STAMPS, BREAD (σφραγῖδες), closely related to commercial STAMPS, were used to mark bread for ecclesiastical use. Typically 5–10 cm across—and most often made of clay, wood, or limestone—they may be divided into two basic types, depending on the impressed text or image that they bear. Some, intended for EULOGIA bread (i.e., that which is distributed apart from the Divine Liturgy on specific feastdays), carry an image or text designating the saint to be celebrated, whereas others, intended for the EUCHARIST itself, bear devices that guided the priest in subdividing the oblation (PROSPHORA), and texts corresponding to the symbolism or wording of the office. Specifically, some stamps are square, inscribed with a cross marked in its quadrants by the letters IC XC NIKA (for "Jesus Christ is victorious"); these evoke the Liturgy of John Chrysostom and closely resemble the eucharistic bread represented in MSS and monumental painting—as in the Church of Hagia Sophia at OHRID. Others, which are generally larger, bear a dense waffle pattern to facilitate removal of particles in honor of the Virgin, John the Baptist, and other saints; around the circumference of these might be the words recited at the institution of the sacrament: "Take, eat: this is my body that is broken for you."

LIT. G. Galavaris, *Bread and the Liturgy* (Madison 1970). –G.V.

STAMPS, COMMERCIAL. A continuation of Roman *signacula*, these stamps (τύποι) are typically 3–10 cm at their widest and formed in the shape of a rectangle, circle, foot, cross, or crescent. Nearly all have handles, in some instances with their own smaller stamping device; although specimens are known in wood, stone, and clay, the majority are of bronze. Usually much cruder in manufacture than their Roman predecessors, Byz. *typoi* almost invariably show raised (rather than INTAGLIO) framed devices, consisting of words or phrases, which are usually aligned backward. Private names (e.g., "of John") are common, as are good wishes ("health," "life," "immortality"), references to abundance ("fruits of God"), and apotropaic ACCLAMATIONS ("One God"). Like *signacula*, commercial stamps functioned primarily within the marketplace as is indicated by some of the inscriptions (e.g., "wine vat," "pithos key," "good wine," "Jesus, may you purify"), by their frequent allusions to prosperity or abundance (Fortuna, Hermes, the caduceus), and esp. from the fact that many parallel stamp impressions are preserved on MORTARIA, AMPHORAS, amphora stoppers, and BRICKS. A significant majority of surviving Byz. commercial stamps date from the 4th to 8th C.

A notable exception is a large and homogeneous group of amphora stamps, which are 9th–12th C. in date. Smaller and lighter in manufacture than the early stamps, they come in a richer variety of shapes (quatrefoils, birds, human heads) but bear only a limited range of devices—specifically, a handful of male names, in some cases combined or even repeated on a single stamp ("John, Leo"; "John, John, John"). Their dating and function are revealed by correspondences with impressions on the handles and necks of archaeologically excavated amphoras. The fact that they show only a first name (and neither a place of origin nor date) sets them apart from antique amphora stamps, which may have been used to guarantee volume or quality, or to ensure state control of the wine trade. Yet their homogeneity in design and device and their wide distribution suggest that they were not simple potters' stamps, but either those of vintners, to facilitate shipment or storage, or those of established (family?) pottery workshops, to control the manufacture or sale of the vessels.

LIT. Vikan-Nesbitt, *Security* 25–28. –G.V.

STAPHIDAKES (Σταφιδάκης), writer; fl. ca.1320. His biography is totally unknown. His most important surviving work is a MONODY on an emperor of the Palaiologan dynasty, usually identified as MICHAEL IX (cf. R. Förster, *BZ* 9 [1900] 381 and S. Lampros, *NE* 1 [1904] 368–70). This brief oration laments the untimely demise of an emperor who predeceased his father and died in Thessalonike. It is a conventional piece, full of repetitions and empty formulas, reminiscent of contemporary works of the same genre. Two of the letters of Staphidakes are preserved (ed. S. Lampros, *NE* 12 [1915] 8–12), and some unpublished EPIMERISMS (in Vienna, ÖNB, phil. gr. 250, fol. 201r-207r) have been attributed to him.

ED. A. Meschini, "La monodia di Stafidakis," *Università di Padova. Studi bizantini e neogreci, Quaderni* 8 (Padua 1974) 3–20.
LIT. Hunger, *Lit.* 1:138, 193, 236; 2:23, n.5. –A.M.T.

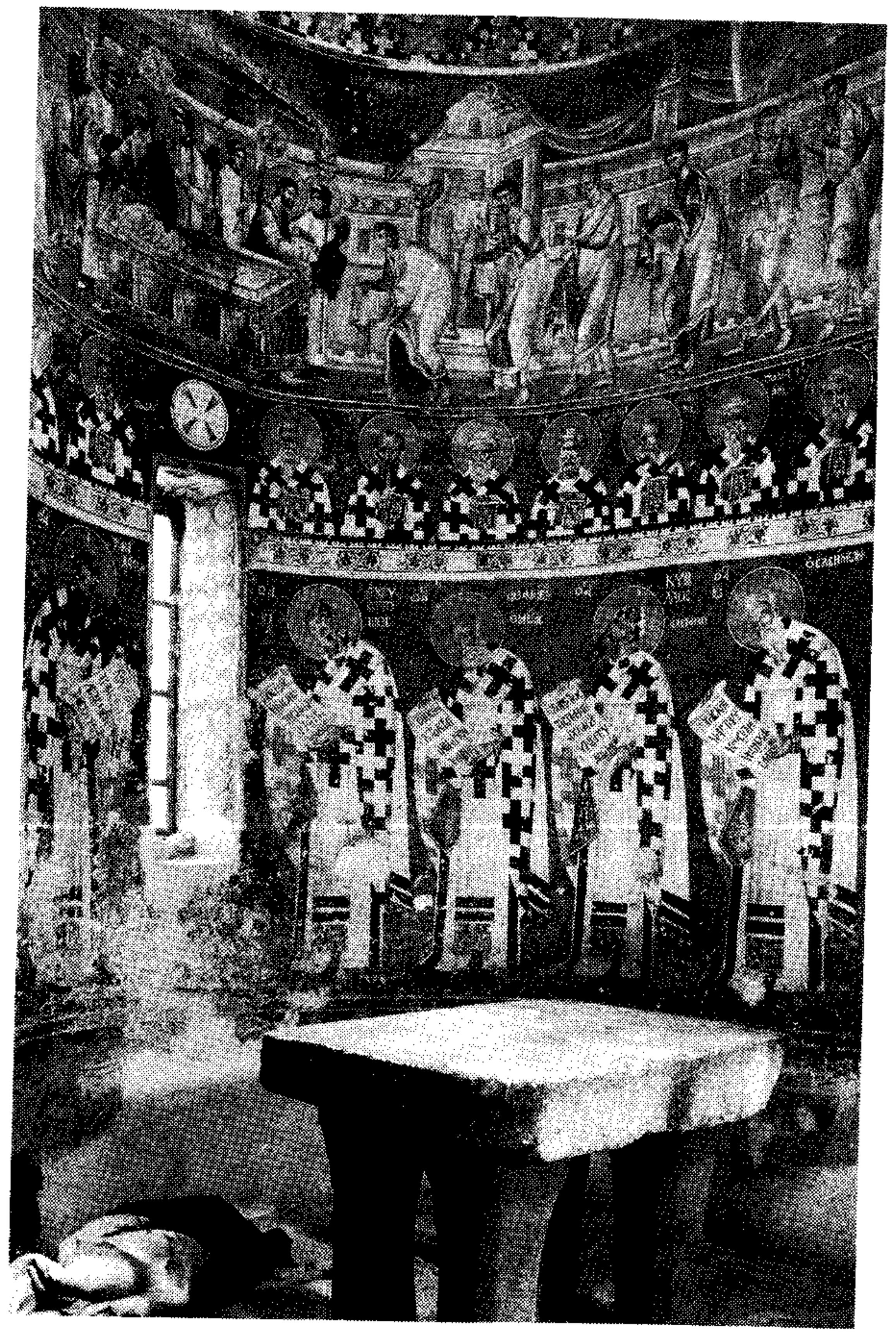
STAR (ἀστήρ). Ancient and Byz. writers on ASTRONOMY divided the celestial bodies into two groups: immovable stars, primarily those combined into 12 groups forming the CONSTELLATIONS of the Zodiac, and seven moving stars, or planets, to which also belonged the sun and the moon; a COMET could also be defined as a star (e.g., HEPHAISTION OF THEBES, lib. 1:22.14, vol. 1, p.64.20–21). The Old Testament rejected the astral cult, common in Babylonia, and reduced the stars to simple celestial "lamps" that emerged only on the fourth day of the Creation; ancient Greeks and Romans, however, saw in planets and stars divine essences—gods or mythical heroes taken to heaven. Christianity condemned the pagan attribution of divinity to stars and denied their control over human actions, even though rudiments of such a view were preserved by ASTROLOGY and the planets continued to bear the names of Greek gods. Nevertheless, the attitude toward the stars remained somewhat ambivalent: JOHN OF DAMASCUS (*Exp. fidei* 21.187–88, ed. Kotter, *Schriften* 2:61) stresses that they are composite and perishable but confesses that "we do not know their nature [*physis*]." Some people continued to believe that stars were ethereal bodies, inanimate, and knowing God. Stars assumed an important place in Christian legends: the star of Bethlehem is said to have led the Magi to Christ's cradle, and Constantine I allegedly saw in the sky the sign of the Cross formed of stars.

Taking various forms (usually four-, five-, or seven-pointed), stars were frequent in carved epitaphs and as signs in early Christian epigraphy and on gems and lamps. In addition to their customary appearance in images of the ADORATION OF THE MAGI, they occur in many other scenes of the Infancy of Christ (Volbach, *Elfenbeinarbeiten,* nos. 129, 133, 169). Connotations of sanctity are implied by the eight-pointed stars adorning the books held by evangelists (ibid., no.152). God's intervention is suggested by the star in early images of the Raising of Lazarus and divine presence by the stars depicted in the vaults of the "Mausoleum" of Galla Placidia and other buildings in RAVENNA; set around the portraits of holy men in the crypt of Hosios LOUKAS they suggest a celestial vault. Particularly in later versions of the Transfiguration, the Anastasis, and the Dormition, Christ appears in a star-shaped or star-filled MANDORLA. Only rarely, as on St. Demetrios's costume in a mosaic in his church in Thessalonike (Lazarev, *Storia,* fig.45), does a star seem to denote an earthly rank; its precise meaning in this context is unknown.

LIT. F.W. Deichmann, "Zur Erscheinung des Sternes von Bethlehem," in *Vivarium: Festschrift Theodor Klauser zum 90. Geburtstag* (Münster 1984) 98–106. –A.K., A.C.

STARO NAGORIČINO, situated not far from Kumanovo, site of a monastery of St. George built by King STEFAN UROŠ II MILUTIN in 1313, according to an inscription on the lintel over the western entrance to the church. The latter was erected on the foundations of an 11th-C. basilica, traditionally believed to be a gift from the emperor Romanos IV Diogenes to St. PROHOR OF

STARO NAGORIČINO. Church of St. George. Frescoes in the south half of the apse. Above is the Communion of the Apostles (Lord's Supper); below are busts of bishops and bishops performing the liturgy.



PČINJA. The original three-aisled basilica has been combined with a cross-in-square structure having five domes and a narthex. The lower walls are constructed of large well-cut stones, and the upper walls are of stone and brick, enlivened by brick arches and decorative brick designs.

Two artists, MICHAEL (ASTRAPAS) AND EUTYCHIOS, painted their names in the church; another fresco inscription confirms their involvement and indicates they were at work between 1316 and 1318. The ambitious fresco program includes, along with the usual Byz. themes, scenes of the Passion, Miracles and Parables of Christ, and the Appearance of Christ after the Passion, all in the nave. There is also a life of St. GEORGE in the nave, the life of the VIRGIN MARY in the *prothesis*, and the life of St. NICHOLAS in the *diakonikon* (Ševčenko, *Nicholas* 42, 243–51). The marble iconostasis, which is original, preserves fresco icons of St. George the "Diassoritis" and the Virgin Pelagonitissa (see VIRGIN ELEOUSA). In the narthex, 365 scenes from the church CALENDAR are illustrated for the first time in Serbian art, and there are portraits of Milutin and his wife SIMONIS.

The vast number of episodes represented and the didactic character of the cycles as a whole nearly disrupt the balance between narrative and image achieved in the earlier work of these masters (e.g., at STUDENICA). Milutin appreciated their work nonetheless, for he called on some unidentified masters to repeat the program and style of Staro Nagoričino at GRAČANICA.

LIT. Radojčić, *Slikarstvo* 102–05. Djurić, *Byz. Fresk.* 71f. Miljković-Pepek, *Mihail i Eutihij*, esp. 22–25, 56–62. –G.B.

STASIS (στάσις, lit. "stand," also *staseion* or *stasion*), in fiscal terminology, a homestead, frequently with noncontiguous parcels of arable land; more specifically, the taxable property of a taxpayer, usually a peasant. Through the 12th C., in KODIKES, the *stasis* of a taxpayer, as described within the STICHOS, consisted of the individual taxable parcels of land held by the taxpayer upon which his TELOS was based. The records of the cadaster of THEBES indicate that these parcels were frequently spread throughout a VILLAGE and, because of property transfers within the CHORION, the parcels themselves are often described as having been the *stasis* or part of the *stasis* of earlier taxpayers. In 13th- and 14th-C. documents from Trebizond, the word *staseis* is often used to denote particular geographic areas within a *chorion*, which, though the names they bear were apparently those of previous individual holders, were often divided among several subsequent tenants. In 11th–15th-C. *praktika*, a *stasis* (and the evidently synonymous *hypostasis* and *oikostasion*) consisted of land (CHORAPHION, vineyard, garden, etc.), animals (oxen, cows, sheep, etc.), dwellings, and agricultural capital (mills, boats, etc.).

The elements within the *stasis* could be alienated, divided, and inherited by the peasants. Similarly, through purchase and escheat, landlords often acquired the *staseis* of their peasants. The meaning of the term *hypostatikos* (e.g., *Lavra* 2, nos. 91.I.17; 109.644) is unclear. Dölger (*Sechs Praktika* 127) explains it as a free peasant who could exercise rights over his land.

LIT. Laiou, *Peasant Society* 158–60. Svoronos, *Cadastre* 118f. Kazhdan, *Agrarnye otnošenija* 55f, 60. K. Chvostova, "K voprosu o strukture pozdnevizantijskogo poselenija," *VizVrem* 45 (1984) 12–14. –M.B.

STATE PROPERTY. State land, as distinct from the vast imperial domains and/or the land of the crown, had the following characteristics: (1) the land was given to an individual on the basis of the amount of tax imposed; (2) there was no substantial difference between the state tax and private rent; (3) the state had an unrestricted right of confiscation—according to Symeon Metaphrastes (PG 114:1156A), there was a "bad habit" in Byz. that any land on which the emperor or the empress stepped became imperial property; the owner could be compensated by another allotment or JUST PRICE; (4) imperial confirmation was needed for the transmittance of a title of private property. Scholars who deny the concept of state property explain these phenomena as equivalent to state sovereignty, the state judicial system and/or as facts limited to the land of the crown. In this context the status of the settlers on state land is crucial: it is unclear whether such categories as STRATIOTAI, DEMOSIARIOI, or *exkoussatoi* of the DROMOS were full owners of their allotments or were conditional possessors of state property.

The concept of state property is in obvious contradiction to the Roman law of free property that was adopted by Byz. legislators. It always remains questionable, however, to what extent Byz. legal practice complied with Roman legal theory and to what extent state control over private estates (JUST PRICE, PROTIMESIS, ARITHMOS, i.e., number of the peasants allowed to be accomodated, etc.) accorded with the idea of free ownership.

LIT. Kazhdan, *Gosp.klass.* 227–35. Ostrogorsky, *Paysannerie* 11–24. M. Ja. Sjuzjumov, "Suvernitet, nalog i zemel'naja renta v Vizantii," *ADSV* 9 (1973) 57–65. Litavrin, *VizObščestvo* 22–42. A. Kazhdan, "Hagiographical Notes," *Byzantion* 56 (1986) 161f; *Erytheia* 9 (1988) 208f. –A.K.

STATES, HIERARCHY OF. The late antique concept of universality survived its factual destruction and became a prime constituent of Byz. imperial ideology and a potential irritant to smooth relations with foreign powers. TAXIS within Byz. society produced precedence; applied to the outside world, it produced a concept in which foreign powers were ranked relative to Byz. Some of Byz.'s diplomatic partners accepted the scheme (e.g., as a result of successful pressure SYMEON OF BULGARIA won a higher rank in the hierarchy); others, like FREDERICK I, did not. Lesser potentates received imperial dignities and thereby entered directly into the precedence scheme, helping to blur the distinction between Byz. CITIZENS and foreigners. The hierarchy of states shaped diplomatic communications' carefully calibrated wording of addresses and external form (guidelines for which are preserved in *De cer.*, bk.2, chs. 46–48; W. Ohnsorge, *BZ* 45 [1952] 320–39) as well as ambassadors' privileges. Subtle differentiations between emperor and barbarian ruler on insignia granted to the latter symbolically expressed this view, such as the crown Michael VII sent to Géza I of Hungary (1074–77).

The concept of the "family of princes" added a dimension of artificial kinship to the hierarchy of states: rulers with whom Byz. had privileged relations were classified as the emperor's brothers, sons, or friends. Their positions within the hierarchy of states changed to reflect circumstances. In the 6th C. Byz. recognized the Persian Empire as an equal: the shah was called BASILEUS and brother, while other rulers were *reges* or *archontes* and sons at best, like the West's Germanic kings. CHARLEMAGNE and his successors, however, rose to the level of "brothers." In late Byz. John VIII Palaiologos, for example, used the concept for his "brother" Sultan Murad II.

LIT. G. Ostrogorsky, "The Byzantine Emperor and the Hierarchical World-Order," *SlEERev* 35 (1956–57) 1–14. Dölger, *Byzanz* 34–69, 183–96. E. Chrysos, "Legal Concepts and Patterns for the Barbarians' Settlement on Roman Soil," in *Das Reich und die Barbaren* (Vienna-Cologne 1989) 13–33. –M.McC.

STAURAKIOS (Σταυράκιος), adviser of Empress IRENE; died Constantinople 3 June 800. A eunuch and *patrikios*, Staurakios was described as "the foremost man of his day and in charge of everything" (Theoph. 456.13–14). He became *logothetes tou dromou* in 781 during Irene's regency for Constantine VI. In 782, after TATZATES defected, Staurakios was captured while negotiating with the Arabs and held until a treaty was concluded with HĀRŪN AL-RASHĪD. Staurakios campaigned in 783 against the Slavs in Greece down to the Peloponnesos and celebrated a triumph in Constantinople in Jan. 784 (McCormick, *Eternal Victory* 141). In 786 he helped Irene suppress ICONOCLASM by disarming imperial guards who had prevented iconophile bishops from meeting in Constantinople. In 790 Constantine conspired to remove Staurakios and in Dec. had him beaten, tonsured, and exiled to the Armeniakon. He returned with Irene in 792 and plotted with her against Constantine. Theophanes the Confessor (Theoph. 471.23–25) says that in 797 Staurakios deliberately undermined Constantine's authority by frustrating his campaign against the Arabs. After Constantine's fall Staurakios's influence with Irene was eclipsed by that of AETIOS. When Irene fell sick in Feb. 800 Staurakios moved to seize power but was discovered and arrested. Seriously ill, he instigated a revolt in Cappadocia just before he died.

LIT. Guilland, *Titres*, pt.IX (1970), 333f. Idem, "Les Logothètes," *REB* 29 (1971) 47. –P.A.H.

STAURAKIOS, emperor (28 July–1 Oct. 811); died Constantinople 11 Jan. 812. Son of Emp. Nikephoros I, he was crowned co-emperor in Dec. 803. Staurakios was "completely unfit in appearance, strength, and judgment for such an honor," according to Theophanes the Confessor (Theoph. 480.14–15), who also says that Staurakios raped two beautiful girls. Theophanes' evident hostility toward Staurakios likely stemmed from his own animosity toward Nikephoros. In Dec. 807 Nikephoros married Staurakios to Theophano from

Athens, a relative of Empress Irene who had previously been betrothed (Theoph. 483.18–19). On 26 July 811 Staurakios was gravely wounded during Nikephoros's fatal encounter with Krum and was carried to Adrianople, where the *domestikos ton scholon* Stephanos proclaimed him emperor, despite considerable support for Michael (I) Rangabe, the husband of Staurakios's sister Prokopia. In Constantinople Staurakios tried to hand over power to Theophano and have Michael blinded, but Stephanos organized Michael's acclamation with the blessing of Patr. Nikephoros I, whereupon Staurakios abdicated and took the monastic habit.

LIT. Treadgold, *Byz. Revival* 152–55, 174–77. Bury, *ERE* 16–21. –P.A.H.

STAURATON (σταυράτον), a name first applied in the mid-11th C. to a nomisma showing the emperor holding a scepter in the form of a cross (σταυρός). Later, more famously, it was used for the heavy silver coins (initially approximately 8.5 g, but falling to 6 g) that form the most characteristic feature of the last century of Byz. coinage. They were worth half a (notional) gold hyperpyron. The date of their introduction is uncertain: while they have been generally ascribed to the 1370s, either to John V or Andronikos IV (1376–79)—they figure as *istevret* in Aşiqpaşazade's account of Bayezid's wedding in 1381/2—some evidence favors treating these as a revival of a type introduced by Andronikos III in the 1330s. The name is difficult to explain, for although the legends on these coins begin with crosses—an unusual feature on Byz. coins—these are not conspicuous in their designs. In Italian commercial documents they are termed *stravati* [*sic*]. One-half and 1/8th stavrata were also struck.

LIT. A. Cutler, "The Stavraton: Evidence for an Elusive Byzantine Type," *MN* 11 (1964) 237–44. Grierson, *Byz. Coins* 280f, 314–17. Hendy, *Economy* 536–46. –Ph.G.

STAURONIKETA (Σταυρονικήτα), small monastery on the northeast coast of Mt. Athos that flourished primarily in the post-Byz. era. It was probably founded in the late 10th C. by a Greek monk called "Stravoniketas" ("Squint-eyed Niketas"); this is the name given to the monastery when it is first mentioned in a document of 1013. By the 13th C. the monastery had been destroyed (by pirate raids?) and abandoned; in 1287 its lands and ruined buildings were granted to Koutloumousiou. It was revived and restored in the 16th C. The present buildings and treasures, with the exception of 79 MSS (Lampros, *Athos* 1:75–90; Polites, *Katalogoi* 178–95) and a 14th(?)-C. mosaic icon of St. Nicholas (Furlan, *Icone a mosaico*, no.27), are 16th C. or later.

LIT. Ch. Patrinelis et al., *Stavronikita Monastery* (Athens 1974). –A.M.T., A.C.

STAUROPEGION (σταυροπήγιον, lit. "fixture of a cross"). An act of 1047 mentions *stauropegia*, and specifically wooden *stauropegia* (*Ivir.* 1, no.29.11, 84), used as boundary marks. In a liturgical context *stauropegion* designated a cross fixed by a bishop on the site of a new church (Goar, *Euchologion* 485, 488). The term was employed primarily for patriarchal monasteries: for example, a *sigillion* of Patr. Polyeuktos of 964 (MM 5:251.24–30) proclaimed the monastery of the Philosopher, near the village of Demestane, as a patriarchal *stauropegion* and therefore independent of the metropolitan of Patras and the bishop of Lakedaemonia. The decision of Patr. George II Xiphilinos of 1197 (Rhalles-Potles, *Syntagma* 5:102.9–14) and the *enkyklika* of Patr. Germanos II of 1233 concerning Epirot monasteries (E. Kurtz, *BZ* 16 [1907] 138.38–44) contrast stauropegial communities with those under the jurisdiction of local bishops. Patr. Niphon in 1312 (*Prot.*, no.11.153.55) also did not draw a distinction between stauropegial and patriarchal monasteries. The *sigillion* of Patr. Antony IV of 1391 (*RegPatr*, fasc. 6, no.2892), on the other hand, distinguished between them; accordingly Antony, in a *sigillion* of 1393 (*Koutloum.*, no.40), granting the Koutloumousiou monastery the status of patriarchal monastery, did not use the term *stauropegion*; at that time only those monasteries that had been actually founded by the patriarch were considered stauropegial. In 1396, however, Antony gave stauropegial rights to the Pantokrator Monastery on Athos, even though he had not founded it (Pantokr., no.12.33).

Stauropegial monasteries acknowledged the jurisdiction of the patriarch, commemorated him in the diptychs, and paid him the kanonikon. They provided an important source of revenue for the patriarchate; as a consequence Michael VIII, during his struggle against Patr. John XI Bekkos, temporarily abolished the right of *stauropegion*.

LIT. Meester, *De monachico statu* 8, 10f, 103, 119. E. Herman, "Ricerche sulle istituzioni monastiche bizantine," *OrChrP* 6 (1940) 353–55. N. Oikonomides in *Dionys.* 65f. P. Lemerle in *Koutloum.* 395, 397. –A.K., A.M.T.

STEATITE, a usually green or buff stone, carved into icons or pendants and known to the Byz. as *amiantos lithos* ("spotless stone"). Easier to carve than ivory, it is also more fragile; examples are therefore generally more worn and often fragmentary. More than 170 steatite carvings survive, attributed by Kalavrezou (*infra*), with two 10th-C. exceptions, to the 11th C. and later. Many represent Christ, the Virgin, and esp. military saints. Cycles of the life of Christ are concentrated in 12th-C. specimens. From the 14th C. there survive two patens, one naming Alexios (III) Komnenos of Trebizond. Although often technically and formally simpler than ivories—undercutting is little used—steatite may well have been carved by the same hands. Their small size suggests that steatite icons were intended for private chapels, while crosses, *phylakteria* (see Amulets), and seals of this material were evidently for personal use. One steatite icon is listed in the inventory of the Eleousa monastery at Veljusa (ed. L. Petit, *IRAIK* 6 [1900] 118.22–23), and two epigrams of Manuel Philes (*Carmina*, ed. Miller, 1, nos. CCXVIII, CCXIX) are devoted to a steatite of the Virgin.

LIT. I. Kalavrezou-Maxeiner, *Byzantine Icons in Steatite*, 2 vols. (Vienna 1985). A.V. Bank, *Prikladnoe iskusstvo Vizantii IX–XII vv.* (Moscow 1978) 89–114. –A.C.

STEELYARD (καμπανός, Lat. *statera*), a bronze instrument for gross weighing based on the second principle of unequal-arm beams. Invented by the Romans, steelyards are levers having one or more fixed points (fulcra) by which they are held, a shorter arm from which the load is suspended in a pan or by hooks, and a longer arm along which the counterpoise (see Weights) is slid until the beam is in balance; scales appropriate to the various fulcra are incised on the facets of the longer arm, which may also bear the owner's name. Steelyards were esp. popular in the 5th–7th C. An unusually large example, discovered in the early 7th-C. Yassi Ada shipwreck (G.K. Sams in G. Bass, F.H. Van Doorninck, Jr., *Yassi Ada* [College Station, Tex., 1982] 202–30), is 1.46 m long; with its bust weight of 24 Roman pounds (litra), it could handle a load equal to nearly 300 pounds avoirdupois.

LIT. Vikan-Nesbitt, *Security* 32f. –G.V.

STEFAN LAZAREVIĆ, prince of Serbia (from 1389; called *krales* in Douk. 39.12) and *despotes* (from 1402); born ca.1373, died in village of Glavi near Kragujevac 19 July 1427. A son of Lazar who fell at Kosovo Polje in 1389, Stefan inherited his father's territory. He took part in the battles of Rovine (1395), Nikopolis (1396), and Ankara (1402) as an Ottoman vassal; Doukas (Douk. 97.10–27) describes his heroism at Ankara in contrast to the cowardice of Bayezid I. En route back to Serbia, Stefan stopped in Constantinople, received the title of *despotes*, and soon thereafter (1405) married Helena, daughter of Francesco II Gattilusio.

The internal strife among the Ottomans following their defeat at Ankara enabled Stefan to consolidate Serbian territory and to form an anti-Turkish coalition; the Ottoman prince Süleyman Çelebi had to acknowledge Stefan's authority. On the other hand, Stefan accepted Hungarian suzerainty for which he was granted the Mačva region and Belgrade (in 1403/4), which became his capital. He also inherited Zeta from his uncle Balša III in 1421. In his expansion, however, he encountered resistance from Venice, which claimed rights to the coast of Zeta and negotiated with the sultan against Stefan. In 1421 an alliance between Byz., Serbia, and the Turkish usurper Mustafa was being negotiated, while Venice sought the favor of Murad II. In 1424 Stefan participated in negotiations between Sigismund of Hungary (1387–1437) and John VIII Palaiologos and in 1425 tried to bring about a reconciliation between Venice and Hungary. Although he was faced with Turkish attacks from 1425 onward, Stefan nevertheless refused to extradite Mustafa, who in 1427 had fled from Thessalonike to Serbia. His attempts to militarize Serbia for a new war against the Ottomans were ended by his death (J. Kalić, *Istorijski časopis* 29–30 [1982–83] 7–20). Since he died childless, his nephew George Branković inherited his land.

Stefan, himself a writer, was a patron of literature and the arts and invited Grigorij Camblak and KONSTANTIN KOSTENEČKI to his court. The latter's biography of Stefan is an important work of Serbian literature. Stefan built as his mausoleum the Resava monastery (1406–18), where his portrait is preserved.

LIT. M.A. Purković, *Knez i despot Stefan Lazarević* (Belgrade 1978). *IstSrpskNar* 2:205–17. Fine, *Late Balkans* 500–525. –J.S.A.

STEFAN NEMANJA (Νεεμᾶν of Greek sources), grand *župan* of RAŠKA (i.e., Serbia) and founder of the NEMANJID DYNASTY; born Ribnica in Diokleia, died Mt. Athos 13 Feb. 1199 (F. Barišić, *HilZb*, vol. 2 [Belgrade 1971] 31–40) or 1200 (K. Jireček, J. Radonić, *Istorija Srba*[2], vol. 1 [Belgrade 1978] 160, n. 83). He was appointed grand *župan* (*satrapes* in Greek terminology) by Manuel I, probably sometime between 1165 and 1168 (J. Kalić in *VizIzvori* 4:144f, n.135) and ruled until 25 Mar. 1196 (R. Novaković, *ZRVI* 11 [1968] 129–39). With Hungarian and Venetian support, Nemanja rebelled against Byz., at first successfully. In 1172, however, Manuel attacked Nemanja with a large army and forced him to surrender; the Byz. emperor then took the conquered rebel to Constantinople and made a triumphal entry (Kinn. 287.18–288.3). Manuel's victory over Nemanja was depicted in wall paintings in the imperial palace.

Nemanja was restored to power as a Byz. vassal; in 1183, however, taking advantage of the chaotic situation after Manuel's death, he rebelled once more and invaded Byz. territory in alliance with BÉLA III of Hungary. The allies sacked Belgrade, Braničevo, Niš, and Sofia. Nemanja retained control over Niš, where in 1189 he cordially received Frederick I Barbarossa and other participants in the Third Crusade. The *župan* expanded his territory to the east and south and united ZETA with Raška. He eradicated the BOGOMILS, whose influence was spreading in Raška. In the early 1190s Nemanja tried to improve relations with Byz.: he married his second son STEFAN THE FIRST-CROWNED to Eudokia, a niece of Emp. Isaac II Angelos, who received the Byz. title of *sebastokrator*.

In 1196 Nemanja abdicated in favor of Stefan the First-Crowned, while giving Zeta to his eldest son Vukan to rule. He first retired to the monastery he had founded at STUDENICA and became the monk Symeon; later he went with his youngest son SAVA OF SERBIA to Mt. Athos and began the construction of the HILANDAR monastery, where he died. Nemanja also built the monasteries of Djurdjevi Stupovi and of the Virgin Mary and St. Nicholas in Toplica. His portrait (as Symeon) is represented on the frescoes of many Serbian monasteries. Both Sava and Stefan the First-Crowned wrote biographies of their father.

SOURCE. Domentian, *Život Svetoga Simeuna i Svetoga Save*, ed. Dj. Daničić (Belgrade 1865).

LIT. *IstSrpskNar* 1:208–11, 251–65. R. Novaković, "Kad se rodio i kad je počeo da vlada Stevan Nemanja?" *Istoriski glasnik* (1958) no.3/4, 165–89. –J.S.A.

STEFAN OF NOVGOROD, author of a description in Slavonic of Constantinople's sacred sites, based on a visit during Holy Week of 1348 or 1349. Stefan traveled "to revere the holy places and kiss the bodies of the saints," though his privileged reception by Patr. ISIDORE I BOUCHEIRAS and the *protostrator* Phakeolatos in Hagia Sophia may indicate an additional purpose: to bring a contribution from Rus' toward repairing the dome that had partially collapsed in 1346, and perhaps to win Byz. support against Muscovite pressure on the Novgorod archbishopric. His silence on the still-damaged dome is problematic (due perhaps to later editing or to the pilgrim's need for an unblemished description?). Stefan's work, whose arrangement suggests a series of six or seven daily itineraries, is permeated with a sense of wonder, yet among Eastern Slavic accounts it is also notably vivid and precise. Besides some unique information on monuments (e.g., the monastery of St. Demetrios and its tomb of "Laskariasaf," probably John IV Laskaris), Stefan also notes details of nonreligious topography (e.g., the harbor of Kontoskalion). His commentaries conflate history and legend, fusing victories over Chosroes II's allies in 629 and over the Rus' in 860 and claiming that Theodore of Stoudios sent books to Rus'. The economic aspect of religious tourism in Constantinople is illuminated by Stefan's comment that the stingy or impecunious pilgrim will have restricted access to relics.

ED. Majeska, *Russian Travelers* 15–47, with Eng. tr.

LIT. I. Ševčenko, *Soc. & Intell.*, pt.xv (1953), 165–75. Seemann, *Wallfahrtslit.* 221–28. –S.C.F.

STEFAN THE FIRST-CROWNED, grand *župan* of Serbia (1195–1217), king (from 1217); born ca.1165, died 24 Sept. 1227. The middle son of STEFAN NEMANJA, in the early 1190s (A. Kazhdan in *Istočniki i istoriografija slavjanskogo srednevekov'ja* [Moscow 1967] 216f) he married Eudokia, the niece of Isaac II Angelos, and received the title of *sebastokrator* (B. Ferjančić, *ZRVI* 11 [1968] 168–70). After Nemanja's abdication Stefan succeeded him, but was opposed by his elder brother Vukan, who had the support of both Hungary and Rome. Civil war erupted, a degree of reconciliation being achieved ca. 1207, when SAVA OF SERBIA came from Mt. Athos, bringing with him Nemanja's relics. A condition of peace was probably the territorial division of Serbia; at any rate George, Vukan's son, acted from 1208 onward as a ruler of ZETA under Venetian sovereignty. The struggle continued despite Sava's appeals to brotherly love, but by 1216 Stefan conquered almost all of Vukan's former possessions. In 1217 Pope Honorius III sent a special delegation with royal insignia and crown and conferred upon Stefan the king's title. Stefan the First-Crowned wrote the vita of his father.

ED. *Žitije Simeona Nemanje od Stevana Prvovenčanoga*, ed. V. Ćorović in *Svetosavski zbornik* 2 (Belgrade 1939) 1–76. Germ. tr. S. Hafner, *Stefan Nemanja nach den Viten des hl. Sava und Stefans des Erstgekrönten* (Graz-Vienna-Cologne 1962).

LIT. St. Stanojević, "Stevan Prvovenčani," *Godišnica N. Čupića* 43 (1934) 1–56. E.P. Naumov, *Gospodstvujuščij klass i gosudarstvennaja vlast' v Serbii XIII-XV vv.* (Moscow 1975) 196–226. Lj. Maksimović, "O godini prenosa Nemanjinih moštiju u Srbiju," *ZRVI* 24/25 (1986) 437–44. Fine, *Late Balkans* 41–51, 103–09. –A.K., A.M.T.

STEFAN UROŠ I (Οὔρεσις), king of Serbia (1243–76); died in Zachlumia as the monk Symeon probably 1 May 1277. Son of STEFAN THE FIRST-CROWNED, Uroš succeeded on the throne his deposed brother Vladislav (ca.1234–43). Uroš had first to cope with the hostile alliance of Bulgaria and Dubrovnik, which continued to pose a threat until the Bulgarian tsar Michael Asen was murdered in 1257. In the south, Uroš joined the anti-Nicaean coalition of Manfred of Sicily and Michael of Epiros and in 1258 penetrated into Macedonia, occupying Skopje, Prilep, and Kičevo. In the following year, defeated by Michael VIII Palaiologos at PELAGONIA, Uroš lost these lands. In the north, he faced the rivalry of Hungary; after an unsuccessful war in 1268, he negotiated a peace agreement confirmed by the marriage of his older son Dragutin and the Hungarian princess Katalina, daughter of Stephen V. To improve his position in the Balkans, Michael VIII planned a marriage between his daughter Anna and Uroš's younger son STEFAN UROŠ (II) MILUTIN. In 1271–72 the Byz. emperor sent to Serbia Patr. Joseph I and John Bekkos to negotiate this marital alliance. Anna and her large retinue went as far as Ohrid. According to Pachymeres, the envoys were shocked at the sight of the simplicity and primitive conditions of Uroš's court (Pachym., ed. Failler, 2:453–57). The embassy returned to Constantinople with no results.

During his reign, Uroš consolidated his kingdom economically and politically and Serbia became an important power in the Balkans. Using Saxon miners, refugees from the Mongol invasion of Transylvania, he opened up rich mines of silver, gold, lead, copper, and iron. The development of metallurgy intensified trade, with centers at Uroš's coastal cities of Kotor, Bar, Ulcinj, and Scutari along with independent Dubrovnik. Uroš also minted the first Serbian silver coinage. In his later years his son Dragutin, under the pressure of Hungarian in-laws, demanded an appanage and an active role in state affairs. When Uroš refused these requests, Dragutin rebelled and, with the help of the Hungarian army, defeated his father at Gacko (Hum) in 1276. Uroš abdicated and died shortly thereafter. Uroš was the founder of SOPOĆANI, where his portraits are represented together with those of his family.

SOURCE. Danilo, *Životi Kraljeva*, ed. Dj. Daničić (Zagreb 1866; rp. London 1972) 7–21.

LIT. *IstSrpskNar* 1:341–56. Fine, *Late Balkans* 137–41, 199–204. S. Ćirković, "Srbija kralja Uroša I," in *Sedam stotina godina Sopoćana* (Belgrade 1965) vii-xii. –J.S.A.

STEFAN UROŠ II MILUTIN (Μηλωτῖνος), Serbian king (from 1282); died Nerodimlje Palace in Kosovo region 29 Oct. 1321. Second son of STEFAN UROŠ I, Milutin succeeded his disabled older brother Dragutin, who abdicated in 1282 but maintained and eventually expanded his appanage in northwestern Serbia. Milutin, whose first wife Helena was the daughter of JOHN I DOUKAS of Thessaly, took an anti-Byz. position from the beginning of his reign; he launched a war against the empire and captured Skopje (1282) and Dyrrachion as well as a great part of Macedonia. He repelled the attack of the Bulgarian Šišman of Vidin and managed to appease Šišman's suzerain, the Tatar khan Nogay. In 1298 Milutin agreed to change his policy toward Byz., signed a peace treaty, and took Andronikos II's daughter Simonis as his fourth wife. Despite a temporary alliance with Charles of Valois in 1308, Milutin remained within the Byz. orbit: during his reign, the Serbian court adopted Byz. imperial ceremonial and titulature; Byz. influence increased in Serbia; in the lands he conquered Byz. institutions were retained. Milutin looked to Constantinople for support during internal tensions in Serbia when he faced the resistance of his brother Dragutin and of his own son Stefan Uroš III Dečanski, the "junior king" administering Zeta. He was able to suppress his son's revolt in 1314 and exile him to Constantinople.

Milutin also sought the support of the church by founding many monasteries and making generous donations to them. His biographer Daniil II (Danilo) refers to 15 churches and monastic buildings constructed by Milutin in Serbia, Constantinople, Thessalonike, Mt. Athos, Jerusalem, and Mt. Sinai. They include the Xenon of the Kral in Constantinople, Hilandar (main church), Banjska, St. Nikita (Čučerski), Gračanica, Studenica (King's Church), Staro Nagoričino, and the Virgin of Ljeviška in Prizren. Portraits of Milutin are preserved at the last four mentioned churches and at Arilje.

LIT. *IstSrpskNar* 1:437–95. L. Mavromatis, *La fondation de l'empire Serbe. Le Kralj Milutin* (Thessalonike 1978). M. Dinić, "Odnos izmedju kralja Milutina i Dragutina," *ZRVI* 3 (1955) 49–82. S. Ćurčić, *Gračanica, King Milutin's Church* (University Park-London 1979) 5–11. I. Djurić in *VizIzvori* 6:77–143. –J.S.A.

STEFAN UROŠ III DEČANSKI, son of Stefan Uroš II Milutin, Serbian king (1321–31; crowned 6 Jan. 1322); died in fortress of Zvečan 11 Nov. 1331. In his youth his father was forced to send him as a hostage to the Tatar khan Nogay, with whom he stayed until 1299. As "junior king" he ruled Zeta from 1309. In 1314 he participated in an unsuccessful revolt of Zeta's aristocracy against Milutin. As a consequence he was imprisoned, partially blinded, and exiled with his family for seven years to Constantinople, where he remained under the protection of Andronikos II. Before Milutin died, he permitted his son to return to Serbia. According to legend, Stefan miraculously regained his sight after his father's death in 1321. After succeeding his father as king, he had to face opposition from his half-brother Constantine and his cousin Vladislav (son of Dragutin), but held on to his throne.

Stefan first married Theodora, a daughter of the Bulgarian tsar Smilac. After her death he took as his second wife ca.1324–26 Maria Palaiologina, daughter of the *panhypersebastos* John Palaiologos and granddaughter of Theodore Metochites. During the civil war of the 1320s between Andronikos II and Andronikos III, Stefan supported the old emperor and was rewarded with some lands near Prosek. As a result he was in a precarious situation following the defeat of Andronikos II in 1328, especially after the victorious emperor Andronikos III formed an alliance with the Bulgarian tsar Michael III Šišman in 1330. Stefan, however, defeated this Byz.-Bulgarian coalition at the battle of Velbužd that same year and recovered for Serbia some Macedonian cities it had previously lost. Soon thereafter the semifeudal lords of Zeta revolted against Stefan; his own son Stefan Dušan, the "junior king" then ruling Zeta, defeated Dečanski and imprisoned him (Aug. 1331) in Zvečan, where he soon died. Folk tradition developed his image as a martyr allegedly blinded by his father and strangled by his own son.

Stefan started the construction of the church at Dečani, from which he derived his surname; the building was completed by Dušan. His portrait is preserved at Dečani, where he was buried. Biographies of Dečanski were written by Grigorij Camblak and Daniil II.

LIT. *IstSrpskNar* 1:496–510. Fine, *Late Balkans* 270–75. M. Purković, "Byzantinoserbica," *BZ* 45 (1952) 43–47. –J.S.A.

STEFAN UROŠ IV DUŠAN, Serbian *kralj* (from 8 Dec. 1331), *basileus* and *autokrator* of Serbia and "Romania" (from Dec. 1345); died 20 Dec. 1355. In his youth Dušan spent seven years in Constantinople with his exiled father, Stefan Uroš III Dečanski. After his return he ruled Zeta as "junior king" and distinguished himself in the battle of Velbužd (1330). In 1331 he deposed his father with the support of the nobles of Zeta.

Dušan devoted his principal efforts to the conquest of Byz. lands south of Serbia. First, he protected his western frontier by a treaty with Dubrovnik and established peace with Bulgaria by marrying in 1332 princess Helena, sister of tsar Ivan Alexander. Then, in alliance with the Byz. rebel Syrgiannes Dušan waged war against Andronikos III in Macedonia; seized Prilep, Ohrid, and the Strymon region; and forced the Byz. emperor to sign a truce (24 Aug. 1334), according to which the Serbian *kralj* retained the lands he conquered. The Civil War of 1341–47 gave Dušan an excuse to intervene again in Byz. affairs. He backed John VI Kantakouzenos in 1342–43, but then, after the latter's success and the appearance of Turkish mercenaries in Macedonia, he shifted his support to John V Palaiologos. In the 1340s the Serbs annexed Epiros, Albania, and Thessaly, so that their power extended from the Danube to the Gulf of Corinth and from the Adriatic to the Aegean. In 1345, after his conquest of Serres, Dušan proclaimed himself emperor of the Serbs and the Rhomaioi; the next year he was crowned at Skopje and his son Stefan Uroš V became "junior king." At the same time the archbishopric at Peć was proclaimed a patriarchate independent of Constantinople.

Dušan's conquest of former Byz. territories intensified the process of the political and cultural hellenization of Serbia: Greek magnates and officials were integrated into the ruling elite of the Serbian empire; the administrative structure and titulature acquired Byz. features; Byz. legal texts were in part translated (*Syntagma* of Matthew Blastares), in part used as the basis of the new Serbian legal code (*Zakonik*); Dušan was a benefactor of monasteries on Mt. Athos and himself spent several months in 1347/8 at Hilandar (M. Živojinović, *ZRVI* 21 [1982] 119–26); the Greek language was used by Dušan's chancellery; and Serbian diplomatics was influenced by Byz. formularies.

Portraits of Dušan are preserved in churches at Peć, Bela Crkva at Karan, Dečani, Lesnovo, Ljuboten, St. Nicholas in Ohrid, and Matejča.

SOURCE. *Vita* by Continuator of Daniil—*Životi kraljeva i arhiepiskopa srpskih*, ed. Dj. Daničić (Zagreb 1866) 215–31.

LIT. G. Soulis, *The Serbs and Byzantium during the Reign of Tsar Stephen Dušan (1331–1355) and His Successors* (Washington, D.C., 1984). *IstSrpskNar* 1:524–65. *VizIzvori* 6:262–96. G. Ostrogorsky, "Étienne Dušan et la noblesse serbe dans la lutte contre Byzance," *Byzantion* 22 (1952/53) 151–59. M. Dinić, "Za hronologiju Dušanovih osvajanja vizantiskih gradova," *ZRVI* 4 (1956) 1–11. V. Mošin, "Vizantiski uticaj u Srbiji u XIV veku," *Jugoslovenski istoriski časopis* 3 (1937) 147–59. –J.S.A., A.K.

STEFAN UROŠ V, also called Stefan Uroš Nejaki, "the Weak," Serbian tsar (from Dec. 1355); died 2 or 4 Dec. 1371. Son and heir of Stefan Uroš IV Dušan, he was crowned "junior king" in 1346 at the time of his father's coronation and entrusted with lands in the northern part of Dušan's empire. After he succeeded his father in 1355, he proved unable to control the heterogeneous components of the empire and the centrifugal tendencies of the regional governors. Thus he presided over the disintegration of the empire established by his father and its dismemberment into several independent states (Hum or Zachlumia, Zeta, Serres, etc.), with the result that Serbian territory became more vulnerable to the advancing Ottomans.

Soon after Stefan V became tsar, his uncle Symeon Uroš rebelled unsuccessfully; when the Serbian nobles supported Stefan Uroš at the national assembly in 1357, Symeon established independent rule in Thessaly and Epiros (1359). In 1365 Stefan Uroš appointed as co-ruler the powerful courtier Vukašin, who soon came to dominate the partnership. Other semifeudal lords at this time were John Uglješa in Serres and Constantine Dragaš in eastern Macedonia. The internal strife in Braničevo enabled the Hungarians to impose their suzerainty over this province, which then seceded from Serbia. The Byz. took advantage of Stefan's weakness to launch attacks on Serbian territory: they occupied the region of Christoupolis and in 1356 Matthew I Kantakouzenos tried to seize Serres, but was taken captive.

Together with his mother Helena, Stefan Uroš built the Matejić monastery. The best portrait of him is in the church at Psača.

LIT. Soulis, *Dušan* 86–92. Fine, *Late Balkans* 345–50. Mihaljčić, *Kraj carstva* 11–79. –J.S.A.

STEMMA CODICUM (the pedigree of MSS), a means of demonstrating the interrelationship of extant MSS of a given text in order to clarify their dependence on the archetype (the common ancestor) and the original. The method consists of grouping the MSS in clusters (recensions) on the basis of their similarity (the spotting of common errors is an important means of establishing this similarity) and displaying them as "branches" sprouting from the archetype. The chronology of MSS is also crucial for establishing the stemma, even though the oldest MSS are not necessarily "better," that is, closer to the archetype. The stemma aims at reconstruction of the author's text (unnecessary in those rare cases in which autographs survive) and tracing, albeit hypothetically, its destiny: thus on the basis of his stemma, J.L. van Dieten suggested that two sequential drafts of Niketas Choniates' *History* survive, and J. Koder surmised that the hymns of Symeon the Theologian underwent a stylistic pseudo-emendation after Niketas Stethatos had prepared their edition soon after his master's demise.

This method is hardly applicable to vernacular literary works for which the text has been modified substantially, partly by oral tradition: thus we cannot establish the stemma of the DIGENES AKRITAS but must deal with separate and mostly independent versions (not recensions). To a smaller extent, the same phenomenon can be observed in the transmission of popular romances of chivalry and in the development of hymnography and chronography (it is impossible to establish the stemma of the chronicle family of Symeon Logothete because the MSS are authors' versions rather than scribal copies).

LIT. P. Maas, *Textual Criticism* (Oxford 1972). G. Pasquali, *Storia della tradizione e critica del testo*[2] (Florence 1952). *Neograeca medii aevi*, ed. H. Eideneier (Cologne 1986). H.-G. Beck, "Überlieferungsgeschichte der byzantinischen Literatur," in H. Hunger et al., *Geschichte der Textüberlieferung der antiken und mittelalterlichen Literatur*, vol. 1 (Zurich 1961) 423–510. –A.K., W.H.

STEMMATOGYRION (*στεμματογύριον*, not *stematourgion*, as in Ferjančić), a crown worn by a DESPOTES. The term is used only in a 14th-C. ceremonial book (pseudo-Kod. 275.6–14), where the crown is described as being decorated with precious stones and pearls; if the *despotes* was the emperor's son, the crown had a small arc (*kamara*) on each of four sides; if he was the emperor's son-in-law, the *stemmatogyrion* had only one arc in front. George Akropolites (Akrop. 159.9) uses the phrase *despotike tainia* for the crown of the *despotes*, while Pachymeres (Pachym., ed. Failler, 2:433.12) is even less specific, referring to the *kalyptra* (headdress) of the *despotes*.

Although attempts have been made to identify as *stemmatogyria* certain crowns depicted in miniatures (Piltz, *infra*), such identifications should be viewed as hypothetical.

LIT. E. Piltz, "Couronnes byzantines réfléchies dans les sources littéraires," *Byzantina* 3–4 (1974–75) 8f. Piltz, *Kamelaukion* 32f, 64, 89. Ferjančić, *Despoti* 22f. –A.K.

STENIMACHOS (Στενίμαχος), a site southeast of Philippopolis, in the southern part of modern Asenovgrad, Bulgaria, at the entrance to a gorge of the river Asenica. A *chorion* in the late 11th C., it is characterized as *phrourion* and *eryma* in Niketas Choniates (Nik.Chon. 518.20, 642.70), *asty* in George Akropolites (Akrop. 121.14), and *polis* in Kantakouzenos (Kantak. 1:135.19–20). In the 11th C. it belonged to Gregory PAKOURIANOS and is described in detail in his *typikon* (P. Gautier, *REB* 42 [1984] 35.272–78, 111.1532–44, 131.1842): a large village, Stenimachos contained two *kastra*, estates, and monastic institutions; Pakourianos founded there a *xenodocheion* that was to be supplied by the village (two *modioi* of wheat, two *metra* of wine, seeds, and vegetables every day); he also gave to this *xenodocheion* a water-mill and a *paroikos* exempted from regular rents and services but obliged to provide the *xenodocheion* with water and wood; a *panegyris* (fair) took place in Stenimachos.

At the time of the Fourth Crusade Stenimachos played a substantial role in wars between the Bulgarians, Latins, and Byz.: IVANKO controlled Stenimachos until Alexios III captured it in 1200. The knights of Renier of Trit were besieged by the Bulgarians in the "strong castle of Estanemac" for 13 months (1205–06); when Renier departed, the fortress was taken by Kalojan. John III Vatatzes conquered it in 1246, but Stenimachos kept changing hands; finally Anna of Savoy surrendered it to the Bulgarians in 1344, but the whole area of Philippopolis was occupied by the Turks in 1364.

Excavations have revealed remains of medieval Stenimachos. With the exception of a necropolis of the 3rd–4th C., the monuments are to be dated in the 12th–14th C. A hoard found nearby contains coins from Alexios I to the imitations of those of the Latin emperors of Constantinople. A lead seal of Alexios I was also discovered. The center of the site formed a stronghold (the so-called fortress of Asen) north of which lay the town proper whose population was involved in both agriculture and craftsmanship (metalworking, production of ceramics, and weaving). The remains of fortresses located nearby on the way to Philippopolis were found on a hill near the Church of the Archangels and on the slope where the Church of John the Baptist (of the 12th–14th C.) still stands.

LIT. Asdracha, *Rhodopes* 162–66. R. Moreva, "Stenimachos," *Balcanica Posnaniensia* 2 (1985) 167–80. D. Končev, St. Stoilov, "La forteresse d'Asên," *BS* 22 (1961) 20–54. Ch. Džambov, R. Moreva, "Architekturni problemi na Asenovata krepost v svetlinata na novite razkopki," *Architektura na Pŭrvata i Vtorata Bŭlgarska dŭržava* (Sofia 1975) 136–49. St. Bojadžiev, "Cŭrkvata Sv. Ivan Predteča v Asenovgrad," *Izvestija na bŭlgarskite muzei* 1 (1969/71) 155–68. –A.K.

STEPHANITES AND ICHNELATES. See SETH, SYMEON.

STEPHEN (Στέφανος "crown, wreath"), personal name. It existed already in antiquity. The name was widely used in the 4th and 5th C. (*PLRE* 1:852f, 2:1028–32). The popularity of Stephen the First Martyr no doubt contributed to the spread of this name in the Christian milieu; for example, Sozomenos mentions, besides the first martyr, two ecclesiastics of this name. The growth of its popularity, however, coincided with the period of Iconoclasm; several Stephens were executed during this time, according to legends. Two patriarchs of Constantinople of the 9th–10th C. bore the name. Theophanes the Confessor names 19 Stephens, as many as PAUL, and in Skylitzes there are 17 Stephens, more than NIKETAS. Relatively numerous in *Lavra*, vol. 1 (10th–12th C.), in which Stephen precedes Athanasios and Euthymios and holds twelfth place, the name is very infrequent in *Lavra*, vols. 2–3 (13th–15th C.). –A.K.

STEPHEN, jurist active in the time of Justinian I, author of a Greek paraphrase (*index*) of the DIGEST provided with notes (*paragraphai*). A great number of fragments of this work have been preserved, esp. in the scholia to the BASILIKA. It is unclear whether the detached résumés of passages of the CODEX JUSTINIANUS attributed to Stephen in the MSS, and commonly assigned to a separate course of his lectures on the *Codex*, are also taken from what must have been an extensive commentary on the *Digest*. H.J. Scheltema (*Tijdschrift* 26 [1958] 9–14) has with good reason connected the text of Reinach papyrus Inv. 2173 to Stephen's series of lectures on the *Digest*.

LIT. Heimbach, *Basil.* 6:32, 49–54, 78–80. Scheltema, *L'enseignement* 24–29, 66f. L. Burgmann, S. Troianos, "Appendix Eclogae," *FM* 3 (1979) 63–66, 121–24. –A.S.

STEPHEN. See also ISTVÁN; STEFAN.

STEPHEN OF ALEXANDRIA, philosopher; probably born in Athens between about 550 and 555, died Constantinople? after 619/20. According to Wolska-Conus (*infra*), he is the same person as Stephen of Athens. His teaching activity in Alexandria is attested by John MOSCHOS (PG 87.3:2929D). He was close to the circle of John PHILOPONOS. The hypothesis that Herakleios summoned Stephen to Constantinople and appointed him *oikoumenikos didaskalos* was rejected by H.-G. Beck (in *Polychronion* 72f), but found a new supporter in A. Lumpe (*ClMed Dissertationes* 9 [1973] 150–59). The list of his works is not yet established. Stephen wrote a commentary on several treatises of Aristotle and, probably, on the *Introduction* by PORPHYRY; he also wrote an *Explanation* to the astronomical commentary of THEON. J. Duffy considers as his main extant works the commentaries on the *Prognosticon* and *Aphorisms* of Hippocrates, and the *Therapeutics* of Galen (in the title of which Stephen is called an Athenian). More questionable remains the attribution to Stephen of some alchemical works preserved under his name. Not authentic is a treatise (apparently of 775) allegedly predicting the destiny of Muḥammad's dynasty. On the other hand, the commentary on Ptolemy ascribed to John TZETZES in fact belongs to Stephen (R. Browning, *ClRev* 15 [1965] 262f).

ED. *Stephanus of Athens: Commentary on Hippocrates' Aphorisms*, ed. L. Westerink (Berlin 1985). *Stephanus the Philosopher: A Commentary on the Prognosticon of Hippocrates*, ed. J. Duffy (Berlin 1983).

LIT. W. Wolska-Conus, "Stéphanos d'Athènes et Stéphanos d'Alexandrie," *REB* 47 (1989) 5–89. H. Usener, *Kleine Schriften* (Leipzig-Berlin 1914) 3:247–322. Lemerle, *Humanisme* 88f. Hunger, *Lit.* 2:300f. –A.K.

STEPHEN OF BYZANTIUM, author of the *Ethnika*, a list of geographical names complete with related proverbs, oracles, and miracles; fl. probably ca.528–35. There is no external evidence for Stephen; from the *Ethnika* it has been concluded that he was a Constantinopolitan grammarian who dedicated his book to Justinian I. Constantine VII

Porphyrogennetos seems to be the last scholar who was familiar with the complete text of the *Ethnika*. The *Souda* lexicographers and Eustathios of Thessalonike used the abridgment of a certain *grammatikos*, Hermolaos, who is otherwise unknown; this epitome survives in several MSS of the 15th C. and later. Although drawing primarily on ancient geographers (including Ptolemy, Strabo, and Pausanias), grammarians (the 5th-C. Oros of Miletos and others), commentators on Homer (H. Erbse, *Beiträge zur Überlieferung der Iliasscholien* [Munich 1960] 251–69), and historians (Polybios, etc.), Stephen on occasion gives contemporary names (the Goths, Anastasioupolis, George Choiroboskos); there is always the possibility that such information originated with Hermolaos and that the mention of Choiroboskos is an interpolation. Stephen was a Christian who characterizes Bethlehem as the birthplace "of our God and Savior," yet he rarely cites Christian authors (Eusebios and Synesios are each mentioned once). Stephen's geographical knowledge is poor (J. Pargoire, *EO* 2 [1898–99] 206–14), and his etymologies are confused. The significance of the *Ethnika* lies more in its preservation of ancient tradition than in its originality.

ED. *Ethnicorum quae supersunt*, ed. A. Meineke (Berlin 1849), with corr. R. Keydell in *Studi in onore di Anthos Ardizzoni*, vol. 1 (Rome 1978) 477–81.
LIT. E. Honigmann, *RE* 2.R. 3 (1929) 2369–99. A. Diller, "The Tradition of Stephanus Byzantius," *TAPA* 69 (1938) 333–48. –A.K.

STEPHEN OF SOUGDAIA, Iconodule bishop of Sougdaia (Surož); saint; born village of Borisabos, Cappadocia, ca.700?, died Sougdaia after 787; feastday 15 Dec. Information on his life is found in the Menologion of Basil II, the *Synaxarion of Constantinople*, and a short Greek *enkomion*, whereas his longer vita is known only in a 15th-C. Slavo-Russian version (preserved in a 16th-C. MS). The data about Stephen are confusing (e.g., whether he was educated in Athens or Constantinople), and the chronology inconsistent: he was supposedly ordained by Patr. Germanos I (early 8th C.), but also sent to Sougdaia by Leo V the Armenian (early 9th C.). Probably he was appointed by Leo III, recalled by Constantine V, imprisoned, and released through the intervention of an influential lady, Irene, identified by Vestberg (*infra*) as wife of Constantine V and daughter of Theodore, Khazar ruler of Kerč. The Slavo-Russian version of Stephen's vita became the object of heated controversy because it mentions an attack of the Rus' on Crimea led by prince Bravlin; if we believe the vita, this would be evidence of the first attack of the Rus' on Byz. territory. The authenticity of the vita, however, was denied by G. da Costa-Louillet (*Byzantion* 15 [1941] 242–44); it was supported with qualification by Vasiliev (*Russian Attack* 81–83), but is accepted by Soviet scholars (e.g., Levčenko, *Rus-VizOtn* 50–55).

SOURCES. V. Vasil'evskij, *Russko-vizantijskija issledovanija* (St. Petersburg 1893) 2:74–79, with Slavo-Russian version, 80–103. Vasil'evskij, *Trudy* 3:72–98.
LIT. *BHG* 1671. F. Vestberg, "O žitii sv. Stefana Surožskogo," *VizVrem* 14 (1909) 227–36. –A.K.

STEPHEN OF TARŌN. See Asołik.

STEPHEN SABAITES, also called Manṣūr, hagiographer and hymnographer; born Damascus 725?, died in Lavra of St. Sabas in Palestine on 2 Apr. 807 (S. Eustratiades, *Nea Sion* 28 [1933] 601f). Nephew of John of Damascus, Stephen lived in the Lavra from the age of ten, according to his vita written by his pupil Leontios. He wrote the *Martyrdom* (*Martyrion*) of 20 monks murdered in the Lavra by Arabs in 797 as well as various hymns. He can also be identified with the author of the Life of Romanos the Younger (died 780) that is known in a Georgian translation (P. Peeters, *AB* 30 [1911] 393–427). I. Phokylides (*Nea Sion* 10 [1910] 64–75) distinguished the hymnographer from the hero of the vita by Leontios; Leontios, however, says explicitly that his Stephen produced a *Diegesis* of the pillage of the Lavra (*AASS* Jul. 3:578B), while the author of the *Martyrdom* states that he also "wove hymns" (*PPSb* 19.3, p.39.29–30). Stephen's poetry includes *heirmoi, kanones,* and *idiomela* (i.e., hymns sung to a unique melody) that were dedicated to the Virgin, saints, and festivals. The *kanon* on the translation to Bari of the relics of Nicholas of Myra, preserved under Stephen's name, cannot be his work on chronological grounds.

ED. S. Eustratiades, "Stephanos ho poietes ho Sabaites," *Nea Sion* 28 (1933) 651–73, 722–37; 29 (1934) 3–19, 113–30, 185–87. A. Papadopoulos-Kerameus, "Exegesis etoi martyrion ton hagion pateron," *PPSb* 19.3 (1907) 1–41; add. R.P. Blake, *AB* 68 (1950) 27–43.

SOURCE. Vita by Leontios—*AASS* Jul. 3:504–84.
LIT. Beck, *Kirche* 507f. *BHG* 1670. –A.K.

STEPHEN THE PERSIAN, chief eunuch and *sakellarios* under Justinian II. Theophanes the Confessor (Theoph. 367.16–17) describes him as "lordly and authoritative, exceedingly bloodthirsty and cruel." Initially in charge of administering finances, in 694 Stephen was also made responsible for supervising Justinian's building projects, including additions to the Great Palace. Stephen's harsh treatment of contractors and laborers greatly increased popular dissatisfaction with Justinian. Theophanes (367.18–21) also reports that he whipped Justinian's mother Anastasia while the emperor was away. During the uprising of 695 a mob seized Stephen and dragged him along the Mese to the Forum Bovis, where he was burned alive.

LIT. Stratos, *Byzantium* 5:67–73. Guilland, *Institutions* 1:360. –P.A.H.

STEPHEN THE YOUNGER, saint; born Constantinople ca.713, died Constantinople 28 Nov. 764 (O. Volk, *LThK* 9:1049), a date questioned by G. Huxley (*GRBS* 18 [1977] 105–07); feastday 28 Nov. A lateborn son of a craftsman, Stephen was baptized by Patr. Germanos I. His parents brought him to Mt. Auxentios, where he lived as a hermit and worked as a calligrapher. After the death of John, his spiritual father, Stephen founded a monastery that became, according to his hagiographer, a center of monastic resistance against the Iconoclastic policy of Constantine V. Supposedly Stephen advised the monks to flee to the Black Sea, Rome, Lycia, and elsewhere. After his refusal to accept the local council of Hieria in 754, he was accused of illegally tonsuring an imperial favorite, George Synkletos, brought to Constantinople and executed after long confinement and tortures. Stephen the Deacon, author of Stephen's vita, notes that he wrote it 42 years after Stephen's martyrdom (in traditional chronology ca.806).

The vita is full of precious details, for example, the procedure of "washing-away" the monastic habit from George Synkletos. The role of icons is prominent: an icon of the Virgin predicted Stephen's birth, and icons helped heal a blind man (Ševčenko, "Hagiography" 120). Many passages of the vita were borrowed from the Life of Euthymios the Great by Cyril of Skythopolis (J. Gill, *OrChrP* 6 [1940] 114–20). The vita influenced many authors who wrote on Iconoclasm, for instance, George Hamartolos. Another vita was written by Symeon Metaphrastes.

Representation in Art. The portrait of Stephen differs from those of other monks in that, as the great martyr of Iconoclasm, he holds an icon or icon diptych, which usually bears the bust figures of Christ and the Virgin. At the Enkleistra of St. Neophytos, he holds a large icon of the type known as the Virgin Eleousa, perhaps meant to represent the famous nearby icon of the Virgin Kykkotissa. Stephen is depicted as still fairly young, with black hair and beard. His death by dragging is illustrated in one MS of the *menologion* of Symeon Metaphrastes (Athos, Doch. 5, fol.254r). He is one of the witnesses to the Triumph of Orthodoxy on a 14th-C. icon in the British Museum.

SOURCE. PG 100:1069–186. *Simeone Metafraste, Vita di s. Stefano minore*, ed. F. Iadevaia (Messina 1984), rev. E. Follieri, *BZ* 79 (1986) 144.
LIT. *BHG* 1666–1667a. Vasil'evskij, *Trudy* 2:297–350. M.F. Rouan, "Une lecture 'iconoclaste' de la Vie d'Étienne le Jeune," *TM* 8 (1981) 415–36. C. Weigert, *LCI* 8:404f. Mouriki, *Nea Moni* 156–58. –A.K., N.P.Š.

STETHATOS, NIKETAS, theologian, monk, and probably, at the end of his life, *hegoumenos* of Stoudios; born 1005?, died Constantinople ca.1090. A disciple of Symeon the Theologian, Stethatos (Στηθᾶτος) wrote his vita and published his works. Apparently Stethatos polemicized against Michael I Keroularios concerning the right of Stoudite deacons to wear girdles (*zonai*). In 1054 he participated in the dispute against the Latins, but his tone was relatively moderate; Humbert declared that Stethatos eventually yielded and became the legate's friend (PL 143:1001). Unlike Symeon, Stethatos ascribed great importance to hierarchy: in accordance with pseudo-Dionysios the Areopagite he regarded the earthly hierarchy as resembling the celestial one. In Stethatos's theology there is no place for an agonizing search for salvation, as in Symeon: man is the summit of creation, the king of creatures, and, having both soul and body, he mediates between the world and God. The historical Eden is of no avail now; the visible world is a paradise from which man can rise to God by understanding the symbolism and significance of intelligible objects. Stethatos also wrote discourses against the Jews and Armenians.

ED. *Opuscules et lettres*, ed. J. Darrouzès (Paris 1961). *Mystika syngrammata*, ed. P. Chrestou (Thessalonike 1959). "Vie de Syméon le Nouveau Théologien," ed. I. Hausherr, G. Horn, *OrChrAn* 12 (1928) 2–228.
LIT. Beck, *Kirche* 535–38. D. Tsames, *He teleiosis tou anthropou kata Niketan ton Stethaton* (Thessalonike 1971). J. van Rossum, "Reflections on Byzantine Ecclesiology: Nicetas Stethatos' 'On the Hierarchy,'" *SVThQ* 25 (1981) 75–83. –A.K.

STICHARION (στιχάριον), a long tunic with sleeves, the primary vestment of the higher orders of the Orthodox clergy (deacons and above). It was usually made of linen or silk and could be of any color. The *sticharion* of a bishop was adorned with two pairs of dark vertical stripes called *potamoi* (see CLAVUS); the *sticharion* of a deacon was usually plain white, to judge by representations, and was never belted.

LIT. Bernadakis, "Ornements liturgiques" 129f. Braun, *Liturgische Gewandung* 92–101. –N.P.Š.

STICHERARION (στιχηράριον), a liturgical MS with musical notation, containing the STICHERA for Orthros and Vespers services throughout the year. Three sets of *stichera* make up the bulk of a complete *sticherarion*: from the MENAION, from the TRIODION and the PENTEKOSTARION, and from the OKTOECHOS; *stichera* were also frequently included for special saints' days or feasts of local significance. Presumably because of the sheer mass of material involved, the sets of *stichera* were often divided into separate volumes. An 11th-C. revision of the *sticherarion* (with some saints' days removed) continued in use until the 15th C., when more florid melodies replaced the previous syllabic style. Several hundred *stichera*ria survive, each normally containing about 2,000 *stichera*.

ED. C. Høeg, H.J.W. Tillyard, E. Wellesz, *Sticherarium (Vindob. theol. gr. 181)* (Copenhagen 1935). E. Wellesz, *Die Hymnen des Sticherarium für September* (Copenhagen 1936). H.J.W. Tillyard, *The Hymns of the Sticherarium for November* (Copenhagen 1938).
LIT. Wellesz, *Music* 142f, 244f. D. Stefanović in *The New Grove Dictionary of Music and Musicians*, ed. S. Sadie (London 1980) 18:140. –E.M.J.

STICHERON (στιχηρόν, from στίχος, "verse"), a HYMN, a form of TROPARION, sung during Orthros and Vespers after a "verse" of a psalm (usually the last three to six verses). Of many varieties (*anastasimon*, "On the Resurrection," THEOTOKION, "On the Theotokos," etc., or appropriate to a feast or a saint), they are written in rhythmic prose and offer meditations suitable for the day. As with the *heirmoi* in the HEIRMOLOGION, the melodies for the *stichera* (normally syllabic and without ornamentation) would be marked as either unique (*idiomela*) or modeled on others (*prosomoia*). *Stichera* were assembled in a STICHERARION.

LIT. Wellesz, *Music* 243–45. Szövérffy, *Hymnography* 2:231–306. –E.M.J.

STICHOS (στίχος, lit. "line"), the basic entry in a PRAKTIKON or KODIX, the smallest fiscal unit and the nucleus of cadastral organization, so called because originally, or customarily, the entire *stichos* was entered on a single line of the *kodix*. *Stichoi* were normally composed of three parts: (1) the name of the taxpayer responsible for paying the tax (in the *kodix* this was not necessarily the person who actually worked the land; in the *praktikon*, other members of the taxpayer's household were usually listed as well); (2) a description of the STASIS of the taxpayer (in the *kodix*, only immovable properties are listed; in the *praktikon*, immovables as well as animals owned by the taxpayer); and (3) the TELOS the taxpayer owed the fisc (for the *kodix*) or his lord (for the *praktikon*). By semantic transference, *stichos* was occasionally used in the 10th–12th C. to denote the properties themselves.

LIT. Svoronos, *Cadastre* 22–24. –M.B.

STIGME. See HOUR.

STILBES, CONSTANTINE, rhetorician and poet, *didaskalos* (teacher) at the Patriarchal School in Constantinople, metropolitan of Kyzikos (under the name of Cyril) from ca.1204. Stilbes (Στιλβής) devoted two (?) poems to fires in Constantinople—those of 1197 and 1198 according to Ch. Loparev (*VizObozr* 3 [1917] 72–88), whereas Browning considers the verses to be two redactions of the same poem ("Patriarchal School" 27, n.1). His speech to Alexios III (ed. R. Browning, *Byzantion* 28 [1958–59] 36–40; see J. Darrouzès, *REB* 18 [1960] 184–87) describes the political situation of ca.1192/3. Stilbes also wrote a discourse against the Latins and speeches addressed to Patr. George II XIPHILINOS as well as letters (e.g., U. Criscuolo, *RSBS* 3 [1984] 11–19) and educational treatises. In a short note (ed. W. Lackner, *JÖB* 34 [1984] 107–21), Stilbes indicated that there were multiple forgeries of Chrysostom's works; the reader should not be deceived by the antiquity of the MSS, but distinguish authentic texts from the false ones by examining the tenets, vocabulary, figures of speech, rhyme, structure, and other points of style.

ED. J. Darrouzès, "Le mémoire de Constantin Stilbes contre les Latins," *REB* 21 (1963) 61–91. U. Criscuolo, "Nuovi contributi alla storia letteraria del XII secolo: inediti di Costantino Stilbes," *SBNG* 293–99. Idem, "Didascalia e versi di Costantino Stilbes," *Diptycha* 2 (1980–81) 83–94. *La prolusione del maestro dell'Apostolo*, ed. L.R. Cresci (Messina 1987).
LIT. Browning, "Patriarchal School" 26–32. –A.K.

STILICHO (Στιλίχων), *magister militum* and virtual ruler of the West (395–408); died Ravenna 22/3 Aug. 408. Son of a Vandal father and a Roman mother, Stilicho rose through the army; married Serena, the adopted daughter of Theodosios I; and commanded the emperor's troops against the usurper EUGENIUS in 394. Named *magister militum praesentalis* in the same year, he used the office as the basis of personal power. Theodosios made Stilicho guardian of his son HONORIUS in 395, and he had *de facto* control of both Eastern and Western armies. Stilicho's campaigns against ALARIC in Greece were hindered by rivalry between RUFINUS and EUTROPIOS, and Stilicho was briefly declared a public enemy in Constantinople. Named consul in 400 and again in 405, Stilicho put an end to the revolt of GILDO in Africa and forestalled several barbarian invasions of Italy. His daughters Maria and Thermantia married Honorius in turn. Upon the death of Arkadios in 408, Stilicho suggested that he be sent to rule the East, but his enemies convinced Honorius that Stilicho was scheming against the Theodosian house (Zosim. 5.31–34), and he was executed. Stilicho was the archetypal barbarian *magister militum* who exercised power in the name of a weak emperor.

Stilicho is depicted on one leaf of a DIPTYCH in Monza (Delbrück, *Consulardiptychen*, no.63), with Serena and their son Eucherius on the companion leaf. A challenge to this identification (K.J. Shelton, *JbAChr* 25 [1982] 132–71) is to be rejected.

LIT. S. Mazzarino, *Stilicone* (Rome 1942). Al. Cameron, "Theodosius the Great and the Regency of Stilico," *Harvard Studies in Classical Philology* 73 (1969) 247–80. O'Flynn, *Generalissimos* 14–62. H.R. Minn, "Stilicho and the Demise of the Western Empire," *Prudentia* 4 (1972) 23–32. –T.E.G., A.C.

STILO, small town in southeastern CALABRIA. Owing to the presence of two Greek monasteries, St. Leontios and St. John Theristes (S. Giovanni Vecchio), whose archives have been partly preserved, Stilo is much better documented for the 11th–12th C. than any other medieval Calabrian town. The archive of St. John Theristes (founded by Gerasimos Athoulinos in the mid-11th C.) contains 51 Greek documents, only one of which was issued before the Norman conquest of 1071. This act of 1054 testifies to a division of a significant property among seven parties that seem to have possessed it in common from approximately 900.

The so-called Cattolica at Stilo is probably the best known monument of Byz. southern Italy. The date and circumstances of its foundation are unknown. It is a tiny (7.4 × 7.5 m) five-domed building like S. Marco at ROSSANO but more refined, with four spoliate columns instead of piers and brick masonry rather than local stone. Suggested datings range from the 10th to the 13th C.; Krautheimer (*infra*) favors the 10th.

SOURCE. S.G. Mercati, C. Giannelli, A. Guillou, *Saint-Jean-Théristès (1054–1264)* (Vatican 1980).
LIT. *Aggiornamento Bertaux* 4:303–08, 317–19. Krautheimer, *ECBArch* 402f. –A.K., D.K.

STIPULATION (ὁμολογία), in Roman law, was an oral CONTRACT based on the exchange of promises in question-and-answer form; it was unilateral in the sense that it imposed an obligation only on the promiser. It is generally accepted that in the postclassical era the verbal contract lost its previous significance (e.g., Taubenschlag, *Law of GRE* 396f). F. de Visscher (*Eos* 48.2 [1956–57] 161–69), however, considers the formulaic clause of the papyri—*eperotetheis homologesa*, "after being asked, I stipulated"—not as an empty phrase but as local notarial practice.

By the 7th C. the terminology of the stipulation was being used in the context of pious donations. For example, in describing the charitable action of a man who "loaned" 50 miliaresia to the poor in a church, John Moschos (PG 87:3060A) used the verb *rogeuein*, a typical Latin term for questioning in a stipulation. In later documents one of the formulaic *eperoteseis* ("askings") became an element of the guarantee clause: the sellers provided the purchaser "with a full *defensio* and other legal *asphaleia* (guarantee) and *eperotesis*" (*Lavra* 2, no.83.3–4, a.1290?). Another element of the stipulation formula, the *homologia*, was also applied to written contracts—one could "stipulate the deed of purchase" (*Docheiar.*, no.35.25, a.1361).

The names of specific Roman types of stipulation are attested in later documents. A charter of 1081 mentions the Roman *acceptilatio* and Aquilian stipulation (*eperotesis—Lavra* 1, no.42.5) that was formerly a means of discharging any debts between two parties; here, however, the terms have a different meaning and describe a regular transfer of ownership for which 24 litrai were paid.

LIT. Buckland, *Roman Law* 434–45. –A.K.

STIRRUP (σκάλα). The iron stirrup, which was unknown to the Romans, was first mentioned in the early 7th-C. *Strategikon of Maurice* (*Strat. Maurik.* p.80.41–42); it probably entered the empire via the Avars. An ivory in Baltimore (Volbach, *Elfenbeinarbeiten*, no.86b), now said to be of the mid-7th C., shows an emperor (with bare feet!) using stirrups. On an 8th-C. textile from Mozac, now in Lyons (Beckwith, *ECBA*, fig.144), given to Pepin by Constantine V, emperors use stirrups as they spear lions. Stirrups occur regularly in post-Iconoclastic representations of riders except, notably, in the 10th-C. JOSHUA ROLL.

It should be noted that from the 7th to the 11th C. the stirrup facilitated the rider's mounting of the HORSE, but did not serve to anchor him in the saddle. The CAVALRY could wield lances and bows well without the use of stirrups.

LIT. J. Werner, "Ein byzantinischer 'Steigbügel' aus Caričin Grad," in *Caričin Grad*, vol. 1, ed. N. Duval, V. Popović (Belgrade-Rome 1984) 147–55. Bivar, "Cavalry" 271–91. J. Wiita, "The Ethnika in Byzantine Military Treatises" (Ph.D. diss., Univ. of Minn., 1977) 347–69. –A.C., E.M.

STOA (στοά), generally, a long narrow, rectangular building with colonnades on both short sides and along one long side; also a freestanding colonnade or portico. Stoas usually enclosed the sides of an AGORA and were used to line important streets in front of public buildings. As such they were found in all cities of the late Roman Empire. As noted by Downey (*infra*), the term was used by Byz. writers to denote any building or part thereof that consisted basically of columns supporting a roof. The term remained in use for a long time: Choniates (Nik.Chon. 554.22) knew stoas—along with agoras—as the main element in Constantinopolitan architecture.

LIT. G. Downey, "On Some Post-Classical Greek Architectural Terms," *TAPA* 77 (1946) 22–34. Janin, *CP byz.* 87–94. –M.J., A.K.

STOBAIOS (Στοβαῖος), more correctly John of STOBI in Macedonia, writer; fl. 4th/5th C. For the edification of his son Septimios, Stobaios excerpted Greek literature from Homer to THEMISTIOS, arranging the extracts in a form of anthology (FLORILEGIUM) under various headings denoting material objects or ethical topics, the whole in four books ultimately divided into two volumes entitled *Eclogues* and *Anthology*. Its pronounced NEOPLATONISM and avoidance of Christian authors suggests a defiantly pagan posture on his part. PHOTIOS (*Bibl.*, cod.167) thought it a useful synthesis for those who had read the originals in full, a short cut to learning for those who had not. Byz. used Stobaios extensively (cf. the important 10th-C. MS, Vienna, ÖNB, philol. gr. 67), and his predilections helped to shape Byz. taste, e.g., his weakness for Theognis helped give that poet a particularly rich MS tradition.

ED. *Anthologium* (including *Eclogues*), ed. C. Wachsmuth, O. Hense, 5 vols. (Berlin 1884–1912).

LIT. S. Luria, "Entstellungen des Klassikertextes bei Stobaios," *RhM* 78 (1929) 81–104. K. Wachsmuth, *Studien zu den griechischen Florilegien* (Berlin 1882; rp. Amsterdam 1971). A.L. Di Lello-Finuoli, "A proposito di alcuni codici Trincavelliani," *RSBN* 14–16 (1977–79) 349–76. D. Campbell, "Stobaeus and Early Greek Lyric Poetry," in *Greek Poetry and Philosophy: Studies in Honour of Leonard Woodbury*, ed. D.E. Gerber (Chico, Calif., 1984) 51–57. –B.B.

STOBI (Στόβοι), a Roman *municipium* in northern Macedonia, in the Vardar valley, on the route connecting Thessalonike with the middle Danube. The ancient city, with its orthogonal street plan, was destroyed in the 3rd C. and replaced by a new urban plan, with a zigzagging main street of varying widths; the ancient theater was abandoned in the 4th C. The zenith of late Roman Stobi is variously dated to the 5th C. (e.g., Kitzinger) or the 4th C. (I. Mikulčić in *Palast und Hütte* [Mainz 1982] 536). To this period belong six "palaces" (e.g., the so-called Fuller's house) and various churches: the episcopal basilica, or that of Bishop Philip; the Old Basilica below the level of Philip's church; the North and Central Basilicas, the latter being erected on the site of a synagogue destroyed between 457 and 474; basilicas outside the city walls, etc. In some basilicas FLOOR MOSAICS and sculptures were found as well as church furniture, crosses, etc. Geometric pavements in the Old Basilica were laid in two phases. An inscription included in the second-phase work praises a bishop named Eustathios for renewing the church (R. Kolarik, *DOP* 41 [1987] 295–306).

In 386 Stobi became the capital of the province of Macedonia II (Salutaris). It sustained damage from an attack of the Ostrogoths in 479 and from the earthquake of 518. The splendid "palaces" were replaced by huts. In the 6th C. Stobi ceased to be an urban center, even though its bishops are known until 692, and the refurbishing of the old templon in the basilica of Philip is dated in the 8th C. (I. Nikolajević, *ZRVI* 4 [1956] 157f). Stobi was occupied by the Slavs, whose tombs between the North and Central Basilicas are of the 9th–12th C.

The *phrourion* of Stypeion captured by Basil II in 1014 (Skyl. 351.4–5) is usually identified as Stobi; more questionable is Stobi's identification as the Stoumpion attacked by the "Vlachs" ca.1191 (Nik.Chon. 434.16). B. Saria (*RE* 2.R. 4 [1932] 51f) hypothesizes that the unnamed "grad" (fortress) in a chrysobull of 1372–75 (*Pantel.*, p.170: an interpolation in the version B, lines 35–37) may be Stobi, by then possibly in ruins.

LIT. *Studies in the Antiquities of Stobi*, ed. Dj. Mano-Zeissi, J. Wiseman, 3 vols. (Belgrade 1973–Titov Veles 1983). J. Wiseman, *Stobi* (Belgrade 1973). E. Kitzinger, "A Survey of the Early Christian Town of Stobi," *DOP* 3 (1946) 81–162. B. Aleksova, "The Early Christian Basilicas in Stobi," *CorsiRav* 33 (1986) 13–81. –A.K.

STOICISM, philosophical school founded in the 4th C. B.C. by Zeno of Kition, Cleanthes, and Chrysippus, disappeared by the 3rd C. A.D. Its doctrines, however, as conveyed in the works of Epictetus and Marcus Aurelius and as assimilated in NEOPLATONISM and patristic theology remained very much alive in Byz. If the claim, in Stoic physics, that all reality is corporeal and that matter is structured by an immanent god (*logos* or *pneuma*) was not acceptable to Byz. Christians, the vision of the COSMOS as a complex unified rational whole seemed to some to express the idea of divine providence. Elements of Stoic logic survived in Byz. as incorporated in Neoplatonic interpretations of Aristotelian LOGIC.

It was esp. Stoic ETHICS, however, that proved popular in Byz. as providing a means for formulating the Christian and in particular the monastic way of life. According to this ethics, virtue (equated with wisdom) is cultivated by the control of our judgment as to what is good and bad. The purpose is liberation from enslavement to our passions (*pathe*) and to externals, such as riches and fame, which are not in our power and therefore not "goods," but rather "indifferents." The good, or happiness, is then freedom from external influences (*apatheia*) and control of one's judgment, which alone is in one's power. Continual exercise in correct action and judgment is required by the learner in order to advance toward the ideal of the virtuous life (*prokope*).

The adaptability of these ethical concepts and the interest taken in them in monastic circles can be traced in the fortune of Epictetus's *Manual*, of which a number of Byz. Christian paraphrases, adaptations, and commentaries are known, some attributed to appropriate monastic heroes, St. ANTONY THE GREAT and NEILOS OF ANKYRA. The popular appeal of Stoic ethics can also be traced in the Byz. fortune of various stoicizing moralizing anthologies of late antiquity (sayings of the "seven sages," those ascribed to Democritus, etc.) and of the larger excerpts from Epictetus and other Stoic authors contained in Byz. moralizing anthologies such as the *Loci communes* attributed to Maximos the Confessor (PG 91:721–1018) and the MELISSA. Byz. scholars also took an interest in the Stoic philosophers: Photios read Epictetus, as did Arethas of Caesarea, who also had a copy made of Marcus Aurelius's *Meditations*. Latin Stoic sources were used by Barlaam of Calabria in his *Ethics according to the Stoics* (PG 151:1341–64).

LIT. F. Sandbach, *The Stoics* (London 1975). M. Spanneut, *Le stoïcisme des Pères de l'église* (Paris 1957). Idem, *DictSpir* 4 (1960) 830–49. Idem, "Stoïcisme byzantin autour du IXe siècle d'après un document inédit," in *Universitas: Mélanges de science religieuse* (Lille 1977) 63–79. –D.O'M.

STOTZAS (Στότζας), soldier in the army of BELISARIOS; retainer (*doryphoros*) of an officer Martinos; died Thacia (Africa) end of 545. When the soldiers of the expeditionary force in Africa rebelled against Solomon on 27 May 536, they elected Stotzas their leader. The main reason for the mutiny was Solomon's decision to ascribe to the state or the imperial domain lands confiscated from the Vandals that the soldiers wanted to apportion among themselves. Solomon fled to Sicily, but Belisarios managed to drive Stotzas to Numidia. Some Moors and many fugitive slaves joined the revolt. Germanos defeated Stotzas at Scalae Veteres; he barely escaped. In 544 a few soldiers supported by the Moors rose again in revolt; Solomon soon fell in battle. Stotzas was active in Byzacena and seized Hadrumetum, but soon was killed in single combat by John, son of Sisiniolos, commander of the Byz. troops; nonetheless, the insurgency continued until it was crushed in the winter of 545/6.

LIT. W.E. Kaegi, "Arianism and the Byzantine Army in Africa 533–546," *Traditio* 21 (1965) 43–50. Pringle, *Defence* 25–32. –A.K.

Stoudios Monastery. Church of St. John, Istanbul. North colonnade and east end of the church.

STOUDIOS MONASTERY (Imrahor Camii), located in the Psamathia region of Constantinople. Dedicated to St. John the Baptist (the Prodromos), the monastery was founded by a certain Stoudios, not in 463 (as in Theophanes) but before 454 (C. Mango, *BMGS* 4 [1978] 115–22). Brick stamps uncovered in recent excavations suggest that the church was begun in 450 (U. Peschlow, *JÖB* 32.4 [1982] 429–33). Its official name was the monastery of the Prodromos *ton Stoudiou* (*τῶν Στουδίου*) or *en tois Stoudiou.* The Stoudios monastery first attained prominence at the end of the 8th C. during the controversy over Iconoclasm, when it was a bulwark of support for image veneration under the leadership of its celebrated *hegoumenos,* Theodore of Stoudios. The rules established by Theodore (catecheses), his *diatheke*, and other sources (*hypotyposis* ascribed to Theodore), provide information on the organization of the monastery: the number of monks is calculated at 700 (surely an exaggerated figure, unless it includes monks in outlying metochia); for their support the monastery was granted (under Empress Irene?) a stipend (*basilikoi eisodoi*); it also possessed lands, gardens, vineyards, water mills, livestock, a wharf with boats, workshops. The monks had to work on the land or in workshops, in the kitchen or refectory, to fish or to tend livestock. The monastery tried to be self-sufficient. Theodore's reforms followed the general outlines of the ideal koinobion of Basil the Great, although Basil was not his only source (J. Leroy, *Irénikon* 52 [1979] 491–506). In the early 9th C. the monastery became a center of intellectual activity, where hymnography and a scriptorium flourished (Lemerle, *Humanism* 137–46).

In the political struggles of the 9th C. Stoudios maintained an independent position against both the emperor (in the Moechian Controversy) and the patriarch, accusing both Patr. Tarasios and Nikephoros I of inconsistency in their resistance to the Iconoclasts; Patr. Methodios condemned the Stoudite leaders Athanasios and Naukratios, insisting that they should obey the patriarch rather than criticize him. In this situation the monastery sought an alliance with the papacy. After the conflict over the Tetragamy of Leo VI in the early 10th C., the Stoudios came to an understanding with the emperors and subsequently provided them with candidates for the posts of *synkellos* and patriarch (Antony III [974–79], Alexios Stoudites, and Dositheos [1189–91]). The monastery also served as a place of confinement for unsuccessful rebels and deposed emperors (e.g., Michael V Kalaphates, Isaac I Komnenos, and Michael VII Doukas). The rules of Theodore served as a model for the organization of several monasteries, including some on Mt. Athos. The Stoudios played a lesser role under the Komnenoi and entered a period of decline during the Latin occupation of Constantinople. It was restored in 1293 and in the 14th C. held first place among the monasteries of Constantinople.

The original large 5th-C. three-aisled basilica still stands, although in ruinous condition, and is the oldest church surviving in Istanbul. Preceded by a porticoed atrium and a narthex, the nave was flanked by monolithic columns of green marble. Columns with Ionic impost capitals marked the galleries that enclosed the church on three sides. The semicircle of the apse, which was polygonal on its exterior, contained a synthronon. Rich sculptural decoration found at the site (Grabar, *Sculptures I,* 45, 49) included a relief of the Entry into Jerusalem.

SOURCES. Diatheke of Theodore—PG 99:1813–24. Hypotyposis—Dmitrievskij, *Opisanie* 1:224–38.

LIT. Janin, *Églises CP* 430–40. Dobroklonskij, *Feodor* 1:396–590. E. Patlagean, "Les Stoudites, l'empereur et Rome," in *Bisanzio, Roma e l'Italia nell'alto medioevo,* vol. 1 (Spoleto 1988) 429–60. J. Leroy, "La réforme studite," *OrChrP* 153 (1958) 181–214. N.E. Eleopoulos, *He bibliotheke kai to bibliographikon ergasterion tes mones ton Stoudiou* (Athens 1967). Mathews, *Byz. Churches* 143–58. Mathews, *Early Churches* 19–27. –A.K., A.M.T., A.C.

STOUDITE TYPIKA, liturgical typika of the Byzantine rite codifying the synthesis of Palestinian monastic and Constantinopolitan liturgical usages begun at Stoudios by the reform of Theodore of Stoudios in 799 and first compiled in rudimentary form after his death (826) in the Stoudite *Hypotyposis* (Dmitrievskij, *Opisanie* 1:224–38; PG 99:1704–20). Stoudite *typika* ruled the rite of most Byz. monasteries outside Palestine until supplanted by Sabaitic typika during the hesychast ascendancy on Mt. Athos. Early Stoudite *typika* are characterized by the fact that the liturgical directions begin with a description of the Easter Vigil (Dmitrievskij, *Opisanie* 1:173, 225, 246). A 12th-C. example, that of the Euergetis Monastery (ibid. 1:256–656), had great influence on the usages of many other monasteries, esp. on Mt. Athos.

LIT. Taft, "Mount Athos" 182–87. Taft, "Bibl. of Hours" nos. 30, 34, 37f, 40, 42–47, 52. –R.F.T.

STRABO, Greek geographer; born Amaseia in Pontos ca.63 B.C., died ca.A.D. 21, but probably after 23 or 26. He wrote two lengthy works, the *Historical Notes* (extant only in a few fragments) and the *Geography.* The latter was well known in the 6th C., when Stephen of Byzantium quoted it abundantly; other contemporary authors (Hesychios of Miletos, Prokopios of Caesarea, Evagrios Scholastikos, Cassiodorus) also mention Strabo. A 6th-C. palimpsest of the *Geography* survives, containing primarily books 8–17. Forgotten in the 7th and 8th C., Strabo was one of those ancient writers in whom interest later revived: a 9th-C. MS (Heidelberg, Palat. gr. 398) contains an epitome of the *Geography* as well as the *Periplous of the Erythrean Sea*, tales of paradoxographers, mythological lore, and other texts. The epitome mentions, among other tribes, the "Scythians or Slavs." A 10th-C. codex (Paris, B.N. gr. 1397) is the earliest medieval MS of the full text of the *Geography.* Two of Psellos's treatises were based on Strabo (F. Lasserre, *AntCl* 28 [1959] 55–61). Eustathios of Thessalonike and John Tzetzes used the *Geography*, but the real explosion of interest in Strabo occurs at the end of the 13th C. From this period several MSS are preserved, and excerpters of the *Geography* included Planoudes, Plethon, and Plethon's friend Demetrios Raoul Kabakes (S. Lilla, *Scriptorium* 33 [1979] 68–75). Bessarion's library held three Strabo MSS, and Italian scholars of the 15th C. (Guarino, Gregorio Tifernate, Giovanni Andrea Bassi) translated the *Geography* into Latin.

LIT. A. Diller, *The Textual Tradition of Strabo's Geography* (Amsterdam 1975). W. Aly, F. Sbordone, *De Strabonis codice rescripto* (Vatican 1956). E. Mioni, "I manoscritti di Strabone della Biblioteca Marciana di Venezia," in *Bisanzio e l'Italia* (Milan 1982) 260–73. –A.K.

STRABOROMANOS, MANUEL, writer; born ca.1070. His father, perhaps the *megas hetaireiarches* Romanos Straboromanos (*Στραβορωμανός*), fell from favor and had his property confiscated, so that Manuel grew up in poverty. Manuel spent seven years in imperial service and then held some sort of military command. By the time he declaimed a funeral oration for Michael Doukas, brother-in-law of Alexios I (delivered between 1108 and 1118), he was already *protonobelissimos* and *megas hetaireiarches.* Straboromanos took his literary activity very seriously, arguing that literature achieves three goals: it reveals the internal sense (*logos*) of events, increases our knowledge of the world, and brings solace.

In addition to the *logos* of consolation addressed to Empress Irene Doukaina at the time of her brother Michael's death, Straboromanos composed a eulogy of Alexios I. His mainly conventional praise of the emperor contains some concrete details, including unique evidence about the Byz. acquisition of the Cimmerian BOSPOROS (G. Litavrin, *Byzantion* 35 [1965] 221–34). Straboromanos perceives Alexios within a broad historical framework: the Roman state, flourishing under Augustus, had no one to fear and therefore plunged into disorder and civil wars, lost Asia and Libya, and retained only a tiny part of Europe; then came the Franks and the Pechenegs. According to Straboromanos, God did not want to destroy "this iron state," however, and sent Alexios, who reinstated the beauty and power of the empire.

ED. P. Gautier, "Le dossier d'un haut fonctionnaire d'Alexis Comnène, Manuel Straboromanos," *REB* 23 (1965) 178–204, with corr. by W. Bühler, *BZ* 62 (1969) 237–41. –A.K.

STRATARCHES (*στρατάρχης*, lit. "general"), a term that in the *Kletorologion* of PHILOTHEOS and the *De ceremoniis* designated a special category of high officials: HETAIREIARCHES, DROUNGARIOS TOU PLOIMOU, LOGOTHETES TON AGELON, *protospatharios* of the BASILIKOI ANTHROPOI, and KOMES TOU STAULOU. Most of these officials held an intermediary position between military dignities and civil functionaries. The conventional meaning of the term was, however, lost, and from the end of the 11th C. *stratarches* (in DIGENES AKRITAS *stratarchos*) as well as *megas stratarches* and *panstratarches* became honorific epithets of high-ranking generals. The term was applied to the commanders of the past, for instance to BELISARIOS.

LIT. Guilland, *Institutions* 1:394f. –A.K.

STRATEGIKA (*στρατηγικά*), military treatises, also called *taktika*. The Byz. consulted, copied, and excerpted ancient military writers who were regarded as authorities on different topics, esp. Aelian the Tactician (tactics and terminology), Onasander (generalship), Sextus Julius AFRICANUS and Polyainos (devices and stratagems), and Aineias and Hero (sieges and war engines). Late Roman *strategika* first appear in the 5th and 6th C. Known authors and works include Ourbikios (a contemporary of Anastasios I); Syrianos Magistros (on naval warfare); an untitled, anonymous tactical handbook (the first leaf is lost; ed. Dennis, *Military Treatises* 1–136); and the STRATEGIKON OF MAURICE. The 10th C. witnessed renewed interest in military science; the great military MSS (Florence, Laur. 55-4; Milan, Ambros. 139 [B 119 sup.], among others) date from this period. The TAKTIKA OF LEO VI (ca.905), SYLLOGE TACTICORUM, NAUMACHIKA (both from the 950s), and the *Taktika* of Nikephoros OURANOS (ca.1000) are lengthy compilations paraphrasing classical and late Roman treatises but containing some contemporary material. Practical handbooks based on firsthand experience stem from the circle of Nikephoros II Phokas and Basil II, including the PRAECEPTA MILITARIA (ca.965), DE VELITATIONE (ca.975), and DE RE MILITARI (ca.1000). Although some *strategika* closely follow older traditions, others are valuable sources for the theory and practice of warfare in Byz., the army's social basis, and the habits and attitudes of hostile neighbors. The production of *strategika* stopped after Basil II.

The Byz. themselves were convinced of the utility of such works. The *Book of Ceremonies* (*De cer.* 467.4–14) recommended bringing tactical treatises along on campaigns, while Kekaumenos urged consultation of *strategika* in combination with personal inventiveness (Kek. 142.12–18, 148.22–27). The number of *strategika* attests their widespread popularity; soldiers, often great bibliophiles such as the 11th-C. warrior John Doukas (Psellos, *Chron.* 2:181–83), avidly collected and read them.

LIT. Hunger, *Lit.* 2:321–38. A. Dain, *Histoire du texte d'Elien le Tacticien* (Paris 1946). Dagron-Mihăescu, *Guérilla* 140–75. V. Kučma, "Vizantijskie voennye traktaty VI–X vekov," *ADSV* 4 (1966) 31–56. –A.K., E.M.

STRATEGIKON OF MAURICE. The attribution of this military treatise to Emp. Maurice is uncertain, but as the *Strategikon* does not refer to the Arabs it must date from before the 630s. Whereas classical military treatises had emphasized the use of INFANTRY, the *Strategikon*, the first distinctly Byz. military treatise, is essentially a manual for CAVALRY warfare, stressing mobile, flexible tactics, and showing the influence of the empire's eastern

enemies, esp. the Persians, on equipment and skills. The author gives detailed instruction on cavalry training and formations (bks. 1–3, 6), supplemented by diagrams (C.M. Mazzucchi, *Aevum* 55 [1981] 111–38), and includes sections on strategy (bk.7), attacks and ambushes (bks. 4, 9), and sieges (bk.10). An account of infantry tactics (bk.12) was appended to the original text, but short pieces on encampments and hunting are later additions. The survey of foreign peoples (bk.11) is useful not only for comparative methods of warfare, but also for the social structure and early history of the nomadic AVARS, ANTAE, and Hunnic tribes. The *Strategikon* demonstrates that up to the early 7th C. Latin was still the language of military COMMANDS in Byz. armies (3.5) and the terminology of the text attests the heavy influence of Latin on military Greek.

ED. G.T. Dennis, E. Gamillscheg, *Das Strategikon des Maurikios* (Vienna 1981), with Germ. tr. Eng. tr. G.T. Dennis, *Maurice's Strategikon: Handbook of Byzantine Military Strategy* (Philadelphia 1984).

LIT. F. Aussaresses, *L'armée byzantine à la fin du VI^{e} siècle d'après le Strategicon de l'empereur Maurice* (Bordeaux-Paris 1909). A. Kollautz, "Das militärwissenschaftliche Werk des sog. Maurikios," *Byzantiaka* 5 (1985) 87–136. V.V. Kučma, " 'Strategikos' Onasandra i 'Strategikon Mavrikija': Opyt sravnitel'noj charakteristiki," *VizVrem* 43 (1982) 35–53; 45 (1984) 20–34; 46 (1986) 109–23. Bivar, "Cavalry" 271–91. J. Wiita, "The Ethnika in Byzantine Military Treatises" (Ph.D. diss., Univ. of Minn., 1977). –E.M.

STRATEGIS (*στρατηγίς*), term infrequently used to designate both the function of the STRATEGOS and (as a synonym of THEME) an administrative unit under the command of a *strategos*. A 9th-C. historian (Nikeph. 73.14–15) says that Constantine V summoned sailors and soldiers from "the maritime *strategides* and other districts"; Constantine VII equated the terms *thema* and *strategis* (e.g., *De them.*, ch.2.31, ed. Pertusi, p.88) and frequently used the word *strategis* for themes such as Mesopotamia, Cappadocia, Lykandos, Charsianon, etc. However, the TAKTIKON of Escurial (Oikonomides, *Listes* 273.10–14) lists the *chartoularioi* of the major themes (Anatolikon, Thrakesion, Charsianon), then the *chartoularioi* of the *tagmata* and *strategides*, then the *topoteretai* of themes, thus implying that at the end of the 10th C. the term referred to an administrative unit smaller than the theme. Anna Komnene also describes relatively insignificant districts, such as Hagios Elias and Borze, as *strategides*. The *Taktikon* of Beneševič applied the term *strategia* to the district administered by a *strategos*.

LIT. Ferluga, *Byzantium* 30f. –A.K.

STRATEGOPOULOS (*Στρατηγόπουλος*, from *στρατηγός*, "general," + the diminutive *-πουλος*), one of the noblest families in the empire of Nicaea. In 1216 the *megas logothetes* and *sebastos* John Strategopoulos presided over a tribunal in the imperial court, when the monks of St. Paul in Latros had a dispute with the inhabitants of the town of Sampson. Constantine, son of the well-known general Alexios (see STRATEGOPOULOS, ALEXIOS), was blinded by Theodore II in 1255; three years later he went over to Michael VIII. His wife, a niece of John III Vatatzes, lived until at least 1291. Michael Strategopoulos, perhaps a grandson of Alexios, likewise served as a general: *strategos* in Herakleia Pontike, he was deposed in 1280 and escaped blinding only through the merciful intervention of the empress. Appointed *protostrator* (1283), he was accused of conspiracy in 1294 and died in prison four years later. His wife was most probably the *protostratorissa* Anna Komnene Raoulaina Strategopoulina, by whom he had a son, Andrew. Apparently the influence of the family later declined. Simon Strategopoulos is known as a captain of Ioannina in the service of Carlo I Tocco in 1411. About one year later, in the battle of Kranea against the Albanians, he was wounded and his son Paul was captured. In June 1448 Strategopoulos Skantzileres conspired with some other adherents of the late THEODORE II PALAIOLOGOS against Emp. John VIII (E. Trapp, *Byzantina* 13 [1985] 962).

LIT. Angold, *Byz. Government* 77, 82, 85, 149, 325. Fassoulakis, *Raoul* 31–33. *Chron. Tocco* 57f. –E.T.

STRATEGOPOULOS, ALEXIOS, 13th-C. general. Of aristocratic background, Strategopoulos began his career under the emperor JOHN III VATATZES with campaigns in Europe. In 1254/5 he commanded a division of the Nicene army at Serres. Under THEODORE II LASKARIS he fell from favor and was imprisoned; his son Constantine was accused of treachery and blinded. Therefore Strategopoulos supported Michael (VIII) Palaiologos's usurpation and was promoted to *megas domestikos* after 1258. He participated in the Nicene victory at Pelagonia, captured Arta in 1259, and was rewarded with the title of caesar. The culmination of his career occurred in 1261 when he recovered Constantinople from the Latins, almost by accident. En route to Thrace, at the head of 800 Greek and Cuman soldiers, Strategopoulos perceived that the capital was virtually undefended. Taking advantage of the absence of the Venetian fleet on an expedition to the Black Sea, Strategopoulos entered the city on 25 July with the assistance of local Greeks. In 1262 he was captured by Michael II Komnenos Doukas of Epiros and delivered to Manfred of Sicily. Michael VIII secured his release by restoring to Manfred his sister, Constance-Anna of Hohenstaufen.

Lit. Geanakoplos, *Michael Pal.* 92–123. –A.M.T.

STRATEGOS (στρατηγός), ancient term for a general; the term is still used in this sense in the *Strategikon of Maurice*. In the 8th C. or possibly earlier it came to designate the military governor of a theme who also directed local financial and judicial administration (see Provincial Administration). The *strategoi* of major themes were the most powerful figures in the empire at the beginning of the 8th C. when they fought each other for the throne of Constantinople. Gradually, however, their power was restricted, and major themes were divided: the mid-9th-C. taktikon of Uspenskij has a list of 18 *strategoi* (from Anatolikon to Klimata), while the *Kletorologion* of Philotheos includes 26. Other limitations on *strategoi* were their appointment for terms of three to four years, and the prohibition on buying lands in their district. On seals and in narrative sources the title of *strategoi* varies from *spatharios* to *patrikios* (I. Sokolova, *Bŭlgarskoto srednovekovie* [Sofia 1980] 137–41), rarely *magistros*. The staff of the *strategos* consisted of military officers (tourmarches and others) as well as officials with civil and police duties. At the end of the 10th C. many new *strategoi* were introduced, mainly on the eastern frontier, where they commanded small territorial and military units (Oikonomides, *Listes* 345f); the *taktikon* of Escurial (ca.971–75) lists about 90 *strategoi*. Their role decreased through the 11th C.: civil administration was given to thematic judges, and *strategoi*, as commanders of garrisons and small units, were put under the control of doukes. Later the term lost its technical meaning.

The term *strategetes* was occasionally used for *strategos* (Guilland, *Institutions* 1:395); in the 8th–9th C. *monostrategos* designated a general commanding several *strategoi* (V. Laurent, *BZ* 60 [1967] 186), not a Byz. "marquis," or governor of vast frontier lands (R. Lopez in *Mélanges offerts à René Crozet*, vol. 1 [Poitiers 1966] 77–80). The term *strategos-autokrator*, meaning commander in chief, was in use in the 6th C. and reappeared in the 10th–11th C. (Guilland, *Institutions* 1:382–84); nontechnical expressions such as *archistrategos* or *protostrategos* had the same meaning. *Hypostrategos*, however, signified lieutenant-general, and could also be used for a *strategos* in contrast to the emperor as *strategos*.

Lit. Ahrweiler, "Administration" 36–52. F. Winkelmann, *Byzantinische Rang- und Ämterstruktur im 8. und 9. Jahrhundert* (Berlin 1985) 72–118. Hohlweg, *Beiträge* 118–21. Falkenhausen, *Dominazione* 111–16. Litavrin, *Bolgarija i Vizantija* 294–98. –A.K.

STRATEGY (στρατηγία), military art or wisdom, was not clearly distinct from the everyday tactical aims of warfare. The central tenet of Byz. strategy, beginning with the Strategikon of Maurice, was that the outcome of war was dictated by Providence; accordingly, military religious services attracted the attention of many strategists. Since God's will is unfathomable, the unknown or unexpected was always a factor in warfare, meaning that military prowess alone was no guarantee of success; caution thus prevailed over the adventurous, daring combat typical of the Western knight. Byz. strategy derived from two sources: the theoretical tradition of classical tacticians and the general's own practical experience, esp. the observation of hostile peoples; Byz. strategika reflect these two approaches.

Although war was considered evil (see Peace and War), patriotism and the belief that Byz. was the defender of Christian and classical values fostered the readiness for resistance and counterattack. The Byz. pursued an essentially defensive strategy in campaigns of attrition where partial victories and defeats formed the links of a coherent whole, making diplomacy, reconnaissance, occupation of strategic points or fortifications, and ruses the major means of warfare. During the 6th C. the Byz. discarded the infantry-dominated tactics of the Romans in favor of the rapid, flexible cavalry tactics (esp. the use of mounted archers) of the Huns and Avars (A.D.H. Bivar, *DOP* 26 [1972] 271–91); Belisarios used these tactics to win victories in the East, and they also helped to maintain a mobile defensive strategy after the 7th C. In the 10th C. an offensive strategy was revived, highlighted by the development of the elite corps of kataphraktoi responsible for the victories of Nikephoros II Phokas and John I Tzimiskes; the revitalized infantry supplied a secure defensive base. In the late period, strategy was restricted by declining manpower. Although Byz. "knights" could contend with Western feudal forces during the 12th and 13th C. in spite of severe reverses (Thessalonike in 1185; Constantinople in 1204), they were powerless against Ottoman encroachment.

Two 11th-C. MSS, Vat. gr. 1164 (Weitzmann, *Studies* 192), and Venice, Marc. gr. 516 (Furlan, *Marciana* 4:34f, figs. 25–27), contain diagrams of such tactics as the cavalry wedge (*embolos hippike*) as well as an encircling maneuver (*hyperkerasis*) and various phalanx formations.

Lit. W.E. Kaegi, *Some Thoughts on Byzantine Military Strategy* (Brookline 1983). Dagron-Mihăescu, *Guérilla* 177–257. V.V. Kučma, "Iz istorii vizantijskogo voennogo iskusstva na rubeže IX–X vv.," *ADSV* 12 (1975) 79–85; *VizVrem* 38 (1977) 94–101. –A.K., E.M., A.C.

STRATEIA (στρατεία), a term equivalent to the Lat. *militia* (Jones, *LRE* 377f), signified enrollment into state (civil or military) or ecclesiastical service and the attendant obligations (Oikonomides, *Listes* 283f). The military *strateia* imposed on its holder (stratiotes) either personal military service (the *stratiotes* provided for his own equipment) or the obligation to maintain a soldier; in the latter case the *strateia* could be supported singly or jointly (see Syndotai). Originally personal and hereditary (passing either to widows or offspring), by the 10th C. the *strateia* had become attached to the properties (stratiotika ktemata) that supported it. Varying levels of military *strateiai* are attested in the sources. Constantine VII referred to the *strateiai* of cavalrymen and sailors (Zepos, *Jus* 1:222.9–223.9; *De cer.* 695.14–18), and Zonaras (Zon. 3:505.16–506.10) lists maintenance of the *dromos*, sailor, infantryman, cavalryman, and a new service of heavy cavalryman (kataphraktos) as the *strateiai* in which Nikephoros II Phokas had his subjects, poorest to richest, assessed and registered. During the 11th C. the *strateia* appears to have shed all trappings of personal service, becoming instead a uniquely fiscal obligation; it is sometimes listed among exemptions from various fiscal burdens.

Lit. Lemerle, *Agr. Hist.* 222–29. Ahrweiler, "Administration" 10–24. Haldon, *Recruitment* 41–65. –E.M., A.K.

STRATELATES (στρατηλάτης) had two different meanings in the late Roman Empire: first, it designated a general and was used to translate into Greek the term magister militum; second, it was a modest title equated to that of the apo eparchon in Justinian I's novel 90. In this capacity the term *stratelates* often appears on seals of the 6th–8th C., sometimes as an "isolated" dignity, sometimes in connection with the relatively low offices of notary, *kommerkiarios*, *kourator*, *komes*, etc. This meaning was still preserved in the late 9th-C. *Kletorologion* of Philotheos. In the 10th–11th C. the term was widely used to designate a general or commander in chief, such as the *stratelates* of East or West. At the same time the *tagma* (or phalanx) of the *stratelatai* was a select group of common soldiers: thus Bardas Phokas reportedly conveyed his plan of rebellion "primarily to the *tagma* of the *stratelatai*" (Skyl. 315.92), and the *stratelates* Polyeuktos in the vita of Neilos of Rossano (PG 120:101B) was at most a low-ranking officer. More complicated is the case of the *stratelates* Alyates (Aleates) from an inscription in Preslav (V. Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* [Berlin 1964] no.254) who seems to be a commander rather than a rank-and-file soldier.

Lit. Guilland, *Institutions* 1:385–92. Bury, *Adm. System* 23f. Oikonomides, *Listes* 332. Seibt, *Bleisiegel* 333–39. –A.K.

STRATIOTES (στρατιώτης). In narrative texts, strategika, and other documents, the term *stratiotes* meant soldier; in legislative texts it denoted the holder of a strateia. *Stratiotai* were sometimes contrasted with peasants (*georgoi*): the Nomos Stratiotikos prohibited *stratiotai* from involvement in agriculture or trade, and the Taktika of Leo VI (11.11) described peasants who maintained *stratiotai* and *stratiotai* who defended peasants as the "twin pillars" of Byz. society. *Stratiotai* were listed in muster-rolls as the possessors of stratiotika ktemata and were exempted from all taxes save the state kanon and aerikon. They were paid for serving in expeditions and for such labor as building fortresses, roads, bridges, and ships. *Stratiotai* were divided into several general categories, such as sailor, infantryman, or cavalryman, and a chrysobull of 1086 lists more specific groups, including archers, spearmen, men armed with maces, etc. (*Lavra* 1, no.48.40–41).

The exact nature of *stratiotai* is debatable. G. Ostrogorsky (*VfSWG* 22 [1929] 131f) linked the establishment of *stratiotai* as soldier-peasants with the introduction of the thematic system and considered them the backbone of the Byz. army during the 7th through 11th C.; he argued that they were later replaced by MERCENARIES and holders of a PRONOIA. P. Lemerle (*Agr. Hist.* 116–25), on the other hand, denied the existence of such soldier-peasants and held that the *stratiotai* of 10th-C. legislation provided material support only, whereas effective soldiers were allegedly labeled *strateuomenoi*. The last term, however, is rare, and when found (e.g., Zepos, *Jus* 1:204.9–10; *De cer.* 695.18–21) is synonymous with, not opposed to, *stratiotai*. Both in hagiographical texts (e.g., the Life of St. Philaretos the Merciful) and 10th-C. legislation *stratiotai* appear as people of modest income, who tilled their land in peacetime and presented themselves with their equipment and horses when called up for campaign. In the 11th C. *stratiotai* are listed with other privileged groups within the rural population, such as *demosiarioi* or *exkoussatoi tou dromou* (*Lavra* 1, no.33.33–34, from 1060).

The term later acquired two meanings: in the chartulary of Lembiotissa *stratiotai* are modest landowners on a level not much higher than ordinary peasants, and in a 1321 *praktikon* of the Lavra (*Lavra* 2, no.109.157) a *stratiotes* named John Kaseidares appears as a dependent. Yet *stratiotai* are also mentioned as holders of *pronoia* and owners of PAROIKOI, and the term *basilikos stratiotes* (e.g., *Docheiar.*, no.11.5, from 1311) probably applied to them. The *basilikos stratiotes* may have been titled the emperor's DOULOS. Although some *stratiotai* of the second type did hold *pronoiai*, it is impossible to identify *pronoia*-holders as *stratiotai*.

LIT. Haldon, *Recruitment* 41–65. Kazhdan, *Derevnja i gorod* 153–62. P. Mutafčiev, *Izbrani proizvedenija* 1 (Sofia 1973) 518–652. –A.K., E.M.

STRATIOTIKA KTEMATA (στρατιωτικὰ κτήματα, "soldiers' properties"). The profits derived from *stratiotika ktemata*, that is, soldiers' estates or lands, provided the revenues necessary to supply a thematic soldier with the equipment and horse required for military service. A novel of Constantine VII (Zepos, *Jus* 1:222–26) called for the registration of *stratiotika ktemata* and, regulating what previously had been customary, restricted their sale by setting the minimum inalienable values at four pounds of gold for cavalrymen and two for sailors. Only unregistered property above these minimum values was freely disposable. Constantine also decreed that properties sold or abandoned were to be restored to the original owners without compensation to the purchaser or current holder retroactive 40 years; if the owners were unavailable, rights of preemption or PROTIMESIS were extended to relatives, SYNDOTAI, or members of the same community who, singly or jointly, would fulfill the *strateia* attached to the property. Later, a decree of Nikephoros II Phokas (Zepos, *Jus* 1:256) raised the minimum inalienable value of soldiers' properties from 4 to 12 pounds of gold to ensure that those wealthy enough either to serve as, or to sustain the expense of, KATAPHRAKTOI would be obliged to support this newly created *strateia*.

The *stratiotika ktemata* are not specifically attested before 10th-C. legislative texts. They appear to have originated during the late 7th C. when the state was forced to offer land in lieu of cash payments for personal, hereditary military service (Hendy, *Economy* 619f), and over time these personal or fiscal obligations became fixed to the property that supported them. The term is not found after the 10th C.

LIT. J.F. Haldon, *Recruitment and Conscription in the Byzantine Army c.550–950: A Study on the Origins of the Stratiotika Ktemata* (Vienna 1979). Lemerle, *Agr. Hist.* 115–31. Ahrweiler, "Administration" 10–24. Litavrin, *VizObščestvo* 237–53. –E.M.

STRATIOTIKON. See LOGOTHETES TOU STRATIOTIKOU.

STRATOPEDARCHES (στρατοπεδάρχης), a term for a military commander, infrequently used in literary texts and papyri from the 1st to the 2nd C. (E. Kiessling, *RE* 2.R. 4 [1932] 329). From the 5th through the 9th C. the term was a synonym of STRATEGOS. The term was applied metaphorically to heavenly generals such as Moses and Elijah (e.g., PG 86:261D). It does not appear in the lists of official functions before the 10th-C. TAKTIKON of Escurial, which names *stratopedarchai* of West and East. In 967 Nikephoros II Phokas created an official post of *stratopedarches* for the eunuch Peter Phokas; according to Oikonomides (*Listes* 334), it was to substitute for the position of DOMESTIKOS TON SCHOLON, which eunuchs could not hold. In the 11th–12th C. *stratopedarches* was one of the official designations of the commander in chief that appeared on seals (Zacos, *Seals* 1, no.2680) and was bestowed on many bearded generals such as Isaac (I) Komnenos, the future emperor, and the *sebastokrator* Isaac DOUKAS.

From the mid-13th C. the term *megas stratopedarches* was used, the first known being George MOUZALON. A 14th-C. ceremonial book places the *megas stratopedarches* between the *protostrator* and *megas primikerios* and considers him responsible for provisioning the army (pseudo-Kod. 174.10–13). Under his command were four officers: the *stratopedarchai* of *monokaballoi* (cavalry), of *tzangratores* (crossbowmen), of *mourtatoi* ("renegades"), and of TSAKONES. In reality, however, in the 14th–15th C. *stratopedarches* was a title, and few individuals titled *stratopedarches* were actual commanders of troops.

LIT. Guilland, *Institutions* 1:498–521. Stein, "Untersuchungen" 54f. Oikonomides, "Evolution" 141–43. Hohlweg, *Beiträge* 123–26. –A.K.

STRATOR (στράτωρ), in narrative sources often *hippokomos*, "groom," an office that existed in the Roman Empire. The *stratores* formed a corps (*schola*) both at the imperial court and in the service of some high-ranking provincial administrators. Their functions went beyond the simple care of the stable and included purveyance of horses (F. Lammert, *RE* 2.R. 4 [1932] 329f). Their chief was the KOMES TOU STAULOU, later *domestikos* of the *stratores* (Theoph. 388.22). Many seals of *stratores* are preserved, beginning with some Latin ones of the 6th C. (Zacos, *Seals* 1, nos. 391, 2827). It seems that on seals of the 8th and 9th C. the term was used as a title of subaltern officers (*tourmarches, droungarios*) and provincial officials (*komes tes kortes, archon* of Mesembria, *chartoularios* of Thrace, *protonotarios* of Thessalonike). Probably to distinguish them from the actual grooms under the command of the PROTOSTRATOR the latter were defined as *stratores* of the imperial *stratorikion* (*Kletorologion* of Philotheos: Oikonomides, *Listes* 155.26). The latest mention of *strator* is in the cadaster of Thebes (Svoronos, *Cadastre* 11,18), as the title of certain landowners. *Strator* reappears on an inscription from Cyprus of 1402 in the form of *staratoros*. The term *strator* was known in the West from 754; R. Holtzmann (*HistZ* 145 [1931] 301–50) hypothesized that it was introduced under Byz. influence.

LIT. Oikonomides, *Listes* 298f. C. Kyrris, "Staratoros = [Proto]strator, or Strator," *EEBS* 36 (1968) 119–38. –A.K.

STREMMA (στρέμμα, lit. "that which is twisted, thread"), a measure of land (for both arable land and for vineyards). In the 11th C. the term designated a piece of land, and an act of 1015 speaks of a "few *stremmata* prepared for planting vineyards" (*Ivir.* 1, no.20.43f). By the 13th C. *stremma* had acquired the meaning of a land measure: a charter of 1239 (MM 4:157.27–28) registers the sale of a *choraphion* "measured at approximately 20 *stremmata*." There is no direct data concerning the size of a *stremma*, but an act of the early 14th C. (*Xerop.* no.16.153–56) seems to equate *stremma* and *modios*. A list of tenures of ca.1307 (*Docheiar.*, no.10) employs the term *stremma* exclusively, whereas other *praktika* prefer *modios* and use *stremma* only as an exception (e.g., *Dionys.*, no.25.78; Guillou, *Ménecée*, no.35.63). On the other hand, in deeds of purchase *stremma* appears no less often than *modios*.

LIT. Schilbach, *Metrologie* 61–67. –E. Sch., A.K.

STROBILOS (Στρόβιλος, mod. Aspat or Çifut Kalesi), fortress and port on the coast of CARIA; never a bishopric. First mentioned in 724, Strobilos rose to prominence when it served as a place of exile or refuge. An important link in the coastal defenses, Strobilos was a bastion of the KIBYRRHAIOTAI theme; an *archon* administered it. The Arabs attacked Strobilos in 924 and 1035; the Turks captured it ca.1080. Thereafter, it lay in ruins until the Komnenoi restored it and gave concessions there to the Venetians. It was lost to the Turks of MENTESHE in 1269. As one of the few towns of Anatolia that came into existence in the Middle Ages, Strobilos should reveal the appearance of a distinctively Byz. site. It is a small place on a steep conical hill overlooking the strait between Kos and the mainland. Remains consist of docks and magazines, scattered habitation on the slopes, a monastery in a cave (mentioned in a document of 1079), and a small but powerful fortress whose Byz. walls, apparently of the 12th C., were extensively rebuilt by the Turks.

LIT. C. Foss, "Strobilos and Related Sites," *AnatSt* 38 (1988) 147–74. –C.F.

STRYMON (Στρυμών), the name of both a river and a theme.

Strymon River. A Balkan river, now called the Struma, it rises not far from Serdica and flows southward, emptying into the Aegean Sea at Amphipolis. An important road ran through the Strymon Valley from the interior of the Balkans to Serres and the sea; it also served as a significant invasion route in the 7th C. and later. The valley of the Strymon, esp. its eastern part, is the most fertile region of southern Macedonia.

LIT. Laiou, *Peasant Society* 24–26. –T.E.G.

Theme of Strymon. In the 10th C. Constantine VII Porphyrogennetos (*De them.* 3.1–5, ed. Pertusi 88f) was not sure whether Strymon was a theme or a *kleisoura*—he knew only that the district was populated by "Scythians" (Slavs) from the time of Justinian II. It was a region that suffered from Bulgarian attacks in the 8th and 9th C.: in 809 they killed a *strategos*, *archontes*, and "*archontes* of other themes" there (Theoph. 484.29–485.3). The phraseology of Theophanes seems to indicate that the region of Strymon was already a theme by 809, but the *strategos* of Strymon was unknown to the mid-9th-C. *Taktikon of Uspenskij* and reappears only in the *Kletorologion* of Philotheos in 899. The offices of both *archon* and *strategos* of Strymon are known from seals of the 9th C. (Zacos, *Seals* 1, nos. 1753, 2659). In the 10th-C. *Taktikon of Escurial* two themes are listed: Strymon, or Chrysaba (Krusovo), and New Strymon, unknown to other sources and identified by Oikonomides (*Listes* 357) as the region of Boleron. The administrative structure of the area was very unstable: at the end of the 10th C. Strymon is described as united with Thessalonike or with Thessalonike and Drougoubitia (*Ivir.* 1, no.10.2), in the 11th C. with Boleron. The area preserved a substantial stratum of Slav population. Important towns in the Strymon region were Serres, Philippi, Christoupolis, and Chrysopolis.

After 1204 Strymon was assigned to the kingdom of Thessalonike, but in 1246 John III Vatatzes conquered and restored it as a distinct theme (e.g., *Lavra* 2, no.71.30). In 14th-C. documents it is usually combined with Boleron and other administrative units or *kastra* (Thessalonike, Serres, etc.).

LIT. Lemerle, *Philippes* 124–28. Ferluga, *Byzantium* 47f. M. Rajković, "Oblast Strimona i tema Strimon," *ZRVI* 5 (1958) 1–7. Z. Pljakov, "La région de la Moyenne Struma aux XIe–XIIe siècles," *Palaeobulgarica* 10 (1986) no.3, 73–85. Zacos, *Seals* 2:190f. –T.E.G.

STRYPHNOS, MICHAEL, fl. ca.1190–1203. Brother-in-law of Empress Euphrosyne Doukaina Kamatera, Stryphnos (Στρυφνός) was chief of the vestiarion in the reign of Isaac II; he became megas doux under Alexios III. For his private profit, he sold the fleet's anchors, sails, and other gear, while oppressing Genoese merchants. Circa 1201–02 he went to Hellas to restrain Leo Sgouros; unsuccessful there, he was still lauded in an oration by Michael Choniates. Because of his maladministration, the Fourth Crusade encountered no opposition from the Byz. fleet. A massive enameled gold ring, inscribed with his name, is preserved (A. Cutler, *JÖB* 31.2 [1981] fig.7, following p.764). –C.M.B., A.C.

STUDENICA, monastery near Ušće, in south central Serbia, founded after 1183 by Stefan Nemanja. Nemanja's son Sava of Serbia became abbot of the monastery in 1208, introducing into Serbia via Studenica the set of rules contained in the *typikon* of the Euergetis monastery in Constantinople (Babić, *Chapelles annexes* 50f).

At least four churches were erected within the monastic enclosure. The Church of the Virgin was begun by Nemanja but completed by his sons after his withdrawal to Mt. Athos. Built of finely dressed local marble as his grave church (Nemanja's body was brought from Athos to Studenica in 1208), the church blends Romanesque and Byz. elements into a new architectural entity: a single-aisled basilica of Italian-Dalmatian type having a byzantinizing dome over the crossing and a large narthex, a façade decorated with pilasters and corbel-table friezes under the eaves, and figural stone carving

on a tympanum over the west door. The narrow cross-arms of the basilica are preceded by a series of recessed arches and resemble Italian porches. The plan and decoration of this royal foundation, the prototype for monuments of the so-called Raška school, was to have a profound effect on later Serbian developments (e.g., Mileševa, Sopoćani, Dečani).

A painted Greek inscription in the dome names the sons of Nemanja along with Stefan himself, and provides the date of 1208/9 for the fresco decoration. What remains of the original program (much of it was overpainted in 1569) shows a conscious attempt by the fresco painter to imitate mosaic: in the highest levels of fresco, gold leaf is applied to the background. Lower levels have a yellow ground instead, while the Crucifixion on the west wall has a ground of blue sprinkled with stars. In the latter composition (much of it repainted in the later 13th C. as well as in the 16th), the huge solemn figure of the dead Christ already shows a notable departure from the nervous configurations of late 12th-C. Komnenian art. Serbian, instead of Greek, is used as the language of the painted inscriptions on certain of these frescoes.

An exonarthex was added about 25 years later by Nemanja's son Stefan Radoslav, and to this narthex were appended two chapels. That on the south side was dedicated to Stefan Nemanja; it was adorned in ca.1233/4 with four scenes from his life, including a representation of the translation of his body from Hilandar to Studenica, the earliest extant historical composition in Serbian monumental painting.

The independent Chapel of St. Nicholas, also located within the enclosure, was probably built about the same time as the Church of the Virgin; it has fragments of frescoes of the first half of the 13th C. akin to those adorning the church at Mileševa.

Another independent chapel within the precinct was known as the King's Church ("Kraljeva crkva"); it was built by King Stefan Uroš II Milutin and dedicated to Saints Ioakeim and Anna. A domed cross-in-square in plan, the chapel was constructed in 1313/14, according to an inscription carved on the east façade.

The frescoes were probably executed in 1314. The Pantokrator in the dome is surrounded by the four Evangelist symbols, cherubim with wheels of fire, and the Divine Liturgy (see Lord's Supper). Eight prophets carry scrolls referring to the Resurrection, and 34 busts of the ancestors of Christ refer to the earthly life of the Son of God. The usual Evangelist portraits and ten Great Feasts occupy the pendentives and the upper zone of the walls, while the life of the Virgin Mary is depicted in the lower zone. The portraits of Milutin and his wife Simonis are on the south wall, facing the Nemanjid saints Stefan Nemanja and Sava of Serbia and the Virgin and Child with saints; a parallel is thus drawn between the ancestors of Milutin and those of Christ. The large number of bishops in the sanctuary (in bust, full figure, and officiating) emphasizes the importance of the Orthodox church and its tradition; it includes as recent a figure as Eustathios of Thessalonike. The modeling in rich tones of ochre, red, green, and white, and the highly individualized heads recall the saints in the lower zone of the Church of St. George at Staro Nagoričino, justifying the current attribution of the frescoes of the King's Church to the artists of Staro Nagoričino, Michael (Astrapas) and Eutychios.

The ruins of a fourth chapel may be those of a chapel of John the Baptist.

LIT. M. Kašanin, V. Korać, D. Tasić, M. Šakota, *Studenica* (Belgrade 1968). S. Mandić, *The Virgin's Church at Studenica* (Belgrade 1966). R. Hamann-MacLean and H. Hallensleben, *Die Monumentalmalerei in Serbien und Makedonien* (Giessen 1963) 19–22, pls. 53–79, plans 8–11. G. Babić, *Kraljeva crkva u Studenici* (Belgrade 1987). *Studenica et l'art byzantin autour de l'année 1200*, ed. V. Korać (Belgrade 1988). –N.P.Š., G.B.

STUDENT (φοιτητής). The student had a private relationship with his teacher that was defined and confirmed in special contracts, a sample of which survives in a 14th-C. MS (P. Schreiner, *Byzantina* 13.1 [1985] 286–88). The contract even regulated the student's schedule, such as time for sleep and meals. Byz. teachers (e.g., Psellos) often complained of their students' bad discipline and truancy from school, and they sometimes had difficulty collecting fees from the students' parents. Nevertheless, the student-teacher relationship could be cordial and stable. Eustathios of Thessalonike, among others, affectionately reminisced about a "holy and great man" who instructed and educated him (Eust. Thess., *Opuscula*, p.103.90–93) and about his other wise teachers. Theodore Metochites spoke with deep affection of his old teacher, JOSEPH RHAKENDYTES. Students formed close groups supporting their teachers in their scholarly and personal endeavors. Popular teachers attracted pupils from different parts of the world, and from the 13th C. onward some Greek youths studied at Western universities.

The novel of Constantine IX on the organization of the LAW SCHOOL in Constantinople contains some evidence about the status of students. Admission was available to everyone regardless of origin or social position, and EDUCATION was free. The legislator stressed that students should refrain from bribing teachers, but he did not prohibit, indeed even recommended, offering presents to the professor after completing the course of education. Students had to pass examinations and received a diploma testifying to their knowledge. A lively picture of the extracurricular activities of students is offered by canon 71 of the Council in Trullo (691/2) and Theodore Balsamon's commentary, as well as by Christopher of Mytilene, poem 136.

LIT. M.J. Kyriakis, "Student Life in Eleventh-Century Constantinople," *Byzantina* 7 (1975) 375–88. C. Kunderewicz, "Le gouvernement et les étudiants dans le Code Théodosien," *Revue historique de droit français et étranger* 50 (1972) 575–88. –A.K., R.B.

STUMA TREASURE. See KAPER KORAON TREASURE.

STYLE. This term, as applied to literature and art, has been used in a variety of overlapping senses. In literature it might be defined as "alternative modes of expressing the same (or approximately the same) content" (I. Ševčenko, *JÖB* 31.1 [1981] 289). In both letters and arts it may designate either "levels" of production ("high," "middle," "low") or a particular "ductus" that may be personal or else characterize a genre, a period, or even a geographical area. In Byz. literature the existence of several levels of expression, distinct as they are linguistically and grammatically, and independent of the date of a given group of works, is clearly apparent and was recognized by the Byz. themselves. It is possible to date works of middle or low level by their style; the dating of works written in "high style" is difficult; and the search for an individual style has proved yet more difficult, even in the case of the most famous authors. The task, however, is not hopeless. We are still not clear about the correlation between the style of different "arts" and genres—visual arts and literature, and, within literature, prose and poetry, hagiography and historiography, the so-called monastic chronicle and contemporary history. The concept of levels without reference to time can be applied to art, mostly with regard to the level of skill, some works being naturally more accomplished, others more rustic. The concept is less useful in terms of regional "schools." On the other hand, the existence of period style (e.g., the Komnenian, the "rococo" of the late 12th C., or the Palaiologan) is undeniable in art. The common stylistic points between literature and art are the strength of tradition and the invisibility of individual hands.

The term "style" is normally understood by art historians to be the sum of details—drapery folds, proportion, PLASTICITY, etc.—which, when put together, allow us to date and even to localize an artifact. Style is sometimes viewed as a manifestation of the way an epoch expresses itself in its different arts and modes of thinking (painting, architecture, literature, music, e.g., Baroque style). Such an approach, if applied to Byz., would meet with difficulties, since "styles" in various Byz. arts of a given period are indebted more to devices of the past than to contemporary developments. This approach should be nevertheless tried (one can speak of the Komnenian and Palaiologan periods both in letters and art). Rather than concentrating on "stylistic" or formal qualities of an object, more recent art-historical scholarship, often under the influence of disciplines other than art history, has paid particular attention to the nature and function of that object, or to the social and political circumstances of its creation, and found that these factors strongly affect, if not determine, its form.

LIT. I. Ševčenko, *Three Byzantine Literatures* (Brookline, Mass., 1985). H. Hunger, "Stilstufen in der byzantinischen Geschichtsschreibung des 12. Jahrhunderts: Anna Komnene und Michael Glykas," *BS/EB* 5 (1978) 139–70. H. Belting, "Kunst oder Objekt-Stil?" in *Byz. und der Westen* 65–83. C. Walter, "Style, an Epiphenomenon of Ideological Development in Byzantine Art," *JÖB* 32.5 (1982) 3–6. –C.M., I.Š., A.C.

STYLE MIGNON (sometimes "Style cloisonné"), modern term for a manner of book illustration current in the third quarter of the 11th C. It is characterized by brilliantly colored, enamellike figures silhouetted against flat landscapes or interiors like stage sets. The key dated examples of this style are a *menologion* in Moscow, Hist. Mus. 9 (of 1063); the THEODORE PSALTER (1066); a Praxapostolos, Epistles, and Apocalypse (Moscow, Univ. Lib. gr. 2280) produced for the emperor Michael VII in 1072 and a MS of the *Heavenly Ladder* of John Klimax (Princeton, Univ. Lib. 16) of 1081. Less precisely dated but related in style are the Paris MS, B.N. gr. 74 (one of the FRIEZE GOSPELS), a Klimax MS in the Vatican, gr. 394, and several icons at Mt. Sinai. Their two-dimensional forms have been interpreted as expressing "the ascetic spirit of monasticism" and even the mysticism of Symeon the Theologian, but gold is widely used to separate areas of color in the garments, and normally unmonastic, classical personifications occur, esp. in the Vatican Klimax. The "Style mignon" coexisted with several other contemporary manners of book illustration and has no equivalent in monumental painting of the period.

LIT. Weitzmann, *Studies* 271–313. Lazarev, *Storia* 187–89. Spatharakis, *Corpus*, nos. 78, 80, 92, 100. V.D. Likhačeva, *Vizantijskaja miniatjura* (Moscow 1977) 15f. –A.C.

STYLITE (στυλίτης), a type of ascetic monk who stood on a platform atop a pillar (*stylos*), which was connected with the ground by a ladder. Such platforms were open to rain, snow, and winds, although some included a small shelter. To increase their suffering, stylites often wore chains placed so that they formed a cross (e.g., PG 100:1104C, *AASS* Nov. 3:520C). The purpose of ascending the pillar was to disengage oneself from the sinful world (and from the crowd of pilgrims) and to find tranquility among the "pure" elements; stylites, however, were also involved in political activity, and DANIEL THE STYLITE even descended from his column to lead a demonstrating mob to Constantinople. The movement started in the 5th C., with SYMEON THE STYLITE THE ELDER, and soon became popular; stylites attracted pilgrims who stimulated the development of trade and innkeeping. Veneration of stylites, which often flourished during their lifetime, took the form of image worship: according to THEODORET OF CYRRHUS (*Histoire des moines de Syrie*, vol. 2 [Paris 1970] 782.19–21), Symeon's icons adorned the entrance to workshops (*ergasteria*) as far away as Rome, while Daniel's vita mentions a silver icon of the saint that weighed 10 *litrae* and was given to a church. Special Symeon tokens (see PILGRIM TOKENS) with the image of SYMEON THE STYLITE THE YOUNGER were produced for pilgrims (G. Vikan, *DOP* 38 [1984] 67–73). A few women also joined the movement (H. Delehaye, *AB* 27 [1908] 391f).

It is plausible that Iconoclasm caused a reduction of stylites; Theophanes the Confessor (Theoph. 442.18–24) relates the cruel execution of the stylite Peter by Constantine V, and the vita of THEODORE OF EDESSA presents a stylite community as declining in the 9th C. (A. Kazhdan, *GOrThR* 30 [1985] 473f). From the end of the century the movement again revived; in the 10th C., LOUKAS THE STYLITE claimed to be the fifth in the series of great stylites. Some saints spent "only" a few years on columns (e.g., seven by LAZAROS OF MT. GALESIOS) and were closely connected with nearby monasteries. A similar form of extreme asceticism was that of the dendrites who lived in trees, such as DAVID OF THESSALONIKE.

Representation in Art. Stylites were depicted as ancient, white-bearded monks, visible only to their shoulders or waists, atop marble columns; the two Sts. Symeon generally wear the *koukoulion*, or monastic hood. Hands raised before their chest, the stylites are protected from falling by an iron railing that runs around the large, fancy capital. Many churches are adorned with images of stylites, often painted on piers or other narrow vertical surfaces, so that the painted column resembles a colonnette applied to the pier; when two portraits flank the bema arch in this way, they reinforce its triumphal character. There is sometimes a little door or niche visible in the column shaft, which suggests the existence of an internal stairway, or sometimes an access ladder is shown propped against the column. When the image has room to expand, as on a MS page, however, a flight of stairs or a circular wall pierced by a passageway may be included to either side of the column.

LIT. H. Delehaye, *Les saints stylites* (Brussels-Paris 1923). K. Holl, *Gesammelte Aufsätze*, vol. 2 (Tübingen 1928) 388–98. B. Kötting, "Das Wirken der ersten Styliten in der Öffentlichkeit," *Zeitschrift für Missionswissenschaft* 37 (1953) 187–97. A. Leroy-Molinghen, "Mention d'un stylite dans un papyrus grec," *Byzantion* 51 (1981) 635. I. Pena, P. Castellana, and R. Fernandez, *Les stylites syriens* (Milan 1975). A. Xyngopoulos, "Hoi stylitai eis ten byzantinen technen," *EEBS* 19 (1949) 116–29. I. Djordjević, "Sveti stolpnici u srpskom zidnom slikarstvu srednjeg veka," *ZbLikUmet* 18 (1982) 41–52. V. Elbern, *LCI* 8:413. A. Chatzinikolaou, *RBK* 2:1071–77. –A.K., N.P.Š.

STYPPEIOTES (Στυππειώτης), a family that produced some generals and diplomats from the 9th C. onward. The name is interpreted by H. Moritz (*Zunamen* 1:29, 2:42) as derived from a toponym, but is more probably to be connected with Gr. *styppeion*, "flax or hemp fiber." Kesta (the first known Styppeiotes), *domestikos ton scholon*, died in 883 during an expedition against Tarsos. Michael, *patrikios* under Romanos I, participated in negotiations with Symeon of Bulgaria. Another Michael was general ca.1116.

From the end of the 11th C. onward the Styppeiotai primarily held posts in the civil administration: Demetrios, official in the bureau of the *megas logariastes* in 1094; Theodore, *kanikleios* of John II and Manuel I, was involved in a plot, deposed, and blinded in 1159. Michaelitzes Styppeiotes, mentioned in the *typikon* of the Pantokrator monastery in Constantinople as an intimate retainer of John II, is an enigmatic figure: Anna Komnene (An.Komn. 3:192.5–8) states that Michael Styppeiotes gave Alexios I a slave and barbarian, also called Styppeiotes; perhaps he should be identified with Michaelitzes. It is questionable but possible that Patr. Leo Styppes (1134–43) belonged to the family (P. Wirth, *ByzF* 3 [1968] 254f). A certain Strongylos Styppeiotes served as *vestiarites* of John III in 1237 or 1252, while Demetrios and Theodore, priests in Constantinople, signed a patriarchal document in 1357.

LIT. Kresten, "Styppeiotes." G.S. Henrich, "Kesta ho Styp[pe]iotes und die Namen von Štip," *Onomata* 9 (1984) 83–89. –E.T., A.K.

SUANIA (Σουανία), a land at the eastern end of the Black Sea. Strabo (11.2.19) notes that the Soanes controlled the summits of the Caucasus above Dioscurias (Sebastopolis). The language of the Svan, with Laz and Georgian, belongs to the Kartvelian family.

By the 6th C. the Svan were Christian; Prokopios (*Wars* 8.2.23) notes that their priests were appointed by the bishops of the Laz, although politically the Svan were independent of them and of the Persians. Suania figures prominently in the Persian-Byz. wars (ibid., 8.14.53, 16.14; Menander Protector, 76–86); its loyalties wavered between Byz. and Persia. Suania was later controlled by Georgian princely houses.

LIT. Bury, *LRE* 2:117, 123. M.J. Higgins, *The Persian War of the Emperor Maurice* (Washington, D.C., 1939) 36–38, 58. Toumanoff, *Caucasian Hist.* 257. –R.T.

SUBDEACON (ὑποδιάκονος). As the title indicates, the subdeacon was created to assist the deacon in the performance of his duties. His primary function in the liturgy was to stand guard at the doors during the exit of the catechumens. Before the eucharistic celebration he was responsible for preparing the sacred vessels, lighting the altar lamps, and helping the priest dress (Council of Laodikeia, canons 20–22, 43). At the Council in Trullo the age at which a candidate could enter the subdiaconate was fixed at 20 (canon 15). According to the same council, subdeacons (like the major orders of clergy) could not marry after ordination (canon 3). The Byz. church always viewed the office as a minor clerical rank immediately below the deacon. Western practice, however, differed: by the early 13th C. the office had been raised to major orders. The earliest mention of subdeacon is in the 3rd C.

LIT. A. Catoire, "Le sous-diaconat dans l'Église grecque," *EO* 13 (1910) 22–24. W. Croce, "Die niederen Weihen und ihre hierarchische Wertung," *Zeitschrift für katholische Theologie* 70 (1948) 257–314. H. Petzold, "Das Verhältnis des Subdiakonats zum Weihesakrament in der alten Kirche und seine Stellung im klassischen orthodoxen Kirchenrecht," *Österreichisches Archiv für Kirchenrecht* 4 (1967) 394–455. –A.P.

SUBSTANCE (οὐσία). The notion of *ousia* entered the history of Christian theology in the 4th C. when the Council of Nicaea acknowledged in its creed the concept of homoousios. Generally the term *ousia* designates the real existent, which in the Aristotelian tradition is called the "primary essence." On the one hand, this is contrasted to the abstract idea or species ("secondary essence"); on the other hand, it is distinguished from accidents. If in the interpretation of the Nicaean Creed proposed by the Cappadocian Fathers a distinction is made between the common *ousia* and the hypostases of the Father, Son, and Holy Spirit, there is the danger of seeing this essence as a universal, as in the Monarchian interpretation of Markellos of Ankyra modified by Gregory of Nyssa (R. Hübner in *Epektasis: Mélanges Jean Daniélou* [Paris 1972] 463–90), or of taking it in the sense of the Aristotelian secondary essence as in the tritheism of John Philoponos. Nevertheless, in Basil the Great and Gregory of Nazianzos the concept of *ousia* as that which is common (*koinon*) is joined with Stoic ontology and logic, and in this connection *ousia* signifies the individual: *ousia* is the "subject" (*hypokeimenon*) that "lies under" the individual characteristics and natural qualities that attach to one substance and not to another.

Neo-Chalcedonism, whose starting point was the Trinitarian terminology of the Cappadocians, interpreted the doctrine of two natures of Christ put forth by the Council of Chalcedon in such a way that nature and substance signify the same thing. Subsequent to this, one observes that the high standard of the Christologies of theologians such as Leontios of Byzantium and Maximos the Confessor, the salient features of which were two radically distinctive modes of individuation (the specific and the hypostatic-personal), could not be maintained. *Ousia*, or nature, is mostly understood as a simple reality, or that which truly exists (Anastasios of Sinai, ed. Uthemann, *Viae Dux*, 2.3, lines 6–12; cf. 8.5, lines 120–24). This modified view of Anastasios typifies the level of theological reflection in Byz. as soon as this formula took precedence over the development of thought.

The question of the essence of God, which in the context of apophatic theology and Palamism is inexpressible, directs attention to the energies of God. This theory is encountered also in John Kyparissiotes (PG 152:794A–798C), for example, who followed pseudo-Dionysios the Areopagite in teaching that God can be spoken about, but knowledge of God in the created order is attained through inference on the basis of experience, that is, its starting point is taken from his energies or their effects.

LIT. G.L. Prestige, *God in Patristic Thought*[2] (London 1952). H.A. Wolfson, *The Philosophy of the Church Fathers*[3], vol. 1 (London 1970). H. Martin, "La controverse trithéite dans l'Empire byzantin au VIe siècle" (Ph.D. diss., Univ. of Louvain [n.d.]). K.-H. Uthemann, "Sprache und Sein bei Anastasios Sinaites," *StP* 18 (1987) 221–31. G.C. Stead, *Divine Substance* (Oxford 1977). –K.-H.U.

SUCCESSION (περὶ διαθέσεων). Byz. law recognized two fundamentally different ways of transferring the property of a deceased person to his heirs. The estate could be distributed through a disposition (*diathesis*) made during the person's lifetime that was to become operative in event of death (see Wills) or, when such a disposition did not exist, the estate passed to certain heirs in accordance with the law (intestate succession). Informal agreements could also be made when the dowry was promised for a marriage contract, so that these agreements assume the character of both marriage and inheritance contracts. Since the appointment of an heir was no longer deemed a prerequisite for the validity of a will (as in Roman law) and since legata, fideicommissa, donations in view of death, pious foundations, distributions of money for the good of the soul (*psychika*), and similar arrangements could be made independently, without being part of a formal will, the will presented itself as only one of many dispositions made "during lifetime and in view of death." Such private and individual dispositions conflict with succession in accordance with the law, a system of preference by which the children of the deceased and their descendants (= grandchildren) were favored over the parents and their descendants (= siblings), who were in turn favored over the grandparents and their descendants (= uncles/aunts) in the line for inheritance.

Claims on Inheritances and Restrictions on Succession. Byz. law had to deal with certain specific problems involving succession. First of all, Christianity encouraged donations at death to churches and monasteries as well as the distribution of part of the inheritance among the poor. Second, the state demanded a certain part of the inheritance in the form of voluntary grants or as a mandatory obligation (abiotikion). The right to transfer property upon death was not given to slaves, but wills of women and monks are known, and paroikoi were entitled to transfer their lands to heirs, though probably only with the approval of their lords. The right to receive an inheritance could be restricted: various heretics as well as apostates and even children of a mixed marriage with a heretic were excluded from succession, and manumitted slaves might receive only the so-called legata.

Specific types of property had restrictions on succession: stratiotika ktemata, for example, could be inherited only by those capable of fulfilling military service. Succession could be restricted by time, though some grants could be made for two or three generations (esp. charistikion). The medieval right of primogeniture had no place in Greek society: Jacoby (*Féodalité* 35) has emphasized the difference between two systems of succession in the Latin Peloponnesos—Western primogeniture and the local tradition of apportioning the land between all the sons and daughters.

LIT. Zachariä, *Geschichte* 133–207. W. Selb, "Erbrecht," *JbAChr* 14 (1971) 174–84. E.F. Bruck, "Kirchlich-soziales

Erbrecht in Byzanz," in *Studi in onore di S. Riccobono*, vol. 3 (Palermo 1936; rp. Aalen 1974) 377–423. B. Albanese, "L'abolizione postclassica delle forme solenni nei negozi testamentari," *Sodalitas*, vol. 2 (Naples 1984) 777–92. –A.K.

SUCIDAVA (Συκίβιδα in Prokopios), a Roman fortress located 3 km west of mod. Corabia in Rumania, on the left bank of the Danube, facing Palatiolon (anc. Oescus) on the other side of the river. It was retained by the Romans after Aurelian yielded Dacia to the barbarians. The coins found in Sucidava show an uninterrupted series from Aurelian to Theodosios II. Constantine I the Great restored the citadel of Sucidava and connected it with Oescus by a stone bridge. In the mid-5th C. Sucidava suffered from the attacks of the Huns but was again restored, probably under Justin I, whose coins are found in great quantity in the area, or by Justinian I according to his novel 11. A Christian basilica was constructed in Sucidava in the 6th C. and a "secret well" dug out. Ceramic finds include both autochthonous forms and imports from the Aegean region, Asia Minor, and North Africa (D. Tudor, V. Barbu, 14 *CEB* 2 [1975] 638). Circa 600 the Byz. garrison left Sucidava.

LIT. D. Tudor, *Sucidava* (Brussels 1965). Idem, *Sucidava* (Bucharest 1966). –A.K.

SUDAK. See Sougdaia.

SUDŽA, a tributary of the Dnieper River, beside which, in the village of Bol'šoj Kamenec in the region of Kursk, two "hoards" were found in 1918–19 and 1928 containing objects probably from the tomb of a barbarian "prince." Among these were a fragment of a bronze bucket, a gold necklace and bracelets, and a well-preserved silver ewer with nine Muses produced ca.400 (*Iskusstvo Vizantii* 1, no.37).

LIT. L. Maculevič, *Pogrebenie varvarskogo knjazja v Vostočnoj Evrope* (Moscow-Leningrad 1934). Dodd, *Byz. Silver Stamps*, no.84. –A.K.

SUFETULA (mod. Sbeitla, in central Tunisia). Among the more prosperous towns in Byzacena, its wealth was derived from olive oil produced on the numerous villas and small farms within its territory. The late 4th and early 5th C. saw the construction of three basilicas (one perhaps belonging to the Donatist community) inside the remnants of two court-style temples and the public basilica attached to the forum. A small votive shrine to the martyrs Sylvanus and Fortunatus was also established in the main necropolis. Under the Vandals, a bishop of Sufetula, Praesidius, was exiled to Sardinia. In the late 5th or early 6th C. a new church and ecclesiastical complex was erected on the site of an earlier villa or villas on the northern edge of the city. After the Byz. reconquest, new churches were constructed over the shrine in the necropolis and at the southeast entrance to the city. Repairs and liturgical modifications of existing basilicas were also carried out over the course of the 6th and 7th C. and, evidently, in the early Arab period.

Sufetula was also the site of a number of provincial councils in the 6th C. A group of Latin Christian epitaphs dating from the Justinianic period and 7th C. indicates that the city was an important military, cultural, and religious center, although the absence of substantial fortifications raises questions about its overall value in the frontier defensive system established under Justinian I. Despite the apparent prominence of Byz. Sufetula, there is evidence that some streets and quarters of the city were falling into disuse; at some point an olive press was built over a main road in the southeast quarter. Archaeological surveys also indicate a decline in the number of active rural settlements in the 6th and 7th C. In 646 the rebellious exarch of Carthage, Gregory, established his headquarters at Sufetula. In the following year, however, he was defeated by the Arabs and Sufetula was sacked. There is some archaeological evidence suggesting that a small Christian community remained on the site in the early Arab period.

LIT. N. Duval, "Observations sur l'urbanisme de Sufetula," *Cahiers de Tunisie* 12 (1964) 87–103. Idem, *Sbeitla et les églises africaines à deux absides*, vol. 1 (Paris 1971). Idem, "L'epigraphie chrétienne de Sbeitla (Sufetula) et son apport historique," *Atti del IV Convegno di studio su "L'Africa romana"* (Sassari 1987) 385–414. P.V. Addyman, W.G. Simpson, "Archaeology of the Sbeitla Area," *Brathey Exploration Group, Annual Report and Account of Expeditions* (1966) 153–70. J. Barbery, J.P. Delhoume, "Le Route de Masclianae" *AntAfr* 18 (1982) 27–43. Pringle, *Defence* 63, 113, 142, 284f. –R.B.H.

SUICIDE (αὐτοκτονία). Even though recent scholarship has rejected the traditional image of a Roman mania for suicide, in the Roman Empire of the 1st–2nd C. suicide was evidently still considered an acceptable and even noble way to solve personal or political problems. Only in the 3rd C. did Plotinos take a negative stand toward suicide by equating it with murder. Christianity, in its earlier stages, was not hostile toward suicide: Ambrose praised St. Pelagia the Virgin for killing herself after she had been raped. A position critical of suicide was taken by Lactantius and esp. Augustine, who consistently rejected this course of action. At the same time the law changed its perception of suicide, which began to be treated as a confession of depravity. In the East, Palladios of Galatia in the 5th C. still considered suicide a possible means of protecting one's chastity, but later canon law prohibited killing oneself. A certain ambivalence remained in the literary appraisal of martyrs, who in fact sought death through execution, and of ascetics whose starvation was a slow self-destruction: the righteous could yearn for death as the gateway to union with God, but the moment of death had to remain in the hands of God. The negative attitude toward suicide was enhanced by the image of Judas, who died by hanging himself. The question of the guilt of those who urged others to commit suicide was discussed at the Council of Ankyra in 314; accomplices were condemned to 10 years of penitence.

Documented instances of suicide are indeed infrequent in Byz., a rare example being the scribe Melitas who hanged himself in 1303 because he was despondent over his indebtedness (Pachym., ed. Bekker 2:385–88). The vita of St. Makarios of Pelekete attributed the attempted suicide of a certain Gregory to demoniac possession (P. van den Gheyn, *AB* 16 [1897] 162.27–34). Unhappy wives sometimes used the threat of suicide by drowning, hanging, or hurling themselves from a high rock to obtain a divorce (A. Laiou, *FM* 6:309–12), since suicide was considered a worse crime than divorce.

LIT. J.D. Ehrlich, "Suicide in the Roman Empire" (Ph.D. Diss., Columbia University 1983) 190–213. Y. Grisé, *La suicide dans Rome antique* (Paris 1982) 283–89. A. Vandenbossche, "Recherches sur le suicide en droit romain," *AIPHOS* 12 (1952) 500–05. –A.K., A.M.T.

SUIDAS. See Souda.

SÜLEYMAN ÇELEBI (Σουλαϊμάνης and other forms), second son of Bayezid I, and ruler (1402–11) over part of the Ottoman realm; born 1377?, died Düğüncü-Ili 17 Feb. 1411. After Timur's victory over Bayezid, Süleyman Çelebi fled eventually (20 Aug. 1402) to Gallipoli (Kallipolis). He was acknowledged as sultan in Rumeli, but his brothers in Anatolia—Isa and Mehmed (I)—disputed his claims. He strengthened his position by accommodation with local Christian powers, including Byz. By the peace of Jan.–Feb. 1403, Constantinople recovered Thessalonike and other places and was freed from tribute payments. In 1403–10 Süleyman Çelebi expanded his rule into Anatolia, perhaps eliminating Isa before mid-March 1403 and otherwise holding his own against Mehmed. In Rumeli he generally preserved the status quo.

His position crumbled in 1410–11. Early in 1410, Mehmed dispatched his younger brother Musa to Rumeli, and on 13 Feb. he and his Balkan allies defeated Süleyman Çelebi's *beylerbeyi* Sinan at Iambol. Facing disaster, Süleyman Çelebi renewed his accord with Manuel II (late May), possibly marrying then a daughter of Theodore I Palaiologos. He twice defeated Musa the following summer: 15 June at Kosmidion, a suburb of Constantinople; 11 July near Edirne (Adrianople), but the Rumelian Turks then shifted support to Musa, whose austerity and unsubmissiveness to Constantinople they esteemed. Early in 1411 Musa defeated Süleyman Çelebi's army near Sofia (Serdica), and he fled from Edirne for Constantinople. On 17 Feb., however, he perished at Düğüncü-Ili—assassinated, or captured and then strangled on Musa's orders.

Süleyman Çelebi's passion for drink and debauchery was renowned. The historian Doukas also depicts him as gentle, guileless, compassionate, and generous; Chalkokondyles praises him as a brave soldier. Süleyman Çelebi apparently felt a special reverence for Christ, and some of his fellow Muslims viewed him as overly sympathetic to Christians.

LIT. E. Zachariadou, "Süleyman Çelebi in Rumili and the Ottoman Chronicles," *Der Islam* 60 (1983) 268–96. Bombaci-Shaw, *L'Impero ottomano* 289–96. Barker, *Manuel II* 247–55, 281–84. –S.W.R.

SÜLEYMAN IBN KUTULMUŞ, first Seljuk ruler in Anatolia; died near Aleppo 1086. Son of Kutulmuş (or Kutlumuş), cousin of Tughrul Beg, Süleyman (Σολυμάν) and his brother Manṣūr were in Anatolia by 1078, where they supported the usurpation of Nikephoros III and gained lands around Nicaea. During Nikephoros's reign, Malikshāh sent Bursuk to subdue the brothers. Manṣūr was killed, but Süleyman expanded his domain. The rebel Nikephoros Melissenos granted him Nicaea, Chrysopolis, and other cities. In 1081 Alexios I, in return for aid against the Normans, recognized Süleyman's boundaries; the Byz. called him "sultan" (Bryen. 303.26), but this term may reflect Turkoman usage rather than an officially conferred title. Circa 1084, abandoning Nicaea to his supporter Abu'l-Qāsim, Süleyman moved east, where he seized Antioch from Philaretos Brachamios, only to perish in battle with Malikshāh's brother Tutuş. –C.M.B.

SÜLEYMAN PASHA (Σουλιμάν in Kantakouzenos), eldest son of Orhan; died near Bolayır 1357. He was a leader in the earliest Ottoman conquests and settlements in Thrace after ca.1352. Previously he had participated in the conquests of Nicaea (1330), the beylik of Karası (1334–35), and Nikomedeia (1337). After Orhan's marriage in 1346 to Theodora, daughter of John VI, Süleyman Pasha was thrice dispatched with Turkish forces to assist the Kantakouzenoi (1348, 1350, 1352). In 1352, his troops captured Tzympe near Kallipolis, which they refused to evacuate. On 1–2 Mar. 1354, an earthquake severely damaged fortifications in the Thracian Chersonnese, and many Byz. fled. He quickly seized Kallipolis and other places, which he refortified and colonized with Anatolian emigrants. From these bases he and his ghazis pressed further into mainland Thrace. By his death the Turks had penetrated throughout much of the Marica Valley corridor. He established his headquarters at Kallipolis and Bolayır, where he was buried following a fatal hunting accident.

LIT. Bombaci-Shaw, *L'Impero ottomano* 239–47. M. Tekindağ, *İA* 11:190–94. İnalcık, "Edirne" 189–95. –S.W.R.

SULTAN (σουλτάνος). An Arabic word that appears in the Qur'ān with the meaning of moral or magic power; later it took the meaning of administrative power and finally of the possessor of the power (i.e., the ruler). In the 11th C., with the rise of the Seljuks, it became specifically the title borne by strong and independent rulers whose vassals and provincial princes received the title of *malik* ("king" in Arabic) or *shāh* ("king" in Persian). The Islamic world was considered an entity guided by the caliph, the religious spiritual leader, and the sultan, to whom the caliph delegated military and administrative authority. The term *sultan* appears in late 11th-C. Byz. sources as a loanword from Arabic/Persian, and was used to designate the Seljuk, the Mamlūk, and finally the Ottoman monarch. A 14th-C. Byz. view of a sultan is provided by a figure, identified as a sultan in Arabic but as Ptolemy in Greek, in a MS in Venice (Furlan, *Marciana* 4:38–40, fig. 33). He is shown seated cross-legged, but wears a tunic decorated with imperial purple eagles.

LIT. J.H. Kramers, *EI* 4:543–45. Moravcsik, *Byzantinoturcica* 2:286–89. –E.A.Z., A.C.

SUN AND MOON. The sun (Helios) was a major concern of late antique theology and, in the form of sol invictus and sol justitiae, played a part in Christian cosmological and ethical concepts. In Byz. art the sun and moon are depicted either as schematic heads in circles or as personifications. Both types are found in depictions of the Crucifixion, the most important context in which they occur. Diagrammatic versions of the sun and moon occur on the Barberini ivory, flanking the bust of Christ; they "stand still" beside Jericho in the Joshua Roll. Similarly enduring is the tradition of depicting the luminaries as human busts. The sun takes this form in a 6th-C. pavement at Skythopolis and, four centuries later, in the Paris Psalter where it appears above the ailing Hezekiah. Both Helios and Selene were understood as moving stars. The interchangeability of their position in images of the Crucifixion has been ascribed by J. Engemann (*infra*) to legends preserved in pseudo-Dionysios the Areopagite and elsewhere. In such scenes, as in painted versions of the Creation and Ascension where they are also found, the sun is normally a red male while the moon is a blue female. When sun, moon, and stars appear together as in the Vienna Genesis (Gerstinger, *Wien. Gen.*, pl.29), only the two main luminaries are personified. In this case their presence is justified by the text (Gen 37:9); lacking this basis, their function on the David Plates and elsewhere may witness to their symbolic role in events understood as divinely inspired.

LIT. H. Laag, *LCI* 4:178–80. J. Engemann, "Zur Position von Sonne und Mond bei Darstellungen der Kreuzigung Christi," in *Studien Deichmann* 3:95–101. –A.C.

SUNDAY (Κυριακή, "the Lord's day"), the weekly Christian feastday from earliest times, though some judaizing Christians continued to observe the Jewish Sabbath, a practice that was condemned by St. Paul and eventually suppressed by the 2nd C. Sunday was not a Christian Sabbath, however; it was an ordinary workday until Constantine I the Great proclaimed it a day of rest in 321, prohibiting all kinds of work except that in the fields and all legal transactions except manumissions. In 386, theatrical and circus performances were also forbidden on Sunday. Judaizing tendencies were a recurring problem, however, and the church fathers (e.g., Gregory of Nyssa and John Chrysostom) criticized those observing Saturday as a day of rest.

Sunday was the day symbolic of the New Age, the day on which the Lord's Supper is celebrated, sign of the continued presence of the Risen One until he comes again. It was also called "the eighth day," meaning that as the new day, symbol of the arrival of the final age, it was outside the normal Jewish cycle of time, conceived in multiples of seven. Originally Eucharist was celebrated only on Sunday, and because it was a day of joy, kneeling and fasting were prohibited. In the 3rd C. Christians began to celebrate Eucharist on Saturday too and to prohibit fasting and kneeling on Saturday as on Sunday. In the West, however, Saturday was a fast day, and this became a source of dispute between Rome and Constantinople.

From the 4th C. onward Sunday was celebrated with great splendor in liturgical services focused on the paschal mystery, so that Sunday came to be considered a "Little Easter." The festivities commenced Saturday night with a Resurrection vigil comprising three antiphons, prayers, the burning of incense in memory of the spices that the myrrophoroi brought to the tomb of Jesus, and the proclamation by the bishop of the Gospel story of Jesus' death and resurrection. This was followed at dawn by the customary orthros and Eucharist and, in the evening, by vespers. All these elements were integrated into the Byz. Sunday services.

LIT. W. Rordorf, *Sunday* (Philadelphia 1968). C.S. Mosna, *Storia della domenica* (Rome 1969). Taft, *East & West* 31–40. –R.F.T.

SUNDAY OF ORTHODOXY. See Triumph of Orthodoxy.

SUNDIAL (ἀνάλημμα). Ptolemy described the principles of the sundial in *On the Analemma*. This work was not known in Constantinople after the late Roman period but is preserved in a Latin translation by William of Moerbeke in 1269.

A number of stone sundials survive from antiquity, at least some of which are probably late Roman. There are fragments of at least five portable sundials from the 4th to 6th C., of which one includes a gearing mechanism to display the calendar (J.V. Field, D.R. Hill, M.T. Wright, *Byzantine and Arabic Mathematical Gearing* [London 1985] 1–138). (See also Horologion.)

LIT. S.L. Gibbs, *Greek and Roman Sundials* (New Haven, 1976). J.V. Field, M.T. Wright, *Early Gearing* (London 1985) 5–13, 18–20. Eadem, "More Gears from the Greeks," *Interdisciplinary Science Reviews* 11 (1986) 10–12. –D.P.

SUPERFICIES (ὑπερῷον, ἐποικοδομηθέν, lit. "upper story, built up"), all things built upon or attached to the ground, esp. houses and buildings, but also trees and other plants. According to the Roman principle sanctioned by Justinian I, *superficies solo cedit*, the ownership of the *superficies* always fell to the owner of the ground. However, the *superficiarius*, that is, the one who built on another's land or cultivated it, was by no means devoid of rights. As long as he acted with the consent of the landowner, either a servitus or an emphyteusis could apply. Both legal institutions ensured the *superficiarius* a lasting return on his investments; the *emphyteusis*, moreover, ensured a right like that of ownership with regard to the heritability and the alienation of the *superficies*. In late Byz. practice the principle *superficies solo cedit* was generally neglected, so that separate property ownership rights could exist on a piece of land and on its *superficies*: a mill or chapel, for example, could be disposed of separately from the land.

LIT. F. Sitzia, *Studi sulla superficie in epoca giustinianea* (Milan 1979). –M.Th.F.

SURETYSHIP (ἐγγύη), a simple and, next to the pignus, the most popular transaction for the security of financial claims of all kinds. It consisted of the written promise of a person, the guarantor, that he would fulfill the claim of the creditor in case of insolvency of the (chief) debtor. The complicated late Roman development culminated in

Justinian I's regulation of 535 (*Nov.Just.* 4) that remained in force until the end of the Byz. Empire (e.g., Harm. 3.6). The creditor who wished to collect a claim had to apply first to the chief debtor, then to the guarantor, and finally to third parties who possessed objects belonging to the debtor (e.g., pawns). The legal collections associate suretyship with financial LOANS; therefore the prescriptions on suretyship are found in the titles dealing with "loans" or close by. In practice, however, the setting of sureties occurred in the most diverse cases, for example, the obligation to return a dowry (*Peira* 65.2), to hand over the father's property (*Peira* 65.5), to fulfill public or private services (*Peira* 65.1, 65.15), etc. In the later period suretyship was even involved in obligations that cannot be calculated in terms of money (Hunger-Kresten, *PatrKP*, no.89, a.1325: surety for abstaining from sexual intercourse). Independent formulas are not known, perhaps because suretyship was already absorbed into the legal transaction between creditor and chief debtor (*Docheiar.*, no.3.4, a.1112).

LIT. Kaser, *Privatrecht* 2:457–61 (§278). –D.S.

SURGERY. Discussing surgery and its implements in book 6 of his medical encyclopedia, PAUL OF AEGINA gathers Greco-Roman operations and techniques and adds 7th-C. Byz. advances. Several operations are detailed for various wounds, malformations of external structures surrounding the eyes, the surgical correction of pterygium (a growth of the conjunctiva), and couching of cataracts. Paul has sensible descriptions of tooth extraction, surgical correction for ankyloglossia (tongue-tie), tonsillectomy, the removal of the uvula, and a clipped account of tracheotomy quoted from the works of Antyllos (fl. ca.150). Among dozens of operations, Paul provides detailed instructions for lithotomy (removal of bladder stones), a technique for draining pus in empyema, the surgical repair of enterocele (intestinal hernia), and embryotomy. Cautery crudely seals amputations, but excellent methods for splinting, setting, and bandaging fractures, dislocations, and sprains are given. Trephination is recommended for certain kinds of skull fractures, with good results claimed by Paul and his sources. Although later Byz. medical texts devote little attention to surgery, other evidence attests to the continuation of a wide variety of operations. One notable example was the (unsuccessful) separation of Siamese twins in the 10th C. (G.E. Pentogalos, J.G. Lascaratos, *BHM* 58 [1984] 99–102).

Among the over 200 known Byz. surgical instruments (as distinguished from those of Greek or Roman manufacture) are traditional probes, scalpels, bone chisels and saws, and lancets for venesection as well as sophisticated ear syringes, periosteal elevators, surgical scoops for removing weapons or missiles, variously shaped cauteries, and rectal and vaginal specula. Several MS illuminations (Florence, Laurent. 74.7) of around 900, possibly executed under the direction of the physician Niketas, depict many methods in the *Bandages* of Soranus (fl.98–117) and the reductions of dislocations in the *Commentary on Hippocrates' Joints* by Apollonios of Kition (fl.ca.50 B.C.). Arabic surgery absorbed much data from Byz. texts, esp. Paul of Aegina.

LIT. L. Bliquez, "Two Lists of Greek Surgical Instruments and the State of Surgery in Byzantine Times," *DOP* 38 (1984) 187–204. J.S. Milne, *Surgical Instruments in Greek and Roman Times* (Oxford 1907; rp. New York 1970). J. Scarborough, *Roman Medicine* (London 1969) pls. 39–44. –J.S.

SURVEY. See CADASTER; LAND SURVEY.

SUSANNA AND THE ELDERS. See COMMENDATIO ANIMAE.

SUTTON HOO TREASURE, dated to the 6th or 7th C. and discovered in 1939 in a burial mound at Woodbridge in Suffolk as part of the grave goods placed between 625 and 630 in the tomb of a king of East Anglia, probably Raedwald, who had been interred inside a ship. In addition to objects of local and Scandinavian manufacture, there are works of late Roman and Byz. silver that include a bowl similar to others in the MILDENHALL TREASURE; a large niello-inlaid plate with SILVER STAMPS of 491–518, decorated with small busts of personifications of Rome and Constantinople; a set of ten bowls similar to the pair in the LAMPSAKOS TREASURE; and two spoons, one inscribed "Saul," the other "Paul," once thought to be baptismal gifts. Other works of Byz. manufacture in this treasure that could have reached Anglo-Saxon England by trade are two bronze bowls of a type often described as "Coptic."

LIT. R.L.S. Bruce-Mitford, *The Sutton Hoo Ship Burial*, 3 vols. (London 1975–83). –M.M.M.

SUZDAL' (Σούσδαλις), one of a cluster of towns in northeast Rus', often linked politically to Rostov and to Vladimir-on-the-Kljaz'ma. Political, commercial, and cultural relations with Byz. grew in the mid-12th C. under the princes JURIJ DOLGORUKIJ and ANDREJ OF BOGOLJUBOVO: Byz. silks have been found at several sites in the region (M. Fechner, *SovArch* 3 [1977] 30–42); Jurij and Andrej were useful allies of Manuel I in that they curbed the effectiveness of the pro-Hungarian princes of KIEV; Andrej, through his patronage of art, literature, and public buildings in Vladimir attempted to create a prestigious cultural center in the Byz. style. The bishopric of Rostov-Suzdal' was founded in the 1070s (A. Poppe, *Byzantion* 40 [1970] 193–97). Patr. LOUKAS CHRYSOBERGES, however, refused Andrej's request to establish there a metropolitan see independent of Kiev. From ca.1250 the metropolitan of Kiev tended in fact to reside in Vladimir—an arrangement Patr. PHILOTHEOS KOKKINOS formalized in 1354 (*RegPatr*, fasc. 5, no.2367), although from 1308 the actual residence of the metropolitan was Moscow. Later Suzdal' was elevated to an archbishopric. A letter by Patr. Neilos Kerameus of 1381 mentions Dionysios, archbishop of Suzdal' (MM 2:33.33; on the date—*RegPatr*, fasc. 6, no.2729). In 1393 Euphrosynos, archbishop of Suzdal' (MM 2:196.12–13), was in conflict with KIPRIAN, the metropolitan of all Russia, contesting his jurisdiction over the *kastra* of [Nižnij] Novgorod and Borodetzion (Gorodec) (*RegPatr*, fasc. 6, no.2938).

LIT. Tikhomirov, *Ancient Rus* 415–49. Meyendorff, *Russia* 216–20, 248f. Ju.A. Limonov, *Vladimiro-Suzdal'skaja Rus'* (Leningrad 1987). E. Hurwitz, *Prince Andrej Bogoljubskij: The Man and the Myth* (Florence 1980). –S.C.F.

SVJATOSLAV (Σφενδοσθλάβος), prince of Kiev from ca.945; died at the Dnieper rapids early spring 972. Son of IGOR and OL'GA, Svjatoslav spent his life in military expeditions, leaving the domestic administration to Ol'ga. In the 960s Svjatoslav destroyed the KHAZAR state, razing to the ground their strongholds SARKEL and Itil. After NIKEPHOROS II PHOKAS failed in negotiations with the Bulgarians, the emperor decided to use Svjatoslav against Bulgaria. The following chronology of events was established, primarily on the basis of John SKYLITZES, by P. Karyškovskij (*infra*), who considers the data in LEO THE DEACON vague and imprecise. In late 967 (or early spring 968) Nikephoros sent his envoy Kalokyros of Cherson to Kiev; in accordance with their negotiations, Svjatoslav invaded Bulgaria in the summer of 968. A Pecheneg attack caused Svjatoslav to return home, but in July or August of 969 he was again in Bulgaria, where he deposed BORIS II and planned to transfer his capital to Little PRESLAV on the Danube. Now the Byz. became frightened at the success of the Rus'. JOHN I TZIMISKES sent Bardas SKLEROS against Svjatoslav but had to recall him to subdue the rebellion of the PHOKAS in Asia Minor. In April 971 John I marched to Preslav, captured the city, and reestablished Boris as ruler of Bulgaria. Besieged in Dorostolon, Svjatoslav surrendered in July. He signed a treaty promising that he would not invade Bulgaria or attack Cherson and that he would help Byz. against its enemies. During his retreat to Kiev Svjatoslav was attacked by the Pechenegs and fell in battle; his skull was reportedly used as a drinking bowl. Leo the Deacon preserves a vivid portrait of Svjatoslav as a typical barbarian king (Leo Diac. 156.20–157.9).

LIT. A.N. Sacharov, *Diplomatija Svjatoslava* (Moscow 1982). P.O. Karyškovskij, "K istorii balkanskich pochodov Rusi pri Svjatoslave," *Kratkie soobščenija Instituta slavjanovedenija* 14 (1955) 26–30. F. Dölger, "Die Chronologie des grossen Feldzuges des Kaisers Johannes Tzimiskes gegen die Russen," *BZ* 32 (1932) 275–92. A.D. Stokes, "The Background and Chronology of the Balkan Campaigns of Svyatoslav Igorevich," *SlEERev* 40 (1961–62) 44–57. I. Ševčenko, "Sviatoslav in Byzantine and Slavic Miniatures," *Slavonic Review* 24 (1965) 709–13. –A.K.

SWINE (χοῖροι) are usually listed in *praktika* along with SHEEP and GOATS, but they were owned in fewer numbers (usually two to five animals) and by fewer households. Great landowners, however, might possess large herds of pigs—thus John VI Kantakouzenos (Kantak. 2:185.7–8) calculates that 50,000 of his swine were confiscated after he was proclaimed emperor in 1341. Children drove swine to pastures for the entire day, as did St. Ioannikios at age seven (*AASS* Nov. 2.1:333C). Peasants fed their pigs in oak groves—a decision of Judge Nicholas in 995 relates that the swine grazed on chestnuts and acorns in the mountains (*Ivir.* 1, no.9.49–50). A tithe on swine (*choirodekatia*) sometimes appears in acts together with the *ennomion* on beehives (*Esphig.*, no.7.7), sometimes with the *ennomion* on sheep and *balanistron* (*Chil.*, no.45.16–17)—evidently, a tax on oak groves. The Byz. considered pork and lard coarse foods typical of boorish villagers.

LIT. N. Kondov, "Svinovŭdstvoto prez srednovekovieto v bŭlgarskite zemi," *Selskostopanska nauka* (1972) no.1, 94–103. –A.K., J.W.N.

SYKAI. See GALATA.

SYKEON (Συκεών), village in GALATIA on the great highway across Anatolia, about 100 km west of ANKYRA. The road here crossed the Siberis River, over which Justinian I built a strong stone bridge. At that time, Sykeon contained an inn kept by prostitutes; one of these was the mother of St. THEODORE OF SYKEON. His Life provides considerable information about the district, which was evidently well populated and flourishing in the late 6th C. Sykeon had several churches, the most important the triple-apsed monastery of Theodore with its adjacent chapels. Persians ravaged the district ca.622; Sykeon does not reappear in history. The site has vanished beneath the floodwaters of a dam.

LIT. *TIB* 4:228f. –C.F.

SYLLAION (Συλ⟨λ⟩αῖον), city of PAMPHYLIA. An unimportant place in late antiquity, Syllaion first appears in history in 673, when an Arab fleet was destroyed nearby. It gained in importance in the 9th C. as a fortified city and residence of the *ek prosopou* of the KIBYRRHAIOTAI theme. John, who held the office ca.821–29, is best known as St. ANTONY THE YOUNGER. Between 787 and 815, Syllaion became the ecclesiastical metropolis, replacing Perge, then in decline. It played a role during Iconoclasm: Patr. Constantine II (754–66), an active supporter of Constantine V, was bishop of Syllaion, and ANTONY I KASSYMATAS came from Syllaion. Otherwise, its history is obscure; it probably fell to the Turks in the 12th C. The site contains a fortified acropolis, probably Byz., and a palace (9th C.?).

LIT. K. Lanckoronski, *Städte Pamphyliens und Pisidiens*, vol. 1 (Vienna 1890) 65–84. V. Ruggieri, F. Nethercott, "The Metropolitan City of Syllion and its Churches," *JÖB* 36 (1986) 133–56. –C.F.

SYLLOGE TACTICORUM (Συλλογὴ Τακτικῶν, Collection of Tactics), a 10th-C. compilation of tactics and stratagems divided into two parts. The first section (1–56) covers a wide range of subjects including generalship, definitions of terminology, measurements, encampments, equipment, formations, and siege warfare; among the compiler's sources were Onasander (1st C.), the Roman tactician Aelianus, and the TAKTIKA OF LEO VI. The second part (57–102) lists devices and mechanisms reputedly employed by famous commanders of antiquity; descriptions of these tactics were based on collections deriving from Sextus Julius AFRICANUS and Polyaenus. This reliance on earlier authorities is balanced, however, by the compiler's treatment of current warfare in chapters 38 and 39 (on infantry and cavalry equipment) and 46 and 47 (on tactics for cavalry alone or with infantry), in which he presents a detailed outline of contemporary formations and tactical doctrine, esp. on the offensive role of KATAPHRAKTOI and the defensive role of the infantry. These chapters later formed the main source for the PRAECEPTA MILITARIA. Moreover, his comparison of classical and Byz. warfare (30–39) and comments on the differences (33.1, 47.1) reveals the compiler to be a serious student of war.

The date of the *Sylloge* is uncertain, and the text itself shows signs of being unfinished. The title and index in the only MS (Florence, Laur. Plut. 75–76) attribute it to Leo VI, but these appear to be later additions. References to soldiers and weapons first attested in the mid-10th C., and not found in the *Taktika of Leo VI*, suggest that the *Sylloge* was compiled during the reign of Constantine VII Porphyrogennetos.

ED. A. Dain, *Sylloge Tacticorum* (Paris 1938).
LIT. R. Vári, "Die sog. 'Inedita Tactica Leonis,'" *BZ* 27 (1927) 241–70. –E.M.

SYMBOLISM, a system of representing intelligible or supraintelligible (unknowable) objects through sensible things. Christian theology dealt with two separate levels of beings: those of the earthly world and those of heaven. The union of the two levels could be achieved ontologically through miracles, primarily the miracle of Christ who possessed two natures, divine and human. It could also be achieved gnosiologically: not by dint of logical concepts, however, but through a system of signs or symbols. Accordingly, the Byz. tackled the notion of signs, which they divide into ALLEGORY, symbol, and PREFIGURATION (*typos*). The distinction between them could be confused and the terms used interchangeably, but in principle a prefiguration was an object or event that "typified" or foreshadowed a greater event in the future, as Jonah swallowed and disgorged by the sea monster typified Christ's death and resurrection; allegory is a metaphorical description of a complex phenomenon; and the symbol is a manifestation (theophany) of the divine in a sensible form that allows our ascent to the intelligible and even to the unknowable.

The principles of symbolic theology were developed by the mystical writer pseudo-DIONYSIOS THE AREOPAGITE. Dionysios taught that there were two ways to transmit information about truth: by logical concepts and by symbols: a symbol is information beyond logic, based on the RIDDLE that reveals and at the same time conceals the truth. Ascent to the truth via symbols presupposes a triad of purification, illumination, and perfection.

Symbolism pervaded many aspects of Byz. life, esp. LITURGY, CEREMONY, and ICONOGRAPHY; liturgical space symbolized the cosmos, liturgical actions reproduced the history of salvation, imperial ceremonial was the image of the heavenly order, and the icon a sensible form of the divine. Various problems arose in this connection: thus, one and the same sensible object could serve as a symbol of manifold events and ideas, while, on the other hand, one and the same phenomenon could be symbolized through manifold sensible things. Moreover, the borderline between symbol and being could be vague. For instance, did the EUCHARIST symbolize the sacrifice of Christ or was each eucharistic act an actual repetition of the sacrifice? Was the icon a symbol of divinity, the Virgin, or a saint, or was it a divinity in itself, wielding its own miraculous power? Was the emperor an image of God or was he and all his environment divine, so that a crime against the emperor was a crime against God? Both interpretations of these contradictory views found their supporters in Byz. thought. The solution, however, lay in the concept of the sign-symbol as an "intermediary" between illusionistic imitation of reality and conventional abstraction deprived of sensible content (V. Byčkov, *Estetika pozdnej antičnosti* [Moscow 1981] 267).

In the visual arts, as in literature, symbolism similarly operated at a variety of levels and in a great diversity of contexts. Simplest perhaps were the representations of animals and plants that carried hidden significance: the DEER that thirsts because it has swallowed a serpent was a widespread image alluding to the Baptism of Christ. Manmade objects such as a lighthouse were represented, probably to signify the salvific light of Christ. PERSONIFICATIONS, too, functioned at different levels of meaning, the relationship between them being explained (or not) by the context. Thus parallels between the divine maker and a human founder were sometimes evoked by the image of Ktisis (Creation); Ananeosis (Renewal), a common embodiment of the notion of restoration as applied to a monument, also evoked the idea of the renewal provided by the eucharistic sacrifice (Maguire, *infra* 48–53). Biblical persons and events were represented for their significance in terms of TYPOLOGY: the pit into which Joseph was lowered, as on the cathedra of Maximian and other works, was understood as the tomb of Christ, while the BURNING BUSH, Aaron's rod, and the ARK OF THE COVENANT were viewed as prefigurations of the Virgin Mary.

LIT. *Symbolik des orthodoxen Christentums*, ed. K.C. Felmy et al. (Stuttgart 1968). D. de Chapeaurouge, *Einführung in die Geschichte der christlichen Symbole* (Darmstadt 1984). M. van Parys, "Le symbolisme dans la liturgie byzantine," in *Le symbolisme dans le culte des grandes religions*, ed. J. Ries (Louvain-la-Neuve 1985) 265–73. V. Byčkov, *Vizantijskaja estetika* (Moscow 1977) 122–29. Averincev, *Poetika* 109–28. Maguire, *Earth & Ocean* 5–15. –A.K., A.C.

SYMEON, archbishop of Thessalonike (1416/17–1429) and ecclesiastical writer; born Constantinople, died Thessalonike mid-Sept. 1429. Before his elevation to the see of THESSALONIKE he was a hieromonk, perhaps at the monastery ton Xanthopoulon in Constantinople. An ardent hesychast, he staunchly defended Orthodoxy and opposed the surrender of Thessalonike to either Venetians or Turks.

Symeon's works shed much light on both the historical events and liturgical practices of his day. Especially important is the description of the critical situation of Thessalonike in the 1420s, then under pressure from both Turks and Venetians, and its surrender to the Venetians in 1423, found in his lengthy *Logos* of 1427/8 on the miracles of St. Demetrios. A number of hortatory treatises deplore the moral depravity of his flock and urge them to repent, asserting that the Turkish expansion was God's punishment for the sins of the Byz. In his principal liturgical treatises, which reflect the conservative traditions of Hagia Sophia in Thessalonike, he deals with topics such as ordination, baptism, the Eucharist, penance, marriage, unction, and burial. An incomplete and unpublished liturgical *typikon* provides further information on the rite at Hagia Sophia in Thessalonike, listing feastdays and describing the positions of icons and church furniture as well as the order of the clergy in procession (J. Darrouzès, *REB* 34 [1976] 45–78). He also wrote *Dialogue Against Heresies*, a group of treatises set in the framework of a dialogue between an archbishop and a cleric.

ED. PG 155:33–976. Partial Eng. tr. H.L.N. Simmons, *Treatise on Prayer: An Explanation of the Services Conducted in the Orthodox Church* (Brookline, Mass., 1984). *Politico-historical Works of Symeon, Archbishop of Thessalonica*, ed. D. Balfour (Vienna 1979). *Erga theologika*, ed. idem (Thessalonike 1981). *Ta leitourgika syngrammata: 1. Euchai kai hymnoi*, ed. I. Phountoules (Thessalonike 1968).

LIT. I. Phountoules, *To leitourgikon ergon Symeon tou Thessalonikes* (Thessalonike 1966). D. Balfour, "Saint Symeon of Thessalonike as a Historical Personality," *GOrThR* 28 (1983) 55–72. –A.M.T.

SYMEON, MONASTERY OF SAINT (Dayr Anbā Hadrā), ruined complex on the west bank of the Nile near Aswān, built on the presumed dwelling site of a 4th-C. bishop of Aswān. Except for the caves of some Early Christian anchorites, the visible remains are all Fāṭimid (11th–12th C.). The 11th-C. church belongs to the domed-octagon type, found in the contemporary architecture of Greece and occasionally in Egypt, where, however, there are two domes, not one. The sanctuary is a triconch comprising the altar chamber and the *khūruṣ* (*choros*, choir).

LIT. U. Monneret de Villard, *Il monastero di S. Simeone presso Aswân* I (Milan 1927). Timm, *Ägypten* 2:664–67. H. Munier, "Les stèles coptes du monastère de Saint Siméon à Assouan," *Aegyptus* 11 (1930–31) 257–300, 433–84. –P.G.

SYMEON, PSEUDO-. See MAKARIOS/SYMEON.

SYMEON II, patriarch of Jerusalem (from before 1092); died Cyprus 15 July 1098. Few details of his life are known. Circa 1092 he attended a local council in Constantinople. Shortly before the arrival of the First Crusade he fled to Cyprus to escape the Turkish threat. At the end of 1097 and again on 15 Jan. 1098, he cooperated with the Latins by sending an appeal to the West for help (ed. Hagenmeyer, *infra*). A short treatise, irenic in tone, condemning the use of AZYMES is attributed to him. Leib denied his authorship in spite of the MS tradition, but Michel has shown that the tract was Symeon's reply to a certain Laycus of Amalfi.

ED. B. Leib, "Deux inédits byzantins sur les azymes," *OrChr* 2.3 (1924) 177–239. H. Hagenmeyer, *Die Kreuzzugsbriefe aus den Jahren 1088–1100* (Innsbruck 1901; rp. Hildesheim–New York 1973) 141f, 146–49. Fr. tr. by B. Leib, *Rome, Kiev et Byzance à la fin du XI^e siècle* (Paris 1924) 260–63.

LIT. A. Michel, *Amalfi und Jerusalem im griechischen Kirchenstreit (1054–1090)* (Rome 1939) 35–47. V. Grumel, "Jérusalem entre Rome et Byzance," *EO* 38 (1939) 104–17. Idem, "La chronologie des patriarches de Jérusalem sous les Comnènes," in *Sbornik P. Nikov* (Sofia 1940) 109–14. –A.P.

SYMEON LOGOTHETE, *magistros*; writer; fl. mid-10th C. Symeon wrote a chronicle published under various names: Theodosios of Melitene (in fact Melissenos—misunderstood in the 16th C.—O. Kresten, *JÖB* 25 [1976] 208–12), Leo Grammatikos (a scribe of 1013), etc. It is suggested that an epitome from Adam up to Justinian II was the basis of this chronicle; it was continued to 842, coinciding often with GEORGE HAMARTOLOS. The chronicle of Symeon proper encompasses 842–948 and consists of three sections different in style and approach: the story of Michael III and Basil I; the story of Leo VI and Alexander, based in part on the "annals" of Constantinople (R. Jenkins, *DOP* 19 [1965] 89–112); and a description of the period 913–48 based on the author's personal observations. The chronicle is known in three versions: the original written from a pro-Lecapene position; the so-called Continuation of George Hamartolos, which probably was extended to 963 and originated in the circle connected with the Phokas family (A. Markopoulos, *BZ* 76 [1983] 279–81); and the chronicle of pseudo-SYMEON MAGISTROS. Various continuations of Symeon's chronicle exist. It is preserved also in Church Slavonic translation.

Also preserved under Symeon's name is a poem on the death of Stephen (in 963), son of Romanos I; because this death is not mentioned in the chronicle, V. Vasil'evskij concluded that the chronicle was produced before 963 (*VizVrem* 3 [1896] 576). Another poem of Symeon, called *magistros* and *logothetes tou stratiotikou*, is a dirge for Constantine VII (died 959). There is also a series of letters by Symeon, *magistros* and *logothetes tou dromou* (a former *protasekretis*), unfortunately without any chronological indications: Darrouzès' insufficient argumentation for a late 10th-C. date is based only on a reference to the name of Bp. Theodegios. In the MS, these letters are mixed with those of NICHOLAS I MYSTIKOS, thus suggesting a date in the first half of the century rather than at its end. Because throughout the 10th C. many patricians and *magistroi* were named Symeon (I. Ševčenko, *DOP* 23/4 [1969–70] 216f), their identification is tricky, and it cannot be proved that the author of the chronicle was SYMEON METAPHRASTES.

ED. Leo Grammaticus, *Chronographia*, ed. I. Bekker (Bonn 1842). V.M. Istrin, *Knigy vremen'nyja i obraznyja: Chronika Georgija Amartola*, vol. 2 (Petrograd 1922). *Slavjanskij perevod chroniki Simeona Logotheta*, ed. V.I. Sreznevskij, rp. with intro. by I. Dujčev (London 1971). Darrouzès, *Epistoliers* 99–163.

LIT. Hunger, *Lit.* 1:354–57. A. Kazhdan, "Chronika Simeona Logofeta," *VizVrem* 15 (1959) 125–43. W. Treadgold, "The Chronological Accuracy of the Chronicle of Symeon the Logothete for the Years 813–845," *DOP* 33 (1979) 157–97. Laurent, *Corpus* 2, no.431. A. Sotiroudis, *Die Handschriftliche Überlieferung des "Georgius Continuatus"* (Thessalonike 1989). –A.K.

SYMEON MAGISTROS, PSEUDO-, conventional name of the author of the anonymous chronicle preserved in a single copy, Paris, B.N. gr. 1712 of the 12th or 13th C. The chronicle begins with Creation and ends at 963; it was apparently completed at the end of the 10th C. It is a compilation based primarily on THEOPHANES and SYMEON LOGOTHETE; for the initial section, the author also used MALALAS and especially JOHN OF ANTIOCH. Particularly important are the traces of an anti-Photian pamphlet which NIKETAS DAVID PAPHLAGON probably also used in his vita of Patr. IGNATIOS. The text of Symeon was translated into Slavonic in the 14th C. Only some sections of the chronicle have been published.

ED. F. Halkin, "Le règne de Constantin d'après la chronique inédite du Pseudo-Syméon," *Byzantion* 29–30 (1959–60) 11–27. *TheophCont* 603–760.

LIT. A. Markopoulos, *He chronographia tou Pseudosymeon kai hoi peges tes* (Ioannina 1978). R. Browning, "Notes on the 'Scriptor Incertus de Leone Armenio,' " *Byzantion* 35 (1965) 406–11. –A.K.

SYMEON METAPHRASTES, writer, high official at the end of the 10th C., and saint; died ca.1000; feastday 28 Nov. Mark EUGENIKOS, who wrongly called him *megas logothetes*, made the improbable statement that Symeon was born in the reign of Leo VI (cf. H. Delehaye, *AB* 17 [1898] 450f); an attempt by S. Eustratiades (*EEBS* 10 [1933] 26–38) to relocate Symeon to the 11th C. contradicts the direct evidence of EP'REM MCIRE, who places Symeon's acme in the sixth year of Basil II (P. Peeters, *AB* 29 [1910] 357–59). YAḤYĀ OF ANTIOCH also regards Symeon as a contemporary of Basil II and Patr. Nicholas II CHRYSOBERGES (V. Vasil'evskij, *ŽMNP* 212 [Dec. 1880] 436). Although usually identified with SYMEON LOGOTHETE, the hagiographer apparently belonged to the next generation and worked in a different genre. Symeon composed a hymn to the Trinity (J. Koder, *JÖB* 14 [1965] 133–38), various KANONES and STICHERA, and edifying excerpts from Basil the Great and other church fathers.

His major achievement was a voluminous collection of saints' Lives (see VITA), systematized in the style of 10th-C. ENCYCLOPEDISM (Lemerle, *Humanism* 337–39), which Ehrhard characterizes as "a revolution in the field of hagiography" (*infra* 2:307). Symeon reworked most of the texts he used, to standardize and purify the language (H. Zilliacus, *BZ* 38 [1938] 333–50; W. Lackner in *Byzantios* 227–31) and give it rhetorical embellishment. The material was organized according to the feasts of the ecclesiastical calendar. Symeon's work was highly appreciated by his contemporary Nikephoros OURANOS (Mercati, *CollByz* 1:565–73), and PSELLOS dedicated an *enkomion* to him (Psellos, *Scripta min.* 1:94–107).

The texts of the Metaphrastian MENOLOGION, usually arranged in editions of ten volumes each, became standard reading in monastic circles from the 11th C. onward. During the 11th C., these editions were occasionally illustrated, some with frontispieces, others with standing portraits, figured initials, scenes of martyrdom, or even very short narrative cycles accompanying every text.

Few illustrated editions were produced after the early 12th C.

ED. PG 114–16, add. Beck, *Kirche* 572–75.
LIT. Ehrhard, *Überlieferung* 2:306–709. F. Halkin, "Un métaphraste de décembre enrichi de douze ou treize suppléments," *AB* 90 (1972) 370. Idem, "Fragments du ménologe métaphrastique à Leningrad," *BS* 24 (1963) 63f. M. Aubineau, "Fragments de ménologes métaphrastiques dans les codices 94 et 95 d'Ann Arbor (Michigan)," *Scriptorium* 28 (1974) 64f. N.P. Ševčenko, *Illustrated Manuscripts of the Metaphrastian Menologion,* (Chicago 1990). –A.K., N.P.Š.

SYMEON OF BLACHERNAI. See Menologion of Basil II.

SYMEON OF BULGARIA, tsar (893–927); born between 863 and 865, died 27 May 927. Boris sent Symeon, his third son, to Constantinople to be educated for an ecclesiastical career; in 893, however, Symeon was recalled to replace his elder brother Vladimir as prince of Bulgaria. Imbued with Byz. culture, Symeon became a dangerous rival of the Byz. emperor; he tried first to establish an equality of power between the two states, then to conquer Constantinople and become emperor of the Greeks and Bulgarians. As a pretext for war, Symeon used the transfer of trade with the Bulgarians from Constantinople to Thessalonike in 893. After some successes, Symeon was temporarily checked by the Hungarians (see Hungary); then he won a decisive battle at Boulgarophygon and signed a peace treaty. The second war began again with Symeon's offensive, probably during the reign of Alexander (A. Kazhdan in *Slavjanskij archiv,* vol. 2 [Moscow 1959] 23–29). In 913 Symeon marched toward Constantinople and forced the administration of Nicholas I Mystikos to yield: the patriarch placed on Symeon's head a sort of crown that symbolized his installation within the Byz. imperial hierarchy. This peace did not last. Either Zoe Karbonopsina broke the promises made by Nicholas, or Symeon decided to take advantage of the shaky situation in Constantinople, and in 914 war broke out again. Symeon crushed the Byz. army at Achelous and Katasyrtai and in 918 reached the Gulf of Corinth. Romanos I Lekapenos, after his coup d'état, endeavored to muster a defense, although the government was ready to agree to pay tribute and yield some territories. In 922 Byz. attempted to create a broad coalition against Symeon (including Armenia and Abasgia) but failed; Symeon's meeting with Romanos in 924 did not lead to a reconciliation. Then Romanos arranged resistance against Symeon in the Balkans. After a hard struggle Symeon managed to subdue the Serbians, but in 926 Tomislav defeated a Bulgarian army that invaded Croatia. Soon thereafter Symeon died while planning a new expedition against Byz. His successor Peter of Bulgaria immediately negotiated a peace treaty.

LIT. Zlatarski, *Ist.* 1.2:278–515. I. Božilov, *Car Simeon Veliki (893–927): Zlatnijat vek na srednovekovna Bŭlgarija* (Sofia 1983). G. Cankova-Petkova, "Pŭrvata vojna meždu Bŭlgarija i Vizantija pri car Simeon i vŭzstanovjavaneto na bŭlgarskata tŭrgovija s Carigrad," *IzvInstBŭlgIst* 20 (1968) 167–200. I. Božilov, "A propos des rapports bulgaro-byzantines sous le tzar Symeon (893–912)," *BBulg* 6 (1980) 73–81. A. Stauridou-Zafraka, *He synantese Symeon kai Nikolaou Mystikou* (Thessalonike 1972). A. Kazhdan, "Bolgaro-vizantijskie otnošenija v 912–925 gg. po perepiske Nikolaja Mistika," *EtBalk* 12 (1976) no.3, 92–107. –A.K.

SYMEON OF EMESA, saint, the first of the holy fools whose activity was described; of Syrian origin (from Edessa?); feastday 21 July. His dates are disputed: Evagrios Scholastikos makes him a contemporary of Justinian I, while Leontios of Neapolis places his *floruit* in the reign of Maurice. After 29 years in the desert near the Dead Sea, Symeon came to Emesa, where he spent the rest of his life. Leontios's Life of Symeon is an important source for the study of urban life in late antiquity. Leontios created the image of a saint who in his extreme humility played the role of a fool and rejected the traditional values and order of the ancient *polis*: Symeon supposedly dragged along the streets a dead dog found on a dunghill and even disrupted church services by throwing nuts and snuffing out candles. On the other hand, Symeon's behavior imitated that of Christ himself: he overturned the counters of pastry cooks near a church, struggled against the Devil, worked miracles, foresaw the future, and averted an earthquake. Thus Leontios made manifest the double nature of the holy man. Symeon's vita is known also in Syriac, Arabic, Georgian, and Slavonic translations.

SOURCES. *Das Leben des heiligen Narren Symeon von Leontios von Neapolis,* ed. L. Rydén (Uppsala 1963). *Leontios de Néapolis, Vie de Syméon le Fou et Vie de Jean de Chypre,* ed. A.-J. Festugière (Paris 1974) 1–222, with Fr. tr.
LIT. *BHG* 1677–1677d. L. Rydén, *Bemerkungen zum Leben des heiligen Narren Symeon von Leontios von Neapolis* (Uppsala 1970). V. Rochau, "Saint Siméon Salos, ermite palestinien et prototype des 'Fous-pour-le-Christ,'" *PrOC* 28 (1978) 209–19. W.J. Aerts, "Emesa in der Vita Symeonis Sali von Leontios von Neapolis," in *From Late Antiquity to Early Byzantium* (Prague 1985) 113–16. –A.K.

SYMEON OF MYTILENE. See David, Symeon, and George of Mytilene.

SYMEON THE FOOL. See Symeon of Emesa.

SYMEON THE STYLITE THE ELDER, saint; born village of Sis or Sisa, Cilicia, ca.389, died Qalʿat Semʿān near Antioch 24 July 459; feastday 1 Sept. A shepherd as a boy, Symeon later joined the monastery of Teleda but was temporarily expelled because of his extreme asceticism; for example, he wore next to his skin a rope of palm fibers so rough that it cut his flesh. He lived briefly in a dry cistern in the mountains, then in seclusion for three years in a small cell at Telanissos, and then in a circular enclosure on the mountain of Qalʿat Semʿān, where he chained his right leg to a stone; he yielded, however, to the *chorepiskopos* Meletios and permitted a blacksmith to remove the chain. The first stylite, Symeon acquired considerable fame and was visited by people of many nations: Ishmaelites, Persians, Armenians, Iberians, Spaniards, British, etc. To avoid their attempts to touch him, Symeon had the column built higher and higher, until it reached 16 meters. He preached from the pillar, but evidence

Symeon the Stylite the Elder. Portrait of Symeon. Miniature in the *Menologion of Basil II* (Vat. gr. 1613, p.2). Biblioteca Apostolica Vaticana. The saint on his column is visited by Arabs. To the right, a monk.

of political interference is rare: the Syriac vita (ed. Lietzmann, *infra*, p.174f) relates that Symeon forced Theodosios II to cancel his edict restoring synagogues in Syria. When Symeon died, baptized Arabs tried to carry away his coffin, but ARDABOURIOS, son of Aspar, stopped them. His body was soon removed to Antioch, but the pillar continued to be an object of veneration. The story of Symeon is related by Theodoret of Cyrrhus (A. Leroy-Molinghen, *Byzantion* 34 [1964] 375–84); in a Greek Life, whose author claims to be Antony, a disciple of Symeon; and in a Syriac Life.

At Qalʿat Semʿān are the impressive remains of the shrine enclosing Symeon's column.

Representation in Art. It is difficult to distinguish between images of the two saints called Symeon the Stylite except when they are identified by inscription or clearly connected with a specific date in the church calendar. Inscribed EULOGIAI have been found showing the hooded bust of the saint on his column, two angels, and the ladder; on bas-reliefs, a dove with a crown replaces the angels (I. Pena, P. Castellana, and R. Fernandez, *Les stylites syriens* [Milan 1975] 179–95). A 6th-C. silver plaque in the Louvre shows a Symeon, probably the Elder, in conversation with a huge serpent coiled around the column (*Age of Spirit.*, no.529). Symeon the Elder's commemoration on 1 Sept., the beginning of the church year, assured him a certain importance in liturgical book illustration: his portrait appears as a frontispiece to the volume as a whole (*menologion* of Symeon Metaphrastes) or to the calendar section of illuminated Gospel lectionaries (Athos, Dion., 587, fol.116r [*Treasures* 1, fig.237]). A miniature in the MENOLOGION OF BASIL II (p.2) shows the saint being visited by several individuals, mostly Arabs. In other miniatures his mother and a monk, probably his biographer Antony, are often shown in attendance. Narrative cycles of unusual length are found in a Cappadocian church (Zilve) and in one 11th-C. MS of Metaphrastes, which includes scenes of Symeon's early years and of his death (Athos, Esphig. 14, fols. 2r–2v [*Treasures* 2, figs. 327–28]). In the 9th-C. Khludov Psalter (fol.3v; see PSALTERS), a basket is being lowered from the saint's platform by means of a rope.

SOURCES. *Théodoret de Cyr, Histoire des moines de Syrie*, ed. P. Canivet, A. Leroy-Molinghen, vol. 2 (Paris 1979) 158–215 (ch.26), with Fr. tr. *Das Leben des heiligen Symeon Stylites*, ed. H. Lietzmann (Leipzig 1908).

LIT. *BHG* 1678–88. Peeters, *Tréfonds* 93–136. Delehaye, *Saints stylites*, i–xxxiv. S. Vryonis, "Aspects of Byzantine Society in Syro-Palestine: Transformations in the Late Fourth and Fifth Centuries," in *Byzantine Studies in Honor of Milton V. Anastos*, ed. S. Vryonis, Jr. (Malibu 1985) 43–63. D. Krencker, *Die Wallfahrtskirche des Symeon Stylites in Kalʿat Simʿân* (Berlin 1939). K.G. Kaster, C. Squarr, *LCI* 8:361–64. V.H. Elbern, "Eine frühbyzantinische Reliefdarstellung des älteren Symeon Stylites," *JDAI* 80 (1965) 280–304.
–A.K., N.P.Š.

SYMEON THE STYLITE THE YOUNGER, saint; born Antioch 521, died in monastery of the WONDROUS MOUNTAIN 592; feastdays 23 and 24 May. Symeon was born to a family of perfumers originally from Edessa. When his father perished in an earthquake (26 May 526), Symeon left for a mountainous site called Pila; at age seven he ascended a pillar and became a STYLITE. Circa 541 he moved to another pillar, atop the Wondrous Mountain; later a monastery was built nearby. Symeon wrote ascetic works and *troparia;* two of his letters are preserved. JOHN OF DAMASCUS attributed Symeon's Life to Arkadios, archbishop of Constantia on Cyprus, but van den Ven (*infra* [1962] 1:101f) rejects this attribution, suggesting that it was written by an anonymous contemporary of Symeon. Although Symeon's exploits took place in a deserted mountainous site north of the Orontes, the author frequently refers to ANTIOCH, describing the Persian siege of 540, the plague of 542, and the earthquake of 557; he worries that the Antiochenes, particularly the elite, are infected with paganism, Manichaeanism, astrological beliefs, and other heresies (par. 161.20–21). Also interested in events in Constantinople, he has Symeon predict that Justin II would succeed Justinian I. He is aware of the Arab world, reporting the death of the Lakhmid al-Mundhir (ALAMUNDARUS) in 553. Nikephoros OURANOS reworked the Life, which is also preserved in several abridged versions (J. Bompaire, *Hellenika* 13 [1954] 71–110) and in Georgian and Arabic translations (J. Nasrallah, *AB* 90 [1972] 387–89). The monastery produced Symeon tokens (see PILGRIM TOKENS), clay and lead images of Symeon, which were popular with pilgrims until the 12th C. (J. Lafontaine-Dosogne, *Byzantion* 51 [1981] 631). Images of the younger Symeon the Stylite closely echo that of the Elder, so that it is often difficult to distinguish between the two when there is no identifying caption.

ED. P. van den Ven, "Les écrits de s. Syméon Stylite le Jeune avec trois sermons inédits," *Muséon* 70 (1957) 1–57.

SOURCES. *La Vie ancienne de s. Syméon Stylite le Jeune*, ed. P. van den Ven, 2 vols. (Brussels 1962–70).

LIT. *BHG* 1689–1691c. A.-J. Festugière, "Types épidauriennes de miracles dans la vie de Syméon Stylite le Jeune," *JHS* 93 (1973) 70–73. S. Šestakov, "Žitie Simeona Divnogorca v ego pervičnoj redakcii," *VizVrem* 15 (1908) 332–56. C. Squarr, K.G. Kaster, *LCI* 8:364–67. W. Volbach, "Zur Ikonographie des Styliten Symeon des Jüngeren," *RQ* 30 (1966) 293–99. J. Lafontaine-Dosogne, *Itinéraires archéologiques dans la région d'Antioche* (Brussels 1967). Eadem, "L'influence du culte de Saint Syméon stylite le Jeune sur les monuments et les représentations figurées de Géorgie," *Byzantion* 41 (1971) 183–96.
–A.K., N.P.Š.

SYMEON THE THEOLOGIAN, mystic and saint; born in Paphlagonia in 949?, died near Constantinople 12 Mar. 1022; the chronology of his life seems debatable (Kazhdan, "Simeon" 4–10). H.-G. Beck has questioned his customary epithet, the "New Theologian" (*BZ* 46 [1953] 59f; see, however, the retort of B. Krivochéine, *OrChrP* 20 [1954] 327). According to his biography written by Niketas STETHATOS, Symeon was born to a rich family, educated in Constantinople and at 14 [sic] became a senator. Soon, however, he abandoned his career and entered the STOUDIOS monastery under the supervision of Symeon Eulabes. He then moved to the monastery of St. MAMAS, where he was appointed *hegoumenos* sometime between 979 and 991. The monks opposed him, rebelling in 996–98, and he had serious difficulties with the ecclesiastical authorities: Symeon's veneration of his spiritual father Symeon Eulabes was proclaimed excessive; forced to resign, he was banished to a small town near Chrysopolis. Under pressure from some magnates in Constantinople, Symeon was recalled from exile and granted land near the capital to build a monastery of St. Marina; here he had some problems with neighboring peasants.

In his *Centuria* (CHAPTERS), catecheses, treatises, and hymns, Symeon developed the concept of an individualistic path to salvation: "Do not ruin your own house," says Symeon, "while trying to help your neighbor build his house" (*Centuria* 1.83). Not charity, nor even the sacraments determine one's salvation, but submission to one's spiritual father, a constant awareness of one's humble position, and awe in the face of God that finds consummation in the vision of divine light. Symeon neglects the concept of hierarchy that is so important for Niketas Stethatos and presents man as capable of direct ascent to God. Accordingly he divinizes even the human body, whose every part, even the pudenda, is Christ himself (Hymn 15.141–74). Socially, Symeon's individualism led to a consistent rejection of FRIENDSHIP and family ties; man stands alone in the world, devoid of hierarchical, institutional, or personal relationships except for obedience to the spiritual father, the emperor, and God. The rich imagery of Symeon's works is dominated by two typically Byz. themes: palace life centered on the figure of the emperor and the circle of merchants and craftsmen (A. Kazhdan in *Unser ganzes Leben Christus unserem Gott überantworten* [Göttingen 1982] 221–39).

ED. *Chapitres théologiques, gnostiques et pratiques*, ed. J. Darrouzès (Paris 1957), Eng. tr. P. McGuckin, *Practical and Theological Chapters* (Kalamazoo 1982). *Catéchèses*, ed. B. Krivochéine, 3 vols. (Paris 1963–65). *Traités théologiques et éthiques*, ed. J. Darrouzès, 2 vols. (Paris 1966–67), Eng. tr. C.J. deCatanzaro, *The Discourses* (New York–Toronto 1980). *Hymnes*, ed. J. Koder, 3 vols. (Paris 1969–73). *Hymnen*, ed. A. Kambylis (Berlin–New York 1976), Eng. tr. G.A. Maloney, *Hymns of Divine Love* (Denville, N.J., 1976).

LIT. B. Krivochéine, *Dans la lumière du Christ* (Chevetogne 1980). W. Völker, *Praxis und Theoria bei Symeon dem Neuen Theologen* (Wiesbaden 1974). G.A. Maloney, *The Mystic of Fire and Life* (Denville, N.J., 1975). D. Stathopoulos, *Die Gottesliebe (theios eros) bei Symeon, dem Neuen Theologen* (Bonn 1964). A.J. van der Aalst, "Symeon de Nieuwe Theoloog 949–1022," *Het Christelijk Oosten* 37 (1985) 229–47; 38 (1986) 3–22. B. Fraigneau-Julien, *Les sens spirituels et la vision de Dieu selon Syméon le Nouveau Théologien* (Paris 1985).
–A.K.

SYMEON TOKENS. See PILGRIM TOKENS.

SYMEON UROŠ, more fully Symeon Uroš Nemanjić Palaiologos, *despotes* of Epiros and Akarnania (1348–55), independent ruler of Epiros (from 1359); died after 1369. Son of Stefan Uroš III Dečanski and grandson of *panhypersebastos* John Palaiologos, Symeon was made *despotes* by his half-brother STEFAN UROŠ IV DUŠAN. He married Thomais, sister of NIKEPHOROS II of Epiros. When, after Dušan's death (1355), Nikephoros invaded Epiros and Thessaly, Symeon was forced to move his capital from Trikkala to Kastoria; in 1356, with the support of his army, he revolted against STEFAN UROŠ V, Dušan's son and legitimate heir, and proclaimed himself tsar of the Rhomaioi, Serbs, and Albanians. The Serbian nobles, however, supported Stefan Uroš and defeated Symeon in his attacks on Serbian lands. Following the death of Nikephoros in 1358 or 1359, Symeon took over control of Epiros and Thessaly, where he reigned independently.

Symeon was a major benefactor of the Meteora monasteries; his son John Uroš Doukas Palaiologos, who became the monk Ioasaph, continued this patronage, supporting the construction of the monastery of the Transfiguration. Symeon's full-length portrait is represented on the genealogical tree of the Nemanjid dynasty as depicted in a fresco painting in the Church of the Virgin at Peć.

LIT. *IstSrpskNar* 1:568–79. Soulis, *Dušan* 115–17, 120–22. Nicol, *Epiros II* 131–35. Fine, *Late Balkans* 347–53.
–J.S.A.

SYMMACHUS, more fully Quintus Aurelius Memmius Eusebius Symmachus, writer and statesman; born ca.345, died ca.402. Scion of a wealthy and politically important family at Rome, Symmachus rose through various offices to become urban prefect of Rome (384–85) and consul in 391. He twice backed losing usurpers (383, 392–94), but twice ingratiated himself with Theodosios I, a tribute to the eloquence that even Christian opponents admired. In religion as in politics he backed the wrong horse, losing to Ambrose of Milan the famous struggle about the Altar of Victory removed by Gratian (381). His pagan beliefs were sincere (he was also an assiduous priest) but cannot be divorced from his attempted perpetuation of the cultural life and leisure of a classical Roman. His oratorical fame cannot be tested since only fragments of eight speeches survive; his career suggests that it was deserved. His poetry, polymathy, and promotion of education, praised by Macrobius, Sidonius, and Sokrates, must also be more surmised than sampled. About 900 of his letters survive, however, published posthumously by his son, who also memorialized his career in an extant (*CIL* 6:1699) inscription at Rome. Arranged in ten books, most of the letters are largely empty verbiage, though they mirror the social and intellectual pursuits of Symmachus's milieu. The tenth book preserves the formerly separate *relationes*, his official reports as urban prefect to Valentinian II, giving a valuable picture of late Roman bureaucracy in action.

ED. O. Seeck in MGH *AuctAnt* 6.1 (Berlin 1883). *Prefect and Emperor; The Relationes of Symmachus, A.D. 384*, ed. R.H. Barrow (Oxford 1973), with Eng. tr. *Lettres*, ed. and Fr. tr. J.P. Callu, 2 vols. (Paris 1972–82).

LIT. J.A. McGeachy, *Quintus Aurelius Symmachus and the Senatorial Aristocracy of the West* (Chicago 1942). J.F. Matthews, "The Letters of Symmachus," in *Latin Literature of the Fourth Century*, ed. J.W. Binns (London 1974) 58–99. R. Klein, *Symmachus* (Darmstadt 1971). L. Cracco Ruggini, "Apoteosi e politica senatoria nel IV s. d.C.: Il dittico dei Symmachi al British Museum," *Rivista storica italiana* 89 (1977) 425–89.
–B.B.

SYMMACHUS, pope (from 22 Nov. 498); born Sardinia, died Rome 19 July 514. A pagan in his youth, Symmachus was elected pope during the Akakian Schism with the backing of Theodoric the Great; the Ostrogothic ruler favored him as an adversary of the supporters of Patr. Akakios. During his pontificate he confronted the resistance of partisans, headed by Laurentius, who favored reconciliation with Constantinople. The senior priests and deacons formed the Laurentian camp, whereas junior priests favored Symmachus. By 501 Theodoric—probably in an attempt at appeasement with Constantinople—shifted sides and supported Laurentius. He convened a synod in Rome to judge Symmachus but the synod refused to try the pope. In 502, at the request of Laurentius, Theodoric sent his envoy Peter of Altinum to Rome to celebrate Easter on the Greek date. Laurentius gained the assistance of Emp. Anastasios I, who wrote to Symmachus accusing him of being a Manichaean and of having conspired to excommunicate the emperor. In his response Symmachus curtly refused any reconciliation with the partisans of Akakios. As a result of his struggle on two fronts Symmachus developed the principle that the bishops of Rome were accountable only to God; this idea was elaborated in pamphlets and in a series of forged documents ascribed to Popes Silvester and Liberius and to the acts of a council in Sinuessa (which were later accepted in the Liber pontificalis). In 506 Theodoric ordered Laurentius to retire to an estate, and the conflict subsided.

LIT. Richards, *Popes* 69–99. Caspar, *Papsttum* 2:88–129.
–A.K.

SYMMETRY (συμμετρία) was one of the cardinal notions of Byz. aesthetics, closely connected with the idea that the God-created cosmos possessed "inborn" beauty and taxis. In the words of Athanasios of Alexandria (PG 25:76A), "the universe is characterized not by disorder but by *taxis*, not by disproportions but by *symmetria*, not by lack of ornament but by orderly decoration and harmonious array." The symmetry of the universe is reflected in the bilateral structure of the human body, and this was praised as a simple and ideal relationship revealing *indissociabilis unitas* (Lactantius, *De opificio dei*, ed. M. Perrin [Paris 1974] 10:10–11). Symmetry and harmony were known in classical aesthetics, yet did not occupy a leading position; on the other hand, Psellos consistently emphasizes symmetry and bodily harmony as typical of his heroes. Other related categories were connected with symmetry: proportionality (*metron*), balance (*eurhythmia*), and inner *rhythmos*. All these categories had not only physical meaning but a moral connotation as well: "proportional" and "well-balanced" meant at the same time "even tempered" and were contrasted with "ugly" and "disorderly." Accordingly, Byz. ceremonial, imperial and ecclesiastical alike, was based on symmetrical structures, as for instance the disposition of the *demoi* during festal acclamations.

Symmetry in Art. Defined as the correspondence in position, size, or shape of the elements of an image, symmetry was an abiding principle of Byz. composition. For aulic representations, such as the imperial portraits in Hagia Sophia (Constantinople), and sacred images, in single works and composite schemes such as triptychs, artists echoed the philosophical ideas of balance and *taxis*. For Paul Silentiarios and Agathias the symmetry of Hagia Sophia was an essential part of the architects' achievement. In practice, it is easily recognized in images of the Communion of the Apostles (see Lord's Supper) where, from the 6th C. onward, the apostles approach Christ in two equilateral files; the "rhyming" figures of Mary and John witness the Crucifixion, while symmetrical groups of patriarchs and kings regard the Anastasis. In and after the late 13th C. asymmetry appears but always as an exception. Thus in the Gospel book, Malibu, J.P. Getty Mus., cod. Ludwig II 5, while the Ascension (fol.188r) is composed as usual with the figures arranged symmetrically, the Gethsemane miniature (fol.68r) shows the mass of sleeping apostles outweighing the two figures of Christ to the right.

LIT. V. Šestakov, *Garmonija kak estetičeskaja kategorija* (Moscow 1973). H. Hommel, *Symmetrie im Spiegel der Antike* (Heidelberg 1987). Ljubarskij, *Psell* 235f. H. Torp, *The Integrating System of Proportion in Byzantine Art* (Rome 1984).
–A.K., A.C.

SYMPATHEIA (συμπάθεια, lit. "sympathy"), a fiscal term used in the treatises on taxation to designate a kind of tax alleviation. According to the treatise of St. Nikanor, *sympatheia* was established when an allotment of land was abandoned and the allelengyon of the *demosion* (see Kanon) was to be instituted, but instead of imposing the tax on neighbors the epoptes rented out the land. Within 30 years the "heirs" (owners) could return and claim the land; after 30 years, through the procedure of orthosis, *sympatheia* became a klasma. The Venice treatise on taxation (ed. Dölger, 118.21–37) also allows "heirs" to claim the land within 30 years; it contrasts, however, the comprehensive *sympatheia* or *holosympatheton*, which encompassed the entire sum of a taxpayer's *kanon*, and partial *sympatheia*, which encompassed only some of his stichoi. The author of the treatise distinguishes the kouphismos from *sympatheia* in that in the case of *kouphismos* the whereabouts of the owner was unknown (p.119.19–21). The paragraph on the *kouphismos* in the treatise of St. Nikanor makes no sense (J. Karayannopulos in *Polychronion* 331), and probably the difference between the two institutions disappeared.

LIT. Litavrin, *VizObščestvo* 206–14.
–A.K.

SYMPONOS (σύμπονος), coadjutor of the eparch of the city. Bury (*Adm. System* 70f) considered him a successor of the *adsessores* of the urban prefect. The earliest seal of a *symponos* (Laurent, *Corpus* 2, no.1049) is dated to the 6th or 7th C. The *symponos* represented the eparch in his relations with guilds; the hypothesis (supported by Sjuzjumov in *Bk. of Eparch* 238) that there were individual *symponoi* in each guild is rejected by Oikonomides (*Listes* 320, n.189). On seals of the 10th–11th C. the *symponos* receives relatively high titles (mostly *protospatharios*, but even *magistros* and *protovestarches*). The last known *symponos* seems to have been the *spatharokandidatos* Basil who participated in a session of the patriarchal tribunal in 1023 (*RegPatr*, fasc. 3, no.933, with incorrect date). The office is not mentioned by pseudo-Kodinos in the 14th C.

LIT. Laurent, *Corpus* 2:579–99.
–A.K.

SYNADA (Σύν⟨ν⟩αδα, now Şuhut), city of PHRYGIA at an important highway junction. Although metropolis of Phrygia Salutaris, Synada rarely appears in late antique history. It was occupied by the Arabs in 740. Synada contained a Jewish community from which in the 9th C. came St. CONSTANTINE THE JEW. The city is best known from the letters of its 10th-C. metropolitan LEO OF SYNADA that claim that the barren region of Synada produced no olives, wine, or wheat; its inhabitants were forced to eat barley, to import necessities from THRAKESION and ATTALEIA, and to burn dried dung for fuel. These rhetorical complaints reveal a geographical reality but fail to mention the region's wealth, based on cattle and a strategic location. Another letter shows that Synada continued to function as a center of the MARBLE TRADE: marble from the nearby quarries of Dokimeion, widely used in late antiquity (notably in Hagia Sophia of Constantinople), was still being quarried, cut, and transported. Synada fell to the Turks after the battle of Mantzikert in 1071. The city was an ecclesiastical metropolis.

LIT. L. Robert, "Sur des lettres d'un métropolite de Phrygie," *JSav* (1961) 115–66; (1962) 5–43. M.P. Vinson, *The Correspondence of Leo Metropolitan of Synada and Syncellus* (Washington 1985) 126. –C.F.

SYNADENOS (Συναδηνός, fem. Συναδηνή), a noble family name, deriving from the town of Synada in Phrygia. Setting aside a 9th/10th-C. seal on which the name of Synadenos can barely be read, the first known Synadenos was Philetos, judge of Tarsos, a man close to Nikephoros OURANOS; a contemporary of Philetos is mentioned in *Peira* 17.19, but the editor, Zachariä von Lingenthal, misinterpreted the name of Synadenos. The 11th- and 12th-C. Synadenoi were primarily military commanders; one held a *pronoia* in the *emporion tou Brachioniou* near Constantinople (P. Gautier, *REB* 32 [1974] 117.1473–74). They were related to the BOTANEIATAI and later to the KOMNENOI; Nikephoros III married his niece Synadene to a Hungarian king or magnate. In the mid-12th C. Andronikos Synadenos was governor (sequentially) of Dyrrachion, Cyprus, Niš, and Trebizond. After 1204 the Synadenoi opposed the Laskarid dynasty: a young general, Synadenos, was captured by THEODORE I LASKARIS in 1204; another Synadenos was blinded ca.1225 for participation in a plot.

The Synadenoi acquired importance under Michael VIII: John was *megas stratopedarches*, his son John *megas konostaulos*, and another son, Theodore, *protostrator*; Theodore (died before 1346) supported Andronikos III during the Civil War of 1321–28 and Kantakouzenos against John V, but after 1342 he sided with the latter. The *megas stratopedarches* John Synadenos (monastic name Ioakeim) and his wife Theodora Palaiologina (as a nun, Theodoule) founded the BEBAIAS ELPIDOS NUNNERY and are depicted in its *typikon*. This MS further includes images of their sons, John and Theodore, together with their spouses, and two ASAN men married to Synadenai. Other noble families to whom the Synadenoi were related include the RAOUL. Their connection to the family of Synadenos Astras is unclear.

LIT. C. Hannick, G. Schmalzbauer, "Die Synadenoi," *JÖB* 25 (1976) 125–61, with add. A. Kazhdan, *ByzF* 12 (1987) 72f. V. Laurent, "Andronic Synadénos ou la carrière d'un haut fonctionnaire byzantin au XII^e siècle," *REB* 20 (1962) 210–14. Lj. Maksimović, "Poslednje godine protostratora Teodora Sinadina," *ZRVI* 10 (1967) 177–85. A. Cutler, P. Magdalino, "Some Precisions on the Lincoln College Typikon," *CahArch* 27 (1978) 179–98. –A.K.

SYNAGOGE OF FIFTY TITLES (Συναγωγὴ κανόνων ἐκκλησιαστικῶν εἰς ν΄ τίτλους διῃρημένη, "a compilation of ecclesiastical canons divided into 50 titles"), a "systematic" collection of canons organized according to content. The collection reproduces the APOSTOLIC CANONS and the canons of the COUNCILS of Nicaea, Ankyra, Neokaisareia, Serdica, Gangra, Antioch, Laodikeia of Phrygia, Constantinople, Ephesus, and Chalcedon as well as the "canonical" letters of Basil the Great. According to the *prooimion* of the work, the latter had been overlooked in a comparable collection (not preserved) that was divided into 60 titles. According to a plausible attribution found in several MSS, the author was Patr. JOHN III SCHOLASTIKOS. The collection probably originated in the mid-6th C., when John was a priest in Antioch. The work was later expanded into a NOMOKANON of 50 Titles and translated into Slavonic in the 9th C.

ED. V. Beneševič, *Ioannis Scholastici Synagoga L titulorum* (Munich 1937).
LIT. V. Beneševič, *Sinagogà v 50 titulov i drugie juridičeskie sborniki Ioanna Scholastika* (St. Petersburg 1914; rp. Leipzig 1972). E. Schwartz, *Die Kanonessammlung des Johannes Scholastikos* [*SBAW* 1933, no.6]. –A.S.

SYNAGOGUE (συναγωγή), a place of assembly for a Jewish community, the primary focus of Jewish religious life after the destruction of the Temple in Jerusalem. A synagogue provided a prayer hall for the recitation and study of the Torah, rooms for sacred meals, a law court, treasury, and guest quarters. While synagogues may stem from the Exilic period (6th C. B.C.), they are attested from the 1st C. A.D. (Mt 13:54, Mk 1:21, Acts 9:20); physical remains from the 2nd through 7th C. are extant in Egypt, Palestine, Syria, Asia Minor, and Italy. The central synagogue at Alexandria, destroyed under Trajan, was probably the most impressive; that at SARDIS (major phase 320–40) is the most distinguished surviving example. The small synagogue at DURA EUROPOS was, apparently uniquely, decorated with Old Testament frescoes. Synagogues normally served small communities (in the 3rd and 4th C. Tiberias had 13 of these buildings). Ground plans and orientation vary, but common to many is a central, rectangular prayer room, set off from aisles on three sides by columns and entered on the short side from an open columnar court. Benches were provided against the rear walls of the aisles; from the 5th C. a permanent Torah shrine is found on the north long wall, on the east entrance wall flanking the central portal (Sardis), or in the apse facing Jerusalem.

The term applied primarily to the congregation of Jews and to their place of worship (sometimes also to the synagogue of the SAMARITANS), as contrasted with the Gospel and the church. In patristic literature it also denoted the Christian community, its public worship (*synaxis*), and its place of worship.

LIT. *Ancient Synagogues Revealed*, ed. L. Levine (Jerusalem 1982). *Ancient Synagogues: The State of Research*, ed. J. Gutmann (Chico, Calif., 1981). G.M.A. Hanfmann, *Sardis* (Cambridge, Mass., 1983) 168–90. C.H. Kraeling, *The Synagogue (Excavations at Dura-Europos)* (New Haven 1956). –W.L.

SYNAGOGUE, PERSONIFICATION OF. See EKKLESIA.

SYNAPTE. See LITANY.

SYNAXARION (συναξάριον), a church CALENDAR of fixed FEASTS with the appropriate LECTIONS indicated for each one, but no further text. The *synaxarion* is often appended to a PRAXAPOSTOLOS or EVANGELION. It is rarely illustrated, but one MS, Vat. gr. 1156 of the 11th C., has an image of a saint for each day from Sept. through Jan. as well as scattered ones thereafter (Lazarev, *Storia*, fig.205). There also exist "calendar" icons, with portraits of saints and feasts for each day of the year (Soteriou, *Eikones*, figs. 126–35), that must be based on this type of *synaxarion*.

The term *synaxarion* is also used in Byz. Greek for a specific collection of brief notices, mostly hagiographical: the *Synaxarion of Constantinople*. The *Synaxarion of Constantinople* was probably formed in the 10th C. (the earliest MSS already include notices on JOSEPH THE HYMNOGRAPHER and on Patr. ANTONY II KAULEAS [893–901]), and there are Arabic, Georgian, Syriac, and Ethiopic versions. These daily commemorations, which average only about a paragraph in length, stress the martyrdom of the saints and inform us where in the city the commemoration took place. The MENOLOGION OF BASIL II is, despite its name, an illustrated version of this type of text, as are those icons and frescoes that have images of the martyrdoms of the saints, rather than just their portraits (see HAGIOGRAPHICAL ILLUSTRATION). Some of the frescoes use verses from the metrical calendar of CHRISTOPHER OF MYTILENE as captions; these verses had been incorporated into certain recensions of the *Synaxarion of Constantinople* from the 12th C.

These texts were incorporated into the MENAION and the TRIODION and usually read after the sixth ode of the *kanon* at ORTHROS. They are not to be confused with the much longer notices, similarly ordered, found in a MENOLOGION.

ED. *Synaxarium ecclesiae Constantinopolitanae. Propylaeum ad AASS Novembris*, ed. H. Delehaye (Brussels 1902).
LIT. J. Noret, "Ménologes, synaxaires, menées," *AB* 86 (1968) 21–24. Idem, "Le synaxaire Leningrad gr. 240," *ADSV* 10 (1973) 124–30. H. Delehaye, *Synaxaires byzantins, ménologes, typica* (London 1977). W. Vander Meiren, "Précisions nouvelles sur la généalogie des synaxaires byzantins," *AB* 102 (1984) 297–301. P. Mijović, *Menolog* (Belgrade 1973). –R.F.T., N.P.Š.

SYNAXARION OF THE HONORABLE DONKEY (Συναξάριον τοῦ τιμημένου γαδάρου), a delightful story telling how the hard-working and ill-treated Donkey outwits the wily Wolf and the cunning Fox, who had planned to make a meal of him. The work survives in two closely connected versions, both in POLITICAL VERSE (one in 393 unrhymed lines; the other in 543 rhymed lines and printed in Venice in 1539), both deriving from a version written probably in the early 15th C. The humor and satire of the piece, given its edge by the animal actors, is directed against unscrupulous clergy who bemuse their simple parishioners with mumbo-jumbo, but in this case receive their just deserts. Though the Wolf and the Fox share the characteristics of their counterparts in similar western European folktales (esp. as developed in the many versions of the *Roman de Renart*), the details are Greek and no direct Western model is known. By the 12th C. the subject had entered the repertoire of animal forms carved on lintels, capitals, and other relief sculpture in churches. This situation led D. Pallas (*EEBS* 30 [1960–61] 413–52) to suggest that such figures had apotropaic and specifically Christian significance.

ED. Wagner, *Carmina* 112–40. L. Alexiou, "He Phyllada tou Gadarou," *KretChron* 9 (1955) 81–118.
LIT. K. Tzantzanoglou, "'Peri onou . . . ,'" *Hellenika* 24 (1971) 54–64. Beck, *Volksliteratur* 176f. –E.M.J., A.C.

SYNAXIS (σύναξις), an assembly, esp. a monastic or liturgical gathering. Monks on Mt. Athos distinguished between *katholikai* and *koinai synaxeis*, the former being the assembly of selected Fathers to discuss serious affairs, the latter, the gathering of ordinary monks on feast days (D. Papachryssanthou in *Prot.*, p.119). In the APOPHTHEGMATA PATRUM the word *synaxis* refers to an office of prayer even when not performed in common (PG 65:201CD, 220CD). A *synaxis* required suitable dress. The same source describes a hermit who was reprimanded by his superior for appearing in church for the *synaxis* wearing a patched old *maphorion* (249AB).

In the TYPIKON OF THE GREAT CHURCH the term *synaxis* refers both to the assembly for the Eucharist and to the shrine or church where the service takes place. *Synaxis* also refers to the special commemorative services celebrated the day following six of the GREAT FEASTS (9 Sept., 26 Dec., 7 Jan., 3 Feb., 26 Mar., 30 June); the *synaxis* of the Holy Spirit is celebrated on the Monday after Pentecost.

LIT. J. Baldovin, *The Urban Character of Christian Worship* (Rome 1987) 205–08. –A.K., R.F.T.

SYNAXIS TON ASOMATON. See ASOMATOS.

SYNDOTAI (συνδόται, lit. "contributors"). Theophanes (Theoph. 486.23–26) cites as one of the "great evils" introduced by Emp. Nikephoros I the imposition of a collective payment on the neighbors of impecunious soldiers. If the latter were too poor to equip themselves, these contributors of financial support were termed *syndotai*. Similarly, in the 10th C. Constantine VII Porphyrogennetos (*De cer.* 695.14–696.1) ruled that any soldier unable to support his military obligations (*strateia*) should be bailed out by *syndotai*, that is, contributors from the same community, to provide him with the means necessary to fulfill his military service. As partial supporters of a *strateia*, *syndotai* were thus entitled to rights of PROTIMESIS if the soldier's property came up for sale (Zepos, *Jus* 1:225.18–19).

LIT. Lemerle, *Agr. Hist.* 134f. Haldon, *Recruitment* 49f. –E.M.

SYNEKDEMOS. See HIEROKLES.

SYNERGISM (συνέργ⟨ε⟩ια, "cooperation"). In the doctrine of GRACE, the Eastern concept of the cooperation of God or an angel with man was frequently contrasted with an Augustinian monergism (the absolute priority of divine grace in salvation) and equated to a guarantee of human FREE WILL. Byz. theology in fact never accepted the doctrine of ORIGINAL SIN to the extent that the ethical striving of man—albeit with the assistance of God (the Holy Spirit)—would no longer be possible. Moreover, the concept always meant the cooperation of God with man, never the converse. In the case of man, therefore, there is a distinction between *proairesis* (the ability of the soul to distinguish between appropriate and inappropriate objects) and desire (*epithymia* or *eros*), which by nature is directed toward certain objects. The question is how far the first faculty of the soul requires the help of the Holy Spirit to attain clarity of insight. The objection historically raised on the Protestant side, that the Greek church has not properly grasped the essence of grace, cannot be said, for example, with respect to GREGORY OF NYSSA.

LIT. Meyendorff, *Palamas* 232–34. E. Mühlenberg, "Synergism in Gregory of Nyssa," *ZNTW* 68 (1977) 93–122. W. Hauschild in *Theologische Realenzyklopädie* 13:476–80. –G.P.

SYNESIOS (Συνέσιος), writer and bishop of Ptolemais; born Cyrene ca.370, died Ptolemais? ca.413. Of a rich pagan family, Synesios studied under HYPATIA at Alexandria. After a disappointing visit to Athens, he represented his native city and others at Constantinople from 399 to 402 (T.D. Barnes, *GRBS* 27 [1986] 93–120), winning tax remissions for them and personal exemption from public duties. In 403 he married a Christian lady who gave him three sons and some faith. In 410 the people of Ptolemais, impressed by his active role against barbarian marauders, invited him to become their bishop, albeit unbaptized. He accepted, provided he could retain both wife and philosophic doubts; THEOPHILOS OF ALEXANDRIA consecrated him in 411.

Most important of his various writings are nine poems or hymns (a tenth is spurious), a Christian and Neoplatonist mixture in one of the last attempts at the classical lyric meters. A discourse titled *On Royalty* (at Constantinople, in 400), amid clichés about the ideal emperor, breathtakingly rebukes ARKADIOS for his "mollusklike" existence. *On Providence* is a political allegory about events and personalities at Constantinople. *Dion*, a blend of history and personal apology, defends classical culture against monkish attacks. His 156 letters, dating between 399 and 413, provide much ecclesiastical and secular information about conditions in the Pentapolis.

ED. *Hymni et Opuscula*, 2 vols. ed. N. Terzaghi (Rome 1944). *Hymnes*, ed. C. Lacombrade (Paris 1978). *The Essays and Hymns*, tr. A. FitzGerald, 2 vols. (London 1930). *Epistolae*, ed. A. Garzya (Rome 1979). *The Letters*, tr. A. FitzGerald (London 1926).
LIT. J. Bregman, *Synesius of Cyrene* (Berkeley–Los Angeles 1982), rev. D. Roques, *REGr* 95 (1982) 537–39. J. Vogt, *Begegnung mit Synesios, dem Philosophen, Priester und Feldherrn* (Darmstadt 1985). D. Roques, *Synésios de Cyrène et la Cyrénaïque du Bas-Empire* (Paris 1987). –B.B.

SYNETHEIA (συνήθεια, lit. CUSTOM). The term also had the technical meaning of *sportulae*, "fees" paid to state officials for their "services." The system of *sportulae* was well-established already under Justinian I. Dölger (*infra*) categorizes several types of officials' fees of the 6th C.: *synetheiai* for assistants in central offices; *dikastika* for judges; *synetheiai* for collecting taxes; *paramythia* for quartering and provisioning the troops. This system probably fell into disuse, and in the *Ecloga* (16:4) the term *synetheia* designates salary paid by the treasury to officials. It reemerged evidently in the late 9th–10th C. when dignitaries, during the festivities celebrating their appointment, had to pay *synetheiai* to their colleagues (Oikonomides, *Listes* 88, n.28); judges received fees (*ektagiatika*) from the parties at the trial; and *strategoi* of western themes were paid *synetheiai*, not salary. In an imperial ordinance of 1109, *synetheia* and the related ELATIKON (a fee for traveling) are mentioned—they were paid to fiscal officials according to a firmly established percentage (1/12 and 1/24, respectively) of the state tax.

Sportulae for functionaries are mentioned in later lists of tax exemptions; a chrysobull of 1298 contrasts EPEREIAI of the fisc and *synetheiai* of the *praktores* (*Lavra* 2, no.89.213–14). Dölger surmised that various charges were levied for measuring products given in kind (*metretikon*, OIKOMODION, OINOMETRION, etc.); unfortunately, his interpretation is based on the etymology of these terms and direct evidence is lacking. It is also unclear whether taxes like *prosodion* (lit. "revenue"—P. Lemerle and others in *Lavra* 1:209f), *proskynetikion* (lit. "for respect")—levied in 1235 together with the *pakton* for *vivarium* (MM 4:18.6)—or KANISKION and *antikaniskion* can be considered as *sportulae*.

LIT. Dölger, *Byzanz* 232–60. –N.O., M.B.

SYNKELLOS (σύγκελλος, lit. "living in the same cell"). By the 5th C. the term denoted the adviser and fellow-boarder of a patriarch (or bishop); he lived as a rule with the patriarch, sharing his residence or "cell." From the 6th C., owing to his influence and importance as the patriarch's confidant, he frequently succeeded to the vacant patriarchal throne; he came to be viewed as the successor designate of the reigning patriarch in the 10th C., possibly earlier. By then the *synkellos* was nominated by the emperor (*De cer.* 530–32) and was considered a member of the SENATE (*Vita Euthymii* 23.9,18–19). Although until the 10th C. the title had been limited to priests and deacons, it was thereafter occasionally given to ambitious METROPOLITANS as well. The office was gradually inflated further to include, among others, the titles of *protosynkellos* and *proedros ton protosynkellon*. This new largely honorary titulature caused the original office to decline in value. During the Palaiologan period the *megas protosynkellos* was none other than the *synkellos* of the patriarch.

LIT. Athenagoras of Paramythia, "Ho thesmos ton synkellon en to oikoumeniko patriarcheio," *EEBS* 4 (1927) 3–38. V. Grumel, "Titulature de métropolites byzantins, I. Les métropolites syncelles," *REB* 3 (1945) 92–114. Darrouzès, *Offikia* 18f. –A.P.

SYNKLETOS. See SENATE.

SYNOD. See COUNCILS; ENDEMOUSA SYNODOS.

SYNODICON VETUS (Ancient Synodikon), conventional title of an anonymous concise history of church COUNCILS written between 887 and 920, most probably at the end of the 9th C. It begins with the synod of the apostles in Jerusalem, includes ecumenical and local councils up to the Constantinople Council of 869/70, and describes the activity of Patr. Photios up to his deposition in 886. The earlier parts of the treatise are based on church historians such as Eusebios, Theodoret of Cyrrhus, and Theodore Lector, and on some vitae, for example, of Patr. Eutychios and of St. Sabas. For the period of Iconoclasm the author used, besides Theophanes and George Hamartolos, other, mostly unknown, texts. The conflict between Ignatios and Photios is represented in a fashion similar to that of the vita of Ignatios by Niketas David Paphlagon and reveals strong anti-Photian sentiments.

ED. *The Synodicon Vetus*, ed. J. Duffy and J. Parker (Washington, D.C., 1979), with Eng. tr.
LIT. J.L. van Dieten, "Synodicon vetus," *AnnHistCon* 12 (1980–82) 62–108. –A.K.

SYNODIKON (συνοδικόν), sometimes used as an adjective (*synodikon gramma, synodike epistole*), a term referring to a synodal epistle addressed to high ecclesiastical authorities and presenting the important decisions of a council; thus Basil the Great, in epistle 92.3 (*Lettres*, ed. Y. Courtonne, vol. 1 [Paris 1957] 203.46–47), speaks of "dogmatic decisions defined canonically and lawfully in the *synodikon gramma*." The term designated particularly the patriarchal epistles sent to the pope of Rome (e.g., Malal. 491.21), esp. after the patriarch's installation; thus after his CHEIROTONIA Patr. Tarasios is said (Theoph. 460.23–27) to have dispatched *synodika* and the credo (*libellos tes pisteos*) to Pope Hadrian I. The term has also been applied to liturgical documents containing benedictions of dogmas and of church heroes as well as anathemas against heretics. The word *synodikarios* denoted a bishop's secretary, probably in his capacity of drafting *synodika*, episcopal documents.

LIT. P. Joannou, *LThK* 9:1238f. Beck, *Kirche* 155f. –A.K.

SYNODIKON OF ORTHODOXY, a liturgical document produced after the TRIUMPH OF ORTHODOXY (843) and before 920, probably on the basis of earlier *synodika*. The first part, *eucharistia* (thanksgivings), expresses gratitude to the Lord and praise of those who fought against his adversaries, esp. the pious emperors, empresses, and patriarchs as well as martyrs and confessors. The second, "negative," part contains ANATHEMAS against various heretics. From the end of the 11th C. the church enlarged the *Synodikon* by including anathemas of contemporary heresiarchs, such as EUSTRATIOS OF NICAEA, BARLAAM of Calabria, AKINDYNOS, etc. The last known recension is of 1439. The *Synodikon* existed in various versions, both Constantinopolitan and provincial. Additions to the 10th-C. text are an important source for the study of religious and ideological controversies in Byz. According to V. Mošin (*infra*), an Old Slavonic translation of the *Synodikon* was known in Kievan Rus' by the first third of the 12th C., and a new translation was produced in Bulgaria under Tsar BORIL in 1211.

ED. J. Gouillard, "Le Synodikon de l'Orthodoxie," *TM* 2 (1967) 1–316.
LIT. J. Gouillard, "Nouveaux témoins du Synodicon de l'Orthodoxie," *AB* 100 (1982) 459–62. V.A. Mošin, "Serbskaja redakcija Sinodika v nedelju pravoslavija," *VizVrem* 16 (1959) 317–94; 17 (1960) 278–353. –A.K.

SYNONE (συνωνή, Lat. *coemptio*, "purchase"), forced sale of commodities to government officials at a prescribed price. It developed as the counterpart to the monetary commutation (*adaeratio*) of ANNONA and allowed supplies previously replaced by cash payments to be converted back into tax in kind when necessary. During the 5th C., *synone* lost its original character as an exceptional levy and every landowner became liable for *synone* in proportion to his normal tax obligation; such purchases were subsequently credited against future assessments (*Cod.Just.* X 27.2). The term *synone* can refer to such compulsory sales as late as the late 12th C. (*Patmou Engrapha*, 1, no.11.25), but from the 10th C. it primarily designates a monetary tax. Contemporary documents mention collection officials called *synonarioi* (*Patmou Engrapha* 1, no.2.24, 6.60), and both *De ceremoniis* (*De cer.* 695.7) and the *Peira* (18.2) imply that *synone* on cultivated lands, together with KAPNIKON on rural households, formed the basic agricultural TELOS; it is not clear, however, whether in every case *synone* comprised the entire land tax or only a portion of it (Svoronos, *Cadastre* 139f). It is important to distinguish this tax system—despite the similarities in nomenclature—from its earlier counterpart, based upon the Diocletianic CAPITATIO-JUGATIO. In the 13th C., *synone* is replaced in the sources by SITARKIA.

LIT. Lemerle, *Agr. Hist.* 5–7. Dölger, *Beiträge* 57–59. –A.J.C.

SYNOPSIS BASILICORUM, an abridged version of the BASILIKA. According to its title the *Synopsis Basilicorum* was an "alphabetically arranged selection and abbreviated version of the 60 imperial books [*basilika*], with references"; probably produced in the 10th C., it contains approximately one-tenth of the text of the *Basilika*. The alphabetical arrangement is based on the key words of the headings; under these the author assembled the relevant excerpts from the *Basilika* with precise textual citations and made reference to additional passages. Because of this arrangement, the *Synopsis Basilicorum* could be used both to facilitate the use of the *Basilika* and to replace it in practice as a one-volume abbreviated version. The large number of preserved MSS of the *Synopsis Basilicorum*, many of which contain scholia and text supplements, attests to its popularity. The *Synopsis Basilicorum* is usually transmitted with an appendix (which occurs in two forms), consisting primarily of imperial novels of the 10th through 12th C.

ED. Zepos, *Jus* 5.
LIT. N.G. Svoronos, *La Synopsis major des Basiliques et ses appendices* (Paris 1964). –L.B.

SYNOPSIS MAJOR. See SYNOPSIS BASILICORUM.

SYNOPSIS MINOR (τὸ μικρὸν κατὰ στοιχεῖον, lit. "the little alphabetical [lawbook]") was a compilation of legal principles arranged in alphabetical order, dating from the end of the 13th C. (S. Perentidis, *FM* 7 [1986] 253–57). It was so called in contrast to the "large" SYNOPSIS BASILICORUM. The compiler drew mainly on the law book of Michael ATTALEIATES and the *Synopsis Basilicorum*, which he sometimes excerpted word for word and sometimes paraphrased. A section of the text—with frequent explanations of more recent vernacular legal terms—appears to have been produced by the compiler himself or his contemporaries. The reasons for the selection of particular legal principles and for the choice of the key words used for the alphabetization often cannot be reconstructed. HARMENOPOULOS integrated a part of the *Synopsis minor* into his *Hexabiblos*.

ED. Zepos, *Jus* 6:319–547.
LIT. S. Perentidis, "Recherches sur le texte de la *Synopsis minor*," *FM* 6 (1984) 219–73. –M.Th.F.

SYNTAGMA (σύνταγμα), a term used in patristic literature to designate any treatise or book, esp. those that were scriptural, exegetic, or polemical in content. The term was extended to characterize some collections of canon law: thus, Matthew BLASTARES wrote an *Alphabetical Syntagma (Syntagma kata stoicheion)* in 1335. Athanasios Scholastikos of Emesa, in the text of his paraphrase of the Justinianic novels, refers to his work as a *syntagma* divided into *titloi* and *diataxeis* (D. Simon, *FM* 6 [1984] 4–7); the title of the work (which may or may not be the original rubric) is, however, "Epitome of the *diataxeis* of the Novels [issued] after the Codex." Zachariä von Lingenthal conjectured that a *Syntagma of Fourteen Titles* preceded the NOMOKANON OF FOURTEEN TITLES.

LIT. D. Simon, S. Troianos, *Das Novellen-Syntagma des Athanasios von Emesa* (Frankfurt am Main 1989). –A.K.

SYNTAX, the rules governing the combination of words in sentences, and the study and classification of those rules. Ancient Greek syntax was studied in particular by the Stoics and expounded most authoritatively by Apollonios Dyskolos (2nd C.). Byz. grammarians largely adopted his definitions and concepts; they contributed scarcely anything of their own, partly because they dealt exclusively with the learned literary language to the neglect of the living spoken tongue. The most noteworthy among them were Michael Synkellos, Niketas of Herakleia, Gregory Pardos, Maximos Planoudes, and Patr. John XIII Glykys. They all based their study on parts of speech rather than on types of sentence. The syntax of spoken Greek developed in new directions during the Middle Ages, foreshadowing the patterns of Modern Greek. All prepositions came to be used with the accusative, and a number of new compound prepositions developed (πάνω ἀπό, ἀνάμεσα σέ, μαζύ μέ, etc.); the dative case was eliminated and the range of uses of the genitive restricted; participial phrases were replaced by subordinate clauses; prolative infinitival clauses were replaced by subjunctive clauses introduced by νά; considerable use was made of quasi-subordinate paratactic clauses introduced by καί (cf. English "try and come" = "try to come"). All these features occur sporadically in traditional literature and more systematically in late Byz. vernacular literature.

LIT. S. Psaltes, *Grammatik der byzantinischen Chroniken*[2] (Göttingen 1974). H. Ljungvik, *Beiträge zur Syntax der spätgriechischen Volkssprache* (Uppsala-Leipzig 1932). D. Tabachovitz, *Études sur le grec de la basse époque* (Uppsala 1943). E. Mihevc-Gabrovec, *Études sur la syntaxe de Ioannes Moschos* (Ljubljana 1960). Browning, *Greek* 82f. –R.B.

SYNTHRONON (σύνθρονον), term used from no later than the 5th C. to denote one or more benches reserved for the clergy and arranged in a semicircular tier in the apse of a church. Well-preserved *synthrona* exist in the 6th-C. Church of St. Irene and in the ruins of St. Euphemia in Constantinople. These *synthrona* rise high enough to allow a space for a passage underneath and along the apse wall, the function of which is unknown. Even where a large number of benches exist, it is clear from literary sources that only the top bench was used for seating clergy. According to pseudo-Germanos I (Germanos, *Liturgy*, chs. 26–27), the bishop's ascent to the *synthronon* was symbolic both of Christ's sacrifice and subsequent glorification. The bishop seated on the cathedra at the top of his *synthronon* and flanked by the clergy symbolized Christ among his disciples; in the scheme of pseudo-Dionysios (K.E. McVey, *DOP* 37 [1983] 95), he represented the Lord amid the nine angelic orders. The *synthronon* is reduced to a simple bench on a step in the 12th-C. south church of the Pantokrator monastery in Constantinople (A. Megaw, *DOP* 17 [1963] 340). A rare example of a *synthronon* in a nonecclesiastical context was discovered in the ruins of the so-called Gymnasium at Athens, built after 400 (H.A. Thompson, *Hesperia* 19 [1950] 134–37).

LIT. Mathews, *Early Churches* 143f, 146–48, 150–52, 179. Orlandos, *Palaiochr. basilike* 2:495–502. –M.J., A.C.

SYNTIPAS, called more fully *Book of the Philosopher Syntipas,* was a Greek translation from Syriac made by Michael Andreopoulos for Gabriel, the ruler (*doux*) of Melitene (ca.1100). *Syntipas* belongs to the very popular cycle of the story of Sindbad that exists in various languages and is most probably of Persian origin. The framework of the book is the story of the Persian king Kyros who had seven wives and only one son whom he entrusted to the philosopher Syntipas for a proper upbringing. One of the wives of Kyros tried unsuccessfully to seduce the young man and after her failure accused him of libertine behavior. After a protracted trial he was acquitted. Various short stories told by the king's advisers, the son, and the stepmother are interwoven with the main narrative. They deal primarily with cases of sexual assault or infidelity, and their milieu varies from the royal court to merchants, peasants, and soldiers; once a "Hagarene" (Muslim) appears among the characters. *Syntipas* is indicative of the cultural links between Byz. and the Muslim world in the late 11th C. The book was probably reworked in the 13th C. (the so-called *Retractatio*) and remained popular in the post-Byz. period.

ED. *Michaeli Andreopuli Liber Syntipae,* ed. V. Jernstedt (St. Petersburg 1912).

LIT. Beck, *Volksliteratur* 45–48. G. Kehagioglou, "Ho byzantinos kai metabyzantinos Syntipas: gia mia nea ekdose," *Graeco-arabica* 1 (1982) 105–30. B.E. Perry, "The Origin of the Book of Sindbad," *Fabula* 3 (1959) 1–94. –A.K.

SYRACUSE (Συρακοῦσαι), city on east coast of Sicily. In 491 all of Sicily, including Syracuse, was occupied by the Ostrogoths, who repaired the town walls. The city was recaptured by Belisarios at the end of 535. Totila's army besieged Syracuse in 550, but the Byz. fleet under the command of Liberios forced its way into the harbor and prevented the city's surrender. In 663 Constans II moved the imperial court to the West; according to a 9th-C. chronicle (Theoph. 348.15) he wanted to establish his official residence in Rome, but settled in Syracuse instead. He was murdered there in 668 in a bathhouse, possibly in the governor's palace.

The bishops of Syracuse were under papal jurisdiction; at the end of the 7th C. Bishop Maurice used a seal with a Latin legend (Laurent, *Corpus* 5.1, no.884). Emp. Leo III separated Syracuse from Rome ca.733 and placed it under the authority of the patriarchate of Constantinople; the head of its diocese became archbishop of Syracuse, then archbishop of Sicily, then (probably from the second half of the 9th C.) metropolitan of Sicily. Among the archbishops of Sicily in the 9th C. was Gregory Asbestas. Byz. objects found in Syracuse—ceramics, a *solidus* of Michael II and Theophilos (A. LaRosa, *Sileno* 1 [1985] 87–101)—attest to close cultural links with Byz.; ambitious youths from Syracuse sometimes went to Constantinople for their schooling.

The Arabs frequently raided Syracuse and destroyed fields outside the city; in Aug. 877 they began a siege and on 20 or 21 May 878 entered the city. The Arab capture of Syracuse is described in detail by Theodosios the Monk. George Maniakes occupied Syracuse in 1040, but after his recall the Arabs recovered the city. Syracuse was one of the last Arab strongholds to fall to the Normans. In March 1085 they sailed to Syracuse, defeated the Muslim fleet, and laid a siege that lasted until Oct., at which time the Arab nobles fled and Syracuse surrendered. The Normans restored papal jurisdiction and the Latin rite in Syracuse.

Monuments of Syracuse. Syracuse's early Christian remains are extensive but poorly preserved. There are more catacombs than in any other city save Rome; S. Lucia is the oldest (mid-3rd C.); Vigna Cassia has the most paintings (4th C.). The churches, which require more study, present several unusual forms including the trefoil ("La Cuba," 5th C.) and a vaulted basilica (S. Pietro ad Baias, 6th C.). The basilican S. Giovanni Evangelista (6th C.?) is the largest church in pre-Muslim Sicily.

The gold ring of Eudoxia now in Palermo, believed by some to have belonged to Constans II, was discovered in 1872 near a private bath excavated in 1934. G. Cultrera (*NS*[8] 8 [1954] 114–30) identified the building as the Daphne Bath where the emperor was murdered, but the identification remains hypothetical.

LIT. S. Lagona, "La Sicilia tardo-antica e bizantina," *FelRav*[4] 1–2 (1980) 111–30. O. Garana, *Le catacombe siciliane e i loro martiri* (Palermo 1961) 37–67. S.L. Agnello, "Chiese siracusano del VI secolo," *CorsiRav* 27 (1980) 13–26. –A.K., D.K.

SYRGIANNES (Συργιάννης), also known as Syrgiannes Palaiologos Philanthropenos, an ambitious and treacherous military governor under Andronikos II and Andronikos III; born ca.1290, died Galykos 23 Aug. 1334 (*Kleinchroniken* 2:245). Son of the *megas domestikos* Syrgiannes, who was of Cuman or Mongol extraction, he was related to the ruling Palaiologan dynasty through his mother. A contemporary and friend of John (VI) Kantakouzenos, Syrgiannes was among the young noblemen who encouraged Andronikos III to rebel against his grandfather in 1321. During the seven-year civil war, he twice shifted his allegiance to further his own ambitions. After throwing his support to Andronikos II late in 1321 he was granted the title of *megas doux.* Again reversing himself, he unsuccessfully plotted the murder of Andronikos II and was sentenced to life imprisonment. After the victory of Andronikos III in 1328, Syrgiannes was released from prison and appointed governor of Thessalonike (winter of 1329/30). In 1333 he was arrested again, this time on charges of conspiracy against Kantakouzenos. He escaped from Constantinople and sought refuge in Serbia with Stefan Uroš IV Dušan. His final treacherous act was to lead the Serbian army that conquered several Byz. towns in northern Greece, including Kastoria. He was murdered near Thessalonike by a Byz. officer, Sphrantzes Palaiologos.

LIT. S. Binon, "A propos d'un prostagma inédit d'Andronic III Paléologue," *BZ* 38 (1938) 133–55, 377–407 (corr. by R.-J. Loenertz, *REB* 22 [1964] 230f, 235 nn. 26–27). U.V. Bosch, *Kaiser Andronikos III. Palaiologos* (Amsterdam 1965) 26–29, 89–95. –A.M.T.

SYRIA (Συρία), area in eastern part of the empire bounded on the west by the Mediterranean Sea, on the north and east by the Taurus Mountains, the Euphrates River, and desert regions, and to the south by the headwaters of the Orontes River. Broadly speaking, Syria is divided vertically into three geographical zones: (1) the littoral, (2) the interior band of fertile plains and plateaus, and (3) the desert to the east. Ethnically, three peoples corresponded to these three zones: Greek-speaking descendants of Hellenistic settlers mostly on the seacoast; Syriac-speaking Aramaeans in the central farming area; Arabic-speaking Arab settlers and seminomads in the eastern desert area. While it is often said that Syria was split between a hellenized urban population and a Semitic rural one, epigraphic evidence suggests a linguistic mixture of Greek and Syriac in all regions, in city and countryside alike. Other groups included Jews, particularly in the cities, and Latin-speaking personnel attached to the 4th-C. imperial court resident at Antioch. In Byz. Syria of the 10th–11th C., the Greek-speaking element may have been a minority, with the Semitic element predominating; added to this were Georgian and Armenian communities settled around Antioch and in the Black Mountains.

From ca.350 Syria was a province (called Coele-

Syria) of the diocese of ORIENS; its major city was ANTIOCH. After ca.415 this province was subdivided into those of Syria I to the north, under Antioch (with the cities of SELEUKEIA PIERIA, BERROIA, CHALKIS, ANASARTHA, and Gabbula), and Syria II to the south, under APAMEIA on the Orontes (with the cities of EPIPHANEIA, Larissa [SHAYZAR], Arethusa, Mariam(n)e, Raphaneae, and Seleukeia ad Belum); in 528 the small province of THEODORIAS, under LAODIKEIA, was created from coastal territory. The term *Syria* is often taken to include adjacent provinces, e.g., EUPHRATENSIS, Phoenicia, ARABIA, and, occasionally, the Levant in general. Syria was occupied by the Persians from 609 to 628, briefly reconquered by the Byz., and then came under Arab rule from ca.640 to 969, the date of the Byz. recovery of part of Syria, which lasted until 1084.

Syrian culture in the 4th–7th C. reflects the two larger elements in its linguistic mixture—the Greek and the Syriac. (The adjective "Syriac" properly refers only to the language and literature and not, e.g., to the churches or art of those who used that language, which should be termed "Syrian"). At its highest, creative level—as represented by the rhetoricians, historians, and theologians of Antioch and the philosophers of Apameia—the pre-Islamic culture of Syria can be described as adhering to Greco-Roman traditions, but it also showed Semitic influences (e.g., the Syriac-inspired KONTAKION). Greek likewise influenced SYRIAC LITERATURE, whose main center, however, was not in Syria proper but in the provinces of OSRHOENE and MESOPOTAMIA. Brock (*infra*) has described the process whereby writers of Syriac became, between the 4th and 7th C., increasingly hellenized in thought-patterns and style, so that by the 9th C. perfected translation techniques enabled Syriac scholars at the ʿAbbāsid court in Baghdad to transmit via their own language Greek works to the Arabs. The Syriac language was written as well as spoken in Syria, as extant MSS copied there prove, but a high proportion of inscriptions of all types were in Greek.

Syria was divided into two metropolitan sees under the patriarch of Antioch (see ANTIOCH, PATRIARCHATE OF), which corresponded to the civil provinces of Syria I and II. Syria was notable for the theologians it produced (e.g., of the ANTIOCHENE SCHOOL) as well as for religious fervor that variously manifested itself in the guises of asceticism, heresy, and fanaticism. Prominent among pilgrimage centers in the region were the shrines of the two SYMEON THE STYLITES and Apameia on the Orontes, which reportedly possessed an important relic of the True Cross. Monasticism spread to Syria from Mesopotamia, the earliest account being that of THEODORET OF CYRRHUS. From ca.518 the MONOPHYSITE ecclesiastical hierarchy, which duplicated that of the official church, lived for the most part in exile from the urban sees, usually in monastic communities that were centers of theological and polemical activity, mostly in the Syriac language. One area of concentration of such activity was the limestone massif of Belus, where, interspersed with affluent villages, were well-constructed Monophysite monasteries whose names are known from documents of ca.570 (A. Caquot in Tchalenko, *Villages* 3:63–106). Ecclesiastical architecture ranged from the centralized domed (?) cathedrals of Antioch, Seleukeia Pieria, Apameia, and Berroia to the often very large village basilicas with solid masonry and elaborate sculpture.

As a result of damage sustained from military action and natural disasters (earthquakes, fires), Syrian cities required large-scale renewal and reconstruction in the 4th–6th C., the latest dated example being that of 588 at Antioch. Commerce and trade were based in the cities, yet Syrian merchants traveled widely in the empire. Aside from precious-metal objects produced at Antioch and linen woven at Laodikeia, the export industries of such luxuries as silk, purple-dyeing, and glass were based in Phoenicia (TYRE, SIDON, BERYTOS) rather than in Syria. State arms factories were in both areas, at DAMASCUS and Antioch.

The hinterlands of Syria were densely settled. There is epigraphic evidence of imperial domains at Bab el-Hawa, Taroutia Emporon, Rouhaiy, and Meshrefe (*IGLSyr* 2, no.528; 4, nos. 1631, 1875, 1905, 1908). The large private estates referred to in written sources were probably in the Orontes and Afrin valleys and in the plains near Berroia and Chalkis. The agricultural prosperity of the villages of Syria (e.g., KAPER BARADA, KAPER PERA, DEHES) is reflected in their dimensions, which could rival those of cities, and in their well-constructed ashlar buildings, including private houses and tombs that still stand. Tchalenko argued that this prosperity was based on the exclusive cultivation and processing of OLIVES for export. More recent excavations at Dehes have revealed a mixed agriculture of crops and livestock. The livestock may have provisioned the army stationed in Syria. It is unclear whether the farmers of Syria were independent owners or tenants.

Recent archaeological work in the city of Apameia on the Orontes (large and well-maintained dwellings in use until the 8th C.) and the village of Dehes (continuous habitation until the 9th C.) has produced good reason to challenge the previously accepted view that Syria underwent a steep decline starting as early as 540, resulting in a collapse, ca.600, that facilitated the Persian takeover and subsequent Arab conquest. The plague of the 540s–50s, local dissatisfaction with Byz. rule, state persecution of religious minorities, and a weakened military position—or combinations thereof—have all been offered as causes for a decline from the mid-6th C. and the end of what from the 4th to 6th C. had been an expanding and prosperous society. Although this thesis still has its adherents, e.g., H. Kennedy (in *Past and Present* 106 [1985] 3–27), who asserts that urban economic decline took place between 540 and 640 but that a revival occurred under the Arabs, other scholars date the end of late antiquity in Syria and Palestine to the ʿAbbāsid revolution of 750. Ethnically and religiously, this society did not radically change under the Umayyads: while some Greek-speaking Syrians fled the cities, others, such as the bureaucrats who continued to work for the Umayyad government (e.g., the family of John of Damascus) did not. Donner (*Conquests* 245–50) has argued that peasants remained (e.g., at Dehes) and that tribes from the Arabian peninsula were not settled in Syria as they were in Iraq; the relatively few Arab newcomers settled in cities rather than the countryside. Many cities (e.g., Antioch, Edessa, and Jerusalem) maintained large Christian populations until the Byz. and Crusader conquests of the Levant in the 10th–12th C.

There was a strong military aspect to Syria from the 4th to the 7th C. All cities were walled and some were garrisoned, and its eastern flank was protected against the Persians and the Lakhmid Arabs by a line of forts (the limes) that was reinforced by the Ghassānid Arabs allied with Byz. While in the 4th C. Byz. military strategy in Syria could be described as offensive (campaigns, often imperial, into Persia), in the 6th C. it was defensive, with Persian invasions occurring in 540, 573, and 609/10. In the 630s Syria again became the base of imperial political and military operations relating at first to the Persians (C. Mango, *TM* 9 [1985] 105–18) but shifting abruptly to counter the new offensive from the Arabian peninsula from about 634. The Byz. defense failed and the Byz. frontier in Syria was then transferred from the eastern desert to the region near Antioch; this northern part of the Umayyad Levant assumed a role secondary to the region farther south, that of Damascus, the capital of the new caliphate (661–750). With the Byz. partial reconquest of Syria in 969, the frontier moved again to a north-south line between Antioch and Berroia, and the Ḥamdānid emir of the latter city became a Byz. vassal. John I Tzimiskes briefly took other cities in Syria (Balaneai, Gabala) in 975, and Basil II expelled a Fāṭimid army from Syria in 995. In 1084 Syria was taken by the Seljuks, but part of it soon fell to the First Crusade. The princedom of Antioch established by the Crusaders in 1098 was forced by treaty in 1108 to recognize Byz. suzerainty. This authority was strengthened in 1137 by John II Komnenos and again in 1159 by Manuel I.

lit. R. Dussaud, *Topographie historique de la Syrie antique et médiévale* (Paris 1927). *Publications of the Princeton University Archaeological Expeditions to Syria in 1904–5 and 1909*, 7 vols. (Leiden 1907–49). *IGLSyr*, vols. 2–4, 5:1–106. G. Tchalenko, *Villages antiques de la Syrie du Nord*, 3 vols. (Paris 1953–58). R. Mouterde, A. Poidebard, *Le "Limes" de Chalcis* (Paris 1945). S. Brock, "From Antagonism to Assimilation," in *East of Byzantium* 17–34. S. Vryonis, "Aspects of Byzantine Society in Syro-Palestine," in *Byzantine Studies in Honor of Milton V. Anastos*, ed. S. Vryonis (Malibu, Calif., 1985) 43–63. –M.M.M.

SYRIAC LITERATURE originated as part of the literature of the late Roman Empire. Its classic period occurred in the 3rd–7th C. in Syria and Mesopotamia, with a revival in the 12th–13th C. The northern Mesopotamian cities of Edessa and Nisibis, together with Mosul and its environs, were centers for the development of Syriac as a literary language in the Western (Jacobite) and Eastern (Nestorian) idioms that came to be the two states the language assumed in its classic form. Syriac had its own distinctive literary forms that preferred metrical to prosaic genres of discourse, except in chronicles and biblical commentaries. Syriac hymnography, as exemplified in the works of Ephrem the Syrian, had a strong influence on the development of the kontakion, at the hands of Romanos the Melode.

The Syriac language is important for Byzantinists both for works originally written in Syriac and for works composed in Greek but surviving only in Syriac versions. Notable among the original Syriac compositions are the works of Ephrem the Syrian, Jacob of Sarug, Narsai of Edessa, Isaac of Nineveh, and historical works such as the Chronicle of 1234, the *Chronicle* of Michael I the Syrian, and the *Chronicle* of Gregory Abū'l-Faraj. Notable among the works composed in Greek, but surviving only in Syriac versions, are the *Kephalaia Gnostica* of Evagrios Pontikos, the *Cathedral Homilies* of Severos of Antioch, and the Life of Peter the Iberian by John Rufus.

lit. A. Baumstark, *Geschichte der syrischen Literatur* (Bonn 1922). I. Ortiz de Urbina, *Patrologia Syriaca*[2] (Rome 1965). S.P. Brock, "Syriac Sources for Seventh-Century History," *BMGS* 2 (1976) 17–36. Idem, "From Antagonism to Assimilation: Syriac Attitudes to Greek Learning," in *East of Byzantium* 17–34. –S.H.G.

SYROPOULOS, JOHN, late 12th-C. *grammatikos*, author of an oration for Epiphany addressed to Isaac II. The dating of the speech is disputed: Bachmann placed it in 1192, because he assumed that the speech was dedicated to the same events as the discourses by Sergios Kolybas and George Tornikios; Dujčev defended an earlier dating (Epiphany of 1187), asserting that the speech seems to have been delivered soon after Isaac's coup. Indeed, its similarity with the orations of Kolybas and Tornikios is only apparent (A. Kazhdan, *Byzantion* 35 [1965] 167f). In his speech Syropoulos (Συρόπουλος) contrasted the beneficial rule of Isaac with the atrocities of Andronikos I and praised Isaac for his victory over Alexios Branas (with the unique information that Branas, after his first failure, disguised himself as a peasant [p.14.20]). He described "the western evil" that was destroying the area of Zygos (the revolt of Peter of Bulgaria and Asen I); he called the leaders of the revolt an ox and an ass and predicted their subjugation to Byz. (p.17.15–24).

ed. M. Bachmann, *Die Rede des Johannes Syropulos an den Kaiser Isaak II. Angelos* (Munich 1935).
lit. Dujčev, *Proučvanija* 86–90. –A.K.

SYROPOULOS, SYLVESTER, patriarchal official; born Constantinople before 1400, died Constantinople after 1453. *Megas ekklesiarches* and *dikaiophylax* of the patriarchate of Constantinople, Syropoulos was a member of the Byz. delegation at the Council of Ferrara-Florence in 1438–39 (P. Wirth, *OstkSt* 12 [1963] 64f) and signed its decree of Union of the Churches. He did so under duress, however, according to his own account. Indeed, he eventually became a staunch supporter of Mark Eugenikos, denouncing the council on his return to Constantinople and joining the anti-Unionist forces. In his *Memoirs*, composed shortly after 1443—according to Laurent's recent critical edition, a second redaction was issued ca.1461—he opposed the council openly. Although far from impartial, this eyewitness account is neither worthless nor an intentional falsification of facts. Even though it contains little on the public debates themselves, its information about the council's private intrigues and discussions (otherwise unavailable) is invaluable. Moreover, its bias or partisanship, for which it is frequently criticized, is also characteristic of the acts of the council.

ed. V. Laurent, *Les 'Mémoires' du grand ecclésiarque de l'Église de Constantinople Sylvestre Syropoulos sur le Concile de Florence (1438–1439)* (Rome 1971), rev. O. Kresten in *RHT* 4 (1974) 75–138.
lit. J. Gill, "The Acta and Memoirs of Syropoulos as History," *OrChrP* 14 (1948) 305–55. J.L. van Dieten, "Silvester Syropoulos und die Vorgeschichte von Ferrara-Florenz," *AnnHistCon* 9 (1977) 154–79. J. Décarreaux, "L'arrivée des Grecs en Italie pour le Concile de l'Union d'après les Mémoires de Syropoulos," *Revue des études italiennes* 7 (1960) 27–58. –A.P.

SYRO-ROMAN LAWBOOK, a 5th-C. compilation of legal texts that has survived in several Syriac MSS, the oldest of which, now in the British Museum (MS Add. 14,528), is of the 6th C. (although Nallino [*infra*] dated it in the 8th C.); recently discovered MSS (A. Vööbus, *Sodalitas*, vol. 5 [Naples 1984] 2105–08) are 13th–17th-C. copies. A certain Ambrosius, a contemporary of Emp. Valentinian (III?), is named in a later MS as author; another later note refers to the constitutions of Theodosios (I or II?) and Leo I. Selb (*infra*, 252–54), however, rejects the reliability of this information. It is generally accepted that the original was written in Greek, but the character of the *Lawbook* is still under discussion. Nallino considered it a didactic work based on Roman law; many scholars (e.g., R. Taubenschlag, *Journal of Juristic Papyrology* 6 [1952] 103–19) view it as a book with a practical purpose, revealing a "mixture" of Roman law and local practice. Recognizing that the *Lawbook* dealt primarily with problems of family law, slave ownership, and SUCCESSION, E. Seidl (*RE* 2.R. 4 [1932] 1783) suggested that it had served the needs of episcopal courts. At any rate, the *Lawbook* contains certain regulations that were obsolete in the 5th C. and has no clear system of organization of the content. The book was popular in the East and is known also in Arabic and Armenian versions.

ED. K.G. Bruns, E. Sachau, *Syrisch-römisches Rechtsbuch aus dem fünften Jahrhundert* (Leipzig 1880; rp. Aalen 1960). A. Vööbus, *The Syro-Roman Lawbook* (Stockholm 1982), with Eng. tr.

LIT. C. Nallino, "Sul libro siro-romano e sul presunto diritto siriaco," in *Studi in onore di Pietro Bonfante*, vol. 1 (Milan 1930) 203–61. W. Selb, *Zur Bedeutung des Syrisch-Römischen Rechtsbuches* (Munich 1964). –A.K.

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ṬABARĪ, AL-, more fully Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, Arab jurist and historian; born Āmul in Ṭabaristān, Persia, autumn 839, died Baghdad 16 Feb. 923. A precocious student, al-Ṭabarī left Ṭabaristān to study in Persia, Iraq, Syria, and Egypt, then spent most of his career in Baghdad, where family income enabled him to devote himself to scholarship. Al-Ṭabarī is best known for his *History of the Prophets and Kings*. This vast annalistic work was intended to complement his Qur'ān commentary and to provide an authoritative summa of earlier research, encompassing Creation, the prophets, the Arabs before Islam, the life of Muḥammad, and the caliphate to 915. Al-Ṭabarī used many sources; importantly, he names his informants. Accounts were included largely for their authoritative transmission, making for conceptual clarity if not always historical accuracy.

For Byz. history al-Ṭabarī provides valuable information on the pre-Islamic Arabs (including the GHASSĀNIDS) and relations with the Sasanians. The conquests by the Arabs are related fully for Syria and Egypt, less so for North Africa. Byz. subsequently figures primarily in military affairs: warfare along the Thughūr (see ʿAWĀṢIM AND THUGHŪR), naval confrontation (e.g., the battle of the Masts, the struggle for Cyprus, Crete, and Rhodes, and the Byz. attack on Damietta in 853) and the expeditions against Constantinople. He also describes the treatment and exchanges of PRISONERS and discusses diplomatic contacts, sometimes citing correspondence. Occasionally he includes more external matters, for example, the successes of the Bulgarians against Leo VI in 896.

ED. *Annales*, ed. M.J. de Goeje et al., 15 vols. (Leiden 1879–1901). *The History of al-Ṭabarī: An Annotated Translation*, ed. E. Yar-Shater, 38+ vols. (Albany 1985–).

LIT. A.A. Duri, *The Rise of Historical Writing Among the Arabs* (Princeton 1983) 69–71. Vasiliev, *Byz. Arabes* 2.2:4–23. –L.I.C.

TABARI CONTINUATUS. See ʿARĪB IBN SAʿD AL-QURṬUBĪ.

TABENNISI, a site in upper Egypt, on the right bank of the Nile, near Dendera, halfway between PBOW and Chenoboskion, find-spot of the NAG HAMMADI Gnostic manuscripts. Circa 320–25 PACHOMIOS founded a cenobitic monastery near the deserted village of Tabennisi; gradually a large community of PACHOMIAN MONASTERIES developed in the area, owning and working farmland and paying taxes to the government (E. Wipszycka in *Le monde grec: Hommages à Claire Préaux* [Brussels 1975] 625–36). The original house at Tabennisi remained, along with the basilica at Pbow, one of the two centers where Pachomian monastic superiors gathered for their annual meetings. It apparently survived until the 7th C. –A.K.

TABGHA. See HEPTAPEGON.

TABLES (sing. τράπεζα). Tables were evidently used more widely in Byz. than in Rome, esp. after the transition from the Roman habit of reclining around a table to that of sitting at a table for meals, a change that occurred by the 10th C. Among the few Byz. tables to survive is a very long (15.7 m) specimen with semicircular ends and an inlaid marble top, in the refectory (TRAPEZA) of the NEA MONE on Chios (Bouras, *Nea Moni*, figs. 152, 156). It is furnished with niches for utensils, as are the WRITING DESKS depicted in representations of the Evangelists. These desks usually have a square top, unlike the sigma-shaped tables conventional in images of the Last Supper (see LORD'S SUPPER). Fragments of such sigma tables have been excavated at Corinth (Scranton, *Architecture* 139f).

Plain tables were of wood, but tables of more precious materials were found in wealthy households: according to the vita of PHILARETOS THE MERCIFUL, he had a round table ornamented with ivory and gold that could seat 36 people (ed. M.H. Fourmy, M. Leroy, 137.30–31); the main imperial table at palace BANQUETS was called "golden" and was probably gilded. Tables were usually rectan-