

L. Chesnay, *MonPiot* 10 [1903] 122–44). The church itself was burned in 1913, then rebuilt, but fragmentary figures of the Apostles have been taken to Thessalonike; their stylistic affinities with the mosaics of Daphni and the frescoes of Hagios Chrysostomos on CYPRUS indicate a date in the very early 12th C. The Church of St. Nicholas within the fortress resembles the Holy Apostles in Thessalonike in construction and is dated to the early 14th C. The nearby monastery of the Prodromos on Mt. MENOIKEION was founded in the late 13th C.

LIT. G. Ostrogorsky, *Serska oblast posle Dušanove smrti* (Belgrade 1965), with a French résumé, H. Miakotine, *TM* 2 (1967) 569–73. G. Soulis, "Notes on the History of the City of Serres under the Serbs," in *Aphieroma ste mneme tou M. Triantaphyllide* (Thessalonike 1960) 373–81. Laurent, *Corpus* 5.1:595–98, 3:133, 160. A. Xyngopoulos, *Ereunai eis ta byzantina mnemeia ton Serron* (Thessalonike 1965). —T.E.G., N.P.Š.

SERVIA (τὰ Σέρβια, also Serblia), city in southern Macedonia controlling the main road between Berroia and Larissa. Constantine VII Porphyrogennetos (*De adm. imp.* 32.11) defines Serblia as a site in the theme of Thessalonike where Herakleios (allegedly) settled the "Serbloi" in the 7th C. Servia is first attested in the early 10th C. (*Notitiae CP* 7.300) as a bishopric suffragan to Thessalonike. Two seals of bishops of Servia or Servion (10th and 11/12th C.) are published by Laurent (*Corpus* 5.3, nos. 1729–30). In Skylitzes (Skyl. 344.93–12, 364.67) Servia appears as a stronghold (*phourion*) that several times changed hands during the Bulgarian war of Basil II; the general Xiphias destroyed it in 1018. Kekaumenos (Kek. 174.18–28, 260.24–26) and later John VI Kantakouzenos (Kantak. 130.8–131.2) described Servia as a well-fortified *polis* divided into three sections: the *akra*, where the *archon* lived, and the upper and the lower sections inhabited by the *politai*. The *strategos* and the *doux* of Serb[i]a are mentioned on several seals of the 11th C. (V. Laurent, *REB* 15 [1957] 189f), but it is unclear whether they were connected with the fortress and bishopric of Servia.

After 1204 Servia was in the hands of the Latins, but ca.1216 it fell to Theodore Komnenos Doukas of Epiros. In 1257 it was ceded, along with DYRRACHION, to Theodore II Laskaris of Nicaea. Circa 1341 Servia was taken by STEFAN

UROŠ IV DUŠAN. It was besieged by John VI Kantakouzenos in 1350; although the siege ended in failure, a treaty of the same year ceded Servia to Byz. Circa 1393 Servia fell to the troops of Bayezid I.

In their present form the fortifications should be dated to the 13th C., although the towers of the acropolis were probably built under the Serbs. In the upper city are the ruins of a large basilica with three aisles, built in the first quarter of the 11th C., later remodeled, with paintings of the late 12th–early 13th C. There are two other single-aisled basilicas within the city and another at a ruined monastery 3 km to the west.

LIT. M. Maloutas, *Ta Serbia* (Thessalonike 1956). A. Xyngopoulos, *Ta mnemeia ton Serbion* (Athens 1957). S. Kyriakides, *Byzantinai meletai* 4 (Thessalonike? n.d.) 405–07, 415–24, 455–63. —T.E.G.

SERVITUS (δουλεία), the charge on a piece of land that obliged the owner to tolerate certain uses of, or encroachments upon, his land by another person. "Real" *servitudes* are those that are imposed on the piece of land itself, without time limit, regardless of the current occupant. The owner of the land burdened with a real *servitus* was required to allow the other person, who was usually, but not necessarily, a neighbor, to drive his livestock over the encumbered piece of land, for example, or to draw water from a source located there, or to drain sewage from his side onto the encumbered piece of land. Personal *servitudes* are similar to the OWNERSHIP rights of certain individuals to another's lands, esp. that of USUFRUCT. This form of *servitus* ends (at the latest) with the death of the occupant.

With the changing concepts of ownership, esp. as regards immovable THINGS, the *servitus* declined in importance in the later Byz. period. In the documents the technical term *douleia* no longer meant a *servitus* but generally a rather imprecisely defined form of tax liability.

LIT. D. Bonneau, "Les servitudes de l'eau dans la documentation papyrologique," *Sodalitas*, vol. 5 (Naples 1984) 2273–85. —M.Th.F.

SETH, SYMEON, scientist and writer; fl. second half of 11th C.; born perhaps in Antioch. His biography is little known; his identification with the *protovestiaros* Symeon who became a monk

ca.1034 (Skyl. 396f) is now rejected. According to the lemmata of his MSS, Symeon Seth (Σήθ) was *magistros* and philosopher, and he mentions his travel to Egypt (perhaps in 1058). Symeon compiled a book on DIET based predominantly on ancient tradition; sometimes, however, he refers to everyday practice and Arab recipes. He also produced books on physics and medicine, including a refutation of GALEN.

Symeon translated from Arabic and dedicated to Alexios I a collection of fables under the title of *Stephanites and Ichnelates*. The fables are assembled within an external framework of conversations between the king of India and his philosopher, and between the lion king and his courtiers, among whom two jackals, Ichnelates and Stephanites, are particularly articulate. The characters of the fables are primarily animals, but we also encounter people—merchants, physicians, hunters. The moral principle formulated at the very beginning (ed. Sjöberg 151f) is far removed from Byz. official ethics: there are three sources of happiness—independent fortune, good repute, and success. This goal can be achieved by four means: the just acquisition of wealth; good administration of property; generosity toward the needy; and avoidance of sin. *Stephanites and Ichnelates* was perhaps reworked by EUGENIOS OF PALERMO in the 12th C. (Jamison, *Admiral Eugenius* 18f). The book was popular in the medieval West and in Slavic countries.

ED. *De alimentorum facultatibus*, ed. B. Langkavel (Leipzig 1868). Delatte, *AnecdAth* 2:1–127. C. Daremberg, *Notices et extraits des manuscrits médicaux* (Paris 1853) 44–47. L.-O. Sjöberg, *Stephanites und Ichnelates* (Stockholm-Göteborg-Uppsala 1962). *Stefanit i Ichnilat*, Russ. tr., ed. O.P. Lichačeva and Ja.S. Lurie (Leningrad 1969).

LIT. Beck, *Volksliteratur* 41–45.

—A.K.

SEVEN SLEEPERS, legendary saints; feastdays 22 and 23 Oct. These were saintly youths who reportedly fled the persecutions of the 3rd-C. Roman emperor Decius and hid in a cave near Ephesus. The persecutors blocked the cave entrance, but the saints slept for about 190 years (figures vary) and awoke during the reign of Theodosios II. The legend's origin is unclear; the first certain evidence dates from ca.530, when the pilgrim Theodosios visited their tomb in Ephesus; he listed their names and related that they were all brothers whose mother's name was Caritina-

Felicitas. A. Allgeier (*BNJbb* 3 [1922] 311–31) hypothesized that the original legend was in Syriac, a view rejected by P. Peeters (*AB* 41 [1923] 369–85), who questioned the authenticity of the homily of JACOB OF SARUG on the seven saints. The Syriac version counted eight saints and gave them different names. Already by the late 6th C. the legend was known to GREGORY OF TOURS, who referred to a "Syrian interpreter." The legend contains precious numismatic evidence: when the youths left the cave and tried to buy food with coins from the reign of Decius, they were suspected of having found a hoard of old coins and were therefore summoned before a magistrate. The miracle of the Seven Sleepers has been interpreted as a prefiguration of the RESURRECTION of mankind. Their cave and cemetery became the site of frequent pilgrimage (C. Praschniker, *Das Cömeterium der sieben Schläfer* [Baden 1937]). The legend was widely known and accepted by Islam.

Representation in Art. One of the very few surviving Byz. representations of the Seven Sleepers is a miniature in the MENOLOGION OF BASIL II (p.133): it shows the youths huddled together, their heads bowed in sleep, inside the cave. A satchel and a walking stick are visible by the entrance.

SOURCES. M. Huber, *Beitrag zur Siebenschläferlegende des Mittelalters*, pt.II (Metten 1904/5). PG 115:427–48.

LIT. BHG 1593–1599d. M. Huber, *Die Wanderlegende von den Siebenschläfern* (Leipzig 1910). E. Honigmann, *Patristic Studies* (Vatican 1953) 125–68. J. Bonnet, *Artémis d'Ephèse et la légende des sept dormants* (Paris 1977). F. Jourdan, *La tradition des sept dormants* (Paris 1983). M. Lechner, C. Squarr, *LCI* 8:344–48. —A.K., N.P.Š.

SEVENTH ECUMENICAL COUNCIL. See NICAIA, COUNCILS OF: Nicaea II.

SEVERIANOS (Σεβηριανός), bishop of Gabala in Syria, biblical exegete; died before 430. Sometime before 401 he moved to Constantinople, where he enjoyed oratorical fame. In a homily on Epiphany Severianos praised Arkadios and Honorius, the two sons of Theodosios I, "that shining light" (A. Wenger, *REB* 10 [1953] 47–50). He obtained influence over the empress EUDOXIA (Holum, *Theodosian Empresses* 70f) and played a major role in her struggle against JOHN CHRYSOSTOM. His works are primarily exegetic and hom-

iletic; most important are his six homilies on the HEXAEMERON. An oration, *On Peace*, extant wholly in Greek (Papadopoulos-Kerameus, *Analekta* 1:15–26) and in Latin fragments (PG 52:425–28), gives his version of the temporary rapprochement in 401 between himself and Chrysostom. A strict Nicene, Severianos was full of rancor against heretics and Jews (his homily against the Jews—PG 61:793–802).

In his exegesis Severianos, under the influence of DIODOROS OF TARSOS, followed the principles of the Antiochene School, being outstandingly literal in the interpretation of Old Testament imagery, which he often misuses as science. His oeuvre is mainly preserved under the names of his adversaries (primarily Chrysostom), in *catenae*, and in Armenian (H.J. Lehmann, *Per piscatores* [Århus 1975]), Arabic, Coptic, and Syriac translations; many of them are of disputed authenticity.

ED. PG 56:429–516, 59:585–90, 63:531–44. *Un traité inédit de christologie de Sévérien de Gabala*, ed. M. Aubineau, with Fr. tr. (Geneva 1983). *Die Genesishomilien des Bischofs Severian von Gabala*, ed. J. Zellinger (Münster 1916). For complete list of ed. see CPG, vol. 2, nos. 4185–295.

LIT. J. Zellinger, *Studien zu Severian von Gabala* (Münster 1926). H.J. Lehmann, "The Attribution of Certain Pseudo-Chrysostomica to Severian of Gabala Confirmed by the Armenian Tradition," *StP* 10 [= TU 107] (1970) 121–30. M. Aubineau, "Textes de Jean Chrysostome et Sévérien de Gabala: Athos Pantocrator 1," *JÖB* 25 (1976) 25–30. S.J. Voicu, "Nuove restituzioni a Severiano di Gabala," *RSBN* 20–21 (1983–84) 3–24. —B.B.

SEVERINUS, preacher of Christianity in the Roman Danubian province of NORICUM at a time when it was about to be overrun by Germanic tribes; saint; died in monastery of Favianis/Mautern on the Danube 8 Jan. 482. His vita was written by his disciple EUGIPIUS. Severinus was an Eastern monk of unknown background who appeared rather mysteriously in Noricum after the death of Attila (453). The attempt of F. Lotter (*infra*) to identify Severinus with the homonymous consul of 461 has not been accepted. His primary mission was to encourage a spiritual revival in Noricum, to introduce monasticism, and to combat Arianism and paganism. He can be seen as an agent of Byz. Danubian foreign policy, encouraging the church, organizing relief work, and restraining the excesses of reluctantly respectful barbarians (notably ODOACER).

SOURCE. For ed. of Vita, see EUGIPIUS.

LIT. R. Bratož, *Severinus von Noricum und seine Zeit* (Vienna 1983). Thompson, *Romans & Barbarians* 113–33. F. Lotter, *Severinus von Noricum: Legende und historische Wirklichkeit* (Stuttgart 1976). K. Kramert, E.K. Winter, *St. Severin: Der Heilige zwischen Ost und West* (Klosterneuburg 1958). —B.B.

SEVEROS (Σεβήρος), bishop of Antioch (512–18); born Sozopolis, Pisidia, ca.465, died Xoïs, Egypt, 8 Feb. 538. Severos was a Monophysite theologian and saint of the Monophysite church. He studied philosophy and law, came under the influence of PETER THE IBERIAN and entered monastic life. In 508 he went to Constantinople to plead for the persecuted Monophysite monks of Palestine; while in the capital he acquired the favor of Anastasios I. In 512 he became bishop of Antioch. He was a tireless administrator, but upon the accession of Justin I, he was exiled and took up residence in Egypt. An attempted reconciliation under Justinian I (535/6) failed, and Severos was condemned by a council in Constantinople in 536.

Severos was the leading spokesman for moderate Monophysitism, rejecting both the Council of Chalcedon and the teachings of EUTYCHES and JULIAN OF HALIKARNASSOS. Severos understood the divine nature in Christ as his hypostasis or *prosopon* and therefore professed his single *physis*, but he accepted that the complete humanity of Christ was distinct from the nature/hypostasis of the Logos; he refuted Julian and considered Christ's body before the Resurrection as corruptible and Christ as consubstantial with the Father only according to his divinity. However, in Severos this "perfect humanity" did not form a nature or hypostasis but only an annex of the single divine *physis*.

Frequently accused of pagan tendencies, Severos was cosmopolitan and steeped in the teachings of the Greek fathers. He had no desire to found a regional, rurally based church, yet his teachings were the basis of Monophysite theology. He wrote voluminously, although most of his works are preserved only in a Syriac translation by James of Edessa. His biography by ZACHARIAS OF MYTILENE survives in a Syriac version (W. Bauer in *Aufsätze und kleine Schriften*, ed. G. Strecker [Tübingen 1967] 210–28).

SOURCE. M.-A. Kugener, "Vie de Sévère par Zacharie le Scholastique," *PO* 2 (1903) 3–115.

ED. *Les Homiliae cathedrales de Sévère d'Antioche*, ed. R. Duval et al., 17 vols. (Paris 1906–76), with Fr. tr. *Liber contra impium Grammaticum*, ed. J. Lebon, 3 vols. in 6 (Paris 1929–38), with Lat. tr. *Orationes ad Nephaliū*, ed. idem, 2 vols. (Louvain 1949), with Lat. tr. *Le Philalète*, ed. R. Hespel, 2 vols. (Louvain 1952), with Fr. tr. *La polémique antijulianiste*, ed. idem, 3 vols. in 8 (Louvain 1964–71), with Fr. tr. CPG, vol. 3, nos. 7022–80.

LIT. J. Lebon, *Le Monophysisme sévérien* (Louvain 1909; rp. New York 1978). Frend, *Monophysite Movement* 202–76. Chesnut, *Three Christologies* 9–56. A. Vööbus, "Eine Entdeckung von zwei neuen Biographien des Severos von Antiochien," *BZ* 68 (1975) 1–3. H. Brakmann, "Severos unter der Alexandrinern," *JbAChr* 26 (1983) 54–58. I. Torrance, *Christology after Chalcedon: Severus of Antioch and Sergius the Monophysite* (Norwich 1988). —T.E.G.

SEXTUS JULIUS AFRICANUS. See AFRICANUS, SEXTUS JULIUS.

SEXUALITY was pervaded by a hypocritical double standard in Byz. as in other medieval societies. While men appreciated female charms and employed PROSTITUTES and CONCUBINES for sexual adventures, they expected moral purity of their female relatives. A rich inheritance of erotic EPIGRAMS and ROMANCES, preserved and developed in later Byz. editions, extolled the physical pleasures of LOVE, yet girls were expected to guard their VIRGINITY until their wedding night and wives were to conceal their physical charms. The contrast between ecclesiastical canons governing morality and popular enjoyment of sex reflected this chasm. Some church fathers considered sexual intercourse an evil necessary for procreation, and therefore condemned all sexual relations designed for pleasure as fornication (*porneia*); John Chrysostom, however, viewed legitimate intercourse as less important for procreation than for the avoidance of fornication. The church included MARRIAGE in the sacraments, but at the same time might recommend partial abstinence as practiced by CYRIL PHILEOTES and his wife, or even complete CELIBACY.

Throughout Byz. society feminine beauty was admired and women, including virgins, nuns, and prepubescent girls, were regularly seduced; even monks who had taken vows of chastity were occasionally convicted of sexual crimes (M.-H. Congourdeau, *REB* 40 [1982] 103–16). Moral standards were established more by the imperial court, where emperors might take mistresses, than by celibate bishops. Male descriptions of sex were

couched in martial imagery: "a Herculean combat . . . an erotic assault on the female citadel of virginity." In contrast, sexual advances by women, as recorded in daily life or in dreams (S. Oberhelman, *BS* 47 [1986] 8–24), were usually characterized as a devilish temptation to corrupt men.

Sexual intercourse, as in the mating of Zimri and Chasbi (Num 25:7–18), was depicted fairly explicitly in Octateuch MSS, for example, Vat. gr. 747, fol.178v. (For Byz. attitudes toward the naked body, see NUDE, THE.)

LIT. H.G. Beck, *Byzantinisches Erotikon* (Munich 1986). C. Cupane, "Byzantinisches Erotikon: Ansichten und Einsichten," *JÖB* 37 (1987) 213–33. P. Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (New York 1988). E. Patlagean in Veyne, *Private Life* 1:599–609, 618–24. —J.H.

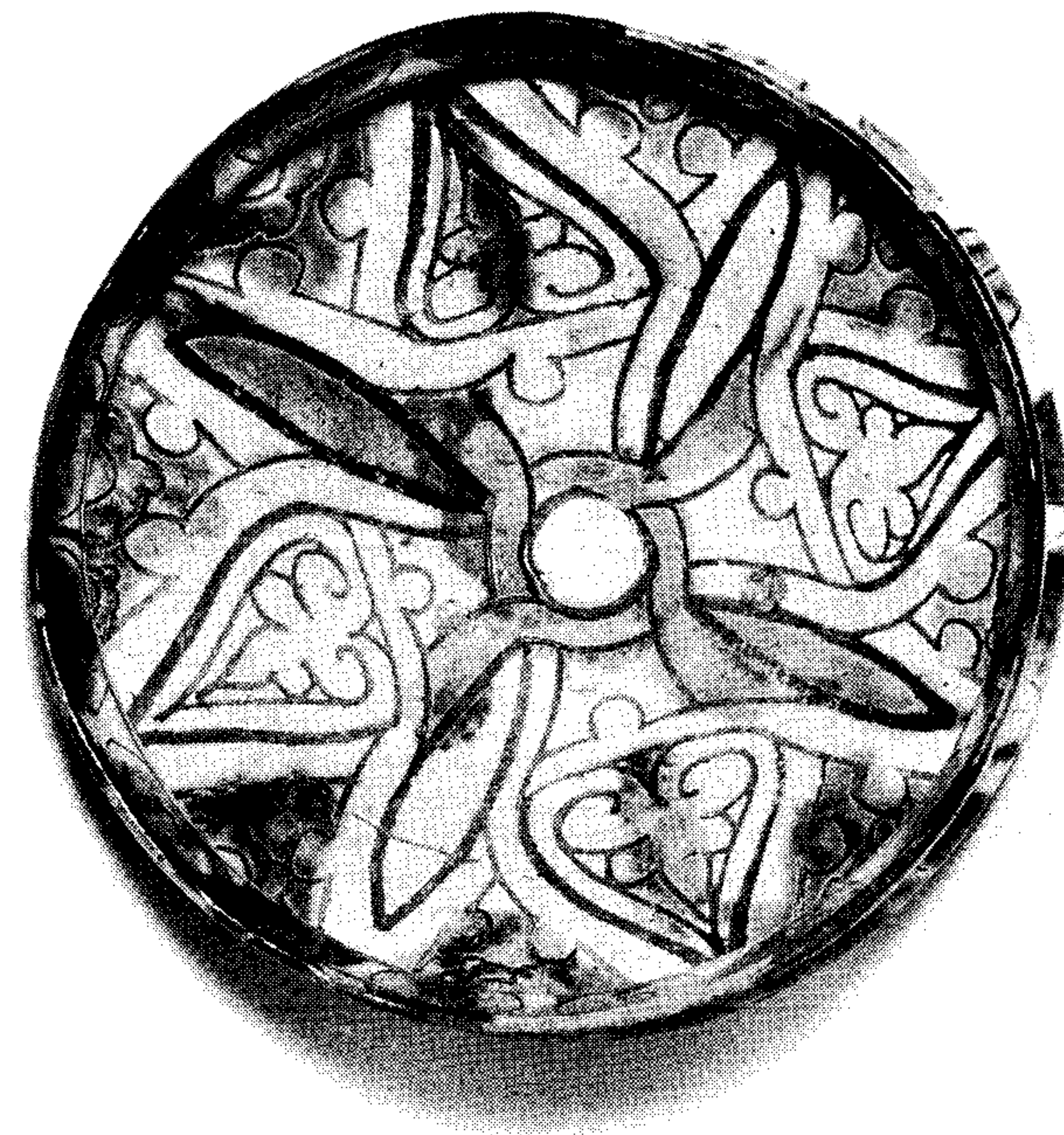
SGOUROPOULOS (Σγουρόπουλος, from σγουρός, "curly," + the diminutive -πουλος), a family first appearing in the late 13th C. Manuel, *pansebastos*, *sebastos*, and *domestikos ton anatolikon thematon* (1286–93), apparently corresponded with Michael GABRAS ca.1308. Demetrios, a retainer of John VI Kantakouzenos, was captured by Alexios APOKAIKOS in 1341. Stephen held the office of *protonotarios* at Trebizond and wrote six poems, some dedicated to Alexios III Komnenos, emperor of Trebizond (1349–90; Hunger, *Lit.* 2:115). By far the best known 15th-C. Sgouropoulos was Demetrios, who copied MSS for Cardinal BESSARION (1443 at Florence) and for Francesco FILELFO (1444–45 at Milan); afterwards he went to Kastoria and Thessalonike. In 1472–73 he corresponded with Theodore GAZES as well as with Filelfo (Gamillscheg-Harlfinger, *Repertorium*, no. 101). Many other known members of this family were clergymen, esp. priests. Of particular note are two 14th-C. composers of ecclesiastical music, George (also *domestikos*) and John (also deacon—M.K. Chatzegiakoumes, *Mousika cheirotographa Tourkokratias*, 1453–1832 [Athens 1975] 381). A patriarchal document of ca.1400 mentions a certain Sgouropoulina (MM 2:429.9). Relations to nobler Byz. families are unattested, with the sole exception of Doukas Sgouropoulos, who wrote a codex containing medical works in the 14th C. Their connections to Leo Sgouros and his relatives are not attested.

LIT. Polemis, *Doukai* 175f. Gabras, *Letters* 1:35, 54. —E.T.

SGOUROS, LEO, independent lord of Corinth and the Argolid; died Corinth 1207/8. He succeeded his father as an official in Nauplia and ca. 1198 participated in levying a tax on Athens. Circa 1201, after DOBROMIR CHRYSOS and Manuel KAMYTZES seized Thessaly, Sgouros (Σγουρός, Fr. Asgur) made himself independent. He captured Argos, killing its bishop, then CORINTH, where he flung its metropolitan from the Acrocorinth. Michael STRYPHOS vainly sought to subdue him (1201–02). Taking advantage of the Fourth Crusade's attack on Constantinople, Sgouros enlisted the piratical inhabitants of Aigina for an attack on Athens. Its metropolitan, Michael CHONIATES, held the Acropolis, but the city was burned; Sgouros marched against Thebes, which immediately surrendered. Advancing into Thessaly (summer 1204), he encountered the fleeing Alexios III and married his daughter Eudokia (already the wife of Alexios V). When BONIFACE OF MONTFERRAT entered Thessaly (autumn 1204), Sgouros retreated to the Acrocorinth, where he defended himself until his death (R.-J. Loenertz, *Byzantion* 43 [1973] 389–91).

LIT. Brand, *Byzantium* 152–54, 244f. —C.M.B.

SGRAFFITO WARE, perhaps the most characteristic type of Byz. decorated pottery. Sgraffito technique, probably imported from Persia, involved a two-step firing process in which dark clay vessels were first covered with a white slip, usually only on the interior, and given a preliminary firing. Designs were then scratched through the slip, revealing the darker clay beneath, and a vitreous glaze, usually pale yellow or green, was applied. When the vessel was fired a second time the glaze over the scratches appeared darker than that over the white slip. Designs included geometric and decorative motifs as well as figures of birds, fish, animals, and humans; some of the latter have been identified as DIGENES AKRITAS (A. Frantz, *Byzantion* 15 [1940–41] 87–91). "Incised Ware" involved a variation of sgraffito technique in which the background of the design was cut away, leaving the figure lighter and the background darker. Incised and sgraffito techniques were frequently combined and glaze-painted designs were often added (Painted Sgraffito Ware). Byz. sgraffito ware developed in the 11th C. and reached its high point in terms of quality in the 12th C. It continued to be produced well into



SGRAFFITO WARE. Interior of a bowl with sgraffito design; 13th–14th C. Dumbarton Oaks, Washington, D.C.

Ottoman times. The ware was manufactured at many places throughout the eastern Mediterranean and some specific styles (such as ZEUXIPPOS WARE) have been identified.

LIT. Morgan, *Pottery* 115–66. —T.E.G.

SHĀHĪN (Σαήν), general of CHOSROES II; died late 625/6? in campaign in Asia Minor or Persarmenia. Shāhīn led the Persian army that broke Byz. defenses in 611, captured Mardin, Amida, and Martyropolis, invaded Armenia, and penetrated into Cappadocia. He wintered in Caesarea, where PRISKOS ineptly besieged him but allowed his forces to escape in 612. In 616 Shāhīn led his army across Asia Minor to besiege Chalcedon, where he personally negotiated with Herakleios. Shāhīn's pressure on Chalcedon forced Herakleios to send three ambassadors to Chosroes with proposals for peace. Shāhīn and his army returned to Persia with the ambassadors, but Chosroes rejected peace and threatened his general. In 617 Shāhīn captured Chalcedon, probably contributing to the fall of other Byz. strongholds in Anatolia. Shāhīn led major armies in 624 and 625. Herakleios fell upon and decisively defeated Shāhīn in 624 after penetrating into Persia. Nar-

atives of the campaigns of 624–25 are very confused. In 625 (?) Shāhīn's army dissolved between Tigranocerta and Nachisevan in Persarmenia. Fear of Chosroes' fury at this disaster allegedly caused Shāhīn to fall sick and die.

LIT. A. Pernice, *L'Imperatore Eraclio* (Florence 1905) 60–63, 68–74, 130. Stratos, *Byzantium* 1:115–17, 157–61. Kaegi, "New Evidence" 322–26. —W.E.K.

SHAHRBARĀZ (Σαρβαράζ, lit. "Wild Boar of the Empire"), Persian general; Sasanian king (630); died Ctesiphon Apr. 630. In 606/7 he commanded the Persian invasion of Mesopotamia. Profiting from the unstable situation in Byz. after the coup of HERAKLEIOS, Shahrbarāz invaded Syria, in 613 occupied Damascus, and in 614 Jerusalem (the attack described by ANTIOCHOS STRATEGOS) whence the fragments of the True Cross were carried away to Ctesiphon. He probably invaded Egypt ca. 616 and took Alexandria in 619. In 622 Herakleios started the counter-offensive (N. Oikonomides, *BMGS* 1 [1975] 1–9), but in 626 Shahrbarāz led an army to Constantinople and besieged the city with the help of the Avars. Then the attitude of Shahrbarāz toward Byz. altered because of his growing respect for Herakleios, tensions with CHOSROES II, or his inclination toward Christianity.

Shahrbarāz's position during the short reign of KAVAD-SHĪRŪYA is unknown, but after the king's death Shahrbarāz met Herakleios at Arabissos in July 629. Herakleios agreed to support the Sasanian general's efforts to win the Persian throne, and Shahrbarāz restored the True Cross to the Byz. Shahrbarāz assumed the throne on 27 Apr. 630 with the help of Byz. troops. He supported Christians in Persia, and Niketas, his son, was probably Christian. After three months (or 40 days) Shahrbarāz was assassinated in a conspiracy led by Bōrāndukht, the daughter of Chosroes II. Afraid of Herakleios's possible intervention, she sent the Nestorian *katholikos* Išō'yahb as envoy to him and acknowledged Byz. tutelage over the country.

LIT. Mango, "La Perse Sassanide" 105–18. A. Kolesnikov, "Iran v načale VII veka," *PSB* 22 (1970) 90f. —W.E.K.

SHAYZAR (Σέζερ, ancient Sizara, or Larissa, now Sayjar in northern Syria), city on the Orontes River, mentioned several times in late Roman

itineraria as a station on the Orontes. A bishopric by 325, in the first half of the 6th C. Larissa was the scene of a battle between the Monophysite partisans of Peter of Apameia and local Orthodox monks (Mansi 8:1131D). In 638 its citizens received the Arabs with open arms. From the second half of the 10th C. onward, the Byz. tried to regain Shayzar. Nikephoros II Phokas briefly took the city in 968; Basil II recaptured it temporarily in 994/5 and more lastingly in 999, after destroying its aqueduct. On 19 Dec. 1081 the Muslims obtained the citadel by treaty with a bishop residing in Shayzar. John II Komnenos unsuccessfully besieged it 29 Apr.–21 May 1138. Despite the efforts of the Crusaders, Shayzar remained Arab.

USĀMAH IBN MUNQIDH describes Shayzar, his native city, as a fortress built on a steep ridge; the citadel had three gates; the neighborhood was well watered and had rich vegetation. Byz. masonry is still visible at Shayzar amid later work.

LIT. E. Honigmann, *RE* 2.R. 3 (1929) 419. Idem, *EI* 4:288f. —M.M.M.

SHEEP (πρόβατα) probably constituted the principal kind of domesticated animal in Byz., although it is not always possible to distinguish them from GOATS in the documents; they supplied MEAT, CHEESE, and wool. The flocks of the great landowners were enormous: thus John VI Kantakouzenos (Kantak. 2:185.8) complained that he had lost 70,000 sheep when his property was confiscated in 1341/2. *Praktika* of the 14th C. show a precipitous decline of flocks: in 1300/1 the village of Gomatou possessed 1,131 sheep and goats, in 1320/1 only 612, and in 1341 a mere 10 animals (Laiou, *Peasant Society* 174). A peasant household might own up to 300 sheep and goats; the Vlachs were esp. active in sheep breeding. Sheep were particularly suited to the practice of TRANSHUMANCE; the vita of LAZAROS OF MT. GALESIOS describes large flocks guarded by dogs moving across Cappadocia. This led to the perennial conflict between settled agriculturists and migrating shepherds (J.G. Keenan, *YCS* 28 [1985] 245–59).

Images of sheep and lambs occupied an important place in Christian allegory: they were a metaphor for Christ, the LAMB OF GOD, and for his flock; sheep were the righteous at the Last Judgment. On the other hand, humanity was referred to as "lost sheep," and "unbranded sheep" were people untouched by baptism. The laity was com-

monly designated as sheep or a flock (*poimnion*), whereas the bishop was called shepherd (*poimen*).
—A.K.

SHENOUTE (Σινούτιος, lit. "child of God"), *hegoumenos* (from 388) of a monastery in Atriye (near SOHAG, Upper Egypt), now called the White Monastery or the Monastery of Shenoute; born ca.350, died 466 (previously suggested date ca.451) at the White monastery; feastday in the Coptic church 1 July. Born to Christian parents, he entered the White Monastery (ruled by his uncle Pgôl) ca.370. Under his leadership the monastery complex grew to approximately 2,200 monks and 1,800 nuns. Strict discipline, including physical punishment, was the rule, and Shenoute introduced a formal vow of obedience as a further means of control. As a strong supporter of CYRIL of Alexandria, he attended the Council of EPHEsus in 431. He was very active in the area around the monastery: attacking pagan temples, instructing local Christians, and providing shelter for the population during barbarian invasions.

Shenoute spoke and wrote in Coptic (though he probably knew Greek). He left many letters, homilies, and apocalypses written in a vigorous style and dealing mainly with the monastic life and Christian virtue. Early studies of Shenoute (Leipoldt) maintained that he lacked theological sophistication, but recently discovered texts imply understanding of current theological problems. He eagerly polemicized against Gnosticism as it was expressed in the texts of NAG HAMMADI (T. Orlandi, *HThR* 75 [1982] 85–95), and against Nestorianism. Closely connected with the patriarchate of Alexandria, he followed the Christology of Cyril, stressing the divine nature of Christ and the soteriological aspect of Christ's mission (H.F. Weiss, *BSAC* 20 [1969–70] 177–209). His pupil Besa composed his Life.

ED. *Vita et opera omnia*, ed. J. Leipoldt, tr. H. Wiesmann, 5 vols. (Paris-Louvain 1906–51). *Oeuvres*, ed. E. Amélineau, 2 vols. (Paris 1907–14), with Fr. tr.

SOURCE. Besa, *The Life of Shenoute*, tr. D. Bell (Kalamazoo, Mich., 1983).

LIT. J. Leipoldt, *Schenute von Atriye* (Leipzig 1903). J. Timbie, "The State of Research on the Career of Shenoute of Atriye," in *Roots of Egypt. Christ.* 258–70. T. Orlandi, *DictSpir*, fascs. 92–94 (1989) 787–804. —J.A.T., A.K.

SHIELD. See ARMOR.

SHIELD-RAISING, a military CEREMONY of imperial accession. Byz. borrowed it from Germanic custom when Western troops raised Julian on a shield during his ACCLAMATION at Paris (361). Shield-raising featured regularly in accessions down to PHOKAS and may have connoted solar symbolism (E.H. Kantorowicz, *DOP* 17 [1963] 119–77). The sources mention no further shield-raising during CORONATIONS until the 13th C., except the usurpations of Peter Deljan and Leo Tornikios. Constantine VII (*De adm. imp.* 38.51–53) considered it a Khazar custom, yet Old Testament illustration depicts shield-raising in connection with accession and majesty, and it crops up in the 12th-C. romance by Theodore PRODROMOS, *Rhodanthe and Dosikles* (5.107–14). This motif may reflect a shift toward a more militarist political ideology (A. Kazhdan in *Prédication et propagande au moyen âge* [Paris 1983] 13–28). Shield-raising was revived no later than Theodore II Laskaris (1254) and was used often thereafter. A 14th-C. ceremonial book (pseudo-Kod. 255.20–256.20) places shield-raising before the emperor's entry into Hagia Sophia for ANOINTING and coronation; he was acclaimed as he was raised on a shield held by the patriarch and dignitaries of the realm arranged in order of precedence. Shield-raising was also used for the accession of co-emperors.

LIT. C. Walter, "Raising on a Shield in Byzantine Iconography," *REB* 33 (1975) 133–75. —M.McC.

SHIP (ναῦς, πλοῖον). Byz. merchant ships were smaller than those of antiquity, although large merchantmen were built to transport grain well into the 6th C. (Rudakov, *Kul'tura* 161f). The decreased volume in trade, limited means of investment in SHIPBUILDING, and lack of security on maritime routes after the early 7th C. prompted construction of small, rapid vessels capable of carrying sufficient cargo yet still outdistancing hostile ships. The common name for a merchant ship, *dorkon* ("gazelle"), refers to its speed. Archaeological excavation of a 7th-C. shipwreck has uncovered a Byz. merchantman of approximately 20 m in length, 5.3 m in width (length to beam ratios were usually 3:1 or 4:1), with a shallow keel and rounded hull, features suitable for coastal sailing and not much more. She had a cargo capacity of 60 tons and room for a few passengers; a crew of six to eight was sufficient for her op-

eration. The hatch was in the ship's bow, the galley in the stern. The most common types of Byz. ships were the DROMON, CHELANDION, and GALEA.

As depicted in illustrations (such as the 9th-C. PARIS GREGORY), merchant ships were round-hulled and had one, two, or three masts supporting triangular (lateen) sails on a slanting yardarm; the rigging was simple since this type of sail could be handled from the deck of the ship. Two oars on either side of the stern were for steering. Details on Byz. ships are scant after the 11th C. There are illustrations from the 14th C. showing ships thought to be Byz. galleys modeled after Genoese types (M. Goudas, *Byzantis* 2 [1912] 329–57); similar ships operated between Constantinople and Trebizond (A. Bryer, *Mariner's Mirror* 52 [1966] 3–12), but whether they were Byz. or Western in design is unknown.

LIT. F.H. van Doorninck, "Byzantium, Mistress of the Sea: 330–641," in *A History of Seafaring*, ed. G.F. Bass (New York–London 1972) 133–58. B.M. Kreutz, "Ships, Shipping and the Implications of Change in the Early Medieval Mediterranean," *Viator* 7 (1976) 79–109. J.H. Pryor, *Geography, Technology, and War* (Oxford 1988) 25–86. C. Villain Gandossi, "L'iconographie des navires au Haut Moyen Âge," in *Horizons marins, itinéraires spirituels*, eds. H. Dubois, J.-C. Hocquet, A. Vauchez, vol. 2 (Paris 1987) 77–96. —E.M.

SHIPBUILDING (ναυπηγία) in Byz. gradually evolved from the Greco-Roman technique of outer shell construction to full frame-first construction. In shell construction, the keel was laid and the stempost and sternpost fixed to it. The hull was then built up plank by plank, without a preparatory frame. The planks were trimmed and edge-joined by mortise and tenon joints at close intervals to ensure a tight fit. Supporting inner frames were then nailed to the already finished hull, but the ship's strength and impermeability rested in the outer shell, the construction of which required a high level of skilled labor. Archaeological evidence from a 7th-C. shipwreck, however, reveals a hybrid method of construction. Shell construction was used to build the hull up to the water line, then the frames were installed and the thick side timbers (wales) nailed to them to complete the hull structure. The workmanship was not as painstaking as in full-shell construction, but frame construction was simpler, faster, and more economical.

The earliest confirmation of full frame-first construction is from an 11th-C. wreck. The hull's structure and strength now depended entirely on the inner frame, and frequent caulking ensured impermeability; the once precisely and closely fitted edge-joining necessary in shell construction disappeared from use. As in antiquity, the preferred woods were oak or elm for the frames and keel, and pine, cypress, or cedar for the hull planking. The Byz. were also familiar with the *monoxyla* of the Slavs and Rus' (vessels hollowed out from a single tree trunk) no later than 626 (D. Obolensky in *De adm. imp.* 2:23–25).

Shipbuilders (*naupegoi*) are mentioned in the sources, as are the KALAPHATAI, who caulked the finished ship. Shipyards were spread throughout the empire during the 6th C., but most shipbuilding was concentrated at Constantinople after the 7th C. under the supervision of the *exartistes* (Oikonomides, *Listes* 316). Several seals of *exartistai* (Laurent, *Corpus* 2, nos. 733–36) are dated from the 7th to the 10th C. Provincial fleets were constructed locally in the maritime themes (Ahreweiler, *Mer* 419–39). Most Byz. representations of shipbuilding occur in the context of the construction of NOAH'S ARK.

LIT. L. Casson, *Ships and Seamanship in the Ancient World* (Princeton 1971) 201–23. G.F. Bass, F.H. van Doorninck, Jr., *Yassi Ada: A Seventh-Century Byzantine Shipwreck* (College Station, Texas, 1982). Eidem, "An 11th-Century Shipwreck at Serçe Liman, Turkey," *International Journal of Nautical Archaeology and Underwater Exploration* 7 (1978) 119–21. —E.M.

SHOEMAKER (σκυτεὺς, σκυτοτόμος, ὑποδηματορράφος, τζαγγάριος, etc.), one of the most common artisanal professions: John Chrysostom includes them in lists of typical crafts (e.g., "builder, carpenter, *hypodematorrhaphos*, baker, peasant, smith, rope-maker"—PG 61:292.14–15) or an even shorter selection consisting of smith, *hypodematorrhaphos*, and peasant (PG 58:579.34–35). Another of his lists of craftsmen (PG 54:673.16–18) mentions both *hypodematorrhaphos* (sandalmaker?) and *skytotomos*, but the distinction between the two is unclear. In the 9th C. Theodore of Stoudios also distinguished the same two kinds of shoemakers among the monk-artisans of his monastery (Dobroklonskij, *Feodor* 1:412). It is not known how shoemaking was organized in the late Roman Empire. In the vita of St. Pachomios (F. Halkin, *Le corpus athénien de Saint Pachôme* [Geneva 1982] 84,

par.23) a shoemaker is described who did not sell the sandals he produced, giving his wares to another person to market—but the available data are insufficient to decide whether this case is regular or exceptional.

From the 12th C. onward, the traditional terms for shoemaker began to be replaced by the word *tzangarios* (maker of TZANGIA), a word known already from papyri. It was probably a vernacular expression: PROCHOPRODROMOS (ed. Hesselings-Pernot, no.4.79–89) describes his attempt to become a *tsangares*, which ended unsuccessfully when he injured himself with an awl (*sougli*). Athanasios the *tzangares*, a monk of the Philotheou monastery on Mt. Athos, signed an act of 1154 (*Lavra* 1, no.63.8), and a damaged and undated document mentions a *maistor* of *tzangarioi* (*Lavra* 1, App. 1.9). *Tzangarioi*, along with smiths and tailors, are the most frequently mentioned artisans in late Byz. *praktika* and other acts; sometimes, however, it is not easy to determine whether the word is used as a family name or as the designation of a profession. The term *skytotomos* continued to be used as well, however: a 14th-C. historian (Greg. 2:850.29) names carpenters, shoemakers (*skytotomoi*), and smiths as the most typical craftsmen of Constantinople.

Despite the large numbers of shoemakers, the 10th-C. *Book of the Eparch* does not include a guild for this profession, but only for the harnessmakers (LOROTOMOI). *Peira* 51.7, however, considers the shoemaker's trade, *skytotomike*, as a SOMATEION. The shoemaker's trade was regarded with scorn by the Byz. A 10th-C. story about the shoemaker Zacharias (*SynaxCP* 233.27–33) depicts his profession as so menial that he was poverty stricken. Niketas Choniates (Nik.Chon. 349.17) classes cobblers, along with tanners and sausage sellers, among the "stupid and ignorant" members of the population of Constantinople.

LIT. Rudakov, *Kul'tura* 145f. Koukoules, *Bios* 2.1:214f. Oikonomides, *Hommes d'affaires* 101, n.192. Kazhdan, *Der-ejva i gorod* 233. Smetanin, *Viz.obščestvo* 90. —A.K.

SHOES. See FOOTWEAR.

SHRINES. See PILGRIMAGE.

SHROUD OF TURIN. See ACHEIROPOIETA.

SIBT IBN AL-JAWZĪ, more fully Shams al-Dīn abu'l Muẓaffar Yūsuf, Arab historian; born Baghdad 1186, died Damascus 10 Jan. 1257. Because his mother was a daughter of the famous Muslim theologian and polyhistor ibn al-Jawzī, he was better known by the name Sibṭ (i.e., the grandson of) ibn al-Jawzī. After finishing his studies in Baghdad, Sibṭ traveled extensively before settling in Damascus. There he gained fame as a legal expert and orator exhorting people to fight the Crusaders; he himself led a victorious expedition to Nābulus.

Although Sibṭ wrote several books, he is best known for his universal chronicle, *The Mirror of Time Reflecting the History of Prominent People*, which begins with Creation and ends with the year of his death. Apart from its value for students of Islamic history, *The Mirror* constitutes an important source for Byz. history, for its author sheds new light on the SELJUK penetration of Asia Minor. He is the only Arab author who treats extensively the peace negotiations between ALP ARSLAN and ROMANOS IV DIOGENES after the battle of MANTZIKERT and the ultimate fate of the emperor (C. Cahen, *Byzantion* 9 [1934] 617f).

ED. *Mir'âtü'z-Zeman fi Tarihi'l-āyan*, ed. A. Sevim (Ankara 1968). Extracts in RHC *Orient.* 3:517–75, with Fr. tr.

LIT. Brockelmann, *Litteratur* 1:424, supp. 1:589. C. Cahen, "Les chroniques arabes concernant la Syrie, l'Égypte et la Mésopotamie," *REI* 10 (1936) 339f. M.H.M. Ahmad in Lewis-Holt, *Historians* 91f. M. ben Cheneb, *ET* 2 3:752f. —A.S.E.

SIBYLLINE ORACLES (Σιβυλλικοί χρησμοί), a compilation of oracles contained in 14 books of differing dates (2nd C. B.C.–A.D. 7th C.) and provenance. The text written in (defective) hexameters is known only in late MSS (14th–16th C.), but certain oracles were quoted by church fathers and a 4th-C. parchment fragment has been discovered (G. Vitelli, *Atene e Roma* 7 [1904] 354f). The material is mostly Jewish, primarily from Egypt, with substantial Christian insertions; the latest event alluded to is probably the Arab conquest of Egypt. The Prologue is of the 6th C. Its main goal was apologetic, to demonstrate that Sybil, the renowned pagan prophetess, was an independent witness to the truth of the Christian faith. The oracles emphasize monotheism, promise the advent of a glorious kingdom after disasters befall mankind, and take the moral position that our predicament is a punishment for our sins

and can be avoided by righteousness. Along with warnings to reject injustice and violence, the oracles specifically attack idolatry and sexuality. They prophesy the suppression of the cult of Serapis in Alexandria and the cult of ARTEMIS in Asia Minor. Book 8:217–50 contains an acrostic with the first letters of each line spelling the Greek words "Jesus Christ, Son of God, Savior, Cross."

ED. *Die Oracula Sibyllina*, ed. J. Geffcken (Leipzig 1902). Eng. tr. *The Old Testament Pseudepigrapha*, ed. J. Charlesworth, vol. 1 (Garden City, N.Y., 1983) 317–42. S. Agourides, "Sibyllikoi Chresmoi," *Theologia* 55 (1984) 335–74. 628–49 (ed. of bks. 3–4 only).

LIT. J. Collins, *The Sibylline Oracles of Egyptian Judaism* (Missoula, Mont., 1974). V. Nikiprowetzky, *La Troisième Sibylle* (Paris 1970). —F.R.T., A.K.

SICHEM. See NEAPOLIS.

SICILIAN VESPERS, an anti-Angevin rebellion that broke out in PALERMO on 30 Mar. (Geanakoplos, *infra* 364, n.101) or 31 Mar. (cf. Franchi, *infra* 7) 1282. It took its name from the first incidents of the revolt that occurred outside the Church of S. Spirito just before the vespers service. The rule of CHARLES I OF ANJOU over Sicily (1266–82) was unpopular. The Sicilians became even more resentful of French domination when Charles began to organize a massive expedition against Constantinople after the Treaty of Orvieto (July 1281) and levied special taxes to support his preparations (W. Percy, *Italian Quarterly* 22, no.84 [1981] 75–78). Since Charles's projected crusade had the blessing of the pro-Angevin pope Martin IV (1281–85), who excommunicated MICHAEL VIII, Constantinople was in great danger. Michael, always the skilled diplomat, negotiated an alliance with Peter III of Aragon (1276–85), who was anxious to seize control of Sicily in the name of his wife Constance, daughter of MANFRED, the previous king of Sicily. Michael sent Peter gold to help equip his fleet for an attack on the island and apparently also gave financial support to conspirators in Sicily (C.N. Tsirpanlis, *Byzantina* 4 [1972] 299–329). The rebellion spread quickly and Charles was forced to divert his expedition from Constantinople to Sicily. When the Aragonese fleet arrived (Aug. 1281), the Angevins were driven from the island. Thus, Charles's planned attack on Constantinople was once more postponed and, indeed, never realized. Although

Michael VIII's role in the Sicilian Vespers is debatable, in his *Autobiography* (ed. H. Grégoire, *Byzantion* 29–30 [1959–60] ch. IX, 461) he did take credit for being the instrument of God's deliverance of the Sicilians.

LIT. A. Franchi, *I Vespri Siciliani e le relazioni tra Roma e Bisanzio* (Palermo 1984). S. Runciman, *The Sicilian Vespers* (Cambridge 1958). Geanakoplos, *Michael Pal.* 335–67, 375–77. —A.M.T.

SICILY (Σικελία), Mediterranean island separated from the toe of Italy by the narrow Strait of MESSINA, forming a link between Italy and Africa. In the 4th C. and the first half of the 5th C., Sicily preserved the major features of ancient economy and civilization: flourishing urban centers (SYRACUSE, CATANIA, PALERMO, etc.), *latifundia* of great landowning families, and Latin language and culture. With the loss of Africa to the Vandals in the 5th C., Sicily became a major source of foodstuffs for the city of Rome. By 475, after many attacks, the Vandal king GAISERIC conquered Sicily along with SARDINIA and Corsica, but the Vandals had to relinquish the island to the Ostrogoths in 491. In 535–36, during the Gothic war, Belisarios recovered Sicily for Constantinople, and thereafter the island remained under Byz. control, despite a brief invasion by Totila in 550.

Although Justinian I sought to restore traditional forms of Roman law and landownership, there were major changes in Sicily's agrarian system: the letters of Pope Gregory I reveal an "atomization" (the term of Ruggini, *infra*) of property and an increase in the number of small and medium-sized allotments. *Coloni* or *rustici* of ecclesiastical and senatorial estates were predominantly free peasants who paid rent either in kind or in money and were drafted for military service. There was also a change in urban character: the role of the city became primarily administrative and ecclesiastical; cities also served as fortified refuges for the surrounding population.

Sicily probably formed a THEME by the end of the 7th C. The first *strategos* is attested ca.700; the *doukaton* of CALABRIA was a part of the theme (Oikonomides, *Listes* 351). The political significance of Sicily increased esp. between 663 and 668, when the imperial court of Constans II resided in Syracuse. Originally under Roman ecclesiastical jurisdiction, Sicily was severed from it

ca.733 and subordinated to the patriarchate of Constantinople. The hellenization of the island was enhanced by the immigration of Greek refugees from Africa and probably the Balkan peninsula in the 7th–8th C.

Arab raids on Sicily began in 652, when the caliph Mu'awiya sent a flotilla to attack the island. OLYMPIOS, the exarch of Ravenna, reportedly came to defend Sicily. The Arabs failed to make any permanent conquest and returned home with some booty and captives. The Byz., in their turn, used Sicily as a base for their attacks on North Africa (e.g., an expedition against Carthage in 697). In the 8th C. Muslims attacked Sicily from Africa and from Syria; in the 9th C. a force from Spain joined the effort. In 826 an invasion of Arabs was provoked by the revolt of Euphemios, the Byz. naval commander in Sicily, who offered the Aghlabid ruler of North Africa, Ziyadat-Allāh (817–38), suzerain rights over Sicily on condition that he himself (Euphemios) be governor of the island with the honorific title of *basileus*. The Arab army met firm resistance at Syracuse but by 829 managed to establish a foothold in Mazara (on the west coast) and Mineo (in the interior). In 831/2 the Arabs seized Palermo, in 858/9 Enna (Castrogiovanni), in 878 Syracuse, and in 902 TAORMINA. The ultimate stronghold, Rametta, fell to Arabs in 965.

The last Byz. attempt to recover Sicily, the expedition of George MANIAKES in 1038–42, was of short duration. In 1060 the Normans began their invasion of the island; they completed their conquest in 1091 with the capture of Noto. The Norman occupation was followed by the transfer of ecclesiastical jurisdiction over Sicily back to Rome and the establishment of the Latin rite; both Greek language and Byz. administrative and cultural tradition survived, however, well through the period of Norman domination. After the Norman dynasty came to an end, Sicily fell under the control of HENRY VI of Germany and eventually of FREDERICK II HOHENSTAUFEN. In the late 13th C. it was under the unpopular rule of CHARLES I OF ANJOU; Michael VIII Palaiologos organized a coalition against Charles, but before the alliance took effect the rebellion of 1282, called the SICILIAN VESPER, put Charles to flight. Peter of Aragon then assumed control over the island.

LIT. L.C. Ruggini, "La Sicilia fra Roma e Bisanzio," in *Storia della Sicilia*, vol. 3 (Naples 1980) 1–96. A. Guillou, "La Sicile byzantine—état de recherches," *ByzF* 5 (1977)

95–145. S. Lagona, "La Sicilia tardo-antica e bizantina," *FelRav* 4 119–120 (1980) 111–30. V. von Falkenhausen, "Chiesa greca e Chiesa latina in Sicilia prima della conquista araba," *Archivio Storico Siracusano* 5 (1978/85) 137–55. Eadem, "Il monachesimo greco in Sicilia," *La Sicilia rupestre* (Galatina 1986) 135–74. A. Ahmad, *A History of Islamic Sicily* (Edinburgh 1975). F. Giunta, *Bizantini e bizantinismo nella Sicilia Normanna* (Palermo 1974). Q. Cataudella, "La cultura bizantina in Sicilia," in *Storia della Sicilia*, vol. 4 (Naples 1980) 1–56. —A.K.

SICKNESS. See DISEASE.

SIDE (Σίδη), city of PAMPHYLIA, a metropolis from the 5th C. Excavation has revealed a detailed picture of urban development. Side occupied a peninsula defended by walls restored in late antiquity. Colonnaded streets led from the main gate to the agora and theater, thence past churches and gymnasia to a large basilica on the harbor; the civic buildings were extensively restored by *comites* and various municipal officials called *pater poleos* in the 4th–6th C. This period saw the construction of a new bath and of a large complex of cathedral, bishop's palace, and associated buildings. Unfortunately, the chronology of most buildings has not been determined. Side also had a synagogue that served its Jewish community. Circa 390 AMPHILOCHIOS OF IKONION convoked a large council in Side to condemn Messalianism. Photios (*Bibl.*, cod.52) read its minutes, which are now lost. G. Ficker (*Amphilochiana* 1 [Leipzig 1906] 259f) suggested that the council had convened in the 5th C. and was presided over by Amphilochios of Side, a correspondent of Cyril of Alexandria, but his conjecture was rejected (Bardenheuer, *Literatur* 3:221, n.4). Side flourished through the 6th C. but contracted thereafter, when a new fortification wall included only half the urban area. The Byz. churches of Side, which include some of the first examples of the inscribed-cross plan, are tiny compared with earlier churches: one of them was built within the nave of the ruined harbor basilica. Sources of the 11th C. describe Side as abandoned.

LIT. A.M. Mansel, *Side* (Ankara 1978). Idem, *Die Ruinen von Side* (Berlin 1963). C. Foss, "Bryonianus Lollianus of Side," *ZPapEpig* 26 (1977) 161–71. Idem, "Attius Philippus and the Walls of Side," *ibid.*, 172–80. —C.F.

SIDON (Σιδών, Ar. Şaydā in Lebanon), ancient Phoenician city, noted during the Roman period for its GLASS industry (R. Dussaud, *Syria* 1 [1920]

230–34) and factories for PURPLE dyeing. ACHILLES TATIUS describes its inner harbor, where ships could safely winter; the port of Sidon was apparently restored in the 5th–6th C. Roman *itineraria* define Sidon as a station on the route from Antioch to Ptolemais. The law school of BERYTUS reportedly moved there temporarily after the earthquake of 550/1. Bishops of Sidon are known from 325. In 512 Sidon housed a local synod in which the Monophysites had a majority despite the resistance of Flavian II, patriarch of Antioch (T. Nöldeke, *BZ* 1 [1892] 333f). The *martyrion* of St. PHOKAS at Sidon had an accommodation for pilgrims (Gerontius, *Life of Melania the Younger*, ch.58, 242.13]. In 637/8 the city fell to the Arabs without a struggle. Baldwin I of Jerusalem captured it in Dec. 1110 with the help of a Norse fleet; thereafter the Crusaders retained Sidon until Saladin took it on 30 July 1187.

LIT. F.C. Eiselen, *Sidon* (New York 1907) 82–109. Stein, *Histoire* 2:172, 758. A. Poidebard, J. Lauffray, *Sidon: Aménagements antiques du port de Saida* (Beirut 1951). J.L. LaMonte, "The Lords of Sidon in the XIIth & XIIIth c.," *Byzantion* 17 (1944/5) 183–211. —M.M.M.

SIDONIUS, more fully Gaius Apollinaris Sidonius, Latin writer, government official, bishop, and saint; born Lyons ca.431, died ca.490; feast-day 23 Aug. A scion of wealthy Gallic aristocrats, Sidonius received a classical and Christian education in his native city and at Arles. In 451 he married Papianilla, whose father EPARCHIUS AVITUS became Western emperor in 455, celebrated the next year by Sidonius in a verse panegyric. After Avitus's fall, Sidonius ingratiated himself with the new ruler MAJORIAN, duly celebrating him in verse in 458; he subsequently received offices and a statue was erected in his honor. After Majorian's fall (461), Sidonius retired to the leisure of his Gallic estates until summoned in 467 on an embassy to Rome before the new emperor ANTHEMIOS, to whom he addressed a verse panegyric and who rewarded Sidonius with the prefecture of Rome (468–69). Abandoning this as uncongenial, Sidonius returned to Gaul where ca.470 he was appointed to the see of Clermont-Ferrand. He survived the invasions of the VISIGOTHS, a panegyric to whose king produced his release from imprisonment in 476.

His extant works comprise 24 poems (eight panegyrics, the rest short occasional pieces) and about 150 letters in nine books. A translation of

the Life of APOLLONIOS OF TYANA is lost. Sidonius can tell a good story well, but his style is less attractive than his content. Though often contemptuous of the barbarians, he provides valuable vignettes of them; while sometimes complacent in the face of impending catastrophe, he was not blinded by classical nostalgia to the contemporary realities and strove to preserve the position of his class and himself by paternalism and compromise.

ED. *Oeuvres*, ed. A. Loyen, 3 vols. (Paris 1960–70), with Fr. tr. *Poems and Letters*, ed. W.B. Anderson, 2 vols. (London–Cambridge, Mass., 1935–65), with Eng. tr.

LIT. C.E. Stevens, *Sidonius Apollinaris and His Age* (Oxford 1933). N.K. Chadwick, *Poetry and Letters in Early Christian Gaul* (Cambridge 1955) 296–327. R. van Dam, *Leadership and Community in Late Antique Gaul* (Berkeley 1985) 157–78. —B.B.

SIEGE. See ARTILLERY AND SIEGE MACHINERY; DE OBSIDIONE TOLERANDA.

SIGE (probably Byz. Συκίδες or Συκή), site in BITHYNIA on the Sea of Marmara west of Mudanya, noted for its church of the Taxiarchs, a cross-domed basilica with narthex, exonarthex, and a complex of late additions. The church preserves some of its sculptural decoration and frescoes. A 19th-C. inscription dates it to 780, a chronology that suits its architectural style. As one of a group of cross-domed basilicas, it is important in establishing the development of Byz. architecture in the 7th–8th C. Constantine XI restored it in 1448. Janin (*infra*) suggests that the church at Sige should be identified with the Church of St. Michael at the MEDIKION monastery, but the latter seems rather to have been located just south of Trigleia.

LIT. H. Buchwald, *The Church of the Archangels in Sige near Mudania* (Vienna 1969). Janin, *Eglises centres* 165, 183f. —C.F.

SIGILLION (σιγίλλιον), generic term designating a document bearing a SEAL (but not necessarily any document with a seal) and used by several CHANCERIES. Imperial *sigillia* (already in 883; few preserved from the 11th C.) displayed in red ink the word *sigillion* and the emperor's autograph MENOLOGEM, but not necessarily his gold seal (this would be a *chrysoboullon sigillion*—see CHRYSOBULL). In the patriarchal chancery, the term *sigillion* (or *sigilliodes gramma*) was used officially first by the mid-13th C. and gradually replaced the

term HYPOMNEMA in designating the most solemn document emanating from the patriarch (with his full signature) in order to set in stone an ecclesiastical law or rule (often voted by the synod) or a privilege granted to a bishopric or a monastery. The *sigillion* (or *sigilliodes gramma*) of public officials, including judges (for whom the *hypomnema* was substantiated legal opinion) and tax collectors, was a solemn document confirmed with their lead seal.

LIT. Dölger-Karayannopoulos, *Urkundenlehre* 112f. Svoronos, "Actes des fonctionnaires" 426f. —N.O.

SIGILLOGRAPHY. Byz. SEALS, like COINS, form an unbroken historical record. Because of the scarcity of Byz. charters, on the one hand, and, on the other, the large number of extant seals, sigillography has long been recognized as an important AUXILIARY DISCIPLINE, its place firmly established by G. Schlumberger with the publication of his monumental *Sigillographie de l'Empire byzantin* (Paris 1884). At least 40,000 seals are extant; almost all of these are lead, only some 30 being gold.

Prosopography and Ethnography. Seals have proven invaluable in revealing the existence of people or persons who are not known (or at best poorly known) from written sources. For example, a group of seals has established the presence of a Slavic tribe, the Bichetai, living in the 9th C. within the boundaries of the empire, seemingly in the theme of Hellas (Zacos, *Seals* 1.2, no.1877). Seals are a major source for compiling and filling out lists of the names of officials, both lay and ecclesiastical, who occupied such varied offices as *strategoi* of the themes, judges of the Hippodrome, directors of silk factories, and *hegoumenoi* of monasteries. Thus, the seal of a certain Epiphanius, *hegoumenos* of the monastery of Patmos, identifies a superior (ca.1130–60) whose name is not otherwise attested (Laurent, *Corpus* 5.2, no.1279). Seals either supplement information about members of Byz. families or, not uncommonly, are the sole witness of their existence. For example, the Palaiologoi are among the most famous families of Byz., yet several early members are known only from seals, such as the *kouropalates* Theodore Palaiologos and the *nobilissimos* Alexander Palaiologos (Cheynet-Vannier, *Etudes*, pp. 136f, nos. 3, 5).

Administrative Studies. Since provincial affairs are, on the whole, poorly documented in Byz. historical writings, seals of provincial officials can offer unique information. Zacos and Veglery (Zacos, *Seals* 1.1:211–363) have published some 200 seals issued by KOMMERKIARIOI, or impost collectors, a series dating from the later 6th C. to the mid-9th C. Inscribed with the place names where imperial warehouses functioned, these bullae provide invaluable data about trade routes within the empire. A 7th-C. seal with the legend *Tes phabrikos Seleukeias* testifies to the existence of an arms factory in Seleukeia (Zacos, *Seals* 1.2, no.1136). Seals deriving from periods of expansion and consolidation reflect successful campaigns along the borders and the installation of Byz. officials in newly acquired territories. In the wake of expansion along the southeastern frontiers, new THEMES emerged in the 10th C., a development attested by such seals as the bulla of David (?), *protospatharios* and *strategos* of Aetos (a region near Edessa; cf. Zacos, *Seals* 2.1, no.349). The gradual expansion of Byz. along its eastern frontiers in the 10th–11th C. is traceable through seals such as the later 10th-C. bulla of Gregoras, *protospatharios* and *strategos* of Leontokome (Zacos, *Seals* 2.1, no.157), and the mid-11th-C. bulla of Stephen, *katepano* of Vaspurakan (Zacos, *Seals* 2.1, no.1046). Often seals reveal or confirm documentary evidence about the earlier history of the administration of a region and its elevation from an *archontia* to a theme; the seal of Bardas, *archon* of the Strymon (Zacos, *Seals* 1.2, no.1753), for example, suggests such a development within the theme of the same name. Seals have also proven useful for uncovering administrative groupings. Thus four seals, presently at Dumbarton Oaks and identifying their respective owners as "judge of Chaldia and Derzene," show that, as occasion warranted in the later 10th–11th C., the administration of justice in these two themes was combined.

Foreign Relations. Bullae also complement written sources regarding relationships between the empire and foreign peoples, as in the case of the seal of the Bulgarian khan Tervel. On this bulla (Oikonomides, *Seals* 24), Tervel, who, as ally of Justinian II, received the title of caesar in 705, is represented as a Byz. emperor, wearing a crown, cuirassed, and carrying a shield with a depiction of a victorious horseman. N. Oikonomides (*RN*⁶ 25 [1983] 191–93) has published a 12th-C. seal

struck in the name of the Danişmendid ruler Yaghibasan (1142–64); it carries on the obverse a bust of Christ Emmanuel and on the reverse a legend reading in Greek, "Slave of the Emperor, the emir Yaghibasan." The seal vividly confirms the testimony of historical sources that by 1146 Yaghibasan had become an ally of Manuel I.

Religious Life. Seals have brought to light a number of diaconates or CONFRATERNITIES (charitable organizations attached to a particular church or monastery), such as the 12th-C. "diaconate of the monastery of Theodore" (Laurent, *Corpus* 5.2, no.1218) and the 8th-C. "diaconate of the Theotokos" (ibid., nos. 1219–20). Since seals often carry on the obverse a depiction of the Virgin, Christ, or a saint, they are useful for gauging the popularity of saints in a given period or even attesting the existence of certain cults, as in the case of the 7th-C. seal of the "diaconate of St. Koronatos" (ibid., no.1214), affirming devotion to a saint whose cult is little known.

Art Historical Studies. Since seals form a continuous historical record, they offer insights into the changes and development of artistic style and iconography. For example, the bullae of the patriarchs of Constantinople provide information on the development of throne types, since either Christ or the Virgin is often depicted seated. With regard to ICONOCLASM, a few seals dated to the period of the Iconophile reaction supply an exceptional glimpse of style and iconography in the years 787–815 (Zacos, *Seals* 1.2:810–24). In addition, seals can be profitably consulted regarding early or rare instances of the depiction of a saint, as in the instance of a later 9th–10th-C. seal of the Fogg Art Museum (Laurent, *Corpus* 2, no.53), which is decorated on the reverse with a bust of St. Himerios, perhaps the sole extant depiction of this 7th-C. martyr.

Poetical Studies. Beginning in the 10th C. it became popular for legends on seals to be inscribed in meter. At first, inscriptions were couched in dodecasyllabic verse, but later 15-syllable or POLITICAL VERSE was used. Such seals provide a source for research on poetic tastes and style.

Difficulties of Dating and Identification. For the dating of seals the sigillographer relies on letter forms, the manner and style in which a seal is decorated, and internal evidence. It is really only on the basis of the latter that a seal can be closely dated, as in the case of the seal of Michael

Stryphnos, "grand *doux* and husband of Theodora, sister of the empress" (1195–1203; Oikonomides, *Dated Seals*, no.126). Although the family name does not appear, the attribution to this personage, well known from historical sources, is assured both by the information given in the legend and the decoration of the obverse with a depiction of St. Hyakinthos of Amastris; this saint, rarely shown on seals, is found on bullae with Michael's name inscribed in full. It is the exception, rather than the rule, however, that a seal can be securely ascribed to persons known through texts, since often no family name appears, and at the same time the Christian name is a common one, such as John or Constantine, and the person's title is also relatively common. In these cases the sigillographer must rely on the subjective criteria of style and the epigraphic characteristics of letter form; on this basis a seal cannot be dated more closely than to a century or, at best, within fifty years.

Collections. The largest collection of Byz. lead seals, consisting of some 17,000 examples, is preserved at Dumbarton Oaks. The next largest is the some 12,000–13,000 lead bullae at the Hermitage in Leningrad. The number of seals in the collection of the National Numismatic Museum at Athens is unknown, but the holdings of this museum are quite extensive (some 2,500 lead sealings were published from this collection by K.M. Konstantopoulos, *Byzantiaka molybdoboulla tou en Athenais Ethnikou Nomismatikon Mouseiou* [Athens 1917]). Smaller collections, numbering fewer than 3,000 sealings, are to be found in the national museums of Vienna, Istanbul, Paris, and Sofia (concerning the last, see N.A. Mušmov in *IzvBulgArchInst* 8 [1934] 331–49). No list of collections is complete without mention of the private collection of approximately 6,000 sealings assembled by G. Zacos (the majority published under the title *Byzantine Lead Seals*, 2 vols. in 4 pts. [Basel-Bern 1972–84]).

LIT. N. Oikonomides, *Byzantine Lead Seals* (Washington, D.C., 1985). V. Laurent, *La Collection C. Orghidan* (Paris 1952). Idem, *Les sceaux byzantins du Médailleur Vatican* (Vatican 1962). Idem, *Le corpus des sceaux de l'Empire byzantin*, 2 vols. in 5 pts. (Paris 1963–81). W. Seibt, *Die byzantinischen Bleisiegel in Österreich*, pt. 1, *Kaiserhof* (Vienna 1978). V. Šandrovskaja, *Sfragistika*, in *Iskusstvo Vizantii v sobranijach SSSR. Katalog vystavki* (Moscow 1977) vol. 1, nos. 205–58; vol. 2, nos. 447–57, 678–865; vol. 3, nos. 1020–1044.

—J.W.N.

SILENTIARIOS (σιλεντιάριος), a court attendant whose first duty was to secure order and silence in the palace. The *silentiarioi* belonged to the staff of the PRAEPOSITUS SACRI CUBICULI and stood under the jurisdiction of the MAGISTER OFFICIORUM. *Silentiarioi* are first mentioned in an edict of 326 (Guilland) or 328 (Seeck). By 437 the *schola* of *silentiarioi* in Constantinople consisted of 30 members under the command of three *decuriones*. Their functions were informal: they served as the emperor's marshals, calling the meeting of the CONSISTORIUM (*silentium nuntiare*), and also guarded the emperor during military expeditions. Low-ranking servants at the time of Constantine I, the *silentiarioi* became SPECTABILES in the 5th C. and their *decuriones* were ILLUSTRIS in the 6th C. In the late 5th C. a *decurion* of the *silentiarioi*, Anastasios (I), was proclaimed emperor. After the 6th C. their role decreased and became ceremonial. In TAKTIKA and on seals the term is used as a title, not an office. Oikonomides (*Listes* 296) thinks that the last datable mention of *silentiarios* comes from the reign of Nikephoros II Phokas, but Guilland concludes that *silentiarioi* still existed in the 11th–12th C.

LIT. O. Seeck, *RE* 2.R. 3 (1929) 57f. Guilland, *Titres*, pt. XVII (1967), 33–46. Bury, *Adm. System* 24f. —A.K.

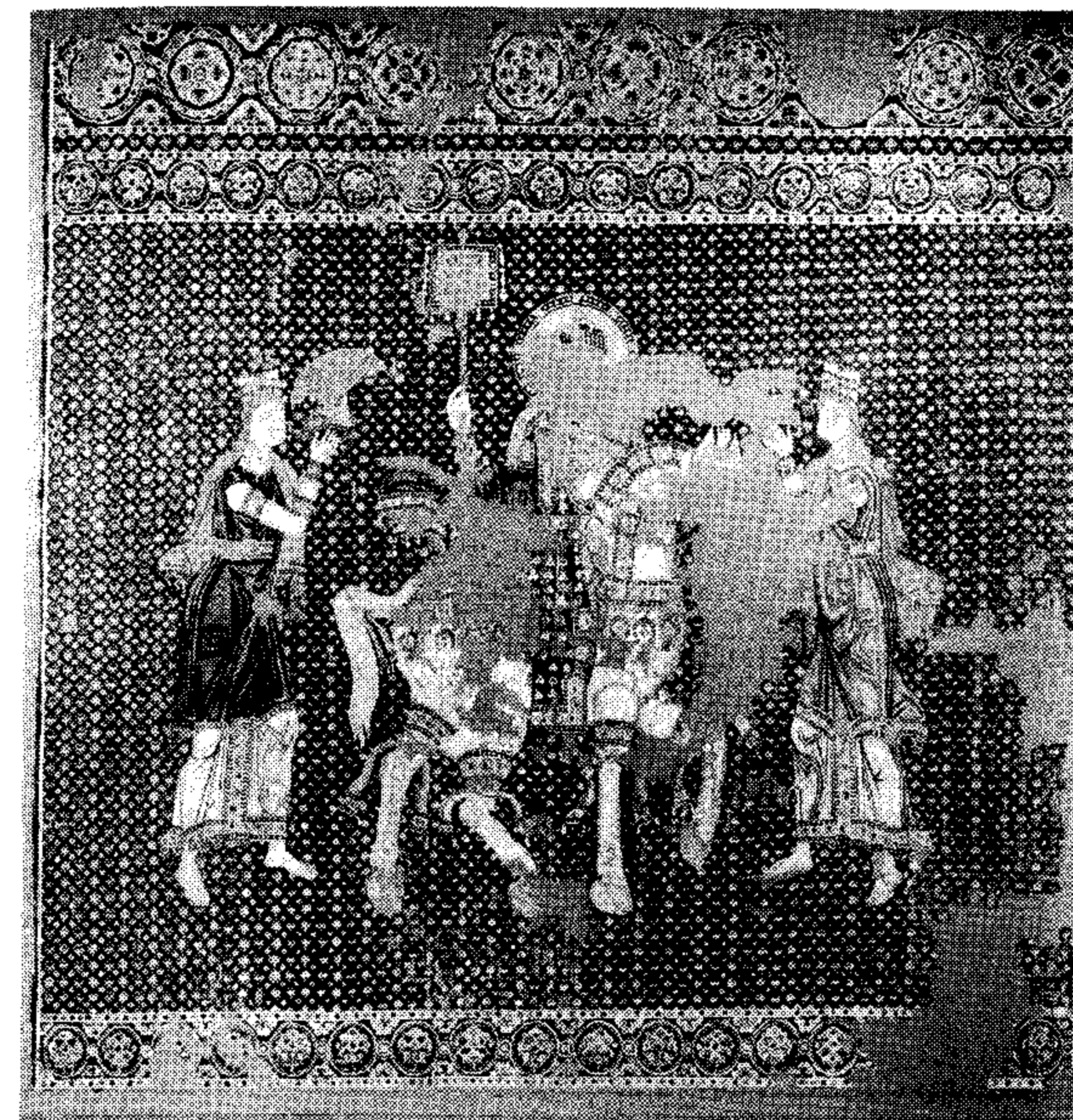
SILENTIUM (σιλέντιον, lit. "silence"), the joint meeting of the SENATE and CONSISTORIUM. Justinian I (Nov. 62.1.2, from 534 or 537) considered the *silentium* as the supreme judicial tribunal. The *silentium* discussed cases of treason and crime against the emperor, as well as major ecclesiastical issues. The *silentium* also functioned as a supreme ceremonial gathering to praise the emperor or to receive foreign ambassadors. After the disappearance of the *consistorium* the term *silentium* continued to refer to solemn gatherings. The biographer of STEPHEN THE YOUNGER relates that Constantine V convened a *silentium* in the HIPPODROME in order to punish the Iconophiles; for this he summoned "young and old, men and women" (PG 100:1136D–1137A). A 10th-C. historian (Genes. 36.83) still used the term to designate a convention of senators in the MAGNAURA, whereas later authors referred to speeches of the emperor as *silentia* (e.g., Nik.Chon. 210.74).

LIT. Aik. Christophilopoulou, "Silention," *BZ* 44 (1951) 79–85. —A.K.

SILK (μέταξα, σηρικόν), yarns and textiles made with filaments of the cocoons of several species of moth (esp. the *Bombyx mori*, which feeds on white mulberry leaves and was cultivated in ancient China). Silk cloths from the Far East reached the Mediterranean already in Roman times, and raw silk and silk yarns imported from China, Central Asia, and India via the SILK ROUTES formed the basis for the production of late Roman silks. In 553/4, under Justinian I, actual silk moth eggs were reportedly smuggled into the empire by some monks who had learned the secrets of sericulture (Prokopios, *Wars* 8.17.1–8); the silk industry thus established eventually came to constitute a major element of the Byz. economy. Silk moths were cultivated first in Syria, then in Asia Minor, southern Greece, and southern Italy; weaving establishments are attested in Phoenicia by the 7th C., and there is archaeological evidence for the existence of silk weaving in Egypt (M. Martiniani-Reber, *Lyon, Musée historique des tissus: Soieries sassanides, coptes et byzantines Ve–XIe siècles* [Paris 1986] 61–97). Additional supplies of raw silk and silk textiles were imported from these countries after they came under Muslim domination.

The center of the Byz. silk industry from the 7th C. onward was Constantinople, though after the 10th C. silk weaving is known to have been practiced in Thebes, Corinth, Athens, and Thessalonike as well. The silks were made either in imperial FACTORIES (located both within and near the Great Palace) or in numerous private workshops. The industry was very specialized and, in Constantinople at least, the private production of silk was divided among several different professions, whose members were organized into guilds. Some of these professions are named in the *Book of the Eparch*: the PRANDIOPRATES or silk importer, the SILK MERCHANT for the raw silk, the KATARTARIOS, or raw silk dresser, the SERIKARIOS, or silk weaver, and the VESTIOPRATES, or silk clothier.

Silks were widely used in Byz. for court and ecclesiastical vestments, and for domestic and church furnishings, such as altar cloths, curtains, and couch covers. Silk yarns were used for a variety of fabrics, including tapestry-woven hangings (see TEXTILES) and EMBROIDERY. Wearing of the finest grades of silks, esp. the purple-dyed ones (see BLATTION), was limited to the imperial family and entourage, at least through the 9th C.



SILK. Silk tapestry depicting an imperial triumph; 10th or 11th C. Cathedral Treasury, Bamberg. The mounted emperor, possibly Basil II, is greeted by two city personifications (Tyches).

Silk was always considered a luxury product; valued on a par with gold and other precious materials (even sold by weight and bought on speculation), its manufacture and trade was controlled, and its quality guaranteed, by the state. Foreign trading of Byz. silks was restricted. Only small quantities were exported to Muslim countries (S.D. Goitein, *A Mediterranean Society*, vol. 1 [Berkeley–Los Angeles 1967] 46, 103; vol. 4 [1983] 299–301), and the Venetian, Amalfitan, and other privileged Italian merchants were permitted to sell only lesser quality Byz. silks in Pavia.

Silks from the state workshops in Constantinople were thus greatly coveted both at home and abroad; they were an essential part of official court costume and could also be awarded to loyal followers. As imperial gifts, they were an important element of Byz. foreign policy: since neither western Europe nor the Slavs produced any silk of their own, they turned to Byz. for silks, which they could acquire only in the form of official gifts or tribute (100 SKARAMANGIA, for example, were sent annually to Symeon of Bulgaria by Leo VI and Romanos I Lekapenos).

The few extant Byz. silks are found mainly in the church treasuries of western Europe, where

they were often used to wrap holy relics; most date from the 10th and 11th C., though pre-Iconoclastic silks have also survived. Most likely made in imperial factories and given by the emperor (the names of emperors were woven on several of them), these fabrics amply justify the prestige of Byz. silks attested in the sources. Superb examples of twill weave (a patterned drawloom technique particularly suitable for silk yarn), the silks are characterized by bright colors and bold animal designs (esp. lions, griffins, and elephants in roundels, and eagles); comparable designs are mentioned in Byz. sources. They required great technical dexterity, esp. to achieve the repeats and the complicated outlines. Silks featuring hunting scenes and images of emperors are also known (e.g., the Bamberg tapestry, and the portrait of John I Tzimiskes on a silk listed in the inventory of the VELJUSA MONASTERY, ed. Petit, 123.17). One of the very rare silks woven with a biblical theme (the pair of Annunciation and Nativity panels in the Museo Sacro of the Vatican) has been variously dated (6th and early 9th C.).

LIT. O. von Falke, *Kunstgeschichte der Seidenweberei* (Berlin 1913) vol. 2:1–24. A. Muthesius, "A Practical Approach to the History of Byzantine Silk Weaving," *JÖB* 34 (1984) 235–54. R.S. Lopez, "Silk Industry in the Byzantine Empire," *Speculum* 20 (1945) 1–42. N. Oikonomides, "Silk Trade and Production in Byzantium from the Sixth to the Ninth Century: The Seals of Kommerkiarioi," *DOP* 40 (1986) 33–53. H. Schmidt, *Alte Seidenstoffe* (Braunschweig 1958) 64–87. —A.G., N.P.S.

SILK MERCHANT. In Justinian I's legislation (*Cod. Just.* VIII 13[14].27) the Latin term for silk merchant is *metaxarius*; in the 10th C. their guild was called that of the *metaxopratai*. The *Book of the Eparch* (ch.6.14) defines their function as purchasing and selling raw SILK (*metaxa*); they were prohibited from engaging in silk processing or production. *Metaxopratai* bought raw silk from traders coming "from outside" (from the provinces or a foreign country?) and sold it publicly ("in the forum," not in their private houses) to buyers who were primarily the KATARTARIOI or processors of raw silk. The sale of *metaxa* to Jews or to merchants who would export it from Constantinople was forbidden.

In the chapter on *katartarioi* (ch.7.2) the term *metaxarios* also appears—the reference is to *metaxarioi* who are not on the official register. It is unclear whether they are identical with the *meta-*

xopratai or form a group of lower-ranking merchants (i.e., silk traders who do not belong to the guild). Another unclear term is the "so-called *melathrarioi*" (ch.6.15) who are forbidden to sell "the cleaned raw silk"; it is uncertain whether they are forbidden to deal at all in raw silk, and thus *melathrarioi* (or *lathrarioi*, as Sjuzumov suggested) are unauthorized dealers, or whether they are traders in uncleaned raw silk.

Another problem is the relationship between the dealers in raw silk, the *metaxopratai*, and the silk processors (*katartarioi*). Discussion has questioned whether the *metaxopratai* formed a guild of manufacturer-managers who controlled silk processing or whether they were simply a wealthier guild, and therefore *katartarioi* were anxious to join it.

To be distinguished from the *metaxoprates* is the *serikoprates*, a type of silk merchant mentioned in the *Book of the Eparch* (4.2 and 7). The *serikoprates* evidently dealt in silk textiles rather than raw silk, since the regulations attest that the *VESTIOPRATAI* bought cloth from either *archontes* or *serikopratai* and forbade one person to combine the job of a *vestioprates* and a *serikoprates*. Both Stöckle (*Zünfte* 31) and Sjuzumov (*Bk. of Eparch* 150) consider the *serikoprates* identical with the *SERIKARIOS*, an artisan involved in various aspects of silk production, esp. dyeing, and the sale of textiles.

Two 8th-C. seals of a certain Anastasios have been published (Laurent, *Corpus* 2, nos. 656–57): on one he is termed *hypatos* (Zacos [Seals 1, no.3076] considers the reading of the word questionable) and *serikoprates*; on the other *holoserikoprates*. The seals add to the confusion rather than solve it—it remains unclear whether this Anastasios was a state functionary (if the *hypatos* is a correct reconstruction) or only a private merchant, and whether he traded in all sorts of silk fabric or only in specific varieties of this textile.

LIT. Sjuzumov, *Bk. of Eparch* 161–74. D. Simon, "Die byzantinischen Seidenzünfte," *BZ* 68 (1975) 23f, 35–42. G. Mickwitz, "Die Organisationsformen zweier byzantinischer Gewerbe im X. Jahrhundert," *BZ* 36 (1936) 70–76.

—A.K.

SILK ROUTE, the routes through which SPICES and SILK (whose production was a Chinese monopoly until the reign of Justinian I) reached the ports of the MEDITERRANEAN. In the 6th C., KOSMAS INDIKOPLEUSTES mentions the existence of two routes, one by sea from China to Ceylon and

the other through the steppes of Central Asia to the Persian frontier. The sea route continued through the Red Sea to Ethiopia and eventually to Egypt or Syria.

The land route from China went along the north edge of the Lob Nor desert, or north of the Turfan oasis, and reached the Persian border. By treaties, Nisibis and Dara were important trade posts where the Byz. bought silk from the Persian middlemen. The undesirable dependence on the Persians forced the Byz., at the time of Justinian I, to develop domestic production and to seek to open the northern routes, from the Black Sea to the Caspian and then along a line parallel to the central land route. This, however, was a very difficult route until the 13th C., when the Mongols brought all these areas under their control and made it possible for merchandise to travel safely along it. Chinese silk was first mentioned in Genoa in 1257–59 and must have come from the northern route. PEGOLOTTI mentions the northern route as the safest; it took between 259 and 284 days to travel from the Crimea to Peking. The central and southern routes regained their importance after the mid-14th C.

LIT. N. Pigulewskaja, *Byzanz auf den Wegen nach Indien* (Berlin-Amsterdam 1969). R.S. Lopez, "Silk Industry in the Byzantine Empire," *Speculum* 20 (1945) 1–42. R.S. Lopez, "China Silk in Europe in the Yuan Period," *JAOS* 72 (1952) 72–76. H.W. Haussig, *Die Geschichte Zentralasiens und der Seidenstrasse in vorislamischer Zeit* (Darmstadt 1983).

—A.L.

SILK WEAVER. See *SERIKARIOS*.

SILVAN. See *MARTYROPOLIS*.

SILVER (*ἄργυρος*, also *ἄσημον*, *ἀσήμιον* [e.g., *Lavra* 3, no.147.2, a.1375]) was the second most precious metal in Byz. The official ratio of GOLD to silver in the late Roman Empire was 1:18 (according to *Cod.Theod.* VIII 4.27, 4 solidi were equivalent to 1 libra of silver), and ca.1300 it was 1:14 (Schilbach, *Metrologie* 125). The proportion of silver obtained from MINES and from recycling is uncertain. In the 6th C. no silver coins were struck for commercial purposes and only occasional ceremonial COINS were issued in silver. In the 7th C. the silver HEXAGRAM was introduced by Herakleios and later on MILIARESIA were minted, but these played a smaller role than their coun-

terparts in gold and copper. In 13th-C. Trebizond the silver *aspron* became a common coin, probably due to the area's proximity to Caucasian sources of silver ore.

From the 4th to the 7th C. silver was widely used for furniture REVETMENTS. In addition, about 1,500 examples of domestic PLATE and LITURGICAL VESSELS survive from the period as single objects or TREASURES. Nearly all the approximately 300 objects that have been analyzed are of 92–98 percent pure silver. About 200 objects have SILVER STAMPS. Many plates, PATENS, and SPOONS surpass those of the 3rd C. or earlier in size and weight. Most objects of the 4th–7th C. were shaped by hammering (and occasionally cut into open-work) rather than cast, except for attachments such as handles, which were made separately and soldered into place. Decorative techniques included raised (by repoussé [*anaglyphon*] or chasing and carving) and incised work as well as the inlay of engraved areas with niello (*enkausis*). Further embellishment was provided by partial gilding (*diachryson*).

It is known from written texts that silver enjoyed many of the same uses after the 7th C., but few examples survive. Silver was employed for the decoration of church pavements and liturgical vessels (of the types in use already in the 4th–7th C.) as well as ICON FRAMES (*Xénoph.*, no.1.81–85). Although some domestic plate of silver survives from after the 7th C. and is also cited in texts, little personal jewelry was ever made of silver, except for certain AMULETS.

Almost no scientific work has been carried out on silver made after the 7th C. Except for the introduction of filigree work (and the cloisonné technique in the Palaiologan period), most of the metalworking techniques from the earlier period (4th–7th C.) continued in use. But the effect achieved was often very different after the 7th C.: silver objects might be completely gilded in imitation of gold, particularly those set with gold enamel plaques and gems, and liberal use was made of ornamental scrollwork.

LIT. C.E. Snow, T.D. Weisser in Mango, *Silver* 38–65. M. Frazer, "Byzantine Enamels and Goldsmith's Work," in *Treasury S. Marco* 109–78. Grierson, *DOC* 2.1 (1968) 17–21. Schilbach, *Metrologie* 125f, 175–79. Kent-Painter, *Wealth*. V.N. Zaleskaja, "Vizantijskaja torevtika," *VizVrem* 43 (1982) 124–33.

—M.M.M., L.Ph.B., A.C.

SILVERSMITH. See *JEWELER*.

SILVER STAMPS, state control marks impressed on some silver objects between the 4th and 8th (?) C. In the early 4th C. such stamps, giving the place of manufacture (e.g., Nikomedeia, Antioch), were applied to some LARGITIO DISHES manufactured by the state for distribution by the emperor (see *MUNICH TREASURE*); the earliest surviving examples were made for Licinius at Naissos in 317. Contemporary with these stamps are those of various types impressed on INGOTS, bearing the names of places and officials. From 350 onward, gold and silver ingot stamps could include an imperial bust, and two of this latter type (dated 393–95 and ca.425) are composed of four different stamps, one of which features a TYCHE. Such stamps also appear on silver objects: *tyche* stamps are attributed to the 4th–5th C. and sets of multiple stamps with imperial busts were introduced under Anastasios I.

As introduced, these multiple control marks included five stamps of different shapes containing combinations of imperial busts, imperial monograms, monograms of the COMES SACRARUM LARGITIONUM, and names of minor officials. By the 7th C., the name of the EPARCH OF THE CITY or some other official apparently replaced that of the *comes*. The multiple stamps continued to be used into the reign of Constans II. Although Constantinople is not named in the multiple stamps, it is supposed that they were all applied there, although similar stamps (dated 602–10) bear the name of ANTIOCH (Theoupolis). Contemporary with the *pentasphragiston* (five-stamp) series of control marks is another, likewise giving the emperor's name, which is composed of two stamps, the earliest dated example of which was applied in 541 at Carthage; the other stamps of this type do not name a city.

There are at least seven other types of silver stamps published that are apparently Byz. but belong to none of the above groups; at least one Merovingian imitation of the five-stamp type is known. While it has been assumed that the stamps guaranteed metallic purity, compositional analysis of a wide range of silver objects of the 4th–7th C. has established that stamped and unstamped SILVER objects were of comparable metallic refinement.

LIT. E.C. Dodd, *Byzantine Silver Stamps* (Washington, D.C., 1961). Baratte, "Ateliers," 193–212. D. Feissel, "Le préfet de Constantinople, les poids-étalons et l'estampillage de l'argenterie au VIe et au VIIe siècle," *RN* 28 (1986) 119–

42. R. Delmaire, "Les largesses impériales et l'émission d'argenterie du IV^e au VI^e siècle," in *Arg. rom. et byz.* 113–22.
—M.M.M.

SILVESTER I, pope (from 31 Jan. 314); died Rome 30 Jan. 335. He played a more significant role in legend than in reality. In the 5th C. the legend spread in both Syria and Rome that CONSTANTINE I was baptized not by Eusebios in Nikomedeia but by Silvester in Rome; Malalas was familiar with this legend in the 6th C. The date when the legend reached Constantinople is debatable: C. Mango and I. Ševčenko (*DOP* 15 [1961] 245 and n.14) hypothesize that Silvester's baptism of Constantine was represented in the 6th-C. Church of St. POLYEUKTOS; the first undisputed mention of it is in the epistle sent by Pope HADRIAN I to Emp. Constantine VI in the late 8th C. It is not known when the Latin *Acts* of Silvester, describing his miracles and the baptism of Constantine, were translated into Greek: while in the early 9th C. Theophanes the Confessor only mentions the baptism, in the mid-9th C. George Hamartolos used the *Acts* abundantly. The legend also connected the DONATION OF CONSTANTINE with Silvester. I. Kalavrezou-Maxeiner (*JÖB* 32.5 [1982] 453–58) notes that Vat. gr. 752 (dated in 1059) included a representation of Silvester, and she suggests that this scene reflected the conflict between Emp. Isaac I and Patr. Michael I Keroularios.

SOURCE. *Illustrium Christi martyrum lecti triumphus*, ed. F. Combefis (Paris 1660) 258–336.

LIT. W. Levison, "Konstantinische Schenkung und Silvester-Legende," *ST* 38 (1924) 159–247. M. van Esbroeck, "Legends about Constantine in Armenian," *Classical Armenian Culture* (Chico, Calif., 1982) 79–101. E. Ewig, "Das Bild Konstantins des Grossen in den ersten Jahrhunderten des abendländischen Mittelalters," *Spätantikes und fränkisches Gallien* (Munich 1976) 1:72–113.
—A.K.

SIMEON. See SYMEON; for St. Simeon of Serbia, see STEFAN NEMANJA.

SIMILE (παράβολή), a RHETORICAL FIGURE by which an object or action is explicitly compared with another object, etc., often by use of "like" (*Eust. Comm. Il.* 1:371.7–9). Since antiquity Homer was considered as a master of the simile. Eustathios of Thessalonike, who deals much with Homeric similes, indicates that they had three goals

(3:249.12–13): amplification (*auxesis*), [emotional] effectiveness (*energeia*), and clarity (*sapheneia*). As similes the Byz. widely used images borrowed from ancient writers, such as "cave" (W. Blum, *VigChr* 28 [1974] 43–49), "sea" (T. Miller in *Antichnost' i sovremennost'* [Moscow 1972] 360–69), "harbor," "banquet" (P. Alexander, *VigChr* 30 [1976] 55–62), and so forth. A direct comparison with biblical personages and figures of mythology and ancient history was common. Starting with St. Paul, early Christian and patristic texts used athletic metaphors (athlete of Christ, training, etc.) borrowed from pagan popular philosophical diatribe (R. Merkelbach, *ZPapEpig* 18 [1975] 101–48).

The attitudes of authors toward the use of similes and METAPHORS were personal: some authors, such as JOHN VI KANTAKOUZENOS, resorted to similes reluctantly, others, for example, his contemporary Nikephoros GREGORAS, readily employed them, developing the image into a complete episode. One can speculate that the surrounding milieu influenced the choice of simile: SYMEON THE THEOLOGIAN preferred metaphors and similes reflecting court life and commerce, whereas another mystical theologian, ELIAS EKDIKOS, favored military and agricultural similes (A. Kazhdan in *Unser ganzes Leben Christus unserem Gott überantworten* [Göttingen 1982] 221–39). Different authors might emphasize different aspects of the simile: thus in PSELLOS or Gregoras similes of the sea bear a predominantly optimistic message, salvation from the storm, whereas in Niketas CHONIATES the emphasis lies on shipwreck (Kazhdan-Franklin, *Studies* 263–78).

LIT. M. McCall, *Ancient Rhetorical Theories of Simile and Comparison* (Cambridge, Mass., 1969). J. Sawhill, *The Use of Athletic Metaphors in the Biblical Homilies of St. John Chrysostom* (Princeton 1928). H. Degen, *Die Tropen der Vergleichung bei Johannes Chrysostomus* (Olten 1921).
—A.K.

SIMOKATTES, THEOPHYLAKTOS, civil servant and writer; born Egypt late 6th C. Simokattes (Σιμοκάτ(τ)ης) is called *antigrapheus* and *apo eparchon* and may be the judge attested in an inscription from Aphrodisias ca.641 (Grégoire, *Inscriptions*, no.247); he may earlier have served Probus, bishop of Chalcedon. His major work is a history in eight books of the reign of MAURICE, whom he also eulogized in a speech at the commemorative funeral organized ca.610 at Constantinople by

Herakleios. Written in continuation of MENANDER PROTECTOR, his work, though bombastic, chronologically unsound, and neglectful of Western events, is honestly presented and provides an important contemporary account of the period. Letters and documents are cited, while the presentation of Maurice ranges beyond military matters to detailed accounts of imperial ceremonial at Constantinople. Simokattes' geographical horizons extend through the Turkic peoples to CHINA (P.A. Boodberg, *Harvard Journal of Asiatic Studies* 3 [1938] 223–53). His prefatory dialogue between the personified History and Philosophy elaborates the traditional PROOIMION separating history from other genres (T. Nissen, *BNJbb* 15 [1939] 3–13). Simokattes is more overtly Christian than his predecessors, with correspondingly more overt attention to miraculous happenings; he serves as an important halfway house between the so-called Profanhistoriker and THEOPHANES THE CONFESSOR. He also composed a dialogue dealing with natural sciences, a work on predestination once wrongly ascribed to PSELLOS, and 85 letters on erotic and other traditional sophistic themes that suggest, as does his *History*, that he was a trained rhetorician.

ED. *Historiae*, ed. C. de Boor, revised P. Wirth (Stuttgart 1972). *The History of Theophylact Simocatta*, Eng. tr. L.M. & M. Whitby (Oxford 1986). *Questioni naturali*², ed. L. Massa Positano (Naples 1965). *On Predestined Terms of Life*, ed. C. Garton, L.G. Westerink (Buffalo, N.Y., 1978), with Eng. tr. *Epistulae*, ed. I. Zanetto (Leipzig 1985).

LIT. O. Veh, *Untersuchungen zu dem byzantinischen Historiker Theophylaktos Simokattes* (Fürth 1957). A. Moffatt, "The After-Life of the Letters of Theophylaktos Simokatta," in *Maistor* 345–58. T. Olajos, *Les sources de Théophylacte Simocatta historien* (Leiden 1988). M. Whitby, *The Emperor Maurice and his Historian* (Oxford 1988). J.D.C. Frendo, "History and Panegyric in the Age of Heraclius: The Literary Background to the Composition of the *Histories* of Theophylact Simocatta," *DOP* 42 (1988) 143–56.
—B.B.

SIMONIS (Σίμωνis), daughter of ANDRONIKOS II and IRENE-YOLANDA OF MONTFERRAT; wife of STEFAN UROŠ II MILUTIN; born Constantinople 1294, died Constantinople after 1336. The marriage of five-year-old Simonis resulted from a difficult political situation for the Byz. on their frontier with Serbia: the Byz. army had been defeated by the Serbs and Andronikos wanted to negotiate a peace treaty. He suggested a marriage alliance to Milutin, who gladly accepted even though it meant repudiating his wife Anna, the daughter of the

Bulgarian tsar George Terter. Andronikos had originally planned to betroth to Milutin his sister Eudokia, widow of John II Komnenos of Trebizond; when she refused, Simonis remained the only possibility. Andronikos and Irene-Yolanda insisted on the marriage even though they met with resistance, esp. in ecclesiastical circles. Milutin also had to overcome local opposition since an alliance with Byz. meant the rupture of relations with Bulgaria.

At the end of 1298 (*Reg* 4, no.2209) Theodore METOCHITES went as ambassador to Serbia and reached an agreement after long negotiations. The wedding was celebrated that spring in Thessalonike, and in April 1299 Simonis left for Serbia. Eventually Irene-Yolanda tried to use Simonis to influence Milutin: Gregoras claims that the empress hoped that the Serbs would conquer Byz. to the benefit of Simonis and her descendants. When Irene learned that Simonis was unable to have children, she tried to make Milutin adopt one of her sons (Demetrios or Theodore) as the heir to the Serbian throne. After Milutin's death in 1321, Simonis returned to the Byz. capital and took the veil at the convent of St. Andrew in Krisei. She was her father's confidant until his death. Her fresco portrait is preserved at Gračanica.

LIT. Laiou, *CP & the Latins* 94–99, 229–31. M. Laskaris, *Vizantiske princeze u srednjovekovnoj Srbiji* (Belgrade 1926) 53–82. L. Mavromatis, *La fondation de l'empire serbe. Le Kralj Milutin* (Thessalonike 1978) 89–119. *Vizlzvori* 6:77–143.
—J.S.A.

SIMONY (ἡ τοῦ Σίμωνος αἵρεσις). The act of buying or selling an ecclesiastical office or service (liturgical, judicial, or administrative) by a layman or cleric was characterized in the canons from the 4th C. onward as the "heresy of Simon" (cf. Acts 8:14–24). Canon law specified the punishment of dismissal for all ecclesiastical parties concerned and of excommunication for laymen (Rhalles-Potles, *Syntagma* 2:37.1–5, 217f, 554f, 572f, 630f). Although such acts were repeatedly condemned in canon law until the fall of the empire (GENNADIOS II SCHOLARIOS, ed. L. Petit, X. Siderides, M. Jugie, vol. 4 [Paris 1935] 480.35–38) as well as by civil law (Justinian I, novs. 6.1.5; 123.2.1, 16; 137.2), it is evident that the practice was in fact widespread and indeed "institutionalized."

The evidence comes from the civil and ecclesi-

astical laws that limited the sums of money ("the customary gratuity") given (1) by a cleric to his future colleagues upon his appointment to Hagia Sophia (cf. S. Troianos, *Diptycha* 1 [1979] 37–52), (2) by a cleric to the bishop who ordained him, and (3) by laymen to clerics who performed weddings. What began as a means of providing an income for the otherwise unsalaried clerics developed into a contribution that was expected. Money that was given to the bishop as KANONIKON (Patr. Nicholas III defended the custom [*Reg. patr.* 3, no.942] by referring to I Corinthians 9:7, which considered it unreasonable "to serve in the army at one's own expense"; Rhallès-Potlès, *Syntagma* 5:61.9–15) and contributions that were made to clergy "on the occasion of" administering the sacraments were regarded as canonical if the sum was not excessive and was given "by choice of" the donor (Rhallès-Potlès, *Syntagma* 4:472.2–6, 5:386.23–27).

LIT. E.S. Papagianni, *Ta oikonomika tou engamou klerou sto Byzantio* (Athens 1986) 224–47. —R.J.M.

SIMPLIKIOS (Σιμπλίκιος), philosopher who studied under AMMONIOS at Alexandria and DAMASKIOS at Athens; born Cilicia 6th C. Some time after Justinian's interference with the ACADEMY OF ATHENS in 529, Simplicios was one of the seven famous philosophers who migrated to the court of the Persian king CHOSROES I. When disillusion set in, they were allowed to return to Byz. territory under pledges of safe conduct and freedom of expression. Simplicios spent his remaining years in Athens, producing important commentaries on ARISTOTLE, as well as one on the *Encheiridion* of Epictetus, superficially dull but perhaps containing discreet attacks on Justinian and Christianity if read between the lines. Cameron (*infra*) suggests that Simplicios may be the "bean-eating Athenian" attacked by PAUL SILENTIARIOS in his description of Hagia Sophia (125–27). Simplicios did provoke extremes of opinion, being hailed for his Aristotelian scholarship in contemporary epigrams as well as getting embroiled in quarrels with John PHILOPONOS.

ED. CAG 7–11. *Commentaire sur les Catégories d'Aristote*, traduction de Guillaume de Moerbeke, ed. A. Pattin et al. (Paris 1971–75).

LIT. E. Sonderegger, *Simplikios: Über die Zeit. Ein Kommentar zum Corollarium de tempore* (Göttingen 1982). *Simplikios: Sa vie, son oeuvre, sa survie*, ed. I. Hadot (Berlin–New York 1987). Cameron, "Academy" 13–30. —B.B.

SIN (ἁμαρτία, ἁμάρτημα). Sin was interpreted by church fathers as a falling away from the good, estrangement from God, and spiritual death of the soul. Christianity rejected the Marcionite and Gnostic concepts that matter or the body is bad and sinful as such, since otherwise a real incarnation would not be possible. The church fathers considered sin the choice of human FREE WILL, occurring because of ignorance and weakness (ORIGINAL SIN), pride and disobedience, addiction to material pleasures. Passions (*pathe*) or emotions were distinguished from sin as motives diminishing the use of reason. The healing of sin can be achieved through divine agency with human co-operation, such as PENANCE and CONFESSION, ALMSGIVING, pilgrimage, and other good works. Ecclesiastic punishment of sin included EPITIMION, EXCOMMUNICATION, and suspension of clerics.

The concept of ranking sins by their gravity was developed by Origen (G. Teichtweier, *Die Sündenlehre des Origenes* [Regensburg 1958]), who categorized them into mortal sins and pardonable VICES perpetrated without the full use of reason and free will. By the end of the 4th C. murder, idolatry, and fornication were defined as the three capital sins, and the system of eight vices was developed, primarily by EVAGRIOS PONTIKOS (in the West, Pope Gregory I listed seven). The question of whether this system drew upon Stoic or Gnostic models is still being debated (S. Wenzel, *Speculum* 43 [1968] 2f).

John Chrysostom emphasized in his sermons the social and pastoral aspects of sin and conversion and underlined the necessity of subduing the passions and returning to the practice of love of God and one's neighbor through good works. Later and ascetic authors added little to these principles.

LIT. R. Staats, *RAC* 13:734–70. I. Hausherr, "L'origine de la théorie orientale des huit péchés capitaux," *OrChrAn* 30 (1933) 164–75. A. Vögtle, "Woher stammt das Schema der Hauptsünden?" *ThQ* 122 (1941) 217–37. F. Leduc, "Péché et conversion chez S. Jean Chrysostome," *PrOC* 26 (1976) 34–58; 27 (1977) 15–42; 28 (1978) 44–84. —G.P.

SINAI (Σινά), peninsula north of the Red Sea, between the gulfs of Suez and 'Aqaba. The region forms a plateau with several high peaks and a few fertile valleys such as PHARAN and RAITHOU; it was populated primarily by seminomadic Bedouin tribesmen. The mountains of the southern plateau were an early object of religious veneration,

and tradition connected this region with Moses' encounter with God and transmission of the Law. Christian hermits began to settle in Sinai in the 4th C.—first in the valleys but eventually on Mt. Sinai proper, where several monasteries were built, including the Batos (BURNING BUSH), the future Monastery of St. CATHERINE. Despite the existence of a Roman garrison in Klysma (Suez) that was responsible for the whole area, Arab attacks were frequent and the monks' sufferings provided material for stories of martyrdom. Justinian I is said to have fortified the Batos to protect it from Bedouin raids. Sinai became a center of monastic culture where writers such as JOHN KLIMAX and ANASTASIOS OF SINAI were active; the exploits of Sinaite monks were recorded in several collections (e.g., by NEILOS OF ANKYRA and Ammonios). After the advent of Islam, the threat of Arab invasion compelled the bishop of Pharan to shift his see to the monastery at Mt. Sinai, but this area too fell to the Arabs by the end of the 7th C. Sinai was

the goal of many pilgrimages—from EGERIA and the PIACENZA PILGRIM TO BOLDENSELE and SCHILTBERGER and his contemporaries.

LIT. R. Devreesse, "Le christianisme dans la péninsule sinaïtique," *RevBibl* 49 (1940) 205–23. K. Amantos, *Syntomos historia tes hieras mones tou Sina* (Thessalonike 1953). M. Labib, *Pèlerins et voyageurs au Mont Sinai* (Paris 1961).

—A.K.

SINGERS (ψάλται), trained vocalists who sang the responses and CHANTS of the liturgy and the liturgical HOURS. The composition of the choirs at Hagia Sophia in Constantinople is not sufficiently known. According to the 10th-C. TYPICON OF THE GREAT CHURCH, the singers were divided into two *hebdomades*, each led by a PRIMIKERIOS. Contrary to what is generally believed, there was neither a *protopsaltes* (leader of the right-hand choir) nor a *lampadarios* (leader of the left-hand choir) among the singers at Hagia Sophia before 1453; these ranks were associated with parochial or provincial

SINGERS. *Psaltai* at the funeral of St. Nicholas; fresco, 14th C. Church of Markov Manastir, near Skopje.



churches or they belonged to the so-called Imperial Clergy, that is, they were members of the palatine choirs. The DOMESTIKOS began the chant by singing alone the *echemeta* (intonation formulas), thus establishing the pitch and the mode of the ensuing chant. In late Byz. times, a MAISTOR was chosen to perform particularly elaborate and virtuosic solo items. For secular ceremonies, the ACCLAMATIONS in honor of the imperial family were sung by two choirs of court officials and laymen (*kraktai*).

LIT. Wellesz, *Music* 102–14. N. Moran, *Singers in Late Byzantine and Slavonic Painting* (Leiden 1986). —D.E.C.

SINGIDUNUM (Σιγγιδών, Σιγγιδόνον, mod. Belgrade), Roman city at the confluence of the Sava and the Danube rivers. In late antiquity the bridge over the Sava River made Singidunum an important station on the Via EGNATIA; it also served as a river port for the fleet, but never achieved as high an administrative position as nearby SIRMUM. A bishopric in the 4th C., Singidunum was a center of Arianism: Ursacius of Singidunum and his successor Secundianus—supported by neighboring bishops in Mursa, Ratiaria, etc.—resisted the creed of Nicaea until 381. In the 5th and 6th C. Singidunum suffered from invasions by the Huns, Sarmatians, Gepids, and other tribes. Prokopios relates that Justinian I restored the city and its walls, but Singidunum was lost to the Avars in the early 7th C. Its subsequent fate is unknown; when Constantine VII Porphyrogenetos mentions it in the 10th C., he refers to the district “around Singidon and Sermion” (*De adm. imp.* 25.22), but in the same work (40.29, 32.20) calls the city Belegrada or Belegradon, Greek forms of its new Slavic name Beograd (White Town).

As a part of the First Bulgarian Empire, Belgrade came under Byz. rule by 1018. Together with ZEMUN, BRANIČEVO, and Sirmium, the city was one of the most important strongholds on the Hungarian frontier; it was destroyed and restored several times during the Byz.-Hungarian wars. Many Crusader armies passed through Belgrade on their way to Constantinople. In the 13th–15th C. Serbs and Hungarians fought over the city. In 1403/4 the Serbian *despotes* Stefan Lazarević received it as a vassal of the Hungarian king, and Belgrade became the Serbian capital; in 1427 Hungary reacquired it. HUNYADI stopped the Ot-

toman army in 1456 at the walls of Belgrade, but in 1521 the city fell to Süleyman the Magnificent.

LIT. *Istoriya Beograda*, vol. 1 (Belgrade 1974) 105–277. J. Kalić-Mijušković, *Beograd u srednjem veku* (Belgrade 1967). F. Barišić, “Vizantiski Singidunum,” *ZRVI* 3 (1955) 1–13. —A.K.

SINOPE (Σινώπη, mod. Sinop), major port of PONTOS whose double harbor and location at the narrowest point of the Black Sea provided commercial importance and close ties with the Crimea. Its early history is obscure. It appears in written sources in connection with the Black Sea: Justinian II used Sinope to reconnoiter Cherson, and a *kommerkiarios* of Sinope and the Black Sea is named on a 9th-C. seal (Zacos, *Seals* 1, no.2894). Sinope was involved in the revolt of Armeniakon in 793, and in 834 THEOPHOBOS was proclaimed *basileus* of Sinope by “Persian” mercenaries. Sinope lay outside the main Arab invasion routes, though they did attack it in 858. In 1081, the Seljuks captured Sinope along with a sizable imperial treasury established there. Alexios I restored Byz. rule, and Sinope prospered as a well-defended port; it was the base for Andronikos (I) Komnenos during his activities in the Pontos. The Komnenoi of TREBIZOND held Sinope from 1204 to 1214, when it fell to the Seljuks; except for a brief Trapezuntine recapture ca.1254–65, it remained under Turkish rule. Sinope was a suffragan bishopric of AMASEIA. Its main Byz. monuments are the fortifications and a gymnasium.

LIT. Bryer-Winfield, *Pontos* 69–88. —C.F.

SION, conventional name for elaborate silver models of shrines. Three of them can be connected with the Byz. world: one in the Cathedral Treasury of Aachen, in the form of an almost perfect cube with dome, and two in the treasury of St. Sophia in Novgorod (the Great and the Little Sions), in the form of a rotunda, with a cross, evoking that of Golgotha, on the top. The Little Sion is usually considered as consisting of two independent parts that were eventually connected. The Sion of Aachen bears three biblical quotations and a prayer to the Lord to assist Eustathios, *strategos* of Antioch and Lykandos; according to W. Saunders (*DOP* 36 [1982] 211–19), he should be identified with Eustathios MALEINOS

and the object dated 969/70. The Little Sion of Novgorod bears the name of Constantine, *megas oikonomos* of the Tropaiouchos (i.e., St. George), whom N. Oikonomides (*DOP* 34–35 [1980–81] 243–46) hypothetically identified as the future patriarch CONSTANTINE (III) LEICHOUDS. The function of Sions is unclear: Antony of Novgorod (Ch. Loparev, *PPSb* 51 [1899] 13) saw a “radiant bright Jerusalem” carried during the liturgy, together with the RHIPIDIA. The identification of the Aachen Sion as a reliquary (allegedly of Anastasios the Persian) is arbitrary. Nor is it clear whether such shrines in general should be connected with the reputation and form of the Church of St. Sion in Jerusalem disseminated in panegyrics such as that of Patr. John II of Jerusalem, 387–417 (M. van Esbroeck, *AB* 102 [1984] 124f).

LIT. N.V. Pokrovskij, *Ierusalimy ili Siony Sofijskoj riznicy v Novgorode* (St. Petersburg 1911). G.N. Bočarov, *Prikladnoe iskusstvo Novgoroda Velikogo* (Moscow 1969) 19–29. —A.C., A.K.

SION, HOLY (Ἁγία Σιών), monastery in LYCIA established in the reign of Justinian I by the local saint, NICHOLAS OF SION, at his birthplace, the village of Tragalassos in the mountains above MYRA. Its fairly uncommon name indicates the close connections between Lycia and Palestine, which developed in part from the visits Nicholas made to Jerusalem. The church soon attracted gifts, most notably the SION TREASURE, lavish silver furnishings of all kinds dedicated by a bishop and other individuals in the late 6th C. The monastery was still functioning in 787 but was robbed of its treasures, probably by Arab raiders who buried them near the sea, presumably preparatory to further transport. The monastery has been identified with a church at Karabel, a domed basilica whose triconch apse and side chapels reflect the influence of Egypt or the Holy Land and whose architecture corresponds to the description in the Life of Nicholas and to the style of the 6th C. The church was richly decorated and contains elements suitable for installation of the surviving silver ornaments. In a late, undated period the central dome collapsed and a smaller rectangular church was built in the ruins.

LIT. R.M. Harrison, “Churches and Chapels of Central Lycia,” *AnatSt* 13 (1963) 131–35, 150. I. & N. Ševčenko, *The Life of Saint Nicholas of Sion* (Brookline, Mass., 1984). —C.F.

SION, MOUNT, holy site in JERUSALEM. The Hebrew name was usually interpreted as meaning “watchtower,” but Titus of Bostra (PG 18:1269C) suggested another (false) etymology—“thirsty.” Old Testament tradition identified Sion or Zion (Σιών) with the city of David on a hill southeast of JERUSALEM, but Josephus situated it in the southwest, and this location was accepted by Christian tradition. Several important LOCA SANCTA were to be found on Mt. Sion: the upper room to which the apostles retreated after the Resurrection, the place where they waited after the Ascension, and the site of the Pentecost. The house of Caiaphas and the Column of the Flagellation (with imprints of Christ’s hands) were also located on Mt. Sion. By the early 4th C. Sion was believed to be the site of the Last Supper.

In 340, Maximus, bishop of Jerusalem, built a church on the traditional site of the Last Supper, the Church of the Apostles, also called the Church of Mt. Sion; it appears on the MADABA MOSAIC MAP. Meager remains of this church have been found, but its plan is not clear. In the 5th C. Sion was enclosed in the city by a wall built by Empress ATHENAIUS-EUDOKIA, remains of which have been discovered. The medieval “Tomb of David” was constructed in a late Roman building (a synagogue?) and includes a wall with a niche facing north and a mosaic floor.

The church fathers sometimes distinguished Sion from, sometimes identified it with, Jerusalem. The name was often used figuratively. “There are three ways,” wrote Prokopios of Gaza (PG 87:2476C), “to understand Sion and Jerusalem: with the senses; as the pious society of those on earth; as an angelic community (*politeia*) in heaven.” The term was used to connote the church, the saints, consummate virtue, and the intellect.

LIT. Wilkinson, *Pilgrims* 171f. A. Legendre, *DictBibl* 5:2: 1787–95. D. Correa, *De significatione montis Sion in Sacra Scriptura* (Rome 1954). *EAEHL* 2:614f, 625. —G.V., A.K., Z.U.M.

SION TREASURE, 6th C., found in 1963 near Kumluca (anc. Korydalla) in Lycia and now divided among collections in Antalya, Washington, and Geneva. It is composed of about 71 items in silver, some being fragmentary (50 objects, 20 revetment sheets, a ring), a copper coin of either Leo I or Zeno, silver-plated bronze pincers, and a gold scepter. Approximately 30 of the objects

have SILVER STAMPS dated 550–65, all of which were presented by Eutychianos, the bishop of an unidentified see, to a church generally thought to be that of Holy Sion (see SION, HOLY) founded by NICHOLAS OF SION between 541 and 565; several objects are inscribed with the name of “Holy Sion.” An alternative opinion holds that the treasure belonged to the cathedral of Korydalla. Of outstanding interest are the metal REVETMENTS (for a table, colonnettes, lampstands), some of which were donated by two bishops and other clergy. The gifts of Bp. Eutychianos included five sets of ecclesiastical LIGHTING fixtures (three types of *polykandela*, two types of lamps), two amphoras, two CENSERS, and three large PATENS; the latter apparently served as models for others given by laymen to the same church. The pieces of high-quality metalwork have been attributed to workshops in Constantinople. Boyd (*infra*) and others have suggested that the treasure may have been buried at the time of Arab raids along the Lycian coast in the 7th C.

LIT. S. Boyd, “A Bishop’s Gift: Openwork Lamps from the Sion Treasure,” in *Arg. rom. et byz.* 191–202.

—M.M.M.

SIRMIMUM (Σίρμιον, mod. Sremska Mitrovica in Yugoslavia), a city on the left bank of the Sava. Late Roman Sirmium was an important strategic point in the region endangered by barbarian invasions; Diocletian made it the capital of Pannonia II and of the diocese of PANNONIA. In the 4th C. the area was crucial both in the struggle for control over the Roman Empire and in the defense of the Middle Danube. It was lost to the Huns in 440/1, and thereafter the empire was able to recapture it only for short periods of time. Justinian I, among others, with the help of the Gepids, seized Sirmium from the Ostrogoths in 535, but the Gepids soon occupied it. Byz. controlled Sirmium from 567 to 582, but then lost it to the Avars. The last bishop of the city, Sebastianos, left Sirmium in 582 (V. Popović, *REAug* 21 [1975] 91–111).

Excavations at Sirmium have brought to light a section of city walls, public buildings (a bathhouse, several warehouses, a hippodrome), villas and apartment complexes (*insulae*), an urban church, and several chapels outside the ramparts, probably in cemeteries. Until ca. 357 there was a mint at Sirmium, producing bronze coinage; numerous

coins have been found at the site, most of them struck between 351 and 361 and between 364 and 378 (C. Nixon, *JbNumGeld* 33 [1983–84] 45–55). From the end of the 4th C. onward, Sirmium began to decline: large public buildings were either abandoned or were not restored after a fire, or were replaced by small houses and shops. In the 6th C. only a minor portion of the old city was populated.

Constantine VII Porphyrogenetos (*De adm. imp.* 25.22, 40.31) twice mentions Sermion (*sic*) as close to SINGIDUNUM. In the early 11th C. it was under the control of the Bulgarian Sermon (a name curiously reminiscent of Sirmium itself), who yielded it to the Byz. general Constantine Diogenes. Diogenes had been *archon* of Sirmium before Constantine VIII appointed him *doux* of Bulgaria. Sirmium was an important objective in the Byz.-Hungarian wars of the 12th C., but by then the name designated the district (otherwise called Frankochorion) rather than the city. It remains questionable whether or not Sirmium formed a separate theme (Litavrin, *Bolgarica* 273–78). Its later fate is unknown.

LIT. *Sirmium: Archaeological Investigations in Syrmian Pannonia*, ed. V. Popović, E.L. Ochsenschlager, N. Duval, 12 vols. (Belgrade 1971–80). N. Duval, “Sirmium ‘ville impériale’ ou ‘capitale’?” 26 *CorsiRav* (1979) 53–90. B. Ferjančić, “Sirmium u doba Vizantije,” *Sirmium-Sremska Mitrovica* (Sremska Mitrovica 1969) 33–58.

—A.K.

SITARKIA (σιταρκία), a secondary or supplementary tax of uncertain nature usually listed among EPEREIAI. Two chrysobulls of 1327 state explicitly that *sitarkia* was paid from the ZEUGARIA of *paroikoi* (*Zogr.*, no. 26.33–35; *Chil.*, no. 113.31–32), and it is sometimes identified with the ZEUGARATIKION (*Pantel.*, no. 11.25–26) or an obscure charge called *haloniatikon* (*Pantel.*, no. 10.77), which etymologically is linked with the *halonion*, “threshing floor.” This identification is not certain: a chrysobull of 1342 lists *sitarkia* among the *epereiai* from which the *chorion* of Chantax is exempted and separately indicates that only the Zographou monastery could levy the *zeugaratikion* on the village (*Zogr.*, no. 32.42–54). F. Dölger (*BZ* 38 [1938] 497) questioned also the identity of *haloniatikon* and *sitarkia*. Data about the amount of *sitarkia* are scarce: the *chorion* of Prebista in 1327 paid 45 hyperpers of *sitarkia* (*Zogr.*, no. 26.35–36). *Sitarkia* was among those charges that—like *phonos* (PHONIKON)—were relatively rarely abolished.

Dölger (*Beiträge* 59) hypothesized that *sitarkia*, which is attested from the 13th C. onward, replaced SYNONE but this cannot be proved. The relation of *sitarkia* to the obligation called “*sitarkesis* of fortresses” (e.g., *Patmou Engrapha* 1, no. 3.33) is unclear.

LIT. Chvostova, *Osobennosti* 99, n. 122, 243f, 249–51.

—A.K.

SITERESION. See OPSONION.

SITOKOKKON (σιτόκοκκον, lit. “grain of wheat”), also called *sitarion sporimon*, *kokkositarion*, and *pyros*, a unit of weight approximately equal to that of a grain of wheat: 1 *sitokokkon* = 1/4 KERATION = 0.046 g.

The relationship between *sitokokkon* and *krithokokkon* (“grain of barley”) is not clear. Some texts define *sitokokkon* as 1/5 *keration* and *krithokokkon* as 1/4 *keration*. Schilbach (*infra*) considers this ratio as resulting from a confusion and equates 1 *sitokokkon* to 1.25 *krithokokkon*. Known only in arithmetical tracts, these tiny measures had no practical significance.

LIT. Schilbach, *Metrologie* 186.

—E. Sch., A.K.

SITOKRITHON (σιτόκριθον, lit. “wheat [and] barley”), a tax introduced by Andronikos II in 1304 (*Reg* 4, no. 2271). A contemporary historian (Pachym., ed. Bekker, 2:492.16–493.12) relates that every peasant was obliged to pay six local *modioi* of wheat and four of barley. This grain was to be sold, and the silver and gold handed over to the *megas doux*. The term appears even before 1304, however, in Andronikos’s chrysobull of 1298, in which various exemptions of the Lavra are listed—from the obligations of KASTROKTISIA, the draft of soldiers and sailors, MITATON and APLEKTION, ANGAREIAI, supply of salt, payment in cash for *sitokrithon* and grapes (*Lavra* 2, no. 89.163–69; cf. *Lavra* 3, no. 118.190–95, etc.). The term is often used in connection with the OIKOMODION when the formula of chrysobulls prescribes the donation of “a *sitokrithon staurikon modion*” for each three hyperpera of the *telos* (e.g., *Esphig.*, no. 7.17–18, end of the 13th C.). Ostrogorsky (*Féodalité* 284f) considered *sitokrithon* as a regular secondary tax, whereas J. Bompaire (*BCH* 80 [1956] 63of) saw in the term simply an indication of the form of tax collection (i.e., in wheat and barley). It is

certain, however, that Pachymeres understood the *sitokrithon* as a tax, although imposed only temporarily, to satisfy a specific need of the army.

—A.K.

SITULA (κάδος), bucket probably used for drawing water. Such vessels could be worked in various techniques in silver (relief), bronze and brass (engraved), and glass (intaglio and openwork), with both profane and sacred decorations; examples survive from the 4th to the 7th C. Two glass *situlae* now in Venice have Dionysiac and hunting scenes, respectively. Four in silver (one in the CONCEȘTI TREASURE buried ca. 400, a pair in the Sevso Treasure, and one with stamps of 613–30) have classical and mythological images, while a third (with silver stamps of the 6th C.? found in Albania) has a diaper pattern. Elaborately decorated buckets of the 5th–6th C. have been discovered in various parts of the empire. The best known of these, the “Secchia Doria,” with scenes from the *Iliad*, is possibly from Caesarea Maritima in Palestine; others with hunting and animal scenes and, in some cases, domestic inscriptions, have come to light in Spain and Britain; one, found in Mesopotamia, decorated with crosses, has a dedicatory inscription implying ecclesiastical use (for baptism?). As much could be said of another, 4th-C. bronze *situla*, with CHRISTOGRAMS, and of a lead example from Tunisia, decorated with Christian figures and symbols. Domestic *situlae* are shown in the bath scenes on the Projecta casket in the ESQUILINE TREASURE (Shelton, *Esquiline*, pl. 6). Constans II was murdered with a silver *situla* in a bath in Sicily in 668, as described by MICHAEL I THE SYRIAN (2:45of).

LIT. Matzulewitsch, *Byz. Antike* 38–42, 134f. Dodd, *Byz. Silver Stamps*, nos. 56, 88. Ross, *DOCat* 1, no. 50. A. Carandini, *La secchia Doria* (Rome 1965). M. Mango, C. Mango, et al., “A 6th-century Mediterranean Bucket from Bromeswell Parish. Suffolk.” *Antiquity* 63 (1989) 295–311.

—M.M.M.

SIXTH ECUMENICAL COUNCIL. See CONSTANTINOPLE, COUNCILS OF: Constantinople III.

SKALA (σκάλα, lit. “stairs,” “gangway of a ship,” from Lat. *scala*). From the 5th C. onward, the term was employed to designate mooring stations in Constantinople. The 10th-C. *Book of the Eparch* (ch. 17.3) distinguishes *skalai*, where fishing boats

were moored and unloaded their catch, from *epochai*, the fishing grounds. According to Leo VI's novel 102, the *epochai* were often used by PARTNERSHIPS (*koinoniai*) of fishermen. Attaleiates (Attal. 278.2-7) gives the vernacular name of *skalai* to the wooden "bulwarks" (*proteichismatia*) erected close to the sea in Constantinople where merchants traded with sailors. In the 11th C. Michael VII attempted to confiscate private *skalai* in Constantinople, but his decree was rescinded by Nikephoros III. When the Byz. government began conferring privileges on Venetian merchants in the late 11th C., it also granted them *skalai* in the capital.

Probably after the 11th C. the term began to lose its specific connection with Constantinople; ca. 1300 Manuel Moschopoulos defined *skalai* as a word used by ordinary people (*koinoi*) to designate a place in the harbor where ships were pulled ashore and secured. Late Byz. documents mention *skalai* outside Constantinople, such as a building in Kotzenos (on Lemnos) constructed by the monks of the Great Lavra near the seashore "as *skalai* of the boats of monks" (*Lavra* 2, no. 74.77-78, a. 1284).

A tax called *skaliatikon* had to be paid on *skalai*. A chrysobull of Andronikos II of 1298 lists it together with other levies on maritime commerce—KOMMERKION, *antinaulon*, and *limniatikon* (*Lavra* 2, no. 89.194-95).

LIT. H. Kahane, "Italo-byzantinische Etymologien. Scala," *BNJbb* 16 (1940) 33-58. —A.K.

SKANDERBEG (Gr. Σκενδέρης), Albanian form of Turkish name (Iskender Beg) of George Kastrioti, "captain of Albania" (1443-68) and hero of Albanian resistance against Ottoman conquest; born northern Albania ca. 1405, died Lezhë, Albania, 17 Jan. 1468. Son of John Kastrioti, prince of Emathia (*PLP*, no. 11400), who ruled in central and northern Albania, Skanderbeg in his youth was given to the Ottomans as a hostage after his father's defeat by the Turks. He converted to Islam and was educated at the Turkish military school at Edirne (Adrianople). In 1443 he deserted from the Turks, resumed his Christian faith and returned to his homeland to defend it against Ottoman invasion. Between 1444, when he organized the League of Albanian Princes, and 1466 he repelled 13 Turkish invasions. His base was the mountain stronghold of Krujë (Gr. Kroia),

the home of the Kastrioti family, located north of Tirana. ALBANIA fell to the Turks only after Skanderbeg's death. His son was married to Irene Palaiologina, daughter of THOMAS PALAIOLOGOS. There is surprisingly little information about Skanderbeg in 15th-C. Byz. histories, and one must use Italian, Serbian, and Turkish sources to establish his biography.

LIT. J. Radonić, *Djuradj Kastriot Skenderbeg i Arbanija u XV veku* (Belgrade 1942). A. Duccellier, "La façade maritime de la Principauté des Kastriote, de la fin du XIVe siècle à la mort de Skanderbeg," *Studia Albanica* 5.1 (1968) 119-36. G. Soulis, "Hai neoterai ereunai peri Georgiou Kastriotou Skenderbee," *EEBS* 28 (1958) 446-57. *Studia Albanica Monacensia. In memoriam Georgii Kastriotae Scanderbegi 1468-1968*, ed. A. Schmaus (Munich 1969). S. Dimitrov, "Georgi Kastrioti-Skenderbeg i negovata osvoboditelna borba," in *Georgi Kastrioti Skenderbeg* (Sofia 1970) 7-32. —A.M.T.

SKARAMANGION (σκαράμαγγιον), a belted TUNIC with long full sleeves and with slits up the front and back or sides, probably in origin a Persian rider's caftan. The word appears in Theophanes (Theoph. 319.17) as a Persian garment. A PURPLE *skaramangion* could be worn only by the emperor, who might also wear a gold or red one, while the courtiers wore *skaramangia* in a variety of colors, some even two-toned, as their basic official dress. The *skaramangion*, often worn under the SAGION, was not considered a particularly ceremonial garment: the emperor seems to have worn it whenever he left the palace, and both he and the officials were instructed to take off their gala robes and put on their own *skaramangia* for banqueting (Oikonomides, *Listes* 185.23, 195.24-25). To judge by representations, the *skaramangion* was made of silk and had gold armbands and a gold-embroidered border running along the hem and up the slits. *Skaramangia* were favored imperial gifts (LIUTPRAND OF CREMONA, *Antapodosis*, ed. J. Becker, 157f) and could apparently be used as altar cloths (see ENDYTE). It is thought by some that the 14th-C. term SKARANIKON may refer to the successor to this garment.

LIT. N.P. Kondakov, "Les costumes orientaux à la cour byzantine," *Byzantion* 1 (1924) 11-15. P.A. Phourikes, "Peri tou etymou ton lexeon skaramangion, kabbadion, skaranikon," *Lexikographikon archeion tes meses kai neas hellenikes* 6 (1923) 444-73. —N.P.S.

SKARANIKON (σκαράνικον), an element of court costume. The word appears first as an adjective in a 12th-C. poem of Ptochoprodromos (ed. Hes-

seling-Pernot, no. 1.248) describing a type of headgear, *epanokamelauchis*. It is frequently mentioned in the 14th-C. ceremonial book of pseudo-Kodinos. Two interpretations of the term have been suggested: a kind of TUNIC similar to and replacing the SKARAMANGION, or a hat, specifically the tall, squarish headdress worn by some high officials in Palaiologan portraits, for example, the *despotes* Theodore I Palaiologos at Mistra, or Alexios APOKAUKOS (J. Verpeaux in pseudo-Kod. 145f, n.2). Pseudo-Kodinos, while describing the costume of various dignitaries places *skaranikon* either between the headgear called SKIADION, and the caftan, KABBADION, or after both *skiadion* and *kabbadion*; it is described as red and gold (*chryso-kokkinon*), although courtiers of lower rank wore apricot, lemon, or gold-white *skaranika*; it was embroidered and bore pictures of the emperor either standing or sitting on the throne (pseudo-Kod. 152.1-9, 153.13-17). The origin of *skaranikon* is obscure: pseudo-Kodinos (206.19-20) claims that it was of "Assyrian" origin, and Ptochoprodromos places it within a Slavic context, while Caratzas (*infra*) hypothesizes that it was a western (Germanic) garb that penetrated Byz. during the reign of Manuel I.

LIT. J. Ebersolt, *Les arts somptuaires de Byzance* (Paris 1923) 122. S.C. Caratzas, "Byzantinogermanica (karanos-skaranikon)," *BZ* 47 (1954) 320-32. —A.K.

SKARIPHOS (σκάριφος), a sketch or, in architecture, a ground plan. The 5th-C. architect Rufinus is said in the *vita* of PORPHYRIOS OF GAZA to have based his outline (*thesis*) for the cathedral of Gaza on a *skariphos* sent from Constantinople by the empress Eudoxia. Plans were often transmitted in visions, such as the one in which St. Martha dictated to a monk the scheme for her chapel at the WONDROUS MOUNTAIN (AASS May 5:416F). By the 14th C. *skariphos* had come to mean an artist's brush, as in an epigram of Nikephoros Kallistos Xanthopoulos on an image painted by EULALIOS (A. Papadopoulos-Kerameus, *BZ* 11 [1902], p. 46, n. 16, line 1). —A.C.

SKEPIDES (Σκεπίδης), family known in the mid-11th C. Michael Skepides, a *protospatharios*, is depicted in 1060/1 in Karabaş Kilise in the SOĞANLI valley of Cappadocia and described in an inscription there as responsible for its redecoration. Other members of his family portrayed are Catherine (a

nun) and Niphon (a monk). John Skepides, "*protospatharios* of the Chrysotriklinos, *hypatos*, and *strategos*," is depicted as the founder of Gök (Ge-yik) Kilise in the same valley. A *strategos*, Eustathios Skepides, witnessed a legal judgment in November 1042: A. Guillou (*Byzantion* 35 [1965] 122) suggests that he may have been an administrator in LUCANIA.

LIT. Jerphanion, *Églises rupestres* 2.1:334-36, 371f. Rodley, *Cave Mons.* 198-202, 250f. —A.C.

SKETE (σκήτη), also *sketis* (from *asketerion*, "monastery," "hermitage"), term designating a small monastery; in the *Miracles* of St. GEORGE (ed. J.B. Aufhauser, 153.23) are listed *sketai* and *monai*. The name also commemorates the original Skete, the Egyptian monastic settlement in the WADĪ NAṬRŪN. It appears sometimes in Athonian documents of the 14th-15th C. The forged chrysobull of Andronikos II (*Xerop.* γ.35) equates the terms *skete* and *monydion*. According to the act of the *protos* Theodosios of 1353 (*Lavra* 3, no. 133.7) the *skete* of Glossia contained several *kellia* and *hesychasteria* (probably cells and hermitages). Manuel II's *Typikon* of 1406 orders that the "*kellia* of the *sketis*" send 100 wooden planks to the *protos* (Meyer, *Haupturkunden* 201.4-5)—it is unclear which *skete* is meant or whether it was a proper name, Sketis. Today 12 *sketai* survive on Mt. Athos but they are relatively new, not going back further than 1572. Some are idiorrhymic, others cenobitic, but there is no evidence that such a distinction existed in the Byz. period. The Russian word *skit* (hermitage), derived from *skete*, is attested as early as the 14th C.

LIT. E. Amand de Mendieta, *Mount Athos, the Garden of the Panaghia* (Berlin-Amsterdam 1972) 202-07. —A.M.T., A.K.

SKETIS. See WADĪ NAṬRŪN.

SKEUOPHYLAX (σκευοφύλαξ, "keeper of the vessels"), a cleric, usually a priest, appointed to look after the sacred valuables and LITURGICAL VESSELS of a church. In this capacity, he played an important part in liturgical ceremonial and had a role in the administration of sacred PROPERTY comparable and complementary to that of the OIKONOMOS. Like the (*megas*) *oikonomos*, the (*megas*) *skeuophylax* of the Great Church was ap-

pointed by the emperor in the century or so before Isaac I relinquished the right of appointment. The *skeuophylax* ranked next to the *oikonomos* until the late 11th C., when he was demoted to third place in favor of the *SAKELLARIOS*. The *SEKRETION* that he headed, the *mega skeuophylakeion*, employed a number of *CHARTOULARIOI*. This *sekreton* probably evolved from the *epitagma* of 12 *skeuophylakes* (four priests, six deacons, two *anagnostai*) attested on the staff of the Great Church in 612 (ed. J. Konidaris, *FM* 5 [1982] 66).

The *skeuophylax* of a monastery was a monk or nun (*skeuophylakissa*) entrusted with responsibility for sacred vessels and furnishings. The *skeuophylakissa* of *KECHARITOMENE* also supervised the manufacture of wax candles and assumed the duties of *CHARTOPHYLAX*.

LIT. Beck, *Kirche* 101f, 112f. Darrouzès, *Offikia* 314–18. Meester, *De monachico statu* 280f. E. Papagianni, S. Troianos, "Die Besetzung der Ämter im Grossskeuophylakeion der Grossen Kirche im 12. Jahrhundert," *FM* 6 (1984) 87–97. —P.M., A.M.T.

SKIADION (σκιάδ(ε)ιον, from σκιά, shadow), a type of hat. In antiquity the term *skiadeion* designated a sunshade or parasol; according to a scholiast on Theokritos and the 5th/6th-C. lexicographer Hesychios of Alexandria, it later acquired the meaning of a conical hat with a broad brim. By the 14th C., according to pseudo-Kodinos, the term *skiadion* designated the type of hat worn by the emperor and most of his courtiers. Variations in its fabric (gold and red, or gold-embroidered or plainly embroidered) denoted the rank of the wearer (pseudo-Kod. 302.7–14); the *skiadion* of a *despotes* was covered with pearl crosses (141.3–4, 147.4–8). Since pseudo-Kodinos states that a *megas logothetes* should wear a *skiadion*, it is usually assumed that the headdress worn by Theodore *METOKHITES* in his portrait at *CHORA* is such a hat, even though its turbanlike shape is difficult to reconcile with the etymology of the term. *Metochites'* headdress has gold vertical stripes outlined in red. It was apparently made of silk cloth stretched over some kind of internal armature; it fitted tight over the brow but flared out dramatically, curving forward again at the top. Somewhat similar beehive-shaped hats appear in 11th- and 12th-C. representations of both court officials and singers (Sinai gr. 339, Spatharakis, *Corpus* fig. 278). Other scholars have identified the *skiadion* with

the conical or pyramidal hat with broad brim familiar from Italian portraits of John VIII Palaiologos (e.g., on the Pisanello medallion in the British Museum). The *skiadion* was also an ecclesiastical headdress. Symeon of Thessalonike (PG 155:396BC) states that *skiadia* were worn by deacons and priests as well as by senators and even the emperor.

LIT. J. Verpeaux in pseudo-Kod. 141f, n.1. Underwood, *Kariye Djami* 1:42. —N.P.Š.

SKLAVENOI (Σκλαβηνοί), the name of a people north of the Danube. It remains unclear whether their mention in pseudo-KAISARIOS is the earliest, since the date of this text is not yet firmly established. The *Sklavenoi* are described by many authors of the 6th and 7th C. (Prokopios, Menander Protector, Jordanes, Theophylaktos Simokattes)—sometimes together with the *ANTAE*, sometimes under the sway of the *AVARS*—as a dangerous force ready to invade Balkan territory. The *STRATEGIKON* OF MAURICE presents them as exceptionally skillful in swimming and diving; they operated on foot in guerrilla fashion in marshy or mountainous regions, being also expert archers and javelin throwers. The *Miracles* of St. DEMETRIOS credits the *Sklavenoi* with the ability to build and sail dugouts (*monoxyla*); on the other hand, Simokattes stresses their talent in fighting from fortifications made of wagons. Byz. authors speak of a great number of *Sklavenoi*; Simokattes even preserves a legend of the *Sklavenoi* living on the shore of the western ocean.

The last mention of the *Sklavenoi* is in the 9th-C. vita of GREGORY OF DEKAPOLIS. In the 9th C. they were considered allies or subjects of the Bulgars, the inhabitants of *SKLAVINIA*. In Soviet, Bulgarian, and Serbo-Croatian scholarship, *Sklavenoi* are uniformly treated as an early *SLAV* tribe.

LIT. O. Pritsak, "The Slavs and the Avars," *SettStu* 30 (1983) 365–69, 390, 397–416. E. Skrzinskaja, *Jordan, O proischozhenii i dejaniach Getov* (Moscow 1960) 210–13. D. Angelov, *Obrazuvane na bulgarskata narodnost* (Sofia 1971) 106–14. Z. Kurnatowska, "Structure sociale des Sclavènes à la lumière d'une analyse de l'habitat," *Balkanoslavica* 1 (1972) 87–96. —O.P.

SKLAVINIA (Σκλαβηνία), a region occupied by the *SKLAVENOI*; a stronghold, whether small or large in area, of the frontier military type. The first author to use the term is Theophylaktos

SIMOKATTES (fl. 628–41), referring to barbarian strongholds on the left bank of the Danube.

Each *Sklavinia* had its own leadership, headed by a *župan* (an Avar honorific of Iranian origin), a title replaced in the 8th–9th C. by the more impressive Byz. designation *EXARCH* or *ARCHON*. The *Sklaviniai* were united in larger units called *geneai*, tribes, in the same way as the Hunno-Turkic nomadic *oq/oγyur* ≈ *oyuz*. Thus the Bulgars of Asparuch, having settled in Moesia ca. 679, subjugated there the so-called Seven Tribes of the *Sklavenoi*. Unlike the steppe *oyur/oyuz*, whose economy was pastoralist, the *Sklavinian* military colony subsisted by agriculture. Like their steppe counterparts, however, these colonies strove, whenever circumstances permitted, to become independent of their imperial suzerains, be these Avars, Bulgars, or Byz.

It is possible to establish the existence of the following *Sklaviniai*:

- Carinthia (Latin sources of the 8th–9th C.)
- Pannonia (*Sclavenia* in Latin documents of the 9th C.)
- Transylvania, where "Geographus Bavarus" (ca. 840) places the *Eptaradici* (lit. "of seven roots"), probably a distorted reflection of the Seven Slavic tribes in Theophanes
- Dalmatia, including Carinthia (Caruntania; *Sclavenia* in Latin documents of 871)
- Thrace and Moesia (Scriptor Incertus), including Seven Tribes and *DROUGOUBITAI*
- Macedonia (second half of 7th C.; *Miracles* of St. DEMETRIOS; Theophanes)
- Peloponnesos (8th–9th C.; Theophanes; *Chronicle of Monemvasia*)
- Rus' (first half of 10th C.; Constantine VII Porphyrogenetos, *De adm. imp.* 9.107)

Because of the gradual transformation of the *Sklaviniai* into ethnic units, *ethne*, esp. after the collapse of the Avar Empire (796) and the baptism of the *Sklavenoi*, their original professional military "democracy" gradually gave way to a class of hereditary *archontes* and their retinues. This resulted in social differentiation and the transformation from corporate to family ownership of the land. The *Sklaviniai* then became obsolete.

LIT. G. Ostrogorsky, *Sabrana dela* 4 (Belgrade 1970) 7–20. S. Antoljak, "Unsere 'Sklavinien,'" 12 *CEB*, vol. 2 (Belgrade 1964) 9–13. Ferluga, *Byzantium* 245–59, 291–335. O. Pritsak, "The Slavs and the Avars," *SettStu* 30 (1983) 407–16. —O.P.

SKLERAINA (Σκλήραινα), probably to be identified as Maria, the daughter of a *Skleros* and widow of a *protospatharios* (*Peira* 50.4). She became mistress of CONSTANTINE IX MONOMACHOS, who granted her the title of *sebaste* and installed her in the palace with his legitimate wife, Empress ZOE. *Skleraina* used her influence to promote her brother Romanos *Skleros*; his career, however, remains unclear, since the evidence is insufficient to distinguish between several Romanoi *Skleroi* of the period. Skylitzes mentions an uprising against *Skleraina* in 1044. She apparently died ca. 1045; Psellos wrote a poem on her death. Constantine IX built a monastery in her memory and placed it under the authority of LAZAROS OF MT. GALESIOS.

LIT. W. Seibt, *Die Skleroi* (Vienna 1976) 71–76. M.D. Spadaro, "Note su Sclerena," *SicGymn* 28 (1975) 351–72. —A.K.

SKLEROS (Σκληρός, fem. Σκλήραινα), the name of a noble family. No evidence attests an Armenian origin, although the first known *Skleros*, a general serving in the Peloponnesos ca. 805, came from Lesser Armenia. Several 9th-C. *Skleroi* were governors of the Peloponnesos (Leo, ca. 811) and Hellas (Antoninus Durus, attested in a Hungarian chronicle, *Scriptores rerum Hungaricarum*, vol. 1 [Budapest 1937] 164); Niketas *Skleros* was an envoy to the Hungarians ca. 895.

The family acquired eminence by the late 10th C.: the *magistros* Bardas *Skleros*, one of the ablest generals of John I Tzimiskes, defeated SVJATOSLAV in 971 but later fell from imperial favor and was accused of conspiracy. In 976 the army in Mesopotamia proclaimed Bardas *basileus*, and he marched against Constantinople. Victorious in 977, he was defeated in 979 and fled to the Arabs; he rebelled again in 987. Bardas *PHOKAS*, another usurper, took him captive. After the death of *Phokas*, Bardas *Skleros* kept fighting against Basil II, but in Oct. 989 he was reconciled and was granted lands. He died 6 March 991.

Both Bardas's brother Constantine and son Romanos were generals; Romanos's son Basil, *magistros* and *strategos* of Anatolikon, and his relatives acted as independent seigneurs on their estates; their arrogance is criticized in *PEIRA*. Basil and his wife Pulcheria, sister of the future emperor Romanos III, were exiled in 1033. Their relative

Maria SKLERAINA and her brother Romanos played an important role in the mid-11th C. Thereafter the significance of the Skleroi decreased; from the late 11th C. they were primarily civil functionaries (the *logothetes tou dromou* Andronikos, the *megas droungarios tes viglas* Nicholas, the *epi ton deeseon* Nicholas) and judges. They did not enter the clan of the Komnenoi and were involved in a scheme against Alexios I ca.1105. Twelfth-century sources rarely mention the Skleroi except for a certain Seth Skleros, blinded ca.1166/7 for involvement with astrology and magic. A 14th-C. Skleros had the title of *sebastos* (1336) and owned a *choraphion* in the Serres region.

LIT. W. Seibt, *Die Skleroi* (Vienna 1976). —A.K.

SKOPJE (Σκόπια), town in Macedonia, on the river Vardar, not far from ancient Scupi, which in the 4th C. was the capital of Dardania and a bishopric; the first known bishop of Scupi, Paregorios, participated in the Council of Serdica in 342/3. The ancient theater stopped functioning in the 4th C. and its site was occupied by small dwellings. Two basilicas of the late 4th C. have been discovered. In the 5th C. Scupi fell into decline; it was destroyed by the earthquake of 518, although some habitation continued there until the early 7th C. (the last coins found in Scupi are those of Maurice, 586). Probably in the 6th C. several fortresses were constructed in the area, for example, that of Markovi kuli (I. Mikulčić, N. Nikuljska, *Macedoniae acta archaeologica* 4 [1978] 137–50).

Medieval Skopje appears in written sources from the beginning of the 11th C., when the town was conquered by Basil II. Excavations have revealed the existence of a 10th-C. fortress and probably of a lower township of the 11th C. The walls of the fortress were built of small stones held together with mortar, and had round, square, and triangular towers. The walls were reconstructed under the Komnenoi. In the 11th C., Skopje emerged as the capital of the *doukaton* of Bulgaria (Litavrin, *Bolgarija* 278) and was frequently a center of anti-Byz. revolts. In the 13th C. it was a bone of contention between Bulgaria, Serbia, Epiros, and Nicaea. From 1282 onward Skopje was in Serbian hands. In the second half of 1298 (*Reg* 4, no.2209) or in the winter of 1299 (L. Mavromatis, *La fondation de l'Empire serbe. Le kralj Milutin*

[Thessalonike 1978] 43), the Byz. mission headed by Theodore Metochites arrived at Skopje to negotiate the marriage of SIMONIS with Stefan Uroš II Milutin. Stefan Uroš IV Dušan was crowned at Skopje in 1346. The Turks occupied the city in 1391.

LIT. I. Mikulčić, *Staro Skopje so okolnite tverdini* (Skopje 1982). A. Deroko, "Srednjovekovni grad Skoplje," *SpomSAN* 120 (1971) 1–16. R. Grujić, "Vlastelinstvo sv. Gjorgja kod Skoplja od XI–XV v.," *Glasnik Skopskog naučnog društva* 1 (1925) 45–75. —A.K.

SKOTEINE MONASTERY, a foundation of uncertain location in the diocese of PHILADELPHIA, known only from the *diataxis*, or rule, composed in 1247 by the hieromonk Maximos, *kletor* and *hegoumenos*. The original buildings of Skoteine (⟨Σ⟩κοτεινή), a small chapel and cell, were built (in the late 12th C.?) on a rugged mountainside by Maximos's father, Gregory. Maximos was among a number of male relatives who subsequently joined Gregory in the monastic life. Under Maximos's leadership, the number of monks increased to about 20 and facilities were expanded. Thanks to the financial support of an official (*allagator*) named Phokas and other local patrons, Maximos was able to construct a new church and add a refectory, kitchen, bakery, and water pipes to the complex. Maximos also acquired substantial property through donations and purchase and established five METOCHIA.

Maximos's *diataxis* is distinguished by an unusually lengthy and detailed list of properties owned by the monastery. The inventory of the libraries of the monastery and *metochia* lists about 130 liturgical and patristic volumes, a surprising number for an obscure provincial establishment. The enumeration of liturgical vestments and furnishings also indicates the substantial wealth of the monastery.

ED. S. Eustratiades, "He en Philadelphia mone tes hyperagias Theotokou tes Koteines," *Hellenika* 3 (1930) 325–39, corr. A. Sigalas, *EEBS* 8 (1931) 377–81. M.I. Gedeon, "Diatheke Maximou monachou ktitoros tes en Lydia mones Kotines (1247)," *Mikrasiatika Chronika* 2 (1939) 263–91.

LIT. P.Ş. Năsturel, "Recherches sur le testament de Maxime de Skoteinë (1247)," in *Philadelphie et autres études* (Paris 1984) 69–100. —A.M.T.

SKOUTARIOTES, THEODORE, ecclesiastical official and metropolitan of Kyzikos (1277–82); born ca.1230. Skoutariotes (Σκουταριώτης) began

his career as *epi ton deeseon* and deacon and was appointed *dikaiophylax* by Michael VIII Palaiologos in 1270. Ambassador to Rome in 1277, he was deposed from his see in 1282.

He was identified by Heisenberg as author of an anonymous chronicle preserved in Venice, Marc. gr. 407 and copied by John ARGYROPOULOS. This chronicle of events from the creation of the world through 1261 is the work of a compiler who, for the earlier period, apparently used the same source as ZONARAS (A. Heisenberg, *BZ* 5 [1896] 182f). For the later period he employed primarily Niketas CHONIATES and George AKROPOLITES; the additions to the latter are of special value. The author belonged to the circle of Patr. ARSENIOS; his additions are important for both the political and economic history of Byz. (V.N. Zavražin, *VizVrem* 41 [1980] 252–55). Heisenberg's identification is based, first, on the marginal note in Marc. gr. 407 stating that the book (*biblos*) is of Theodore of Kyzikos from the family of Skoutariotes; this note, however, shows ownership of the MS rather than authorship of the chronicle; a certain Theodore Skoutariotes also possessed a MS of Aristotle (D. Harlfinger, D. Reinsch, *Philologus* 114 [1970] 28–50). The second argument is the note on a 16th-C. MS (Lampros, *Athos* 1:371, no.3758) asserting that Theodore of Kyzikos wrote this chronicle in detail from the reign of Alexios I and John II to Michael VIII. It is not clear, however, whether we can trust such a late testimony (A. Kazhdan, *IzvInstBulgIst* 14–15 [1964] 529f).

ED. Sathas, *MB* 7:1–556. A. Heisenberg, *Georgii Acropolitae opera* (Leipzig 1903) 1:275–302.

LIT. A. Heisenberg, *Analecta* (Munich 1901) 5–16. E. Patzig, "Über einige Quellen des Zonaras," *BZ* 5 (1896) 24–53. Hunger, *Lit.* 1:477f. —A.K.

SKOUTERIOS (σκουτέριος, lit. "shield-bearer"), an officer who bore the emperor's emblem (*dibellion*) and shield (*skoutarion*) during the PROKYPISIS and ceremonial processions; he is rarely mentioned in the sources. A 14th-C. ceremonial book notes that the *dibellion* had to be accompanied by the Varangians (pseudo-Kod. 183.11–20). Known from the 13th C. onward, the title occupied in the 14th C. a place in the hierarchy after the PROTOKYNEGOS. It was bestowed on both generals and fiscal officials; in 1344 a *skouterios* Senacheim participated in endowing estates on a mon-

astery (*Docheiar.*, no.23.57), signing the document between the *megas tzaousios* and *protoierakarios*. According to a *prostagma* of 1351, the monks of Xeropotamou were obliged to pay annually to the *skouterios* Andrew Indanes 20 hyperpera for the foundry in their village, the money due against a possible attack of the Serbians (*Xerop.*, no.27.3–7).

LIT. Guiland, *Titres*, pt.XXV (1969), 84–86. —A.K.

SKRIBAS (σκριβάς), a subordinate of the QUAESECTOR, according to the late 9th-C. *Kletorologion* of Philotheos (Oikonomides, *Listes* 115.7). Bury (*Adm. System* 76) conjectured that he was a successor to the *scriba*, a notary in the office of the 5th-C. *magister census*. The *skribas* of the 10th–11th C., however, was not a notary but a high-ranking official titled *protospatharios* and even *patrikios* (Laurent, *Corpus* 2, nos. 1196–98), who combined his duties with those of the judge of the *velum* or of the Hippodrome. Romanos, *asekretis* and *skribas*, assisted Patr. Eustratios (1081–84) (*RegPatr*, fasc. 3, no.933) or Eustathios (1019–25) (Laurent, *Corpus* 2:670) in a case of an illegal marriage. It is not impossible that Romanos, *asekretis* and *skribas*, the owner of a seal (Zacos, *Seals* 2, no.878), was the same man. The author of a novel of Constantine VII that regulated the SYNETHIEIA granted to the *skribas* (N. Svoronos, *La Synopsis major des Basiliques et ses appendices* [Paris 1964] 94, no.8) had difficulty describing the position of the *skribas* whom he defined as a "not full-fledged (*outeleios*) judge related to the *thematikoi* and to *anti-graphis*" (Zepos, *Jus* 1:220.17–18). —A.K.

SKYLITZES, GEORGE, mid-12th-C. governor of Serdica under Manuel I. Skylitzes (Σκυλίτζης) or his homonym, *protokouropalates* and imperial secretary, was active in 1166 (PG 140:277B). Yet another George Skylitzes is mentioned in a 12th-C. epigram (Lampros, "Mark. kod." 186, no.367.4). Skylitzes seems to have carried out the policy of cultural rapprochement between Byz. and the recently conquered Bulgaria: he wrote a Life of St. JOHN OF RILA and *kanones* in his honor (both preserved only in Slavic translations). He also produced two other *kanones* (on St. Demetrios and St. George), iambic poems on the *Hoplotheke* by Andronikos KAMATEROS, and an *akolouthia* on the

translation of the stone upon which allegedly the corpse of Jesus Christ had been laid (the stone was brought to Constantinople in 1169).

ED. See list in Beck, *Kirche* 663.

LIT. V. Zlatarski, "Georgi Skilica i napisanoto ot nego žitie na sv. Ivana Rilski," *Izvestia* 13 (1933) 50–53. Dujčev, *Medioevo* 2:217. B.S. Angelov, "Un canon de St. Jean de Rila de Georges Skylitzès," *BBulg* 3 (1969) 171–85.

—A.K.

SKYLITZES, JOHN, historian; fl. second half of 11th C. His life remains obscure. S. Antoljak's doubts concerning the family name of Skylitzes are not valid (14 *CEB* 3 [Bucharest 1976] 677–82). The title of his *Synopsis* calls him *KOUROPALATES* and former *DROUNGARIOS TES VIGLAS*. He is usually identified with John Thrakesios, *kouropalates* and *droungarios tes viglas* in 1092 (W. Seibt, *JÖB* 25 [1976] 81f). Skylitzes' *Synopsis historiarum*, for the years 811–1057, is conceived as a continuation of THEOPHANES THE CONFESSOR, whom Skylitzes praises in his preamble as the most reliable historian and with whom he contrasts several contemporary authors, including PSELLOS. Skylitzes uses a variety of sources and sometimes presents contradictory conclusions (e.g., in his attitude toward Nikephoros II). The sections differ stylistically as well: thus, the reign of Michael IV is presented in an annalistic manner (typical of Theophanes), as a series of short and incoherent topics cemented by a sequence of chronological dates, whereas the history of Constantine IX consists of several long excursuses, has few chronological indications, and avoids describing military stratagems, frequent in previous sections. The major hero of the last part of Skylitzes is KATAKALON KEKAUMENOS (J. Shepard, *REArm* 11 [1975–76] 269–311), and it is plausible to suppose that Skylitzes was close to that general.

In its present state the Skylitzes MS in Madrid (Bibl. Nac. vitr. 26–2) comprises 574 miniatures, probably about 100 fewer than its original complement. This body of pictures, adhering for the most part closely to the text, adorns the only surviving illustrated Byz. CHRONICLE in Greek. They are rendered in a variety of styles concurrently practiced in mid-12th-C. Norman SICILY. Whether an original creation or a copy of a Byz. prototype, the MS is a prime source for our visualization of imperial CEREMONY, WEAPONRY, and transportation by land and sea.

ED. *Synopsis historiarum*, ed. H. Thurn (Berlin–New York 1973), rev. G. Fatouros, *JÖB* 24 (1975) 91–94 and A. Kazhdan, *IFŽ* (1975) no.1:206–12. Germ. tr. H. Thurn, *Byzanz, wieder ein Weltreich* (Graz–Vienna–Cologne 1983). Grabar–Manoussacas, *Skylitzès*.

LIT. M. Sjužumov, "Ob istočnikach L'va Djakona i Skilicy," *VizObozr* 2 (1916) 106–66. B. Prokić, *Die Zusätze in der Handschrift des Johannes Skylitzes* (Munich 1906). D.I. Polemis, "Some Cases of Erroneous Identification in the Chronicle of Skylitzes," *BS* 26 (1965) 74–81. I. Ševčenko, "The Madrid MS of the Chronicle of Skylitzes in the Light of its New Dating," in *Byz. und der Westen* 117–30.

—A.K., A.C.

SKYLITZES CONTINUATUS, conventional title of a short chronicle encompassing the period 1057–79, which in many MSS follows the *Synopsis historiarum* of John SKYLITZES. The chronicle is a reworking of the *Historia* of Michael ATTALEIATES with an evident aristocratic bias. Its authorship remains unclear: Tsolakes hypothesized that Skylitzes himself wrote the chronicle, whereas G. Litavrin pointed out ideological distinctions between Skylitzes and Skylitzes Continuatus (Kek. 90f).

ED. E.Th. Tsolakes, *He synecheia tes Chronographias tou Ioannou Skylitse* (Thessalonike 1968).

LIT. E.Th. Tsolakes, "To problema tou Synechiste tes Chronographias tou Ioannou Skylitse," *Hellenika* 18 (1964) 79–83.

—A.K.

SKYTHOPOLIS (Σκυθόπολις, Hebr. Beth Sh'an or Shean, Ar. Baysān), largest city of northern Palestine and administrative and episcopal capital of Palaestina II. In the 4th C. there were imperial linen workshops in Skythopolis. The theater, with a capacity of 4,500–5,000, was enlarged in the 3rd C.; abandoned for a short time, it continued to function in the 5th and 6th C. (S. Applebaum, *Revue biblique* 69 [1962] 408–10). The city accommodated pagan, Jewish, Samaritan, and Christian communities, and attempts were made there to translate the liturgy from Greek into Aramaic. While Christian influence continued to grow in the city proper, the only synagogue as yet found is a mere prayer room; outside Skythopolis, however, in Rehov and Beth Alpha, synagogues continued. Greek inscriptions of the 5th C. (N. Zori, *IEJ* 16 [1966] 123–34), found in a mosaic in the Jewish villa called the House of Kyrios Leontis, but containing Christian formulae, demonstrate cultural and religious symbiosis in Skythopolis. At the same time there could be bitter intolerance, and in 361 the city underwent a wave of anti-

Christian persecutions. At the beginning of the 4th C. the Christian community was under strong Arian influence, but after 340 the see was in the hands of the Orthodox. Coin finds (up to the 8th C.), inscriptions, and archaeological remains testify to the continuing prosperity of Skythopolis; the city walls were repaired in the 6th C. and at least five or six monasteries were active. Outside the city wall survive the remains of the monastery of Lady Mary (Kyria Maria) with mosaic floors of the 6th C., including a zodiac with personifications of the MONTHS. The only church as yet discovered is a round centralized building of perhaps the 5th C. on the ancient mound of Tell el Husn, destroyed before 806; rich Christian tombs of the 5th C. have been discovered on Tell el Mastaba. St. SABAS was active at Skythopolis, which was also the native town of CYRIL OF SKYTHOPOLIS.

After the Arab conquest of 636 Skythopolis flourished as the center of a province called al-Urdun (Jordan), until it was destroyed in the earthquake of 747. After being conquered by Tancred in 1099, Skythopolis became the Crusader barony of Bessan; the bishopric was transferred to NAZARETH. Skythopolis was taken by Saladin in 1187, and plundered by the Fifth Crusade in 1217.

LIT. J.T. Raynor, "Social and Cultural Relationships in Skythopolis/Beth Shean in the Roman and Byzantine Periods" (Ph.D. diss., Duke Univ., 1982). G.M. Fitzgerald, *Beth-Shan Excavations* (Philadelphia 1931). Idem, *A Sixth-Century Monastery at Beth-Shan* (Philadelphia 1939). M. Smith, "Helios in Palestine," *Eretz Israel* 16 (1982) 199–214. *EAEHL* 1:221–29.

—A.K., Z.U.M.

SLAVERY (δουλεία). In Byz. law, slaves occupied an ambiguous position between human beings and chattel. They were responsible for their own criminal acts, and from the 6th C. the intentional killing of a slave was considered homicide; in most other respects, however, they never achieved any substantial legal personality. Thus they were normally considered incompetent to act as WITNESSES and could neither be plaintiff nor defendant in civil lawsuits; owners held noxal liability (see NOXAL ACTIONS) for servile delicts in a manner analogous to those committed by livestock. Themselves considered property, slaves lacked rights of OWNERSHIP, although they might administer their personal PECULIUM. Leo VI (nov.38) allowed imperial slaves to dispose of their property in WILLS, but

in other cases the incapacity to draft testaments may still have been observed in the 11th–12th C. Slaves were forbidden to become priests or monks without permission (Leo VI, novs. 9–11) and according to classical jurisprudence did not possess the right to marry, although it appears that some did obtain Christian MARRIAGES that were first officially recognized—over widespread opposition by slaveowners—under Alexios I Komnenos (Zepos, *Jus* 1:343f, 345f).

The most important sources of slaves were PRISONERS OF WAR and foreign slaves imported into the empire. Children of slaves normally inherited this condition, even if only their mothers were of servile status. Although Leo VI (nov.59) prohibited individuals from selling themselves into slavery, traces of this practice may be observed in later periods (Zepos, *Jus* 1:341f, 344f).

In the late Roman Empire slavery formed an important element in the social and economic structures: Libanios, in his oration *On Slavery*, presents it as a ubiquitous phenomenon; Justinianic law constantly deals with the status of slaves; they are mentioned in Egyptian papyri, in the letters of Gaius Apollinaris SIDONIUS, and in the documents of Ravenna. There is no evidence that during this period servile labor was replaced by that of dependent COLONI.

Our knowledge of slavery during the 7th to 9th C. is limited by a paucity of documentation; nevertheless slaves are mentioned in a variety of sources. There are references to *douloi* and *oiketai* in the *Ecloga* in paragraphs concerning MANUMISSION, delicts, fornication, and theft of slaves. Hagiographic texts speak of manumissions and runaway slaves; the FARMER'S LAW mentions slave-shepherds.

During the 10th C. slavery seems to have expanded. Although the story of 3,000 slaves liberated by the widow DANELIS appears in a context reminiscent of a fairy tale, an 11th-C. historian (Skyl. 250.56–57) mentions urban mansions and fields filled with slaves after the victories of Nikephoros (II) Phokas in 962; a novel of John I Tzimiskes regulated the sale of prisoners of war into slavery. The vita of St. BASIL THE YOUNGER reveals that slaves were numerous in Constantinople, where they frequently are found in imperial workshops and in the service of goldsmiths and silk weavers. In contrast, sources of the 11th and 12th C. reflect the decline of slavery, which

was frequently referred to in contemporary acts of manumission as an institution "against the law of nature." Although later jurists preserved theoretical distinctions between free and servile status, by the 13th C. employment of slaves—except perhaps as domestic servants—largely vanished and the concept of *DOULOI* acquired new connotations.

Religious opinion concerning slavery was ambivalent. Gregory of Nazianzos condemned the practice and Eustathios of Thessalonike urged manumission, while Basil the Great tolerated the institution as a necessary evil; although Theodore of Stoudios forbade monks to possess slaves, some monasteries were slaveholders (Zepos, *Jus* 1:252.7). The concept of slavery was also employed with a variety of wider theological meanings: holy men were termed "slaves of God"; writers mention slavery to human passions or to sin.

LIT. R. MacMullen, "Late Roman Slavery," *Historia* 36 (1987) 359–82. Z.V. Udal'cova, "Polozenie rabov v Vizantii v VI v.," *VizVrem* 24 (1964) 3–34. Ch. Angelide, "Doulou sten Konstantinoupole tou I' ai.," *Symmeikta* 6 (1985) 33–51. A. Kazhdan, "Raby i mistii v Vizantii IX–XI vekov," *Učenyje zapiski Tul'skogo pedagogičeskogo instituta* 2 (1951) 63–78. H. Köpstein, *Zur Sklaverei im ausgehenden Byzanz* (Berlin 1966). —A.J.C.

SLAVONIC. See CHURCH SLAVONIC.

SLAVOS, ALEXIOS, independent ruler of MELNIK; died after 1229. A nephew of KALOJAN, in 1207 Slavos (Σθαλάβος), who was governor of Melnik, refused to acknowledge BORIL as the legitimate tsar of Bulgaria and concluded an alliance with Henry of Hainault, the Latin emperor of Constantinople; he married Henry's daughter and was granted the title of *despotes*. Slavos supported the Latins in their war against Bulgaria, but the allies had no success. Then Slavos switched his allegiance to Theodore Komnenos Doukas, the emperor of Thessalonike; the death of his first wife (the daughter of Henry) enabled him to conclude a new marriage, with a relative of Theodore (a daughter of Theodore PETRALIPHAS). The new alliance, however, met with failure. After initial successes, Theodore was defeated at KLOKOTNICA in 1230. The fate of Slavos is unknown: he is mentioned in 1224 in connection with his military operations in Thrace where he assisted Theodore, and in a treaty of 1229 there is a

reference to *tota terra de Sclave*. Zlatarski (*Ist.* 3:351) hypothesizes that after the battle of Klokotnica Slavos accepted the suzerainty of John Asen II, to whom he was related. —A.K.

SLAVS. The name *Slav* (which has no Slavic etymology) appears in the form *Sklavenoi* or *Sthlabenoi* in Greek and Latin sources, probably not earlier than the mid-6th C. All attempts to probe deeper into the past, to establish direct links between the Slavs and previous ethnic groups such as the SCYTHIANS, have failed, as have attempts to interpret as Slavic some archaeological cultures (e.g., that of ČERNJACHOVO) that flourished in this region at the beginning of the first millennium A.D.

JORDANES (*Getica* 119) distinguishes three tribes (*gentes*), "offshoots of a single origin"—Venethi, Antes (ANTAE), and Sclaveni (SKLAVENOI). He locates the Venethi on the Vistula, the Sklavenoi between the Vistula and the Danube, and the Antae from the Dniester to the Don. Since the Byz. of the 6th C. were concerned with the topic of the Slavic invasion, they present them only as potential frontier warriors and not as political, ethnic, racial, or linguistic communities. Of these three *gentes* the Byz. had to deal only with the last two, for the Venethi dwelled far from the Eastern Empire.

Slavo-Byz. relations can be divided into three periods. The first period roughly encompasses the 6th C. The Slavs were firmly entrenched on the left bank of the Danube and from there attacked the northern Balkans (esp. in 551/2, 558/9, and 580/1). Harrying expeditions of the Slavs, often in concert with COTRIGURS, were limited in scope. Around 559–60 the Slavs began to winter on Byz. soil. After 576 they became part of the AVAR military force and the latter's design for conquest.

The second period (ca. 590–800) coincides with the first crossing of the Danube in 594 by Maurice, who moved Byz. military action to Slavic territory. In two or three decades the Avars transformed the bands of Slavic frontiersmen into shipbuilders and formidable amphibious troops. Already in 593, the Pannonian Sklavenoi built ships for the Avars as well as a bridge over the Sava River. Around 600 the Slavic fleet was in operation in the Aegean; in 623 they attacked Crete and, in 626, formed the backbone of the joint Avar-Persian attack on Constantinople. It was probably in this

period that Slavic became an attractive lingua franca in the area populated by Sklavenoi, Serbs, Croats, etc.

In this period the Slavs began to settle south of the Danube to form the so-called SKLAVINIAI. There is no archaeological evidence for Slavic penetration of imperial territory before the end of the 6th C. The ceramics and the semisubterranean houses of the 7th C. considered by archaeologists to be Slavic are found in Moldavia, on the Lower Danube, and, less frequently, in the basin of the Sava. The cartography of these findings allows the hypothesis that Slavic penetration south from the Danube followed two independent routes—via the Lower Danube in the east and from Pannonia to Illyricum in the west. Traces of Slavic culture in Greece are rare: a Slavic cemetery near Olympia, ceramics in Argos and Tiryns, fibulae from Lakonia and Kenchreai, tombs of warriors near the walls of Corinth containing Slavic belt buckles and weapons (K. Kilian, *Peloponnesiaka* 16 [1985–86] 295–304). It is possible that the majority of the Slavs in this area had undergone (at least partial) hellenization before they formed established settlements.

The Slavs participated in the creation of new political entities in the basin of the Danube. In the former NORICUM the realm of Samo emerged (ca. 623–58). This had two social strata: the ruling Winidi (Jordanes' Venethi?) and the inferior stratum of the Sclavi, to whom also belonged the Serbi. Even less is known about the polity called "Volhynia," a name that survives in al-Mas'ūdī and in the Kievan chronicle. The polity created in Moesia ca. 680 by the Bulgars of ASPARUCH appeared much more stable. These Bulgars assumed control of local Sklaviniai (esp. those of the "Seven Tribes" and DROUGOUBITAI). Now Thessalonike and its environs, rather than the Danube, was the frontier and focus of Slavo-Byz. relations.

The third period was initiated by the destruction of the Avar realm by CHARLEMAGNE and Franco-Bulgar cooperation in pacifying the region. Two types of Slavs appear soon after 800: mobile military colonists who were ready to settle as allies on any sort of frontier within the Byz. Empire, esp. in the Peloponnesos (EZERITAI and MELINGOI), in Asia Minor (esp. in Opsikion, Pontos, and Cilicia), and in Italy; and the former Avar military elite and their retainers who were

eager to settle and establish their power over semi-independent princes under Frankish or Byz. sovereignty, for example, in Pannonia or Moravia.

During this period the Slavs converted to Christianity and the Slavic sacred language (CHURCH SLAVONIC) was created by CONSTANTINE THE PHILOSOPHER and METHODIOS. The Slavic lingua franca was elevated (along with Hebrew, Greek, and Latin) to the language of an ecclesiastical rite. Though originally a failure in Moravia where it was introduced, Slavic laid down stronger roots in Bulgaria, whence it expanded to Kievan Rus' and Serbia.

In the earlier stage, the Slavic rite found the support, albeit reluctant, of the papal court and facilitated the extension of papal jurisdiction over Pannonia, the territory of the former Avar realm and their Sklavinian successors (with Slavic as the current lingua franca); but soon, in neighboring Nitra and in Split, Latin replaced the Slavic tongue in church services. The situation changed dramatically, however, when the rulers of Bulgaria, at the end of the 9th C., abandoned their Bulgaro-Greek bureaucratic bilingualism and turned to the Slavic lingua franca and the Slavic rite for the needs of both church and state.

In the 9th C. the Slavs exerted an influential force on Byz. territory: at the beginning of the century they besieged PATRAS, and legend has it that only the supernatural assistance of the apostle Andrew saved the city. After the Byz. victory the Slavs were placed under the jurisdiction of the metropolis of Patras, and the obligation to accommodate traveling imperial functionaries and ambassadors was imposed on them. Various sources speak of Slav rebellions in the Peloponnesos in the 9th and 10th C. The hagiographer of NIKON HO "METANOIEITE" snobbishly represents the Peloponnesian Slavs as robbers and pagans. Still, in the 14th (and probably 15th) C. some Slav groups dwelled on Mt. Taygetos: they refused to pay taxes but agreed to serve as soldiers. An even more substantial Slav population existed in Macedonia, and the *praktika* of various monasteries on Mt. ATHOS show that many *paroikoi* in the 14th and 15th C. bore Slavic names. Some Slavs became members of the Byz. elite (esp. after Basil II's occupation of Bulgaria) or served as mercenaries. Significant traces of Slavic survive in Greek TOPONYMS. The role of the Slavs in Byz. has, however, been exaggerated by some Russian and So-

viet scholars (from V. Vasil'evskij onward) who connected with the Slav penetration the resurgence of Byz. after the decline of the 7th C., the expansion of the peasant community, and military reform; they considered even the FARMER'S LAW a document of Slavic customary law.

After the 9th C. Byz. authors rarely used the term *Sklavenoi* and its derivatives, and preferred to apply to the Slavs either specific ethnic denominations (Rus', Bulgarians, Serbs, Chorbatoi, Lechoi, etc.) or antiquarian terms such as Scythians, Sarmatians, Illyrians; they seem to have had no concept of the ethnic unity of the Slavs and had only a very vague idea of the unity of the Slavic languages.

LIT. O. Pritsak, "The Slavs and the Avars," *SettStu* 30 (1983) 353-435. Z. Váňa, *The World of the Ancient Slavs* (London 1983). A.P. Vlasto, *The Entry of the Slavs into Christendom* (Cambridge 1970). I. Dujčev, *Medioevo bizantinsko-slavo*, 3 vols. (Rome 1965-71). I. Sorlin in Lemerle, *Miracles* 2:219-34. V.V. Sedov, *Proischozhenie i rannijaja istorija slavjan* (Moscow 1979). I. Ševčenko, "Byzantium and the Slavs," *HUKSt* 8 (1984) 289-303. O.R. Borodin, "Slavjane v Italii i Istrii v VI-VIII vv.," *VizVrem* 44 (1983) 48-59. -O.P.

SMBAT THE CONSTABLE, brother of Het'um I, king of Armenian Cilicia; born Cilicia 1208, died 1276. He was given the title of "Constable" (Sparapet)—an indication of Crusader influence—when Het'um became king in 1226. In 1247 Smbat visited the Mongol capital, Karakorum.

He adapted the secular code of Mxit'ar Goš (compiled in 1184) for westernized Cilician Armenia, and translated the French *Assizes of Antioch* into Armenian (the original is lost). His *Chronicle* is important for Byz. and Crusader history; for the period 951 to 1162 it is based on MATTHEW OF EDESSA, but for the period down to 1272 it offers original information.

ED. *Sempadscher Kodex aus dem 13. Jahrhundert oder Mitelarmenisches Rechtsbuch*, ed. J. Karst, 2 vols. in 1 (Strassburg 1905). *Assises d'Antioche* [ed. L. Alishan] (Venice 1876) with Fr. tr. *Taregirk'*, ed. S. Agelean (Venice 1956). *La chronique attribuée au Connétable Smbat*, tr. G. Dédéyan (Paris 1980).

LIT. S. Der Nersessian, *Etudes byzantines et arméniennes* 1 (Louvain 1973) 353-77. -R.T.

SMEDEREVO (Σμέδρεβον), a fortress southeast of Belgrade at the confluence of the Jezava and the Danube rivers, erected in 1428-30. After GEORGE BRANKOVIĆ lost Belgrade to the Hungar-

ians in 1427, he received permission from the Turks to build this stronghold that was to be his capital; Thomas Kantakouzenos, his brother-in-law, directed the construction work. The stronghold, copied after Constantinople, is triangular in plan, fortified by square towers; the princely residence, the so-called Mali grad (Small Fort), was located in its northern corner. The princely edifices (palace, donjon for a treasury ?) were built of wood and are poorly preserved.

On 27 Aug. 1439 Murad II seized Smederevo, but it was returned to Branković in 1444. HUNYADI and VLADISLAV III JAGELLON stopped there on their way to Varna that same year, and in 1448 Hunyadi found refuge in Smederevo after his defeat at Kosovo POLJE. In 1449 the Hungarians and Turks signed a treaty in Smederevo, vowing not to invade Serbian territory, but there was only a short respite for the Serbs—Mehmed II captured Smederevo on 20 June 1459.

LIT. P. Popović, *Smederevo* (Belgrade 1932). Lj. Petrović, *Grad Smederevo u srpskoj istoriji i književnosti* 1 (Pančevo 1922). D. Trifunović in *Enciklopedija Jugoslavije* 7 (Zagreb 1968) 409f. M. Popović, "La résidence du despote Djurdj Branković dans le Châtelet de la forteresse de Smederevo," *Balkanoslavica* 7 (1978) 101-12. I. Zdravković, "Smederevo, najveća srpska srednjovekovna tvrđava," *Starinar* n.s. 20 (1969) 423-29. -A.K.

SMITH. In classical Greek *chalkeus* (χαλκεύς) and *chalkotypos* (χαλκοτύπος) were both specific terms for a copper or bronze smith and for a smith in general; the same holds true for *sidereus* (σιδηρεύς), an ironmonger. Oikonomides (*Hommes d'affaires* 102, n.199) tentatively differentiates *chalkeis* (smiths) from *chalkotypoí* (founders). Terms for smiths are common in papyri (Fikhman, *Egipet* 28), hagiography (Rudakov, *Kul'tura* 144f), and in later documents. They gave their name to quarters in Constantinople (Chalkoprateia) and in Thessalonike (the region where the PANAGIA TON CHALKEON church was built). Some smiths became prosperous; for example, the *chalkeus* Matthew in a *praktikon* of the mid-14th C. paid more than 14 nomismata in *enoikiakon* or rent (Guillou, *Ménécée*, no.35.40-42).

In the regulations for his 9th-C. monastery, Theodore of Stoudios named specialized artisans who produced metal objects: *machairopoios*, cutler; *kleidopoios*, locksmith; *katenaras*, chainmaker; *ankistras*, maker of fishhooks (Dobroklonskij, *Feodor*

1:412f). Such a division of labor, however, was possible only in a large monastic community and was not typical of Byz. An exceptional case probably was the production of nails: a chrysobull of John V Palaiologos of 1342 mentions *ergasteria*, *trapezotopia*, and *karpheia* (nail factories) in Constantinople (*Lavra* 3, no.127.144-46), and the *Patria of Constantinople* (ed. Preger, 236.11-13) cites an area in the capital where small nails (*kinthelia*) were produced.

Various TOOLS used by smiths are mentioned in hagiographical texts: hammer, anvil, bellows, furnace, tongs. Iron tongs 38 cm long were discovered in Corinth (Davidson, *Minor Objects*, no.1444). Excavations in Cherson have uncovered equipment used by founders: stone molds for rings and crosses, ceramic crucibles, ladles for melted metal (A. Jakobson, *Rannesrednevekovnyj Cherson* [Moscow-Leningrad 1959] 325-30). Several bone-clad caskets (of the 10th-11th C.) depict Adam as a smith, with tongs, hammer, and anvil, while Eve handles the bellows at a forge.

LIT. Kazhdan, *Derevnja i gorod* 192-95. L. Dončeva-Petkova, "Za metalodobiva i metaloobratvaneto v Pliska," *Archeologija* 22.4 (1980) 27-36. Smetanin, *Viz.obščestvo* 76f. -A.K.

SMOLENOI (Σμολένοι, also Smoleanoi), a Slavic tribal name, probably from Slavic *smola*, "tar," reflected in Balkan toponymy (J. Zaimov, *Zaselvane na bulgarskite slavjani na Balkanskija poluostron* [Sofia 1967] 170) and also known in eastern Europe (see SMOLENSK). There is no reason to identify the name of Smolenoi with that of MOGLENA as S. Kyriakides (*Byzantinai Meletai* 4 [Thessalonike? n.d.] 318-20) suggested. The Smolenoi are first mentioned in a damaged inscription referring to an expedition of the Bulgar khan Persian ca.837 (Beševliev, *Inschriften*, no.14.9). The localization of the Smolenoi is under discussion: Theodorides (*infra*) hypothesizes that the Smolenoi settled in a *kleisoura* that secured the entrance into the valley of the STRYMON; when defeated by Persian they retreated to CHRISTOUPOLIS. The inscription, however, provides insufficient basis for such a hypothesis.

By the end of the 11th C. a theme of Smolenoi existed: an act of 1079 is signed by John Kataphloron, *strategos* of Smolenoi (*Lavra* 1, no.39.9), and Gregory PAKOURIANOS, in his *typikon*, lists several documents related explicitly to the theme

of Smolenoi. The last mention of the theme of Smolenoi is in Niketas Choniates.

After the christianization of the Smolenoi there was founded a bishopric of Smolenoi, known from notitiae of the 9th-13th C. A priest Theodore Smolenetes lived in the village of Dobrobikeia (in the district of Boleron and Strymon) in the first half of the 11th C. (*Ivir.* 1, no.30.24).

LIT. G. Theodorides, "Morounats, to dethen Slabikon onoma tes Kabales," *Makedonika* 6 (1964-65) 82-89. D. Dečev, "Gde sja živel Smolenite?" *Zbornik v čest na V. Zlatarski* (Sofia 1925) 45-54. Lemerle, *Philippe* 116, 136, 137 n.1. Asdracha, *Rhodopes* 8, n.1. -A.K.

SMOLENSK (Σμολ(έν)ισκον), a town on the upper Dnieper and center of a principality of Rus'. Relations with Constantinople can be traced back to the 10th C., the time of the earliest Byz. coins, glass, and silks found in the region. Constantine VII (*De adm. imp.* 9.6) mentions Smolensk as one of the places where the Rus' gathered in preparation for their expeditions to Constantinople. Smolensk's most prosperous and influential period was from the mid-12th to the mid-13th C., under Rostislav (ca.1125-59) and his successors, of the dynasty of VLADIMIR MONOMACH. An exceptional number of churches were built during this period. The bishopric of Smolensk (*Smoliskon* in *Notitiae CP*, no.13.769) was founded in 1134-36. Its first incumbent, Manuel (a Greek, and possibly the uncle of Theodore PRODROMOS), supported the patriarchate in the controversy over KLIM SMOLJATIČ. In 1370 Patr. PHILOTHEOS KOKKINOS excommunicated Prince Svjatoslav of Smolensk for his alliance with LITHUANIA against Moscow (*RegPatr*, fasc. 5, no.2582).

LIT. Tikhomirov, *Ancient Rus* 372-81. L. Alekseev, *Smolenskaja zemlja* (Moscow 1980). -S.C.F.

SMYRNA (Σμύρνη, now Izmir), city on the Aegean coast of Asia Minor. Its late antique history is obscure, with only a few epigrams providing evidence for construction or maintenance of public works. The city walls were restored by Arkadios and Herakleios. Mu'awiya devastated the city in 654, and the Arabs occupied it in 672/3. Smyrna was a major naval base that gained importance as the harbor of EPHEsus silted up. According to Constantine VII (*De them.* chs. 16.14-16, 17.15, ed. Pertusi, p.82), Smyrna was a city of the

THRAKESION theme and at the same time capital of the theme of SAMOS. The city also had an *archon*, apparently a maritime governor (Ahrweiler, *Mer* 91). Smyrna played a more significant role after Alexios I recaptured it from TZACHAS in 1097 and made it a naval base for operations in Asia Minor. It was then put under a *doux*; by 1133 it was again a city of Thrakesion.

Smyrna had considerable importance under the Laskarids, for whom it was the major military and commercial port, as well as a center of silk production and of education. John III Vatatzes built the powerful upper fortress, still well preserved. Smyrna was then administered by a *katepano*, later by a *prokathemenos*. The documents of the LEMBITISSA MONASTERY reveal considerable information about the region in this period. By 1261 Smyrna had a Genoese colony that prospered into the 14th C. After 1304, the city was capital of Thrakesion but was practically surrounded by the Turks of AYDIN, who captured its fortress in 1317. A joint fleet of the Hospitallers, Venetians, Cypriots, and some other Latin rulers of Aegean islands took Smyrna by surprise on 28 Oct. 1344, and the city remained in the hands of the Latins until it was seized by Timur after the battle of Ankara in 1402.

Long a suffragan of Ephesus, Smyrna became autocephalous in 451–57 and metropolis in the 9th C. It had only three suffragans.

LIT. Ahrweiler, "Smyrne" 4–11, 155–58. Lemerle, *Aydin* 40–58, 180–203. W. Müller-Wiener, "Die Stadtbefestigungen von Izmir, Sigacik und Çandarlı," *IstMitt* 12 (1962) 60–96. Angold, *Byz. Government* 109f. —C.F.

SNAKES (sing. ὄφης) or serpents. Despite the general interest of Byz., zoological treatises on snakes have not survived. Sporadic information on the snake's nature is mostly based on ancient authorities. Psellos mentions the display of snakes for entertainment, an ancient practice that continued to his day (A. Karpozilos, *Dodone* 9 [1980] 289–310). Such a performance is illustrated in an 11th-C. illuminated MS of the *Homilies* of Gregory of Nazianzos (Galavaris, *Liturgical Homilies*, fig. 51). The church condemned the performances of snake charmers, usually GYPSIES (Rhalles-Potles, *Synagma* 2:444f).

Christian attitudes to the mythology of the snake were contradictory. Thus, in marginal PSALTER

illustration a snake represents the venom of sinners, but a snake charmer the voice of the wise (Der Nersessian, *L'illustration* II, fig. 116). The PHYSIOLOGOS emphasized the snake's ability to change its skin and drew from this capability some moralizing examples for human behavior. The Brazen Serpent could even represent Christ. On the other hand, the snake was an instrument of the DEVIL or an embodiment of the Devil himself. SEVERIANOS OF GABALA, developing the theme of Genesis, says that the snake in Paradise differed from those serpents that we now despise and avoid; he was Adam's closest friend and an imitator of human behavior, but at the Devil's instigation he became the murderer of man (PG 56:485–88). In hagiography the snake appears mostly to challenge the saint's virtue or miraculous power; hence the slaying of the snake or dragon by saints such as GEORGE, SYMEON OF EMESA, and ELISABETH is presented as a major ascetic deed. In mythological zoology, the deer was granted the ability to kill the snake. Proverbs and *gnomai* use the image of the venomous snake as a symbol of evil and perfidy.

Snakes are frequently represented in art as conquered by EAGLES. Identified with dragons, they were also shown without apparent symbolic significance. Images of snakes adorned a great porphyry basin that was once in a garden of the Great Palace of Constantinople and was moved in the reign of Andronikos I to the courtyard of the church of the Forty Martyrs (Nik.Chon. 332.18–22). Dragons were represented on military standards held by *drakonarioi*. —Ap.K., A.C.

SOAP (σαπώνιον) in the modern sense of the word, a soluble washing compound made from the combination of fatty acids with soda and potash, was unknown in antiquity (H. Blümner, *RE* 2.R. 2 [1923] 1112–14). Instead the Greeks used *nitron*, a form of sodium carbonate, which formed a cleansing compound when mixed with oil. Even though Arethas of Caesarea, in his scholia to Lucian, notes that it was the ancients who used *nitron* in their baths (S. Kougeas, *Laographia* 4 [1913] 248), the term *nitron* continued to be used through the Byz. era. Thus, the 14th-C. *typikon* of the BEBAIAS ELPIDOS NUNNERY (ed. Delehay, 74.5) provided for a monthly distribution of *nitron* to the nuns to wash their clothes, and Niketas Cho-

niates (Nik.Chon. 149.23–24) described the baths in Constantinople where the patrons applied *nitron*. The chemical composition of Byz. *nitron* is unknown.

The word *sapo* (from Celtic *saipo*) is used by Latin writers from the 1st C. onward, and Greek *sapon* appears in a papyrus of the 1st C. B.C. in an unclear context but related to washing (*Aegyptische Urkunden der königlichen Museen zu Berlin*, vol. 4 [Berlin 1912] no. 1058.35). Pliny the Elder (*Natural History* 28.51) explains *sapo* as a Gallo-Germanic concoction for giving hair a bright hue; Oribasios (*Collectionum medicarum reliquiae*, ed. J. Raeder, vol. 3 [Leipzig-Berlin 1931] 45.29.59) defines *sapon* as a Germanic unguent used in the bath. Bartholomew of Edessa, a writer of the 8th or 9th C., knew the terms *sopounion* and *sapounion* for soap (PG 104:1405B, 1413A). In the 10th-C. *Book of the Eparch*, *saponion* is used to designate soap; *saponarii* and *saponopratai* were the SOAPMAKERS. Another word for soap was *gallikon* (Gallic soap): Emp. Constans II is said to have smeared himself with *gallikon* in the bathhouse just before he was murdered (Theoph. 351.29–31). The 10th-C. *saponopratai* were prohibited from selling the *gallikon* (*Bk. of Eparch* 12.4). Stöckle (*Zünfte* 39) hypothesizes that the use of *gallikon* was a privilege reserved for the imperial family.

LIT. R.J. Forbes, *Studies in Ancient Technology*, vol. 3 (Leiden 1955) 174–82. Koukoules, *Bios* 4:451, notes 5 and 6. —A.K., A.M.T.

SOAPMAKER (σαπωναπάρης). In antiquity the substitute for soap (*nitron*) was available in bathhouses, and the profession of "soap"-vendor, *nitropoles*, is attested to at least in one late Roman papyrus (Preisigke, *Wörterbuch* 3:133). In the late Roman period soapmakers, *saponarii*, existed in Italy and in Gaul: thus, a contract of 541 mentions Isaac, *vir honestus*, *saponarius Classis*, in Ravenna (J.O. Tjäder, *Die nichtliterarischen lateinischen Papyri aus der Zeit 445–700*, vol. 2 [Stockholm 1982] no. 33.2), and in 599 the *corpus* of *sapunarii* in Naples asked Pope Gregory I for protection.

The 10th-C. *Book of the Eparch* (ch. 12) devotes a section to the Constantinopolitan guild of *saponopratai* who were both producers and vendors of soap. Their shops (*ergasteria*) had to be separated from each other by a distance of 7 *pecheis* and 12 *podes* (see Pous). Besides the usual restrictions imposed on guilds, soapmakers were forbidden

to use animal fat during Lent. A synodal decision of 1400 (MM 2:440.32–34) estimated the cost of a large caldron and a complete set of tools of a *saponarios* at 100 hyperpers.

LIT. *Bk. of Eparch* 211–15. Stöckle, *Zünfte* 39f. —A.K.

SOCIAL STRUCTURE. Byz. society has been divided into CLASSES and other entities conventionally called MICROSTRUCTURES. Some of them were ephemeral or fluid units, constantly forming and breaking up—learned assemblies and schools, bands of hunters, occasional gatherings (e.g., in taverns); they left little trace and can scarcely be studied. Others were more or less stable: FAMILY, LINEAGE, VILLAGE COMMUNITY, GUILD, TOWN, parish, CONFRATERNITY, MONASTERY, military unit, ethnic group. Late Roman society inherited ancient municipal organization and elements of traditional lineages-*gentes* (at least in the form of the system of NAMES). Both aspects seem to have declined by the 8th C., whereas the nuclear family grew stronger and became the cornerstone of Byz. social structure; other microstructures were relatively loose, composed mostly of agglomerations of nuclear families; even the cenobitic monastery was challenged by the familylike eremitic unit, the LAVRA. The ideal of celibacy as a major virtue contributed to a certain devaluation of family ties and to the profound atomization of society. Vertical social bonds were underdeveloped if compared with the Western feudal hierarchy.

We may assume that this atomization of society and lack of strong horizontal and vertical social bonds accounted for the Byz. concept that a man was primarily the subject of the *basileus* (his "slave" or "child") rather than a member of a lineage, township, or village community, or a link in a hierarchical chain of lords and vassals. Vassalage was at a rudimentary stage and the hierarchy one of meritorious ranks conferred by the *basileus*, rather than one of hereditary titles, lands, and jurisdictions. The system of vertical mobility created a constant flow—although more in theory than in practice. This system was supported by traditions of Roman law that—more often than not rhetorically—proclaimed mankind's equality before the law and ignored legal privileges of social status, albeit developed in custom. Atomized social structure was supported by a belief in the individual path to SALVATION propagated

by such mystics as SYMEON THE THEOLOGIAN or the partisans of HESYCHASM. Byz. theology pursued the hierarchical world view of pseudo-DIONYSIOS THE AREOPAGITE less energetically than Western theologians. The Byz. clergy was not as sharply separated from the ordinary lay people as its Western counterpart, and the Byz. church did not achieve as great a monopoly on salvation or education as did the church in the West.

The urban revival and the aristocratization of society from the 11th C. onward caused a breach in the traditional social structure and a revision of many conservative values, but the process was too slow and inconsistent. Byz. institutions began to bear greater resemblance to Western feudal society but remained substantially different, and the Byz. never identified themselves with the West.

LIT. J. Haldon, "On the Structuralist Approach to the Social History of Byzantium," *BS* 42 (1981) 203-11.

-A.K.

SOCRATES (Σωκράτης), ancient Greek philosopher; born Athens 469 B.C., died Athens 399. The *Souda* contains many references to Socrates, preserving a curious mixture of fact and fiction, while the Byz. scholia to Aristophanes' *Clouds* add little or nothing to our knowledge of the historical Socrates. The aphorisms attributed to Socrates in STOBAIOS and the *gnomologia* (collections of GNO-MAI) are of uncertain age and authenticity. The *Gnomologion Vaticanum* (a 14th-C. MS) contains 31 sayings attributed to Socrates and one attributed to his wife Xanthippe. Byz. writers were divided in their view of Socrates. Some rejected him as the embodiment of paganism, while others saw him as a critic of pagan society who was repudiated and executed, and thus a man of true wisdom who had anticipated the future truths of Christianity. In paintings of the TREE OF JESSE in a group of late Byz. churches in Greece and the Balkans, Socrates is sometimes included among pagan writers and philosophers who had prophesied the coming of Christ. Although the pagans depicted in the Tree are undoubtedly connected with the *Prophecies of the Seven Sages* (a text formulated shortly before 560 that omits Socrates), the paintings all appear to derive from a 13th-C. Italian archetype and do not represent a survival of Hellenism as some scholars have believed. (For historian, see SOKRATES.)

LIT. H. Erbse, *Fragmente griechischer Theosophien* (Hamburg 1941). J. Ferguson, *Socrates: A Source Book* (London 1970). I. Dujčev, *Heidnische Philosophen und Schriftsteller in der alten bulgarischen Wandmalerei* (Opladen 1976). M.D. Taylor, "A Historiated Tree of Jesse," *DOP* 34-35 (1980-81) 125-76.

-K.S.

SOFIA. See SERDICA.

SOĞANLI, a valley in CAPPADOCIA. Located between Ürgüp and Niğde on the central Anatolian plateau, the valley is the site of a number of ROCK-CUT CHURCHES with frescoes dating from the late 9th or early 10th C. to the third quarter of the 11th C. Two churches are dated by inscription. St. Barbara (dated to a 4th indiction, probably 1006 or 1021) is a single-naved, barrel-vaulted church with a *parekklesion*. The large apse is adorned with a MAJESTAS DOMINI. Narrative images from the PROTOEVANGELION OF JAMES decorate the south side of the nave vault; iconic representations of the Nativity and Anastasis appear on the north side. Karabaş Kilise is a monastic complex probably founded in the late 9th or early 10th C., made up of four single-naved chapels. The principal northern church was redecorated in 1060/1 by a *protospatharios* Michael SKEPIDES, a nun Katherine, and a monk Nyphon. The Communion of the Apostles (see LORD'S SUPPER) fills the conch of the apse, and feast scenes as well as portraits of saints and the donors decorate the nave. The style of the frescoes is similar to those of St. Sophia in OHRID. Another member of the Skepides family, John, *protospatharios* of the Chrysotriklinos, *hypatos* and *strategos*, is mentioned in an undated inscription in Geyik Kilise in the same valley. The three churches of the Belli Kilise group are notable for their carved exteriors and for the elaborate subsidiary rooms associated with them; frescoes in this complex probably date to the early 10th C.

LIT. Jerphanion, *Églises rupestres* 2:249-381. N. Thierry, "Étude stylistique des peintures de Karabaş Kilise en Cappadoce," *CahArch* 17 (1967) 161-75. M. Restle, "Zum Karabaş Kilise im Soğanlı Dere," *JÖB* 19 (1970) 261-66.

-A.J.W.

SOHAG, town in Upper Egypt at the edge of the western desert, site of the famous 5th-C. monastery of SHENOUTE (Dayr Anbā Shinūda). The monastery originally covered several acres; exca-

vations have unearthed sections of the outer wall and traces of buildings. Still standing is the church misleadingly named the "White Monastery," built ca.440, one of the largest basilicas in Egypt, with galleries, two narthexes, and a richly adorned triconch sanctuary. In front of the triumphal arch are traces of two additional columns that once bore a secondary triumphal arch, a typical feature of Upper Egyptian triconch churches. Several thousand monks and nuns lived in this monastery under very strict regulations, mainly working in its fields. They slept in common dormitories and had their meals at special hours in the refectory.

A few miles to the north lies another monastery, St. Bishoi (Dayr Anbā Bishūy), probably a dependent house of St. Shenoute. Its church, although smaller, is of similar plan, and its triconch with semidomes and two stories of columns has remained fully intact; it is datable to the 5th C. The central dome replaced the original pyramidal roof. Farther into the desert lies a small ruined 5th-C. chapel, dedicated to Shenoute.

LIT. U. Monneret de Villard, *Les couvents près de Sohâg*, 2 vols. (Milan 1925-26). P. Akermann, *Le décor sculpté du Couvent Blanc* (Cairo 1976). P. Grossmann, "New Observations in the Church and Sanctuary of Dayr Anbā Shinūda," *Annales du Service des Antiquités de l'Égypte* 70 (1984-85) 69-73. Timm, *Ägypten* 2:601-34.

-P.G.

SOKRATES (Σωκράτης), ecclesiastical historian; born Constantinople ca.380, died after 439. Sokrates was a lawyer (*scholastikos*) at Constantinople, where he had been educated by Ammonios and Helladios, two pagan grammarians living there in exile from Alexandria. His *Church History* covers the period 305-439 in seven books, each one containing the reign of an emperor. There is much emphasis on local events affecting Constantinople, also some obtruded sympathy for NOVA-TIANISM. Secular events, including military history, are given due focus. Sokrates is a good critical historian who cites his documentary sources verbatim. He published a second edition (the one that survives) when a perusal of ATHANASIOS of Alexandria convinced him that there were serious chronological errors in his first source, the Latin *Church History* of RUFINUS OF AQUILEIA. The work also survives in an Armenian version (M. Širinjan, *VizVrem* 43 [1982] 231-41).

ED. *Ecclesiastical History*², ed. R. Hussey, revised W. Bright (Oxford 1893). PG 67:29-842. Eng. tr. A.C. Zenos, *Eccle-*

siastical History (New York 1890; rp. Grand Rapids, Mich., 1952).

LIT. G.F. Chesnut, *The First Christian Histories* (Paris 1977) 167-89. Idem, "Kairos and Cosmic Sympathy in the Church Historian Socrates Scholasticus," *ChHist* 44 (1975) 161-66. F. Geppert, *Die Quellen des Kirchenhistorikers Socrates Scholasticus* (Leipzig 1898).

-B.B.

SOLEA (σωλαία, σωλεία, σολέα, etc.), in early churches of Constantinople an enclosed processional pathway leading from the TEMPLON to the AMBO. After Iconoclasm, when this *solea* was no longer used, the term is sometimes applied to that part of the raised sanctuary platform (BEMA) that lies outside the templon. Pseudo-Sophronios interprets the *solea* in this latter sense, as the river of fire separating sinners from the just (PG 87:3985A).

LIT. Mathews, *Early Churches* 32, 37f, 54, 65f, 98f, 179. S.G. Xydis, "The Chancel Barrier, Solea, and Ambo of Hagia Sophia," *ArtB* 29 (1947) 15-24.

-R.F.T.

SOLECISM (σολοικισμός), technical term of grammar, denoting incorrect use of language, usually resulting from ignorance. Roman grammarians distinguished between "barbarism," in which the error was confined to a single word, and solecism, involving several words. Solecism was thus mainly concerned with SYNTAX. Byz. grammarians repeated this distinction. For Byz. rhetoricians such as the 11th-C. John DOXOPATRES (*RhetGr*, ed. Walz, 2:240f), avoidance of solecism was an element in correct Greek. When the incorrect use was deliberate and made for effect, however, solecism became a feature of style rather than of language, and as such was recognized by Byz. grammarians as a figure of speech. The term could thus be applied to ellipsis, pleonasm, or unusual word order as well as to errors of grammar. Byz. writers often charged one another with solecism, and Niketas Choniates (Nik.Chon. 455-44-45) accused Emp. Alexios III of signing any document presented to him, even if it was solecistic. This sensitivity to solecism, real or imagined, is a feature of ATTICISM, and indicates that the grammar of the literary Greek language was sometimes not fully internalized either by writers or readers.

LIT. H. Lausberg, *Handbuch der literarischen Rhetorik*² (Munich 1973) 1:267-74.

-R.B.

SOLEMNION (σολέμνιον, "stipend," from Lat. *solemne donum*, "festive gift"), an annual payment of a sum of money granted as a gift by the emperor, took two forms. One kind, a direct grant from the treasury, is attested in 10th- through 12th-C. documents in which its recipient is always the Great Church or a monastery in Constantinople. Another, more important for the history of Byz. fiscal practices, is the *solemnion logisimon* described in the *Treatise on Taxation* (ed. Dölger, *Beiträge* 117f). Instead of receiving a *solemnion* from the treasury, the beneficiary received fiscal revenues drawn at their source. This *solemnion logisimon* had three forms: (1) The beneficiary had his property tax reduced by the amount of the *solemnion*; (2) a provincial treasury official bestowed the *solemnion* from taxes collected in the province, so that the *solemnion* bypassed the central treasury; and (3) the emperor ordered a certain CHORION to pay its taxes directly to the beneficiary (specifically, to an ecclesiastical institution).

Solemnia are mentioned in acts of the 10th–11th C. At the end of the 10th C., the Lavra of St. Athanasios received 600–700 nomismata as *solemnia*, in part from the island of Lemnos and, probably, from the region of the Strymon; it was also granted a *solemnion* in grain (N. Svoronos in *Lavra* 1:61). Constantine IX Monomachos conferred upon Vatopedi a *solemnion* of 80 hyperpyra (M. Goudas, *EEBS* 3 [1926] 125, no.3.5–6), and in 1079 Nikephoros III ordered the *διοικητες* of the Cyclades islands to pay a *solemnion* of 16 nomismata to the monk Arsenios Skenoures and his cells (*Patmou Engrapha* 1, no.3.14–15). The principle behind *solemnion logisimon* was central in the formation of the PRONOIA and *oikonomia* that later supplanted it.

LIT. Lemerle, *Agr. Hist.* 83f. Kazhdan, *Agrarnye otnošenija* 215f. Ahrweiler, *Structures*, pt.I (1964), 105f. –M.B.

SOLIDUS, initially the name of Diocletian's gold coin struck 60 to the Roman pound (see LITRA) but more particularly applied to its successor, struck 72 to the pound and weighing 24 *siliquae* or *keratia*. It was introduced under Constantine I at the mint of Trier in 309. This was gradually extended to the other mints of Constantine's dominions and under him and his successors became the standard gold coin of the empire. In Greek it was known from the first as a NOMISMA, but num-

ismatists have been accustomed to use the Latin word *solidus* for the coin down to the 10th C., despite the incongruity of this in a purely Greek setting. Though the coin was theoretically of pure gold, there was a slight falling off in fineness in the 10th C., followed by a catastrophic decline between the 1030s and 1080s. Solidi of Nikephoros III were only about 33 percent fine and those of the early years of Alexios I ceased to be of gold at all. A return to good quality gold was made in 1092, with the introduction of the HYPERPYRON. Provincial gold coins, notably those of 8th-C. Italy and of 9th-C. Sicily, had often been of much poorer gold than those of Constantinople. Solidi weighing less than the theoretical 24 carats—the precise figures vary from 20 to 23 carats—had been struck in small quantities in the 6th–7th C., their reduced weight being indicated to users by small changes in design. The purpose of these coins is unknown. In the 10th C. a new class of lightweight solidi came into existence with the creation of the TETARTERON.

LIT. DOC 2:10–17, 3:19–62. C. Morisson et al., *L'or monnayé. I. Purifications et altérations de Rome à Byzance* (Paris 1985). –Ph.G.

SOL INVICTUS, the invincible sun, was the symbol of HELIOS in his capacity as protector of the emperor; under Aurelian (270–75) and in the first quarter of the 4th C. the distinction between the *sol invictus* and the emperor himself became confused. The *sol invictus* appears on the coins of Galerius and Maximinus and later, through 323. Sometimes the *sol invictus* is presented on a chariot, with the SPHAIRA, or orb, in his left hand and the right hand upraised; according to Prokopios of Gaza this gesture meant a command to open the gates of the hours. After Constantine I, the image of the solar god-emperor vanishes, whereas the SOL JUSTITIAE (or *sol salutis*), the sun of justice and of salvation, merges with the image of Christ.

LIT. H.P. L'Orange, "Sol Invictus Imperator: Ein Beitrag zur Apotheose," *Symbolae Osloenses* 14 (1935) 86–114. Idem, "Konstantin den Stores triumfbue i Roma," *Kunst og Kultur* 54 (1971) 81–120. –A.K.

SOL JUSTITIAE ("sun of justice"), later also *sol salutis* ("sun of salvation"), usually a symbol and metaphor for Christ, according to late antique and Byz. exegesis of Malachi 4:2. The concept arose in an ancient Near Eastern milieu and be-

came widespread in Neoplatonic thought; Philo calls the sun the divine *Logos*. The classic formulations of Christ as the *sol justitiae*, "risen with healing in his wings," are in ORIGEN's *Against Celsus* ("the One Word, risen like the Sun of Justice"), and in CYRIL of Alexandria's commentary on Malachi ("Christ rises upon the world as the Sun of Justice, of most perfect knowledge, enlightening our eyes and souls"). Also regarded as a type of the risen Christ was the sun "rejoicing as a giant to run his course" of Psalm 19(18):4–5, an emblem of the just law of God. This exegesis, however, posed for Christian theologians the problem of how to distinguish between the worship of Christ and the veneration of the sun, such as that reported to be practiced by the Manichaeans. A vestige of solar veneration can be seen in the tradition of Christian congregations facing east during the liturgy. In Byz. art the type is usually subsumed into the fusion of Christ with SOL INVICTUS.

LIT. F.J. Dölger, *Die Sonne des Gerechtigkeits und der Schwarze* (Münster 1919) 83–110. Idem, *Sol Salutis* (Münster 1925). –L.S.B.MacC.

SOLOMON (Σολομών), son and successor of DAVID; king of Israel. Early Christian tradition attributes to Solomon three books of the OLD TESTAMENT (Proverbs, Ecclesiastes, and the SONG OF SONGS) that, according to Origen, formed a unit symbolically reflecting the major elements of human wisdom: ethics (Proverbs), physics (Ecclesiastes), and metaphysics (the Song of Songs). Basil the Great, in his homily on the exordium of Proverbs (PG 31:385–424), praised it as speaking of true wisdom and righteousness. In contrast, Theodore of Mopsuestia considered Proverbs and Ecclesiastes as books that, while canonical, exhibited less inspiration; this view was condemned at the Council of Constantinople in 553. Ecclesiastes caused particular difficulties for exegetes, since they had to explain the Epicurean tendencies of this divine book; Gregory of Nyssa solved the difficulty by applying the theory of *prosopopoiia*: Solomon's dialogue was with a hypothetical hedonist interlocutor. A lengthy commentary by GREGORY OF AKRAGAS reveals a knowledge of ancient authors (Aristotle, Philo, the rhetoricians) and a freedom to disagree with renowned church fathers.

The biblical story of Solomon, elaborated in the

so-called *Testament of Solomon* extant in Greek MSS of the 15th to 17th C., is probably already referred to in a Christian text of 400. The *Testament* relates the construction of the Temple and presents Solomon as ruling over demons, whom he put to work for the Temple. Solomon also received gifts from all the kings of the earth and from Sheba, the Queen of the South.

Representation in Art. Solomon was often paired with DAVID, for example, among groups of Old Testament PROPHETS in monumental decoration and among those awaiting Christ in the ANASTASIS. Exegetical parallels drawn between David and emperors were sometimes extended to include the emperors' sons as types of Solomon (H. Buchthal, *JWarb* 37 [1974] 332). In contrast to David, Solomon was usually represented as an idealized, beardless young man; both are dressed as emperors. Solomon appears as an author inspired by SOPHIA (H. Belting, G. Cavallo, *Die Bibel des Niketas* [Wiesbaden 1979] 46–48) and raised on a shield in a frontispiece to 3 Kings (1 Chr) in the Bible of LEO SAKELLARIOS. As a legendary embodiment of Wisdom, Solomon was named in magic scrolls (Nik.Chon. 146.47–49) and seals.

SOURCE. *The Testament of Solomon*, ed. C.C. McCown (Leipzig 1922). Eng. tr. D.C. Duling, J. Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1 (Garden City, N.Y., 1983) 935–97.

LIT. S. Leanza, *DPAC* 2:3084–96. R. Maisano, "L'esegesi veterotestamentaria di Isidoro Pelusiota: I libri sapienziali," *Koinonia* 4 (1980) 39–75. A. Kartsonis, *Anastasis: The Making of an Image* (Princeton 1986) 186–200.

–A.K., J.I., J.H.L., A.C.

SOLOMON, general of Justinian I; born at Solachon near Dara, died 544 at Cillium, on the border of Numidia and Byzacena. A eunuch, Solomon was Belisarios's *domestikos* and a commander of *foederati* during the expedition to Africa in 533–34. He fought well at the battle of Ad Decimum against the Vandals. When recalled to Constantinople, Belisarios left Solomon in command. Successful in the war against the Moors in Byzacena and Numidia, Solomon faced his own soldiers' discontent: he was almost assassinated in Carthage at Easter 536, was unable to quell the mutiny of STOTZAS, and fled to Sicily. Belisarios quickly came to Africa and reestablished Solomon's military and civil command, but Solomon was soon replaced by GERMANOS. Only after the suppression of mutiny in 539 was he restored to

his position as military (*magister militum*) and civil (praetorian prefect) governor of Africa. Again Solomon had to deal with the Moors and occupied several fortresses. When his troops fled from the battle at Cillium, Solomon kept fighting bravely and was killed. PROKOPIOS OF CAESAREA, who was his assessor, describes Solomon as a courageous, capable, and energetic commander, although unpopular with the army.

LIT. Pringle, *Defence* 22–31. H. Halm, "Eine Inschrift des *Magister Militum* Solomon in arabischer Überlieferung," *Historia* 36 (1987) 250–56. A. Nagl, *RE* 2.R. 3 (1929) 941–46. —W.E.K., A.K.

SOLOMON, SONG OF. See SONG OF SONGS.

SOMATEION (*σωματεῖον*), legal term designating a corporate body. *Cod. Just.* I 2.20 employs the word for contingents of soldiers. The scholion to *Basil.* 60.32.3.1 equates *somateia* with the "Hellenic" *hetaireiai* and prohibits the founding of *somateia* without an imperial decree. *Basil.* 54.16.16 states that admission of an individual to "the state *somateia*" had to occur in the presence of the *archon* of the *eparchia*, after the *somateion* testified to the applicant's fitness. *Basil.* 8.2.101 presents the statement of Gaius (*Digest* 3.4.1) in which the *somateion* represents the Latin *corpus*; the text refers primarily to PARTNERSHIP, the *societas* of Roman law. The case is illustrated in the scholion by a body for the levying of taxes, such as the *somateia* that collect tolls in a port or at a city gate.

The scholiast also speaks of Roman *collegia* or *somateia* (lit. "somateion of a collegium"), which were created by order of the senate or by imperial decree, such as the corporation of bakers. The structure of these *somateia* is said to have resembled that of *municipia* (*poleis*) because it too had a common administration, a common treasury, and a *syndikos* to run the common business. In the 10th-C. *Book of the Eparch*, the term *somateion* is found only in the title, whereas the text uses the terms *systema* and, in the case of notaries, *syllagos*. *Peira* 51.7, on the other hand, distinguishes between *systema* and *somateion*, describing *somateia* as corporations (GUILDS) engaged in manual work, such as shoemakers or dyers, whereas merchants engaged in the raw silk trade or textile importers (PRANDIOPRATAI) are considered members of *systemata*.

LIT. Stöckle, *Zünfte* 8–11. Litavrin, *Viz.obščestvo* 131f. —A.K.

SONG OF SONGS (*ᾠσμα ᾠμάτων*), a book of the BIBLE attributed to SOLOMON, and frequently commented upon by church fathers. ORIGEN established the foundation of its interpretation in his *Commentaries* and *Homilies* (preserved mainly in Latin translations by RUFINUS and JEROME). He rejected the possibility of a historical exegesis and interpreted the text as an ALLEGORY: the bridegroom, Solomon the "peaceable," and the bride stood respectively for Christ and the Church (the *Homilies*) or the Logos and the Soul (the *Commentaries*). GREGORY OF NYSSA refers to Origen in his exegesis of the *Song of Songs* and follows the principle of allegorical interpretation, even though he does not deny the historical element in the text; the historicity, however, is enigmatic and hard to decipher. The allegorical interpretation remained dominant, with the exception of THEODORE OF MOPSUESTIA, who rejected the allegorical meaning of the text and saw in its protagonists the historical Solomon in love with an Egyptian princess. Theodore's exegesis was condemned at the Second Council of Constantinople, and THEODORET OF CYRRHUS dedicated a tract to its refutation. In the 7th C. CATENAE on the *Song of Songs* appeared, which contained sentences ascribed to three theologians—Gregory of Nyssa, NEILOS OF ANKYRA, and MAXIMOS THE CONFESSOR—that served as the major source of information for subsequent generations. PSELLOS wrote a superficial commentary in verse, based primarily on Gregory, and in the 14th C. MATTHEW (I) KANTAKOUZENOS interpreted the bride of the text not only as the Church, but also as the Theotokos (PG 152:997–1084).

LIT. W. Riedel, *Die Auslegung des Hohenliedes in der jüdischen Gemeinde und der griechischen Kirche* (Leipzig 1898). M. Faulhaber, *Hohelied-, Proverbien- und Prediger-Katenen* (Vienna 1902) 1–73. —A.K.

SOPHIA (*Σοφία*) was a complex term in patristic vocabulary. As human wisdom it had ambivalent meaning—sometimes connoting a virtue, sometimes sophisticated eloquence devoid of ethical or spiritual content, sometimes vain and "carnal" pseudo-wisdom. In Gnostic thought Sophia was one of the Aeons, a bearer of the female principle:

she was the counterpart to the Father, with whom she produced, by contemplation, divine beings; in the form of Agape-Sophia she was the counterpart to Christ and, in the form of Pistis-Sophia, the counterpart to the Saviour. On the other hand, divine Sophia was construed as an attribute of the Godhead, sometimes even identified with the second or third person of the Trinity. Thus Christ is identified as the Wisdom of God on a 14th-C. icon now in the Byzantine Museum in Athens (*Holy Image*, no.30).

Representations in Art. In painting, Sophia could be embodied in a great variety of ways. Though female, she may represent Christ or the wisdom that he incarnates. In the catacombs of Karmouz at Alexandria she is a winged, nimbed figure inscribed *Sophia I(esou)s Ch(ristos)*, while on 6th–8th-C. seals of officials of the patriarchate of Constantinople, as on those of metropolitans and bishops (Laurent, *Corpus* 5.1, nos. 49, 703, 931, 951, 956), Sophia holds a cross or vessel before her breast. A miniature in a 9th-C. MS of JOHN CHRYSOSTOM illustrates the author's image of Wisdom with Adam holding a lamp that supports a bust of Christ Emmanuel (Meyendorff, *infra* [1959] fig.2). Sophia was also understood as an imperial virtue. In Psalter illustration of the 10th C. and later she joins Prophetia as a companion of David (Cutler, *Aristocratic Psalters*, figs. 2, 154, 251, 295). Z. Gavrilović (*Zograf* 11 [1980] 44–52) extended this political connotation to images of Serbian kings and emperors illuminated with the wisdom of Joseph, Christ, the Virgin, and various church fathers; in such frescoes Sophia is only rarely personified. She is found more often in late 13th- and 14th-C. painting (Prizren, Ohrid, Gračanica) where, as a winged being, she incarnates the Wisdom of the Book of Proverbs, ch.9. In these contexts, too, she appears as the companion of one or more of the Evangelists. The Gnostic Sophia is depicted as a female figure on engraved gems and in drawings in magical papyri. Many Byz. churches were dedicated to HAGIA SOPHIA ("Holy Wisdom").

LIT. A. Koffas, *Die Sophia-Lehre bei Klemens von Alexandria* (Frankfurt am Main 1982). A. Orbe, "Sophia soror": Apuntes para la teología del Espíritu Santo," in *Mélanges d'histoire des religions offerts à Henri-Charles Puech* (Paris 1974) 355–63. J. Meyendorff, "Wisdom-Sophia: Contrasting Approaches to a Complex Theme," *DOP* 41 (1987) 391–401. Idem, "L'iconographie de la Sagesse Divine dans la tradition byzantine," *CahArch* 10 (1959) 259–77. F. von Lilien-

feld, "Frau Weisheit" in byzantinischen und karolingischen Quellen des 9. Jahrhunderts," in *Typus, Symbol, Allegorie bei den östlichen Vätern*, ed. M. Schmidt, C.F. Geyer (Regensburg 1982) 146–86. D. Good, *Reconstructing the Tradition of Sophia in Gnostic Literature* (Atlanta 1987). —A.C., A.K.

SOPHIA, legendary saint; feastday 17 Sept. Born in Milan, she had three daughters, Pistis, Elpis, and Agape (Faith, Hope, and Charity [Love]), whose martyrdom she was forced to witness in Rome. The beheading of the girls and their burial by Sophia in a common sarcophagus (with heads back in place) is depicted in the MENOLOGION OF BASIL II (p.43). The vita by SYMEON METAPHRASTES is illustrated either with portraits of the mother and her daughters or with the execution scene.

LIT. BHG 1637x–1639. M. Girardi, "Le fonti scritturistiche delle prime recensionis greche della *passio* di S. Sofia e loro influsso sulla redazione metafrastica," *VelChr* 20 (1983) 47–76. M. van Esbroeck, "Le saint comme symbole," in *Byz. Saint* 129–38. G. de Tervarent, "Contribution à l'iconographie de sainte Sophie et de ses trois filles," *AB* 68 (1950) 419–23. —N.P.S.

SOPHIA, empress; wife of JUSTIN II and niece of THEODORA; born before 530, died after 600. Strong-willed, persistent, and ambitious for power, Sophia played a leading role during the reign of her husband, esp. after he had shown signs of mental disease. She was the first empress whose effigy was struck on coins (folleis) together with that of the emperor; she similarly appears with him on a silver cross in the Vatican (Rice, *Art of Byz.*, pl.71). Rumor attributed to Sophia the cancellation of arrears in taxation. She strongly supported the handsome TIBERIOS (I), and promoted him as heir to the throne, but required him to keep his wife away from the main palace; it was said that Sophia planned to marry him. After Justin's death, Tiberios respected Sophia and provided chambers for her in the palace, but called her "mother" and remained with his family. Her hopes dashed, Sophia schemed against Tiberios; he arrested her and confiscated her treasures. At his deathbed he recalled her, and she supported Maurice as his successor. The last mention of Sophia is an anecdote of Theophanes the Confessor, who relates that she and the empress Constantina, at the end of Maurice's reign, presented him with a crown (*stemma*) that he ordered to be

hung above the altar of Hagia Sophia, Constantinople.

LIT. Av. Cameron, "The Empress Sophia," *Byzantion* 45 (1975) 5-21. —W.E.K., A.K.

SOPHIA PALAIOLOGINA (Paleolog), wife of IVAN III of Moscow; baptismal name Zoe; born Morea 1450/1 (V. Tiftixoglu, *BZ* 60 [1967] 279-87), died Moscow 7 Apr. 1503. Daughter of THOMAS PALAIOLOGOS, the last *despotes* of the Morea, and niece of CONSTANTINE XI PALAIOLOGOS, the last Byz. emperor, Sophia fled to Kerkyra in 1460 and then went to Rome. Contrary to the statement of pseudo-Sphrantzes, she was never married to the Roman noble Carracciolo (J.B. Papadopoulos, *EEBS* 12 [1936] 264-68). On the advice of her guardian, Cardinal BESSARION, Zoe was betrothed to Ivan in June 1472 at the Vatican in the presence of Pope Sixtus IV, who hoped to promote Catholicism in Russia. Upon her arrival in Moscow, however, she converted to Orthodoxy. She married Ivan on 12 Nov. 1472, taking the new name Sophia. Sophia bore her husband seven children, one of whom, Basil III, eventually succeeded his father in 1505 after a power struggle. Earlier theories that Sophia's marriage led to a Russian claim to succession to the Byz. throne and empire are now discredited (Meyendorff, *Russia* 274). Her patronage of art and architecture brought Italian and Byz. influence to her new homeland.

LIT. M. Paximadopoulou-Stavrinou, *Ho gamos tes Sophias Zoes Palaiologou meta tou Ioannou tou III tes Rossias* (1472) (Athens 1972). G. Vernadsky, *Russia at the Dawn of the Modern Age* (New Haven, Conn.-London 1959) 17-26. M. Hellmann, "Moskau und Byzanz," *JbGOst* 17 (1969) 321-38. —A.M.T.

SOPHOCLES, Greek tragic poet; born Athens 496 B.C., died Athens 406. An account of his life and work is given in the *Souda*, where the number of Sophoclean entries indicates a partiality to him. Fragments of his tragedies are preserved in papyri of the 4th-7th C. The oldest extant MS of Sophocles dates from the mid-10th C., but a revived interest in Sophocles is already evident in IGNATIUS THE DEACON (cf. Browning, *Studies*, pt. XIV [1968]). In the 12th C. EUSTATHIOS OF THESSALONIKE knew well the text of Sophocles, whose debt to Homer he repeatedly identified in his Homeric commentaries. The most widely read

of the Sophoclean plays were the triad of *Ajax*, *Electra*, and *Oedipus the King*. Annotated editions of the entire corpus were produced in the 14th C. by THOMAS MAGISTROS and Demetrios TRIKLINIOS; a recension of the triad by Manuel MOSCHOPOULOS is a matter of debate (cf. Wilson, *Scholars* 246). The number of surviving MSS and the quotations in Byz. authors indicate that among the tragedians Sophocles was second to Euripides in popularity.

ED. *Scholia byzantina in Sophoclis Oedipum tyrannum*, ed. O. Longo (Padua 1971).

LIT. R.D. Dawe, *Studies on the Text of Sophocles*, 3 vols. (Leiden 1973-78). R. Carden, *The Papyrus Fragments of Sophocles* (Berlin-New York 1974). —A.C.H.

SOPHRONIOS (Σωφρόνιος), patriarch of Jerusalem (634-38); born Damascus ca. 560, died Jerusalem 11 March 638. He was a teacher of rhetoric in Damascus, usually identified with Sophronios the Sophist, although the arguments for this are not fully conclusive. Sophronios then became a monk and, together with his teacher and intimate John MOSCHOS, journeyed widely, visiting numerous monastic centers in Egypt, Palestine, and Rome (H. Chadwick, *JThSt* n.s. 25 [1974] 41-74). He returned to Jerusalem to join the monastery of Theodosios (ca. 619). His uncompromising opposition to MONOENERGISM in 633 brought him to Egypt and Constantinople, though his courage and dedicated defense of the Council of CHALCEDON failed to convince either KYROS of Alexandria or SERGIOS I of Constantinople. His Synodal Letter, issued in 634 on his elevation to patriarch, is a detailed exposition of his staunch Chalcedonianism. On the whole, his other literary output is hagiographic and homiletic. His 23 Anacreontic Odes in classical meter deal with liturgical feasts. He is also credited with being the author of liturgical texts, including the Office of Blessing of Water on Epiphany. In addition to his *enkomion* of Sts. KYROS AND JOHN, a fragment of his biography of his friend JOHN ELEEMON, coauthored with Moschos, has survived. He is an important literary witness to the conquest of Jerusalem by Caliph 'UMAR in 638 (M.B. Krivov, *VizVrem* 41 [1980] 249-51).

ED. PG 87.3:3147-4014. Papadopoulos-Kerameus, *Analekta* 5:151-68. M. Gigante, *Sophronii Anacreontica* (Rome 1957).

LIT. C. von Schönborn, *Sophrone de Jérusalem* (Paris 1972). H. Donner, *Die anakreontischen Gedichte Nr. 19 und Nr. 20 des*

Patriarchen Sophronios von Jerusalem (Heidelberg 1981). A. Cameron, "The Epigrams of Sophronius," *CQ* 33 (1983) 284-92. —A.P.

SOPOČANI, located near Novi Pazar in Serbia, site of the Church of the Trinity. Founded ca. 1255 by STEFAN UROŠ I, it was possibly designed originally as a cathedral church. It then became the *katholikon* of a monastery and served as a mausoleum for Uroš himself and his parents; he brought the remains of his father Stefan "the First-Crowned" here from STUDENICA in 1266. A tall, single-aisled basilica with a dome over the crossing, similar to Studenica in its ground plan, the church was built of stone and has a single round apse; its many Romanesque features include corbels under the roofline and sculptured marble portals and window frames. The building was enlarged in the later 13th C. through the addition of two chapels flanking the narthex, then of an open exonarthex and belfry tower to the west (the exonarthex was painted under Stefan Uroš IV Dušan, before 1346); at about this time (1342-46?) two chapels were inserted along the north and south flanks of the naos between the eastern cross-arms and western narthex chapels, and each of these rows of chapels was given a common roof.

The frescoes of the naos and narthex are considered among the great masterpieces of medieval monumental painting. Though the origin of the artists has not been determined, these paintings are crucial for any study of the transition from Komnenian to Palaiologan art, since they were done at a time (probably between 1263 and 1268) for which few monuments exist in Constantinople. The frescoes were executed in part by an artist still rooted in the rambling narrative linear style of late Komnenian painting (narthex and upper levels of the naos, including pendentives), and in part by artists, probably Greeks, working in a new heroic style (as in the scene of the Dormition of the Virgin on the west wall) whose stately compositions, monumental single figures, and massive architectural forms herald Palaiologan works of the late 13th and 14th C. The backgrounds, as at Studenica and MILEŠEVA, imitate gold mosaic through the use of gold leaf on a yellow ground. The relatively traditional program includes several royal portraits, council and Last Judgment cycles in the narthex, and certain

rare compositions again in the narthex (18 scenes from the life of JOSEPH thought to betray the influence of the vitae of the Serbian royal brothers Stefan Nemanja and Sava written by DOMENTIJAN, and a fresco showing the death of Anna Dandolo, the mother of King Uroš I).

Further historical compositions (e.g., the translation of the remains of Stefan Nemanja from Hilandar to Studenica) adorn the southern narthex chapel. The naos chapels were dedicated to Sts. George and Nicholas, respectively, and each was adorned with scenes from the life of the appropriate saint.

LIT. V. Djurić, *Sopočani* (Leipzig 1967). *L'art byzantin du XIIIe siècle: Symposium de Sopočani* (Belgrade 1967). D. Winfield, "Four Historical Compositions from the Medieval Kingdom of Serbia," *BS* 19 (1958) 251-78. R. Hamann-MacLean, H. Hallensleben, *Die Monumentalmalerei in Serbien und Makedonien*, vol. 1 (Giessen 1963) 25f, pls. 115-42, plans 16-17b. —N.P.S.

SORCERY. See MAGIC.

SOROS (σopós), a reliquary casket, esp. the two caskets containing RELICS of the Virgin Mary, and the buildings housing them in Constantinople. Mary's mantle (*esthes*), which became one of Constantinople's palladia, was allegedly brought to Constantinople from Palestine in 473. Emp. Leo I installed it in a round chapel adjoining the Church of the Virgin of BLACHERNAI. Known as the Hagia Soros, the chapel was inaccessible to laymen; its splendid silver REVETMENT indicates that it was regarded as a reliquary shrine of architectural dimensions. A feastday on 2 July celebrated the relic and its triumphal return to the chapel in 620 after its removal for safekeeping during an Avar raid. The other relic, Mary's belt, or girdle (*zone*), was placed in the CHALKOPRATEIA church by Emp. Arkadios, according to legend. By the time of Justin II, it was installed in an architectural soros of its own. Its translation was celebrated on 31 Aug.; the emperors visited its soros on the feasts of the Annunciation and Nativity. The icon type of the VIRGIN HAGIOSORITISSA is associated with this shrine. (See also MAPHORION.)

LIT. Av. Cameron, "The Virgin's Robe: An Episode in the History of Early Seventh-Century Constantinople," *Byzantion* 49 (1979) 42-56. Janin, *Églises CP* 169-71.

—A.W.C.

SOTERIOLOGY, the teaching of REDEMPTION and SALVATION. Although Byz. theological controversies dealt primarily with ontological concepts of SUBSTANCE, NATURE, HYPOSTASIS, etc., they were primarily soteriologically oriented, since ultimately they focused on the redemptive work of CHRIST and sought a radical argument to answer the questions: Why is Christ God? Why is he a man? Why is he a hypostatic union of divine and human natures? These qualities of Christ assured the possibility of man's redemption. As stated in the Nicaean CREED, the INCARNATION and death in the flesh of the Logos—who was consubstantial (HOMOIOUSIOS) with the Father—was a voluntary act undertaken for the salvation of mankind. Gregg and Groh (*infra*) hypothesized that the dispute over ARIANISM revolved around two contrasting models of salvation: in ATHANASIOS of Alexandria, divine grace opened the way to deification (THEOSIS), the consubstantiality of the Logos creating the possibility of human ascent to the kingdom of God; in the doctrine of the Arian first generation, the emphasis lay on the will and choice of the Son, on his action, not his being.

On the other hand, by overstressing either the human or divine nature of Christ, both the Nestorian and Monophysite doctrines endangered the "soteriological balance" announced, for example, in GREGORY OF NAZIANZOS (ep.101). If Christ is seen as too human his identity with God can suffer, if too divine his human connections can be severed. In either case deification would have been unattainable. Only in union with God can mankind find redemption and salvation, as defined in the formula of two natures in one hypostasis of Christ.

The preservation of the particularity of both natures is the leitmotif of Byz. theology, esp. in MAXIMOS THE CONFESSOR. This allowed both salvation and healing, the renewal (*anakainismos*) of the original creature, man's liberation from the existing mode of SIN. Christ as the new ADAM is a redeemer and restorer of the sinless state of original mankind.

Many problems are connected with the concept of salvation: the role of the church as an institution and the possibility of individual salvation outside the official church; the material means of salvation and the role of symbols, icons, sacraments, etc., in the process of salvation; the question of whether sinners and demons will be re-

deemed in the final accounting; the question of whether a good action in itself assures salvation.

LIT. Balthasar, *Kosmische Lit.* 188–203. Meyendorff, *Byz. Theology* 151–65. R. Gregg, D. Groh, *Early Arianism—A View of Salvation* (Philadelphia 1981). —K.-H.U.

SOTERIOUPOLIS (Σωτηριούπολις, also Soteropolis), in the 10th C. a *kastron* on the border with Abchasia (*De adm. imp.* 42.110), a center of a *kleisoura* (Zacos, *Seals* 2, no.948). The 10th-C. TAKTIKON of the Escorial mentions a *strategos* of Soterioupolis or Bourzo (Oikonomides, *Listes* 269.3). From the 10th C. on, Soterioupolis is also known as an autonomous archbishopric (*Notitiae CP* no.7.87); by the 12th C. it was united with the metropolis of Alania. Its identification with modern Pitsounda or with Suchumi is not valid.

LIT. N. Oikonomides, "L'organisation de la frontière orientale de Byzance aux Xe–XIe siècles," 14 *CEB*, vol. 1 (Bucharest 1974) 293f. —A.K.

SOUBLAION. See CHOMA.

SOUDA (Σοῦδα), title of a LEXIKON; the etymology seems to be "fence" or "moat." Already in the 12th C. the title was misunderstood, and EUSTATHIOS OF THESSALONIKE interpreted it as the name of a certain Suidas. Its date of compilation is debatable, certainly later than mid-10th C., probably ca.1000; the problem is whether the reference to the emperors Basil II and Constantine VIII belongs to an authentic text or an interpolation. The entries are organized in alphabetical order, diphthongs (αι, etc.) being considered as independent letters. *Souda* explains difficult grammatical forms, rare words, and proverbs, and comments on persons, places, institutions, and even concepts (such as cosmos or *physis*). The material commented on is primarily ancient or biblical, and medieval data are infrequent; an important exception is the entry on KRUM. Some Byz. topics are mentioned in entries on ancient subjects, e.g., a very critical judgment of Patr. POLYEUKTOS.

Souda is a "compilation of compilations" (Lemerle, *Humanism* 345), based primarily on such sources as *lexika* and ETYMOLOGIKA, excerpts from CONSTANTINE VII, collections of SCHOLIA to Homer, Aristophanes, etc. *Souda* refers not only to ancient

historians but to some Byz. authors such as Theophylaktos SIMOKATTES, GEORGE HAMARTOLOS, and Patr. NIKEPHOROS I. References to SYMEON METAPHRASTES and medical and metrological glosses seem to be interpolations. Unlike the *lexika* of HESYCHIOS OF ALEXANDRIA and PHOTIOS, *Souda* became very popular. Preserved in manifold MSS and excerpts, it was used by Eustathios, the so-called *Lexikon* of ZONARAS, and later writers such as Constantine Laskaris (died 1501) or Maxim the Greek (died 1556) (D. Bulanin, *TODRL* 34 [1979] 257–85).

ED. *Suidae Lexicon*, ed. A. Adler, 5 vols. (Leipzig 1928–38).

LIT. A. Adler, *RE* 2.R. 4A (1932) 675–717. B. Lavagnini, "Suida, Suda o Guida," *Rivista di filologia e di istruzione classica* 40 (1962) 441–44. A. Steiner, "Byzantinisches im Wortschatz der Suda" in *Studien zur byzantinischen Lexikographie*, eds. E. Trapp et al. (Vienna 1988) 149–81. —A.K.

SOUGDAIA (Σουγδαία), also called Surož and Sudak, a city and port in eastern Crimea, between Alouston and KAFFA, first mentioned by the COSMOGRAPHER OF RAVENNA in the 7th C. (*Ravennatis Anonymi Cosmographia*, ed. M. Pinder, G. Parthey [Berlin 1860; rp. Aalen 1962] 176). The 9th-C. hagiographer Epiphanius, describing the travels of the apostle ANDREW, locates Upper Sougdaia (M. Bonnet, *AB* 13 [1894] 334.2–3) in a different region, between ZICHIA and Cimmerian BOSPOROS on the eastern shore of the Azov Sea, in the land of the ALANS. The hagiographer of CONSTANTINE THE PHILOSOPHER mentioned the people of Sougdoi, whom he situated between the Iberoi and the (Crimean) Goths; F. Dvornik (*Les légendes de Constantin et de Méthode*² [Hattiesburg, Miss., 1969] 207f) identifies them as Alans. By the mid-11th C., Sougdaia was in the hands of the Byz.; in 1059 Leo Aliates was *strategos* of Cherson and Sougdaia. Later, the Cumans, Venetians, Genoese, and Tatars appear as successive masters of Sougdaia, although the city preserved a certain degree of independence.

Near the seashore excavation has uncovered 6th-C. constructions that were abandoned in the 8th–9th C. The site was esp. active in the 11th through 14th C., not only in the harbor but also on terraces above it and in the citadel; a hoard contained coins of Michael VIII, Andronikos II, and Michael IX. The city played an important role in Black Sea trade; IBN BATṬUTA compares

its port with that of Alexandria. However, the Kaffa-TANA alliance supported by the Genoese blocked Sougdaia: PEGOLOTTI, who visited the Crimea ca.1330, speaks of Kaffa and Tana but does not mention Sougdaia. By the 14th C. Sougdaia was an autocephalous archbishopric and then a metropolis, having incorporated that of PHOULLOI. Its cathedral church was St. Sophia, the foundation of which is dated by later tradition to 793. The legendary story of the capture of Sougdaia by Prince Bravlin of Novgorod, allegedly in the reign of Leo III, is preserved in a 16th-C. Russian MS.

LIT. Vasil'evskij, *Trudy* 3 (1915) cxlii–cclxxxviii. S. Sekirinskij, *Očerki istorii Suroža IX–XI vv.* (Simferopol' 1955). M. Nystazopoulou, *He en te Taurike Chersoneso polis Sougdaia* (Athens 1965). M. Frondžulo, "Raskopki v Sudake," *Feodal'naja Tavrika* (Kiev 1974) 139–50. —O.P.

SOUL (ψυχή), the vital life principle in creatures. The Byz. connected the word with verbs meaning "animate, bring to life," while the Origenists accepted Plato's etymology from "cool, make solid." The Byz. had many problems in understanding the soul, such as the nature of its substance. Some perceived the soul in physical terms, as breath (e.g., Didymos the Blind, PG 39:737A) or blood (the notion criticized by Nemesios [PG 40:541B]), but Gregory of Nyssa insisted on a purely intellectual definition of it as *ousia noera*. Was the soul "simple" or composed of several parts or "faculties," two, three, or more? Thus MAKARIOS THE GREAT thought that the soul consisted of many "limbs" such as INTELLECT, consciousness, will, aggressive and defensive aspects (PG 34:528B). With regard to the origin of the soul, ORIGEN presented the concept of preexistent souls that "fell" from their *politeia*, resided in bodies, and would have to ascend to heaven. This concept was refuted by the church fathers, who developed the idea of the created soul, infused into the body; it is generated not from a material seed, but by the will of the creator, without, however, becoming a divine essence.

The soul was considered a guide for the body, giving it life and movement and causing its growth; the Stoic idea that the soul is imprisoned in the body was rejected. The relation of soul to intellect also produced difficulties—was the soul distinct from intellect, as Basil the Great stated (PG 31:204A), or did intellect form a part of the soul?

"The sensory perception of the rational soul," says pseudo-Maximos (PG 90:1437B), "is its atrium, reasoning its temple, and intellect its supreme priest." After DEATH the soul retains its identity and is linked to its former body, which it recovers at the future RESURRECTION. Thus the church fathers rejected the concept of metempsychosis as well as the idea of the dissolution of souls in the air.

The soul is made in God's image, and is in principle the divine indwelling, but the gnomic will of man allows him to choose the way of sin or the way of perfection leading to eternal beatitude. A special problem was the soul of Christ: APOLLINARIS of Laodikeia denied the existence of a human soul in Christ, asserting that the soul belonged to the "outer man." In the orthodox view, however, the full humanity of Christ required his possession of a human soul.

The Byz. distinguished perishable "animal" or "instinctive" forces from the human or rational forces of the soul. Man possessed both categories, animals only the first category, and therefore they acted according to nature rather than any desire for virtue or sin. The orthodox theologians accused the adherents of MONOTHELETISM of acknowledging in Christ the elements of the animal soul but not of the reasoning and immortal soul.

Representation in Art. More concerned with the resurrection of the flesh, as in the ANASTASIS, artists rarely represented the soul. When they did so, it was as a baby wrapped in swaddling clothes (as the Virgin in the DORMITION) or as a naked, youthful body (Goldschmidt-Weitzmann, *Elfenbeinskulpt.*, e.g., II, nos. 1, 16); damned souls in the arms of Hades are depicted similarly (Der Nersessian, *L'illustration* II, fig. 16).

LIT. E. Stéphanou, "La coexistence initiale du corps et de l'âme d'après saint Grégoire de Nysse et saint Maxime l'Homologue," *EO* 31 (1932) 304-15. J.M. da Cruz Pontes, "Le problème de l'origine de l'âme de la patristique à la solution thomiste," *Recherches de théologie ancienne et médiévale* 31 (1964) 175-229. J. Hirschberger, *Seele und Leib in der Spätantike* (Wiesbaden 1969). J.M. Rist, *Eros and Psyche: Studies in Plato, Plotinus, and Origen* (Toronto 1964). K. Hoheisel, "Das frühe Christentum und die Seelenwanderung," *JbAChr* 27-28 (1984-85) 24-46. —A.K., A.C.

SOUMELA MONASTERY, located in a spectacular site on the face of a cliff on the western slopes of Mt. Melas, about 40 km south of Trebizond. The origins of Soumela (Σουμελά), which

was dedicated to the Virgin, are shrouded in legend. Pious tradition, going back at least to the 10th C., places the foundation of Soumela in the 4th C. and attributes its establishment to two Athenian monks, Barnabas and Sophronios, who supposedly discovered in a cave at Soumela an icon of the Virgin painted by St. Luke. The monastery prospered during the reign of the Grand Komnenoi of Trebizond, esp. ALEXIOS III KOMNENOS who was responsible for the restoration of Soumela in 1360-65. A chrysobull of Alexios of 1364 (MM 5:276-81) lists the properties owned by the monastery in the MATZOUKA region and characterizes the relations between Soumela and its *paroikoi*: the monastery had the right of jurisprudence over them, could levy military recruits, etc. The document also granted Soumela immunity (EXKOUSSEIA) from taxes and other financial and military obligations (P. Jakovenko, *K istorii immuniteta v Vizantii* [Jur'ev 1908] 28-31, 66-70; G. Ostrogorsky, *Byzantion* 28 [1958-59] 236f). The monastery was called imperial as well as patriarchal and stauropegial.

The main grotto church contains fresco portraits of Trapezuntine emperors, including Alexios III and MANUEL III KOMNENOS. The monastery was abandoned in the 20th C.

LIT. S. Ballance, A. Bryer, D. Winfield, "Nineteenth-Century Monuments in the City and Vilayet of Trebizond," *ArchPont* 28 (1966-67) 263-67; 30 (1970) 270-84. Bryer-Winfield, *Pontos* 254f. Janin, *Églises centres* 274-76. O. Meunardus, "The Panagia of Soumela: Tradition and History," *Orientalia suecana* 19-20 (1970-71) 63-80. —A.M.T.

SOZOMENOS, Salamanes Hermeias, ecclesiastical historian who practiced law at Constantinople; born Bathelia near Gaza, 5th C. His *Church History*, covering the period 324-425 in formal continuation of EUSEBIOS OF CAESAREA, was dedicated to Theodosios II, whose approval of its content he formally requested. This may imply some competition with the pagan history of OLYMPIODOROS OF THEBES, whose work Sozomenos (Σωζομενός) used, and which was also dedicated to that emperor. The final part of book 9, dealing with the years 425-39, is lost; the last datable event mentioned (in the preface) is Theodosios's trip to Bithynia in 443. Sozomenos drew extensively but critically from his predecessor SOKRATES, to whom he is stylistically superior. Though Sozomenos is weak in understanding

dogmatic issues, and credulous about miracles, his use of other sources makes the *History* an important supplement to Sokrates, esp. his detailed account (2.9-14) of the persecution of Christians in Persia under Shāpūr II and his information on the spread of Christianity among Armenians, Saracens, and Goths.

ED. *Kirchengeschichte*, ed. J. Bidez, G.C. Hansen (Berlin 1960). (Partial) *Histoire ecclésiastique*, ed. J. Bidez (Paris 1983), with Fr. tr. by A.-J. Festugière. *The Ecclesiastical History of Sozomen*, tr. C.D. Hartranft (New York 1890; rp. Grand Rapids, Mich., 1952).

LIT. G.F. Chesnut, *The First Christian Histories* (Paris 1977) 191-200. G. Schoo, *Die erhaltenen schriftlichen Hauptquellen des Kirchenhistorikers Sozomenos* (Berlin 1911). —B.B.

SOZOPOLIS (Σωζόπολις), the name of two cities in the Byz. Empire, one in Thrace, the other in Pisidia.

SOZOPOLIS IN THRACE (anc. Apollonia, mod. Sozopol in Bulgaria), city on the Black Sea, located partially on islands. The ancient name, still used in Ammianus Marcellinus (Amm.Marc. 22:8.43) and the *Tabula Peutingeriana*, was replaced with a "Christian" appellation, "the city of salvation," by 431. Sozopolis was among the cities that supported the revolt of VITALIAN. Historians from Prokopios onward ignore Sozopolis, but the bishopric of Sozopolis, under the jurisdiction of Adrianople, is regularly listed in notitias. Velkov (*infra*) identifies three archaeological strata in a basilica excavated in Sozopolis: one of the 5th to 6th C.; one of the 8th to 9th C., to which belong the fragments of a marble AMBO; and of the 9th C. and later. In the 9th C. Sozopolis probably formed a TOURMA; the seal of an anonymous *spatharios* and *tourmarches* of Sozopolis has been published, as have three seals of 11th to 12/13th-C. bishops of Sozopolis (Laurent, *Corpus* 5.1, nos. 720-22). More is known about Sozopolis in the 14th C., when it was a major trade center in the area and Bulgaria and Byz. fought over the rights to the city. According to Manuel Philes, Michael Glabas Tarchaneiotes conquered Sozopolis in 1263 (Zlatarski, *Ist.* 3:504), but at the beginning of the 14th C. it belonged to Bulgaria. Amadeo VI of Savoy captured it in 1366 and then handed it over to John V, together with MESEMBRIA and some other coastal towns. At least five monasteries existed in Sozopolis in the 14th C., some of them built on islands.

LIT. B. Dimitrov, "La città medievale di Sozopol," *Bulgaria Pontica* 2 (Sofia 1988) 497-522. V. Velkov, "Prinos kŭm materialnata kultura na srednovekovnija Sozopol," *IzvBŭlgArchInst* (1964) 43-54. —A.K.

SOZOPOLIS OF PISIDIA (mod. Uluborlu), city in southwestern Anatolia, perhaps the successor to ancient Apollonia. Rarely mentioned in late antiquity, Sozopolis was the birthplace of SEVEROS of Antioch and the site of the miracle-working icon in the Church of the Virgin mentioned in the vita of THEODORE OF SYKEON. The city probably reappears in the 9th C. as the seat of a *tourmarches* (Zacos, *Seals* 1, no.2643) or *kleisourarches*, but in the latter case a conjecture "of Seleukeia" was suggested (Oikonomides, *Listes* 54, n.35) and in the former Sozopolis in Thrace cannot be excluded. Romanos IV refortified it in 1070. It fell soon after to the Seljuks, but was retaken by John II Komnenos in 1120; it became a strong frontier bulwark, resisting attack until the Seljuks finally captured it in 1180. Sozopolis was a suffragan bishopric of ANTIOCH of Pisidia. Remains of the well-built fortress indicate major construction in the 7th-8th C., with rebuilding in 1070.

LIT. MAMA 4:45-81. C. Foss, "The Defences of Byzantine Asia Minor against the Turks," *GOOrthR* 27 (1982) 153-57. Foss-Winfield, *Fortifications* 139f. —C.F.

SPACE (τόπος, lit. "place") is defined by PSELLOS (*De omnifaria doctrina*, par.154.1-2) as the receptacle (*dektikon*) of a body or of an incorporeal being. From *topos* Psellos (par.155) distinguishes *chora* (usually location or position), which he understands specifically as the distance between numbers or as the portion of space containing something (e.g., the hollow part of a *pithos* that contains wine).

The word *topos* had a variety of meanings. The Byz. inherited the Aristotelian concept of *topos* as container or boundary of three-dimensional BODIES. From it they distinguished "intelligible space," *topos noetos*, which was a metaphorical or mental container of incorporeal beings, such as ANGELS. Unlike angels God did not exist "in space" since he had no limits; he was his own *topos*, filling up everything and containing everything (John of Damascus, *Exp. fidei* 13.2-38, ed. Kotter, *Schriften* 2:37-39).

SIMPLIKIOS criticized Aristotle's theory of *topos* as preoccupied with the "external place" of the

body, that is, its positional relationship to bodies external to it; this led, according to Simplicios, to the axiom of immobility. He suggested the definition of *topos* as an ordering (*taxis*), measure, or limit of the concrete situation of the body (H.R. King, *CQ* 44 [1950] 92).

Another perception of space is that of Proklos who identified it with light and considered it to be an immovable, indivisible, immaterial body, *soma* (CAG 9:612.24–25, see Armstrong, *Philosophy* 435, n.10), but NICHOLAS OF METHONE (*Anaptyxis* 92.15–16) retorted that the Infinite (*apeiron*) is not a substance but a relation. Yet another aspect of space is the problem of its expanse beyond the cosmos. Aristotle opposed the concept of “empty space,” and accordingly Psellos (*De omnifaria doctrina*, par.153.4–8) calls it “invisible chaos,” “a fantastic infinite in an infinite place (*topos*).” In other words, space is endlessly divisible and endlessly expanding only in potentiality and in man’s imagination, but in reality it is finite and limited. Since the concept of *apeiron* acquired a theological meaning—the characterization of God’s perfect immeasurability—in Gregory of Nyssa, as it already had in Plotinos (L. Sweeney, *Gregorianum* 38 [1957] 515–35, 713–32), any cosmological application of this concept was questionable. The contrast of the spaceless Godhead and the body’s limit is revealed in Christological discussions of God’s describability and Christ’s “circumscribed” (*perigrapton*) body.

The third aspect of space as a place for human beings is its ethical qualification, the spatial distinction of good and evil: not only did heaven and hell have different locations, but also earthly locations were endowed with virtue (such as mountains or DESERT) or vice (such as hippodromes and often urban centers in general).

LIT. V. Goldschmidt, “La théorie aristotélicienne du lieu,” in *Mélanges de philosophie grecque, offerts à Mgr. Diès* (Paris 1956) 79–119. L.C. Ruggini, “Universalità e campanilismo, centro e periferia, città e deserto nelle storie ecclesiastiche,” in *La storiografia ecclesiastica nella tarda antichità* (Messina 1980) 183–94. —K.-H.U.

SPACE AND DEPTH, concepts of linear distance between two or more points or objects. Means used to suggest depth include inverted PERSPECTIVE, PLASTICITY, LANDSCAPE (usually lacking a horizon), and devices creating the illusion of an INTERIOR SPACE. Generally horizontal extension,

like narrative sequence, is indicated by figures or events read from left to right on a shallow “stage” at the picture plane, although either may be overridden by a concern for SYMMETRY. So, too, compositions in which a single or at most a few planes of recession are indicated by rows of figures may be elaborated by a crowd shown tightly packed in vertical perspective or opened up by the insertion of a BACKGROUND scene. The illusion of space is most successful when an image is imposed upon an already convex surface as in an apse or a squinch, but even in such a context recession may be summarily treated by imbricated or overlapping figures. A system of chiasitic construction, suggesting deep space behind the picture plane and apparently based on antique models, is evident in the JOSHUA ROLL and the PARIS PSALTER. In late MONUMENTAL PAINTING, architectural settings, in themselves irrationally composed, sometimes lend a greater sense of depth to a picture than ever before in Byz. art.

LIT. Demus, *Byz. Mosaic* 13f, 19, 78–84. A. Cutler, “On the Use of Sources in the Macedonian Renaissance,” 14 *CEB*, vol. 3 (Bucharest 1976) 299–303. T. Velmans, “Le rôle du décor architectural et la représentation de l’espace dans la peinture des Paléologues,” *CahArch* 14 (1964) 183–216. —A.C.

SPAIN (Ἰσπανία, also called Ἰβηρία) was under Diocletian a diocese consisting of five provinces: Baetica, Lusitania, Carthaginensis, Gallaecia, and Tarraconensis; Baetica (with CORDOBA as capital) was the most romanized of them. In the 4th C. Spain prospered economically as a center of agriculture, esp. livestock-breeding (Spanish horses were famous), and metallurgy; it exported lard, fish, wheat, and oil. Spaniards played a central role at the imperial court under Theodosios I. From the early 5th C. various barbarian peoples began to penetrate into Spain. In Sept.–Oct. 409 the Suevi, VANDALS, and ALANS invaded the peninsula. In 422 the Roman army under the command of the *magister militum* Castinus was defeated by the Vandals, who then moved southward and occupied Africa. The Suevi stayed behind and tried to establish their rule over Spain, but had to yield to the VISIGOTHS, who invaded the peninsula in 456. Visigothic domination was challenged by Justinian I in the 550s, and the empire temporarily established a foothold in the south around Malaga and CARTAGENA. The Visi-

gothic kingdom of Toledo was conquered by the Arabs in 711.

Christian states in northern Spain (esp. the CATALANS) maintained relations with Constantinople; some unsuccessful negotiations to establish marriage alliances with the Komnenoi took place, and by 1200 “Iberian” soldiers were active in Constantinople. In the late 13th C. the Aragonese seized power in Sicily, in 1292 plundered the Byz. coast, and in the early 14th C. endeavored to settle in the Peloponnesos; the CATALAN GRAND COMPANY was a major political and military factor in the Balkan peninsula in the 14th C. In the early 15th C. Pero TAFUR visited Constantinople and Trebizond.

LIT. S.J. Keay, *Roman Spain* (Berkeley 1988). J. Arce, *El último siglo de la España romana* (Madrid 1982). R. Collins, *Early Medieval Spain* (New York 1983). H. Ditten, “Beziehungen zwischen Spanien und dem byzantinischen Bereich im Mittelalter,” *Byzantinische Beiträge* (Berlin 1964) 257–90. F. Roldán, P. Díaz, E. Díaz, “Bizancio y al-Andalus, embajadas y relaciones,” *Erytheia* 9.2 (1988) 263–83. C. Alvarez García, “El tema bizantino en la literatura medieval y clásica españolas,” *Bizantion-Nea Hellas* 6 (1982) 57–69. —R.B.H.

SPALATO. See SPLIT.

SPANEAS, conventional title of a didactic poem in the vernacular, preserved in several substantially different versions. Its title in MSS is unclear, and attempts to determine its authorship and original addressee remain unconvincing (S.D. Papadimitriu, *Letopis* 5 [1900] 337–66); the original may have been produced in the 12th C. The author of *Spaneas* (unless he is using a rhetorical convention) is an old man, whose career was a failure and who writes from exile, separated from his beloved “son,” the addressee. *Spaneas*’s advice is trivial, borrowed primarily from Holy Scriptures and a work ascribed to Isocrates; some points, however, could be perceived as genuinely Byz., such as the recommendations to inform on blasphemy and on criticism of the emperor (Legrand, *Bibliothèque* 1:1.15–26). Interest in warfare and hunting probably reflects the worldview of the Komnenian period. Despite its banality, *Spaneas* enjoyed popularity; it was imitated by later romances, esp. PHLORIOS AND PLATZIA-PHLORA (G. Spadaro, *Diptycha* 1 [1979] 282–88), and by FALIERI (N. Papatriantaphyllou-Theodoride, *Hellenika* 28 [1975] 92–101); it was reworked in southern Italy (G. Spadaro, *JÖB* 32.3 [1982] 281f) and

Epiros (G. Zoras, *RSBN* 1 [1964] 47–77, with ed.) and translated into Serbian before 1332 (Dj. Radojičić in *Studi in onore di Ettore LoGatto e Giovanni Mauet* [Milan 1962] 563–66).

ED. Legrand, *Bibliothèque* 1:1–10. Wagner, *Carmina* 1–27. F. Hanna, *Das byzantinische Lehrgedicht Spaneas nach dem Codex Vindobonensis Suppl. gr. 77 und Oxoniensis Miscell. 284* (Vienna 1898). Idem, *Das byzantinische Lehrgedicht Spaneas nach dem Codex Vindobonensis Theolog. 193* (Vienna 1896).

LIT. G. Danezis, *Spaneas: Vorlage, Quellen, Versionen* (Munich 1987). V. Sacharov, “Opyt issledovaniia teksta ‘Ek tou Spanea,’” *VizVrem* 11 (1904) 99–114. I. Rosenthal-Kamarinea, “Die byzantinische Mahnrede im 12. Jahrhundert,” *FoliaN* 4 (1982) 182–89. —A.K.

SPANOS (Σπανός), more properly *Akolouthia tou anosiou tragogene spanou* (Office for the Impious Goat-bearded Beardless Man). This anonymous PARODY survives in three versions (two in verse, one in prose), all dating to the first half of the 16th C. Eideneier (*infra*) argues that the original text was produced in Constantinople in the 14th or 15th C. *Spanos* closely follows the formal structure of an AKOLOUTHIA in commemoration of a saint, including vespers and *orthros*, complete with *kathisma*, *troparia*, and *epitaphios*. The *synaxarion* imitates hagiographic conventions, describing the birth of the beardless man to a donkey and his lengthy journey to find his paternal uncle, a wild goat, and obtain from him three-and-a-half chin hairs. The author, perhaps a cleric, was familiar with rhetoric and thoroughly versed in the liturgy. His language alternates between hagiographic formulas and a rich and bawdy vernacular vocabulary, which includes numerous extremely long compounds. The work is full of obscenities and sexual allusions and offers an extraordinary example of late Byz. HUMOR.

ED. *Spanos. Eine byzantinische Satire in der Form einer Parodie*, ed. H. Eideneier (Berlin–New York 1977).

LIT. Beck, *Volksliteratur* 195f. —A.M.T.

SPARSIO. See LARGESS.

SPARTA. See LAKEDAIMON.

SPATHARIOS (σπαθάριος, lit. “sword-bearer”), a DIGNITY. In the late Roman Empire the term designated a bodyguard, either private or imperial (M. San Nicolò, *RE* 2.R. 3 [1929] 1545f). Imperial *spatharioi*, who belonged to the corps of

KOUBIKOULARIOI and were eunuchs, are known from the time of Theodosios II (Jones, *LRE* 1:567). The *Chronicon Paschale* (*Chron. Pasch.* 627.8–9) distinguished the “bearded” Eulalios from the “eunuchs and *spatharioi*” rather than including him in their ranks, as Oikonomides (*infra*) thinks. By the beginning of the 8th C. *spatharios* had probably become a title: Justinian II appointed the *spatharios* Elias (his future murderer) as governor of Cherson, and he gave the title *spatharios* to his friend, the future emperor Leo III. The title decreased in importance by the 9th C. It disappeared after 1075, and a 12th-C. historian (An. Komn. 1:95–97) mentions the *spatharios* as an insignificant person. In the 9th C. the term *oikeiakos spatharios* could still denote an imperial bodyguard (P. Nikitin, *ZapANIst-fil* 7.2 [1905] 158–65). (See also PROTOSPATHARIOS.)

LIT. Bury, *Adm. System* 112f. Oikonomides, *Listes* 297f. Seibt, *Bleisiegel* 319–26. —A.K.

SPATHAROKANDIDATOS (σπαθαροκανδιδάτος), a DIGNITY, the name formed by combining SPATHARIOS and KANDIDATOS. The first mentions of *spatharokandidatos*, in SEBEOS and a letter of Pope GREGORY II to Leo III, are dubious, but the title is attested from the first half of the 9th C. Bury's doubts concerning the ΤΑΚΤΙΚΟΝ of Uspenskij are rejected by Oikonomides (*Listes* 52, n.29). In the *taktika*, *spatharokandidatos* occupies the place between *dishypatos* and *spatharios*. On seals it is connected with subaltern offices such as notary, *asekretis*, and lower judges. The last mention comes from 1094 (MM 6:94.6 and 11), and the title seems to have disappeared in the 12th C. (V. Laurent, *Hellenika* 7 [1934] 77, n.3).

LIT. Bury, *Adm. System* 26f. Seibt, *Bleisiegel* 326–33. —A.K.

SPECTABILIS (lit. “notable,” Gr. περίβλεπτος [*peribleptos*]), the second-ranking title of SENATORS in the late Roman Empire, between ILLUSTRIS and CLARISSIMUS. First mentioned in 365, the title was bestowed primarily on proconsuls, VICARS, and *duces* (see DOUX), while the highest functionaries in the central administration, originally ranked as *spectabiles*, soon acquired the title of *illustris*. The term was not used in the Byz. hierarchy; the last mention of *peribleptos* as a title of an official is in the papyrus of 710 (P. Lond. IV 1542.7) in which

it designated a modest functionary in local administration. (For *peribleptos* as an epithet of the Virgin, see VIRGIN HODEGETRIA.)

LIT. W. Ensslin, *RE* 2.R. 3 (1929) 1552–68. O. Hirschfeld, *Kleine Schriften* (Berlin 1913; rp. New York 1975) 663–71. —A.K.

SPEKION. See SAGION.

SPHAIRA (σφαῖρα, sphere, in Prokopios πῶλος, celestial sphere), the orb, a symbol of imperial power used in the ancient world (e.g., M.R. Alföldi, *Jahrbuch für Numismatik und Geldgeschichte* 11 [1961] 19–32) and adopted by late Roman emperors. On coins the orb was at first depicted as surmounted by a Victory, then—from the time of Theodosios II onward—as a *globus cruciger*, a globe surmounted by a cross (although the Victory is still occasionally used, as by Justin II). Prokopios (*Buildings* 1.2.11) describes the equestrian statue of Justinian I in the Augustaion as holding in its left hand a *polos*, signifying that the whole earth and sea was in servitude (*dedoulotai*) to the emperor. Representations of *sphairai* are known until the reign of Alexios III Angelos, but not in the empire of Nicaea or during the Palaiologan period; the orb was, however used by the Grand Komnenoi of Trebizond.

It remains under discussion whether the *sphaira* was a real emblem of power (J. Deér, *BZ* 54 [1961] 53–85), since it is not mentioned in any of the lengthy descriptions of coronation ceremonies; Grierson and Schramm (*infra*) argue that it may have been rather a symbolic representation of imperial power over the world. The symbol of the globe was adopted both in the West and in 16th-C. Russia (A. Grabar, *HistZ* 191 [1960] 344f). It is unclear whether the *sphaira* reflects a Byz. perception that the earth was round. Sometimes the *sphaira* was interpreted by the Byz. as an apple (A.R. Littlewood, *JOB* 23 [1974] 55–57).

LIT. P.E. Schramm, *Sphaira, Globus, Reichsapfel* (Stuttgart 1958) 24–28. A. Alföldi, “Insignien und Tracht der römischen Kaiser,” *MDAI RA* 50 (1935) 117–20. *DOC* 2.1:84–86; 3.1:131–33. P. Arnaud, “L'image du globe dans le monde romain,” *MEFRA* 96.1 (1984) 102–12. —A.K.

SPHENDONE (σφενδόνη, lit. “sling”), term designating anything resembling a sling, including the curved southwestern end of the HIPPODROME of Constantinople (Guilland, *Topographie* 1:375f).

The lexicographer HESYCHIOS OF ALEXANDRIA (5th/6th C.) considered the word as a synonym of *sphragis*, seal. A 14th-C. ceremonial book (pseudo-Kod. 175.26–32) defines *sphendone* as a seal to make wax sealings that was employed only by the emperor, his spouse, his son, and the dowager empress; other high officials, including *despotai* and patriarchs, had to employ lead sealings. The *sphendone* was inserted in a ring (*daktylion*). It was used for imperial PROTAGMATA. The office of the PARAKOIMOMENOS of the [grand] *sphendone* existed from the reign of Michael VIII onward and was conferred upon various noble personages.

LIT. Guilland, *Institutions* 1:208f. Dölger-Karayannopoulos, *Urkundenlehre* 44. S. Pétridès, “Sceau byzantin à cire,” *EO* 10 (1907) 83f. —A.K.

SPHRAGIS THEOU (“Seal of God”), or *sphragis Solomonos* (“Seal of Solomon”), interchangeable terms referring to the seal (i.e., signet ring) that, according to *The Testament of Solomon* (ed. C.C. McCown [Leipzig 1922] 10*), was given by God to King Solomon in order that he might “lock up all the demons” and thereby enlist their aid in the building of the Temple. According to the 6th-C. *Breviarium de Hierosolyma* (ed. P. Geyer, *Itinera Hierosolymitana saeculi iii–viii* [Prague-Vienna-Leipzig 1898] 154), this ring was venerated as a relic in Jerusalem. Some text variants describe the signet's device as the *pentalpha*; that the early Byz. understood it as such is suggested by the frequency of this device on amuletic rings, pendants, and arm-bands. The *sphragis theou* appears regularly on the reverses of haematite medical AMULETS.

LIT. P. Perdrizet, “*Sphragis Solomonos*,” *REGr* 16 (1903) 42–61. Bonner, *Studies* 209f, 220. —G.V.

SPHRANTZES, GEORGE, courtier, diplomat, and historian; born 1401, died Kerkyra 1477/8. As a youth Sphrantzes (Σφραντζής) entered the service of Manuel II; upon Manuel's death, Sphrantzes joined the entourage of his son, the *despotes* (and future emperor) Constantine (XI). In his service he undertook numerous embassies to the Turks, Georgia, Trebizond, Morea, and the Aegean islands. He was appointed governor of Patras in 1430, *protovestiarites* in 1432, and governor of Mistra in 1446. He was taken prisoner in Constantinople at the time of the Ottoman conquest. After

his release by the Turks, he continued to travel widely, in Italy, Serbia, and the Ionian Islands. He ended his days on Kerkyra as the monk Gregory.

The *Chronicon Minus*, based on the diary of Sphrantzes, covers the period 1413–77. It is a revealing personal memoir that combines annalistic accounts of events with records of the dates of birth (and death) of Sphrantzes' children. The language of this *Chronicon* is surprisingly colloquial and includes a number of Turkish and Italian words. It is now generally accepted that the expanded version of this work, the *Chronicon Maius*, is a 16th-C. compilation of the metropolitan of Monemvasia, Makarios MELISSENO (R.-J. Loenertz in *Miscellanea Giovanni Mercati*, vol. 3 [Vatican 1946] 273–311). M. Carroll argues, however, that most of the “siege section” of the *Maius* is the work of Sphrantzes (*Byzantion* 41 [1971] 28–44; 42 [1972] 5–22; 43 [1973] 30–38).

ED. Georgios Sphrantzes, *Memorii 1401–1477*, ed. V. Grecu, with Rumanian tr. (Bucharest 1966). Eng. tr. of *Chronicon Minus*—M. Philippides, *The Fall of the Byzantine Empire: A Chronicle by George Sphrantzes, 1401–1477* (Amherst, Mass., 1980).

LIT. Hunger, *Lit.* 1:494–99. R. Maisano, “L'opera memorialistica di Sfrantzes dentro e fuori i confini della storia,” *Italoellenika*, vol. 1 (Naples 1988) 111–122. —A.M.T.

SPICES (μυρεψικά). In medieval merchant handbooks, the term *spezierie* designates a large number of items that were used in medicine, perfume making, and embalming, as well as dyestuffs and seasonings. Since many spices, including the most expensive ones, were produced in Southeast Asia and Africa, the term is associated with eastern trade, although among the spices are items such as saffron, produced in the western Mediterranean, and mastic, produced on CHIOS. For medieval commerce, pepper and ginger were the most important items; of small bulk and very high value, carried primarily on galleys, spices were very lucrative commodities.

Until the 7th C., Byz. territories included some spice-producing areas (Egypt) as well as the ports through which eastern spices reached the Mediterranean. After the loss of the eastern provinces, Constantinople became the most important market within Byz.; ALEXANDRIA remained a major outlet throughout the Middle Ages. In the 10th C., the campaign manual of Constantine VII (*De cer.*, [appendix to] vol. 1, 468.15–18) mentions as

items to be carried into the field: Greek incense, frankincense, mastic, saffron, musk, amber, aloe and wood aloe (or eaglewood), cinnamon of first and second quality, and cassia. All of these, and other spices, are mentioned in the *BOOK OF THE EPARCH* in the chapter on Myrepsos (ch.10), which suggests that spices reached Constantinople primarily from the area of TREBIZOND. Symeon SETH lists a considerable number of spices along with their therapeutic qualities. In the 14th C., Constantinople and PERA were important centers of the spice trade as was CYPRUS, because Italian traders shunned the Egyptian ports to some extent. By the late 14th C., Alexandria became the major market for spices in the eastern Mediterranean.

LIT. Heyd, *Commerce* 2:563–609, 614–24, 626–29, 631–48, 658–70, 676. E. Ashtor, *Levant Trade in the Later Middle Ages* (Princeton 1983). —A.L.

SPIRITUAL RELATIONSHIP (πνευματική συγγένεια) was contracted on a number of ritual occasions, such as BAPTISM (see GODPARENT), ADOPTION of a child or brother/sister (ADELPHOPHIA), or taking monastic vows. In the cases of baptism and adoption, the spiritual relationship created by the rituals included not only the participants, the sponsor, and sponsored, but also others related to them by blood (see MARRIAGE IMPEDIMENTS). The language of spiritual kinship could also be applied to relationships not created by a ritual, such as that between a confessor and confessant (V. Christophorides, *He pneumatike patrotes kata Symeon ton Neon Theologon* [Thessalonike 1977]), superiors and monks/nuns, or between emperors and foreign Christian rulers (Dölger, *Byzanz* 183–96). The emperor's spiritual father or confessor could play an important political role (R. Morris in *Byz. Saint* 46–49). —R.J.M.

SPITHAME (σπιθαμή, lit. "space between the thumb and little finger"), a unit of length = 12 DAKTYLOI = 3/4 POU (= 23.4 cm). As an official measure for the survey of fields it was also called *basilike* (imperial) *spithame*. Besides this official *spithame* there existed another *spithame* of 10 daktyloi (= 19.5 cm) or of 10.33 daktyloi (= 20.8 cm), called the *koine* (common) *spithame*.

LIT. Schilbach, *Metrologie* 19f.

—E. Sch., A.K.

SPLIT (Ἀσπάλθος, Roman Spalatum), city on the Dalmatian coast on a promontory in Kaštelanski Bay, southeast of SALONA. The etymology suggested by Constantine VII Porphyrogenetos (*De adm. imp.* 29.237) from *palatium* (palace) is now considered incorrect—possibly, the Greek name was derived from a plant used in the manufacture of perfumes. Sometime before 305, Diocletian built a residence on this obscure site for his years of retirement; it was constructed of local limestone and brick, while marble, mosaic decoration, and statues of sphinxes were imported. Diocletian's villa was square in plan, had four gates, and was surrounded by limestone walls with square and octagonal towers. Two principal streets (in some places colonnaded) divided the villa complex into four quarters. The villa contained the Mausoleum of Diocletian, a temple, baths, private apartments, and an aqueduct.

After Diocletian's death Spalatum experienced a period of stagnation; according to the 5th-C. *Notitia Dignitatum*, it housed a military clothing factory. Excavations have uncovered only modest traces of building activity in the 5th–6th C.; baths were adapted for use as churches, and twin basilicas were erected outside the walls. In the 7th C. the inhabitants began to rebuild Spalatum as a small town: some columns and floor slabs were removed to obtain materials for renovation; the standard of living declined. Then new forms (in construction technique and pottery), reflecting Slav influence, emerged.

THOMAS THE ARCHDEACON relates that the inhabitants of Salona, after the destruction of their city in the 630s, fled to Split. The episcopal center was transferred there, and Diocletian's mausoleum was transformed into the cathedral. Small as it was, Split played an important role in the making of the Croatian state in the 10th–11th C. and as the site of local synods. The archbishop of Split tried to maintain ties with both Rome and Constantinople. Byz. claimed certain administrative rights over this area. From the 12th C. onward Split was several times sacked by the Hungarians and Venetians. In 1420 it finally recognized Venetian supremacy.

LIT. G. Novak, *Povijest Splita*, vols. 1–2 (Split 1978). *Vita religiosa, morale e sociale ed i concili di Split (Spalato) dei secoli X–XI*, ed. A. Matanić (Padua 1982). *Diocletian's Palace*, 4 vols., ed. J. Marasović et al. (Split 1972–79). J. Wilkes, *Diocletian's Palace, Split* (Sheffield 1986). S. McNally, "Diocletian's Palace," *Archaeology* 28 (1975) 248–59. —A.K.

SPOLIA, materials taken over for reuse from older buildings, particularly columns, capitals, and other MARBLE. The use of *spolia* in construction appeared in the early 4th C. and, as the supply of material and means of production diminished, continued throughout the Byz. period. Earlier structures provided builders with inexpensive, ready-made, and easily reusable material. *Spolia* were often employed in a conscious manner, as in pairing columns of the same material or capitals of the same style. In some Late Antique buildings the use of *spolia* from pagan temples sometimes symbolized the triumph of Christianity: the author of the *vita* of PORPHYRIOS OF GAZA interpreted the reuse of marbles from the temple of Zeus Marnas at Gaza in the pavement of that city's cathedral as a proper trampling on the remnants of idolatry.

Other materials were recycled from older artifacts simply because they were valuable. SILVER was frequently melted down, old mosaic tesserae were saved, seals were recut, and coins (Grierson, *Byz. Coins* 87f, 204–06) were overstruck. The reuse of Roman cameos and intaglios and of parchment in PALIMPSESTS is easily identified; less so is the removal of gems from crosses and Gospel books for items of personal adornment—a charge leveled at Isaac II (Nik.Chon. 443.78–82).

LIT. F.W. Deichmann, *Die Spolien in der spätantiken Architektur* (Munich 1975). S.E. Bassett, "Omnium Paene Urbium Nuditate: The Reuse of Antiquities in Constantinople, 4th through 6th Centuries" (Ph.D. diss., Bryn Mawr College, 1985). —M.J., A.C.

SPOONS (κοχλιάρια), of silver, bronze, and bone, served both domestic and cult purposes. Silver spoons were elaborately decorated and plentiful in the 4th–6th C. Treasures of domestic silver PLATE contain two types of spoon used for eating, the *kochliarion* with round bowl and pointed handle and the *ligula* (a Lat. term) with pear-shaped bowl connected by a disk to a handle with finial or having a curved "swan's neck" handle; both kinds were decorated with images, inscriptions, and monograms. Although the *ligula*-type spoon replaced the *kochliarion*, the latter word continued to be used in the Greek East (cf. mod. Greek *chouliari*). Silver spoons of the 6th C. bearing crosses and (in two cases) dedicatory inscriptions form part of the ecclesiastical KAPER KORAON TREASURE and MA'ARAT AL-NU'MÂN TREASURE and may be the earliest examples of the liturgical

implement called *labis*, for which contemporary written evidence is, at best, ambiguous. In this period it is unclear if the spoon was used to stir the wine of the EUCHARIST or to distribute wine-soaked bread from the chalice.

LIT. M. Martin in *Der spätromische Silberschatz von Kaiseraugst*, ed. H.A. Cahn, A. Kaufmann-Heinimann (Augst 1984) 56–96. Mango, *Silver* 118–27. W.D. Wixom, "A Mystery Spoon from the Fourth Century," *The Bulletin of the Cleveland Museum of Art* 57 (1970) 141–49. T. Totev, "Brozova lžička ot s. Vürbica, Šumensko," *Muzei i pametnici no kulturata* 13.2 (1973) 9f, 84, 86. —M.M.M.

SPORTS. Participation in (and attendance at) sporting events was one of the most important forms of ENTERTAINMENT in antiquity. The triumph of Christianity in the 4th C. brought about changes, as the church condemned dangerous sports, esp. those that could prove fatal: gladiators ceased to perform in the 4th C. (G. Ville, P. Veyne, *Annales ESC* 34 [1979] 651–71). Theodosios I abolished the Olympic Games in 393, but they apparently continued in Daphne, near Antioch, until 521 (J. Keresztényi, *Olympiai játékok Daphnéban* [Budapest 1962]). Canon law accepted wrestling, boxing, running, jumping, and discus-throwing (Rhallé-Potles, *Syntagma* 2:360.7–8, 4:133.24–26). Running contests were held in the HIPPODROME. Basil I in his youth excelled in wrestling, and John I Tzimiskes is reported to have been outstanding at ARCHERY (Leo Diac. 97.4–10).

Equestrian sports were most common during the Byz. millennium. In addition to HUNTING, three different kinds of contests took precedence over CHARIOT RACES: *tzykanion*, *tornemen*, and *dzoustra*. *Tzykanion* (from Pers. *tshu-gan*), a ball game played on horseback, similar to polo, was introduced from Persia and known supposedly from the reign of Theodosios II, who built a stadium (TZYKANISTERION) in Constantinople for the game. Played on an open field, it involved two teams on horseback, equipped with long-handled nets with which they tried to hit a leather ball the size of an apple into the goal of the opposing team (Kinn. 263.17–264.11). It was a sport very popular at the imperial court and among the nobility: Basil I excelled in it (Genes. 89.92–90.3), and John I Komnenos Axouch, emperor of Trebizond (1235–38), was fatally injured while playing in the *tzykanisterion* at Trebizond (Panaretos, ed. O. Lampsides, *ArchPont* 22 [1958] 61.15–16).

Tornemen and *dzoustra* (Greek transcriptions of the Old French *tourneimen* and *joste*) were intro-

duced from the West and played according to the rules of Western chivalric encounters. Both derived from mounted warfare and were practiced as a means of military training. In the *tornemen* the participants fought as members of a group, while in the *dzoustra* the contestants met in individual combat. A 12th-C. writer (Nik. Chon. 108.56–110.91) describes a tournament in Antioch in which Byz. nobles led by Manuel I competed as members of a group against Western knights. In similar fashion a Palaiologan historian (Greg. 1:482.1–483.20) describes the two contests organized by Andronikos III Palaiologos at Didymoteichon in 1332 to celebrate the birth of his son John.

The horsemanship of famous riders performing in the hippodrome is depicted in the Madrid MS of John Skylitzes: Theodore Krateros in the reign of Theophilos, and Philoraios in that of Romanos II (Grabar-Manoussacas, *Skylitzès*, nos. 130f, 352). Jousts and other equestrian sports seem to be parodied on bone CASKETS of the 11th or 12th C. (Goldschmidt-Weitzmann, *Elfenbeinskulpt.* I, nos. 40, 53). (See also CHARIOTEERS.)

LIT. Koukoules, *Bios* 3:81–147. W. Rudolph, "Der Sport in der spätantiken Gesellschaft," *Forschungen und Fortschritte* 40 (1966) 208–210. L. Kretzenbacher, "Ritterspiel und Ringreiten im europäischen Südosten," *SüdostF* 22 (1963) 437–55. A. Ducellier, "Jeux et sport à Byzance," *Dossiers de l'archéologie* 45 (1980) 83–87. A. Pagliaro, "Un gioco persiano alla corte di Bisanzio," 5 *CEB* 1 (Rome 1939) 521–24. —A.P.K., A.C.

SPORTULAE. See SYNETHIA.

SPYRIDON (Σπυρίδων), 4th-C. bishop of Trimitheus on Cyprus; saint; born Askia, Cyprus; feast-day 12 Dec. A shepherd, he continued to herd his flock after having been elected bishop. His participation in the Council of Nicaea in 325 is questionable; ATHANASIOS of Alexandria, however, testifies that a certain Spyridon of Cyprus signed the acts of the Council of Serdica (342/3). RUFINUS knew oral traditions about Spyridon and mentioned two of his miracles: invisible ropes bound the thieves who stole his sheep, and his deceased daughter Irene identified from her grave the site of a treasure she had hidden before her death. Spyridon became popular in Byz. literature. A poem ascribed to his pupil Triphyllios, now lost, is mentioned in the *Souda*; it served as

the basis for two 7th-C. vitae, one by Theodore of Paphos (completed by 655) and another possibly by LEONTIOS OF NEAPOLIS. The vitae describe miracles worked by Spyridon, including his healing of the emperor Constantine I; Theodore's Life mentions the deacon Stephen, who in 619 was reading a book about Spyridon, and also contains accounts of miracles performed at Spyridon's tomb. SYMEON METAPHRASTES used the Life by Theodore; Arabic and Georgian vitae also survive.

Though Spyridon is portrayed as a bishop in artistic representations, he wears a special cap as a reminder of his shepherd past. He has a pointed white beard.

SOURCES. *La légende de s. Spyridon évêque de Trimithe*, ed. P. van den Ven (Louvain 1953), rev. G. Garitte, *RHE* 50 (1955) 125–40.

LIT. BHG 1647–48. Johann Georg, Herzog zu Sachsen, *Der heilige Spyridon, seine Verehrung und Ikonographie* (Leipzig-Berlin 1913). C. Weigert, *LCI* 8:387–89.

—A.K., N.P.S.

SPYRIDONAKES, JOHN, rebellious governor; fl. ca. 1195–1201. A Cypriot craftsman, allegedly deformed, Spyridonakes (Σπυριδωνάκης) gained favor with ALEXIOS III. After rising to superintendent of the "inner treasury" he was appointed governor of the theme of Smolena. Here (like his contemporaries DOBROMIR CHRYSOS, LEO SGOUROS, and IVANKO) he sought independence. About 1201 Alexios's son-in-law Alexios PALAIOLOGOS overran Smolena and drove Spyridonakes to flee to KALOJAN. —C.M.B.

SQUINCH, a half-conical niche, arched or corbeled in brick or stone across the corners of a square bay. The function of the squinch was to create, above a square plan, an octagonal base for a dome, drum, or cloister vault. To smooth the transition from octagon to circle, smaller and shallower squinches were sometimes inserted at the corners of the octagon. Squinches appear in the stone architecture of Syria, Asia Minor, and Armenia, and in the brick superstructures of Hosios Loukas, the Nea Mone on Chios, and Daphni. In these 11th-C. Greek churches, the squinch created a non-Euclidean surface for mosaic compositions, the base of which consisted of flat surfaces set at right angles to one another in the corners of the

naos, while the squinch vault itself united these two surfaces into a quarter sphere at the top. Like PENDENTIVES, to which they are aesthetically and programmatically related, squinches were normally adorned with images of the GREAT FEASTS OR EVANGELIST PORTRAITS.

LIT. Mango, *Byz. Arch.* 181–84. Krautheimer, *ECBArch* 344f. Demus, *Byz. Mosaic* 22–26. M. Rumpel, *La coupole dans l'architecture byzantine et musulmane* (Strasbourg 1956) 82–99. F. Antablin, "The Squinch in Armenian Architecture in the 6th & 7th cent.," *REArm* 18 (1984) 503–13.

—W.L.

STABILITY, MONASTIC (ισόβιος ἄσκησις), the principle that monks and nuns should remain for life in the monastery in which they took their monastic vows. This idea was enjoined by both canon and civil law. The canons of the 4th and 7th ecumenical councils and commentaries on them (Rhalles-Potles, *Syntagma* 2:225–29, 641f) forbade a monk or nun to leave his or her original monastery, as did civil law (cf. Justinian I, novs. 5.4, 7; 123.42). There were, however, legitimate reasons for a monk to move, for example, if his monastery was closed, if he were needed at another institution, or if a move would promote his spiritual well-being or serve as punishment. The monk had to seek the permission of the *hegoumenoi* of both monasteries before making the move. If he left his monastery without permission he was excommunicated.

In reality, however, many monks (including those considered holy men) moved frequently from one monastery to another or alternated between a cenobitic and eremitic way of life; nuns, on the other hand, virtually always remained in the same convent for life (A.M. Talbot, *GOrThR* 30 [1985] 14f). Monks might move to escape enemy attack, to find an isolated *koinobion* more conducive to the ascetic life, or to escape worldly glory and live as a HERMIT (A. Kazhdan, *BZ* 78 [1985] 50–52). Beck (*Jahrtausend* 213) has suggested that a common motivation was the individualism of the Byz. monk and the difficulty of obedience to a *hegoumenos*. Most monastic *typika* were more realistic than canon law and permitted the admission of monks from other monasteries, although the PANTOKRATOR MONASTERY required a thorough investigation of the alien monk's past, and certain monasteries prohibited his promotion to the post of *hegoumenos* (A. Kazhdan, *VizVrem* 31 [1971] 57f).

LIT. D.M. Nicol, "Instabilitas loci: The Wanderlust of Late Byzantine Monks," in *Monks, Hermits and the Ascetic Tradition* [= *SChH* 22] (London 1985) 193–202. E. Herman, "La 'stabilitas loci' nel monachismo bizantino," *OrChrP* 21 (1955) 115–42. Konidares, *Nomike theores* 149–56. E.W. McDonnell, "Monastic Stability," in *Charanis Studies* 115–50. —A.M.T.

STAGOI (Στάγοι, etymology uncertain, mod. Kalampaka), on the site of ancient Aiginion, a stronghold (*phourion* or *kastron*) and bishopric in Thessaly known from the 10th C. onward. According to an act of 1163, Stagoi belonged to the theme of SERVIA. This act (C. Astruc, *BCH* 83 [1959] 206–46, with add. E. Vranouse, *Symmeikta* 7 [1987] 19–32) gives a list of the properties of the bishopric (many villages having Slavic names) and exempts the bishop's *klerikoparoi* from diverse levies. John VI Kantakouzenos (Kantak. 1:474.1–3) names Stagoi among *phouria* that had belonged to the GABRIELOPOULOI but in 1333 were occupied by John Orsini of Epiros. From the mid-14th C. all of Thessaly was controlled by Stefan Uroš IV Dušan, and Serbian *kephalai* administered Stagoi. Its bishop was suffragan of Larissa (*Notitia CP* 7.574). The first monasteries at METEORA were apparently under the bishop's control, and his rights are confirmed in imperial rescripts of 1336 and 1393 preserved on the walls of the cathedral. The stronghold and the bishopric, however, soon declined and fell under the domination of either the monks or the bishops of TRIKKALA.

Several monuments are known to have existed in Stagoi, among them a Church of St. Barbara, but of these only the cathedral, dedicated to the Dormition of the Virgin, survives. This is a three-aisled basilica, constructed probably in the late 11th or early 12th C. on the foundations of a church from the 4th–6th C.; the (rebuilt) AMBO, chancel screen, and *synthronon* of the earlier structure survive in the interior, and there are mosaics under the pavement of the floor. Some late 12th C. frescoes (standing portraits of saints) remain in the south aisle, although most of the decoration is from the latter part of the 16th C. (I. Pispas, *Ho hieros naos tes Koimeseos tes Theotokou en Kalampaka*² [Kalampaka 1988]).

LIT. *TIB* 1:262f. Abamea, *Thessalia* 158–61. Nicol, *Meteora* 78–80. G.A. Soteriou, "He basilike tes Koimeseos en Kalampaka," *EEBS* 6 (1929) 291–315. —T.E.G.

STAMENA. See HISTAMENON.