

tive copy of a Byz. model. In the process of "cultural translation" the authoritative Byz. prototypes were modified in accordance with local resources, experience, and perceptions.

The content of the literature of early Rus' was principally directed toward (1) explaining, justifying, and propagating the precepts and practices of Christianity in its new and sometimes hostile environment and (2) reinforcing the authority of the rulers who sponsored it. Beyond a basic concern for the works needed in the liturgy and in the organization of ecclesiastical and monastic life, the interests of writers were more ethical and ethnic than speculative or antiquarian. They tended to operate through narrative example (chronicle, hagiography: see POVEST' VREMENNYCH LET, BORIS AND GLEB, FEODOSIJ OF PEČERA, PATERIK, EPIFANIJ, and KIPRIAN) and by instruction and exhortation (homilies, canonical instruction: see ILARION, VLADIMIR MONOMACH, KIRILL OF TUROV, SERAPION OF VLADIMIR, KIRIK OF NOVGOROD, NIKEPHOROS I, and JOHN II), while virtually ignoring the "philosophical" and rhetorical pursuits of the intellectual elite of Constantinople. Only as an exception did Greek secular narrative (e.g., DIGENES AKRITAS; *Stephanites and Ichnelates*) penetrate to Rus'.

The writers of Rus' did not identify with the Roman past of the Rhomaioi, had no pseudo-classical *paideia*, and placed no special value on classical forms of expression. Constantinople itself, however, was a persistent literary presence: apart from accounts of Russo-Byz. relations, there are narratives of the captures of Constantinople in 1204 and 1453 (see TALE OF THE TAKING OF TSAR'GRAD) and several descriptions of the city by PILGRIMS and travelers (ANTONY of Novgorod, STEFAN OF NOVGOROD, IGNATIJ OF SMOLENSK, ZOSIMA).

LIT. D. Čiževskij, *History of Russian Literature from the Eleventh Century to the End of the Baroque* (The Hague 1960). G. Podskalsky, *Christentum und theologische Literatur in der Kiever Rus'* (Munich 1982). *Istorija russkoj literatury X–XVII vekov*², ed. D.S. Lichačev (Moscow 1985). —S.C.F.

RUŠĀFAH. See SERGIOPOLIS.

RUSSIAN PRIMARY CHRONICLE. See POVEST' VREMENNYCH LET.

RUTILIUS CLAUDIUS NAMATIANUS, 5th-C. Latin writer from a noble family in Gaul, perhaps Toulouse. He served as *magister officiorum* in the West (412) and prefect of Rome (in 414). His poem *De reditu suo* (a provisional title) describes his return home (from Rome as far as Luna on the bay of La Spezia) in Oct.–Nov., probably 417 (Al. Cameron, *JRS* 57 [1967] 31–39). The first book lacks its opening, the second breaks off after only 68 lines, albeit a little is restored by a newly discovered fragment (M. Ferrari, *ItMedUm* 16 [1973] 15–30). Basically a travel poem in a long classical tradition, Rutilius's piece also exploits the currently fashionable (in East and West) genre of PATRIA, Rome being treated to an exordial eulogy and long valediction. Contemporary matters intrude, notably an attack on STILICHO in obvious contrast to CLAUDIAN, also invectives against JEWS and monks. Style and content betray no overt debts to Christianity, but this does not automatically make him a pagan.

ED. *Rutilius Claudius Namatianus: De reditu suo sive Iter Gallicum*, ed. E. Doblhofer, 2 vols. (Heidelberg 1972–77), with Germ. tr. *Minor Latin Poets*, ed. J.W. Duff, A.W. Duff (London–Cambridge, Mass., 1978) 751–829, with Eng. tr. LIT. I. Lana, *Rutilio Namaziano* (Turin 1961). —B.B.

S

SABAITIC TYPIKA, final generation of liturgical TYPIKA codifying the neo-Sabaitic rite formed when the monasteries of Palestine, which followed the rite of the Lavra of St. SABAS, adapted the STOUDITE TYPIKA to their own needs. The Sabaitic *typikon* in its final, Athonite redaction became the definitive liturgical synthesis of the BYZANTINE RITE under the hesychasts in the 14th C. The earliest Sabaitic *typika* are distinguished from Stoudite *typika* in that they begin with a description of the *agrypnia* or monastic VIGIL (Dmitrievskij, *Opisanie* 3:20).

LIT. Taft, "Mount Athos" 187–94. Taft, "Bibl. of Hours" nos. 40, 45, 46, 52. —R.F.T.

SABAS (Σάβας), saint; born village of Moutalaska in Cappadocia in 439, died in his Lavra 5 Dec. 532. As a boy Sabas was placed in the monastery of Flaviana, near his native village; ca.456 he left for Palestine and was accepted as a disciple by EUTHYMOS THE GREAT. Subsequently he visited Alexandria, where he met his parents. They tried to persuade him to become an officer in the *noumeros* of the Isaurians; Sabas refused, however, and having taken 3 nomismata from his parents, returned to Palestine. In 483 (Schwartz, *infra* 99.10) Sabas established near Jerusalem the Lavra (see SABAS, GREAT LAVRA OF), which attracted monks from Armenia, Isauria, and other remote places. Sabas had to cope with the resistance of certain brethren who finally seceded and built their own *koinobion*, the New Lavra. Sabas organized at least six other monasteries. He supported the teaching of the Council of Chalcedon, but his journey to Constantinople and attempt to persuade Emp. Anastasios I to abandon his support of Monophysitism proved fruitless. Under Sabas's name is preserved a type of liturgical *typikon* (see SABAITIC TYPIKA).

CYRIL OF SKYTHOPOLIS wrote his vita, an important source for understanding monasticism in Palestine, where monks were striving for salvation amid danger from Saracens, robbers, and religious dissidents and from which Constantinople

appeared very remote. Sabas regularly worked miracles of healing; he was also very close to nature, and a lion visited him in a cave after he was forced by rebellious monks to leave the Lavra. Sabas, an old monk with a long beard, is very often represented in monumental painting in the company of other ascetics, esp. St. Euthymios.

SOURCES. E. Schwartz, ed. *Kyrrillos von Skythopolis* (Leipzig 1939) 85–200. Fr. tr. A.-J. Festugière, *Les moines d'Orient*, 3.2 (Paris 1962) 13–133. Ed. I. Pomjalovskij, *Žitie sv. Savy Osvjaščennogo* (St. Petersburg 1890), with Slavonic tr.

LIT. G. Lafontaine, "Deux vies grecques abrégées de S. Sabas," *Muséon* 86 (1973) 305–39. A. Cameron, "Cyril of Skythopolis, V. Sabae 53. A Note," *Glotta* 56 (1978) 87–94. Sacopoulo, *Asinou* 106f. M. Lechner, *LCI* 8:296–98. —A.K., N.P.Š.

SABAS, GREAT LAVRA OF (Mar Saba), monastic settlement southeast of Jerusalem, traditionally founded in 483 by the ascetic St. SABAS. After having visited the Egyptian desert, Sabas lived in Palestine as a solitary and attracted disciples who lived near him as *anachoretai*, thus giving rise to a monastic complex or lavra of modified Egyptian type. The monastery expanded physically with the building of churches and dependencies. It was the intellectual and spiritual center for the patriarchate of Jerusalem and for Palestinian monasticism in general. After serving as a focal point of resistance to imperial MONOTHELETE policies in the 7th C., Mar Saba continued its prominent role in Chalcedonian Christian Palestine even after the Arab conquest, leading the way in the change from Greek to Arabic as the dominant cultural language of the area's Christians. Mar Saba attracted prominent visitors, from CYRIL OF SKYTHOPOLIS, biographer of Sabas, to JOHN OF DAMASCUS; numerous scholars and writers worked in its library, and its scriptorium continued to produce MSS as late as the 11th–12th C., some illustrated (A. Cutler, *Journal of Jewish Art* 6 [1979] 63). Manuscripts from the Mar Saba library, which numbered more than 1,000 in 1834, are found in many European libraries. The Lavra still exists today.

LIT. Beck, *Kirche* 204. S. Griffith, "The Monks of Palestine and the Growth of Christian Literature in Arabic," *Muslim World* 78 (1988) 1–28. Idem, "Anthony David of Baghdad, Scribe and Monk of Mar Sabas: Arabic in the Monasteries of Palestine," *ChHist* 58 (1989) 7–19.

—L.S.B.MacC.

SABAS THE GOTH, Christian martyr and saint; born in "Gotthia" 334, died 12 Apr. 372; feastday 17 Apr. The account of his martyrdom, written in the form of a letter from the church of Gotthia to the church of Cappadocia, is preserved in two MSS (of the 10th–11th C. and of 912). An uneducated peasant from a Gothic *kome*, Sabas refused to yield to demands of local magnates and the king (*basilikos*) Athanaric to eat meat that had been sacrificed to idols; he was drowned in the Mousaios River (?). His body was sent by Ounios (Junius) Soranos, *doux* of Scythia, to Cappadocia. Some hints at these events are found in letters of BASIL THE GREAT: in letter 155 (ed. Y. Courtonne, 2 [1961] 80f) Basil addresses a man who was collecting in Scythia the relics of the victims of the new persecutions; in letter 164.1, addressed to Ascholios, bishop of Thessalonike, he mentions "a martyr who came to us from the barbarians dwelling beyond the Istros" (2:98.26–27); in letter 165 he writes that Ascholios honored his motherland (evidently Cappadocia) by sending there "a new martyr who had flourished in a neighboring barbarian country" (2:101.23–25). The letters are dated to 373–374. The discrepancy between the two versions of events, crediting both the *doux* Junius Soranos and Bp. Ascholios with sending the relics, has not been resolved.

ED. and LIT. BHG 1607. *Synax.CP* 608f. H. Delehaye, "Saints de Thrace et de Mésie," *AB* 31 (1912) 216–21, 224, 288–91.

—A.K.

SABELLIANISM. See MONARCHIANISM.

SABIRI (Σάβειροι), a substantial branch of the HUNS who appear in the Greek sources as inhabiting the Caucasian region of the Boas River in the 5th and 6th C. The Byz. and Persians bought the alliance of their chiefs with gold as they needed them during their various wars in the Caucasus and Armenia. In 530 the Sabiri furnished 3,000 troops to the forces of Kavād I, and in 550, 12,000 to the Persian general Mermeroes. The Sabiri were of particular importance to the Byz. and

Persians not only because of their military prowess, but also because of a particular technological innovation which they made in siege machinery (see ARTILLERY AND SIEGE MACHINERY). The Byz. and Persian engineers customarily made battering rams of heavy beam construction, rendering them cumbersome and difficult to maneuver in precipitous terrain. When the Byz. besieged the fortified mountain city of Petra (in Lazika), the traditional battering rams could not be brought into place. Thus they called for Sabiri, who had invented a new light ram, devoid of the heavy structural beams, which could be carried on the backs of 40 men. The central beam of these light rams would dislodge stones in the city wall, and armored soldiers would then pry them loose with picks (Prokopios, *Wars* 8.11.11–34). This technology was soon adopted by the Persians, who also had recourse to the Sabiri and their battering rams in the siege of the city of Archaïopolis in LAZIKA.

LIT. Moravcsik, *Byzantinoturcica* 1:67–69, 2:262f. Ju.R. Džafarov, "K voprosu o pervom pojavlenii Sabir v Zakavkaz'e," *VDI*, no.3 (1979) 163–72. H. Howorth, "The Sabiri and the Saroguri," *JRAS* 24 (1892) 613–36.

—S.V.

SABORIOS (Σαβώριος), 7th-C. general and rebel. He was said to be of Persian origin (Περσογενής) by Theophanes the Confessor (Theoph. 348.29–30) but usually is considered Armenian (Toumanoff, "Caucasia" 149). He is sometimes identified with "Pasagnathes, the *patrikios* of the Armenians," who rebelled against Constans II in 651/2 (P. Peeters, *Byzantion* 8 [1933] 405–23). Saborios was *strategos* of Armeniakon in 667, when he revolted against Constans II. He sent the *stratelates* Sergios to MU'AWIYA for aid. Despite the protests of the *koubikoularios* Andrew, sent to Damascus by the emperor's son Constantine (IV), Sergios persuaded Mu'awiya to help Saborios. The revolt soon collapsed. Captured en route to Saborios, Sergios was executed by Andrew. Saborios, waiting at Adrianople (Hexapolis in Asia Minor) for Mu'awiya's troops, was preparing to confront an army sent by Constantine when he died accidentally: his horse bolted and rammed his head into a city gate.

LIT. Stratos, *Byzantium* 3:236–47.

—P.A.H.

SACHLIKES, STEPHEN, poet; born Chandax, Crete, ca.1331/2, died there after 1391. Until re-

cently, assigned to the second half of the 15th or early 16th C., Sachlikes (Σαχλίκης) has now been firmly placed in the 14th C. by M.I. Manousakas and A.F. van Gemert (*Pepragmena tou D' Diethnous Kretologikou Synedriou*, vol. 2 [Athens 1981] 215–31). Details of the life of Sachlikes are known both from Venetian documents and from his autobiographical poem *A Curious Tale* (*Aphegesis paraxenos*). He represents himself as the son of well-to-do parents, a youth who dropped out of school, turned to debauchery, and squandered his inheritance, but this may be a literary convention. From archival sources we know that he was a member of the Maggior Consilio of Chandax from 1356 to 1361. He was imprisoned ca.1370/1, perhaps as the result of involvement with a widow; after his release from prison he attempted farming, but was unsuccessful. Upon his return to Chandax, Sachlikes served as a lawyer (*dikegoros*); he is mentioned in notarial documents in this capacity from ca.1382/3 until 1391.

His poetry, written in the VERNACULAR and political verse, reflects the bitter disillusionment of a disappointed man. Besides *A Curious Tale*, he composed several poems on his imprisonment. Two of his works, *The Pimps* (*Hoi Archemaulistres*) and *Council of the Prostitutes* (*Boule ton Politikon*), satirize women of loose morals. Other poems attack greedy and corrupt lawyers and fickle friends who abandoned him during his imprisonment. He finds little consolation in religion and laments the uncertainty of human fortunes. Sachlikes is noted as one of the earliest Greek poets to make occasional use of RHYME.

ED. Wagner, *Carmina* 62–105. S.D. Papadimitriou, "Stefan Sachlikis i ego stichotvorenje 'Aphegesis Paraxenos,'" *Letopis* 3 (1896) 1–256. M. Vitti, "Il poema parenetico di Sachlikis nella tradizione inedita del cod. Napoletano," *KretChron* 14 (1960) 173–200.

LIT. A.F. van Gemert, "Ho Stephanos Sachlikes kai he epoche tou," *Thesaurismata* 17 (1980) 36–130. Ja.N. Ljubarskij, "Kritskij poet Stefan Sachlikis," *VizVrem* 16 (1959) 65–81 (mod. Gr. tr. by M.G. Nystazopoulou, *KretChron* 14 [1960] 308–34). Beck, *Volksliteratur* 200–202.

—A.M.T.

SACIDAVA (Σκεδεβά in Prokopios, mod. Musait, near Constanta in Rumania), a Roman fort erected at the end of the 3rd C. (on the site of an older settlement) on the right bank of the Danube, between DOROSTOLON and AXIOPOLIS. The name *Sacidava* is known from the *Notitia dignitatum* as well as from a 3rd-C. milestone found south of

Axiopolis. Excavations on the hill above Musait have revealed a modest fortress, built of large blocks set in lime mortar mixed with crushed bricks; it was reinforced by rectangular towers. Coins from Aurelian to Theodosios II are numerous (more than 150 examples), whereas there are no coins from the second half of the 5th C. and only ten from the period of Anastasios I to Maurice (G.P. Bordea, *SCN* 6 [1975] 72–80). C. Scorpan (*infra*), however, insists on the continuity of *Sacidava* throughout the 5th C.

LIT. C. Scorpan, "Săpăturile arheologice de la Sacidava," *Pontica* 6 (1973) 267–331. Idem, "Sacidava—A New Roman Fortress on the Map of the Danube *Limes*," 9 *CEFR* (1972) 109–16. P. Diaconu, "Despre Sacidava și 'stratigrafia' ei," *SCIV* 31 (1980) 125–30.

—A.K.

SACRAMENTS (μυστήρια, lit. "mysteries"), liturgical rites believed to continue the mystery of Jesus' saving presence and action in his church through the Holy Spirit. Often described as "ineffable" and "awe-inspiring," sacraments were interpreted, like the Incarnation of Jesus, as being the visible side of a hidden reality perceptible only with the eyes of faith, windows through which the Sun of Justice (SOL JUSTITIAE) penetrates this shadowy world (W. Völker, *Die Sakramentsmystik des Nikolaus Kabasilas* [Wiesbaden 1977] 45–48).

Individual sacraments were not seen as isolated acts but as manifestations of the one divine economy of salvation, which included the entire ministry of the church; the customary list of seven sacraments thus appears in Byz. only quite late, in the Profession of Faith that Pope Clement IV (1265–68) required of Michael VIII in 1267. Byz. authors before this time give varying lists. John of Damascus includes the sign of the cross among the sacraments (*Imag.* 1:36.9–11, ed. Kotter, *Schriften* 3:148). Theodore of Stoudios lists six: BAPTISM, EUCHARIST, *myron* (chrism), ordination, monastic profession, and the burial service (PG 99:1524B), though he also knew PENANCE (1504–16), and, apparently, UNCTION (325B). Symeon of Thessalonike (PG 155:177B) lists the by then traditional seven: baptism, chrismation, Eucharist, ordination, marriage (see MARRIAGE RITE), penance, and unction. But his contemporary, canonist Ioasaph of Ephesus, rejected the limitation to seven and listed ten: the usual seven plus burial, ENKAINIA, and monastic profession (*Kanoničeskie otvety Ioasafa*, ed. A.I. Almazov [Odessa 1903] 38).

Byz. liturgical books take no account of the theological distinction between sacraments and other prayers and rituals. They reserve the term MYSTERIA to the Eucharist or the eucharistic species; the EUCHOLOGION calls other rites, sacramental or not, simply "prayers" or AKOLOUTHIAI. Byz. sacramental mystagogy reached its classical expression in Kabasilas' *The Life in Christ* (*La vie en Christ*, ed. M.H. Congourdeau [Paris 1989-]).

Representation in Art. Depictions of the sacraments usually figure in narratives of sacred Scripture and the lives of the saints. The Eucharist is the only sacrament that from the 6th C. is depicted for its own sake. It is represented on liturgical vessels, e.g., the Riha paten (see KAPER KORAON TREASURE), and from the 11th C. on it has a place in the apse of the church (see LORD'S SUPPER). In all cases the Eucharist is depicted as the Communion of the Apostles with Christ giving the bread and wine, while the everyday scene of the faithful taking communion is never represented. Scenes of baptism, ordination, and last rites occur frequently in hagiographical illustrations, as in the lives of Gregory of Nazianzos and his father, of St. Basil in the 9th-C. PARIS GREGORY, or the 11th-C. MS, Jerusalem Taphou 14. Except for the unusual representations in the Madrid MS of John SKYLITZES, marriage is represented in a symbolic manner with Christ rather than the priest joining the bride and groom. The rites of confirmation and penance are not depicted.

LIT. Meyendorff, *Byz. Theology* 191-211. Arranz, "Les sacrements." R. Hotz, *Die Sakramente im Wechselspiel zwischen Ost und West* (Gütersloh 1979). P. de Meester, *Studi sui sacramenti amministrati secondo il rito bizantino* (Rome 1947). Walter, *Art & Ritual* 121-36, 184-96. -R.F.T., A.K., I.K.

SACRA PARALLELA (Lat., lit. "Holy Parallels"), a conventional title, introduced by M. Lequien in his edition of 1712, of a theological and ascetic FLORILEGIUM. No single MS contains the complete text of the *Sacra Parallela*; the common opinion, however, is that various preserved versions originate from a prototype entitled *Hiera* (the Sacred), an important *florilegium* now largely lost, but compiled in the 8th C., probably in Palestine and by JOHN OF DAMASCUS. John's authorship, however, is questionable (J.M. Hoeck, *OrChrP* 17 [1951]

29f) and a 10th-C. MS (Vat. gr. 1553) names the text's authors as "Leontios the priest and [an unidentified] John." Since the earliest fragments are dated in the 9th C., the *Sacra Parallela* could have been produced in the 8th C., probably to emulate the secular *gnomologium* of STOBAIOS.

The *Sacra Parallela* consists of three books, dealing respectively with God and the Trinity, man, and the theme of virtue and vice; the texts of the first two books are presented in a semialphabetical order (no strict sequence within individual letter-sections), while in the third book material is organized in logical pairs, each virtue followed by a contrasting vice. This third book is sometimes named *parallela* in MSS. The material is drawn from scriptural texts and church fathers (esp. Basil the Great and John Chrysostom); Philo and Josephus Flavius are also used. Eventually the *Sacra Parallela* was a source for the *florilegium* of pseudo-Maximos the Confessor and for the MELISSA.

The only illustrated copy of this work and the only illustrated Byz. *florilegium* known is a MS in Paris (B.N. gr. 923). Very large (35.6 × 16.5 cm), it now contains 394 folios of an original 424. The majority of its 1,658 marginal images are author portraits, but the images draw also on the books of the Old Testament, the Gospels, Acts, and homiletic and historical texts, including a few arranged in short narrative sequences. All are literal illustrations of the texts to which they are attached, with gold lavished on drapery, architecture, and occasionally scenery. The MS has been variously attributed to Palestine, Italy, and Constantinople. Its sloping UNCIAL script suggests a 9th-C. origin, although various attempts at greater precision on stylistic or iconographical grounds remain inconclusive. Several pages with text and illustrations missing in the Palaiologan period were then supplied. The MS was brought from Wallachia to the Bibliothèque Royale in Paris in 1730.

ED. PG 95:1041-1588, 96:9-544.

LIT. M. Richard, *DictSpir* 5 (1962) 476-86 (rp. in his *Opera minora*, vol. 1, pt.1). Idem, "Les 'Parallela' de saint Jean Damascène," 12 *CEB* (Belgrade 1964) 2:485-89. O. Wahl, *Die Prophetenzitate der Sacra Parallela*, 2 vols. (Munich 1965). K. Holl, *Die Sacra Parallela des Johannes Damascenus* (Leipzig 1896). K. Weitzmann, *The Miniatures of the Sacra Parallela* (Princeton 1979). -E.M.J., A.K., A.C.

SACRIFICE. See EUCHARIST.

SACRILEGE (ἱεροσυλία), a crime against a sacred person, thing, or place. Sacrilege against persons is mistreatment of an individual who has dedicated himself or herself to God: it ranged from raping consecrated virgins (e.g., Gregory of Nazianzos, PG 37:341B) to the beating and imprisonment of clergymen or their arraignment in a secular court, a procedure from which even patriarchs were not protected. Sacrilege against things is the misuse of sacred objects such as the eucharistic elements or icons; the Iconoclasts and Iconodules exchanged accusations of sacrilege, the Iconoclasts accusing their opponents of idolatry, while the Iconodules charged their adversaries with attacking sacred icons. Attempts of the state to confiscate sacred vessels in times of crisis (under Herakleios or Alexios I) were interpreted by the opposition as sacrilege. SIMONY can also be viewed as a type of sacrilege against things. Sacrilege against places is a violation of a cemetery (see GRAVE-ROBBERING) or church. The law of ASYLUM protected churches from violent intrusions, but Byz. authors report many cases of the sacrilegious treatment of church buildings by external enemies, heretics, or warring factions, and hagiographers relate stories of divine punishment for sacrilege against places. In theory, ecclesiastical lands were considered inalienable, but the perception of the seizure of church land as sacrilege contradicted the concept of state control over all lands of the empire, and canon law yielded to pressure from the state. An excessively luxurious lifestyle on the part of clergymen was also considered *hierosylia* (e.g., [pseudo-]Palladios, *Dialogus*, ed. P.R. Coleman-Norton [Cambridge 1928] 70.4).

LIT. N. Iung, *DTC* 14 (1939) 692-703. A. Christophilopoulos, *Hellenikon ekklesiastikon dikaion* 3 (Athens 1956) 49f. Troianos, *Poinalios* 12-16, 48-52. -A.K.

SAEWULF, English pilgrim who visited Palestine in 1102-03, probably a merchant by profession. The focus of his *Relatio*, written in Latin, is Jerusalem and the Holy Land with its monuments and relics, but on the way there and back Saewulf visited Cyprus, some islands in the Aegean, and Byz. cities. His information about these sites combines reality, Christian tradition, and scraps of ancient lore. We learn that "Galenus," whom

Saewulf calls "the most highly esteemed physician," was born in "Anchos" (in fact Pergamon); that John the Evangelist was banished to Patmos; that Andros was famous for its production of precious silk cloth; and that Smyrna was a great city. The description stops at the "Arm of St. George" (here meaning the Hellespont) and the two cities on its opposite shores, which he calls "the keys of Constantinople," whence he sailed to Macedonia.

ED. and TR. The Right Reverend the Lord Bishop of Clifton in *PPTS* 4.2 (London 1896). Russ. tr. P. Bezobrazov in *PPSb* 9 (1885) 259-91.

LIT. Beazley, *Geography* 2:139-55.

-A.K.

SAGAS. Written mainly in the 13th C. but based on oral tales and poetry composed from the 9th C. onward, the Icelandic sagas often set the exploits of their Scandinavian heroes, such as HAROLD HARDRADA, in Rus' (Gardariki) and in Constantinople (Mikligard, the Great Town). They rarely provide reliably precise historical information but can corroborate and supplement evidence for events in Byz. and Rus', esp. concerning the VARANGIANS. Some of their material and literary motifs probably emanated from a Varangian milieu. Stender-Petersen has suggested that parts of the POVEST' VREMENNYCH LET may also derive from Varangian sagas.

LIT. A. Stender-Petersen, *Die Varägersage als Quelle der altrussischen Chronik* (Copenhagen 1934). E.A. Rydzevskaja, *Drevnjaja Rus' i Skandinavija v IX-XIV vv.* (Moscow 1978). D. Fry, *Norse Sagas Translated into English: A Bibliography* (New York 1980). C.J. Clover, J. Lindow, *Old Norse-Icelandic Literature: a Critical Guide* (Ithaca-London 1985). Davidson, *Road to Byz.* -S.C.F.

SAGION (σαγίον, Lat. *sagum*), term used for several varieties of cloak. It could be worn by soldiers: a military treatise of ca.600 (*Strat.Maurik.* XII B.1.8) prescribed that infantrymen should wear simple belts but no "Bulgarian *sagia*"; heavy-weight *sagia* were used as blankets and tents (V.4.3-5). The term could also be used for the cloak of a hermit (John Moschos, PG 87:2908A). In the 12th C. the term appears in the *typikon* of the Kecharitomene nunnery (P. Gautier, *REB* 43 [1985] 75.1013) as a general term for monastic robes.

The *sagion* was also an element of court attire:

according to a 10th-C. ceremonial book, during the procession to the Church of St. Mokios, *patrikioi* wore red (*alethina*) *sagia*, while *protospatharioi* had red *spekia* (*De cer.* 99.1–3)—the latter being, according to R. Guiland (*REGr* 58 [1945] 196–201), a garment worn beneath the cloak. In the late 9th-C. *Kletorologion* of Philotheos (Oikonomides, *Listes* 171.18–19), *protospatharioi* are clad in both *sagia* and *spekia*. D. Beljaev (*Byzantina*, vol. 2 [St. Petersburg 1893] 23f, n.2) suggested that the *sagion* was a “semi-festive” cloak, shorter than the *CHLAMYS*. The emperor wore the *sagion* over the *SKARAMANGION* (*De cer.* 192.3–4); it could be purple and have a gold-embroidered border and pearl ornament (*ibid.* 72.7, 634.14–16). In the Psalter of BASIL II the emperor’s cloak, probably a *sagion*, is blue. E. Piltz (*Figura* n.s. 17 [1976] 13–26) wrongly associates *sagion* and *SAKKOS*.

LIT. J. Ebersolt, *Mélanges d'histoire et d'archéologie byzantines* (Paris 1917) 56f. Treitinger, *Kaiseridee* 25, n.75.

—A.K.

SA'ID IBN BATRĪQ. See EUTYCHIOS OF ALEXANDRIA.

SAILOR (πλώϊμος, also πλωτής), the holder of a naval *STRATEIA* serving in the imperial NAVY or in the thematic fleets. Sailors fell into two categories: those who actually sailed the ship (rowers, steersmen) and the marines, who fought or launched GREEK FIRE or projectiles against the enemy (Ahrweiler, *Mer* 397–407). A novel of Constantine VII Porphyrogennetos set the minimum property value sufficient to support a naval *strateia* in the maritime themes of SAMOS, AEGEAN SEA, and KIBYRRHAIOTAI at four pounds of gold; such a high value was necessary because these fleets, which saw more action, were self-equipped and rowed. Other thematic sailors or those of the imperial fleet (who received salaries) were to have property of at least two pounds of gold to support their *strateia* (Zepos, *Jus* 1:222.9–223.9). The naval *strateia* was among the less burdensome, however, falling between maintenance of the public post and infantrymen (Zon. 3:506.3–6); it was fiscalized during the 11th C. before being abolished by Manuel I Komnenos.

—E.M.

SAINT (ἅγιος), or holy man (ὅσιος), synonymous titles given to Christians who by their death (MARTYR) or by their perfect life (CONFESSION) made

manifest their close linkage with the divine world. The Byz. did not have a formal procedure of CANONIZATION until very late in their history, and the acceptance of an individual as a saint was based on local traditions, reflected in the inclusion of the saint in the church CALENDAR and in SYNAXARIA. Essential characteristics of saints were their constant battle against DEMONS and their capacity for working MIRACLES. Saints belonged to all walks of life—from emperors (JOHN III VATATZES) and empresses (St. THEODORA [wife of Theophilos], St. THEOPHANO [wife of Leo VI]), to patriarchs, generals, craftsmen, and peasants, and even to freedmen (ANDREW THE FOOL), converted Jews (CONSTANTINE THE JEW), and reformed criminals (Moses the Black). Saints of the 4th to 6th C. apparently originated from and were closely connected to predominantly urban milieus whereas, beginning with NICHOLAS OF SION and THEODORE OF SYKEON, the countryside and then the capital assumed the leading role in producing saints.

The cult of saints included commemoration of their anniversaries (feastdays, the days of their death), composition of their VITAE, dedication of churches to them, veneration of their ICONS and RELICS; hymns in honor of the saints and readings from their vitae were included in the office. The saint was considered as the embodiment of Christian virtues, and in popular conception the image of the saint rivaled that of the emperor; the role of the saint was, however, questioned in the 12th C., at least by intellectuals (P. Magdalino in *Byz. Saint* 51–66). (See also HAGIOGRAPHY and HAGIOGRAPHICAL ILLUSTRATION.)

LIT. *Bibliotheca sanctorum*, 12 vols. and indices (Rome 1961–70). D.H. Farmer, *The Oxford Dictionary of Saints*² (Oxford 1987). T. Baumeister, *RAC* 14 (1987) 96–150. H. Delehaye, *Sanctus* (Brussels 1927; rp. 1954). *The Byzantine Saint*, ed. S. Hackel (London 1981). P. Brown, *Society and the Holy in Late Antiquity* (Berkeley 1982). J. Seiber, *The Urban Saint in Early Byzantine Social History* (Oxford 1977).

—A.K.

SAINT'S LIFE. See VITA.

SAINTS' DAYS. See CALENDAR, CHURCH; FEAST.

SAKELLARIOS (σακελλάριος), the title of both an administrative and ecclesiastical official. The functions of the administrative *sakellarios* changed

over the centuries. The first known official of this title was Paul, a former slave, appointed to the post by ZENO (Jones, *LRE* 3:162, n.7). The duties of the *sakellarios* in the early period were connected with the care of the imperial bedchamber; the official is simultaneously named *spatharios* and *sakellarios* (I. Ševčenko, *ZRVI* 12 [1970] 3) or *koubikoularios* and *sakellarios* (Laurent, *Corpus* 2, nos. 737, 739–42, 744, 747). Under Justinian II the eunuch Stephen was appointed *sakellarios*. Despite the name of the office, which implies that the *sakellarios* was head of the SAKELLION, the functions of the *sakellarios* were not always financial. Herakleios sent the *sakellarios* Theodore at the head of an army; under Constans II a *sakellarios* conducted the examination of MAXIMOS THE CONFESSOR. Patr. Nikephoros I (Nikeph. 23.12, 37.12–13) calls both Theodore and Stephen “treasurers (*tamiai*) of the imperial funds.” This passage indicates that by the early 8th C. the office had acquired fiscal responsibilities, but does not demonstrate (as Bury [*Adm. System* 85] suggested) that *sakellarioi* of the 7th C. were already treasurers. A seal of the early 9th C. seems to name the *patrikios* Basil as *chartoularios* of the imperial VESTIARION and *sakellarios* (Laurent, *Corpus* 2, no.748).

By the mid-9th C. the *sakellarios* became a general comptroller, a high-ranking official who had notaries at every SEKRETON. From the end of the 11th C. the epithet *megas* was added to the designation of *sakellarios*. Dölger hypothesized that after 1094 the duties of the *sakellarios* were assumed by the *megas* LOGARIASTES; later, however, the *sakellarios* was restored. The *sakellarios* functioned until 1196 (the last mentioned in *Lavra* 1, nos. 67f).

The ecclesiastical *sakellarios* was a clerical official whose title probably originated in a connection between his office and a cathedral treasury (*sakellion*) analogous to the connection between the identically named imperial institutions. The patriarchal *sakellarios* rose to prominence at the end of the 11th C., acquired the epithet *megas*, displaced the (*megas*) SKEUOPHYLAX as the second ranking official on the staff of the patriarchate, and became closely involved in the reform of monastic patronage undertaken by Patr. Nicholas III Grammatikos and Emp. Alexios I. By this time, the office had lost any financial functions it may have had and carried responsibility for the supervision of the monasteries of Constantinople

(Balsamon, Rhalles-Potles, *Syntagma* 4:534.31–32), including, notably, the registration and execution of patriarchal acts entrusting monastic houses to the care of lay patrons (see EPHOROS; CHARISTIKION). Perhaps for a time in the 13th C. this role was restricted to convents. By this date, the institution was replicated throughout the provinces. A late 13th-C. act of the metropolitan of Thessalonike shows the local *megas sakellarios* fulfilling exactly the same functions as his counterpart in Constantinople (ed. P. Magdalino, *REB* 35 [1977] 285).

LIT. Dölger, *Beiträge* 16–19. Oikonomides, *Listes* 312. Darrouzès, *Offikia* 310–14, 551, 556, 558, 561. Meester, *De monachico statu* 183–85.

—A.K., P.M.

SAKELLION (σακέλλιον), or *sakelle*, or *sakella*; terms used for treasury, with three different meanings.

1. Imperial Treasury. The Byz. variously attempted to derive the etymology of the term. ANASTASIOS OF SINAI (PG 89:84CD) explained *sakella* as a Syriac word for “receiving,” while BALSAMON (Rhalles-Potles, *Syntagma* 4:534.28–29) defined *sakellion* (*sic*) as “management and preservation.” Dölger (*Beiträge* 25) equates *sakellion* with the *tamieion*, that is, the bureau of the COMES RERUM PRIVATARUM. The 7th-C. texts, however, do not have this specific meaning: in the Life of JOHN ELEEMON (ch.12.5–9), Leontios of Neapolis speaks of the *demosia* (state) *sakella*, to which special taxes would flow, and in the STRATEGIKON OF MAURICE (2:9.10–11), the *sakellion* functions as a treasury to reward soldiers freed from captivity. The *sakellion* was a treasury of money, to be distinguished from the VESTIARION. It is generally assumed that the SAKELLARIOS was for a while a head of the *sakellion*, but already in the 9th-C. TAKTIKON of Uspenskij he is distinguished from the CHARTOULARIOS of the *sakelle*, the latter having the rank of *patrikios*. Besides being a treasury, the *sakellion* accumulated varied functions, as can be concluded from the list of its staff which included, besides clerks, a ZYGOSTATES (controller of the weight [of coins]), *metretes* (controller of MEASURES), directors of philanthropic institutions, and a *domestikos tes thymeles*, responsible for expenditures on public amusement. By the 11th C. the *sakelle* was the place where the inventory (BREBION) of imperial monasteries and

their properties was registered (*Ivir.* 1, no.9.30). The *sekreton* was also called the "imperial *sakellion*," and its head *ho epi sakelliou*. The extant seals cover the period from the 8th/9th to the 11th/12th C. The last mention in written sources is of 1145 (MM 6:105.27).

2-3. Ecclesiastical Usages. *Sakellion* or *sakelle* was originally a treasury of the Great Church of Constantinople, analogous to the imperial *sakellion*. Possibly following imperial precedent, the officials associated with the patriarchal *sakellion* had, by the 1090s, lost their residual function as treasurers and become responsible for religious foundations under patriarchal jurisdiction: the *megas sakellarios* for monasteries and the *sakellios* (*ho sakellios*) for public churches.

Sakelle was also the name given to the jail of the Great Church for clerical offenders, first attested in the 10th C. (Darrouzès, *Epistoliers* 68.13).

LIT. 1. Bury, *Adm. System* 93-95. Laurent, *Corpus* 2, nos. 737-83. Guiland, *Titres*, pt.XVIII (1971), 412-14.

-A.K.

LIT. 2-3. Darrouzès, *Offikia* 62-64, 318-22.

-P.M.

SAKKOS (σάκκος), a form of TUNIC; the word originally meant coarse sackcloth. In the late Roman empire the *sakkos* was a symbol of asceticism or penitence; *Sakkophoroi*, "those wearing sackcloth," became the name of a group of heretics who practiced an extreme asceticism. It is unknown how and when the word acquired the meaning of the Latin *dalmatica*, a T-shaped tunic with broad sleeves: it had a slit for the head and extended to the knees.

The imperial *sakkos* was the equivalent of or successor to the DIVETESION. According to a 14th-C. ceremonial book (pseudo-Kod. 224.27, 256.25), the emperor wore the *sakkos* at his coronation at Hagia Sophia (where at one point it was covered by a MANDYAS), on Palm Sunday, and probably at the PROKYPISIS. On Christmas the emperor wore a black *sakkos*, interpreted by the same source (201.10-12) as symbolic of the "mystery of imperial power"; this color, however, might reflect the early meaning of the word as the garb of penitence and asceticism.

The *sakkos* was also a church vestment. According to Balsamon (Rhalles-Potles, *Syntagma* 4:478.26-33, 546.31), the wearing of the *sakkos* was a patriarchal prerogative, but by the 13th C. it was permitted to certain metropolitans, and its

use was eventually extended to bishops as well. As a vestment it was richly ornamented; the most elaborate as well as the earliest surviving example is the so-called DALMATIC OF CHARLEMAGNE (14th C.). From the 14th C. onward, Christ is sometimes depicted wearing the *sakkos* in scenes of the Communion of the Apostles in apse decoration.

LIT. Papas, *Messgewände* 105-30. Walter, *Art & Ritual* 17-19, 216. E. Piltz, "Trois sakkoi byzantins," *Figura* n.s. 17 (1976) 13-26.

-A.K.

SALADIN (Ṣalāḥ al-Dīn Yusuf ibn Aiyūb), sultan of Egypt (from 1169), Damascus (from 1174), and Aleppo (from 1183), and suzerain of Mosul (from 1186); born Takrit 1138, died Damascus 4 Mar. 1193. Having reunified the lands of NŪR AL-DĪN, Saladin concentrated on war against the CRUSADER STATES. About 1185 ANDRONIKOS I allegedly asked him for an alliance. After Saladin conquered Jerusalem in 1187, ISAAC II requested his friendship and allowed the recognition of the 'Abbāsid caliph in the mosque in Constantinople. Saladin's embassies to Constantinople (1188-89) sought information about the gathering Third Crusade and seemingly encouraged Isaac to resist Crusader armies that passed through Byz. Isaac probably sought favor for Greek Orthodoxy and possibly territorial grants in Saladin's realm. Isaac therefore tried to destroy the Crusade of FREDERICK I BARBAROSSA. In 1190-92 Isaac's frequent messages to Saladin seem to have gained an ineffectual alliance against ISAAC KOMNENOS, *basileus* of Cyprus. The relationship between Saladin and Isaac justified Westerners in depicting Byz. as pro-Muslim. Saladin founded the AYYŪBID dynasty.

LIT. M.C. Lyons, D.E.P. Jackson, *Saladin: The Politics of the Holy War* (Cambridge 1982). H. Möhring, *Saladin und der dritte Kreuzzug: Aiyubidische Strategie und Diplomatie im Vergleich vornehmlich der arabischen mit den lateinischen Quellen* (Wiesbaden 1980). R.-J. Lilie, "Noch einmal zu dem Thema 'Byzanz und die Kreuzfahrerstaaten,'" in *Varia*, vol. 1 (Bonn 1984) 142-63.

-C.M.B.

SALAMIS. See CYPRUS.

SALE (πράσις), a legal transaction in which rights of disposal are exchanged for money. In general, all THINGS (movable and immovable, animals) and rights (including state functions and DIGNITIES,

the purchase of TITLES) could be the basis for a sale CONTRACT. Limitations arose as a result of various economic, political, and social concerns, for example, with regard to ecclesiastical or military property (STRATIOTIKA KTEMATA), in transactions involving politically sensitive goods (PURPLE dye, WEAPONRY), in the market regulations of big cities, in the PROTIMESIS of neighbors, in the prohibition against selling oneself, in the respect for slave families, etc. An admissible sale contract could be either oral or written. In the case of defects in the merchandise, the goods could be returned within six months or a reduction in the price could be demanded within a year. Special regulations governed the purchase of animals in the marketplace (*Bk. of Eparch* 21.5.6). The seller had to protect the buyer from legal deficiencies (*dephension*). If the seller did not succeed in the *dephension* and the item was lost, the buyer was entitled to double the sale price plus the value of improvements made to it (*beltiosis*). Apart from the *laesio enormis* (or *diplasismos*: if the sale price was less than half the value of the item), which was operative in every sale, price regulation is documented primarily for transactions involving the provisioning of Constantinople (see MONOPOLY).

Deeds of Purchase. Some Byz. FORMULARIES of deeds of purchase have survived (e.g., D. Simon, S. Troianos, *FM* 2 [1977] 267-71, 290f) as have actual documents, both originals and copies. The earlier documents are primarily papyri from Egypt, the ALBERTINI TABLETS, and RAVENNA PAPYRI; the later ones are charters in monastic archives. G. Ferrari (*Byzantinisches Archiv* 4 [1910] 100) stressed the uniformity that characterizes Byz. deeds of purchase and their similarity in structure with those from southern Italy; according to D. Simon (in *Flores legum H.J. Scheltema obliti* [Groningen 1971] 175), this uniformity originated in the 6th C. due to the activity of LAW SCHOOLS in Constantinople and Berytus. Byz. deeds of purchase from the 13th-14th C. show certain significant local variations, so that it is possible to distinguish the clauses or sections of documents from chancelleries in Thessalonike, Serres, Miletos, and Smyrna (Kazhdan, *Agrarnye otnosheniya* 28-36).

LIT. D. Nörr, "Das Struktur des Kaufes nach den byzantinischen Rechtsbüchern," *ByzF* 1 (1966) 230-59. M. Sargent, "La compravendita nel tardo diritto romano," *Studi Biscardi*, vol. 2 (Milan 1982) 341-63. J.-O. Tjäder, *Die*

nichtliterarischen lateinischen Papyri Italiens, vol. 2 (Stockholm 1982) 29-46. P. Zepos, "Paradosis engraphou e di'engraphou eis to byzantinon kai to metabyzantinon dikaion," in *Mneme G. Petropoulou*, vol. 1 (Athens 1984) 85-98.

-A.K.

SALERNO (Σαλερνόν, in *De adm. imp.* 27.4), city in CAMPANIA on the southwest coast of Italy. It was captured by the Lombards probably after 625 (T.C. Lounghis, *Les ambassades byzantines en Occident* [Athens 1980] 107) and formed a part of the duchy of BENEVENTO. By 849 Salerno gained independence and formed a separate duchy. Like Benevento and CAPUA, Salerno was threatened by Arab attacks and by the end of the 9th C. had to acknowledge Byz. suzerainty. In 887 the Byz. confirmed the possessions of Guaimar I of Salerno within the borders of 849 and conferred upon him the title of *patrikios*; in 893/4 they even attempted to seize Salerno but failed (Falkenhansen, *Dominazione* 36f). After a victory over the Arabs at the GARIGLIANO in 915, the Byz. experienced a series of setbacks in the 920s that allowed Guaimar II of Salerno to strengthen his position and subjugate some territories in Lucania.

In the mid-10th C. a new element appeared on the scene in Italy—the Germany of OTTO I. Paldolf I Capodiferro of Capua became Otto's vassal and under his rule assembled Lombard lands in central Italy; in 977 Paldolf established his authority over Salerno. After Paldolf's death in 981, however, his great dominion disintegrated, and the inhabitants of Salerno accepted as their ruler the duke Manso of AMALFI (966-1004), an ally of Byz. Otto II besieged Salerno in 982; the city surrendered only after Otto had recognized Manso. Salerno continued to profit from the rivalry of the two empires that enabled Guaimar V (1027-52) to consolidate his rule; he united Capua, Amalfi, and Gaeta under his authority and, acting in concert with the Normans, shook off the last traces of Byz. suzerainty. It was to be only a temporary period of independence, however; Guaimar's son Gisulf II (1052-76), after desperate attempts to enlist the support of Amalfi and Constantinople, surrendered his city to the Normans in 1076. Salerno was one of the centers of Byz. cultural influence in Italy, esp. famous for its medical school, which developed Greek traditions.

Monuments of Salerno. The Lombard ruler Arechis II (758-87) repaired the city walls, built

a palace, and constructed a church dedicated to SS. Pietro e Paolo (Ward-Perkins, *From Classical Antiquity* 54, 171f, 197). The cathedral, sponsored by Archbp. Alfanus I (1058–85) and ROBERT GUISCARD, was consecrated in 1084. Byz. bronze DOORS were donated by Landulfo Butrumile and his wife. Fragmentary mosaics on the east wall of the transept were identified by Kitzinger as the work of Byz.-trained craftsmen from MONTECASSINO; more recently, however, A. Carucci reports restorations that in his opinion reveal that the mosaics must postdate the decoration of Alfanus I, putting the Cassinese connection in doubt.

LIT. C. Carucci, *Il principato di Salerno* (Salerno 1910). *Guida alla storia di Salerno*, ed. A. Leone, G. Vitole, 1 (Salerno 1982) 55–207. P. Delogu, *Mito di una città meridionale* (Naples 1977). A. Carucci, *I mosaici salernitani nella storia e nell'arte* (Cava dei Tirreni 1983). Kitzinger, *Art of Byzantium* 271–89. *Aggiornamento Bertaux* 5:552–54.

—A.K., D.K.

ŠĀLIHIDS, the dominant group among Arab FOEDERATI in the 5th C., sometimes called the Zokomids. Their history is obscure and it is not entirely clear whence they wandered into Oriens and where they settled. Byz. sources have preserved the name of Zokomos, the first of their chiefs in the service of Byz., while Arabic sources cite Dāwūd (David), one of the last. The Šālihids fought for Theodosios II and participated in his two short Persian wars. They performed their function as christianized *foederati* until the GHAS-SĀNIDS eclipsed them as the dominant federate power, but they continued as Byz. allies until the Arab conquests. The first recorded instance of Arabic court poetry in Oriens is associated with the Šālihids; it was probably under their influence that a version of the Arabic script was developed in Oriens that made use of both the old Nabatean and new Syriac scripts.

LIT. Shahid, *Byz. & Arabs* (5th c.).

—I.A.Sh.

SALLOUSTIOS (Σαλλούστιος), 4th-C. author of a Greek handbook of NEOPLATONISM entitled *On the Gods and the World*. He has been variously identified with Flavius Sallustius, consul in 363, and with Saturninius Secundus Salutius, praetorian prefect in the East in 361–67, a high political and intellectual confidant of JULIAN. Either way, his book can be understood as involved with Julian's anti-Christian policy.

ED. Saloustios, *Des dieux et du monde*, ed. G. Rochefort (Paris 1960), with Fr. tr. *Sallustius Concerning the Gods and the Universe*, ed. A.D. Nock (Cambridge 1926), with Eng. tr.

LIT. G. Rochefort, "Le *Peri theon kai kosmou* de Saloustios et l'influence de l'empereur Julien," *REGr* 69 (1956) 50–66. R. Étienne, "Flavius Sallustius et Secundus Salutius," *REA* 65 (1963) 104–13.

—B.B.

SALONA (Σάλωνες, mod. Solin in Yugoslavia), a Roman *municipium* and port in Illyricum on the Dalmatian sea coast. Finds of coins and pottery suggest prosperity in the 4th C. despite the scarcity of building remains from this period (V. von Gonzenbach in *Excavations at Salona, Yugoslavia*, ed. C. Clairmont [Park Ridge, N.J., 1975] 134f). The mausoleum of Anastasios in the Marusinac cemetery may date as early as ca.300, while the first episcopal basilica, the southern part of Salona's twin cathedral, may be of the mid-4th C. (Krautheimer, *ECBArch* 180). The northern church, the *basilica urbana*, dates to the first quarter of the 5th C. In the 5th C. Salona was in the hands of the Ostrogoths, who contributed to the development of Arianism in the city. Dyggve (*infra*) suggests that at least one of the basilicas excavated in Salona was Arian. Salona became a metropolis and in 530 the site of a council, its bishop Honorius being called *archiepiscopus*. Reconquered by the Byz. under Justinian I ca.537, Salona was subjected to Slav and Avar attacks, but probably remained inhabited until the 630s (I. Marović in *Disputationes salonitanae*, vol. 2 [Split 1984] 293–314). Its population then migrated to nearby SPLIT, where the episcopal center was also transferred; the greatly venerated relics of the Salonitan martyrs, however, were carried to Rome. Only the mausoleum of Anastasios was able to survive the general destruction of Salona. The site was revived as Solin under Croatian rulers by the 11th C.; some new churches were built and in 1076 King Zvonimir was crowned there.

LIT. E. Dyggve, *History of Salonitan Christianity* (Oslo 1951). I. Nikolajević, "Salona cristiana aux VIe et VIIe siècles," *Disputationes salonitanae*, vol. 1 (Split 1975) 91–95. E. Dyggve, R. Egger, *Der altchristliche Friedhof Marusinac* (Vienna 1939). E. Ceci, *I monumenti cristiani di Salona* (Milan 1963).

—A.K.

SALT (ἅλας). This product, essential for the preservation of food and of life, was, in the medieval and early modern periods, an important item of trade and of revenues. In Byz., salt was produced

in salines (*halyke*), and the state retained rights over its production and sale. An edict of Arkadios and Honorius (398) gave the managers of salines privileges over the sale and purchase of salt in the city of Rome; all others who wished to buy and sell salt could do so only if the managers (*mancipes*) were intermediaries (*Cod. Just.* IV 61.11). An edict of Justinian II (Sept. 688) granted to the Church of St. Demetrios, in gratitude for the saint's help in the wars against the Slavs, the revenues of a saline near Thessalonike (on the west coast of the Thermaic Bay [?]). The saline is called "entirely free," that is, it paid no taxes to the state; the clergy were exempted from giving contributions from the saline to any military person (Grégoire, *infra*). There were many salines near Thessalonike and in the rest of Macedonia. In 1415 there were in Thessalonike at least two guilds of workers in the saline, who drew an annual salary (*Dionys.*, no.14); they seem to have been quite an important group. Salines were granted by emperors to monasteries (*Xénoph.*, no.1.146). There were also salines on the Black Sea coasts, in Crete, Peloponnesos, and very important ones in Cyprus.

The export of salt to "barbarians" was forbidden (SYNOPSIS BASILICORUM K.10.1, *Basil.* 56.1.11). The first Palaiologan emperors tried to retain or reestablish state rights over the sale of salt. The Venetians and the Genoese could not sell salt from the Black Sea in Byz. territories. They were not even allowed to unload it in Constantinople and Pera (Belgrano, "Prima serie" 116–23). The Venetians were forbidden to buy or sell salt within the empire (G.M. Thomas, *Diplomatarium Veneto-Levantinum* [Venice 1880; rp. New York 1966] no.73, p.129.14). Salt from the Black Sea and the Italian possessions in Romania was an important item of trade for Venice and Genoa—but they seem to have adhered to the prohibition of selling it in Pera. Alexios APOKAUKOS made a fortune as manager of the state salt pans, whose revenues he was accused of appropriating (Kantak. 1:118.3–5; cf. Greg. 1:301.12).

LIT. A.A. Vasiliev, "An Edict of the Emperor Justinian II, September, 688," *Speculum* 18 (1943) 1–13 (and comments by S. Kyriakides, *Makedonika* 2 [1941–52] 751–53). H. Grégoire, "Un édit de l'empereur Justinien II daté de septembre 688," *Byzantion* 17 (1944–45) 119–124a. K.-P. Matschke, *Die Schlacht bei Ankara und das Schicksal von Byzanz* (Weimar 1981) 144–59. Balard, *Romanie génoise* 2:708–11.

—A.L.

SALTOVO, a village in the Ukraine near the Siverskij Donec where in 1890–1900 an extensive complex of fortified (120 hectares) and open settlements (villages) were excavated; hence the newly discovered culture (8th–10th C.) was called "Saltovo" (or "Saltovo-Majacky"; Majackoe gorodišče is located at the confluence of the Tichaja Sosna and the Don). At present more than 300 Saltovo sites have been found in a vast territory extending from the basin of the Kama river to Dagestan, the Crimea, and Bulgaria. The two variants of Saltovo culture represent two basic "ethnic" components of the KHAZAR state: the "Alan" in the northern Caucasus and in the Donec-Don forest-steppe zone, and the "Proto-Bulgarian" (BULGAR) in the steppe zone as well as in the region of Phanagoria (Magna Bulgaria). The Alan type is characterized by large, permanent agricultural settlements (both fortified and open) with semi-subterranean dwellings and by catacomb burials with rich grave goods. The Proto-Bulgarians were nomads or seminomads who had temporary yurt-like dwellings and narrow-pitted burial grounds. They buried the dead with their horses and with only modest offerings.

Two characteristics common to both types of Saltovo culture are a particular yellow pottery made of clay mixed with grass and sand, and "castles" of white sand, 12 of which, including SARKEL, have been found in the Donec-Don region. Some of the pottery and other artifacts display Late Antique forms and subsequently follow contemporary Byz. patterns.

LIT. S.A. Pletneva, *Ot kočevij k gorodam* (Moscow 1967). Eadem, "Saltovo-Majackaja kul'tura," *Archeologija SSSR. Stepi Evrazii v epochu srednevekov'ja* (Moscow 1981) 62–75, 150–72. A. Bartha, *Hungarian Society in the 9th and 10th Centuries* (Budapest 1975).

—O.P.

SALUTATORIUM, a conventional (Western) term for the reception room located at the entrance to the PALACE of a ruler, official, or bishop. There is little archaeological evidence for its architectural form. The circular, domed chamber at the entrance to Diocletian's palace at Split may have been a *salutatorium*, as is also possible for the 5th-C. MYRELAION rotunda and the rotunda of the Palace of Lausus in Constantinople.

LIT. E.B. Smith, *Architectural Symbolism of Imperial Rome and the Middle Ages* (Princeton 1956) 135, 142.

—M.J.

SALVAGE, RIGHT OF, a medieval custom that allowed the owners of coastal lands to take possession of cargo washed ashore after a shipwreck. The *Basilika* preserved the regulations of the *Digest* that prohibited such a seizure: thus *Basil.* 53.3.23 states that items found after a storm or wreck are not subject to the *LONGI TEMPORIS PRAESCRIPTIO*, since they do not "lack an owner" (*adespota*). The *RHODIAN SEA LAW* (par.45) permitted the person on shore who salvaged objects from a shipwreck to take as his reward (*misthos*) one-fifth of them (or of their prices). *Cod. Just.* XI 6.1 stresses that the fisc has no right to salvaged property; it belongs to its original owner. Actual practice, however, differed from law: Andronikos I opposed the old custom of plundering wrecked ships and introduced a severe penalty for such a crime (*Reg* 2, no.1566). International treaties protected ships that foundered in foreign waters: thus, the Russo-Byz. treaty of 911 prescribed that a Greek ship cast ashore in the land of Rus' should remain safe and inviolate and established a penalty for plundering such a ship.

LIT. M.Ja. Sjuzumov, "Vnutrennjaja politika Andronika Komnina," *VizVrem* 12 (1957) 66, n.46. —A.K.

SALVATION (σωτηρία), the most generic concept of Christian *SOTERIOLOGY*, designating the final restoration of MANKIND to its status before original SIN, its deification (THEOSIS). Theodore of Mopsuestia (PG 66:828BC) defines it as "universal liberation from evil which will take place in the future age." The possibility of salvation was created by the mystery of REDEMPTION and it is received from God/Christ through the Scripture, sacraments, orthodox belief, and upright life. Whereas Augustine stressed the necessity of the church as an institution for salvation (as an agent officiating at baptism, Eucharist, extreme unction, exorcism), some Eastern theologians (SYMEON THE THEOLOGIAN, HESYCHASTS) emphasized the individual way of salvation via moral purification and complete submission to God's will.

The scope of salvation was discussed by the church fathers. The common opinion was that salvation was offered to all (e.g., Athanasios of Alexandria, PG 25:149C), but the "sons of lawlessness" were not to be saved; ORIGEN, on the other hand, taught that in the final account every-

body would be granted salvation. It remained unclear when the fate of an individual was decided, whether it was immediately after death, while passing through multiple *teloneia* (as described in the vita of BASIL THE YOUNGER), or at the LAST JUDGMENT. Salvation was conceived as related to both soul and body, even though the physical dwelling in Christian PARADISE was not depicted in such graphic terms as that of Islam. The history of mankind was seen teleologically as a way toward salvation through several stages of development; Christian thinkers dwelt much on the vision of the period preceding the Last Judgment, but Byz. *ESCHATOLOGY* did not reach the level of Western concepts.

LIT. B. Studer, B. Daley, *Soteriologie in der Schrift und Patristik* (Freiburg im Breisgau—Basel—Vienna 1978). J.P. Burns, "The Economy of Salvation. Two Patristic Traditions," *TheolSt* 37 (1976) 598–619. J. Allen, "An Orthodox Perspective of 'Liberation,'" *GOrThR* 26 (1981) 71–80. A. Luneau, *L'histoire du salut chez les Pères de l'Eglise* (Paris 1964). J. Pelikan, *The Christian Tradition*, vol. 1 (Chicago—London 1971) 141–55, 232–36. —A.K.

SALVIAN, Latin ecclesiastical writer; born Trier? ca.400, died Marseilles ca.480. After separation from his wife, Salvian lived on the island of Lérins (off the French Riviera) from ca.424 and then ca.439 settled as a priest at Marseilles. His major work is the *Governance of God*, in the eight books of which he imitates Tacitus in contrasting barbarian virtue with Roman decadence, claiming their invasions to be God's punishment. Salvian can fairly be blamed for helping to propagate the myth of the noble savage, but his book is full of valuable secular and social history, with much on the collapse of urban life in the provinces, the barbarian impact, and passionate reflections on the poverty of the many and the oppression and decadence of the rich minority. A treatise on almsgiving, variously titled *To the Church* or *Against Avarice*, survives, as do nine letters that furnish some autobiographical details.

ED. *Oeuvres*, ed. G. Lagarrigue, 2 vols. (Paris 1971–75), with Fr. tr. *The Writings*, tr. J.F. O'Sullivan (Washington, D.C., 1947; rp. 1977).

LIT. J. Badewien, *Geschichtstheologie und Sozialkritik im Werk Salvians von Marseille* (Göttingen 1980). M. Pellegrino, *Salviano di Marsiglia* (Rome 1940). P. Lebeau, "Hérésie et Providence selon Salvien," *Nouvelle revue théologique* 65 (1963) 160–75. —B.B.

SĀMĀNIDS, a dynasty of Persian emirs (874/5–999) who ruled in Transoxiana and Persia. From their capital at Bukhara their power eventually reached to the southern shore of the Caspian Sea and the major part of modern Afghanistan. The Sāmānid state had trade relations with Iran, Khazaria, Rus', and China. Their court was a center of the revival of Persian literature.

In the course of the 10th C. the Sāmānids faced two problems before which they eventually succumbed. First, they relied very heavily on the GHULĀM system for much of their military power. These Turkish slave troops eventually separated from the state and founded a rival dynasty, the Ghaznavid. Second, the demographic pressure of the Karahānid (Ilek Hān) Turks created a new political threat to the Sāmānid state in the north. Before these two forces the Sāmānid state collapsed in 999, the Karahānids occupying Transoxiana and the Ghaznavids Khurāsān. Of ultimate importance for Byz. was the fact that the SELJUK nomads made their appearance here during the three-way struggle of Karahānids, Sāmānids, and Ghaznavids. In 1040 the Seljuks defeated the Ghaznavids at Dandanaqan, decided the fate of Khurāsān, and intensified the westward progress of the Turkish nomads who would conquer and settle Byz. Anatolia.

LIT. V.F. Büchner, *EI* 4:121–24. O. Pritsak, "Die Karahaniden," *Der Islam* 31 (1953) 17–68. C.E. Bosworth, *The Ghaznavids* (Beirut 1973). Vryonis, *Decline* 80–85. —S.V.

SAMARIA. See SEBASTE.

SAMARITANS (from Samaria in the mountains of central Israel), a strictly monotheistic sect, descended, according to the Pentateuch, from the ancient Israelite tribes of Ephraim and Manasseh. Led by high priests (Aaronides), Samaritans rejected the prophets and writings of the Hebrew Bible and the centrality of Jerusalem in late biblical and rabbinic Judaism. Normative Jews in turn excommunicated them. Still, Samaritans enjoyed the Jewish status of *religio licita* until the time of Justinian I. Their primary settlement was near Nablus, with colonies in Egypt, Syria, Thessalonike, and Constantinople. Extremely rebellious toward Byz. policy in Palestine, they revolted frequently (e.g., in 451, 484, 529, 578) and were

ruthlessly crushed. Justinian destroyed their synagogues and their altar on Mt. Gerizim and imposed severe restrictions (*Cod. Just.* I 5.17) that Justin II renewed in 572 (nov.144). Mentioned among rioting mobs in Constantinople in 580, Samaritans still appear in Byz. law codes even after Arabs conquered their homeland.

LIT. A.D. Crown, "The Samaritans in the Byzantine Orbit," *BullJ RylandsLib* 69 (1986) 96–138. A.M. Rabello, *Giustiniano, Ebrei e Samaritani*, vol. 1 (Milan 1987). K.G. Holum, "Caesarea and the Samaritans," in *City, Town and Countryside in the Early Byzantine Era* (New York 1982) 65–73. J. Kaplan, "A Samaritan Amulet from Corinth," *IEJ* 30 (1980) 196–98. S. Winkler, "Die Samariter in den Jahren 529/30," *Klio* 43/45 (1965) 435–57. —S.B.B.

SAMONAS (Σαμώνας), a favorite of LEO VI; born Melitene, ca.875, died Constantinople? after 908. A captive Arab eunuch, Samonas served in the house of Stylianos ZAOUTZES and launched his career ca.900 by denouncing a plot of Zaoutzes' relatives against Leo (the vita of BASIL THE YOUNGER erroneously presented Samonas as *parakoimomenos* already in 896). Circa 904 Samonas made an enigmatic flight toward the eastern frontier; he was, however, arrested by Constantine DOUKAS and brought to trial in the senate. Although not acquitted, Samonas managed to regain imperial favor. Jenkins (*infra*) hypothesized that the flight was a pretense and that Samonas intended to engage in espionage within the caliphate; the sources are too meager to prove it. The episode reflects, however, the conflict between the military aristocracy (the Doukas family) and Leo's officials. Samonas remained a staunch supporter of Leo VI during the dispute over the TETRAGAMY and was appointed *parakoimomenos* (probably after the deposition of NICHOLAS I MYSTIKOS). His intrigue against the *patrikios* Constantine was a failure. With the help of CONSTANTINE OF RHODES, Samonas produced a letter offensive to the emperor and allegedly written by the *patrikios* Constantine. His plot was discovered, and in 908 Samonas was compelled to take the monastic habit. He is described with an apparent animosity in the vitae of both Basil the Younger and Patr. EUTHYMIOUS; Janin adopted this negative approach, while Karlin-Hayter characterized Samonas as "a trusted and powerful minister of Leo's, particularly concerned with Security" (*Vita*

Euthym. 177). Samonas's career is recounted at length by John SKYLITZES and depicted in a long sequence of miniatures in the illustrated version of this chronicle, Madrid, Bibl. Nac. vitr. 26-2 (Grabar-Manoussacas, *Skylitzès*, nos. 251-52, 258, 261-63, 267-70).

LIT. R. Janin, "Un Arabe ministre à Byzance: Samonas," *EO* 34 (1935) 307-18. Jenkins, *Studies*, pt.X (1948), 217-35. —A.K., A.C.

SAMOS (Σάμος), island in the Aegean Sea off the west coast of Asia Minor, part of the province of the Islands (Insulae). Excavations have revealed building activity of the 4th C. in the city of Samos: a peristyle house on Kastro Tigani (R. Tölle-Kastenbein, *Samos* 14 [1974] 83-89) and the bath complex on the site of the former gymnasium, with coins through 352 or 354. In the 5th C. a basilica was erected (*ibid.* 92-105). The bath was inhabited in the 6th-7th C. (W. Martini, *Samos* 16 [1984] 264), and a cistern in the Heraion was active to ca. 538 (H.P. Isler, *MDAI AA* 84 [1969] 229). Thereafter many sites along the coast were abandoned, and settlement concentrated in the interior at sites such as Kastrovouni and in the vicinity of Karlovasi. The remains of many churches of the 4th-6th C. are preserved on the island. A 7th-C. fort has been identified at Kastro Lazarou.

In the 7th C. Samos was in an area subject to Arab attacks. A later tradition preserved in Chalkokondyles says that Samos was subdued by the caliphs of Cairo and forced to provide them with ships. The theme of Samos was formed by the end of the 9th C. and is first mentioned in the *Kletorologion* of Philotheos; it included considerable territory on the mainland, and the capital was SMYRNA. It was divided into two *tourmai*, Ephesus and Atramyttion. In the 10th C. Samos was used as a base both by the Arabs in their inroads in the Aegean Sea and by the Byz. for attacks on Crete; TZACHAS temporarily occupied the island. Despite all the hardships of warfare Samos flourished in the 12th C.: DANIIL IGUMEN praises its wealth, esp. in fish, and al-IDRĪSĪ describes it as a pleasant place rich in cows and sheep. In 1204 Samos was granted to BALDWIN OF FLANDERS, but it was seized by John III Vatatzes ca. 1225. It was surrendered to the Genoese in 1304, recovered briefly by the Byz. between

1329 and 1346, then ruled again by the Genoese until 1475.

Legends connect the christianization of Samos with St. Paul, but no bishop is known before the 5th or even the 7th C. The bishop of Samos was the first suffragan of Rhodes (Laurent, *Corpus* 5.1:530-34). The Church of the Panagia Sarandaskalioissa west of Marathokambos was built by PAUL OF LATROS.

LIT. G. Shipley, *A History of Samos, 800-188 B.C.* (Oxford 1987) 249-68. A.M. Schneider, "Samos in frühchristlicher und byzantinischer Zeit," *MDAI AA* 54 (1929) 96-141. I. Siderokastrou, *He ekklesia tes Samou* (Samos 1967). K. Tsakos, "Symbole ste palaiochristianike kai proime byzantine mnemeiographia tes Samou," *ArchEph* (1979) 11-25. —T.E.G.

SAMOSATA (Σαμόσατα, Ar. Sumaysât, now Samsat in Turkey), city on the north bank of the Euphrates. According to Ammianus Marcellinus (Amm.Marc. 14.8.7), it was one of the largest cities of the province of EUPHRATENSIS. During the Persian wars Samosata was often a campsite for the Byz. army on the way to Persia, but it did not play any decisive role in events. The city was an important center of Christianity: many martyrs of the 3rd C. originated there as well as Lucian of Samosata, the teacher of Arius, and Paul of Samosata, a defender of the idea of strong episcopal power. Arians prospered in Samosata, and its bishop Eusebios tried in vain to oppose them; killed by an Arian woman in 380, he was allegedly proclaimed a "holy victim" by Gregory of Nazianzos (F. Halkin, *AB* 85 [1967] 15.10-12). Eusebios's tomb in the cathedral became the center of a cult.

After being occupied by the Arabs in 639, Samosata early became the target of Byz. raids: in 700 the Byz. under Tiberios II took booty and captives in the region of Samosata. Expeditions continued throughout the 9th and 10th C. The 10th-C. *Taktikon* of Benešević mentions the *katepano* of Samosata, but it is unclear whether this was Samosata on the Euphrates or Samosata in Armenia (Oikonomides, *Listes* 360). Samosata was probably a part of the THEME of "the *poleis* on the Euphrates" that existed in the 11th C. In 1070 it was included in the region between Edessa and Antioch controlled by Philaretos BRACHAMIOS.

LIT. Honigmann, *Ostgrenze* 134-37. —A.K.

SAMOTHRACE (Σαμοθράκη), mountainous island in the northeastern AEGEAN SEA, a city of Macedonia I in the 6th C. Constantine VII Porphyrogennetos (*De them.* 1.57, ed. Pertusi 86) describes it as part of the *eparchia* of Thrace. Pseudo-Symeon Magistros (*TheophCont* 706.4-8) calls it a Thracian peninsula and suggests a fantastic etymology of its name (opulent with beasts and colonized by Samians). Some churches, graves, and minor objects (lamps, weights, etc.) of the 5th-6th C. have been discovered on Samothrace (K. Lehmann-Hartleben, *AJA* 43 [1939] 141f) as has an inscription mentioning restoration of a bath by Justinian (probably Justinian I: G. Downey, *Hesperia* 19 [1950] 21f). A biographer of Theophanes the Confessor (who was exiled to Samothrace) describes the island as situated in the sea of MARONEIA and calls it a horrible and arid place (Theoph. 2:12.13-16). In 945 Constantine Lekapenos, son of Romanos I, was exiled to Samothrace, where he was accused of an attempt at usurpation and murdered (*TheophCont* 438.2-5).

After 1204 Samothrace was given to the Latin emperor of Constantinople but returned to Byz. in 1261. Circa 1330 the island was attacked by the emir of SMYRNA and EPHEsus (Lemerle, *Aydin* 72f). During the Civil War of 1341-47 John V Palaiologos seized Samothrace together with Lemnos, Imbros, and Lesbos (Greg. 3:226.10-13). Circa 1431 Samothrace was in the hands of Palamede GATTILUSIO, the lord of AINOS, who built a new fortress there, as witnessed by two inscriptions on its walls. The island, called Sanctus Mandrachi by the Latins, was famous for its honey and goats (Miller, *Essays* 326f). John Laskaris Rhyndakenos governed Samothrace from 1444 to 1455; the Gattilusi came back for a short time, but in 1456 the Turkish fleet annexed the island. A papal navy under the command of Cardinal Scarampi, patriarch of Aquileia, was sent to incite a revolt on the island; the Greek *archon* of Kastro captured Samothrace and it remained under papal jurisdiction until 1459, when it was recaptured by the Turks. In 1460 Mehmed II granted a part of Samothrace to Demetrios Palaiologos, former *despotes* of the Morea.

LIT. S.N. Papageorgiou, *Samothrake* (Athens 1982) 51-64. P.W. Lehmann, D. Spittle, *The Temenos* (Princeton 1982) 297-301. —T.E.G.

SAMPSON. See PRIENE.

SAMPSON THE XENODOCHOS, legendary saint; feastday 27 June. He is thought by some to be of the 6th C., although the notice on Zotikos in the *Synaxarion of Constantinople* (*Synax.CP* 359.44) calls him a contemporary of Constantine I. T. Miller argues that Sampson (Σαμψών) may in fact have lived in the 4th C. According to his vita, Sampson was born in Rome to a noble family and emigrated to Constantinople during the patriarchate of MENAS (536-52), who ordained him to the priesthood. He was also a PHYSICIAN who reportedly healed Justinian I and founded the Constantinopolitan HOSPITAL (*xenon*) that bore his name. Sampson was considered the patron of physicians, who would march in procession on his feastday to the Church of St. Mokios, where his relics allegedly reposed. His vita is known only in the version of SYMEON METAPHRASTES, which contains abundant information concerning the activity of the *xenon* in the 10th C. and esp. about the misbehavior of its officials, whom the saint castigated in a posthumous appearance. Later Constantine AKROPOLITES wrote a panegyric of Sampson (unpublished), and Manuel PHILES called him a model of generosity. During the Latin occupation of Constantinople the *xenon* was taken over by the Templars.

In illustrated MSS of the *menologion* of Metaphrastes, Sampson is portrayed as an elderly priest with a short round beard, holding a book; one of these MSS shows him in a church being laid out on a bier (Paris, B.N. gr. 1528, fol.47v).

SOURCE. PG 115:277-308. *Synax.CP* 773-76.

LIT. BHG 1614z-1615d. D. Stiernon, *Bibl.Sanct.* 11 (1968) 636-38. T. Miller, *The Birth of the Hospital in the Byzantine Empire* (Baltimore-London 1985) 80-83. Constantelos, *Philanthropy* 191-95. Janin, *Églises CP* 574f. —A.K., N.P.S.

SAMSUN. See AMISOS.

SAMUEL OF ANI, chronicler and priest. Of his life nothing is known, save that an Armenian patriarch of Cilicia, Gregory (probably Gregory III, 1113-66), requested a chronicle from him. The first part of this chronicle is based on the *Canon* of EUSEBIOS OF CAESAREA and on MOSES XORENAC'I. The second part, from the birth of

Christ to 1179, gives chronological tables, correlating events in Armenia with the reigns of Byz. emperors. It is a useful source for Byz. policy in Anatolia and was frequently quoted by Armenian writers of the 13th C. and later. The narrative was later continued down to 1665.

ED. Hawak'munk'i groc' Patmagrac', ed. A. Ter-Mikaelean (Ejmiacin 1893). Lat. tr. PG 19:607-742. Partial Fr. tr. in M.F. Brosset, *Collection des historiens arméniens*, vol. 2 (St. Petersburg 1876; rp. Amsterdam 1979) 340-483.

LIT. M. Brosset, "Samouel d'Ani: revue générale de sa chronologie," *Bulletin de l'Académie des Sciences de St. Petersburg* 18 (1873) 402-42. —R.T.

SAMUEL OF BULGARIA, seemingly the youngest of the KOMETOPOULOI; tsar of BULGARIA; died Prilep 6 Oct. 1014. He ruled the area of Ohrid with his brothers, then alone after 987 or 988—as *basileus* after 996 or 997. He reestablished the Bulgarian patriarchate at Ohrid. Primarily, he struggled for independence against Byz. P. Tivčev (BBulg 3 [1969] 42) hypothesizes that ca.981 Samuel invaded Greece, then (between 982 and 986, according to G. Litavrin, *Kek* 512) Thessaly, where he seized Larissa. Exploiting Basil II's involvement in the struggle with Bardas SKLEROS and Bardas PHOKAS, Samuel expanded his realm. The peak of his success was his victory over Basil at TRAJAN'S GATE. From 991 Basil waged systematic war against Samuel. Despite the victory of Nikephoros OURANOS over Samuel at the Spercheios River (996 or 997), the struggle was indecisive. Basil tried to attract the Serbs as allies against him (G. Ostrogorsky, *Byzantion* 19 [1949] 187-94) and made generous promises to Bulgarian aristocrats. From 1001 the Byz. offensive was continuous. Basil invaded the regions of Serdica, Macedonia, Vidin, Skopje (1004), and Dyrrachion (1005). The decisive blow fell in July 1014, when Basil annihilated the Bulgarian army at Belasica (Gr. Kleidion); allegedly 14,000 captives were blinded and sent to Samuel. Unable to endure the sight of this sorrowful procession, he died in two days. The controversy over whether Samuel created a Macedonian, West Bulgarian, or Bulgarian state is ahistorical, as it projects modern ethnic distinctions onto the past.

LIT. Zlatarski, *Ist.* 1. 2:643-743. S. Antoljak, *Samoilovata država* (Skopje 1971). R. Ljubinković, "L'Illyricum et la question romaine à la fin du Xe et au début du XIe siècle," *La chiesa greca in Italia*, vol. 3 (Padua 1973) 927-69. —A.K., C.M.B.

SANCTA SANCTORUM RELIQUARY, conventional name for a small red box (24 × 18.5 × 4 cm) in the Vatican filled with bits of earth, wood, and cloth. Manufactured in Palestine ca.600, it entered the Museo Sacro from the Treasure of the Sancta Sanctorum in the early 20th C. The box contains EULOGIAI from the Holy Land, some of which still have legible labels (e.g., "from Sion"). The inside of its sliding cover bears five scenes of events from the life of Christ. They read from lower left to upper right: Nativity, Baptism, Crucifixion, Myrrhophori, and the Ascension. Their figure style and arrangement parallels that of contemporary Palestinian icons preserved in the monastery of St. CATHERINE at Mt. Sinai. The pictures document the sacred origin of the *eulogiai* contained in the box, but only in a general way: some *eulogiai* lack pictures, and vice versa. Not all scenes correspond accurately to the biblical text: the MYRRHOPHORI, for example, shows a complex architectural ensemble modeled on the Holy Sepulchre and the Anastasis Rotunda instead of the rock-hewn cave of the Gospel account. Iconographically, this cycle is part of a group that includes pilgrims' AMPULLAE, octagonal gold marriage RINGS, PILGRIM TOKENS, and silver amuletic ARMBANDS. They repeat some or all of a distinctively PALESTINIAN CHRISTOLOGICAL CYCLE developed in the 6th C. in response to the pilgrim trade.

LIT. C.R. Morey, "The Painted Panel from the Sancta Sanctorum," in *Festschrift Paul Clemen* (Düsseldorf-Bonn 1926) 150-67. K. Weitzmann, "Loca Sancta and the Representational Arts of Palestine," *DOP* 28 (1974) 31-55. —G.V.

SANCTIO PRAGMATICA, law issued 13 Aug. 554 by Justinian I, officially at the request of Pope VIGILIUS but addressed to NARSES as well as to the prefect Antiochos. Its aim was the restoration, after the reconquest of Italy, of the Roman order. Preserving the acts of such Ostrogothic rulers as AMALASUNTHA and THEODAHAD, the *Sanctio Pragmatica* annulled the measures of TOTILA: former owners recovered their estates, slaves (including those emancipated by Totila), and herds of cattle; the *Sanctio Pragmatica* confirmed senators' titles to their estates and enhanced their control over tenant farmers; it cancelled any contracts extorted on behalf of Totila or his partisans. The *Sanctio Pragmatica* also restored Roman administration

and the privileges of both senate and church, allowed civilians to be tried only by civil judges, and guaranteed traditional rations and salaries to grammarians, rhetors, doctors, and jurists. It reestablished funds for the repair of aqueducts and public buildings. Some local privileges were also emphasized: the election of provincial governors was reserved to local bishops and primates, and governors' salaries were abolished. The law protected landowners from the abuses in *coemptio* (see SYNONE), the forced purchase of agricultural products. The *Sanctio Pragmatica* was similar to the decrees issued after the conquest of Africa in 534; but, unlike Africa, which was a single military unit, Italy consisted of several independent districts. The *Sanctio Pragmatica* also tried to protect provincial governors from the interference of central departments in tax collection.

LIT. G. Archi, "Pragmatica sanctio pro petitione Vigili," in *Festschrift für Franz Wieacker* (Göttingen 1978) 11-36. Z.V. Udalcova, "Pragmatičeskaja sankcija Justiniana ob ustrojstve Italii," *SovArch* 28 (1958) 317-32. T.S. Brown, *Gentlemen and Officers* (Rome 1984) 8f, 33, 198. —W.E.K.

SANCTUARY. See BEMA.

SANTABARENOS, THEODORE, a supporter of PHOTIOS; born Santabaris, Phrygia, died Constantinople? between 914 and 919. Santabarenos (Σανταβαρηνός; Sandabarenos in Skylitzes) originated from a "Manichaean" milieu; Caesar BARDAS placed him in the STODIOS monastery, where, after the deposition of NICHOLAS OF STODIOS, Santabarenos became *hegoumenos* temporarily; he was expelled from Stoudios after the fall of Photios. During his second patriarchate, Photios promoted Santabarenos to the post of metropolitan of Euchaita and ca.880 introduced him to BASIL I. Santabarenos acquired Basil's favor by showing him—magically—the image of his deceased son CONSTANTINE. In the plot against the future emperor LEO VI, Santabarenos played a decisive role, arranging the deposition of ANDREW THE SCYTHIAN as well. Vogt ("Léon VI," 420f) connects Santabarenos's slandering of Leo with the mutiny of John KOURKOUAS against Basil I and considers Kourkouas a relative of Photios. Leo's reconciliation with his father (in memory of which a feastday was established on 20 July) and then Basil's death ended Santabarenos's career; he was

brought to trial, and Leo personally flogged him. Exiled to Athens, Santabarenos was eventually blinded and then banished to the east. Later Leo recalled him and granted him a pension (*siteresion*) from the Nea Ekklesia.

LIT. *Vita Euthym.* 40-53.

—A.K.

SANT'ANGELO IN FORMIS, church of the monastery donated to MONTECASSINO by Prince Richard I of Capua in 1072. Located to the northeast of Capua, it preserves an extensive fresco decoration generally believed to be the most authentic extant reflection of the work of the Byz. artists brought to Italy by Abbot Desiderius (1058-87). Sadly damaged by restoration, the murals include a portrait of Desiderius as donor in the apse, three registers of New Testament scenes above the nave colonnades, Old Testament scenes in the aisles, and a Last Judgment on the west wall. It is a reasonable presumption that the church was painted shortly after 1072, but some scholars assign the murals to a later period because of contradictions in the written documentation. In style and quality these paintings are almost unique in their local context; de' Maffei (*infra*) attributes them to Desiderius's mosaicists, though some may be by local artists emulating Byz. effects. In the porch, which was rebuilt in the 12th C., are paintings in a different style, including an image of the Virgin as queen with a Greek inscription (*o despina theotoke*), unanimously attributed to a Byz. painter.

LIT. O. Morisani, *Gli affreschi di S. Angelo in Formis* (Naples 1962). *Aggiornamento Bertaux* 4:468f, 480-87. F. de' Maffei, "Sant'Angelo in Formis," *Commentari* n.s. 27 (1976) 143-78; n.s. 28 (1977) 26-57, 195-235. —D.K.

SANTA SEVERINA (Ἁγία Σεβερῖνη, Σεβερίνη), city in CALABRIA near Crotone. The name of this Calabrian town derives from ancient Sibirine; a saint Severina is unknown to the Greek and Roman calendars. The town is first mentioned in 885/6, when the Byz. general Nikephoros Phokas the Elder took it from the Arabs. Medieval sources do not confirm the 16th-C. legend that the Greek pope ZACHARIAS originated there. Shortly after the Byz. conquest Santa Severina became a metropolitan see, with Umbriatico, Cerenzia, Gallipoli, and Isola Capo Rizzuto as suffragans. A 10th-C. seal of the metropolitan

Stephen has survived (Laurent, *Corpus* 5.1, no.912). Between 1060 and 1072 the town was conquered by the NORMANS. In 1089, its Greek metropolitan submitted himself to the papacy, but as the local population was predominantly Greek, Greeks continued to occupy the see until 1251.

Two extant churches have votive inscriptions in Greek. A rotunda of unknown function (now a baptistery) adjoining the 13th-C. cathedral has inscriptions of Archbp. John and of Theodore, also archbishop or, in the reading of Castelfranchi Falla, *exeparchon*. The building is a Late Antique type (resembling S. Costanza in ROME) but almost certainly erected after 885. The old cathedral (rebuilt as the Addolorata) has a foundation inscription of Archbp. Ambrose dated 1036 and an inscription of the *spatharokandidatos* Staurakios. A third church, S. Filomena, is undocumented but of byzantinizing form, two-storied with a very elongated cupola before the apse.

LIT. P. Orsi, *Le chiese basiliane della Calabria* (Florence 1929) 189–239. V. Laurent, "A propos de la métropole de Santa Severina en Calabre," *REB* 22 (1964) 176–83. M. Castelfranchi Falla, "'He Aghia Seberiane': Note sul cosiddetto Battistero," *Magna Graecia* 12, nos. 1–2 (1977) 5–8. *Aggiornamento Bertaux* 4:314f. A. Jacob, "Le Vat. gr. 1238 et le diocèse de Paléocastro," *Rivista di storia della chiesa in Italia* 25 (1977) 516–23. —V.v.F., D.K.

SANUDO TORSELLO, MARINO ("the Elder"), Venetian businessman, diplomat, and historian; born ca.1270, died after 9 Mar. 1343. Born to an aristocratic Venetian family, Sanudo traveled widely (from 1289 until his last trip to Constantinople in 1333) in the eastern Mediterranean, particularly in Venetian Romania, where his relatives held the duchy of NAXOS. He zealously promoted a crusade against Egypt and, to this end, ecclesiastical union with Constantinople. Over the years he revised and expanded his treatise advocating a crusade, *Secreta fidelium crucis* (Secrets for True Crusaders), whose first version was composed between Mar. 1306 and Jan. 1307. Presented to Pope CLEMENT V, it provided the data necessary for a successful economic blockade of Egypt (e.g., substituting Cypriot or Rhodian sugar for European needs, *Secreta* 1.1,2 [ed. Bongars 2:24.5–10]). Book 2 was written in 1312–13 at Clarenza (Chlemouts) in the Morea and discussed logistical difficulties facing such an expedition. It also included a short history of the Holy Land that Sanudo later (1318–21) revised and expanded

down to 1307 to include a geography of the Levant; Sanudo continued to add marginalia to his copy in later years. The new version was presented to Pope John XXII (1316–34), while a French version went to Charles IV the Fair, the king of France (1294–1328).

Between 1326 and 1333 Sanudo composed a valuable Latin history of the Frankish principalities and Byz. that survives only in a Venetian translation, *Istoria del regno di Romania*, which sheds unique light, for example, on Michael VIII's reconquest of Constantinople. Also ascribed to Sanudo is a brief Latin account of the poverty and collapse of the Latin Empire of Constantinople and the efforts of BALDWIN II to promote a new reconquest. This work was apparently intended to continue Geoffrey VILLEHARDOUIN. Perhaps the most remarkable testimony of all comes from Sanudo's 42 surviving letters (1323–1336/7), addressed, for example, to Andronikos II Palaiologos, the *sebastokrator* Stephen Syropoulos, and Jerome, Franciscan bishop of Kaffa, on church union and an anti-Turkish alliance; they reflect Sanudo's extensive personal experience and contacts as well as the development of Venetian policy (cf. A. Laiou, *Speculum* 45 [1970] 374–92).

ED. [J. Bongars], *Gesta Dei per Francos*, vol. 2 (Hanau 1611) 1–316. Tr. A. Stewart, *Part XIV. of Book III. of Marino Sanuto's Secrets for True Crusaders to Help Them Recover the Holy Land* [PPTS 12] (London 1896). C. Hopf, *Chroniques gréco-romanes* (Berlin 1873) 99–170. F. Kunstmann, "Studien über Marino Sanudo den Älteren," *ABAW*, Hist. Kl. 7 (Munich 1855) 695–819. C. de la Roncière, L. Dorez, "Lettres inédites et mémoires de Marino Sanudo l'Ancien," *BECh* 56 (1895) 21–44. A. Cerlini, "Nuove lettere di Marino Sanudo il vecchio," *La bibliofilia* 42 (1940) 321–59. Tr. S. Roddy, "The Correspondence of Marino Sanudo Torsello" (Ph.D. diss., Univ. of Pennsylvania, 1971) 109–309. LIT. Jacoby, *Recherches*, pt.V (1974), 217–61. R.-J. Loenertz, "Pour une édition nouvelle de l'Historia del Regno di Romania de Marin Sanudo l'Ancien," *StVen* 16 (1974) 33–66. Ch. Maltezou, "Ho Marin Sanudo pege dia ten meleten dyo agnoston Byzantinon gegonoton," *Thesaurismata* 4 (1967) 20–37. —M.McC.

SAPPHO, Greek lyric poet; born Lesbos ca.600 B.C. Despite an early Christian attack against Sappho as a depraved woman (cf. Tatian, PG 6:873C), Sappho continued to be read by pagan (Julian the Apostate) and Christian (Gregory of Nazianzos) authors alike; most of the preserved fragments of her poems were transmitted through papyri of the 7th C. (*BKT* V 2). After a period of silence Sappho reappears at the end of the 10th

C., when the *Souda* includes her biography and passages from the original poems, noting that she had been accused of "shameful friendship" with her female companions. Symeon Metaphrastes uses her vocabulary to characterize the beauty of St. Euphemia (S. Costanza, *Orpheus* n.s. 1 [1980] 106–14). Sappho was esp. popular in the 12th C., even though Isaac Tzetzes (Cramer, *Anec.Gr.Paris.* 1:63.20–21) claims that her works had disappeared; it is impossible to say whether scholarly acquaintance with Sappho was direct or derived from reference works. Scholars praised "Sappho's grace" (Mich.Ital. 158.20) and often used her verses to describe women's excellence or a wedding celebration. Niketas CHONIATES (*Orationes* 43.26–28), in good Byz. fashion, evokes Sappho's *chairetismos* praising the bride and the bridegroom (*nymphios*—in the original, *gambros*—but Choniates revised the line). Interest in Sappho diminished after the 12th C., although Planoudes, Moschopoulos, and Metochites were apparently familiar with her verses (K. Nickau, *ZPapEpig* 14 [1974] 15–17).

LIT. Moravcsik, *Studia Byzantina* 408–13, with add. Q. Cataudella, *REGr* 78 (1965) 66–69. Garzya, *Storia*, pt.XV (1971), 1–5. I. Ševčenko, "A New Fragment of Sappho?," *Annals of the Ukrainian Academy of Arts and Sciences in the U.S.* 1 (1951) 150–52. —A.C.H., A.K.

SAQQĀRA, pagan necropolis of the city of Memphis in Egypt, used for burials well into the Christian period, and the site of a 6th–9th-C. monastery founded by Apa Jeremias. The early monastic community settled in abandoned mausolea; their first church was a modest mudbrick chapel, which was gradually enlarged down to the mid-7th C. The Arab conquest caused many wealthy Christian families to leave Egypt and to abandon their richly decorated mausolea, which the monks dismantled for use in new monastic buildings. Within the necropolis only the so-called Tomb church (building no.1823), the three-aisled superstructure of an earlier hypogeum, remained to serve as the monks' burial place. The new main church (late 7th C.) was a large basilica with a narthex, a tripartite sanctuary, and an early example of a *khûrus* (choir, narrow transverse hall) before the sanctuary. Spolia of at least five earlier buildings were used to build this church. The new refectory was a three-aisled hall with an attached four-column chapel. (The earlier refectory had only one aisle with two rows of circular benches.) The

monks' cells were collected into larger complexes with an irregular internal organization; the individual rooms within these complexes are often fitted with prayer-niches, and some have fine paintings of saints and famous monks.

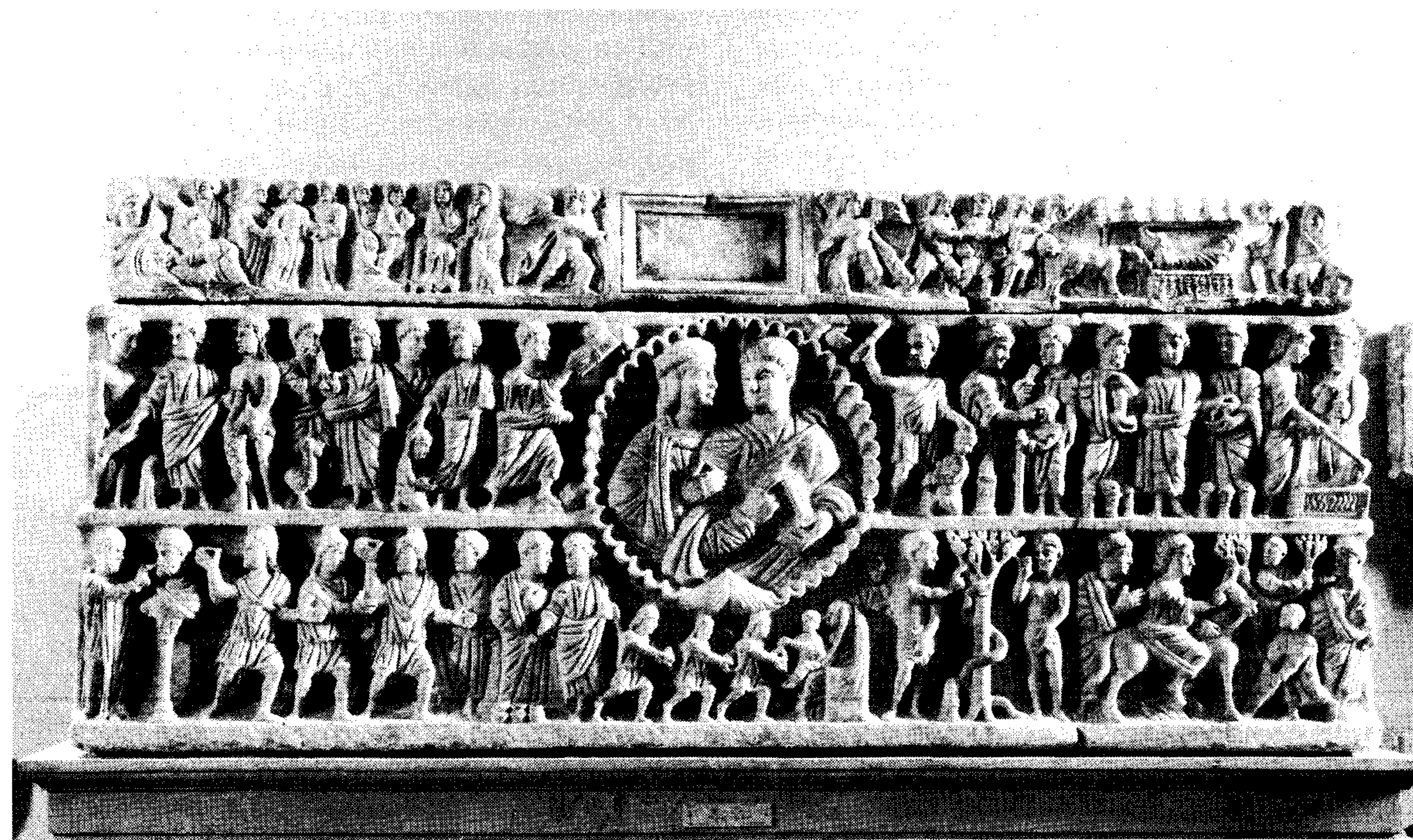
LIT. J.E. Quibell, *Excavations at Saqqara*, vols. 3–4 (Cairo 1909–12). P. Grossmann, H.-G. Severin, "Reinigungsarbeiten im Jeremiaskloster bei Saqqara," *MDAI K* 28 (1972) 145–52; 38 (1982) 155–93. M. Rassart-Debergh et al., "Miscellanea Coptica: Baouit et Saqqara," *ActaNorv* 9 (1981) 9–220. —P.G.

SARAÇHANE. See POLYEUKTOS, CHURCH OF SAINT.

SARANTENOS. See KARANTENOS, MANUEL.

SARCOPHAGUS (*σαρκοφάγος*, lit. "flesh-eater"), trough-shaped stone coffin in widespread use for BURIAL of the dead up to the late 5th C. Christians first took up the form, which had roots deep in antiquity, in the 3rd C. and decorated it with the imagery of the CATACOMBS, embodying, above all, a belief in personal salvation. After Christianity was granted toleration ca.311–13 (see EDICT OF MILAN), sarcophagi came to be embellished with more elaborate and varied programs, for example, the TRADITIO LEGIS, including outright quotations from other works of art (e.g., apse decoration). In the middle of the 4th C. the method of producing sarcophagi changed fundamentally. Previously mass-produced and thus widely available to even a relatively modest clientele, they became much less common and were mainly custom-made affairs for the very rich. Thus the later history of the form from the 4th to the 10th C. concerns largely a few extraordinarily luxurious pieces (Vatican, Junius Bassus Sarcophagus; Milan, S. Ambrogio—Volbach, *Early Christian Art*, pls. 41–43, 46f). These were often of PORPHYRY, as for the emperors buried in the HOLY APOSTLES in Constantinople (Grierson, "Tombs & Obits"), which served as an imperial mausoleum until the reign of Constantine VIII.

Later emperors were also interred in sarcophagi. Using the term *nekrodegmona* ("death receptacle"), Choniates (Nik.Chon. 256.59) reports this manner of burial for Manuel I. The sarcophagus of THEODORA OF ARTA depicts the saint and her son blessed by the HAND OF GOD, but the vast



SARCOPHAGUS. The Adelfia sarcophagus; mid-4th C. National Archaeological Museum, Syracuse. Portraits of the deceased with her husband are flanked by scenes from the Old and New Testaments.

majority of examples of the 11th C. and later—often mere slabs enclosing a space within an ARCOSOLIUM and therefore sometimes called pseudo-sarcophagi—are simpler affairs characteristically decorated with crosses, birds, and trees.

LIT. F.W. Deichmann, *Repertorium der christlich-antiken Sarkophage*, vol. 1 (Wiesbaden 1967). G. Wilpert, *I sarcofagi cristiani antichi*, 3 vols. (Vatican-Rome 1929–36). O. Feld, "Mittelbyzantinische Sarkophage," *RQ* 65 (1970) 158–84. Th. Pazaras, *Anaglyphes sarkophagoi kai epitaphies plates tes meses kai hysteres byzantines periodou sten Hellada* (Athens 1988). —W.T., A.C.

SARDICA. See SERDICA.

SARDINIA (Σαρδινία, Σαρδῶ), Mediterranean island west of Italy. Under Diocletian it formed a province under the command of a *praeses*. The Vandals occupied it ca.455. In 466–68 the *comes* Marcellinus, sent by Emp. Leo I, temporarily drove the Vandals out of Sardinia, but after Marcellinus's murder and the defeat of BASILISKOS in Africa, Leo recognized their right to Sardinia (the

treaty of 474). Circa 530, Godas, a former slave of the Vandal king GELIMER, administered Sardinia. He then proclaimed himself king of Sardinia and started negotiations with Justinian I, who was preparing to attack the Vandals of Africa and welcomed the alliance with Godas. Tzatzon, Gelimer's brother, recovered control of Sardinia, but in 534 Carthage fell to the Byz., Tzatzon was killed in battle, and the Byz. commander Cyril brought Tzatzon's head to Sardinia, thus persuading the Vandals to surrender without resistance. During the Gothic war in Italy, TOTILA managed to occupy Sardinia temporarily in 551/2, but soon it was reconquered by John TROGLITA.

Sardinia resisted the Lombard attacks of the mid-7th C. and remained in Byz. hands. An inscription from the reign of either Constans II or Constantine IV praised the emperor as triumphant over the Lombards (S. Mazzarino, *Epigraphica* 2 [1940] 292–313). By the end of the 7th C. Byz. power on the island was nominal. Theodotos, the *hypatos* and *doux* of Sardinia, is mentioned on a seal (of the 9th C.?), and to the 9th C. belongs

the Greek seal of Arsenios, archbishop of Sardinia (Laurent, *Corpus* 5.1, no.917). Papal authority over the island was strong from the time of Pope Gregory I. Pope Leo IV, in a letter dated sometime between 850 and 854, demanded that John, archbishop of Cagliari, destroy an altar that had been dedicated to the archangel Michael by the archbishop Arsenios (perhaps the one whose seal was mentioned above), whom the pope accused of heresy. A hoard of Byz. and Arab coins dating to the 9th C. indicates continuing commercial activity on the island (A. Taramelli, *NS*⁵ 19 [1922] 294–96).

Numerous attacks by the Arabs failed to seize Sardinia but resulted in the island's virtual independence until the early 11th C., when the Arabs finally achieved their goal. In 1016, however, a fleet from Genoa and Pisa defeated the Arabs and expelled them from Sardinia. By this time Byz. control over the island had ended; the precise date and circumstances of the Byz. departure are unknown.

Monuments of Sardinia. Few buildings of the Byz. period survive on the island. All are churches and can be characterized as small in size, constructed of ashlar masonry, and, usually, domed. Among those dating to the 5th and 6th C. the most common form is that of a Greek or Latin cross plan with the crossing surmounted by a dome or tower. Most important among these is the church of S. Saturnino in Cagliari, originally a square baldachinlike structure to which four arms were added in the 6th C. Similar, though smaller, churches are S. Maria at Bonarcade, S. Giovanni at Sinis, and S. Elia at Nuxis. Dating to the 10th C. is S. Giovanni at Assemini, erected according to an inscription by Torkotorios, described as "archon of Sardinia," and his wife. It is a variation on the cross-in-square plan type with L-shaped piers carrying a small dome. Remains of another Byz. church with a tripartite sanctuary have been recently identified at Is Mortorius near Cagliari.

LIT. E. Besta, *La Sardegna medioevale*, 2 vols. (Palermo 1908; rp. Bologna 1966). E. Pais, *Storia della Sardegna e della Corsica sotto il dominio romano* (Rome 1923). C. Bellieni, *La Sardegna e i Sardi nella civiltà dell'Alto Medioevo*, 2 vols. (Cagliari 1973). M.L. Wagner, "Die Beziehungen des Griechentums zu Sardinien," *BNJbb* 1 (1920) 158–69. A. Boscolo, *La Sardegna bizantina e alto-giudicale* (Sassari 1978). L. Pani Ermini, "La Sardegna e l'Africa nel periodo vandalico," *Africa romana* 2 (1985) 105–22. Idem, "La città

sarde tra tarda antichità e medioevo," *Africa romana* 5 (1988) 431–33. R. Delogu, *L'architettura del medioevo in Sardegna* (Rome 1953) 6–44. R. Serra, "La chiesa quadrifida di S. Elia a Nuxis," *Studi sardi* 21 (1968–70) 30–64.

—A.K., R.B.H., M.J.

SARDIS (Σάρδεις), civil and ecclesiastical metropolis of LYDIA in western Asia Minor, a place of considerable wealth from natural resources and its location on major highways; headquarters of an imperial weapons factory. Sardis was attacked by the Goths in 399 but flourished continuously until the early 7th C. In the 4th C. a philosophical school arose there, known from the works of EUNAPIOS. Excavations have revealed details of late antique urban life, with maintenance of classical public buildings, construction of churches (including a large domed basilica of Justinian I), abandonment of temples, and growth of a new residential district. The gymnasium basically maintained its function, but one hall was taken over by the hellenized Jewish community and became the largest SYNAGOGUE known in the ancient world; a row of shops was added outside in the 4th C. Some parts of Sardis may have declined in the 6th C. The excavated civic and private buildings perished ca.616, possibly as the result of a Sasanian attack, and were never restored. The ruined city served as a quarry for the fortress on the acropolis built in the mid-7th C. Medieval Sardis, which consisted of the fortress and small settlements scattered among the ruins, was a city of the THRAKESION theme. It was taken by the Arabs in 716, by TZACHAS in 1092, and reconquered by the Byz. in 1098. Sardis grew in importance under the Laskarids, who built a five-domed church over the ruins of a 4th-C. basilica. Threatened by the Turks in the late 13th C., its citadel was divided with them in 1304; Sardis definitively fell to Saruhan ca.1315.

LIT. C. Foss, *Byzantine and Turkish Sardis* (Cambridge, Mass., 1976). G.M.A. Hanfmann et al., *Sardis from Prehistoric to Roman Times* (Cambridge, Mass., 1983). —C.F.

SARKEL (Σάρκελ), Khazar name that ought to be written "Šarkel," meaning "White House" or "White Tower." A fort on the Don, Sarkel is now identified with the ruins discovered near the township of Cimljanskaja. The early fort existed on the right bank of the Don in the 8th and beginning of the 9th C. and controlled the ford

crossing the river; its population belonged to the culture of SALTOVO. After the destruction of the right-bank fort, the khagan of the KHAZARS asked Emp. Theophilos to build the *kastron* of Sarkel (*De adm. imp.* 42.22–56). Around 833 the *spatharokandidatos* Petronas Kamateros (his identification with the general PETRONAS is groundless) came to “the Tanais river” and erected a fortress of bricks baked on the spot with mortar made of tiny river shells. Sarkel had a garrison of 300 men who were relieved annually. The Sarkel of Petronas was on the left bank of the Don. Excavations there brought to light a fort with a citadel, surrounded by walls with towers built of local white bricks of excellent quality. The fort was square in shape, 193.5 by 133.5 m; the walls were 3.75 m thick; the brick stamps differ from Byz. types. Archaeological data show that the fortifications fell into disuse after only a few decades and Sarkel became an ordinary settlement. The fort was destroyed by SVJATOSLAV in 965, but the settlement there survived until the campaign of VLADIMIR MONOMACH in 1116/17. The early 10th-C. geographer Ibn Khurdādhbeh probably refers to Sarkel when he states that a Khazar governor resided on the Don and collected a tithe from the Rus’ merchants (O. Pritsak, *Folia Orientalia* 12 [1971] 241–59).

LIT. *Trudy Volgo-Donskoj archeologičeskoj ekspedicii*, 3 vols. (Moscow 1958–63). M.I. Artamonov, *Istorija Chazar* (Leningrad 1962) 297–323. S.A. Pletneva, *Ot kočevij k gorodam* (Moscow 1967) 43–48. —O.P.

SARMATIANS (Σαρμάται), also Sauromatoi, nomadic tribal groups that replaced the SCYTHIANS in the steppe north of the Black Sea. They used the East Iranian lingua franca. Among their tribes were the ALANS. PTOLEMY’s concept of two Sarmatias, the European and the Asian, enjoyed great popularity in the Middle Ages, both in Christian (esp. Armenian) and Muslim geography.

The Sarmatian state was weakened by the GOTHS in the 3rd C., and the character of the ethnic substrate indicated by the name *Sarmatian* became confused. A. Vasiliev (*Goths in the Crimea* [Cambridge, Mass., 1936] 22f) suggests that the Sarmatians on the shores of the Maeotis (the Azov Sea) mentioned by Zosimos were Goths. Chronicles of the 4th C. speak of the revolt of slaves against their Sarmatian masters; the latter escaped to the empire and were settled by Constantine I and then Constantius II in Thrace, Scythia Minor,

Macedonia, Italy, and other provinces (K. Kretschmer, *RE* 2.R. 1 [1920] 2547). Constantine VII Porphyrogennetos (*De adm. imp.* 53.2–123) was familiar with the legend of the Sarmatian attack on Asia Minor; when CONSTANTIUS CHLORUS was sent against them, he invited the inhabitants of Cherson to join him in a coalition. Swept up by the Hunnic invasions, some Sarmatians emerged in the early 5th C. in Illyricum, where they are said to have contested Theodoric’s power over Singidunum. The latest event connected with the Sarmatians is their participation in the Lombard march into Italy, mentioned by Paulus Diaconus.

Some Byz. authors (esp. in the 11th–12th C.) used “Sauromatoi” as an archaizing term for the Hungarians, Pechenegs, Uzes, and later the Ottomans (Moravcsik, *Byzantinoturcica* 2:270) and Tatars. Gregoras, Plethon, and Chalkokondyles identify Sarmatia with “Rhosia.”

LIT. Ditten, *Russland-Exkurs* 90–94. G. Bichir, “Sarmaşii şi relaşile lor cu Geto-Dacii,” *Revista de istorie* 38 (1985) 1043–57, 1164–77. —O.P.

SARUHAN (Σαρχάνης), a Turkish emirate that emerged from the breakup of the SELJUK sultanate of RŪM; it was named after its founder. It extended over the region of Nymphaion and the fertile plain of Mainomenos/Menemen; its capital was Magnesia, conquered ca.1313. It exported grain, and there was an important slave market in Magnesia. The lords of Saruhan, whose territories bordered the alum-producing region of PHOKAIA, extracted an annual tribute from the Genoese established there. This relationship brought them into a rapprochement with the Byz. In 1329 Andronikos III Palaiologos expelled the Genoese lord of Chios, ZACCARIA; compelled the Genoese of Phokaia to recognize his suzerainty; and then concluded a treaty with the emir of Saruhan. Around 1335 the emperor signed another treaty with the emir, who gave him military aid against the rebel Genoese governor of Phokaia, Cattaneo; ca.1358, when John V Palaiologos liberated the Ottoman prince Halil, who had been kept in captivity in Phokaia, another peace treaty was concluded between Byz. and Saruhan with the emir’s children taken as hostages to Constantinople. On the other hand, the Saruhan Turks carried out naval raids in the Aegean, some of

them jointly with the AYDIN Turks. The emirate was temporarily annexed by the OTTOMANS from 1390 to 1402 and permanently in 1410.

LIT. Ç.Uluçay, *İslâm Ansiklopedisi* 10:239–44. Zachariadou, *Menteshe & Aydın*. Moravcsik, *Byzantinoturcica* 2:269f. —E.A.Z.

SASANIANS, Iranian dynasty (226–651) that arose from among other minor dynasties in Parthia recognizing ARSACID suzerainty. Ardashīr I (224–40) defeated and slew the last Arsacid monarch, Artabanus V (224), and captured the capital of Ctesiphon. The formation of the Sasanian state replaced the degenerating congeries of insubordinate kinglets, vaguely acknowledging the Arsacids, with a much more powerful empire that henceforth contested control of Mesopotamia, Armenia, and the Caucasus with the late Roman Empire and Byz. Sasanian society was characterized by divine monarchy, an officially authorized version of the ZOROASTRIAN religion, and the seven great Persian noble families, the totality being organized according to a rigidly structured caste system. Internally the system was threatened by MANICHAEANISM in the early centuries and by the movement of MAZDAK.

The long series of exhausting wars with Byz. brought the Sasanians some victories, but no enduring territorial acquisitions. Emp. Julian fell in battle with the Persians, and King Shāpūr II (r.309–79) was able to sign an advantageous treaty with Emp. Jovian. Peaceful relations in the 5th C. were interrupted by short wars that led to the treaties of 422 and then 442. KAVĀD resumed

warfare in 502. In 532 CHOSROES I signed the “eternal peace” with Justinian I but soon reopened military actions. Justinian was compelled to pay tribute; when Justin II refused to continue payments the war broke out again. Emp. Maurice used the internal struggle in Persia in order to establish an alliance with CHOSROES II, but the coup of Phokas in 602 created a new excuse for Persian interference in the affairs of Constantinople. The Persian generals SHAHRBARĀZ and SHĀHĪN were temporarily victorious, but Emp. Herakleios shattered the Sasanian state; in 628 KAVĀD-SHĪRŪYA was forced to conclude a truce. The land was unable to recover: political troubles, plague, ruin of the irrigation system, and famine caused Sasanian Persia to fall to the Arab armies at Qādisiyya (627) and Nihāwand (642). Under YAZDGIRD III (died 651) Sasanian rule came to an end. (For a list of Sasanian rulers, see table.)

Christianity in Sasanian Iran. Christianity penetrated early into IRAN; probably in the 3rd C. some elements of ecclesiastical hierarchy were established, with the center in Ctesiphon. Constantine I’s alliance with Christianity and probably his attempts to gain the support of Christian subjects of the Sasanian state (thus, T.D. Barnes, *JRS* 75 [1985] 126–36) provoked a series of persecutions during the reign of Shāpūr II that were exaggerated in Greek vitae of Persian saints. This anti-Christian wave subsided at the end of the 4th C., and in 410 the first local council was convened in Ctesiphon. Nestorians (see NESTORIANISM) from the Roman Empire found refuge in Persian cities, and in the 5th–6th C. Christian culture flourished

Rulers of the Sasanian Dynasty

Ruler	Reign Dates	Ruler	Reign Dates	Ruler	Reign Dates
Ardashīr I	224–240	Bahrām IV	388–399	Hurmazd IV	579–590
Shāpūr I	240–270	Yazdgird I	399–420	CHOSROES (Khusrau) II (first reign)	590
Hurmazd I (Hurmazd-Ardashīr)	270–271	Bahrām V	420–438	Bahrām VI Chobīn	590–591
Bahrām I	271–274	Yazdgird II	438–457	Chosroes (Khusrau) II (second reign)	591–628
Bahrām II	274–293	Hurmazd III	457–459?	KAVĀD II (Shīrūya)	628
Bahrām III	293	Pērōz	459–484	Ardashīr III	628–629
Narseh	293–302	Balāsh	484–488	SHAHRBARĀZ	629
Hurmazd II	302–309	KAVĀD I (first reign)	488–496	Bōrāndukht	630–631
Shāpūr II	309–379	Zāmāsp	496–498	YAZDGIRD III	632–651
Ardashīr II	379–383	Kavād I (second reign)	498–531		
Shāpūr III	383–388	CHOSROES (Khusrau) I	531–579		

Source: *The Cambridge History of Iran*, vol. 3.1, ed. E. Yarshater (Cambridge 1983) 178.

in centers such as NISIBIS. On the other hand, Persian Christianity began to lose its ascetic radicalism, typical of the earlier period, partly under the pressure of official Zoroastrianism, which was hostile toward eremitism, partly because of the threat of more radical movements, such as Manichaeism or Mazdakism. The Nestorian church, which enjoyed a relative tolerance and occasionally even the sympathy of individual Persian rulers, expanded its influence eastward to CENTRAL ASIA and CHINA, but the Arab conquest of the early 7th C. ended the policy of toleration.

LIT. A. Christensen, *L'Iran sous les Sassanides*² (Copenhagen 1944). *The Cambridge History of Iran*, ed. E. Yarshater, vol. 3.1–2 (Cambridge 1983). R. Ghirschman, *Iran. Parthians and Sassanians* (London 1962). N. Pigulevskaja, *Vizantijska i Iran na rubeže VI i VII vekov* (Moscow-Leningrad 1946). J. Labourt, *Le christianisme dans l'empire perse*² (Paris 1904). S. Gero, "Die Kirche des Ostens," *OstSt* 30 (1981) 22–27. G. Blum, "Zur religionspolitischen Situation der persischen Kirche im 3. und 4. Jahrhundert," *ZKirch* 91 (1980) 11–32. —S.V., A.K.

SATALA (Σάταλα, now Sadak), city north of Erzinçan between the upper Euphrates and the Lykos on the best route across northern Anatolia. Satala was one of the greatest bastions of the eastern frontier through the 6th C. It was the headquarters of a legion and became a bishopric and city of Armenia I. The fortress played a role in Justinian I's wars with Persia; he rebuilt it completely after the Persian attack of 529. Following its capture by Chosroes II in 610, Satala fell into obscurity, but its bishops are attested through the 11th C. The site preserves the dilapidated remains of Justinian's fortress, as well as a bath and aqueduct belonging to the civil settlement.

LIT. T. Mitford, "Biliotti's Excavations at Satala," *AnatSt* 24 (1974) 221–44. Idem, "Cappadocia and Armenia Minor," *ANRW* 7.2:1169–228. F. & E. Cumont, *Studia Pontica*, vol. 2 (Brussels 1908) 343–51. —C.F.

SATIRE, critical treatment in verse or prose, often by way of exaggeration or caricature, of the foibles of individuals, institutions, or society as a whole. Important in classical antiquity, satire was revived in Byz. literature and rhetoric in the 11th C., but remained a minor genre, which could take many forms, including PARODY and ALLEGORY. Intentionality and not literary form determine what is satire. Satire in the learned language often conceals its true target beneath a timeless veil of

classicism, which was easily penetrable by contemporary readers. Thus the CHARIDEMOS imitates a Platonic dialogue, and both the PHILOPATRIS and the TIMARION have been mistaken for genuine works of Lucian, despite the clear allusions in the latter to early 12th-C. personages. MAZARIS's *Journey to Hades* betrays its 15th-C. context more directly. The *Katomyomachia*, probably by Theodore PRODRAMOS, is a parody of classical tragedy with a strong satirical element. PTOCHOPRODRAMOS's satires on a nagging wife, a downtrodden monk, and a poor scholar are firmly rooted in their 12th-C. context, without any classicizing veneer. Satirical motifs become prominent in vernacular verse texts of the 14th C., for example, on social contradictions in the POULOLOGOS, SYNAXARION OF THE HONORABLE DONKEY, and DIEGESIS TON TETRAPODON ZON; on the imperial court and the judiciary in the PORIKOLOGOS and the OPSAROLOGOS; and on the church in the scatological *Mass of the Beardless Man* (SPANOS).

LIT. Beck, *Volksliteratur* 25–28, 101–05, 193–96. Hunger, *Lit.* 2:149–58. B. Baldwin, "A Talent to Abuse: Some Aspects of Byzantine Satire," *ByzF* 8 (1982) 19–28. T.M. Sokolova, "Vizantijskaja Satira," in *Vizantijskaja Literatura*, ed. S.S. Averincev (Moscow 1974) 122–58. H. Eideneier, *Spanos: Eine byzantinische Satire in der Form einer Parodie* (Berlin-New York 1977) 29–56. H.F. Tozer, "Byzantine Satire," *JHS* 2 (1881) 233–70. —E.M.J., R.B.

SATRAPIES (Lat. *gentes*), conventional name usually given to a group of Armenian autonomous principalities lying along the Euphrates-Arsanias River and including ANZITENE, Ingilene, Asthianene, Sophene, Sophanene, and Balabitenene. All the information concerning them comes from Greek and Latin, not Armenian sources. The satrapies passed to the Roman sphere of influence after the peace of Nisibis of 298, though Jovian returned some of them to Persia in 363 (Amm.Marc. 25:7.9). In Roman law, the satrapies originally had the status of *civitates foederatae liberae et immunes*, their hereditary rulers paying no tribute and receiving their regalia (see INSIGNIA), including the imperial red shoes, from Constantinople (Prokopios, *Buildings* 3.1.17–27). These sovereign rights were first curtailed after the satraps' support of the revolt against Zeno in 485. Thereafter, these rulers were appointed by the emperor, and taxes apparently paid. Finally, a decree of Justinian I in 529 (*Cod.Just.* I 29.5)

abrogated all rights of the satrapies; novel 31:1.3 (536) combined them to form ARMENIA IV.

LIT. N. Adontz, *Armenia in the Period of Justinian* (Lisbon 1970) 25–37, 87–93. —N.G.G.

SATURDAY. See SUNDAY.

SATYR, zoomorphic companion of DIONYSOS. In his company, and usually that of MAENADS, satyrs are commonplace on late antique silver, textiles, and ivory boxes (*Age of Spirit.*, nos. 122–24, 130). In literary sources they appear mostly as soldiers of the god, in connection with his expeditions to India and his attempt to seize the throne of Thebes. They are called *skirtoi* (leapers) and come from the land of Bessica (Malal. 43.1–3). In the *Vita Basilii*, the companions of Michael III were compared to satyrs (*TheophCont* 200.16). Various entries of the *Souda* mention satyrs. A rare etymology is found in MALALAS (Malal. 49.16–17), where *satyros* in Boeotian dialect stands for metempsychosis to a lower corporeal form. Theodore PRODRAMOS (*Rodanthe and Dosikles* 4:365–77), within the *ekphrasis* of a drinking cup, describes a Dionysiac vintage and the god's revelry with maenads and drunken satyrs. Though they are almost nonexistent in post-Iconoclastic art, one satyr appears with warriors on a 10th-C. bone casket in Milan (Goldschmidt-Weitzmann, *Elfenbeinskulpt.* I, no.8).

On the Asian shore of the Bosporos, an ancient temple of a satyr gave its name to an EMPORION, a harbor in which the Arab fleet sought refuge in 718. The ruins of the temple were used by Theophilos to build the palace at BRYAS and, probably, by Patr. Ignatios, who constructed in 873/4 a monastery of Michael Archangel "tou Satyrou," in which he was eventually buried (Janin, *Églises centres* 42f).

LIT. S. Reinert, "The Image of Dionysus in Malalas' Chronicle," in *Byzantine Studies in Honor of Milton V. Anastos* (Malibu 1985) 10f. —P.A.A., A.K., A.C.

SAVA OF SERBIA, founder and organizer of the autocephalous Serbian church; saint; baptismal name Rastko; born 1175, died Turnovo 14 Jan. 1235. Youngest son of STEFAN NEMANJA, he was allotted an appanage by his father, but fled to Mt. Athos, where he became a monk, first in Panteleimon monastery, later in Vatopedi. In 1198 his

father, who had himself become an Athonite monk, sent Sava to Constantinople, where he obtained authority from Emp. Alexios III to found a Serbian monastery at HILANDAR on Athos. In 1208, after Athos came under Latin control, he migrated to STUDENICA in Serbia, taking his father's relics with him. As superior he tried to resolve the power struggle between his brothers. He returned to Hilandar in 1217 in protest against the coronation of his brother Stefan the First-Crowned by a papal legate. In 1219 Sava was consecrated first archbishop of the autocephalous church of Serbia by the Nicaean patriarch Manuel I Sarantenos (1216–22). Subsequently Sava organized the church hierarchy and defended the independence of the Serbian church with determination and subtlety against papal claims, BOGOMIL influence from Bosnia, and the persistent efforts of Demetrios CHOMATENOS, Epirot archbishop of Ohrid, to subject Serbia to his diocese. As a churchman Sava continued his father's policy of creating a viable Serbian state. In pursuit of this policy he undertook missions to Nicaea and elsewhere and twice visited Jerusalem (1230, 1234). His wealth and social position enabled him to become founder or benefactor of churches and monasteries in Serbia, on Athos, in Thessalonike, Constantinople, and the Holy Land. He wrote a Life of his father and edited monastic *typika*, liturgical texts, and the Serbian *Nomokanon*. A contemporary fresco portrait of him survives in the MILEŠEVA monastery.

ED. Vita of Stefan Nemanja—ed. V. Ćorović, *Spisi svetoga Save* (Belgrade-Sremski Karlovci 1928) 151–75. For other ed., see Dj.S. Radojičić, *Enciklopedija Jugoslavije* 7 (Zagreb 1968) 146.

LIT. S. Stanojević, *Sveti Sava i nezavisnost Srpske crkve* (Belgrade 1934). *Sveti Sava: Spomenica povodom osamstogodišnjice rođenja 1175–1975* (Belgrade 1977). *Sava Nemanjić: Sveti Sava: Istorija i predanje*, ed. V. Djurić (Belgrade 1979). Jo. Taranidis, "Kult svetog Save i svetog Simeona kod Grka," *HilZb* 5 (1983) 101–78. D. Obolensky, *Six Byzantine Portraits* (Oxford 1988) 115–72. —R.B.

SAVCI BEG (Σαβούτζιος, Σαουζής), Ottoman prince; died Bursa (formerly PROUSA) 1385 ?. Savci was the eldest son of the Ottoman sultan MURAD I and ally of ANDRONIKOS IV, son of JOHN V, in a joint rebellion that contemporary Greek and Italian sources date to spring 1373, when Savci was probably the prince governor of Rumeli. Sometime in 1373, and under obscure circum-

stances, Savci and Andronikos formed a conspiracy to overthrow their fathers and establish themselves respectively as sultan and *basileus*. Their rebellion actually materialized, it seems, after John V discovered their plans—evidently early in May. Then, on 6 May, Andronikos escaped from Constantinople and hastened probably to Derkos, where he joined forces with Savci. Meanwhile John V appealed to Murad I for help; the latter crossed into Thrace with Byz. help on 11 May and proceeded to Constantinople. On 25 May a battle occurred between fathers and sons in the suburb of Pikridion. Although Andronikos's troops fought well, many of Savci's men defected to Murad and others fled. Savci retreated to Didymoteichon, while Andronikos submitted to John (30 May). Savci held out until 29 Sept., when Murad captured and blinded him. Contemporary sources do not reveal Savci's end, but imply that he survived his blinding for some time.

Sixteenth-century Ottoman historians date Savci's uprising to 1385; locate it in Bithynia, without mentioning Andronikos IV's role; and claim that Murad first blinded, then executed Savci. The value of this version in conjunction with the early accounts remains speculative.

LIT. Barker, *Manuel II* 19–21. P. Charanis, "The Strife among the Palaeologi and the Ottoman Turks, 1370–1402," *Byzantion* 16 (1942–43 [1944]) 293–95. F. Dölger, "Zum Aufstand des Andronikos IV. gegen seinen Vater Johannes V. im Mai 1373," *REB* 19 (1961) 328–32. M. Gökbilgin, *IA* 10:251–53. R. Loenertz, "La première insurrection d'Andronic IV Paléologue (1373)," *EO* 38 (1939) 334–45. Schreiner, *Kleinchroniken* 2:304–07. —S.W.R.

SAYF AL-DAWLA, HAMDĀNID lord of Aleppo; born June 916, died Aleppo 25 Jan. 967. After asserting his power over Aleppo and Damascus and failing in his advance against Egypt, Sayf al-Dawla concentrated his efforts on invasions of Byz. His first raid in 936 proved a failure, and his war against John KOURKOUAS had varied success: in 938 Sayf al-Dawla advanced into Byz. territory and seized enormous booty, and the next year he attempted to conquer Armenia, but in the 940s Kourkouas began a successful offensive. Kourkouas's replacement by a certain Pantherios (Skyl. 230.44) permitted Sayf al-Dawla to win the day: Pantherios was defeated near Aleppo in Dec. 944 (Vasiliev [p.305f] named the *domestikos ton scholon* not Pantherios, but Bardas Phokas). The

Byz. offensive, however, continued under Bardas and Leo PHOKAS, and the Byz. government tried to attract Egypt as an ally. In 953 Sayf al-Dawla achieved a major success when he captured Constantine, son of Bardas Phokas, but in 958 JOHN (I) TZIMISKES defeated the Hamdānid emir near Aleppo. In 962 NIKEPHOROS (II) PHOKAS seized and plundered Aleppo. Although paralyzed in the hand and foot, Sayf al-Dawla resisted and even won a victory near Aleppo, but his death paved the way for the Byz. invasion of Syria and Mesopotamia.

SOURCES. *Sayf al-Dawla. Recueil de textes relatifs à l'émir Sayf al Dawla le Hamdanide*, ed. M. Canard (Algiers 1934).

LIT. G.W. Freytag, "Geschichte der Dynastien der Hamdaniden in Mosul und Aleppo," *ZDMG* 11 (1857) 177–225. Vasiliev, *Byz. Arabes* 2.1:273–95, 311–20, 341–65. M. Canard, *Histoire de la dynastie des Hamdanides de Jazīra et de Syrie* (Algiers 1951) 595–663. —A.K.

SBEITLA. See SUFETULA.

SCALE, a set of gradations in a work of art by which relative position and size, as well as relative theological and political importance, is conveyed to the beholder. Early Byz. artists perpetuated Hellenistic schemes in which figures are too large with respect to their architectural or LANDSCAPE settings: on his diptychs the consul is many times larger than the figures in the arena below him. Not until the Palaiologan period do relatively tiny figures appear in such contexts, a scale that contributes greatly to the beetling settings in the wall paintings at the CHORA and MISTRA. Images of Christ, the Virgin Mary, and emperors generally tower over their ministrants (sometimes with the aid of a throne or footstool). On the Cross, Christ's body dwarfs those who stand below it, while Mary on her deathbed in the Dormition is often much larger than her mourners. Attendants of all sorts are customarily arranged according to principles of hierarchy and isocephaly. Figures in PROSKYNESIS are invariably smaller than the object of their veneration. On coins as on works of art, the emperor's preeminence over his spouse and heir is indicated as much by his greater height as by their position always to his left. —A.K.

SCALES. See BALANCE SCALES; COIN SCALES; STEELYARD.

SCEPTER (σκήπτρον), a symbol of the power and authority of Roman consuls, which was adopted by the emperors in their function as consuls. The consular scepter was a staff surmounted by an EAGLE, as can be seen on consular DIPTYCHS (e.g., Delbrück, *Consulardiptychen*, pls. 7, 20). The eagle-topped scepter is held by emperors on some coins, the latest examples being Maurice, Phokas, and after a considerable interval Philipikos in the early 8th C. Another type of scepter was surmounted by a cross: A. Alföldi (*Schweizer Münzblätter* 4 [1954] 81–86) erroneously interpreted a spear in images of Constantine I as a cross-topped scepter, but this type did not come into use until Theodosios II. Scepters seem to have played a minor role in Byz. ceremonial, at least before the 11th C.; when they do occur on coins, they are symbols of imperial authority rather than representations of tangible objects. *De ceremoniis* applied the term *skeptron* to insignia borne by various imperial attendants.

The scepter as a real object with various shapes is depicted on coins beginning with Nikephoros II Phokas. Some 11th-C. coins were called *skeptrata* (Hendy, *Coinage* 29f). A cross from the treasury of the cathedral at Tournai, decorated with pearls and enamel, was identified by M. Ross as the top of a scepter and dated to the 10th C. (*JÖB* 9 [1960] 91–95). An ivory fragment from the Dahlem Museum in Berlin, depicting an emperor crowned by the Virgin and accompanied by the Archangel Gabriel, has been identified as the top of the scepter of Leo VI (K. Corrigan, *ArtB* 69 [1978] 407–16).

LIT. *DOC* 2.1: 87f; 3.1:138–41. K. Wessel, *RBK* 3:398–403. —A.K.

SCHEDOGRAPHIA (σχεδογραφία, *σχεδουργία*, from *schedos*, with a postclassical meaning of "note, composition"), a system of educational exercises introduced probably ca.1000; in any case the young PSELLOS studied *schedographia*. It flourished in the 11th and 12th C. and met with severe criticism: Anna Komnene despised *schedographia*, "the new invention of our generation" (An.Komn. 3:218.3–25), and CHRISTOPHER OF MYTILENE (*Gedichte*, no.11) punned on a teacher who was selling *schede* and thus transformed the school at Chalkoprateia into a *schedoprasteion*, "a composition shop." According to Garzya (*infra*), this criticism resulted

from the conflict between the old *schedographia*, which consisted of simple grammatical analysis (word-by-word) of selected texts, and the "new" or "second" *schedographia*, the writing of short paradoxical compositions, such as the 12th-C. parody, "Notes (*schede*) of the Mouse." These playful exercises probably went out of fashion in the 13th C.: a short tract by Manuel MOSCHOPOULOS, *On the Schede*, written before 1288/9, uses for grammatical analysis standardized material drawn from biblical and Homeric topics; another handbook was ascribed to Basil the Great; also a *Schedographic Lexikon* was produced. *Schede* used material similar to EPIMERISMS.

LIT. Krumbacher, *GBL* 590–93. Hunger, *Lit.* 2:24–29. A. Garzya, *Storia e interpretazione di testi bizantini* (London 1974), pt.VII (1973), 1–14. J. Keaney, "Moschopouleia," *BZ* 64 (1971) 303–13. Browning, *Studies*, pt.XVI (1976), 21–34. —A.K.

SCHEMA (σχῆμα, lit. "form, shape"), the habit of monks and nuns, which took two forms: the *mikron schema*, or "lesser habit," and the *mega schema* (or *angelikon schema*), the "greater habit," which symbolized the highest level of monastic profession. The monastic COSTUME of the *megaloschemos* monk was differentiated from that of the *mikroschemos* by the *koukoulion* (cowl) and *analabos* (scapular). The distinction between *mikroschemoi* (or *staurophoroi*) and *megaloschemoi* monks is first mentioned in the *Diatheke* of THEODORE OF STODIOS, who disapproved of this hierarchical differentiation, "because there is only one habit, just as there is only one baptism" (PG 99:941C). Most monastic *typika* ignore the distinction, although there are exceptions: the 12th-C. *typikon* for the KECHARITOMENE NUNNERY provides that female novices who wish to be *mikroschemoi* need wait only six months, whereas those who wish to be *megaloschemoi* must wait three years. Sometimes a monk took a second monastic name when he became *megaloschemos*; thus the future patriarch Athanasios I, who was baptized Alexios, assumed the monastic name Akakios but changed it to Athanasios when he donned the greater habit (THEOKTISTOS THE STODITE, *Vita Ath.* 4:24, 10.1–3).

LIT. Konidares, *Nomike theorese* 111–13. M. Wawryk, *Initiatio monastica in liturgia byzantina: Officiorum schematis magni et parvi necnon rasophoratus exordia et evolutio* (Rome 1968). Panagiotakos, *Dikaion* 89–103. Meester, *De monachico statu* 82–86. —A.M.T.

SCHEMATA. See RHETORICAL FIGURES; TROPES.

SCHILTBERGER, JOHANN, German author of memoirs relating his adventures and travels in the East; born Freising 1380. He participated in the crusade of 1396 and was captured at Nikopolis. In the service of the Turks and (after 1402) the Mongols, he visited Asia Minor, Egypt, and the Crimea; he finally escaped, with other Christian captives, via Batumi to Constantinople (1427), where he stayed three months. Schiltberger described the palace and Hagia Sophia; he expatiated on Greek Orthodoxy and the Greeks' hostility to the Armenians, whom he characterized as "a brave people"; he also emphasized that in Constantinople the emperor appointed patriarchs. The memoirs contain evidence concerning a visit by DEMETRIOS PALAIOLOGOS to Sigismund of Hungary.

ED. *Reisebuch*, ed. V. Langmantel (Tübingen 1885). Eng. tr. by J.B. Telfer, *The Bondage and Travels of Johann Schiltberger* (London 1879; rp. New York 1970).

LIT. E. Kislinger, "Johann Schiltberger und Demetrios Palaiologos," *Byzantiaka* 4 (1984) 97–111. —A.K.

SCHISM (σχίσμα), term found in the New Testament designating a split in the Christian community. Basil the Great of Caesarea applies the term "to those who had separated from the rest for some reasons of church policy and questions capable of adjustment" (PG 32:665A). He distinguishes "schism" from HERESY, a division on doctrinal grounds. Schisms have occurred during the entire history of Christianity, and many within the boundaries of the Byz. world were eventually resolved (e.g., the MOECHIAN CONTROVERSY, the schism between Photios and Ignatios, the one connected with the TETRAGAMY OF LEO VI, the ARSENITE schism). Other ecclesiastical splits became permanent: the deposition of DIOSKOROS of Alexandria at Chalcedon (451), originally motivated by disciplinary reasons only (ACO 2:1,2, pp.41 [237]–42 [238], 124 [320]), resulted in doctrinal division between Chalcedonians and Monophysites.

Most frequently and specifically, the term is applied to the division between the Eastern and the Western churches and the focal incident of 1054. Although, from the beginning of the FILIOQUE controversy (8th–9th C.), doctrinal elements were involved in the split, so that many, on both

sides, spoke of their adversaries' "heresy," there remained, at least until the Council of FERRARA-FLORENCE (1438–39), a substantial consensus on the point that the division was "capable of adjustment" and therefore was covered by the concept of "schism," as defined by Basil of Caesarea. This provided the basis for numerous union attempts.

The existence of different interpretations of both the PRIMACY of Rome and the position of other important Christian centers was evident already in the 4th C. The First Council of Constantinople (see under CONSTANTINOPLE, COUNCILS OF), representing the Eastern view, attributed to the bishop of the new capital "the privileges of honor next to the bishop of Rome, because that city is a New Rome" (canon 3). A similar sociopolitical definition appears in 451 and is applied to the "old Rome" as well: "The Fathers rightly granted privileges to the throne of old Rome, because it was the imperial city," and now "equal privileges are granted to the most holy throne of New Rome . . . , which is honored with the presence of the emperor and the senate" (Council of Chalcedon, canon 28).

Such statements were obviously incompatible with the view expressed by Roman popes such as Damasus (366–84), LEO I (457–74), GELASIUS (492–96), and HORMISDAS (514–23) that the authority of Rome lies with the words addressed by Jesus to Peter (Mt 16:18) and not with the political structure of the empire. The estrangement provoked by such differing views on primacy manifested itself repeatedly in connection with several ecclesiastical conflicts, for example, the various positions concerning the resolution of the crisis over ARIANISM (late 4th C.) and the diverging attitudes toward the MONOPHYSITES (AKAKIAN SCHISM, 484–519). Although some Byz. churchmen (MAXIMOS THE CONFESSOR, THEODORE OF STODIOS) occasionally referred to Roman "apostolicity" to gain Rome's support against Byz. emperors, the estrangement was deepened by the political involvement of Pope Stephen II (752–57) with the Franks (754) and the *filioque* dispute begun by Charlemagne. The *filioque* issue added a doctrinal dimension to the jurisdictional conflict between Photios and Pope NICHOLAS I (858–67). Remarkably, however, none of these early confrontations resulted in final schism, because neither side was pushing its position to the point of ultimate rupture.

A substantially new situation prevailed by the

mid-11th C. The *filioque* had been added to the creed in Rome itself (presumably in 1014) and the papal throne was occupied by German popes (since 1046). Formal contacts between the patriarchate of Constantinople—at the zenith of its medieval power—and a decadent papacy were allowed to lapse. In southern Italy, Frankish and Greek clergy were in conflict over discipline (clerical CELIBACY imposed by the Franks) and LITURGY (Latin use of AZYMES). A reconciliation attempt, sponsored by Emp. CONSTANTINE IX, included the invitation of a papal delegation to Constantinople. The total intransigence of both Cardinal HUMBERT and Patr. MICHAEL I KEROULARIOS led to mutual anathemas (1054). The anathemas, however, referred to the immediate participants, i.e., the legates and the patriarch, and not to the churches at large, so that relations remained unclear for years. The "reformed papacy" of GREGORY VII (1073–85) could hardly have improved the situation; neither could it make concessions to Byz. ecclesiological patterns.

Nevertheless, when legates of URBAN II visited Constantinople (1089), the patriarchate, at the request of Emp. Alexios I Komnenos, declared that its files contained no evidence of formal schism and that unity could be restored on the basis of the pope's confession of Orthodox faith. There is evidence that, in the following years, intercommunion was taking place locally between Latins and Greeks and that many still considered the situation as a temporary quarrel between patriarch and pope. In reality, however, the Latin and the Greek worlds were drifting apart institutionally, culturally, and theologically.

During the CRUSADES, the estrangement became open conflict. After conquering Antioch (1098) and Jerusalem (1099) and initially recognizing the authority of the local Greek patriarchs, the Crusaders had them replaced with Latin incumbents. After the Crusaders captured Constantinople in 1204, Pope INNOCENT III condoned the election of the Venetian THOMAS MOROSINI as patriarch of Constantinople. Thereafter the schism could be considered as final, since the Greek pretender to the see, MICHAEL IV AUTOREIANOS, elected in Nicaea in 1208, was recognized as legitimate by the entire Orthodox world. However, negotiations for UNION OF THE CHURCHES—made urgent by the Turkish danger—continued, almost without interruption, during the Palaiologan period. The union councils of LYONS and Ferrara-

Florence failed to overcome either the theological issues dividing the churches or the cultural animosity that opposed the peoples. Only a handful of Greeks were ready to accept the Latin doctrine of the *filioque*, or the "full power" (*plena potestas*) of the pope, as defined in Florence. The fall of Constantinople to the Turks ended negotiations.

LIT. S. Runciman, *The Eastern Schism* (Oxford 1955). F. Dvornik, *The Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* (Cambridge, Mass., 1958). Idem, *Byzantium and the Roman Primacy* (New York 1966; rp. 1979). P. Lemerle, "L'Orthodoxie byzantine et l'œcuménisme médiéval: Les origines du 'schisme' des Églises," *BullBudé* (1965) 228–46. Meyendorff, *Byz. Theology* 91–114. —J.M.

SCHOINION (σχοινίον, lit. "rope"), a measure of length for the survey of land, also called *geometrikon schoinion*, *schoinometrion*, and *sokarion*.

1. In the survey of vineyards and fields with better soil, the *schoinion* of 10 ORGYIAI was used; until the time of Michael IV this was 21.1 m, and thereafter 21.7 m. As a measure used by the EPOPTES, it was sometimes called *epoptikon metron*. A square *schoinion* corresponded to 1/2 *thalassios MODIOS* = 445 sq. m.

2. For fields with poor soil, or when the summary method of survey by *periorismos* was used, the *schoinion* of 12 *orgyiai* [= 25.3 m] was used. The corresponding square *schoinion* was 640 sq. m.

LIT. Schilbach, *Metrologie* 28–30.

—E. Sch.

SCHOLAE PALATINAE, imperial guard created by Diocletian or Constantine I. According to the NOTITIA DIGNITATUM, it included five regiments in the West and seven in the East, each regiment being about 500 men strong. In Constantine's time they were mainly Franks and Alemanni, although the emperors of the 4th C. required religious orthodoxy from their bodyguards. The *scholae palatinae* served under the MAGISTER OFFICIORUM both as elite troops and as a vehicle of political control. In the mid-5th C. they ceased to play an active military role and became ceremonial troops, their function of protecting the emperor entrusted to a small body of 300 *exkoubitores* (see DOMESTIKOS TON EXKOUBITON). More prestigious than the COMITATENSES, the *scholae* attracted aristocratic youths, and posts there were often obtained through purchase. In the early 6th C. Justin I introduced four more regiments, aim-

ing primarily at an increase in state income; Justinian I, however, attempted to send the *scholae palatinae*, along with the *PROTIKTORES*, into actual battle. The 6th-C. *scholae palatinae* were billeted in and around Constantinople and were enrolled from the native population. They retained their parade role probably until Constantine V placed them under the command of the *DOMESTIKOS TON SCHOLON*; thereupon they became one of the most important *TAGMATA*.

LIT. R.I. Frank, *Scholae Palatinae* (Rome 1969). Haldon, *Praetorians*. —A.K.

SCHOLASTICISM, a system of thought that was a main element of Latin philosophy and theology in the Middle Ages. Its beginnings can be traced to works such as the *Monologium* and *Proslogium* of Anselm of Canterbury (1033–1109) and the *Sic et non* and *Theologia christiana* of Peter Abelard (1079–1142). As a teaching method, scholasticism submitted problems in philosophy, theology, and the sciences to a rational, dialectical examination that relied principally on the logic of ARISTOTLE. Its goal was to investigate questions from opposing points of view and, by means of logic, to formulate solutions consonant with reason as well as with Christian faith and the patristic tradition.

The scholastic theology of Hugo ETERIANO was influential in Christological discussions at the local council of Constantinople of 1166–67 (see under CONSTANTINOPLE, COUNCILS OF). Beginning in the 13th C., Greek translations of Latin treatises broadened the influence of scholastic theology in Byz. Scholars including Maximos PLANOUES, Prochoros KYDONES, Demetrios KYDONES, Manuel KALEKAS, and GENNADIOS II SCHOLARIOS translated works such as Anselm of Canterbury's *On the Procession of the Holy Spirit* and *On the Azymes*, Thomas Aquinas's *Summa contra gentiles* and *Summa theologiae*, Ricoldo da Monte Croce's *Refutation of the Koran*, and a number of pseudo-Augustinian works. The theology of Latin scholastic writers, esp. that of Thomas AQUINAS (Thomism), became both a tool and an issue in the 13th- and 14th-C. polemical debates in Byz. between supporters and opponents of intellectual and political rapprochement with western Europe.

LIT. Podskalsky, *Theologie* 180–230. P. Classen, "Das Konzil von Konstantinopel 1166 und die Lateiner," *BZ* 48 (1955) 339–68. —F.K.

SCHOLASTIKOS (σχολαστικός). Already in the Roman Republic a "student" educated in rhetoric was called a *scholastikos*. From the 4th C. onward the term became a title. It was favored by LAWYERS and rhetors without, however, becoming a technical term for the person who appeared in court or in public in some other way. It is therefore a term that the educated person used of himself; on the basis of his education he could hope to improve his official and social standing. After the 8th C. the term disappears from the sources.

LIT. A. Claus, *Ho scholastikos* (Cologne 1965), with rev. by D. Simon, *BZ* 59 (1966) 158–61. —D.S.

SCHOLIA (sing. *σχόλιον*), line-by-line commentaries on literary or scientific texts, usually written on the margin of the text to which they refer. Many of them originated from Hellenistic commentaries, the debris of which were gathered and padded out primarily by Byz. scholiasts of the 9th–10th C., notably ARETHAS OF CAESAREA. The frequent occurrence one after the other of two or more versions of the same note demonstrates the compilatory character of most of these so-called Scholia Vetera. Some later scholia, for example, those of John TZETZES or Demetrios TRIKLINIOS, show learning and independence of judgment, but most are mechanical and unimaginative compilations. Bodies of scholia exist on HOMER (particularly rich), the Attic tragedians, ARISTOPHANES, PLATO, LUCIAN, and many other ancient writers, as well as scientists such as EUCLID, ARCHIMEDES, PTOLEMY, HEPHAISTION OF THEBES, the Hippocratic corpus, and grammarians (DIONYSIOS THRAX). The same technique was applied for commenting on the church fathers (CATENAE) as well as on legal texts, primarily the BASILIKA. Tzetzes created an original genre of verse commentary (*The Histories*) on his own letters and added marginal scholia to the poem. Scholia are linked to their text either by a LEMMA or word from the text standing at the head of each note, or by arbitrary reference signs placed over words in the texts; sometimes the scholiast deliberately used a different script to distinguish scholia from the text (E. Granstrom, *VizVrem* 13 [1958] 239f). Scholia provide valuable information on ancient literature and science, on lost states of the transmission of the text; they also may contain political judgments and unique data on Byz. history.

LIT. A. Gudeman, *RE* 2.R. 2 (1923) 625–705. Wilson, *Scholars* 33–36, 120–35, 249–56. L.D. Reynolds, N.G. Wilson, *Scribes and Scholars*² (Oxford 1974) 10–15, 58f, 67f. —R.B.

SCHOOL (σχολή). In the later Roman Empire there was, in theory, a three-tier structure of schools: the school of letters directed by the *grammatistes*, the school of GRAMMAR under the GRAMMATIKOS, and the school of RHETORIC. In practice, however, this clear-cut distinction gave way to more complicated gradations, partly due to local circumstances, partly to social differentiation (R. Kaster, *TAPA* 113 [1983] 323–46). Christian society made only occasional and incidental changes in this inherited pattern. Monastic education provided elementary knowledge to illiterate brethren and to children who intended to become monks and nuns; John Chrysostom's proposal to entrust secular education to monks met with little success.

While children were often taught to read and write by parents, priests, or notaries, elementary schools, usually with a single TEACHER, are occasionally attested after the 6th C. The secondary school, which furnished the *enkyklios paideia*, was private, although the state and church (but not the city) had some control over it. According to the correspondence of the 10th-C. anonymous teacher (see TEACHER, ANONYMOUS), he had under his charge STUDENTS of various ages; the more advanced instructed the younger ones.

The state took over from the *polis* responsibility for higher education. Theodosios II founded the UNIVERSITY OF CONSTANTINOPLE, which does not appear to have lasted long. In the mid-9th C. a school of secondary and higher education was established in the palace and revived or re-founded by Constantine VII. Constantine IX founded schools of philosophy and law (see LAW SCHOOLS) in Constantinople. In the 12th C. a school of rhetoric and theology existed under patriarchal authority, the so-called PATRIARCHAL SCHOOL. Instances of imperial patronage of higher education are found in the late 13th and 14th C. Most Byz. schools remained as before, however, private or semiprivate.

LIT. Marrou, *Education* 451–71. Lemerle, *Humanism* 281–308. R. Browning, "Byzantinische Schulen und Schulmeister," *Das Altertum* 9 (1963) 105–18. M. Pavan, *La crisi della scuola nel IV secolo d.C.* (Bari 1952). Speck, *Univ. von KP* 29–55. —R.B.

SCIENTIFIC MANUSCRIPTS, ILLUSTRATION OF. Scientific MSS illustrated in Byz. comprise texts by Heron of Alexandria and his anonymous paraphraser, Heron of Byzantium; DIOSKORIDES; NIKANDER; PTOLEMY; KOSMAS INDIKOPLEUSTES; and the *Kynegetika* of pseudo-OPPIAN. The basic illustration consisted of simple diagrams or plant pictures and probably repeated ancient designs, since the images were essential to the meaning of the text. Lavish MSS include the Dioskorides MSS in Vienna and New York, the Vatican Ptolemy (Vat. gr. 1291), the Paris Nikander, a collection of medical texts in Florence, and the Venice MS of the *Kynegetika*. In the 10th C. and later, human figures were added to demonstrate the effects or use of the object. Illustrations in Greek MSS influenced the decoration of Arabic translations, although Muslim artists greatly extended the notion of the explanatory figure. (See also HIPPIATRICA.)

LIT. K. Weitzmann, *Ancient Book Illumination* (Cambridge, Mass. 1959). Idem, *Studies* 20–44. —R.S.N.

SCIENTIFIC TRADITION. There are two separate scientific traditions in Byz., those of "high" and "low" science. The first is represented by the "Little Astronomy," which was taught throughout the existence of the empire, and by the advanced texts on MATHEMATICS and ASTRONOMY that were taught in the 4th–7th C. in Alexandria, Athens, Constantinople, and the monasteries of Syria. The second is represented by ALCHEMY and ASTROLOGY, which in the same period were widely practiced in the same intellectual centers, but seldom officially taught. The difference between these two traditions is clearly reflected in the ways in which the texts were transmitted in Byz.

The "Little Astronomy" was taught from a collection of treatises (perhaps originated by THEON, but not put into its present, expanded form before the 6th C.), which is found in a 9th-C. codex, Vat. gr. 204, and at least 28 later MSS. The Vatican codex includes works by EUCLID and EUTOKIOS (D. Pingree, *Gnomon* 40 [1968] 13–17). The more advanced mathematical and astronomical texts are also represented by a series of magnificent 9th-C. copies. Manuscripts of Ptolemy's *Almagest* are the uncial Paris, B.N. gr. 2389 and the minuscule Vat. gr. 1594; manuscripts of the *Handy Tables*, the uncial Vat. gr. 1291 (now claimed

to be of ca.753 by D.H. Wright [BZ 78 (1985) 355–62]) and Leiden B.P.G. 78. The Leiden codex also contains a fragment of six folios of Theon's *Little Commentary* on the *Handy Tables* from another MS written in the 9th or 10th C. The archetypal MS of his *Great Commentary* is the 9th-C. Vat. gr. 190, which also contains Euclid's *Elements* (in their original version) and *Data*, both with scholia and the latter with Marinus's commentary as well. Theon's and Pappos's commentaries on the *Almagest* are preserved, though incompletely, in Florence, Laur. 28, 18. The role played by LEO THE MATHEMATICIAN in the production of any of these codices remains very problematic; but in any case they attest to a general reawakening of admiration for these sciences in the 9th C., which the extant copies prove to have continued into the 10th (Wilson, *Scholars* 85f). The TRANSLITERATION OF TEXTS from uncial to minuscule apparently began with scientific MSS.

In the 12th–13th C., however, some of these MSS were taken to the West, and the texts they contained were lost to Byz. Thus the Papal Library at Viterbo included by 1295 Florence, Laur. 28, 18 and Vat. gr. 218; the unique 10th-C. copy of Anthemios's *On Burning Mirrors* and the archetype of all other MSS of Pappos's *Collections*; two now lost MSS of ARCHIMEDES, one of which also contained works by PTOLEMY, pseudo-Ptolemy, and Eutokios; MSS of the "Little Astronomy"; part of Theon's commentary on the *Almagest*; and the *Almagest* itself (Jones, "Papal Manuscripts"). Some of these MSS were at Viterbo by 1269 when WILLIAM OF MOERBEKE used them as the basis of his Latin translations.

The efforts of early Palaiologan scholars such as PACHYMERES, PLANOUEDES, METOCHITES, and GREGORAS rescued many of the remaining advanced scientific treatises from being lost. They and their successors produced a voluminous treasury of copies of them.

Among the "low" sciences, the alchemical texts were gathered together in a corpus, perhaps in the late 9th or in the 10th C., that is preserved primarily in the 10th-C. codex, Venice, Marc. gr. 299. Most early Byz. alchemy can be recovered only from the Syriac and Arabic translations; the texts were lost to Byz. when the Arabs overran Egypt and Syria in the 7th C.

The case of astrology is much more complicated. Very few late antique astrological texts sur-

vived intact till the 9th C.; one can cite only Ptolemy's *Astrological Effects*, the anonymous 3rd-C. commentary on it, Porphyrios's *Introduction*, Paul of Alexandria's *Introduction*, and pseudo-Proklos's *Treatment*. Astrological literature was preserved primarily by practicing astrologers, who were few in number in Constantinople in the 7th and 8th C. and who tended to make compendia of material they thought would be useful to their business rather than to preserve texts intact. The practice of making compendia is already evident in the *Astrological Effects* by HEPHAISTION OF THEBES. Even more important for Byz. astrological collections was the work of RHETORIOS OF EGYPT in the early 7th C. The result is that, though we know that Leo the Mathematician had MSS of Ptolemy, Paul of Alexandria, Hephaistion, and John Lydos, the only 9th-C. astrological MS extant is an incomplete copy of the poems of Manetho and Maximus, Florence, Laur. 28, 27, that was copied by the scribe of the valuable *Almagest*, Vat. gr. 1594. From the 10th C. survive two codices: Vat. gr. 1453, which contains the pseudo-Proklian *Treatment*, and an influential compendium in Florence, Laur. 28, 34. Other compendia were produced in the Komnenian period and are now preserved in such later copies as Paris, B.N. gr. 2506; Vat. gr. 1056; and Vienna, ÖNB phil. gr. 115. From them we can gather together, in often transformed excerpts, the scattered fragments of ancient and Byz. astrology, which must be supplemented by the equally scattered material in Arabic compendia.

The last of the Byz. compendia was that concocted by Eleutherios Zebelenos and attributed by him to Palchos, the unnamed "translator from Balkh" once mentioned by Abū Ma'shar. Eleutherios was a prominent member of the School of John ABRAMIOS, which systematically rewrote much of earlier classical and Byz. astrological literature between 1370 and 1400; their efforts have thoroughly perverted the texts on which they worked and until recently obscured the history of Greek astrology.

During the 4th to the 7th C. the Byz. taught and preserved the texts of "high" science so that many of them were still recoverable in the 9th C., either to be transliterated from uncial into minuscule or to be translated into Arabic. Though many MSS were lost to Byz. scholars during the Latin occupation of Constantinople, some of them

were by chance preserved in Italy; those remaining were eagerly sought out and vigorously copied under the Palaiologoi. The texts of "low" science fared much worse and present many more difficulties of reconstruction and interpretation. Though alchemy and astrology certainly attracted the interest of the powerful and wealthy from time to time, the practitioners of these sciences were on the fringes of intellectual society and failed to treat the literature they read with the respect that professors and potentates paid to the treatises of the famous scientists of the past. It is not surprising, then, that the astrological works associated with the names of Ptolemy, Porphyrios, and Proklos can still be read in their entirety, while those of Vettius Valens, Hephaistion, John Lydos, and Rhetorios cannot.

—D.P.

SCRIBE (καλλιγράφος, lit. "one who writes beautifully"), the copyist of a MS text. COLOPHONS are our main source of information on scribes: the first scribe of an existing codex to be mentioned by name is Nicholas, who copied the USPENSKIY GOSPEL BOOK dated 835. In addition to scribes known only by name and status (e.g., monk or priest), some well-known authors worked as copyists or left us autograph MSS or scholia (e.g., ARETHAS OF CAESAREA, EUSTATHIOS OF THESSALONIKE, MAXIMOS PLANOUEDES, Nikephoros GREGORAS). A. Cutler, on the basis of Vogel-Gardthausen (BZ 74 [1981] 328–34), has calculated that in the 10th–11th C. 50 percent of scribes were monks; he concluded that thereafter the percentage of monastic scribes declined (to 16 percent in the 15th C.), to be replaced by an increasing proportion of laymen (39 percent in the 15th C.). Only a very few women scribes, such as Theodora RAOULAINA and Irene, daughter of the scribe Theodore Hagiopetrites (A.W. Carr, *Scriptorium* 35 [1981] 287–90) are documented. Some scribes specialized in TACHYGRAPHY or in certain kinds of MSS; e.g., the 14th-C. Ioasaph, of the HODEGON monastery, copied primarily New Testament and liturgical codices. Occasionally a scribe might also paint miniatures (Buchthal-Beltz, *Patronage* 54).

It took a scribe about four months to copy a MS of 350 folios (Devreesse, *Manuscripts* 50); in the 9th–10th C. Arethas paid 13–20 nomismata for the copying of slightly longer books. A 10th-C.

copyist is known to have earned 900 nomismata from 28 years' work (*Synax.CP* 727.40f). Verse colophons written by scribes stress their inadequacy for the task (see MODESTY, TOPOS OF), the hardships of copying a text, and their relief at completing an assignment. The vita of Michael MALEINOS (p.566f) tells of a scribe who drove himself so hard to transcribe a book that he suffered a massive hemorrhage. The Rule of THEODORE OF STOUDIOS included a list of punishments for careless monastic scribes (PG 99:1740B–D).

LIT. M. Vogel, V. Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig 1909; rp. Hildesheim 1966). Gamillscheg-Harlfinger, *Repertorium*. L.D. Reynolds, N.G. Wilson, *Scribes and Scholars*² (Oxford 1974). —E.G., A.M.T.

SCRIPT. See PALAEOGRAPHY.

SCRIPTOR INCERTUS (lit. "writer unknown"), conventional Latin title of an anonymous 9th-C. historical work from which two fragments are preserved: one, in Vat. gr. 2014 (13th C.), where it is placed between descriptions of the sieges of Constantinople of 626 and 717 and several hagiographical texts; the second, in Paris, B.N. gr. 1711 (dated 1013), is accompanied in the MS by the so-called chronicle of Leo Grammatikos (see SYMEON LOGOTHETE). Grégoire (*infra*), on the grounds of stylistic similarity, hypothesized that the two fragments belong to the same chronicle; his hypothesis is commonly accepted, although stylistic similarity is an unreliable basis for identification. The first fragment treats Nikephoros I's unsuccessful expedition against Bulgaria (811); the second describes the reigns of Michael I and Leo V. Both texts give details not in THEOPHANES THE CONFESSOR or THEOPHANES CONTINUATUS. Grégoire also hypothesized, again on the basis of stylistic similarity, that the fragments formed part of a lost continuation of MALALAS. The date of compilation is questionable: the vividness of the description led to the conclusion that a contemporary wrote it. L. Tomić (ZRVI 1 [1952] 81) dates the text after 864, however, because it alludes to the eventual baptism of the Bulgarians (Dujčev, *infra*, p.216.83); her critics describe this allusion as a later editorial gloss. Pseudo-SYMEON MAGISTROS evidently used the second fragment, but, according to Browning (*infra* 406–11), there is no trace

of a similar source in the section on the period from Leo III to Michael I.

ED. I. Dujčev, "La chronique byzantine de l'an 811," *TM* 1 (1965) 210–16. *Leo Grammaticus*, ed. I. Bekker (Bonn 1842) 335–62, corr. R. Browning, *Byzantion* 35 (1965) 391–406.

LIT. H. Grégoire, "Un nouveau fragment du 'Scriptor incertus de Leone Armenio,'" *Byzantion* 11 (1936) 417–20. Hunger, *Lit.* 1:333f. —A.K.

SCRIPTORIUM, a center for book production. Attribution of Byz. MSS to scriptoria is based on COLOPHONS and on palaeographical and codicological evidence; due in part to the dearth of material, however, our knowledge of Byz. scriptoria lags far behind that of Western centers. Best known are the scriptoria located at monasteries, such as STODIOS, where the rules of THEODORE OF STODIOS included regulations for SCRIBES (PG 99:1740B–D). The *protokalligraphos* distributed the work; the monks copied the models into QUIRES. Many of the MSS copied at Stoudios (ascetical works, rules of the founder, liturgical books, monastic literature, and commentaries on the Scriptures) were for the use of the Stoudite monks (N.F. Kavrus, *VizVrem* 44 [1983] 98–111). Other monastic scriptoria accepted commissions from outside clients; some specialized in certain kinds of MSS, for example, deluxe liturgical codices at the HODEGON MONASTERY in Constantinople. Scriptoria also existed at such Constantinopolitan monasteries as the Prodomos in PETRA and EUERGETIS. Scriptoria outside the capital included those at the monastery of the Prodomos on Mt. MENOIKEION or on Mt. Athos, esp. at Lavra, Iveron (J. Irigoin, *Scriptorium* 13 [1959] 195–204), and Philotheou.

The existence of an imperial scriptorium is attested as early as the reign of Constantius II, who commissioned scribes to copy works of ancient Greek literature (Lemerle, *Humanism* 58f). Under Constantine VII an imperial scriptorium is also well attested (J. Irigoin, *supra* 177–81). The best-known private scriptorium is that of the *anagnostes* Theodore Hagiopetrites, who specialized ca. 1300 (perhaps in Thessalonike) in the production of liturgical MSS, esp. of the New Testament (R.S. Nelson, *JÖB* 32.4 [1982] 79–85).

MS decorations aid further in identifying and understanding the nature of the scriptorium. Some

scriptoria, such as the Stoudios monastery in the 11th C., maintained resident ILLUMINATORS, as may be deduced from subscriptions and illuminations. Many, however, worked with independent outside illuminators. Often when MSS related by script are assembled, their decoration differs, and vice-versa, as has been shown for MSS of the 10th–14th C. (R.S. Nelson, *The J. Paul Getty Museum Journal* 15 [1987] 58f). For example, the scribe Ioasaph of the Hodegon monastery worked with various illuminators in the 14th C. (H. Buchthal, *Art of the Mediterranean World AD 100 to 1400* [Washington, D.C., 1983] 157–70).

LIT. J. Irigoin, "Centres de copie et bibliothèques," in *Books & Bookmen* 17–27. L. Politis, "Quelques centres de copie monastiques au XVe siècle," in *PGEB* 291–302. S. Dufrenne, "Problèmes des ateliers de miniaturistes byzantins," *JÖB* 31 (1981) 445–70. B.L. Fončić, "Scriptoria bizantine," *RSBN* 17–19 (1980–82) 73–118.

—E.G., R.S.N., A.M.T.

SCULPTURE (λιθοξοϊκή, γλυπτική). Sculpture in the round was largely reduced to RELIEF in Byz., with the exception of imperial statuary and that of dignitaries; the last honorific statue to be erected in Constantinople was that of a cousin of Emp. Herakleios ca. 614 (Mango in *Aphieroma Svoronos* 1:30f). The disappearance of statuary may be connected with a gradual process of dematerialization, also evident in sculpture intended for gardens or TOMBS. Relief PORTRAITS appear already on early imperial monuments: the Arch of Constantine, the columns of Theodosios I and Arkadios, and the Obelisk of Theodosios I, offer examples of high-quality relief.

Tombs containing SARCOPHAGI or sarcophagus slabs provide the best recorded group of 4th- and 5th-C. sculpture, with Rome and Ravenna as the main centers of production; Alexandrian workshops furnished the imperial PORPHYRY sarcophagi. Church furniture, including AMBOS, CIBORIA, and episcopal THRONES, is closely related to architectural sculpture and was often exported from the same Constantinopolitan workshops all around the Mediterranean. Peripheral workshops included Thessalonike, an ambo from there (J.-P. Sordini, *BCH* 100 [1976] 493–510) being an outstanding example with figural decoration. A gradual shift from the Graeco-Roman heritage toward truly Byz. forms, with a new ornamental

vocabulary partially indebted to Sasanian influence, appears in architectural sculpture (Church of St. POLYEUKTOS) in the time of Justinian I.

From the 8th C. onward, sculpture in the round was no longer being created, although Byz. writers (the anonymous author of PARASTASEIS SYNTOMOI CHRONIKAI, Niketas CHONIATES) continued to notice Constantinople's heritage of bronze statues. A new type of monumental sculpture appeared in 10th-C. Constantinople—the relief ICON, many extant examples of which were transported to S. Marco, Venice. The development of architectural sculpture can be found in numerous monuments in Constantinople, along the coast of Asia Minor, and in Greece. Late 9th–11th-C. TEMPLA, CAPITALS, CORNICES, slabs, ICON FRAMES, and doorframes display a limited vocabulary of crosses, geometric patterns, stylized floral ornament, a few animals or birds, and bosses. From the 12th C., however, a resurgent interest in sculpture is accompanied by increased PLASTICITY and a repertory that now included mythological subjects, heraldic compositions, and ANIMAL COMBAT, the human form being only rarely employed, mainly in Palaiologan Constantinople (H. Belting, *MünchJb* 3 23 [1972] 63–100). The same ornamental repertory is adopted in the rare preserved examples of church furniture and the numerous funerary monuments of the period, mainly built sarcophagi faced with marble slabs. A more ambitious type of funerary monument, dressed in marble, appears in 14th-C. Constantinople, with rich sculptural decoration around the arch of the niche (Ø. Hjort, *DOP* 33 [1979] 248–63). (See also OXYRHYNCHUS SCULPTURE.)

LIT. A. Grabar, *Sculptures byzantines de Constantinople (IV^e–X^e siècle)* (Paris 1963). Idem, *Sculptures byzantines du moyen âge II (XI^e–XIV^e siècle)* (Paris 1976). F.W. Deichmann, *Einführung in die christliche Archäologie* (Darmstadt 1983) 289–322. V. Korać, "Beleška o načinu rada vizantijskih klesara u XI veku," *Zograf* 7 (1977) 11–16. —L.Ph.B.

SCYPHATE, a term often wrongly applied to Byz. concave coins (TRACHEA) of the 11th–14th C. in the belief that the word *scyphatus* found in southern Italian documents of the 11th–12th C. had this meaning. This word derived not from Greek σκύφος, "cup," but from the Arabic word *shafah*, "edge" or "rim" (adjectival *shiff*), and was used with reference to the conspicuous border of

early HISTAMENA and not to the concavity that characterized the later coins (P. Grierson, *NChron* 7 11 [1971] 253–60). —Ph.G.

SCYTHIA MINOR, a province south of the Danube estuary, separated in the 4th C. from MOESIA II. Its autochthonous population was comprised of DACO-GETANS, whose material culture dominated the countryside through the 6th C. (G. Scorpan, *Pontica* 4 [1971] 137–53); Roman villas are also known in Scythia Minor (V.H. Baumann, *Ferma romana din Dobrogea* [Tulcea 1983]). The numerous cities of Scythia Minor can be divided into two groups: old Greek colonies on the Black Sea (TOMIS, which was the capital, HISTRIA, KALLATIS, etc.) and Roman fortresses, primarily on the Danube (DOROSTOLON, AXIOPOLIS, DINOGETIA, NOVIODUNUM, etc.). Located away from the main routes of barbarian invasions, Scythia Minor seems to have flourished in the 4th–6th C. Christian inscriptions are abundant. Among leading theologians of the time were the "Scythians" John CASSIAN and DIONYSIUS EXIGUUS (I. Coman, *Kleronomia* 7 [1975] 27–48). A serious threat to Scythia Minor arose at the end of the 6th C., when it was invaded by the AVARS and Slavs. The fate of the Geto-Roman population in the 7th C. is under discussion: A. Petre (*RESEE* 19 [1981] 555–68) insists on its continuity; A. Poulter (in *Classical Tradition* 198–204) asserts that archaeological data show a material decline of Scythia Minor and a progressive weakening of Byz. control that did not survive the reign of Herakleios.

LIT. A. Barnea, "Aspetti della vita economica della Scythia Minor," *Quaderni Catanesi di studi classici e medievali* 4 (1980) 519–47. E. Popescu, "Zur Geschichte der Stadt in Kleinskythien in der Spätantike," *Dacia* 19 (1975) 173–82. H. Gajewska, *Topographie des fortifications romaines en Dobroudja* (Wrocław 1974) 125–44. —A.K.

SCYTHIANS (Σκύθαι), nomadic tribal groups of the Eurasian steppe. Forced out of their habitat north of the Black Sea by the SARMATIANS, they temporarily retained Dobrudja, where the Roman province was officially called "SCYTHIA MINOR," and the interior of Crimea; the Scythians, however, were dispersed among the local population.

Byz. writers used the term *Scythians* as an archaism denoting all nomadic peoples whom they

encountered, beginning in the 4th C. with the Huns (ASTERIOS OF AMASEIA) and in the 6th C. with COTRIGURS AND UTRIGURS and the Old Turks. The usage continued throughout the empire's history; the name *Scythian* was later applied to the Avars, Khazars, Bulgars, Hungarians, Pechenegs, Uzes, Cumans, Seljuks, Mongols, and Ottomans. Sometimes the term included the Slavs; the Rus' were also called "Scythians" or "Tauroscythians." Chalkokondyles (Chalk. 1:8.3–6) uses the term *Scythian* to designate "the people speaking the same tongue and equipped in the same way" who occupied the territory from the Don (Tanais) to Sarmatia (Poland), but indiscriminately transfers this name also to the Tatars.

LIT. Moravcsik, *Byzantinoturcica* 2:279–83. I. Dujčev, "Slavjani-skiti," *Slavia* 29 (1960) 109–14. Ditten, *Russland-Exkurs* 94f.

SEALING IMPLEMENTS. For sealing with lead three items were required: a *boulloterion*, a blank, and a piece of cord. Blanks were cast in slate molds, as evidenced by examples recovered from excavations at Corinth (cf. Davidson, *Minor Objects*, pl.134). The molds featured circular wells with grooves; wire was placed in the grooves and when molten lead was poured into a mold it traveled into the wells and hardened into blanks. In the last phases the wire was removed to produce a hollow channel and to accomodate a cord by which the seal was attached to a document. The blank was placed between the two engraved heads of a *boulloterion*, a pliers-like instrument, and, when pressure was applied to the *boulloterion*, the blank received the imprint of the dies and the channel closed around the cord. It might be noted that since *boulloteria* were made from iron—a metal that corrodes relatively quickly after burial—only a small group has survived. Two extant examples (Zacos, *Seals* 1, pls. 1–4) appear somewhat flattened, suggesting that pressure was applied to a blank, not by squeezing the handles of the *boulloterion*, but rather by striking one of its heads with a hammer.

For sealing with wax a *boulloterion* might take the form of either a signet RING or a small stamp. Wax had the advantage over lead in that it could be more easily manipulated; also it added little weight when the owner was away from his desk or traveling. For these reasons, signet rings were

used throughout the entire Byz. period for the protection of letters and for the security of such household items as chests and cabinets. (See also SEALS, BIVALVE and SEALS, CONE OR PYRAMID.)

LIT. Vikan-Nesbitt, *Security* 10–25. C. Morrisson, "Numismatique et sigillographie," in *Byz. Sigillography* 1–25. —J.W.N.

SEALS, BIVALVE, conventional term for seals with which two incised surfaces of matching dimensions but contrasting devices may be impressed on opposite sides of a single sealing, usually with a cord incorporated. Two variant bivalve types belong to the same family as the signet RING and the cone seal, since they were obviously intended for use with wax, pitch, or clay and produce impressions of comparable size and iconography to those made by rings and cones. One, a clamshell-like seal, is made of bronze and consists of a pair of hinged, shell-like disks with intaglio devices on their inner faces and a suspension loop above. The other, a disk-like seal, is usually made of STEATITE and has its two devices carved into the opposite faces of a single disk. Both of these SEALING IMPLEMENTS are characteristically (but not exclusively) of the 10th–12th C., steatite specimens being quite rare. Not surprisingly, both disks and clamshells draw on the same repertoire of sealing devices as contemporary rings, including monograms, invocations, icons, and narrative scenes. Bivalves were used in both the private and public sectors of Byz.; an early specimen found in Sicily, for example, belonged to a notary. Moreover, the imperial wax seal was sometimes referred to as *diptychos* ("two-fold"; *Patmou Engrapha* 1, no.13.42), suggesting that not one but two sides were impressed with seals—very possibly by a clamshell bivalve.

LIT. Vikan-Nesbitt, *Security* 23f.

—G.V.

SEALS, CONE OR PYRAMID, conventional terms for a seal that was a functional twin to the signet ring, with the intaglio sealing device cut into the bezel-like base of a small cone or pyramid, and with a tiny loop at the apex for suspension. Apparently without antecedent in Western Roman society, the cone seal represents instead an absorption and adaptation, in Byz. Anatolia, of a characteristically Persian SEALING IMPLEMENT. Early specimens tend to be of stone (e.g., rock crystal),

with uninscribed figures or animals, while those of the 10th C. or later are almost universally bronze. For the most part they bear standard invocational formulas ("Lord, help . . ."), although some carry images or zoomorphic motifs. Like signet rings and bivalve SEALS, cone seals could only have been used with a pliant medium such as wax or clay. Official titles appear only very rarely, which suggests that their primary role was in the home.

LIT. Vikan-Nesbitt, *Security* 20–23.

—G.V.

SEALS AND SEALINGS. Technically speaking, a seal (*σφραγίς*, Lat. *sigillum*) is an implement, while sealings are the objects produced, but following common English usage we refer to the object as a "seal" and use the word *bullā* in the same sense. Seals were made of lead, gold, silver, and wax; they are found to vary in diameter from approximately 15 to 80 mm; most seals, however, range in size from approximately 23 to 28 mm. Seals were used to authenticate the signature of the person responsible for the issuance of a document; they were also used in place of a counter-signature, an indication of the responsibility of a senior official for the issuance of a document when he was not present as signator but approved of its issuance by a subordinate. In addition, seals of both wax and lead were employed to preserve the integrity of correspondence. After being folded, a letter was tied with a string, the security of the small bundle assured by the application of a wax seal to paper and string or the placement of the two ends of the string within the channel of a lead seal. Finally, lead seals were used to secure tied bundles, as indicated by numerous seals carrying the imprint of burlap. Lead bullae were used at least as early as the 4th C. (e.g., Seibt, *Bleisiegel*, nos. 1–5), but such seals are rare; the earliest bullae to be recovered in large numbers are examples of the 6th C. They continued to be employed until 1453, although large collections reflect a significant decline in use after 1200 (possibly because of a shortage of lead or perhaps simply a decline in population).

All segments of society used seals: emperors and their chanceries employed ones made of gold, wax, and lead. We know from pseudo-KODINOS (p.175.26–32) that an emperor would employ wax seals when writing to members of his immediate



SEALS AND SEALINGS. Lead seal of Basil, *hypatos* and imperial *notarios* (787–815). Dumbarton Oaks, Washington, D.C. The Virgin Hodegetria is depicted on the obverse of the seal; the reverse bears the inscription naming Basil.

family, his mother, wife, or son. The use of wax seals in the imperial chancery is exemplified by a wax seal of the *sebastokrator* Nikephoros Petraliphas, still suspended on a document of 1200 (preserved on Mt. Athos at the Xeropotamou Monastery and illustrated in Oikonomides, *Seals*, fig.10). The use of gold bullae may have originated as early as the 8th C. (Grierson, *DOP* 20 [1966] 240), but over the course of centuries their method of manufacture underwent alteration. At first they were made in a casting mold, like lead seals; in the mid-11th C. the chancery began to make them out of two separate roundels of gold held together by solder; and in the 14th–15th C. they consisted simply of two thin sheets of gold bound together with wax.

The weight of gold seals was reckoned in *solidi* and the *De ceremoniis* (*De cer.* 686.5–10, bk.2, ch.48) reports that the pope should receive a gold seal equal in weight to two gold coins, but the patri-

archs of Antioch and Jerusalem should be honored with bullae equal to three solidi. Silver seals were issued by the *despotai* of Epiros and Morea during the 13th–14th C.; an example of this very rare type is attached to a charter of MICHAEL II KOMNENOS DOUKAS, dating from ca. 1251 (T. Bertelè, *Numismatica* 17–18 [1951–52] 17). Lead seals were used at every level of the central and provincial administration, by emperors, officials, ecclesiastics, and men and women from all walks of life. The rarity of titles on signet rings or small stamps may simply indicate that (nonimperial) wax seals were usually employed in private situations, where the formality of title was dropped, but it is difficult to assess the status of persons using wax for sealing.

The majority of seals from before 700 simply carry MONOGRAMS and/or inscriptions. Some monograms are invocative, requesting the help of Christ or the Virgin; others express the name of the seal's owner or his name and title. On the other hand, for the sake of clarity, the name and title might be expressed in the form of a linear inscription. Although comprising a much smaller percentage, iconographic seals were used; the most popular depiction was the Virgin, followed by Christ and the saints. During Iconoclasm, iconography was eschewed, but, after the victory of the Iconodules, depictions of Christ, the Virgin, and the saints returned. By the 11th C., seals with iconography comprise a much higher percentage of extant specimens than in the earlier period. Although depictions of animals (birds and griffins in particular) were used to ornament seals in the 6th–7th C., this type of motif is more commonly met among 10th-C. seals. On occasion seals carry portraits of their owners, but such instances are relatively rare. The vast majority of Byz. seals are inscribed in Greek. In the 6th C., however, Latin was occasionally used, esp. among officials governing in the West. From the 10th to 11th C. there survives a small group of seals inscribed with legends in Syriac or Arabic; Dumbarton Oaks, for example, preserves 80 such objects. (See also SIGILLOGRAPHY and SEALING IMPLEMENTS.)

LIT. N.P. Lichačev, *Istoričeskoe značenie Italo-Grečeskoi ikonopisi* (St. Petersburg 1911). N. Oikonomides, "The Usual Lead Seal," *DOP* 37 (1983) 147–57. W. Seibt, "Die Darstellung der Theotokos auf byzantinischen Bleisiegeln, besonders im 11. Jahrhundert," in *Byz. Sigillography* 35–56. —J.W.N.

SEA ROUTES. From Roman times and through the 6th C., the most important sea routes were those that linked the eastern Mediterranean with Italy, going either from the west coast of Asia Minor to the Greek coast and then along the Peloponnesos to Italy and Sicily, or from the southern coast of Asia Minor, Syria, or Palestine to Crete and then to Sicily, or from Alexandria along the North African coast to Sicily to Italy. These east-west routes were significantly disturbed by the establishment of Muslim sea power, after the capture of Crete and Sicily. From then until the 11th C., coastal navigation along the Asia Minor and Greek shores became usual, the Aegean islands playing the role of relay stations. Thus GREGORY OF DEKAPOLIS sailed from Ephesus to Prokonnesos, to Ainos and Christoupolis. From Thessalonike he continued to Corinth, Reggio, Naples, and finally to Rome (*Vita* 53–56). Arab sources show a transverse route between Pelousion in Egypt and Constantinople, through the Cretan sea (9th–10th C.), and a route from Tripoli (in North Africa) to Byz. (10th C.). Also important were the Black Sea coastal routes, both along the north-south axis and from Trebizond to Constantinople.

After the 11th C., the east-west routes became open once again, primarily under the influence of the Italian traders. In the Black Sea, navigation in the open sea continued. IBN BATŪTA took a Greek ship from Sinope to Vosporo (Kerch) on his way to Kaffa (*Travels* 141f); the party of Ignatij of Smolensk sailed from Surož (Sougdaia) to Constantinople in 13 days in June 1389 (Majeska, *Russian Travelers* 86–90, 401–03).

As for the length of TRAVEL, the *vita* of Blasios of Amorion gives 12 days between Rome and Methone (AASS Nov. 4:666B), while 20 days from the southern coast of Asia Minor to Bari (in 1087) may have been unusually short. The Geniza documents show 18 days between Alexandria and Constantinople, and in the 12th C. it took 10 days from Constantinople to Cyprus (A.L. Udovitch, *SettStu* 25.2 [1978] 510–12). The transport of commodities by sea was usually cheaper than by land. (See also LAND ROUTES.)

LIT. P. Schreiner, "Zivlschiffahrt und Handelsschiffahrt in Byzanz: Quellen und Probleme bezüglich der dort tätigen Personen," in *Le Genti del mare Mediterraneo*, ed. R. Ragosta, vol. 1 (Naples 1981) 9–25. H. Ahrweiler, "Les ports byzantins (VII^e–IX^e siècles)," *SettStu* 25.1 (1978) 259–83. J. Rougé, *Recherches sur l'organisation du commerce mari-*

time en Méditerranée sous l'Empire romain (Paris 1966) 84–93. T. Lewicki, "Les voies maritimes de la Méditerranée dans le haut Moyen Age d'après les sources arabes," *SettStu* 25.2 (1978) 439–69. —A.L.

SEASONS, PERSONIFICATIONS OF. These symbols of the quarterly divisions of the year, like those of the MONTHS, were common as decorative motifs in Late Antique floor mosaics; on occasion they can be interpreted as elements in a cosmic scheme (Maguire, *Earth & Ocean* 36). On the Parabiago plate (*Age of Spirit.*, no. 164), the representation of the Seasons as fruit-bearing children associated with Kybele and Attis suggests that they refer to death and resurrection. Similar concerns are evident on sarcophagi (*ibid.*, no. 386) where the Seasons appear as *erotes*. Their role as aspects of a comprehensive attitude toward CREATION, suggested in the *Ekphrasis* of JOHN OF GAZA, received its fullest treatment in art of the 11th C. and later. In most of the illustrated OCTATEUCHS, differing versions of the Seasons attend God's promise to Noah (Gen 8:22): thus in Vat. gr. 746, fol. 57r, DAY and NIGHT turn an ovoid wheel con-

SEASONS, PERSONIFICATIONS OF. The four seasons. Detail of a miniature in an Octateuch manuscript (Vat. gr. 746, fol. 57r); 12th C. Biblioteca Apostolica Vaticana.



taining a sower (Spring), a man gathering flowers (Summer), a thresher (Autumn), and an old man warming himself by a fire (Winter).

LIT. G. Galavaris, *RBK* 3:510–19. G.M.A. Hanfmann, *The Season Sarcophagus in Dumbarton Oaks* (Cambridge, Mass., 1951; rp. New York–London 1971) 262–74. —A.C.

SEBASTE (Σεβαστή, Ar. Sebastiyah, now Shomeron in Israel), city in the province of Palestina I under CAESAREA MARITIMA and bishopric under the patriarch of JERUSALEM; situated just northwest of NEAPOLIS. Called Samaria in antiquity, the city was rebuilt and renamed Sebaste by Herod. The discovery here during the reign of Julian of John the Baptist's tomb and relics was the occasion of a pagan riot. Veneration of the relics, and of those of the prophets Elisha and Obadiah found nearby, nevertheless persisted, and Sebaste became a pilgrimage center, with legends claiming it as the site of John's death. Two churches were built to honor him; a 12th-C. pilgrim reports that one of them, the cathedral, was then being replaced by a Crusader church, while the other (of the 6th C.?), then part of a Greek monastery, had been partly rebuilt in the 11th C. as a Byz. domed church and was remodeled in the 12th C. in mixed Latin and Byz. style. Frescoes from the last two phases have been found. Crowfoot's association of the second of these phases with restoration in the Holy Land supported by Manuel I Komnenos has been challenged by Hunt, who suggests that these paintings were done by a Byz. artist working in the 1140s for the Knights of the Order of St. John.

LIT. J.W. Crowfoot, *Churches at Bosra and Samaria-Sebaste* (London 1937) 24–39. Wilkinson, *Pilgrims* 169. Ovadiah, *Corpus* 157–59. *EAEHL* 4:1049f. L.-A. Hunt, "Damascus Gate, Jerusalem and Crusader Wallpainting of the Mid-Twelfth Century," in *Crusader Art in the Twelfth Century*, ed. J. Folda (Jerusalem 1982) 191–213. —M.M.M., G.V.

SEBASTEIA (Σεβάστεια, mod. Sivas), city of northeastern Cappadocia on the Halys at the junction of major roads; civil and ecclesiastical metropolis of Armenia I from the early 5th C. Justinian I rebuilt its walls, but Chosroes I surprised and burned it in 575. Under Arab attack from the late 7th C., when it appears as a city of ARMENIAKON, Sebasteia became a KLEISOURA under Leo VI and by 911 a separate THEME that stretched

to TEPHRIKE and MELITENE before being reduced later in the 10th C.; it subsisted through the 11th C. So many Armenians immigrated to the city in the 10th C. that they predominated in the population: Sebasteia was an Armenian bishopric from 986 and in 1019 was given to Senacherim ARURUNI, whose successors administered it first as Byz. vassals, then independently after 1074 until the Turkish conquest, ca. 1090. The last years of Byz. rule were marked by increasing hostility between Greeks and Armenians. The walls of Sebasteia have disappeared, but a Byz. inscribed-cross church survives as a mosque. (See also FORTY MARTYRS OF SEBASTEIA.)

LIT. *TIB* 2:274-76.

-C.F.

SEBASTOKRATOR (σεβαστοκράτωρ), word formed from a combination of SEBASTOS and AUTOKRATOR, a title created by Alexios I for his brother Isaac KOMNENOS. Under the Komnenoi, *sebastokrator* was the highest title (following that of co-emperor and later DESPOTES) conferred on the emperor's sons and brothers. After 1204 the title was assumed also in the Latin Empire. The emperors of Nicaea bestowed it on some semi-independent (?) landlords such as Sabas ASIDENOS. The title *sebastokrator* was granted primarily to the emperor's relatives. The last known holder of this title is Demetrios Kantakouzenos under John V. The title was used in Bulgaria during the 13th-14th C. (E. Savčeva, *EtBalk* [1979] no.3, 53-71). Blue was the color that distinguished the *sebastokrator*, who had the right to sign his documents with blue ink and to attach his seal with a blue silk cord; he wore blue shoes but was allowed to have a coronet in red and gold and a red tunic. The *sebastokrator's* wife was the *sebastokratorissa*.

LIT. B. Ferjančić, "Sevastokratori u Vizantiji," *ZRVI* 11 (1968) 141-92; with add. A. Kazhdan, *ZRVI* 14-15 (1973) 41. Dölger, *Schatz.* 90.

-A.K.

SEBASTOPHOROS (σεβαστοφόρος), an office or title mentioned in the 10th-C. TAKTIKON of Escorial. Oikonomides (*infra*) suggested that it was introduced between 963 and 975 and conferred primarily on eunuchs. The functions of the *sebastophoros* are not clear—the etymology of the word implies that he may have carried the emperor's banner. The first *sebastophoros* was probably Romanos LEKAPENOS, son of the ephemeral *basileus*

in 944-45, Stephen Lekapenos (Skyl. 238.43-44); other *sebastophoroi* included such influential persons as Stephen Pergamēnos and NIKEPHORITZES. The Georgian hagiographer of St. John and Euthymios the Iberian (P. Peeters, *AB* 36-37 [1917-19] 20.12-13) defines an anonymous *sebastophoros* as one of the most significant "princes" of the palace. On seals, *sebastophoroi* combine their title with relatively modest functions of the *logothetes ton agelon*, *vestiarios*, or *droungarios ton ploimon* (Laurent, *Corpus* 2, nos. 587, 710, 961). The seal of the monk and *sebastophoros* Basil (Zacos, *Seals* 2, no.383) is enigmatic, unless we hypothesize that *monachos* is his second name or sobriquet like that of Basil Monachos, governor of Bulgaria in the mid-11th C. The title does not appear after the 12th C. In antiquarian texts, such as the *Souda* or a scholion to the *Patria of Constantinople*, the term *sebastophoroi* designates "the district chiefs" (*regeon-archai*) who performed dances in honor of the emperor.

LIT. Guillard, *Titres*, pt.XVI (1963), 199-207, with corr. and add. by Oikonomides, *Listes* 308, n.107, and G. Litavrin in Kek. 552. Seibt, *Bleisiegel* 318.

-A.K.

SEBASTOPOLIS (Σεβαστούπολις), ancient Dioscurias, a fortified town on the east coast of the Black Sea, near the modern Suchumi. STRABO (11.2.14-16) describes the great variety of languages spoken in the area (near the older town of Dioscurias) and Pliny (*Natural History* 6.5.15) notes that 130 interpreters were needed. Under Justinian I, Sebastopolis and the nearby Pityus (modern Pitzunda) were reconstructed (Prokopios, *Buildings* 3.7.8-9). By the 8th C. a tradition had developed that the apostle Andrew had visited Sebastopolis (F. Dvornik, *The Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* [Cambridge, Mass., 1958] 208). Until the end of the 8th C. Sebastopolis remained an important base for Byz.

LIT. Iu.N. Voronov, *Dioskuriada-Sevastopolis-Cchum* (Moscow 1980) 89-112.

-R.T.

SEBASTOS (σεβαστός, lit. "venerable"), term that in the works of Greek authors of the 1st-2nd C. served to render the Lat. *augustus*. It reappeared in the 11th C. as an honorific epithet: Constantine IX proclaimed his mistress SKLERAINA *sebeste*, and soon thereafter Alexios (I) and Isaac Komnenos

acquired the title. Constantine, nephew of Patr. Michael I Keroularios, was also *sebastos* before 1081. The term became the foundation of Alexios I's reform of TITLES: it served as the root for the highest titles, SEBASTOKRATOR, PANHYPERSEBASTOS, and PROTOSEBASTOS, and was itself conferred on the nobility, primarily relatives of the Komnenian dynasty—according to Stiernon (*infra* 229), more than 90 percent of *sebastoi* belonged to the ruling family. The title was debased by the end of the 12th C. (Kazhdan, *Gosp.klass.* 114f), and in a 14th-C. ceremonial book *sebastos* occupies a low rank, following the *droungarios* (pseudo-Kod. 139.30). The formulary of Sathas (*MB* 6:651.6-11) preserves the type of imperial *prostaxis* granting the *sebastaton*, or the dignity of *sebastos*. The *sebastoi* of the 12th C., called *pansebastoi* *sebastoi*, formed two groups: *sebastoi* GAMBROI and simple *sebastoi*. The title could be conferred on foreign princes. In the 13th-14th C. *sebastoi* were the commanders of ethnic units (H. Ahrweiler in *Polychronion* 34-38). Adopted by the Bulgarians in the 12th C., the term designated, according to P. Petrov (*VizVrem* 16 [1959] 52-64), the ruler of a district, whereas in Serbia it was known from the end of the 13th C. and used for officials of various functions.

LIT. L. Stiernon, "Notes de titulature et de prosopographie byzantines. Sébaste et gambros," *REB* 23 (1965) 226-32. Seibt, *Bleisiegel* 311-18.

-A.K.

SEBEOS, the author of a 7th-C. Armenian *History of Herakleios*, according to 11th-C. Armenian writers. The surviving MS of 1672, however—the basis of later copies and of printed editions of "Sebeos"—lacks both title and author's name. Whether the surviving text is in fact the *History of Herakleios* by "Sebeos" is unclear. Nevertheless, this history is particularly valuable as a source for the Byz.-Persian wars from the reign of Maurice to the accession of Mu'āwiya as caliph (591-661). Besides providing information on military and political matters, it describes the unsuccessful attempts of Byz. rulers to enforce a reunion of the churches of Constantinople and Armenia. The beginning of the extant text contains brief sections on the original settlement of Armenia (the *Primary History*, MOSES XORENAC'I) and the early history of Armenia (based on authors as late as the 11th C.). These, however, have no connection with the *History of Herakleios*.

ED. *Patmut' iwn*, ed. G.V. Abgaryan (Erevan 1979). *Histoire d'Héraclius*, tr. F. Macler (Paris 1904).

LIT. G. Abgarian, "Remarques sur l'histoire de Sébéos," *REArm* n.s. 1 (1964) 203-15, with add. in *Banber Matenadaran* 10 (1971) 425-74. R.H. Hewsen, "The Synchronistic Table of Bishop Eusebius (Ps. Sebēos): A Reexamination of its Chronological Data," *REArm* n.s. 15 (1981) 59-72. M.K. Krikorian, "Sebēos, Historian of the Seventh Century," in *Classical Armenian Culture* (Chico, Calif., 1979) 52-67. J.-P. Mahé, "Critical Remarks on the Newly Edited Excerpts from Sebeos," in *Medieval Armenian Culture* (Chico, Calif., 1984) 218-39.

-R.T.

SECONDARY TAXES. In the Byz. FISCAL SYSTEM, a considerable part was played by various secondary taxes and obligations, theoretically required for a limited time and in order to meet a specific need. They affected the wealthy as well as the poor. Many were outlays in kind or consisted of a service, but often, through COMMUTATION, they were turned into payments in money, thereby losing their exceptional character and becoming regular fiscal obligations. Their total burden upon the taxpayer cannot be evaluated with any certainty. Probably under normal conditions the sum of these obligations in the 10th C. was not much heavier than the STRATEIA. Large landowners claimed, often successfully, exemption for their domains, obviously because secondary taxes represented a sizable fiscal burden: because of their exceptional character, secondary taxes were more likely to be claimed arbitrarily, with increased frequency, by TAX COLLECTORS (mainly tax farmers), and thus could become a major and unpredictable fiscal burden. They were called by pejorative generic names, such as *munera sordida* (dirty services), *bare* (burdens), and EPEREIAI (vexations).

First Period (4th to 7th C.). The old taxes in money (unimportant, because of the 3rd-C. crisis) and those initiated after Constantine I's monetary reform were collected by the office of the COMES SACRARUM LARGITIONUM. The *comes* also collected such odd taxes as the *aurum coronarium* (theoretically voluntary but in fact a regular contribution of the cities for the emperor's accession to the throne) and the *aurum oblativum* (a similar payment made by the senate); he also collected CITY TAXES and taxes initiated in the 4th C. such as the *collatio glebalis* (paid by senators proportionately to their property), the *collatio lustralis* (CHRYSGYRON), and the *aurum tironicum*, a gold levy in commutation for recruits. The PRAETORIAN PRE-

FECTION, normally responsible for collecting the main tax and the extraordinary ones (KANON, INDICATION, *superindictiones*), also exacted the various *munera sordida*: grinding grain and baking bread for the troops; furnishing animals and services for the post; billeting of traveling soldiers or officials; burning lime, providing timber and charcoal; providing craftsmen for public works; and maintaining roads, bridges, and fortresses. Moreover, as the commutation of contributions in kind prevailed, the state introduced the *coemptio* (SYNONE), i.e., the obligation for farmers to sell part of their crops to the state at a fixed price (it would later become through commutation a kind of HEARTH TAX paid in cash by well-off farmers).

Second Period (8th to 12th C.). The taxes collected previously by the *sacrae largitiones* disappeared almost completely, while the *munera sordida* considerably increased in number and importance; together with new secondary taxes, they reached a peak in the late 11th C. (very long lists are to be found in imperial CHRYSOBULLS granting exemptions), at a time when collectors were predominantly tax farmers. Next to various hearth taxes and TITHES are several new secondary taxes, such as the OIKOMODION, taxes paid for the PAROIKOI (*paroikiatikon*), sometimes according to their means (ZEUGARATIKION, *aktemonitikon* for AKTEMONES). Moreover the equivalent of most of the above *munera sordida* and some new ones are found: the obligation to offer winter quarters to Byz. and (mostly) foreign mercenaries (MITATON) or alternatively to make payment in order to avoid the inconvenience (*antimitatikon*); the offer of short-term billeting to (APLEKTON) or residence for (KATHISMA) military or civil officials; to provide food and forage (*diatrophe*, *ekbole chreion kai chortasmaton*); mandatory sale of one's produce to the state at a fixed price (this is the equivalent of the old *synone*, now called *exonesis*); requisition of part of the crops for the army or for storage in a fortress (*sitarkesis*); requisition of horses and mules from the wealthy contributors of a province (*monoprosopon*); and several CORVÉES—first the ANGAREIA, then providing timber or coal, making bread for the army (PSOMOZEMIA), and building or maintaining roads (*hodostrosia*), bridges (*gephyroktisia*), fortresses (KASTROKTISIA), or ships for the navy (*karabopoiia*, later *katergoktisia*). Other obligations are directly related to the army: providing or equipping policemen (*taxatoi*), light soldiers

(archers, mounted archers, footsoldiers armed with spears, maces, or axes), or sailors (*ploimoi*); providing blacksmiths (*komodromikon*) with nails and horseshoes, etc.

Third Period (12th to 15th C.). The long lists of secondary taxes disappear in the 12th C. but several of these taxes survive with the same or new names, while others are introduced, inspired by new conditions or foreign influence. In the 12th C. appears the *zeugologion*, the nature of which is unclear (related to the ZEUGARION); it is still attested in the 15th C. In the empire of Nicaea, the SITARKIA became a very important tax on farmers possessing a pair of oxen, while the *agape* was presumably paid by those who had none. Most services mentioned above survived well into the 14th C. The Palaiologan period, however, brought several innovations: surtaxes, such as the *opheleia* (10 percent increase of the OIKOUMENON of the *paroikoi*); ABIOTIKION; fiscalized fines such as the AER; and supplementary taxes such as the DIMODAIION, the *vigliatikon* (service of watchman, which could be commuted to a cash payment), the *syndosia* (contribution?), the *phloriatikon* (see KASTROKTISIA), the *kapeliatikon* (tax on the sale of wine), the *kokkiatikon* (contribution in grain for the biscuit rations of the fleet at the beginning of the 15th C.), and several other taxes and rights, such as the ones levied for the rights of fishing in rivers or lakes. The number of secondary taxes and corvées dropped drastically in early 15th-C. Chalkidike, where a fiscal system influenced by the Ottomans was established.

LIT. Jones, *LRE* 427–35. Karayannopoulos, *Finanzwesen* 168–82. N. Svoronos in *Lavra* 4:159–65. Angold, *Byz. Government* 202–36. Oikonomides, "Ottoman Influence" 5–10, 16–24. F. Dölger, *Byzanz und die europäische Staatenwelt* (Speyer 1953; rp. Darmstadt 1964) 232–60. —N.O.

SECOND COMING. See PAROUSIA.

SECOND ECUMENICAL COUNCIL. See CONSTANTINOPLE, COUNCILS OF: Constantinople I.

SECOND SOPHISTIC (δευτέρα σοφιστική), term introduced by Philostratos (ca.200) to designate the branch of RHETORIC that emphasized social and political aspects of life rather than morals and philosophy (*Opera*, ed. C.L. Kayser [Leipzig 1871; rp. Hildesheim 1964] 2:2f). The term *Sec-*

ond Sophistic is now applied to a literary movement of the 2nd–6th C. closely connected with the cultural activity of urban intellectuals. From the 4th C. onward, sophists such as THEMISTIOS were esp. concerned with preserving or even restoring ancient virtues. Unlike Philostratos, EUNAPIOS OF SARDIS, a biographer of the 4th-C. sophists, presented them as both orators and philosophers, often involved in imperial administration. He also dwelt on the rivalry between various groups of sophists who would accuse each other of tyranny. The chief categories into which sophistic oratory in its developed form could be divided, and its stylistic techniques, were listed in handbooks (HERMOGENES, MENANDER RHETOR, APHTHONIOS, NICHOLAS OF MYRA) that significantly influenced Byz. literary theory. The greatest church orators (JOHN CHRYSOSTOM, GREGORY OF NYSSA) used these techniques (metaphors of secular origin, bizarre comparisons, alliterations, *homoeoteleuta*, etc.) in their practice. In Byz. the term *sophistes* meant an eloquent man, esp. a teacher of eloquence (e.g., Darrouzès, *Tornikès* 255.30), as well as a shrewd person.

LIT. G. Bowersock, *Greek Sophists in the Roman Empire* (Oxford 1969). L.C. Ruggini, "Sofisti greci nell'Impero Romano," *Athenaeum* 49 (1971) 402–25. T.E. Ameringer, *The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom* (Washington, D.C., 1921). L. Méridier, *L'influence de la seconde sophistique sur l'oeuvre de Grégoire de Nysse* (Paris 1906). A. Kélessidou, "Critique de la sophistique par Plethon," *Revue de philosophie ancienne* no.2 (1984) 29–40. E. des Places, "La seconde sophistique au service d'apologétique chrétienne: Le Contre Hiéroclès d'Eusèbe de Césarée," *CRAI* (Apr.–June 1985) 423–27. —A.K., E.M.J.

SEIDES, NIKETAS, theologian of the first half of 12th C., possibly from Ikonion; his name, Σείδης, may be a Greek version of Arabic-Turkish Sa'īd. In one MS he is described as a rhetorician; Browning hypothesizes that he was a teacher in Constantinople ("Patriarchal School" 25). In 1112 he participated in the dispute against Peter GROSOLANO. Seides counted 32 discrepancies between the Greek and Latin churches, but concentrated on three major points—the FILIOQUE, AZYMES, and papal PRIMACY. This last point was raised probably for the first time since the dispute of 1054. In 1117 Seides attacked EUSTRATIOS OF NICAIA, accusing him of "atheism."

ED. R. Gahbauer, *Gegen den Primat des Papstes: Studien zu Niketas Seides* (Munich 1975). Darrouzès, *Ecclés.* 306–09

(republ. with corr. by Th.N. Zeses, *Kleronomia* 8 [1976] 77–82).

LIT. Beck, *Kirche* 617f. O. Schissel, "Niketas Seidos: Eine Handschriftenstudie," *Divus Thomas* 15 (1937) 78–90. —A.K.

SEKOUNDINOS, NICHOLAS, writer and diplomat; born Chalkis, Euboea, 1402, died Venice, 22/3 Mar. 1464. Born to a Greek family, Sekoundinos (Σεκουνδίνος, Lat. Sagundinus) received an excellent classical education. In 1430 he was captured by the Turks during their conquest of Thessalonike. After his release he was appointed by Venice as *advocatus curiae* at Chalkis (1434–37). Sekoundinos was bilingual in Greek and Latin and served as official translator at the Council of FERRARA-FLORENCE (1438–39). A supporter of Union, he converted to Catholicism after the Council. Following a period (1439–41?) as papal secretary to EUGENIUS IV, he returned to Euboea as secretary (*cancelliere*) to the Venetian *bailo*. In 1453 he became ducal secretary in Venice and spent the rest of his life on missions in Italy, Spain, Greece, and Turkey.

Sekoundinos left a substantial number of works, mostly in Latin and still unpublished. They include 66 letters (addressed mainly to his family and Italian humanist friends); minor treatises on philosophy, theology, and rhetoric; and a summary of Ottoman history, *Othomanorum familia*, which was commissioned in 1456 by Aeneas Silvius Piccolomini. Sekoundinos also translated into Latin ancient Greek authors such as Demosthenes, Onesander (the *Strategikos*), Plutarch, and Arrian.

ED. For complete list, see Mastrodemetres, *infra* 115–223.

LIT. P.D. Mastrodemetres, *Nikolaos Sekoundinos (1402–1464). Bios kai ergon* (Athens 1970). F. Babinger, "Nikolaos Sagundinos, ein griechisch-venedischer Humanist des 15. Jhdts.," *Charisterion eis Anastasion Orlandon*, vol. 1 (Athens 1965) 198–212. —A.M.T.

SEKRETIKOI (σεκρετικοί), generic term used in the late 9th-C. *Kletorologion* of PHILOTHEOS to designate one of three categories of civil officials (*sekretikoi*, JUDGES, *demokratai*); they included the SAKELLARIOS, several LOGOTHETAI and CHARTOULARIOI, PROTASEKRETIS, *epi tou eidikou* (see EIDIKON), KOURATOIRES, and ORPHANOTROPHOS. Their major, though not exclusive, duties were financial; an obscure passage in an 11th-C. historian about

sekretika zetemata, "sekretikal exactions" (Attal. 76.8), does not show (as Oikonomides, *Listes* 309, n.121, argued) that Attaleiates characterized their functions as purely fiscal. Patriarchal *sekretikoi* are also known (Darrouzès, *Offikia* 33, n.1).

LIT. Bury, *Adm. System* 78–105.

–A.K.

SEKRETON (σέκρετον), a bureau or department. The term, in the form *secretarium*, appeared first in 303 to describe the tribunals investigating accusations against Christians (Lactant., *De mort. pers.* 15.5); it underscored the secrecy of the procedures, in contrast to the open sessions of regular Roman courts. As these sessions fell into disuse, the term *secretarium* came to be identified with *judicium*, the external mark of which was the curtain (VELUM) used to separate the court from the public. *Sekretion* was also occasionally used as a term for the CONSISTORIUM, and in the *De ceremoniis* it designated the entire body of higher officials. The late 9th-C. *Kletorologion of Philotheos* (e.g., Oikonomides, *Listes* 113.24) uses *sekretion* as a technical term for the bureau of a government official; from it the terms SEKRETIKOI and ASEKRETIS as well as *logothetes ton sekretion* (known through the 12th C.) were derived. A bureau consisted of various subordinate officials, some of whom Philotheos calls CHARTOULARIOI of the *sekretion* and imperial NOTARIES of the *sekretion*.

In the 14th and 15th C. the imperial or *katholikon sekretion* (cf. KRITAI KATHOLIKOI) designated the supreme judicial court, the decisions of which could not be appealed (*Koutloun.*, no.34.110–11, a.1375); a text of 1334 identifies the imperial *sekretion* as the tribunal of *katholikai kritai* (*Esphig.*, no.19.12). An act of Patr. Joseph II from 1426 juxtaposes "the *sekretion* of the holy *basileus*" and the synodal court (*Kastam.*, no.6.22), and a document of 1377 speaks of the *archontes* of the imperial and ecclesiastical *sekreta* (*Lavra* 3, no.148.8).

From the 7th C. onward the term *sekretion* was applied to both the patriarchal court or council and the patriarch's council hall; later the patriarchal *sekretion* was identified with the bureau of the CHARTOPHYLAX (MM 4:310.16–17), but the term could be extended to other departments of the patriarchate.

LIT. Bury, *Adm. System* 83f. Darrouzès, *Offikia* 427. O. Seeck, *RE* 2.R. 2 (1923) 979–81.

–A.K.

SELEUKEIA (Σελεύχεια, mod. Silifke), coastal city of ISAURIA. As ecclesiastical metropolis, Seleukeia was the site of a synod that discussed Arianism in 359. Seleukeia was headquarters of a civil governor and a military commander, *comes Isauriae*. It was an active port and the site of an imperial factory that manufactured cloth for the army and officials. Local conditions are revealed in the miracles of St. THEKLA, whose shrine lay outside Seleukeia at MERIAMLIK. In 616 Herakleios established a mint at Seleukeia during his campaigns against the Persians; its transfer to ISAURA in 617 suggests that Seleukeia was taken. Seleukeia was seat of the *droungarios* of the KIBYRRHAIOTAI theme, then capital of the theme of Seleukeia (ISAURIA). After a temporary loss to the Turks, Seleukeia was recovered and refortified in 1099. It had a prosperous Jewish community in the mid-12th C. and was the base for Manuel I's temporary reconquest of Cilicia in 1159. It fell to the Armenians soon after 1180. Seleukeia contains ruins of a church converted from a temple and a fortress with some Byz. walls.

LIT. H. Hellenkemper, *Burgen der Kreuzritterzeit* (Bonn 1976) 249–54. S. Goitein, "A Letter from Seleucia (Cilicia)," *Speculum* 39 (1964) 298–303.

–C.F.

SELEUKEIA PIERIA (now the two sites of Kapsuyu and Mağaracık in Turkey), city and bishopric in the province of Syria I and port serving ANTIOCH until at least the 7th C. Seleukeia Pieria was rebuilt and its harbor enlarged in 345/6 by Emp. Constantius II (Theoph. 38.6–7), who was residing at Antioch. In 524, 64 arches and breakwaters of the harbor were altered, and three bridges between Seleukeia Pieria and Antioch were built by Ephrem, *comes Orientis* (*IGLSyr* 3, no.1142). Justinian I gave the city a grant in 528 and reduced its taxes to finance the repair of earthquake damage (Malal. 443.8–444.4). In 540 Seleukeia Pieria, like the suburb of Daphne, was untouched by the Persian ruler Chosroes I, who sacked and burned Antioch (Prokopios, *Wars* 2.11.1). Some pavements of the 5th and 6th C. have been excavated, as has what may have been a large tetraconch cathedral with champlévé marble decoration. During the Monophysite persecution of ca.525 the monastery of St. Thomas near the harbor of Seleukeia Pieria moved to EUROPOS. There are remains of Byz. (4th–6th C.) and Georgian (11th–

13th C.) monastic installations above Seleukeia Pieria.

LIT. G.W. Elderkin, R. Stillwell, *Antioch-on-the-Orontes*, vol. 3 (Princeton 1941) 35–54. W.E. Kleinbauer, "The Origin and Functions of the Aisled Tetraconch Churches in Syria and Northern Mesopotamia," *DOP* 27 (1973) 91–95, 108–14. W. Djobadze, *Archeological Investigations in the Region West of Antioch-on-the-Orontes* (Stuttgart 1986) 171–75.

–M.M.M.

SELJUKS. A dynasty named after an ancestor called Seljuk, perhaps a converted Muslim, who, according to Mahmud al-Kashgari (fl. ca.1075), was a *subaşı* (chief of the army) belonging to the Turkic nomadic people of the Oghuz. When the great Oghuz migration began in the 11th C. from the region of the Aral Sea toward the West, Seljuk's successors, profiting from the situation, established their rule in Khurāsān and soon conquered Persia. Seljuk's grandson, TUGHRUL BEG, at the invitation of the 'Abbāsīd caliph put an end to the Buyid dynasty and began to rule as sultan in Baghdad, which became the capital of the Great Seljuk state. His successor ALP ARSLAN defeated the Byz. army at MANTZIKERT in 1071 and captured Emp. Romanos IV Diogenes. After this victory and profiting from the dynastic strife in the Byz. empire, the Seljuks established the sultanate of RŪM with NICAIA as its capital; SÜLEYMAN IBN KUTLUMUŞ was sent by the government of Baghdad to organize the newly conquered territories but perished in internal strife ca.1085. Expelled from Nicaea and the coastlands of Asia Minor by the Crusaders (1097), the Seljuks moved their capital to IKONION. In the 12th C. they had to confront the rival Turkish state of the DANIŞMENDIDS. In 1176 the Seljuks defeated the Byz. at MYRIOKEPHALON; by the end of the century they had succeeded in uniting the whole of Islamic Asia Minor under their rule and, during the first decades of the 13th C., in reaching a remarkable prosperity. Upheaval began in their territories, however, as a result of a new Turkoman migration because of the Mongol advance toward the West. In 1243 the MONGOLS defeated the Seljuks near Köse-Dağ (a region of Sebasteia) and invaded their territories, which remained in continuous turmoil until the first decade of the 14th C., when the sultanate of RŪm disappeared under unclear circumstances. A number of Turkish emirates were subsequently established in the for-

mer Seljuk domain, that is, KARAMAN, GERMİYAN, MENTESHE, AYDIN, SARUHAN, KARASI, and the emirate of OSMAN.

LIT. W. Barthold, *Histoire des Turcs d'Asie Centrale* (Paris 1945) 80–88. C. Cahen, *Pre-Ottoman Turkey* (London 1968) 19–51, 66–91, 96–106, 110–38. H. İnalcık, O. Turan, *CHIsI* 1:231–69. Vryonis, *Decline* 69–142.

–E.A.Z.

SELYMBRIA (Σηλυμβρία, mod. Silivri), city in Thrace on the north shore of the Sea of Marmara, west of Constantinople, inside the LONG WALL. Prokopios (*Buildings* 4.9.12–13) attributes the fortification of Selymbria to Justinian I, and Theophanes (Theoph. 234.3–5) also states that Justinian went to Selymbria "to build the Long Wall." Selymbria was an important strategic point at the end of the Via EGNATIA and is usually mentioned in connection with the passage of armies and processions: the dying Constantine V was brought from Arkadioupolis to Selymbria, where he boarded a ship (Theoph. 448.15–19), and NICHOLAS I MYSTIKOS (ep.19.42–43) invited Symeon of Bulgaria to come to Herakleia or Selymbria to negotiate peace. Manuel I spent Easter of 1167 at Selymbria on his way to Hungary (Kinn. 265.3–4).

The city acquired special significance during the civil wars of the mid-14th C. John VI Kantakouzenos rebuilt its fortifications, and the remains of his ramparts still stand; in 1345 the wedding of John V's daughter to the Ottoman sultan Orhan was celebrated in Selymbria. In 1327 Alexios APOKAUKOS was *archon* of Selymbria (Kantak. 1:258.22), and ca.1399 a certain Bryennios Leontares acted as *kephale* of the city (MM 2:401.19–20). In 1382 John V ceded Selymbria, together with Herakleia, Rhaidestos, and Panion, to Andronikos IV and John VII. In 1453 Selymbria effectively resisted Turkish attack and surrendered only after the fall of Constantinople.

Selymbria is listed in notitiae as the "archbishopric of Europe," and from the 12th C. onward as a metropolis without suffragans. PHILOTHEOS, metropolitan of Selymbria in the 14th C., noted several churches there, one of which was sponsored by Apokaukos; its ruins were recently discovered.

LIT. E. Oberhummer, *RE* 2.R. 2 (1923) 1324–27. F. Dirimtekin, "La forteresse byzantine de Selymbria," 10 *CEB* (Istanbul 1955) 127–29. Maksimović, *ByzProvAdmin* 51f. P. Magdalino, "Byzantine Churches of Selymbria," *DOP* 32 (1978) 309–18. S. Eyice, "Alexios Apocauque et l'église

byzantine de Sélymbria," *Byzantion* 34 (1964) 77–104, with add. O. Feld, *Byzantion* 37 (1967) 57–65 and S. Eyice, *Byzantion* 48 (1978–79) 406–16. —A.K.

SEMANTRON (σήμαντρον), a gong, used in monasteries in preference to BELLS. The *semantron* was a long piece of iron (*sideroun*), bronze (*chalkoun*), or wood (*xylon*) that was struck with a hammer to awaken monks and nuns and to summon them to services. Monasteries usually had three *semantra*, of varied sizes and materials, which sounded distinct notes and served different purposes. A wooden *semantron* (*aphypnisterion*) was used to awaken the nuns at the KECHARITOMENE NUNNERY and the monks at the EUERGETIS MONASTERY for midnight services; at the conclusion of that service, the "great *semantron*" (also called a *synakterion*) and one of bronze were struck to signal the beginning of the ORTHROS service. The large *semantron* was approximately 2 m in length, and was sometimes suspended by chains in a tower; the smaller ones were portable. Sounding boards of iron or wood are attested from the 4th C.; in the early period they were called *xylon* or *rhabdos sidera* ("iron rod"). The terms *semanter*, *semanterion*, and *semantron* were used later, from at least the 11th C. onward.

LIT. H. Leclercq, *DACL* 3:1970–77. G. Millet, "Recherches au Mont-Athos III. Phiale et simandre à Lavra," *BCH* 29 (1905) 105–41. Clugnet, *Dictionnaire* 136f. Arranz, *Typicon* 412, 434. —A.M.T.

SEMEIOMA (σημείωμα), or *semeiosis* (σημείωσις), written report of a judicial decision or verdict, excerpted from the tribunal's RECORDS (*parasemeioseis*). It usually contained a list of the deliberating officials or judges and was used even for decisions taken with the participation of the emperor or by the ecclesiastical tribunal (*synodikon semeioma*). In the 14th–15th C. the term was replaced by *sekretikon gramma*.

LIT. Dölger-Karayannopoulos, *Urkundenlehre* 82, 85–87. Darrouzès, *Offikia* 482–508. Svoronos, "Actes des fonctionnaires" 426. —N.O.

SEMISSIS (σημίσιον, from Lat. *semis* + *as*, "half a unit"), in late Roman and Byz. times a small gold coin weighing 2.78 g and worth half a SOLIDUS. Minted on a modest scale during the 4th–5th C., semisses were much more important dur-

ing the 6th–7th C. and the first decades of the 8th C. From the 740s onward this coin, like the TREMISSIS, was only rarely struck in the East, the latest specimen known being of Basil I. In the West it continued as a normal element in the coinage of Sicily down to the fall of Syracuse in 878.

LIT. *DOC* 3:22.

—Ph.G.

SEMPAD CONNETABLE. See SMBAT THE CONSTABLE.

SENACHERIM. See ARCRUNI.

SENATE (σύγκλητος), supreme and most prestigious council of the Roman state, transformed in the imperial period into an advisory board with ill-defined rights and duties. Diocletian tried to deprive the senate of any administrative functions, but many of his measures were revoked by Constantine I. After the founding of Constantinople, the senate of Rome remained a council of the URBAN PREFECT, with whom the SENATORS managed the city treasury (*arca publica*), provisioning of the city, and building activity. In theory the senate retained the right of legislation, but in practice it served as a place where imperial edicts were made public. As a body the senators commanded respect and even the power to resist imperial orders, as revealed in the dispute over the ALTAR OF VICTORY. Under the Ostrogoths, the senate and the PAPACY were the last organized form of Roman administration in Italy; Justinian I, however, entrusted the Roman senate with very limited rights such as supervision of measures and weights (SANCTIO PRAGMATICA 19). After an embassy to Constantinople in 580 there is no evidence concerning the senate of Rome.

The senate of Constantinople was created by Constantine I but given only secondary rank, its members called not CLARISSIMI but *clari*. Constantius II in a series of laws of 357–61 made the Constantinopolitan institution equal to its counterpart in Rome. The senate of Constantinople survived to the very end of Byz., but it played mainly an advisory and ceremonial role, often acting in concert with the CONSISTORIUM. Leo VI (novs. 47 and 78) officially abrogated the senate's rights to appoint PRAETORS and pass laws. When

the heir to the throne was a minor (as, for example, after the death of Romanos II), the senate could have a voice in the nomination of the regent, but participation of the senate in a regular proclamation of the emperor (even a usurper) was ceremonial rather than meaningful. The actual relationship between the senate and the emperor, who was to convoke the senate and preside over it, depended on the concrete situation. In case of a crisis, the senate could nominate generals and conduct international negotiations; it also possessed judicial power in cases involving high-ranking officials. The number of members of the Constantinopolitan senate in the mid-4th C. is estimated between 50 (*Cod.Theod.* VI 4.9) and 2,000, the difference probably to be explained as one between the active administrators and the holders of the senatorial rank. In the 11th C. Attaleiates speaks of the *myriades* of senators, suggesting the growth of the institution, but he does not give precise information about this increase in size (Lemerle, *Cinq études* 291).

LIT. Aik. Christophilopoulou, *He synkletos eis to Byzantinon kratos* (Athens 1949). A. O'Brien Moore, *RE*, supp. 6 (1935) 795–800. C. Lécrivain, *Le Sénat romain depuis Dioclétien à Rome et à Constantinople* (Paris 1888). Beck, *Ideen*, pt. XII (1966), 1–75. Dagron, *Naissance* 119–46. —A.K.

SENATE HOUSE (Σενάτον, also Sinaton), the name of two buildings in Constantinople, construction of which is usually ascribed to Constantine I, although the *Parastaseis syntomoi chronikai* name an unknown Sinatos as a founder of one of them—a typical example of fantastic and arbitrary etymology. There is no evidence that either of these buildings was ever used to house the assembly of SENATORS. One building, located east of the AUGUSTAION, was burned in 404, restored, again destroyed by fire in 532, and rebuilt by Justinian I. The other senate house, a domed structure, was in the northern part of the Forum of Constantine. Both were splendid buildings adorned by numerous statues of emperors and mythological figures (e.g., that of Zeus brought from Dodone); both suffered from several fires and were thereafter rebuilt. The source information on them is frequently confusing (it is not always possible to distinguish to which one a citation refers) and legendary. Thus the *Parastaseis syntomoi chronikai* (*Parastaseis*, p.116f) relates that in front of "the so-called Senate of the Forum" was

erected a porphyry statue that represented Constantine I with his two sons, Constantius and Constans, with three heads and six hands but only two feet; during a fire in the reign of Theodosios II, it was stolen and thrown into the sea; the enraged Theodosios then ordered the senate house to be burned.

LIT. Janin, *CP byz.* 154–56. Mango, *Brazen House* 56f. —A.K.

SENATOR (συγκλητικός), member of the SENATE. Although in late antiquity the senate as an institution did not play a dominant role, senators as a body formed the upper stratum of society. Diocletian tried to exclude senators from all but a few state offices, but Constantine I and his successors reversed this policy: they accepted the growth of a senatorial aristocracy in the West, while in the East they encouraged vertical mobility so that stable families of great landowners (such as the APIONS) were few. Senators were divided officially into several ranks—ILLUSTRES, SPECTABILES, and CLARISSIMI—but as a result of the devaluation of titles only the *illustris* remained a senatorial prerogative. Justinian I was accused by PROKOPIOS OF CAESAREA of anti-senatorial attitudes, and Phokas sought to eliminate the last senatorial families. At any rate, in the 7th–9th C. there is no evidence of senatorial or other aristocratic families of long duration; senators were ephemeral functionaries rather than stable aristocrats and landowners. In 996 Basil II still expressed indignation that certain families remained in power for 70 to 100 years.

By the 11th C. the senatorial class was again institutionalized. It included all high-ranking officials (beginning with PROTOSPATHARIOS) and some members of the highest clergy (such as SYNKELLOS); senators were obliged to live in Constantinople and participate in palace ceremonial. The term senators also designated the body of civil functionaries as opposed to the military aristocracy. The 11th C. witnessed the upsurge of the civil senators. The Komnenoi, on the other hand, despised the senators and relied on their own relatives (Zon. 3:766.17–18). The same ambivalent attitude toward senators was preserved by later authors: Kantakouzenos both distinguishes senators from the nobles (e.g., Kantak. 2:166.1–3) and considers the nobles (*epiphaneis*) as a group among the senators (3:23.15).

LIT. M.T.W. Arnhem, *The Senatorial Aristocracy in the Later Roman Empire* (Oxford 1972). G. Ostrogorsky, "Observations on the Aristocracy in Byzantium," *DOP* 25 (1971) 1-32. Kazhdan, *Gosp.klass.* 78f, 132-38, 190-94, 202-08. Lemerle, *Cinq études* 287-93. —A.K.

SEPHER YOSIPPON. See JEWISH LITERATURE.

SEPTEM (Σέπτον, mod. Ceuta), a Roman *castrum* (originally *Septem Fratres*) on the northwestern coast of Africa, on the south side of the Strait of Gibraltar. Septem was seized by Byz. forces in 533. Provided with walls and a naval squadron of *DROMONES* under the command of a tribune, its purpose was to guard the strait and keep watch on affairs in Spain and Gaul. Although briefly seized by the Visigoths in 546 or 547, Septem remained in Byz. hands until 711, when it was surrendered to the Arabs by its last governor, Julian. In 641 the empress Martina exiled Philagrios, a former adviser of Herakleios Constantine, to Septem.

LIT. Pringle, *Defence* 65, 225f. C. Posac Mon, *Studio arqueologico de Ceuta* (1962). Diehl, *L'Afrique* 36, 171, 267, 420. —R.B.H.

SEPTUAGINT. See OLD TESTAMENT.

SEPULCHRE, HOLY (Ἅγιος Τάφος), in JERUSALEM, from the 4th C. the most important *LOCUS SANCTUS*. It consisted of three elements: the tomb proper with its enclosing circular church (the Anastasis Rotunda); Golgotha (a rocky outcrop about 40 m to the east, separated by an open, colonnaded court); and the Church of Constantine I, a five-aisled basilica to the east of Golgotha, and fronting, through an atrium, on the city's major north-south axis. This was the principal liturgical meeting place in Jerusalem and the first stop on the pilgrimage "circuit." Eusebios (VC 3.28) describes the discovery of the tomb under the temple of Jupiter Capitolinus, and the subsequent building of the basilica, as directed by Constantine. Some years later (ca.350) the conical-domed rotunda was added over the tomb, which was carved out of living rock and embellished with columns, a porch, and precious-metal sheathing. The Golgotha hillock was marked by first a simple cross (4th C.), then, under Theodosios II, a gem-encrusted gold cross. The most important relic associated with the site (from the mid-4th C.) was

the TRUE CROSS; later, many objects linked with the Passion of Christ (e.g., the sponge and lance) were also venerated there. Major pilgrim *EULOGIAI* included earth brought to the tomb to be blessed and oil blessed by contact with the True Cross. The latter practice is attested by the pewter *AMPULLAE* in Monza and Bobbio, which bear imagery consistent with the tomb shrine (porch, grills, "stone rolled away," etc.) as it existed in the 6th C.

LIT. Wilkinson, *Pilgrims* 174-78. H. Vincent, F.-M. Abel, *Jérusalem*, vol. 2 (Paris 1914) 1-300. V. Corbo, *Il Santo Sepolcro di Gerusalemme*, 3 vols. (Jerusalem 1981-82). —G.V.

SERAPHIM (σεραφ(ε)ίμ), celestial beings mentioned only once in the Old Testament, in the vision of Isaiah (Is 6:2); he represents them as having three pairs of wings and standing above God's throne. John Chrysostom, in his commentary on Isaiah, describes seraphim as incorporeal (*ASOMATOI*) powers of the heavenly *demoi* whose name in Hebrew means "burning mouths" (PG 56:70.5-9). Pseudo-Dionysios the Areopagite defines them as the highest order of the first triad of celestial beings, whereas other church fathers sometimes equated them either with the *thronoi*, another order of angels (Didymos the Blind, PG 39:545A) or with the *dynameis*, powers (Gregory of Nyssa, PG 45:348B). The number of seraphim was also disputed: some texts speak of two seraphim only, others of "many." Origen tentatively expresses the idea (*Contra Celsum* 6.18.17-22; *De principiis* 1.3.4) that the two seraphim in Isaiah's vision are the Son and the Spirit, but this thesis was refuted by Antipater of Bostra (PG 96:505B). The usual epithet of seraphim was *hexapteryga* ("with six wings"). Ephrem the Syrian called them "of fourfold form" (*tetramorpha*).

Under the inspiration of Revelations 4:8, by the 9th C. artists depicted seraphim not as angels but as composite creatures similar to the *CHERUBIM*: they have six wings, a tiny human face at the center, and human feet. The many-eyed wings are derived from those of cherubim. Like the latter, they occupy pendentives (HAGIA SOPHIA in Constantinople, PANAGIA TON CHALKEON in Thessalonike). On the LIMBURG AN-DER-LAHN RELIQUARY the seraphim are called *exousiai*.

LIT. D. Pallas, *RBK* 3:78-89. —A.K., N.P.Š.

SERAPION (Σαραπίων), bishop of Thmuis in Lower Egypt (from ca.339) and saint; died after 362; feastday 21 Mar. Formerly head of a colony of monks, Serapion was intimate with St. ANTONY THE GREAT and linked with ATHANASIOS of Alexandria by friendship, patronage, and correspondence. Serapion's mission to Constantinople in 356 as envoy of Athanasios, with the purpose of countering the Arians and conciliating Constantius II, was a clear failure, since Serapion was soon removed from his see and (probably) exiled.

His treatise *Against the Manichaeans* combats the dualistic theory and Old Testament interpretations of that sect. His theological vocabulary is plain: he speaks of God as *theos*, father, creator, demiurge, avoiding the disputable term *HOMOOUSIOS* but using the vague *homoiōs*. He does not clarify the nature of Christ: it suffices for him to say that Christ had a mortal body similar to ours. Doubts have been cast on the authenticity of the *Euchologion*, a collection of 30 prayers (B. Botte, *OrChr* 48 [1964] 50-56). A few letters also survive in Armenian, Syriac (R. Draguet, *Muséon* 64 [1951] 1-25), and Greek, mainly notes of encouragement to individuals and communities. SOZOMENOS (HE 3.14) commends his virtue and eloquence, JEROME (*De viris illustribus* 99) his erudition.

ED. PG 40:895-942. *Against the Manichees*, ed. R.P. Casey (Cambridge, Mass.-London 1931). *Euchologion*—ed. G. Wobbermin, *Altchristliche liturgische Stücke aus der Kirche Aegyptens* (Leipzig 1899). Eng. tr. J. Wordsworth, *Bishop Sarapion's Prayer-Book* (London 1923). F. Brightman, "The Sacramentary of Serapion of Thmuis," *JThSt* 1 (1900) 88-113, 247-77.

LIT. G. Bardy, *DTC* 14 (1941) 1908-12. H. Dörrie, *RE* supp. 8 (1956) 1260-67. G.J. Cuming, "Thmuis Revisited: Another Look at the Prayers of Bishop Sarapion," *TheolSt* 41 (1980) 568-75. —B.B.

SERAPION OF VLADIMIR, archimandrite of the Kievan Caves Monastery, then bishop of Vladimir-SUZDAL'; died 1275. Serapion wrote five extant sermons on the theme of repentance and divine punishment, usually dated ca.1230 (no.1, delivered in Kiev) and 1274-75 (nos. 2-5, in Vladimir). In the first three sermons Serapion interprets misfortunes (an earthquake, the Mongol invasion) as punishment of sins, while in the final two sermons he exhorts his audience to resist pagan magicians, not through trials and burning but with firm faith. There are few learned Greek allusions, although Serapion does reproach his

audience for "not hearkening to Basil and Gregory the Theologian and John Chrysostom" (no. 1) and some of his historical illustrations are possibly derived from MALALAS and JOSEPHUS FLAVIUS (nos. 4, 5).

ED. *Serapion Vladimirskij, russkij propovednik XIII veka*, ed. E. Petuchov (St. Petersburg 1888).

LIT. N.K. Gudzij, "Gde i kogda protekala literaturnaja dejatel'nost' Serapiona Vladimirskogo?" *IzvANSRR.OL* 11 (1952) 450-56. R. Bogert, "On the Rhetorical Style of Serapion Vladimirskij," in *Medieval Russian Culture*, ed. H. Birnbaum, M. Flier (Berkeley 1984) 280-310. —S.C.F.

SERBIA (Σερβία), also called Serblia, a medieval Balkan state (to be distinguished from the Byz. district and bishopric of SERVIA in Macedonia). In Latin sources it is sometimes called Rascia (Rassia, Raxia), derived from the Slavic name RAŠKA. The term Serbian (see SERBOI) appears in 9th-C. Latin texts in the form *Sorabi* as a description of a people living in Dalmatia (M. Dinić, *Srpske zemlje u srednjem veku* [Belgrade 1978] 36). In the 10th C., Constantine VII Porphyrogenetos, who devoted an entire chapter to Serblia (*De adm. imp.*, 32), called it "the head (*kephale*) of all the surrounding countries"; he defined it as bordered on the north by Croatia and in the south by Bulgaria (ibid. 30.117-19). It was separated from the Adriatic by Paganian, ZACHLUMIA, Terbounia, and DIOKLEIA. He notes that Serbia had *kastra* and was ruled by *archontes*. The author of the *VITA BASILII* defines the *Serbloi* as one of the Scythian (i.e., Slavic) peoples living in Pannonia and Dalmatia (*TheophCont* 291.1-8). Skylitzes (Skyl. 353.65) uses the term Serbia alongside the archaic Tribalía, which became common in later histories. From the 10th C. onward, however, documents (e.g., *Lavra* 1, no.10.12) employ the term *Serboi* and in the 14th C. "*basileia* of the Serbs" was the official Byz. designation of Serbia.

History. The history of the early relationship between Serbia and Byz. is obscure. According to Constantine Porphyrogenetos, who wrote 300 years after the event, the Serbs accepted the suzerainty of Herakleios and were christianized. More reliable is his evidence about conflicts between the Serbian *archon* VLASTIMIR and the Bulgarian khan Presian ca.838. In the same century, between 867 and 874 according to Dj. Radojičić (*Byzantion* 22 [1952-53] 253), the Serbs were converted to Orthodox Christianity, thus coming within the reli-

gious and cultural orbit of Byz. In the 10th C. SYMEON OF BULGARIA occupied Serbian lands, but following his death the Serbian prince ČASLAV managed to establish an independent and unified country. Under Basil II the Byz. sought an alliance with the Serbs, evidently against the Bulgarian tsar SAMUEL (G. Ostrogorsky, *GlasSAN* 193 [1949] 15–29).

After the Byz. conquest of Bulgaria in 1018, Serbia became a direct neighbor of Byz. and was thus compelled to reassess its policy toward the empire. CONSTANTINE BODIN, after wavering between Alexios I and the Normans, took advantage of the danger faced by Byz. to consolidate ZETA, Raška, and Bosnia under his power. In the 12th C. Serbia joined Hungary, Venice, and probably Kiev in an anti-Byz. coalition. Manuel I defeated STEFAN NEMANJA and made him a Byz. vassal, but after Manuel's death Serbia became fully independent. Nemanja was the founder of the NEMANJID DYNASTY (between 1165 and 1168–1371).

The fall of Constantinople to the Fourth Crusade in 1204 made possible the continued growth of the Serbian state. In 1217 Nemanja's son STEFAN THE FIRST-CROWNED proclaimed himself king after receiving a crown from Pope Honorius III; in 1219 his brother SAVA OF SERBIA obtained from the Byz. patriarch and emperor at Nicaea recognition of an autocephalous Serbian archbishopric, which he headed. In the complicated situation in the Balkans in the 13th C. Serbian rulers looked first to the despotate of EPIROS for alliances: King Radoslav (ca. 1228–34) was related to THEODORE KOMNENOS DOUKAS; he signed his decrees in Greek and minted coins with Greek legends. His successor Vladislav (ca. 1234–43) leaned toward Bulgaria, while STEFAN UROŠ I (1243–76) joined Manfred of Sicily in the latter's anti-Byz. coalition. This alliance was defeated by Michael VIII Palaiologos at PELAGONIA in 1259, and the Serbs had to give up Skopje and some other lands they had previously occupied.

Serbian kings of the late 13th and 14th C. were faced with separatist movements by semifeudal magnates, esp. in Zeta, and had to ward off Byz. and Bulgarian attacks. The exploitation of silver mines (at Novo Brdo and elsewhere) provided a strong economic basis for their expansionist policies. Uroš's son STEFAN UROŠ II MILUTIN (1282–1321) conquered a substantial part of Macedonia from the Byz., acquiring control over the Vardar

valley. Milutin's successor, STEFAN UROŠ III DEČANSKI (1321–31), defeated a Byz.-Bulgarian coalition at VELBUŽD (1330), but was deposed by a revolt in Zeta. Medieval Serbia reached its height under STEFAN UROŠ IV DUŠAN (1331–55), who was enabled by civil wars in Byz. to pursue an imperialistic policy toward the empire in Constantinople. He created a Byz.-Serbian empire that dominated the Balkans; in 1346 an independent patriarchate was established at PEĆ. Soon after Dušan's death, however, this empire began to disintegrate under the ineffective rule of his son STEFAN UROŠ V (1355–71), the last Nemanjid. Local lords took advantage of the increasing weakness of the central power to form their own independent principalities.

The advances of the Ottoman Turks in the Balkans in the 14th and 15th C. were irresistible: the defeat of the Serbs at MARICA (1371) and a setback at KOSOVO POLJE (1389) reduced Serbia to a position of vassalage to the Ottomans. The various princes and *despotai* (e.g., STEFAN LAZAREVIĆ) were obliged to pay tribute and participate in Ottoman military campaigns. Like the Byz. Empire, Serbia enjoyed a brief respite after the Ottoman defeat by Timur at the battle of Ankara (1402) and the ensuing civil strife among the Ottoman claimants to the throne. GEORGE BRANKOVIĆ (1427–56) built the fortress of SMEDEREVO on the Danube and fought valiantly against the Turks. Ironically, however, as an Ottoman vassal he had to send troops to help the Turks at the final siege of Constantinople in 1453. By 1459, only a few years after Branković's death, Serbia was completely occupied by the Ottomans.

Byzantine Influence on Serbia. In contrast to the Bulgarians, few Serbs settled in Byz. territory or became assimilated into the Byz. ruling class or army; one of them was "the nephew of Bakchenos," a noble citizen of Trebizond in the early 12th C. (An. Komn. 3:75.21–23). Infrequently the name *Serbos* appears among peasants in southern Macedonia, such as Serbos, son of Zires, in 1317 (*Lavra* 2, no. 104.157). Some Serbs, like Stefan Dečanski and his family, lived in exile in Byz. On the other hand, a number of Greeks emigrated to Serbia and became a major conduit of Byz. influence. Several Byz. princesses were given in marriage to Serbian rulers: Eudokia, niece of Isaac II, married Stefan the First-Crowned; their son, Radoslav, married Anna, daughter of Theo-

dore Komnenos Doukas of Epiros; Milutin married a daughter of Andronikos II (SIMONIS) and Dečanski a grandniece (Maria Palaiologina); George Branković took as his wife Irene Kantakouzene, granddaughter of Matthew I, and his son Lazar married Helena Palaiologina. These intermarriages accounted for the presence of Greek courtiers, ambassadors, and messengers at the Serbian court and constant correspondence between the two countries.

Another avenue for the penetration of Byz. influence into Serbia was through its annexation of Greek territories, esp. under Dušan. At that time Serbia was divided into two regions, with Byz. impact on the fiscal and administrative organization clearly evident in the southern part. The Serbian court adopted Byz. ceremonial and titulature: the royal title became "*basileus* and *autokrator* of Serbia and 'Romania'" or in Slavic documents "tsar of the Serbs and Greeks" (Soulis, *Dušan* 29f; Lj. Maksimović, *ZRVI* 12 [1970] 61–78); high nobility was also granted Byz. titles such as *sebastokrator* and *caesar* (B. Ferjančić, *ZbFilozFak* 11.1 [Belgrade 1970] 255–69; Soulis, *Dušan* 64f). Greek magnates, such as Jovan OLIVER and Thomas Kantakouzenos, a defender of Smederevo (Nicol, *Kantakouzenos* 182–84, no. 70), played an important part in Serbian politics of the 14th and 15th C. Byz. influence on the fiscal system was more complex: some Byz. taxes were accepted, although others were modified. Northern Serbia experienced less Byz. impact than the southern districts (Lj. Maksimović, *ZRVI* 17 [1976] 101–25). The *Zakonik*, Dušan's law code, was based on Byz. models. Trade relations are less well documented: the analysis of coin hoards found in the territory of medieval Serbia (I.A. Mirnik, *Coin Hoards in Yugoslavia* [Oxford 1981] 90–104) shows that after a gap between the 8th and 10th C. Byz. coins of the 11th–13th C. are relatively abundant. They disappear in the 14th C., to be replaced by Hungarian, German, Italian, Dubrovnik, and other types of coins.

Ecclesiastical contacts also contributed to the penetration of Byz. culture: Serbian rulers supported monasteries on Mt. Athos, esp. HILANDAR, and founded numerous churches and monasteries not only in Serbia, but also in Constantinople (XENON OF THE KRAL) and Thessalonike (see SERBIAN ARCHITECTURE and SERBIAN WALL PAINTINGS). SERBIAN LITERATURE was also greatly influ-

enced by Byz., including translations of Greek ecclesiastical works and romances. Biographies of rulers and churchmen, a Serbian literary genre, owe much to Byz. hagiography.

LIT. K. Jireček, J. Radonić, *Istorijska Srba*², 2 vols. (Belgrade 1978). *IstSrpskiNar*, vols. 1–2. G. Ostrogorsky, "Vizantijsko-južnoslovenski odnosi," *Enciklopedija Jugoslavije*, 1 (Zagreb 1955) 591–99. M. Laskaris, *Vizantijske princeze u srednjovekovnoj Srbiji* (Belgrade 1926). —J.S.A., A.K.

SERBIAN ARCHITECTURE. The medieval architectural tradition in Serbia was molded by a continuous influx of builders and artisans from the East and West alike. While the predominant and most enduring manner of building derived from the Adriatic littoral, the Byz. mode also played a fundamental role. Imported by invited Byz. architects and craftsmen, such building was related to certain specific moments in Serbia's history and, therefore, to specific patterns of patronage. The first phase of Byz. presence is attested to during the reign of STEFAN NEMANJA (1166–96). His foundations—St. Nicholas at Kuršumlija and the dome of the Church of the Virgin at STUDENICA—indicate the presence of Komnenian masters, possibly from Constantinople.

The second, much more strongly pronounced phase occurred during an era of active cultural "byzantinization" of Serbia under STEFAN UROŠ II MILUTIN (1282–1321). Churches such as St. NIKITA at Čučer (Banjani), Bogorodica Ljeviška at PRIZREN, St. George at STARO NAGORIČINO, and the Church of the Dormition at GRAČANICA illustrate the scope and skill of the imported masters. While the specific identities of these masters remain obscure, on the basis of regional building practices (spatial planning, structural solutions, building technique, decorative details), their origins can be traced to Thessalonike and Epiros.

The last phase of direct Byz. importation occurred during the reign of STEFAN UROŠ IV DUŠAN (1331–55). Church building under his auspices and that of his nobles reveals the strong influence of Constantinople, along with continuing links with Thessalonike. The Church of the Archangels in the monastery of the same name near Prizren, the Church of the Virgin at Matejič, and St. Demetrios at Markov Manastir illustrate the degree of dependence on Constantinople, while the Church of the Archangel Michael at Lesnovo reveals the role of Thessalonike. Subsequent de-

velopment is characterized by the total assimilation of the Byz. mode into a distinctive regional building tradition.

LIT. G. Millet, *L'ancien art serbe: Les églises* (Paris 1919). M. Čanak Medić, Dj. Bošković, *L'architecture de l'époque de Nemanja*, vol. 1 (Belgrade 1986). S. Čurčić, *Gračanica* (University Park, Pa.—London 1979). —S.Č.

SERBIAN LITERATURE. The language of medieval Serbian literature is Old Slavonic (see CHURCH SLAVONIC), based on the dialect used in the Thessalonike region in the 9th C. But from the beginning, and increasingly as time passed, Serbian writers introduced features of the spoken language of their own era and region. This is particularly noticeable in the treatment of the reduced and nasal vowels of Old Slavonic. Thus evolved a Serbian Slavonic, distinct from the Slavonic written in Bulgaria or Rus', though all three were easily mutually comprehensible in the Middle Ages.

After the Serbs' conversion to Christianity in the late 9th and 10th C., they took over most of the religious literature translated from Greek by CONSTANTINE THE PHILOSOPHER, METHODIOS, and their successors in Moravia and later in Bulgaria. They made further translations in this domain themselves, such as the works of pseudo-DIONYSIOS THE AREOPAGITE, translated in 1371 by the monk Isaiah; the homilies of Gregory PALAMAS, surviving in a 14th-C. MS; the Gospel commentaries of THEOPHYLAKTOS of Ohrid, translated by the monk Ioannikios for Queen Jelena, wife of King Stefan Uroš I (1243–76); or the commentary on Job by Olympiodoros of Alexandria, translated by the monk Gavriil for the *despotes* STEFAN LAZAREVIĆ. The principal centers of writing and diffusion of Serbian literature were HILANDAR on Athos and PEĆ.

Medieval Serbian literature, though Christian, was not predominantly ecclesiastical. The genre that it developed most fully and richly was that of biography of rulers and church leaders. From the beginning, there was rivalry between different ruling houses in the Serbian lands. Even after Stefan Nemanja and his descendants had established themselves as rulers of the Serbian kingdom, internal feuding and territorial disintegration always threatened the unity of the kingdom. To establish and confirm the legitimacy, both political and theological, of Nemanjid rule, and to preserve political unity and national identity, a

series of such Lives was written by members or dependents of the ruling house, both lay and clerical. Two of Stefan Nemanja's sons, St. SAVA and STEFAN THE FIRST-CROWNED, wrote biographies of their father, who toward the end of his life became a monk in Hilandar and was soon recognized as a saint. A further Life of Stefan Nemanja and a Life of St. Sava were written in the mid-13th C. by the monk DOMENTIJAN. Another monk, TEODOSIJE, spiritual adviser of King Stefan Uroš III Dečanski, revised Domentijan's Life of St. Sava in the early 14th C. Archbp. DANIIL II composed a series of Lives of Serbian kings and bishops of the 13th and early 14th C., which was later anonymously extended to cover Stefan Uroš III Dečanski and Stefan Uroš IV Dušan. Patr. Daniil III wrote commemorations (*pomeni*) of Stefan Nemanja and St. Sava, a commemoration and *akolouthia* on King Stefan Uroš II Milutin, and a long oration (*slovo*) on Prince Lazar toward the end of the 14th C. Though intended for liturgical use, these works are mainly narrative and biographical. In the early 15th C. Bp. Marko wrote a Life of Patr. Ephraim. About the same time Grigorij CAMBLAK wrote a Life of King Stefan Uroš III Dečanski, and a little later KONSTANTIN KOSTENEČKI wrote a Life of the *despotes* Stefan Lazarević.

These Lives were, in general, modeled on the rhetorical Byz. Metaphrastic hagiography, though some writers, like Teodosije, were apparently influenced by a more popular, narrative type of Greek saint's Life. These writers, who were all learned men, familiar with Greek literature, were concerned with political history as much as with holiness. They were not merely writing history, they were making it. It is very likely that they sought models in Byz. secular historiography. At any rate the narrative element is more prominent, more detailed, and more secular in tone than in most Byz. saints' Lives.

There was much translation, amounting sometimes to rewriting, of Byz. entertainment literature. The Serbian version of the ALEXANDER ROMANCE of pseudo-Kallisthenes probably dates from the early 11th C. The large number of surviving MSS attests to its popularity. The TROY TALE was probably translated in the early 14th C., though the surviving version is post-Byz. Among other such texts translated or adapted from Greek were *Stephanites and Ichneutes* by Symeon SETH, BARLAAM AND IOASAPH, and the *Tale of Aseneta* (a

romantic account of the love of Joseph for a young Egyptian girl). The story of the 10th-C. Prince Vladimir of Zeta, preserved only in a 12th-C. Latin version, is an original Serbian tale partly modeled on Byz. exemplars. It may well also have drawn on oral narrative poetry sung in one of the courts of southwestern Serbia. That such epic poetry flourished from an early date is certain. "Songs of heroes" were sung at the court of Stefan the First-Crowned. Such songs contributed motifs and attitudes to the royal biographies.

A number of short, unpretentious chronicles was also composed. In the early 15th C. the monk Nikon wrote an account of his pilgrimage to the Holy Land, which is marked by much vivid observation. The proems to the numerous royal and ecclesiastical documents that still survive are often both elegant compositions and expressions of the ideology of those who issued them. A good example is the proem to the testament of Duke Stefan Vukčić Kosača (1436–66). The anonymous funeral oration on the *despotes* GEORGE BRANKOVIĆ shows the survival of sophisticated rhetorical literature into the immediately post-Byz. period.

LIT. M. Kašanin, *Srpska književnost u srednjem veku* (Belgrade 1975). D. Bogdanović, *Istorija stare srpske književnosti* (Belgrade 1980). Dj. S. Radojčić, *Tvorci i dela stare srpske književnosti* (Titograd 1963). S. Hafner, *Studien zur altserbischen dynastischen Historiographie* (Munich 1964). S. Koljević, *The Epic in the Making* (Oxford 1980) 1–211.

—R.B.

SERBIAN WALL PAINTINGS. The wall paintings of Serbia closely parallel developments in Byz. MONUMENTAL PAINTING, from Djurdjevi Stupovi in the 12th C. to the second Palaiologan style of the 14th-C. churches founded by STEFAN UROŠ II MILUTIN, when Byz. artistic language thoroughly dominated both Serbian architecture and painting. The use of the Serbian language on frescoes (STUDENICA) and certain other local Serbian features, such as the cult and image of STEFAN NEMANJA, first appear toward the end of the 12th C. Royal and episcopal ideology determined the content of many Serbian fresco programs: the fresco icon of the "Virgin of Studenica"; the life of the Serbian saints Stefan Nemanja, SAVA OF SERBIA, and of Arsenije; the "horizontal" genealogies or the family tree of the Nemanjids; the allusions to the "chosen people" and its leaders, etc. The fact that the Nemanjid state included both Greek and Latin church jurisdictions also left its mark on the monuments. Between 1374/5

and 1459, the frescoes of the Morava school show several original features as well as some similarities with frescoes from Mistra.

LIT. V. Djurić, *Byzantinische Fresken in Jugoslawien* (Munich 1976). Idem, *Moravska škola i njeno doba* (Belgrade 1972). *L'art byzantin au début du XIV^e siècle, Symposium de Gračanica* (Belgrade 1978). S. Radojčić, *Staro srpsko slikarstvo* (Belgrade 1966). *Studenica et l'art byzantin autour de l'année 1200* (Belgrade 1988).

—G.B.

SERBLIAS (Σερβλίας), name of a family of civil officials. The first known Serblias, Leo, was sent ca. 1053 to Iberia to assess taxes in lieu of performing military service (Skyl. 476.52; the editor misread the name as Serblios—pp. 530, 548; see, however, Kek. 152.31). Some members of the Serblias family served as judges: Michael, *proedros*, visited Thessalonike in 1062 to resolve litigations (Dölger, *Schatz.*, no. 57.7); others are known from their seals: Nicholas, judge of the Hippodrome (Laurent, *Corpus* 2, no. 842); Peter, judge of Peloponnesos and Hellas; another Peter, judge in Seleukeia (Schlumberger, *Sig.* 270f); Nikephoros (Laurent, *Coll. Orghidan*, no. 314). Family members served also in fiscal departments, such as John, notary of the *genikon* in 1109 (*Reg* 2, no. 1247), and Stephen, *kommerkiarios* of Langobardia (Schlumberger, *Sig.* 218); some served as secretaries: Theodore (*Patmou Engrapha* 1, no. 49A.269), notary in the department of the *oikeiakoi* in 1088, and Nikephoros, *mystikos* in the mid-12th C. John Serblias (*Patmou Engrapha* 1, no. 18.435) served in the imperial chancellery ca. 1099. The Serblias family had connections with intellectuals: John Serblias corresponded with THEOPHYLAKTOS, archbishop of Ohrid; TZETZES wrote a letter (ep. 18) to the *mystikos* Nikephoros Serblias describing him as "the eye of the senate" and the descendant of "Caesares Servilii." One family member was a pupil of John Italos; according to the *Alexiad* (An. Komn. 2:37.21–29), he only pretended to be a scholar. Niketas Choniates relates that, after being educated by Italos "in a pagan manner," Serblias threw himself into the sea, exclaiming, "Poseidon, take me" (G.L.F. Tafel, *Annae Comnenae Supplementa* [Tübingen 1832] 2.5). —A.K.

SERBOI (Σέρβοι, Σέρβιοι), a term that first appears in the *Geography* of PTOLEMY (ed. Nobbe, 42.22, bk. 5, ch. 9.21) to designate a tribe dwelling in Sarmatia, probably on the Lower Volga. The name reappears, in the form Serbloi, in Constan-

tine VII Porphyrogennetos and in Theophanes Continuatus, usually in the same context as the Croats, Zachlumians, and other peoples of Pannonia and Dalmatia (*TheophCont* 288.17–20). Constantine VII Porphyrogennetos (*De adm. imp.* 32.1–16) derives the name from the Latin *servi*, which he explains as *douloi* (slaves), a name that the Serboi allegedly acquired as the slaves of Roman emperors. He relates that the Serboi are descended from the unbaptized Serboi who lived in the place called Boiki (Bohemia?), next to Frankia, and that they claimed the protection of Emp. Herakleios, who settled them in the province of Thessalonike. There are no sources to verify Constantine's evidence. Kekaumenos (Kek. 268.28) locates the Serboi on the Sava River, apparently incorrectly.

The first certain data on the state of the Serboi, SERBIA, begin with the 9th C., and the episcopal lists of Leo VI mention bishops of Drougoubiteia and the Serbioi. Circa 993 envoys of the Serboi arrived at the court of Basil II (*Lavra* 1, no.10.12). In the 11th C. there was probably a theme of Serbia: a seal of Constantine Diogenes, *strategos* of Serbea, is preserved, and ca.1040 Theophilos Erotikos was the governor of the Serboi until he was expelled by Stefan Voislav, who reportedly conquered the territory of the Serboi and became its *archon* (Skyl. 408.73–75). T. Wasilewski (*ZRVI* 8.2 [1964] 465–82) surmised that this theme was the same as SIRMUM, whereas Dj. Radojčić (*GlasSAN* 268 [1966] 1–8) thinks that it was RAŠKA, only temporarily governed by the Byz.

LIT. K. Jireček, J. Radonić, *Istorija Srba*,² vol. 1 (Belgrade 1978) 58–70. G. Ostrogorsky, *Vizantija i Sloveni* [= *Sabrana dela* 4] (Belgrade 1970) 80f. V. Laurent, "Le thème byzantin du Serbie au XI^e siècle," *REB* 15 (1957) 185–95. —A.K.

SERDICA (Σερδική; Slavic Sredec; mod. Sofia), city in Bulgaria on the river Iskŭr, at the intersection of the northwest-southeast Belgrade-Constantinople route and a north-south route linking the Aegean with the Danube. Originally the capital of the Thracian Serdi, it was raised to city status by Trajan and under Diocletian became the capital of Dacia Mediterranea. In 342 or 343 a church council was held there in a futile attempt to solve the problem of ARIANISM (see SERDICA, LOCAL COUNCIL OF). Probably captured by the Visigoths in the late 4th C., Serdica was sacked by

Attila in 441/2. Refortified in the 6th C., it remained a Byz. outpost during the Avar and Slav invasions and the early Bulgar expansion. Captured by KRUM in 809, it probably returned to Byz. control briefly, but it remained in Bulgarian hands from the time of BORIS I until 1018, with a short interval of Byz. rule in the 970s. In 1018 it became, with the rest of Bulgaria, part of the Byz. Empire; Serdica saw the passage of the armies of the First and Second Crusades. In 1194 ASEN I captured Serdica and incorporated it in the Second Bulgarian Empire. In 1382 it fell to the Ottoman Turks, who made it the capital of a *beylerbeylik*.

The center of the city preserves the ancient town plan unchanged. Two churches survive from antiquity. The round Church of St. George was originally part of an imposing public building, perhaps baths or an imperial reception hall. The earliest of its five layers of frescoes dates from the 4th C. The Church of Sveta Sofija, originally outside of the walls, was destroyed and rebuilt four times in antiquity; its present form is probably 6th-C. Its scale bears witness to the importance of Serdica in late antiquity. STEFAN NEMANJA was buried in a medieval church on the site of which the 19th-C. Church of Sveta Nedelja was built.

LIT. *Serdika: archeologičeski materiali i proučvanija*, vol. 1, ed. T. Gerasimov (Sofia 1964). *Serdika, Sredec, Sofija* (Sofia 1976). Hoddinott, *Bulgaria* 169–78, 269–79. M. Stančeva, L. Dončeva-Petkova, "Sur la surface habitée de Sredec au IX^e–XIV^e s.," *IzvBŭlgArchInst* 35 (1979) 111–33. M. Bojadžiev, *Cŭrkvata "Sveti Georgi" v Sofija* (Sofia 1979). S. Bojadžiev, *Sofijskata Cŭrkva Sveta Sofija* (Sofia 1967). —R.B.

SERDICA, LOCAL COUNCIL OF. CONSTANS I and CONSTANTIN II summoned this council in 342 or 343 to settle the dispute that had split the episcopate into two rival camps after the deposition of ATHANASIOS of Alexandria (335). The two groups met separately because the Eastern semi-Arian party insisted that Athanasios, being deposed, could not participate. The Eastern group therefore confirmed Athanasios's expulsion from his see, condemned MARKELLOS of ANKYRA, and excommunicated Pope Julius (337–52) for supporting both. The creed of this rump synod was identical to the fourth creedal statement of the Council of ANTIOCH (341). Conversely, the Western bishops, headed by Hosius of Cordoba, re-

habilitated Athanasios and acknowledged his orthodoxy. Failing to recognize Markellos's Sabellianism (see MONARCHIANISM), they nevertheless admitted him to communion. They further complicated matters by identifying the term HYPOTASIS with *ousia* (SUBSTANCE)—an identification subsequently rejected by the church. This group also issued 20 canons, whose authenticity has sometimes been questioned. Several of the canons recognized Rome's appellate jurisdiction. An accused bishop, however, was to be retried in the province adjoining his own and by its bishops (or the pope's own judges), rather than in Rome or by the pope. Later the West mistakenly attributed these canons to NICAEA I.

SOURCES. Mansi 3:1–140. C.H. Turner, *Ecclesiae Occidentalis monumenta juris antiquissima* (Oxford 1930) 1:441–560.

LIT. C.H. Turner, "The Genuineness of the Sardican Canons," *JThSt* 3 (1902) 370–97. L.W. Barnard, "The Council of Serdica: Some Problems Re-assessed," *Ann-HistCon* 12 (1980) 1–25. Idem, "The Council of Serdica—Two Questions Reconsidered," *Ancient Bulgaria* (Nottingham 1983) 2:215–31. N. Stanev, "Le Concile de Sardique (343): étape nouvelle dans la lutte des idées au IV^e siècle," *Actes du II^e Congrès international de Thracologie* (Bucharest 1980) 2:425–33. I. Opelt, "I dissidenti del concilio di Serdica," *Augustinianum* 25 (1985) 783–91. H. Hess, *The Canons of the Council of Sardica A.D. 343* (Oxford 1958).

—A.P.

SERFDOM, the term used in medieval Western historiography to designate the status of dependency under which the majority of PEASANTS subsisted within the manorial economy of FEUDALISM. In Byz. scholarship, two fundamental issues have arisen. The first centers around the appropriateness of characterizing the COLONUS and/or the PAROIKOS as serfs. While the *colonus* had characteristics of both serf and free man, those scholars who argue for the genesis of feudalism at an early period in Byz. see the colonate as a kind of serfdom. Moreover, while most scholars view the *paroikia* as an institution analogous to serfdom, a number of characteristics of the *paroikos* (greater mobility, greater freedom to acquire and dispose of property, etc.) argue against equating the two. In fact some scholars claim that the term serfdom, imbued as it is with Western connotations, should be avoided entirely in the Byz. context. The second issue involves whether and to what extent the *paroikia* and Western medieval serfdom had common origins in the colonate. This question raises the larger issue of continuity within Byz. institu-

tions as well as the question of the similarities and differences in how the "sibling" civilizations of Byz. and western Europe responded to social and economic changes.

—M.B.

SERGIOPOLIS (Σεργιόπολις, Ar. Ruṣāfah, 'Ρουσαφών), lit. "the city of (St.) SERGIOS," who, together with Bakchos, was martyred nearby under Diocletian, when the site was a Roman *kastron* known simply as Rusafa. Sergiopolis lies on a caravan route in the desert of northeastern Syria, south of the Euphrates River and north of PALMYRA. An early structure (*mnema*) "of stone and clay" that marked the burial place of Sergios and Bakchos in the necropolis of Rusafa was replaced later in the 4th C. by a *martyrion* inside the *kastron* (*Passio* of Sergios and Bakchos, *AB* 14 [1895] 395.9–14); ca.431 the archbishop of Hierapolis spent 300 pounds of gold in erecting another church, other buildings, and walls. In 454 Theodosios II made Rusafa an independent bishopric (Mansi 5:915C, 943C), while in 514–18 Anastasios I made it the metropolitan see, gave it the name of Sergiopolis, and sent a relic of Sergios from Constantinople. In 527–42 Justinian I built new circuit walls, cisterns, houses, stoas, and other buildings (some of which still stand) and garrisoned the city. The shrine of Sergios and Bakchos, now identified with Basilica B, and the tetraconch cathedral, long thought (erroneously) to have been the *martyrion*, were probably built in the first half of the 6th C. An inscription in Basilica A identifies it as the Church of the Holy Cross built in 559 by Bp. Abraham. Between 569 and 581 al-Mundhir (ALAMUNDARUS), the Ghassānid phylarch, built a praetorium outside Sergiopolis, and in 604–16 Noman, son of al-Hārith, repaired reservoirs there. Justinian and Theodora had presented the shrine with a gemmed cross, which was seized in 540 by Chosroes I, together with the gold revetment on the saints' tomb and other treasures (Evagrius Scholastikos, *HE* 6.28). In 591–92 Chosroes II, giving thanks to St. Sergios for a military victory and the birth of a son, returned Justinian's cross and gave the shrine several gold votive objects. It has been erroneously suggested that the KAPER KORAON TREASURE was intended for Sergiopolis; the only silver objects that can be associated with the site were excavated in 1982 in the Holy Cross Church, where they had been buried in 1144.

These include chalices, a paten, and a plate of Gothic appearance; several of the objects have Arabic, Syriac, or Greek inscriptions or Crusader heraldic devices; at least two objects were donated by someone from EDESSA. The Church of St. Sergios continued to attract pilgrims until the 12th C. and perhaps later.

LIT. H. Spanner, S. Guyer, *Rusafa* (Leipzig 1939). M. Mackensen, *Resafa, 1: Eine befestigte spätantike Anlage vor den Stadtmauern von Resafa* (Mainz am Rhein 1984). T. Ulbert, *Resafa, II: Die Basilika des Heiligen Kreuzes in Resafa-Sergiopolis* (Mainz am Rhein 1986). W. Karnapp, *Die Stadtmauer von Rusafa* (Berlin 1976). W.E. Kleinbauer, "The Origin and Functions of the Aisled Tetraconch Churches in Syria and Northern Mesopotamia," *DOP* 28 (1973) 89–114. —M.M.M.

SERGIOS I, patriarch of Constantinople (18 Apr. 610–9 Dec. 638); born in Syria ca.580?, died Constantinople. As a young deacon and *ptochotrophos* of the hospices in the harbor of Phryxos in Constantinople, Sergios found a patron in THEODORE OF SYKEON. Shortly after becoming patriarch Sergios crowned Herakleios, thus sanctioning the downfall of Emp. Phokas. He became a staunch supporter of the new emperor, even though he dared to oppose him on occasion: he tried to dissuade Herakleios from marrying his niece MARTINA (but yielded to the firm desire of the *basileus*) and resisted the emperor's attempt to shift the capital to Carthage. Sergios was concerned about finances: in 612 he promulgated the rule that new members of the ever-increasing staff of Hagia Sophia (reaching 600 persons) should not be paid by the fisc; in 621 Sergios approved the emperor's use of church treasures for the Persian expedition. During the absence of Herakleios the patriarch served as regent and was in charge during the combined siege of Constantinople by the Persians and Avars in 626; their withdrawal was ascribed to the assistance of the Virgin.

Sergios tried to elaborate a theological compromise to promote the ideological unification of the empire: together with KYROS of Phasis (the future patriarch of Alexandria) and Theodore of Pharan he developed the formula of MONOENERGISM (633) that was later altered into the concept of one will in Christ (MONOTHELETISM). Sergios defended his position by referring to such ecclesiastical authorities as CYRIL of Alexandria and Patr. MENAS. His alliance with Pope HONORIUS I (F. Carcione, *OrChrP*

51 [1985] 263–76) and the idea of one will formed the foundation of the EKTESIS. The compromise, however, satisfied neither the Chalcedonians (headed by SOPHRONIOS OF JERUSALEM) nor staunch Monophysites, and the resulting disunity in the eastern provinces facilitated the Arab conquest. Sergios was condemned at the Council of 680. He was possibly the author of the *prooimion* to the AKATHISTOS HYMN.

LIT. *RegPatr*, fasc. 1, nos. 278c–293b. Dieten, *Patriarchen* 1–56, 174–78. F. Carcione, *Sergio di Costantinopoli ed Onorio I nella controversia monotelita del VII secolo* (Rome 1985). —A.K.

SERGIOS II, patriarch of Constantinople (June/July 1001–July 1019 [V. Laurent, *EO* 35 (1936) 73f]); died Constantinople. He is called (Skyl. 341.12) a descendant of Photios; Janin (*Églises CP* 320) identifies Sergios with a monk Sergios, "great-nephew of Photios," who was a favorite of Romanos I back in 944. The chronological gap makes the identification improbable. Before being elected patriarch, Sergios was *hegoumenos* of the monastery of Manuel in Constantinople. As patriarch Sergios resisted the introduction of ALLELENGYON by Basil II. In 1016, however, he accepted the practice of CHARISTIKION prohibited by his predecessor Sisinnios (K. Setton, *AJPh* 74 [1953] 247). Sergios attempted to restrict the excessive individualism of SYMEON THE THEOLOGIAN as reflected in the latter's veneration of his spiritual father Symeon Eulabes but eventually yielded under the pressure of the magnates of the capital (A. Kazhdan, *BS* 28 [1967] 8–10). In a solemn encyclical, Sergios prohibited the marriages of close relatives (V. Laurent, *EO* 33 [1934] 301–05), a practice typical of the high aristocracy.

There is an established tradition that under Sergios the church of Constantinople broke with Rome, but already ca.1100 the *chartophylax* Niketas was unaware of the causes of this conflict (PG 120:717D). According to Michael I Keroularios, Sergios demanded that Pope Sergius IV eliminate the FILIOQUE formula and after his refusal excommunicated the pope. In the 12th C. JOHN OF JERUSALEM wrote that it was Sergios who excluded the name of the pope of Rome from the diptychs (A. Michel, *RQ* 41 [1933] 136, n.43).

LIT. *RegPatr*, fasc. 2, nos. 815–25. A. Michel, *Humbert und Kerullarios*, vol. 1 (Paderborn 1924) 20–29. V. Laurent, "Notes critiques sur de récentes publications," *EO* 31 (1932) 97–103. —A.K.

SERGIOS AND BAKCHOS (Σέργιος καὶ Βάκχος), martyrs executed under Maximian, saints; feast-day 7 Oct. Sergios was *primikerios* of the *schola gentiliū*, and Bakchos was *sekoundokerios* of the same contingent. Accused of being Christians, they were divested of their military uniforms and paraded in female garments throughout the city. Thereafter the emperor sent them to Antiochos, *doux* of Augustoeuphratesia, "neighboring the Saracen people"—an area that, in fact, was outside Maximian's sphere of influence. Here they were executed, steadfast in maintaining their Christian beliefs: Bakchos was flogged to death in the *kastron* of Barbalisson, Sergios beheaded several days later in the *kastron* of Ruṣāfah. THEODORET OF CYRRHUS testifies to the existence of the cult of Sergios (PG 83:1033B), and PROKOPIOS OF CAESAREA (*Buildings* 2.9.3–9) relates that the inhabitants of a site in Euphratesia called it Sergiopolis (see SERGIOPOLIS) after the saint who had helped them repel the Saracens. When the role of MILITARY SAINTS was ascribed to Sergios and Bakchos is unclear (A. Poidebard, R. Mouterde, *AB* 67 [1949] 114f). The time of the compilation of their *passio* is also unknown; 11th-C. MSS preserve it, and SYMEON METAPHRASTES reworked it for his collection; various Latin and Eastern versions of the martyrdom survive also.

Representation in Art. The two young saints are depicted clad in court, rather than military, costume, but they do wear the *maniakion* (see TORQUE) and sometimes hold lances. Portraits exist as early as the 7th C. (icon from Mt. Sinai, now in Kiev [Weitzmann, *Sinai Icons* no.B.9] and mosaic in the Church of St. DEMETRIOS in Thessalonike) and appear in church programs throughout the Byz. period. The saints are shown being beheaded in the MENOLOGION OF BASIL II (p.95) and in a MS of the *menologion* of Symeon Metaphrastes (Moscow, Hist. Mus. gr. 175, fol.50r).

SOURCES. I. Van den Gheyn, "Passio antiquior ss. Sergii et Bacchi," *AB* 14 (1895) 375–95. PG 115:1005–32.

LIT. *BHG* 1624–25. C. Weigert, *LCL* 8:329f.

—A.K., N.P.Š.

SERGIOS AND BAKCHOS, CHURCH OF SAINTS (Turk. Küçük Ayasofya Camii). Built in Constantinople by Justinian I and Theodora in the Palace of Hormisdas, it was joined to a basilica of Sts. Peter and Paul, both sharing the same

atrium (Prokopios, *Buildings* 1.4.1–4). It is first attested (as a monastery) in 536. The origin of the church is controversial: in Mango's opinion it was erected by Theodora for the benefit of a colony of Syrian Monophysite monks, not as a palatine chapel as others believe.

The church remained monastic for the rest of the Byz. period. Its most renowned *hegoumenos* (ca.815–37) was John Grammatikos, later Patr. JOHN VII, who interrogated there many prominent supporters of icons (PLATO OF SAKKODION, THEODORE OF STODIOS, THEOPHANES THE CONFESSOR, etc.). Basil I restored it after 867 (Skyl. 162.20–25). In 880 it was granted (as a *pied-à-terre*?) to the see of Rome, which seems to have had earlier rights to it. Leo VI offered its *hegoumenate* to Euthymios (the future patriarch), who refused it. The emperor visited it on the Tuesday after Easter (*De cer.*, bk.1, ch.11). The heads of Sts. SERGIOS AND BAKCHOS and other relics were kept there. The Church of Sts. Peter and Paul, joined to the south side of the existing structure, and the monastic buildings have disappeared.

The building has an octagonal nave inscribed within an irregular rectangle and is covered by a dome (diam. 17 m) with alternately flat and concave segments. Columns of verd antique support a carved horizontal entablature along whose entire length is inscribed an epigram in honor of Justinian and Theodora. A gallery repeats the arrangement of the ground-level ambulatory.

LIT. Janin, *Églises CP* 451–54. P. Sanpaulesi, "La chiesa dei SS. Sergio e Bacco a Costantinopoli," *RIASA*, n.s. 10 (1961) 116–80. Mathews, *Early Churches* 42–51. C. Mango, "The Church of Sts. Sergius and Bacchus Once Again," *BZ* 68 (1975) 385–92. —C.M.

SERGIOS OF REŠ'AINA, priest and physician; died Constantinople 536. He had studied in Alexandria under John PHILOPONOS and was a typical representative of the bilingual intelligentsia in Syria in the early 6th C. He belonged to the Jacobite church in Syria, but he quarreled with his bishop and sought refuge with Ephraim, the Chalcedonian patriarch of Antioch, on whose behalf Sergios was then sent on a diplomatic mission to Pope Agapetus I (535–36), during which he died. The fame of Sergios rests on his translations of medical, philosophical, and theological texts into Syriac. He is particularly remembered for his versions of Aristotelian logical texts, some medical

texts of Galen, and for the first Syriac translations of parts of the pseudo-Dionysian corpus. Some sources also attribute to Sergios the authorship of a tract on the spiritual life.

ED. P. Sherwood, "Mimro de Serge de Rešayna sur la vie spirituelle," *L'Orient Syrien* 5 (1960) 433–57; 6 (1961) 95–115, 121–56.

LIT. Baumstark, *Literatur* 167–69. I. Ortiz de Urbina, *Patrologia Syriaca*² (Rome 1965) 110f. P. Sherwood, "Sergius of Reshaina and the Syriac Versions of the Pseudo-Denis," *Sacris Erudiri* 4 (1952) 174–84. —S.H.G.

SERGIOS THE CONFESSOR, historian and saint; born Constantinople, died after 829 in exile; feastday 13 May. According to the *Synaxarion of Constantinople* (*Synax.CP* 682.9–20), Sergios was born to a family of renown. Because he was an ardent Iconophile, the Iconoclast emperor Theophilus, after a public punishment, confiscated his wealth and banished him, his wife Irene, and their children. A. Papadopoulos-Kerameus's identification of Sergios as the father of PHOTIOS (*BZ* 8 [1899] 656, n.2) remains questionable. In the *Bibliotheca* (Photios, *Bibl.*, cod. 67) Photios briefly describes a historical book by Sergios that probably encompassed events from Constantine V to the eighth year of Michael II; Sergios reportedly wrote not only about wars but also about society (*politeia*) and ecclesiastical problems. F. Barišić (*Byzantion* 31 [1961] 260–62) suggested that GENESIOS and THEOPHANES CONTINUATUS used Sergios's history.

LIT. A. Nogara, "Sergio il Confessore e il cod. 67 della Biblioteca de Fozio patriarca di Costantinopoli," *Aevum* 52 (1978) 261–66. —A.K.

SERGIUS I, pope (15 Dec. 687–9 Sept. 701); born Palermo to a Syrian family. He was installed as pope by the personal intervention of the Byz. exarch. Sergius repudiated his legates to Constantinople and refused to accept the Council in TRULLO of 691 because several canons contradicted Roman practice (e.g., those that sanctioned the marriage of clergy or exalted the patriarch of Constantinople). The ensuing efforts of JUSTINIAN II to have Sergius deported to Constantinople failed and weakened the Byz. position in Italy. Sergius introduced the Byz. feasts of the Virgin—Nativity, Annunciation, Purification (Hypapante), and Assumption—into the Roman liturgy.

LIT. O. Bertolini, *Roma di fronte a Bisanzio e ai Longobardi* (Bologna 1941) 399–408. —M.McC., A.K.

SERIKARIOS (σηρικάριος), artisan involved in the production and sale of silk textiles. In late Roman inscriptions the term *sericarius* or *negotiator sericarius* designates not a silk manufacturer—as M.T. Schmitter-Picard argues (in *Mélanges C. Picard* 2 [Paris 1949] 952), since before the 6th C. silk was imported mostly in the form of cloth—but a SILK MERCHANT (H. Blümner, *RE* 2.R. 2 [1923] 1926). Diocletian's PRICE EDICT lists *sericarii* dealing in various kinds of textiles.

In 10th-C. Constantinople, *serikarioi* formed a guild that is described in the *Book of the Eparch* (ch.8). One of their principal activities seems to have been dyeing, but at the same time they worked as weavers and tailors (D. Simon, *BZ* 68 [1975] 34); at any rate they purchased raw silk and their final product was clothing. Their activity was strictly controlled: they were prohibited from using certain dyes and from making certain kinds of garments (e.g., SKARAMANGIA, which were woven and sewn in imperial factories); other types of fabric (e.g., BLATTIA in Persian style) had to be shown to the eparch; a BOULLOTES regularly visited their workshops; and they had to bring their products to the imperial stores (*kylistareia*).

LIT. *Bk. of Eparch* 181–90.

—A.K.

SERMON (λόγος) or homily (ὁμιλία), an ecclesial discourse for instruction, exhortation, edification, commonly in the context of a liturgical service, often commenting on the LECTIONS just read. Originally the preacher had to be a bishop, but by the 4th C. the right was extended to priests as well. Later even emperors gave eulogies.

Great preachers were one of the early church's main attractions. The bishop preached seated on his throne in the nave, or at the AMBO, sometimes for as long as two hours (A. Olivar in *Liturgica* 3 [Montserrat 1966] 143–84). The golden age of sermons in the 4th C. established a tradition of homiletics rooted in theological learning, knowledge of the Scriptures, and of the artifices of antique RHETORIC. Sermons, which customarily opened with a set greeting and concluded with a DOXOLOGY, comprised several standard types. The majority were commentaries on sacred Scripture. Others were hortological, on a FEAST; theological, on a point of doctrine; panegyrics, on a saint; eulogies, or funeral orations; socio-ethical, against the circus, theater, orgies, drunkenness, avarice,

or in favor of fasting, prayer, almsgiving, modesty, etc.; occasional, such as John Chrysostom's homilies *On the Statues* (PG 49:15–222) or *On Eutropius after his Fall* (PG 52:391–414); and mystagogic, providing a regular course of instruction during Lent and Pentecost for the CATECHUMENATE and neophytes. Sermons would also later provide monastic instruction (e.g., the Catecheses of THEODORE OF STOUDIOS).

By the 6th C., however, the golden age had passed. Sermons in the antique rhetorical tradition were barely understood by the common people, many ministers were no longer capable of composing an adequate sermon on their own, and preaching entered a period of decline. Canon 19 of the Council in TRULLO enjoins bishops to preach daily, esp. Sundays, and instructs them to follow the Fathers, "for if they compose their own discourses, a task of which they are sometimes incapable, they may miss what is suitable" (Mansi 11:952D). By the 9th C. a new set of LITURGICAL BOOKS appeared: anthologies of sermons (*panegyrikon*, *MENOLOGION*) arranged according to the church CALENDAR, esp. those of JOHN CHRYSOSTOM, PROKLOS of Constantinople, and GREGORY OF NAZIANZOS. These books shaped a canon of ecclesiastical rhetoric and eventually filled the need for ready-made sermons. The creation in 1107 of the group of *didaskaloi* of the PATRIARCHAL SCHOOL by Alexios I and the establishment of a fixed salary for preachers (P. Gautier, *REB* 31 [1973] 165–201; I. Čičurov, *VizVrem* 31 [1971] 238–42) were further measures aimed at improving the quality of contemporary sermons.

LIT. A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*, 3 vols. (Leipzig 1936–39). R. Caro, *La homilética mariana griega en el siglo V*, 3 vols. (Dayton 1971–73). A. Olivar, "Quelques remarques historiques sur la prédication comme action liturgique dans l'Église ancienne," in *Mélanges liturgiques offerts au R.P. Dom Bernard Botte O.S.B.* (Louvain 1972) 429–43. R. Grégoire, *DictSpir* 7.1 (1969) 606–17. T.K. Carroll, *Preaching the Word* (Wilmington 1984).

—R.F.T.

SERPENTS. See SNAKES.

SERRES (Σέρραι, ancient Siris), city in Macedonia on the Strymon River. In late antiquity a *polis* of Macedonia I, Serres is mentioned by Constantine VII Porphyrogennetos (*De them.*, 1.52–53, ed. Pertusi 86) as a *polis* in the *eparchia* of Rhodope.

Its first known bishop participated in the council of 449. The history of Serres is obscure until the end of the 10th C., when it played a role in the war with the Bulgarians and one of the KOMETOPOULOI, Moses, was killed while besieging the city (Skyl. 329.81). Before 997 Serres was elevated to the rank of metropolis. From the end of the 12th C. onward, it was again at the center of military operations: in 1185 the Normans ravaged its territory; ca. 1195 the Bulgarians defeated the army of the *sebastokrator* Isaac Komnenos near Serres; Boniface of Montferrat occupied the city; and in 1206 it fell to the Bulgarians. George Akropolites (Akrop. 74f) writes that Serres, a large city in the past, was destroyed by Kalojan and transformed into a *kome* with a fortified acropolis, whereas the lower town was protected only by a plain stone wall erected without lime mortar. Serres was recovered by John III Vatatzes in 1246. Its significance grew in the 14th C., when a contemporary historian (Greg. 2:746.14) called Serres "a large and marvelous *asty*."

On 25 Sept. 1345 Serres fell to STEFAN UROŠ IV DUŠAN. After Dušan's death, Serres and the surrounding territory formed an independent "principality," first under Dušan's widow Helena, and from Aug./Sept. 1365 under the *despotes* John Uglješa. In this principality Greek was the official language; the Greek *oikeioi* of the *despotes* played an important part in the administration; and the links with Constantinople and Mt. Athos remained strong. After the battle at MARICA in 1371 Manuel (II) Palaiologos, John V's son, who ruled in Thessalonike, gained control over Serres. The city finally fell to the Ottomans on 19 Sept. 1383 (*Kleinchroniken* 2:326f; P. Nasturel, N. Beldiceanu, *JÖB* 27 [1978] 270). There is some evidence that in the summer of 1397 John VII resided in Serres (D. Bernicolas-Hatzopoulos, *BS* 41 [1980] 220f).

The well-preserved walls of the fortress date from various periods, with major construction in the 10th and 13th C.; the so-called Tower of Orestes, at the highest point of the fortifications, was built under Dušan, as shown by an inscription (L. Polites, *BS* 2 [1930] 292). The architecture of the Church of St. Nicholas in the lower town is similar to the PANAGIA TON CHALKEON in Thessalonike and can be dated to the 11th–12th C. The metropolitan church, Sts. Theodore, had a mosaic of the Communion of the Apostles in the apse (cf. that in St. Sophia in Kiev) (P. Perdrizet,