C., but several from the end of the 13th C. onward. Among the renowned *protostratores* of the Palaiologan period were ALEXIOS PHILANTHROPENOS and Theodore

SYNADENOS. The last *protostrator*, a certain Palaiologos, perished during the siege of Constantinople in 1453. From the 13th C. onward the distinction between the functions of *protostrator* and MEGAS DOUX gradually became blurred.

The staff of the *protostrator* in the 9th–10th C. included grooms, supervisors of stables, and *armophylakes* (officials in charge of weapons, according to Bury [*Adm. System* 118], but responsible for chariots according to Oikonomides [*Listes* 338]). Besides imperial *protostratores* there were *protostratores* of some high functionaries, both in the provinces (the *protostrator* of Opsikion [Theoph. 383.11]) and possibly in central departments, if Laurent's reading of a seal, "*protostrator* of the KOMES TOU STAULOU" (*Corpus* 2, no.931) is correct.

LIT. Guiland, *Institutions* 1:478–97. Hohlweg, *Beiträge* 111–17.

—A.K.

**PROTOTHRONOS** (πρωτόθρονος), a term derived from *thronos*, a synonym for the episcopal see, and designating the chief or preeminent bishop occupying the first see. Hence its usage by THEODORE OF STODIOS to denote Rome's honorary PRIMACY—the *prima sedes* within the PENTARCHY (PG 99:1332B). Ordinarily, however, the title was used for the senior ranked metropolitan in a patriarchate. Thus the *prototrochos* of ANTIOCH, next to the patriarch of the city of Antioch itself, was usually the metropolitan of Tyre. His counterpart in Constantinople was the metropolitan of CAESAREA, who alone carried the title in the patriarchate of CONSTANTINOPLE. Since the term was connected with the *taxis prokathedrias* (order of precedence), the highest ranking suffragan bishop of an ecclesiastical province was likewise called *prototrochos* of his *metropolis* or province. Indeed, a new autocephalous archbishop was often *prototrochos* of his *metropolis* prior to his elevation.

LIT. Beck, *Kirche* 73.

—A.P.

**PROTOVESTIARIOS** (πρωτοβεστιαριος), post for a palace eunuch, second to that of PARAKOIMOMENOS. The *protovestiarios* is considered to be the successor to the *comes sacrae vestis*, keeper of the emperor's wardrobe; he is first recorded in 412 (Jones, *LRE* 1:567) and presided over the emperor's private VESTIARION, which differed from the state *vestiarion*. The early evidence about *protovestiarioi* is very scarce. Several seals of *protovestiarioi* of the 8th–9th C. survive (Laurent, *Méd.*

*Vat.*, no.25; Zacos, *Seals* 1, nos. 1410, 1634, 1781); none, however, mentions the *protovestiarios* in association with another title or office. Of the TAKTIKA from the 9th and 10th C., only the *Kletorologion* of PHILOTHEOS lists the *protovestiarios* of the *despotes* (emperor), but it gives no evidence of his functions. The first *protovestiarios* mentioned in narrative sources is Leo Chamaidrakon (*TheophCont* 791.1–3), whom Emp. Theophilos dispatched to bring (to the palace?) a candelabrum broken at the time of Leo V's murder. Neither this assignment nor other cases presented in the texts have anything to do with the imperial wardrobe: in the 9th–11th C. *protovestiarioi* commanded armies, conducted peace negotiations, investigated conspiracies, and so on. Sometimes, as in the career of SAMONAS, an individual was appointed first *protovestiarios* and later *parakoimomenos*, whose aide the *protovestiarios* seems to have been.

The role of the *protovestiarios* increased in the 11th C. when the *protovestiarios* Symeon was at the same time the *domestikos ton scholon* under Romanos III; the *protovestiarios* CONSTANTINE (III) LEICHOUDES, the future patriarch, administered the government of Constantine IX. *Protovestiarios* became an honorific title, and it was conferred on bearded nobles, such as Andronikos DOUKAS, the son of Caesar John. From the 12th C. onward, many aristocrats and high-ranking dignitaries were granted the title, including some future emperors (Alexios V, John III Vatatzes) and other important politicians (George MOUZALON). In the 14th C. it was one of the highest titles: a Palaiologan ceremonial book (pseudo-Kod. 135f) relates that Michael VIII appointed his nephew Michael TARCHANEIOTES as *protovestiarios*, placed him above the *megas domestikos*, and gave him the exclusive right to the "green garments." The last renowned *protovestiarios* was Alexios ASAN in the mid-14th C.

In the late 9th C. Philotheos (Oikonomides, *Listes* 97.4) mentions the *protovestiarina* of the augusta as the first of the empress's female servants; *protovestiarinae* are also known in the 11th–15th C. (e.g., An.Komn. 1:80.23; MM 2:456.20–34). *Protovestiarioi* of private persons are attested as well: Lykastos, *protovestiarios* of St. PHILARETOS THE MERCIFUL, had to carry his master's purse and distribute money among the poor (*vita*, ed. Fourmy, Leroy, 149.11–15). The term should not be confused with that of PROTOVESTIARITES.

LIT. Guiland, *Institutions* 1:216–36. Bury, *Adm. System* 125.

—A.K.

**PROTOVESTIARITES** (*πρωτοβεστιάριτης*), chief of the VESTIARITAI or imperial bodyguard. The position probably existed from the 13th C. onward. —A.K.

**PROTO-**\_\_\_\_\_. See also under latter part of term.

**PROUSA** (*Προῦσα*, now Bursa), city of BITHYNIA. Rarely mentioned before the 12th C., Prousa 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, Prousa was the regional center for the monks of the neighboring Mt. OLYMPOS. 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.Chon. 602.8–603.23), was besieged in vain by the Latins in 1204–5. Prousa 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 1315; it was finally forced to surrender on 6 Apr. 1326 and to pay a tribute of 30,000 gold pieces.

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

LIT. J. Sölch, "Historisch-geographische Studien über bithynische Siedlungen," *BNJbb* 1 (1920) 292–95. H. Inalcik, *EI*<sup>2</sup> 1:1333–86. —C.F.

**PROVERB** (*παροιμία*), a rhetorical device very like a GNOME, 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 Zenobios (1st C., an abbreviated alphabetic form of the collections of Didymos and Lucillus Tyrrhaeus), the *Proverbs of Plutarch used by the Alexandrians* (drawn from Seleukos of Al-

exandria), and an alphabetical list of *Popular Proverbs* (1st C., based on Diogenianos). These gave rise to the late Byz. collections of GREGORY II OF CYPRUS, the *Rhodia* of Metr. Makarios CHRYSOKEPHALOS of Philadelphia, and the *Ionia* of Michael APOSTOLES. Simultaneously, proverbial expressions, many derived from those in the learned tradition, flourished in everyday speech, as may be seen from quoted examples (e.g., by EUSTATHIOS in his account of the fall of Thessalonike or Michael GLYKAS in his verses from prison). A small collection of these popular proverbs is attributed to Michael PSELLOS; other larger anonymous collections also survive (complete with theological interpretations). Maximos PLANOUDES made the fullest such collection, preserved in several MSS.

ED. *Corpus Paroemiographorum Graecorum*, ed. E.L. Leutsch, F.G. Schneidewin, 2 vols. (Göttingen 1839–51; rp. Hildesheim 1958). *Mittelgriechische Sprichwörter*, ed. K. Krumbacher (Munich 1893; rp. Hildesheim 1969).

LIT. K. Rupperecht, *RE* 18 (1949) 1707–78. Beck, *Volksliteratur* 206f. —E.M.J.

**PROVINCE** (*provincia*, *ἐπαρχία*), the primary administrative district in the Roman Empire. Since provincial governors acquired dangerous independence in the 3rd C., Diocletian tried to decrease their power. First, the provinces were subdivided (Lactant., *De mort. pers.* 7.4), with 120 provinces recorded in the NOTITIA DIGNITATUM. Second, in some provinces military power was separated from civil administration: the *dux* (see DOUX) commanded the troops, and the *praeses* performed fiscal and judicial functions. Third, the DIOCESE was introduced as an intermediary unit between the province and the praetorian PREFECTURE. All this created a competition for power, as stressed in Justinian I's novel 24.1. In 535–36 Justinian attempted to restrict this competition and to increase the power of provincial officials: some dioceses (Asia, Pontica) were abolished and the functions of their VICARS transferred to provincial governors called *comites* (see COMES); in several provinces the posts of military commander and civil administrator were combined in the office of PRAETOR. This tendency was further developed by the creation of EXARCHATES and eventually THEMES, the word *eparchia* being applied to the theme. Personifications of provinces are among the commonest figures on coins, silver, and MSS

such as the *Notitia dignitatum*, often assuming, like cities, the form of a TYCHE.

LIT. G. Wesenberg, *RE* 23 (1957) 1014–17. Jones, *LRE* 1:42–46, 280f. —A.K., A.C.

**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 EXARCHATES 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–10th C. At the same time, several themes could be united under the command of a single administrator, and larger units such as DOUKATON and KATEPANATE were created (Ahrweiler, "Administration" 82–91). The emperors of Nicaea managed to subdue the independence of provincial *doukes* 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 fragmented units, called *themata*, EPARCHIAI, or *katepanikia*, which were administered by the KEPHALE and APOGRAPHEUS; these units usually consisted of a town with its hinterland. Simultaneously the larger APPANAGES developed, sometimes under the command of a DESPOTES, which imitated on a smaller scale the court of Constantinople.

LIT. Ahrweiler, "Administration" 1–109. L. Maksimović, *The Byzantine Provincial Administration under the Palaeologi* (Amsterdam 1988). —A.K.

**PROXIMOS** (*πρόξimos*, *προέξimos*, Lat. *proximus*), in the late Roman Empire a civil official in various *scrinia* (bureaus). He reappears in the 9th C. TAKTIKON of Uspenskij and *Kletorologion* of PHILOTHEOS; in the latter he is on the staff of the DOMESTIKOS TON SCHOLON, i.e., a military officer. In the vita of STEPHEN THE YOUNGER (PG 100:1169C–1172A) the *proximos* is described as a man armed with a sword who performed police functions. The *proximos* could bear the high title of *patrikios* (Zacos, *Seals* 2, no.691).

In the 11th C. the term was employed to des-

ignate teachers in some schools in Constantinople (Lemerle, *Cinq études* 228f); one of them was NIKETAS OF HERAKLEIA. A letter by Psellos (*Scripta min.* 2:30f) is addressed to a *proximos* and teacher Isaias.

LIT. W. Ensslin, *RE* 23 (1957) 1035–37. —A.K.

**PRUDENTIUS**, more fully Aurelius Clemens Prudentius, government official and Latin poet; born Saragossa 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 *Kathemerinon* (hymns for specific times of the day) and *Peristephanon* (in praise of individual Western martyrs). Didactic poems include the hexametric *Apotheosis* (on the Trinity), *Hamartigenia* (against Dualist views of the nature of sin), and *Psychomachia*, an allegory on virtues and vices vying for the soul. Prudentius's *Dittochaeton*, hexameter quatrains on 24 Old Testament and 24 New Testament subjects, apparently intended as *tituli* for images on the facing walls of a basilica, is the classic document of the typological system of CHURCH PROGRAMS OF DECORATION. Two books of hexameters against SYMMACHUS and paganism (S. Döpp, *JbAChr* 23 [1980] 65–81), datable to 402, probably reflect a final summary of Christian victory rather than his own participation in the ALTAR OF VICTORY controversy of the 380s. No great theologian and not formally a hymnographer, Prudentius is best seen as the first major Christian Latin poet, reshaping Horatian lyric and Lucretian didactic epic to the new purposes. Full-scale poetic use of allegory was his greatest innovation and legacy.

ED. *Carmina*, ed. M.P. Cunningham (Turnhout 1966). *Prudentius*, ed. H.J. Thomson, 2 vols. (London–Cambridge, Mass., 1949–53), with Eng. tr.

LIT. B. Peebles, *The Poet Prudentius* (New York 1951). C. Witke, *Numen litterarum* (Leiden–Cologne 1971) 102–44. T.D. Barnes, "The Historical Setting of Prudentius's *Contra Symmachum*," *AJPh* 97 (1976) 373–86. L. Padovese, *La Cristologia di Aurelio Clemente Prudentio* (Rome 1980). R.J. DeFerrari, J.M. Campbell, *A Concordance of Prudentius* (Cambridge, Mass., 1932). J.-L. Charlet, *La création poétique dans le Kathemerinon de Prudence* (Paris 1982). M.A. Malamud, A



*Poetics of Transformation: Prudentius and Classical Mythology*  
(Ithaca, N.Y., 1989). —B.B., A.C.

**PSALMODY** (ψαλμοδία), the use of the 150 Psalms of the Bible in worship. The Psalms were initially combined with nonbiblical compositions; later, to 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 Eucharist (antiphons, *prokeimena*, alleluia, KOINONIKON) is found in a LECTIONARY, that for the liturgical HOURS 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 20 sections called KATHISMATA; each *kathisma* comprised three *doxai* of (ideally) three psalms each, or nine psalms in all. The *psalterion* also included ten biblical canticles grouped into nine ODES as well as fixed chants such as the PHOS HILARON and the Great DOXOLOGY used in the monastic hours; its earliest surviving MS is Leningrad, Publ. Lib. 216, dated 862. In the psalmody used in the Stoudite monasteries in Constantinople in the period between Iconoclasm and the Fourth Crusade (see STOU DITE TYPIKA), the singing of the Psalter was spread over three weeks during the summer, but it was sung once every week in winter and twice a week in Lent. The later usage (see SABAITIC TYPIKA) supplanted the mitigated summer system with the heavier weekly winter schedule. The Palestinian all-night *agrypnia* (see VIGIL) included the entire Psalter with canticles.

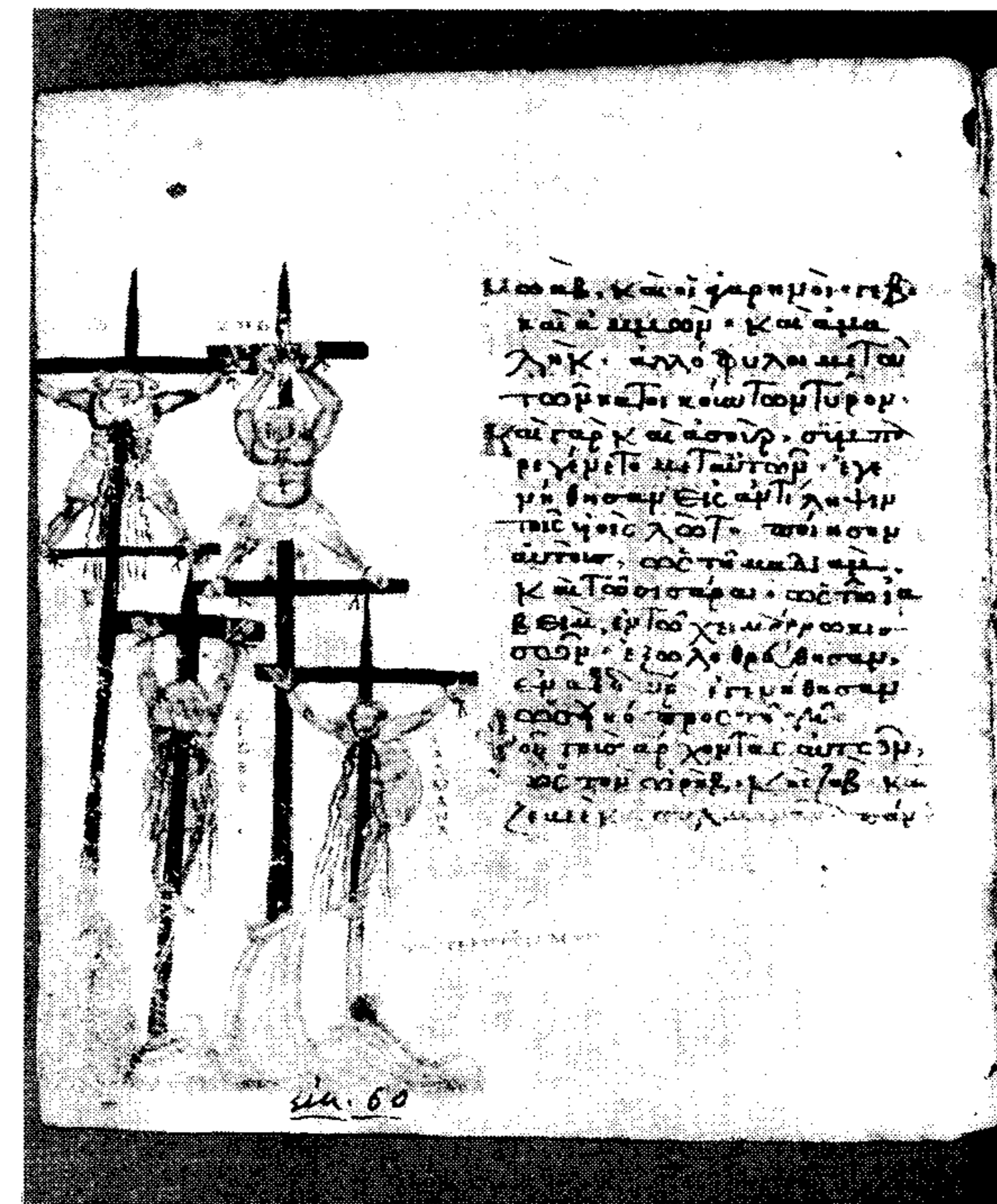
In cathedral psalmody, individual psalms were selected on the basis of their suitability to the service and executed responsorially or antiphonally. The Psalter used for the cathedral rite of Constantinople (see ASMATIKE AKOLOUTHIA) was called an *antiphonarion*, since it grouped the psalms into ANTIPHONS, 74 or 76 depending on the MS. To these were added 15 odes (Taft, "Mount Athos" 181 n.19). The earliest extant Psalter of this type, the illustrated Khludov Psalter (see section on illustration under PSALTER), already shows signs of Palestinian monastic influence common in Con-

stantinopolitan monasteries from the 9th C. onward.

LIT. Taft, "Mount Athos" 181f, 187–90. J. Mateos, "La psalmodie variable dans l'office byzantin," *Societas Academica Dacoromana, Acta Philosophica et Theologica*, vol. 2 (Rome 1964) 327–39. Mateos, *La parole* 7–26. —R.F.T.

**PSALTER** (ψαλτήριον, 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 Athanasios of Alexandria says (PG 27:12C), "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 87:3020A). 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 provides more than 40 percent of all Old Testament citations.

The excellence of the Psalter was seen in the force of its religious expression: beside the direct expression of human hope the Psalter was interpreted as Christ's prayers to the Father (and in this case the church was thought to pray with him) or as prayers addressed to the Lord (in this case the faithful were thought to pray to him). EXEGESIS of the Psalms had a double goal: typological or allegorical analysis based on Christocentric interpretation and the prosopological method (i.e., concern with the identity of the speaker). Since this person was often interpreted as Christ, the distinction between the humanity and divinity of Christ became the focus of exegesis. Among the commentators on the Psalms (preserved only partially in CATENAE) were Origen, Eusebios of Caesarea, pseudo-Athanasios, Didymos the Blind, Diodoros of Tarsos, Theodore of Mopsuestia, Theodoret of Cyrrhus, and Hesychios of Jerusalem as well as Latin church fathers—Ambrose, Augustine, and others. Much later, Nikephoros



PSALTER. Page from a marginal Psalter (Athos, Pantokrator gr. 61, fol.115v); 9th C. Pantokrator monastery, Mt. Athos. The illustration depicts the death by impaling of the Midianite kings.

Blemmydes wrote a commentary on the book of Psalms; the monk JOB commented on the first 15 Psalms. Old Slavonic commentators drew upon Byz. tradition.

**Psalter Illustration.** This developed from the Psalter's special place in both the public liturgical 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 tentatively termed "monastic" or "theological") and the "aristocratic."

**Marginal Psalters.** This closely related family of MSS includes the three earliest illustrated Byz. Psalters (Athos, Pantok. 61; Paris, B.N. gr. 20; Moscow, Hist. Mus. gr. 129D [the "Khludov 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 vigorous anti-Iconoclastic propaganda. Thus in the Khludov Psalter the reference to vinegar and gall in Psalm 68:21 is glossed visually first by an image of the Crucifixion and then by a parallel in which the Iconoclast emperor Theophilos and Patr. 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 733) and after ca.1300 pictorially related examples were produced in culturally related centers (Greco-Latin, Bulgarian, Serbian, and Russian: e.g., Berlin, Kupferstichkab. 78.A.9, the "Hamilton Psalter"; Munich, Bayer. Staatsbibl. slav. 4, the "Serbian Psalter").

**Aristocratic Psalters.** These form a less easily defined group. Their chief exemplar is the magnificent 10th-C. PARIS PSALTER, a truly aristocratic 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 terminology and grouping. Their illustration is "nonmarginal" and usually consists of one or more frontispiece pictures and major illustrations to Psalms 50, 77, and 151 and the ODES, 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 1927 and Oxford, Bodl. Canon. gr. 62) stand completely apart in the nature of their commentary-based illustration.

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 arrangement of the 9th-C. MSS excludes the creation of a book of this type much before 800 (Corrigan, *infra*). The DAVID PLATES, closely related in some instances to the Paris Psalter, emphasize the existence before Iconoclasm of icon-

ographic compositions, which could be taken to presuppose illustrated Psalters of nonmarginal type. Important questions, such as the liturgical (or other) use of these books, still await systematic investigation.

LIT. J.A. Lamb, *The Psalms in Christian Worship* (London 1962). F. von Liliensfeld, "Psalmengebet und christliche Dichtung in der kirchlichen und monastischen Praxis des Ostens," *Liturgie und Dichtung*, vol. 1 (St. Ottilien 1983) 465-507. M.J. Rondeau, *Les Commentaires patristiques du Psautier*, 2 vols. (Rome 1982-85). G. Mercati, *Osservazioni a proemi del Salterio* (Vatican 1948). G. Dorival, "Aperçu sur l'histoire des chaînes exégétiques grecques sur le psautier," *StP* 15 (1984) 146-69. M. Simonetti, "La tecnica esegetica di Teodoro nel *Commento ai Salmi*," *VetChr* 23 (1986) 81-116. Cutler, *Aristocratic Psalters*. J. Lowden, "Observations on Illustrated Byzantine Psalters," *ArtB* 70 (1988) 242-60. K.A. Corrigan, "The Ninth Century Byzantine Marginal Psalters" (Ph.D. diss., Univ. of California, Los Angeles, 1984). -J.L., A.K., J.H.L.

**PSALTIKON** (ψαλτικόν), a music book containing special CHANTS and verses in a highly ornate idiom to be sung by a soloist (usually the *protopsaltes*; see SINGERS). While it differs in repertory, style, and function from the ASMATIKON, the two books are nonetheless complementary: together they allow the proper conduct of the musical part of the service. The known copies of the *Psaltikon*, all from the 12th to 13th C. and most of southern Italian origin, appear to be derived from a single archetype, for they contain the same pieces, arranged in the same order and belonging to the same melodic tradition. Originally these two compilations, the *Psaltikon* and the *Asmatikon*, were kept separate, but scribes at the monastery of S. Salvatore in MESSINA consolidated the contents of the two books ca. 1225, combining them with other material to form a new compilation.

ED. C. Høeg, *Contactarium Ashburnhamense* (Copenhagen 1956).  
LIT. Strunk, *Essays* 45-54. -D.E.C.

**PSAMATHIA** (Ψαμάθια, Ψωμάθια, etc., possibly from *psamathos*, "sand"; Turk. Samatya), quarter in the southwestern corner of Constantinople between the Constantinian and Theodosian Walls. In the 4th-5th C. the area was occupied by aristocratic mansions, which were gradually replaced by monasteries. The three most famous of these were the STOUDIOS, the monastery of Patr. EUTHYMIOS, and the PERIBLEPTOS (built 1030-34), the last represented by the Armenian church of

Sulu Manastir in whose *hagiasma* ("holy fountain") several pieces of Byz. sculpture (now in Berlin) were found in 1897. The best known of these reliefs represents Christ between two apostles (Volbach, *Early Christian Art*, pl.73) and imitates the style of the Sidamara sarcophagi.

LIT. Janin, *CP byz.* 418. V. Tiftixoglu, "Die Helenianai," in *Studien zur Frühgeschichte Konstantinopels*, ed. H.-G. Beck (Munich 1973) 49-120. C. Mango in *La civiltà bizantina dal IV al IX secolo* (Bari 1977) 307-15. -C.M.

**PSELLOS, MICHAEL**, intellectual and writer; baptismal name, Constantine; born Constantinople 1018, died after 1081?. Born to a family of modest position, Psellos (Ψελλός) received an outstanding education (one of his professors being John MAUROPOUS) and made a career in civil administration. He belonged to a group of young and energetic intellectuals (JOHN [VIII] XIPHILINOS, CONSTANTINE [III] LEICHOUDES) who had hopes of exercising real power under CONSTANTINE IX but had to resign in 1054. Psellos was forced to take the monastic habit at Mt. Olympos. Soon he returned to Constantinople and participated in political life. However, his claim of having played a crucial role under Constantine X, Romanos IV, and Michael VII seems exaggerated; he was rather a court philosopher, holding the title of HYPATOS TON PHILOSOPHON. It is possible that Psellos left the capital under Michael VII, lived in relative poverty, and died forgotten by the new generation. The date of his death is under discussion: an arbitrary identification with a certain Michael of Nikomedeia dates Psellos's death to 1078 (P. Gautier, *REB* 24 [1966] 159-64), whereas an attribution to Psellos of the introduction to the *Dioptra* of PHILIP MONOTROPOS would suggest 1095 as a *terminus post quem* for his death. In any case it seems that some of his works were written after 1081 (Kazhdan-Franklin, *Studies* 53-55). Psellos is shown as a white-bearded monk in a miniature in the late 12th-C. MS, Athos, Pantok. 234 (Spatharakis, *Portrait*, fig.174) that accompanies one of his poems addressed to Michael VII.

Psellos was a polymath whose enormous oeuvre encompasses historical, philosophical, rhetorical, theological, and legal texts as well as a collection of letters; several works attributed to him are spurious, e.g., the so-called *De Daemonibus* (P. Gautier, *REB* 38 [1980] 105-94). As a philosopher

Psellos emphasized the role of NATURE or *physis*, which, created as it was by God, functions according to its immanent laws, leaving a very limited place for the miraculous. The *Chronography* of Psellos, which was probably preceded by a very traditional short chronicle (K. Snipes, *JÖB* 32.3 [1982] 53-61), describes the years 976-1078 primarily on the basis of personal observations; Psellos presents events as the result of strong personal conflicts, emotions, and intrigues, leaving no room for divine Providence. As a writer Psellos developed the trends typical of Mauropos and CHRISTOPHER OF MYTILENE, but reached a much higher level. Consistently individualistic in his approach, he viewed the world from his own vantage point, sometimes seriously, sometimes ironically. His presentation of himself as actively involved in major affairs is a distortion of historical reality. It even appears that he rewrote the Life of St. AUXENTIOS, modeling it on his own biography.

Psellos rejected the conventional aesthetic of black-and-white judgment, even though he applied this method to his panegyric portraits of Constantine X and Michael VII. He tried to conjure up complex and contradictory images, such as Constantine IX in his *Chronography* or the monk Elias in his letters; Psellos realized their shortcomings but appreciated both men's vitality and enjoyment of life. His psychological characterizations are rich and varied; he did not even avoid the theme of sexual desire. With rare exceptions, however, his physical descriptions remained conventional and consisted of longer or shorter lists of individual elements (eyes, lips, breasts, etc.). Even the past was perceived by Psellos not as a stream of events, but as a series of images, first of emperors and empresses, but also of their favorites and lovers. Psellos praised friendship (F. Tinnefeld, *JÖB* 22 [1973] 151-68) and was a trustworthy friend, even though he knew that the realities of Byz. life often required submissiveness and compromises with one's conscience. He clearly understood the force of the written word and in a letter to MACHETARIOS, *droungarios tes viglas* (Sathas, *MB* 5:352.25-27), used a promise to include MACHETARIOS in his story as a means to influence his former friend's behavior.

ED. *Chronographie*, ed. E. Renauld, 2 vols. (Paris 1926-28), with Fr. tr.; Eng. tr. by E.R.A. Sewter (London 1953). *Imperatori di Bisanzio*, ed. S. Impellizzeri, 2 vols. (Venice 1984), with Ital. tr. by S. Ronchey. Russ. tr. by Ja. Ljubarskij

(Moscow 1978). *Historia syntomos*, ed. W. J. Aerts (Berlin-New York 1990), with Eng. tr. *Scripta minora*, ed. E. Kurtz, F. Drexler, 2 vols. (Milan 1936-41). Sathas, *MB*, vols. 4-5. *De omnifaria doctrina*, ed. L.G. Westerink (Utrecht 1948). See list in *Tusculum-Lexikon* 677-80.

LIT. Hunger, *Lit.* 1:372-82. Ja.N. Ljubarskij, *Michail Psell. Ličnost' i tvorčestvo* (Moscow 1978). G. Weiss, *Oströmische Beamte im Spiegel der Schriften des Michael Psellos* (Munich 1973). L. Benakis, "Michael Psellos' Kritik an Aristoteles," *BZ* 56 (1963) 213-27. P. Gautier, "Collections inconnues ou peu connues de textes pselliens," *RSBS* 1 (1981) 39-69. Idem, "Quelques lettres de Psellos inédites ou déjà éditées," *REB* 44 (1986) 111-97. C. Chamberlain, "The Theory and Practice of Imperial Panegyric in Michael Psellus," *Byzantion* 56 (1986) 16-27. -A.K.

**PSEUDO-**\_\_\_\_\_. See under latter part of name.

**PSOMOZEMIA** (ψωμοζημία, lit. "a fine or penalty of bread"), a kind of EPEREIA mentioned in imperial chrysobulls from the end of the 11th C. onward (*Lavra* 1, no.48.46; *Patmou Engrapha* 1, no.6.62) and not the mid-12th C. (thus Mutafčiev, *infra*); it probably survived until the 15th C. (*Esphig.*, no.31.10). It was one of the most important SECONDARY TAXES, listed usually after the ANGAREIA and in some cases even before it (e.g., *Xerop.*, no.8.17-18; *Koutloum.*, no.10.61-62). THEOPHYLAKTOS of Ohrid, in a letter of 1092/3 (ep.19.4-7), mentions the priests of Polog (Bulgaria) who had been exempted by a chrysobull from *munera sordida* and *psomozemia*, but were ordered to fulfill the obligation of *psomozemia*. The precise meaning of this *epereia*, however, is not elucidated by the scanty evidence of lists of exemption; the etymology implies that the word denoted provisioning [of the army?] with bread.

LIT. D. Xanatalos, *Beiträge zur Wirtschafts- und Sozialgeschichte Makedoniens* (Munich 1937) 49f. P. Mutafčiev, *Izbrani proizvedenija*, vol. 1 (Sofia 1973) 599f, rev. F. Dölger, *BZ* 26 (1926) 112. -A.K.

**PSYCHOMACHIA** (ψυχομαχία, "struggle for the soul"), the term usually applied in patristic literature to the fight for life on the deathbed. Some church fathers raised the question why some righteous people struggled desperately for life while sinners could pass away quietly (pseudo-Athanasios, PG 28:661D; Anastasios of Sinai, PG 89:741B). In modern scholarship the term has been transferred to the contest for the soul between angels and demons: thus Basil the Great (PG 31:432AB) admonishes the faithful to accept death without

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 entered 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 TORCELLO. Sometimes scrolls, presumably recording the deeds of the candidate for salvation, are thrown onto the scales (Omont, *Evangelies*, pl.81); in a striking variation in Athos, Dion. 65 (Stichel, *infra*), the struggle is for the soul of a living monk.

LIT. Brenk, *Tradition und Neuerung* 100f. R. Stichel, *Studien zum Verhältnis von Text und Bild spät- und nachbyzantinischer Vergänglichkeitsdarstellungen* (Vienna 1971) 33f, 70–75. —A.K., A.C.

**PTERYGES.** See ARMOR.

**PTOCHOLEON** (Ἱστορία Πτωχολέοντος), or “Poor Leo,” a tale drawing on the traditional story of the wise man able to detect excellence in jewels, horses, and women, a motif found throughout Europe and the Middle East from the 12th C. onward. Written in unrhymed octosyllables, the *Ptocholeon* survives in four versions (most in more than one MS), which vary in length and style. The earliest form is to be dated to the beginning of the 14th C.

ED. *Kritike ekdose tes historias Ptocholeonontos*, ed. G. Kechagioglou (Thessalonike 1978).  
LIT. Beck, *Volksliteratur* 148–50. —E.M.J., M.J.J.

**PTOCHOPRODROMOS** (lit. “the poor Prodromos”), name assumed by the author of four vernacular poems ascribed in the MS tradition to Theodore PRODROMOS. Doubts concerning Prodromos’s authorship were expressed by G. Chadzidakis (*VizVrem* 4 [1897] 101–27) and S. Papadimitriou (*VizVrem* 5 [1898] 91–130), and the poems were attributed to a certain Hilarion Prodromos; the critical edition clarified that the name of Hilarion is a later insertion. On the other hand, it has been shown that Theodore Prodromos did write, albeit rarely, in the vernacular mode (E.

Legrand, *REGr* 4 [1891] 72f; A. Maiuri, *BZ* 23 [1914–19] 397–407). The only remaining objections to the attribution of the Ptochoprodromic verses to Theodore Prodromos derive from the content of the poems, which allegedly contain autobiographical data contradicting Theodore Prodromos’s biography; however, heroes of Ptochoprodromos’s satirical scenes (a young monk envying his superiors, a henpecked husband, etc.) are invented, although the poet speaks in the first person. Thus no serious argument prevents identification of Ptochoprodromos with Theodore Prodromos. It is quite plausible that Prodromos contributed much to the transformation of the VERNACULAR into the language of written poetry in accordance with the fashion at the Komnenian court.

ED. D.C. Hesseling, H. Pernot, *Poèmes prodromiques en grec vulgaire* (Amsterdam 1910).

LIT. M.J. Kyriakis, “Poor Poets and Starving Literati in Twelfth Century Byzantium,” *Byzantion* 44 (1974) 290–309. H. Kapessowa [sic], “Biedaczyna Prodromos—człowiek ‘niepotrzebny,’” *Meander* 12 (1957) 269–82. M. Alexiou, “The Poverty of Ecriture and the Craft of Writing: Towards a Reappraisal of the Prodromic Poems,” *BMGS* 10 (1986) 1–40. —A.K.

**PTOCHOTROPHEION** (πτωχοτροφείον), or *ptochcheon*, “poorhouse,” institution that provided HOSPITALITY and shelter for the POOR and sick (including those suffering from LEPROSY). Like GEROKOMEIA and XENODOCHEIA, *ptochotropheia* were organized by emperors, patriarchs, bishops, or private persons in accordance with the principle of PHILANTHROPY. Among the best documented institutions are the *ptochotropheia* established by Michael ATTALEIATES in Rhaidestos and Constantinople. In theory admittance to poorhouses was strictly determined by age and health; those poor who were able to support themselves were not accepted. The system of ADELPHATON, however, allowed some relatively well-off people to be admitted to privileged refuges for the elderly. A seal of a 7th-C. *ptochotrophos* (i.e., the head of a poorhouse) is preserved (Zacos, *Seals* 1, no.1062). *Ptochotrophoi* seem to have been influential officials. At least two were promoted to the post of patriarch. Whether they were state or ecclesiastical functionaries is unclear.

LIT. Constantelos, *Philanthropy* 257–69. —A.K.

**PTOLEMY**, ancient astronomer, astrologer, and mathematician; fl. Alexandria ca.130–75. 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 CHIONIADIS, 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 PAPPUS and by THEON—and the *Prolegomena*—probably by EUTOKIOS—attest to its popularity. There were also two 14th-C. commentators, Theodore METOCHITES and Nicholas KABASILAS (bk.3 only).

Of Ptolemy’s other astronomical works, only the *Phases of the Fixed Stars* and the *Canobic Inscription* 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 Effects* (*Apotelesmatika*), was known to Byz. both in its original form and in the *Treatment* (*Metacheiresis*) ascribed to Proklos. An anonymous commentary on it seems to be of the 3rd C. rather than Byz. The *Fruit* (*Karpos*) 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 PLANOUDIS, who may be the source of the extant maps accompanying the text (A. Diller, *TAPA* 71 [1940] 62–67). Scholia on the *Geography* were written by Nikephoros GREGORAS. This renewed interest is epitomized in the detailed polychrome maps illustrating the *Geography* in the early 14th-C. Venice, Marc. gr. 516 (Furlan, *Marciana* 4:31–34). These show latitudes and longitudes, indicate rivers, lakes and seas; and employ crenellated emblems for cities. Ptolemy’s *Harmonics* was also read by scholars of the Palaiologan period—most importantly, George PACHYMERES, Gregoras, and Isaac ARGYROS. The works of Ptolemy were translated into Arabic beginning in the 9th C. and into

Latin by such scholars as WILLIAM OF MOERBEKE and EUGENIOS OF PALERMO.

ED. *Opera quae exstant omnia*, ed. J.L. Heiberg et al., 3 vols. (Leipzig 1898–1954). *Geographia*, ed. C.F.A. Nobbe, 3 vols. (Leipzig 1843–45; rp. Hildesheim 1966). *Claudii Ptolemaei Geographiae codex Urbinas Graecus* 82, ed. J. Fischer, 2 vols. in 4 pts. (Leiden-Leipzig 1932). I. Düring, *Die Harmonielehre des Klaudios Ptolemaios* (Göteborg 1930).

LIT. O. Neugebauer, *A History of Ancient Mathematical Astronomy* (New York 1975) 1:21–261, 2:917–41. G.J. Toomer, *Ptolemy’s Almagest* (London 1984). P. Kunitzsch, *Der Sternkatalog des Almagest: Die arabisch-mittelalterliche Tradition* (Wiesbaden 1986). —D.P., A.C.

**PULCHERIA** (Πουλχερία), augusta (from 4 July 414), sister of Theodosios II, saint; born Constantinople 19 Jan. 399, died Constantinople July 453; feastday 10 Sept. or 11 July. Orphaned after the death of her father Arkadios, Pulcheria was 15 when she assumed power. She replaced the praetorian prefect ANTHEMIOS with Aurelianos and exercised influence on her younger brother Theodosios. 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. ΑΤΤΙΚΟΣ, she transformed the court into a conventlike community and supervised the education of the young emperor. Pulcheria was Western oriented. She restored the bust of Honorius in the senate of Constantinople and rejected the pro-Persian policy of Anthemios, thus provoking hostilities with Persia ca.420 (K. Holum, *GRBS* 18 [1977] 162). Pulcheria’s influence was challenged by her sister-in-law ATHENAIIS-EUDOKIA and then by Patr. NESTORIOS, who denied Pulcheria’s right to enter the Holy of Holies (probably 15 Apr. 428). Allied with CYRIL of Alexandria, Pulcheria was victorious at the Council of EPHESUS in 431, demoting and exiling Nestorios. After the return of Athenais from her trip to Jerusalem (439) and her promotion of the eunuch Chrysaphios, Pulcheria 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 Theodosios in 450 brought Pulcheria again to the forefront. Despite her vow of virginity she married MARCIAN (the marriage was regarded as nominal) and with his

help and the support of Rome restored Orthodoxy at the Council of Chalcedon, where she made a personal appearance.

LIT. Holm, *Theodosian Empresses* 79–111, 147–228.  
—T.E.G., A.C.

**PULPIT.** See AMBO.

**PUN** (παρονομασία, παρήχησις), a figure of speech, discussed by antique rhetorical theory; a play on words, involving the juxtaposition—either obvious or more subtle—of two or more words with similar meaning, or two words similar in form but with different meanings. The punning effect might be achieved by a slight change of the word's form so that the similarity remained recognizable—by the addition or removal of several letters, by using the same root in different grammatical categories (noun, adjective, etc.), or the same word in different grammatical cases. Church fathers, with their concern for explaining the great RIDDLE of the cosmos, took puns seriously: thus JOHN OF DAMASCUS (*Exp.fidei.* 12.2–3, ed. Kotter, *Schriften* 2:35), developing pseudo-Dionysius's statement (*De divinis nominibus* 1.3; PG 3:589B-C) that God is "the cause, beginning, existence, and life" introduced a series of puns: "the life of the living, the existence of the existent, etc." A typical form of Byz. puns was the interpretation of the hidden significance of names (Irene as peace, Eusebios as pious, etc.), sometimes by opposition ("Eusebios but truly impious"). Manuel I Komnenos, as a sort of reified Christological pun, placed the image of Christ Emmanuel on his coins.

In addition to using the pun as a tool of interpretation, Byz. authors resorted to it as a device of invective or playful entertainment: an unpopular or false patriarch might be called "phratiarch" (leader of a faction); under the guise of pious fasting (*nesteia*) Eustathios discovers robbery (*lesteia*) (Escorial Y II 10, fol.39v); hypocrisy, he says (Eust. Thess., *Opuscula* 73.40–41), is a delightful-looking (*charopon*) beast concealing his jagged (*karcharon*) teeth. A gullible collector of relics was jeered by CHRISTOPHER OF MYTILENE for buying bones of sheep (*probata*) instead of those of St. Probos. "What spell or melodies of the Sirens," exclaims Choniates (Nik.Chon. 393.11), "could have lured them toward peace (*pros eirenen*

[pronounced "prosirinon"]?" He also relates (p.441f) an obscene joke about Isaac II Angelos, who asked at dinner for some salt (*halas*), but was deliberately misunderstood by a jester to have asked to try "other (*allas*) women."

LIT. Martin, *Rhetorik* 304f. Lausberg, *Handbuch* 1:322–25.  
—A.K.

**PUNISHMENT.** See PENALTIES; TORTURE.

**PURCHASE DEEDS.** See SALE.

**PURCHASES, CONFIRMATION OF**, is rarely mentioned in Byz. documents. In 1301 a group of peasants, one of whom is named the *anthropos* and others the *paroikoi* of Amnon, sold a *choraphion* to the Esphigmenou monastery; the charter (*Esphig.*, no.10.4–5) formulated expressly that they did it "with the volition and permission of the lord (*kyrios*) Alexios Amnon." In 1331 a certain Doukopoulos confirmed a donation of his *paroikoi* to a monastery (*Docheiar.*, no.11.1–4). More complex is a case of 1193 when two inhabitants of the *chorion* of Sillamon or Sillamos 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 (*authentēs*) the *logariastes* Michael Chrysoberges (MM 6:125.18–22) about the purchase; they were probably dependent peasants. Even free individuals and institutions needed (always or in certain cases?) a confirmation of their land purchases from the authorities: monasteries regularly asked new emperors for the confirmation of their former acquisitions with the result that imperial chrysobulls often repeated identical lists of purchases and donations. The vita of Cyril Phileotes by Nicholas KATASKEPENOS (ch.47.8) shows that Alexios I considered the lands acquired by Cyril and his brother for a monastery as STATE PROPERTY until the government announced its grant to the monastery, that is, confirmed the acquisition.

—A.K.

**PURGATORY** (καθαρήριον, πουργατόριον), a place of purification and temporal punishment where souls of those who have died without mortal sin can expiate their venial sins by temporary suffering before entering PARADISE; it is thus a

third locality "between" heaven and HELL. The doctrine of purgatory, rejected by the Eastern church during the theological debates of the 12th C., paradoxically can be traced back in its essential features to Greek patristic theology. The view that punishment serves to improve, which can be found already in Plato, is augmented by CLEMENT OF ALEXANDRIA (*Strom.* 6.6) in the argument that when the soul is liberated from the body it is open to a gradual increase in knowledge. Origen frequently speaks of a "purifying fire"; by this term, however, he means the inner torment of the soul, which follows from his presupposition of the *apokatastasis panton*, the restoration of all spiritual beings, and so does not imply the existence of a "third place." Already in the Cappadocian Fathers the expression "purificatory fire" is found.

The idea of a purifying, atoning punishment for the redemption of those who have died was consistent with the simultaneous admonition to the living to offer intercessory prayer. In the year 1231, after a debate between George BARDANES and the Franciscan Bartholomaeus in Otranto, the question was forced on Byz. theology from a scholastic view. At the Union Councils of Lyons in 1274 and Ferrara-Florence in 1439 (J. Jorgenson, *SVThQ* 30 [1986] 309–34), the question concerning a "third place" was likewise ignored, that is to say, it remained open. The relevant documents speak only of the essential content of Western doctrine, i.e., of the "*poenae purgatoriae* (or *cathartariae*)." The opposition between Byz. and the West was more a matter of different mentality (systematic theology in the West versus rhetorical use of Scripture and the church fathers in the East) than of a dogmatic gap.

LIT. A. Michel, *DTC* 13 (1936) 1198–212, 1244–64. A. Stawrowsky, "Le purgatoire," *Euntes Docete* 28 (1975) 160–83. G.R. Edwards, "Purgatory: 'Birth' or Evolution?" *JEH* 36 (1985) 634–46. G. Dagron, "La perception d'une différence: les débuts de la 'Querelle du purgatoire,'" 15 *CEB*, vol. 4 (Athens 1976) 84–92. R. Ombres, "Latins and Greeks in Debate over Purgatory, 1230–1439," *JEH* 35 (1984) 1–14.  
—G.P.

**PURIFICATION, FEAST OF.** See HYPAPANTE.

**PURPLE** (πορφύρα, ἀλουργίς, βλάττα, ὀξύς) in Byz. usage covered a range of red-blue hues, prized for their status value and intimately connected 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 spectators to spot the key figure in a procession (M. McCormick, *JÖB* 35 [1985] 1–20)—to the purple ribbons marking confiscated property (Agath. 5.4.2), not to mention the PORPHYRY disks (*omphalia, rotae*) on which the emperor stood during ceremonies, the SARCOPHAGI, and the emperor's signature in purple INK (*Cod. Just.* I 23.6). In the 4th C., *adorare purpuram* designated an audience in which the beneficiary enjoyed the privilege of kissing the emperor's purple garment (W.T. Avery, *Memoirs of the American Academy in Rome* 17 [1940] 66–80). In later centuries children born to emperors were called PORPHYROGENNETOI, purple parchment is 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 mollusk called murex, found in the region of Tyre, but also in the waters off the Peloponnesos and adjacent islands. The production of shell-based purple dye continued at least to the 13th C. Its manufacture was very laborious, up to 12,000 shells being needed to produce enough dye for the decoration of a single garment (D.J. Reese, *AJA* 90 [1986] 183). This best quality of purple was reserved for imperial use (e.g., *Cod. Just.* IV 40.1; XI 9.3–5), although lesser qualities and imitations circulated freely and abundantly. Diocletian's PRICE EDICT cites 12 kinds of purple textile, whose unit price ranged from 10,000 denarii (for red wool) to 150,000 denarii (for purple silk). In the late Roman period the state workshops of dyers were based at TYRE, where the weaving also took place; workshops and private guilds existed in Heliopolis and Laodikeia, and in the west in Otranto (6th C.). After the 7th C. purple dyeing seems to have been concentrated in Constantinople.

**Control of Purple Textiles.** The manufacture and export of high-quality textiles remained tightly controlled. Some purple textiles, the BLATTIA, *oxyblatta*, and *hyakintha*, were reserved for the emperor and his family, whereas cheaper sorts were available (mostly as strips or bands) to others. Faction members at one time wore garments resembling imperial raiment and adorned with *blat-*

tion oxy, but, according to a later source, Emp. Tiberios I limited them to a purple hem of two-fingers width (Cedr. 1:688.19–689.1). Leo VI liberalized the sale of purple remnants (nov.80), but relaxations of this sort were limited. When Isaac 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 (Nik.Chon. 438.38–45). (See also COLOR.)

LIT. K. Schneider, *RE* 23 (1959) 2000–2020. M. Reinhold, *History of Purple as a Status Symbol in Antiquity* (Brussels 1970), with rev. F. Kolb, *Gnomon* 45 (1973) 56f. H. Gipper, "Purpur: Weg und Leistung eines umstrittenen Farbworts," *Glotta* 42 (1964) 39–69. Kazhdan-Franklin, *Studies* 259–62. Hunger, *Reich* 84–89. —M.McC., A.K., A.C.

**PUTEAL** (περιστόμιον), a stone or wooden well-head, sometimes furnished with a basin and a wheel for drawing water. Puteals 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 healing the Paralytic and with the Samaritan Woman (Orlandos, *Patmos*, pls. 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 amulets (L. Bouras, *JÖB* 27 [1978] 323–26), while a Cretan example of the late 12th or the early 13th C. is decorated with a foliate cross, a bicorporate lion, a griffin, and a hunting scene (A. Orlandos, *ArchDelt* 9 [1924–25] 188–91). The puteal of the Holy Well is recorded among the relics of Hagia Sophia in Constantinople.

LIT. Koukoules, *Bios* 4:315–17.

—L.Ph.B.

**PYLAI** (Πύλαι, now Yalova), port on the Sea of Marmara. Pylai 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 9th C. emperors regularly landed at Pylai, where they were met by the *domestikoi* of the OPTIMATOI. The importance of Pylai was also reflected in the BEACON above the town that brought news from the frontier and the imperial *xenodocheion* established in it. Pylai was a port for shipment of food to the

capital: LEO OF SYNADA described it as a wretched village filled with pigs, horses, donkeys, cattle, and sheep waiting to be shipped to Constantinople. In 1071 Romanos IV Diogenes set out from this town on his fatal campaign; the Turks ravaged the district after Mantzikert. Pylai recovered under the Komnenoi and in 1147 received a colony of Greek refugees from Phrygia. By 1199, Pylai, together with Pythia, formed an *episkepsis*, where Venetian traders received privileges, and by 1204 constituted a separate province (D. Zakythenos, *EEBS* 19 [1949] 4; 25 [1955] 139f). The Laskarids maintained Pylai against the Latins; it was their main port for Nicaea. In 1302, 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. Pylai was never a bishopric. Byz. remains survive not in the town but in the nearby hot springs of Pythia Therma, a Byz. resort in all periods.

LIT. T. Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (Bonn 1987). A.M. Mansel, *Yalova und Umgebung* (Istanbul 1936). —C.F.

**PYRGOS** (πύργος), a fortification tower; other uses of the term are, however, also known (variations are discussed by D. Vagiakakos in *Pyrgoi kai kastro*, *infra* 47–49). A *pyrgos* could be used as a fortified country residence (e.g., St. Basil on Lake Koronia near Thessalonike) or as a fortified residence within an urbanized setting (e.g., at Galatista on Chalkidike—I.A. Papangelos, *Chronika Chalkidikies* 33–34 [1978] 70). Most commonly a *pyrgos* formed an integral part of monastic fortification walls, as on Mt. Athos (Orlandos, *Monast.Arch.* 134–38). It could serve as a belfry (*ibid.* 127–34) or as a platform for an elevated chapel (D. Piguët-Panayotova, *Byzantion* 49 [1979] 363–84). Most *pyrgoi* are characterized by a square plan and smooth exterior faces. A distinctive type appears in the Balkans around 1300: 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 Pyrgoi.** There are only infrequent references to *pyrgoi* in monastic documents before the 14th C.; those that are mentioned are primarily "ancient *pyrgoi*" (e.g., *Ivir.* 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 *pyrgoi* having a double function. They were both fortifications (which sometimes suffered from hostile attacks but were rebuilt to be even "more beautiful and strong"; see *Pantel.*, no.13.3–7) and centers of monastic estates. A *praktikon* of 1338 speaks of a METOCHION around the *pyrgos* (*Xenoph.*, no.25.15), and an inventory of 1409 lists the *pyrgos* of Perigardikeia and half of the *pyrgos* of Ermeleia among the "metochia and *ktemata*" of Docheiariou. The *pyrgoi*, like *choria*, are described as inhabited by peasants (*Docheiar.*, no.53.2–16) and as such are almost indistinguishable from *metochia*.

LIT. M. Živojinović, *Svetogorske kelije i pirgovi u srednjem veku* (Belgrade 1972). *Pyrgoi kai kastro*, ed. N.K. Moutsopoulos (Thessalonike 1980). S. Ćurčić, "Pyrgos—St'p—Donjon: A Western Fortification Concept on Mount Athos and Its Sources," 7 *BSC Abstracts* (1981) 21f. X. Chvostova, "Vzaimootnošenija Chilandarskogo monastyrja i nekotorych ego metochov v XIV v.," *VizVrem* 18 (1961) 34–47. —S.C., A.K.

**PYRRHON** (Πύρρων) of Elis, ancient Greek philosopher, founder of Skepticism; born ca.365/360, died 275/270 B.C. Kedrenos (Cedr. 1:283f) included the followers of Pyrrhon and Sextus Empiricus (2nd C.) as the last school in his list of ancient philosophers; he considered *akatalepsia* "imperturbability of mind" as the major point of Pyrrhonian tenets. Pyrrhon's ideas were rejected by many Byz. theologians, esp. Gregory Palamas, since they contradicted the concept of absolute truth; Photios (*Bibl.*, cod.212) is an exception, treating Pyrrhon neutrally or even positively. The term *akatalepsia*, however, was appropriated by Christian theologians. Thus BASIL THE GREAT (ed. Courtonne, ep.234: 2.12–14) acknowledges the "feeling of *akatalepsia*" as far as the divine substance is concerned—"we know that the substance exists but not what it is."

LIT. G. Podskalsky, "Nikolaos von Methone und die Proklosrenaissance in Byzanz," *OrChrP* 42 (1976) 512f. —A.K.

**PYRRHOS** (Πύρρος), patriarch of Constantinople (20 Dec. 638–29 Sept. 641; 8/9 Jan.–1 June 654); died Constantinople. A favorite of Herakleios (he was godson of the emperor's sister) and Patr. SERGIOS I, Pyrrhos was *hegoumenos* of the monas-

tery of Chrysopolis before becoming patriarch. He supported the Monothelite program of Sergios and immediately confirmed the EKTESIS (*RegPatr.*, fasc. 1, no.294). 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 *Ekthesis*. 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 Herakleios stirred up the rivalry of two court parties: Pyrrhos supported MARTINA and ended up on the losing side. Consequently he laid his episcopal attire on the altar of Hagia Sophia and left for Carthage, without having been canonically deposed.

His successor, Paul II (641–53), was a Monothelite who supported Constans II and could not achieve a compromise with Popes Theodore I (642–49) and MARTIN 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 disputation between Pyrrhos and Maximos (PG 91:287–354) as a result of which Pyrrhos converted to Orthodoxy and accompanied Maximos to Rome. Gregory's death in the war against the Arabs ruined Pyrrhos's hopes of regaining the patriarchal throne through a military insurrection; on the other hand, the TYPOS OF CONSTANS II brought no peace with Rome. After the death of Paul II, Pyrrhos recanted once more, claiming that he had been forced to renounce MONOTHELETISM by starvation and torture. Finally Constans accepted him, but Pyrrhos's second patriarchate (654) lasted only a few months. Together with Sergios I he was condemned by the Council of 680.

LIT. *RegPatr.*, fasc. 1, nos. 294–98. Diäten, *Patriarchen* 57–105. Stratos, *Studies*, pt.VIII (1976), 11–19. W. Peitz, "Martin I. und Maximus Confessor," *HistJb* 38 (1917) 213–36, 429–58. —A.K.

**PYTHIA.** See PYLAI.

**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 5th–7th C.



PYXIS. The Moggio pyxis; ivory, late 5th–6th C. Dumbarton Oaks, Washington, D.C. The pyxis is decorated with Old Testament scenes (Moses receives the Law, the Israelites express their awe).

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 medications and that others with the MYRROPHOROI contained the Eucharistic wine (A. St. Clair, *Gesta* 18 [1979] 127–35) or EULOGIAI; Volbach (*infra*) suggested 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 10th- or 11th-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.

LIT. Volbach, *Elfenbeinarbeiten*, nos. 89–106, 161–201a. J. Duffy, G. Vikan, "A Small Box in John Moschus," *GRBS* 24 (1983) 93–99. —A.C.

## Q

**QĀDĪ AL-NU‘MĀN, AL-**, more fully ibn Muḥammad ibn Ḥayyūn al-Tamīmī al-Qādī al-Nu‘mān, Arab jurist and historian of the FĀṬĪMĪDS; born Tunisia ca.904, died Cairo 974. 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 Ismā‘īlī jurisprudence and Fāṭimid propaganda, two of his historical works are important for the Byzantinist.

His *Opening of the Mission and Beginning of the State*, completed in 957, is a contemporary history of the early Fāṭimids, rich in firsthand reports, including information on Fāṭimid expeditions against Byz. Calabria. The *Councils and Outings*, written between 959 and 970, is a semiofficial compilation based on the author's intimate knowledge—including detailed minutes—of councils, statements, and decisions of the caliph al-Mu‘izz (953–75). Propagandistic in tone and somewhat hagiographic in approach, it sheds important light on Fāṭimid foreign policy, inter-Arab rivalries, and Byz.-Arab relations, for example, naval collaboration between Byz. and the Umayyads of Spain against the Fāṭimids (956–57), the reception of a Byz. ambassador at the Fāṭimid court (S.M. Stern, *Byzantion* 20 [1950] 239–58), the Byz.-Fāṭimid 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 in 960–61 (F. Dachraoui, *Cahiers de Tunisie* 26–27 [1959] 307–18), and the role of Byz. artisans in Fāṭimid industry.

ED. *Opening of the Mission—Iftitāḥ al-Da‘wa*, ed. W. Qadi (Beirut 1971). *Councils and Outings—al-Majālīs wa-l-Musāyarāt*, ed. H. Faqi et al. (Tunis 1978).

LIT. I.K. Poonawala, *Bibliography of Ismā‘īlī Literature* (Malibu, Calif., 1977) 48–68. —A.Sh.

**QAL‘AT SEM‘ĀN** (Τελλάνισσος), in Syria northeast of Antioch, the site of a pilgrimage complex built ca.476–90 around the column of SYMEON THE STYLITE THE ELDER in the limestone massif beside the road running north to Cyrrhus from

the Antioch-Chalkis highway. Prominently situated, the complex was approached through a triumphal arch. After Symeon's death in 459, his body was escorted to ANTIOCH, where a large *martyrion* was built in his honor, perhaps before 467 (Malal. 369.10–16). The patron and the building dates of the Telanissos 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 590s it was said by EVAGRIOS SCHOLASTIKOS to be open to the sky. The capitals of the shrine are of a finely cut wind-blown acanthus type distinctive of northern Syria; marble champlevé-carved revetment plaques, similar to those found at Antioch and SELEUKEIA PIERIA, decorated the walls. An octagonal baptistery was erected a short distance west of the shrine, and a monastery was built in the vicinity. Relatively 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 Qal‘at Sem‘ān was refounded in the 10th-C., before the Byz. reconquest of Antioch 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.)

LIT. Tchalenko, *Villages* 1:205–76; 3:124. F. Deichmann, "Qalb Löze und Qal‘at Sem‘ān," *SBAW* (1982), no.6, 3–40. J.-L. Biscop, J.-P. Sodini, "Travaux à Qal‘at Sem‘ān," 11 *IntCongChrArch* (Rome 1989) 1675–93. —M.M.M.

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