

joined in "concertina" format by thongs (A.K. Bowman, *ZPapEpig* 18 [1975] 240-42). Such a polyptych may be represented in the hands of notaries on the diptych of Rufius Probianus, ca.400 (Volbach, *Elfenbeinarbeiten*, no.62). Records, both official and private (see ALBERTINI TABLETS), were written either in ink directly onto the surface or incised with styli on wax-filled recesses; the vita of Neilos of Rossano (AASS Sept. 7:273A) describes a gadget of wood and wax that he used.

A complete set of such writing equipment was found on the Esquiline Hill in Rome. Ivory tablets were always esteemed, as AUGUSTINE (ep.15.1) indicates: he asks a correspondent to return his *tabellae eburneae*. They made welcome presents, as we know from the letters of Libanios.

LIT. Gardthausen, *Palaeographie* 1:126-32. R. Bull, E. Moser, H. Kuhn, *Vom Wachs*, vol. 1 (Frankfurt am Main 1959) 792-94. F. Cabrol, *DACL* 4.1 (1920) 1045-94. -A.C.

XAGION. See EXAGION.

XANTHEIA (Ξανθεία, mod. Xanthe), settlement in southwestern Rhodope, probably distinct from the ancient Xantheia in Thrace known to Strabo (Ch. Danoff, *RE* 2.R. 9 [1967] 1333). Bishopric in 879 (Mansi 17:376A) and suffragan of Traianoupolis (*Notitiae CP* 7.601), it was still a village (*chorion*) in the 11th C. (P. Gautier, *REB* 42 [1984] 127.1781). Only in the 13th C., after Kalojan had destroyed MOSYNOPSIS and PERITHEORION, did the importance of Xantheia grow: Gregoras calls it either *polichnion* (Greg. 2:814.19) or *polis* (2:727.24); Kantakouzenos (Kantak. 2:534.10-14) defines it as *polis*; and ENVERI (*Desturname*, 99f, v.1529) goes so far as to term it "a very great city." In 1264 Michael VIII decided to winter in Xantheia with his army (Pachym., ed. Failler, 1:295.13-15). The "castle" where the Catalan leader Ferdinand Ximenes sought refuge in 1307 can probably be identified as Xantheia. In 1345 MOMČILO made the city his residence. In 1347 John VI handed Xantheia over to his son Matthew Kantakouzenos, and by 1369 Xantheia, Peritheorion, and Polystylon were in the hands of JOHN UGLJEŠA (Ostrogorsky, *Serska oblast* 32f).

LIT. Asdracha, *Rhodopes* 93-96. S. Kyriakides, *Peri ten historian tes Thrakes* (Thessalonike 1960) 30-43. S. Ćirković, B. Ferjančić, in *VizIzvori* 6 (1986) 474, n.377. -T.E.G.

XANTHOPOULOS, NIKEPHOROS KALLISTOS, ecclesiastical writer; born before 1256?, died ca.1335?. He was a priest at Hagia Sophia (and thus had access to the patriarchal library) and before his death became the monk Neilos. He gave lessons in rhetoric, for which he prepared new PROGYMNASMATA (J. Glettner, *BZ* 33 [1933] 1-12, 255-70). Xanthopoulos (Ξανθόπουλος) was a friend of Theodore METOCHITES, who dedicated his Poem 12 to him (ed. M. Cunningham et al. in *Okeanos* 100-116).

The main work of Xanthopoulos is his voluminous *Ecclesiastical History*, compiled after 1317

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and dedicated to ANDRONIKOS II PALAIOLOGOS; 18 of its books survive, covering the period from the time of Christ to 610. Five more books, which extended to 911, are lost. Some of his primary sources were EUSEBIOS OF CAESAREA, SOZOMENOS, THEODORET OF CYRRHUS, and EVAGRIOS SCHOLASTIKOS. The *Ecclesiastical History* includes descriptions of secular events, such as the accession of emperors and military campaigns, but emphasizes ecumenical councils, doctrinal disputes, and the four eastern patriarchates. A much slighter historical work is a versified synopsis of Jewish history after the Maccabees (PG 147:623-32). Xanthopoulos was a prolific hagiographer, whose writings include a history of miracles that occurred at the shrine of Zoodochos PEGE (AASS Nov. 3:878-89) and Lives of Sts. NICHOLAS OF MYRA and Euphrosyne the Younger. As a poet, he composed prayers to the Theotokos and apostles, iambic renderings of historical sections of the Old Testament, and short poems on icons and sacred vestments and furnishings. His commentary on the Ladder of JOHN KLIMAX has only recently been discovered (L. Politis, *Kleronomia* 3 [1971] 69-84); he also wrote a commentary on the orations of GREGORY OF NAZIANZOS.

ED. History—PG 145:559-147:448. Poetry—M. Jugie, "Poésies rythmiques de Nicéphore Calliste Xanthopoulos," *Byzantion* 5 (1929-30) 357-90. A. Papadopoulos-Kerameus, "Nikephoros Kallistos Xanthopoulos," *BZ* 11 (1902) 38-49. For full list of works, see Beck, *Kirche* 705-07.

LIT. G. Gentz, *Die Kirchengeschichte des Nicephorus Callistus Xanthopulus und ihre Quellen* (Berlin 1966). Beck, *Kirche* 705-07. Hunger, *Lit.* 1:96, 98-100; 2:114, 165, n.262, 172. *PLP*, no.20826. -A.M.T.

XANTHOS (Ξάνθος, now Kınık), city of LYCIA. Although Xanthos rarely appears in Byz. written sources, it is well known from excavations that have revealed its development. Xanthos expanded in the 4th-6th C., when new churches and residences adorned its acropolis and the adjacent plain; notable among them was a richly decorated basilica, apparently the cathedral. This church was burned and much of the city aban-

done in the 7th C., perhaps the date of the new fortifications on the acropolis. The church was rebuilt on a much smaller scale in the mid-11th C., only to be destroyed and abandoned after the battle of Mantzikert (1071).

The nearby Letöon, ancient cult center of Lycia, shows a similar development. After destruction in the 3rd C., the cult buildings were exploited as quarries. A basilical church of the mid-6th C. became the dominant element of the site until its destruction in the early 7th C. After a long period of desolation, the site was reoccupied on a much reduced scale in the 10th–11th C.

LIT. *Fouilles de Xanthos* (Paris 1958–). –C.F.

XENODOCHEION (ξενοδοχεῖον, sometimes synonymous with ξενών), a guest house for travelers, the poor, and the sick. Unlike *pandocheia* (see INN) and MITATA, where the patrons paid for their room and board, *xenodocheia* were philanthropic institutions based on the principle of Christian hospitality, where food and lodging were free. There can be considerable confusion over the distinction in terminology between *xenodocheion* and *xenon*. In the late Roman Empire the terms seem to have been used interchangeably to mean a guesthouse or hospice for both the sick and needy. Since travelers and poor people might often be ill, a hospice would frequently combine the provision of lodging with medical attention. After the 6th C., *xenon* seems to have been generally used for institutions that specialized in tending the sick and acquired the meaning of HOSPITAL (T. Miller, *The Birth of the Hospital in the Byzantine Empire* [Baltimore-London 1985] 26–28). As late as the 11th C., however, a monastic *xenodocheion* was described as a facility for strangers and the sick (P. Gautier, *REB* 40 [1982] 81.1166–68).

Xenodocheia and *xenones* were founded by private citizens, the state, and ecclesiastical institutions, and were sometimes supported by the revenues from estates esp. assigned for this purpose. A number of emperors constructed guesthouses in the capital. Justinian I and Theodora built a *xenon* for travelers to Constantinople who could not afford to pay for rooms (Prokopios, *Buildings* 1.11.24–27). Romanos I Lekapenos established the *xenodocheion tou Maurianou* specifically for visitors who had to spend several days in Constan-

tinople on business or for litigation; the facility included stables, and the guests were provided with food and clothing (*TheophCont* 430.6–9). *Xenodocheia* were frequently attached to monasteries, in both town and countryside. At the guesthouse of the monastery of St. Lazaros on Mt. Galesios, for example, guests could stay as long as they wished; some travelers abused the monks' hospitality and stays were temporarily limited to three days (AASS Nov. 3:552f). There is little evidence of the construction of new *xenodocheia* in the Palaiologan era, and documents of this time mention guesthouses—a *xenodocheios oikos* in a *praktikon* of 1339 or 1342 (Guillou, *Ménécée*, no.35.11–12) and a former *xenodocheion* in a charter of 1335 (*Xénoph.* no.23.22)—but infrequently. The state *xenodocheia* and *xenones* were integrated into the governmental administrative system, their XENODOCHOI holding a high position in the bureaucracy.

LIT. Constantelos, *Philanthropy* 185–221. E. Kislinger, "Kaiser Julian und die (christlichen) Xenodocheia," in *Byzantios* 171–84. J.P. Thomas, *Private Religious Foundations in the Byzantine Empire* (Washington, D.C., 1987) 46, 62. –A.K., A.M.T.

XENODOCHOS (ξενოდόχος), director of a XENODOCHEION or *xenon*, usually acting under the supervision of the local bishop. The *Epanagoge* (9.19) lists *xenodochoi* between the *oikonomoi* and *nosokomoi* as officials responsible to the bishop. Among the letters of Photios is correspondence with the *xenodochos* Damianos, whom the patriarch reproached for poor administration. The director of a *xenodocheion* attached to a monastery was a subordinate of the OIKONOMOS and was in charge of the meals and general welfare of visitors to the guesthouse, according to CYRIL OF SKYTHOPOLIS (ed. Schwartz, 130f, 136f). There were also *xenodochoi* in the state bureaucracy. The late 9th-C. *Kletorologion* of PHILOTHEOS mentions *xenodochoi* in the department of the SAKELLION and particular *xenodochoi* under the *megas* KOURATOR: those of Sangarios, Pylai, and Nikomedeia. Seals of the 8th–10th C. also list *xenodochoi* of the Xenon of Euboulos in Constantinople and of the town of Lo(u)padion (Zacos, *Seals* 1, nos. 1779, 1938, 2330, 2495, 2665).

LIT. Constantelos, *Philanthropy* 216–21. –A.K.

XENON. See HOSPITAL; XENODOCHEION.

XENON OF THE KRAL (Ξενών τοῦ Κράλη), a hospital in Constantinople founded by the Serbian ruler STEFAN UROŠ II MILUTIN in the early 14th C. It was attached to the PETRA MONASTERY, which Milutin restored at the same time, and was supported by the income from landed estates. The *hegoumenos* of the HILANDAR MONASTERY ON Athos had the use of three rooms at the Xenon of the Kral when he visited Constantinople. In 1406 the monk Nathanael, a physician (*nosokomos*) at the Xenon, commissioned the rebinding of the Vienna DIOSKORIDES MS. In the 15th C. a school called the *katholikon mouseion* was associated with the Xenon; both Michael APOSTOLES and John ARGYROPOULOS taught there just before the fall of Constantinople.

LIT. Janin, *Églises CP* 426, 559, 563. M. Živojinović, "Bolnica Kralja Milutina u Carigradu," *ZRVI* 16 (1975) 105–17. T. Miller, *The Birth of the Hospital in the Byzantine Empire* (Baltimore 1985) 195f. –A.M.T.

XENOPHONTOS MONASTERY (τοῦ Ξενοφώντος), one of the oldest monastic establishments on the peninsula of Mt. ATHOS, located on the southwest coast between the monasteries of Panteleemon and Docheiariou; relations with the latter were frequently troubled by disputes over property and relative rank in the Athonite hierarchy. Founded before the end of the 10th C. by the monk Xenophon, the monastery was originally dedicated to St. George. Small at first, in the last quarter of the 11th C. the monastic complex was restored and enlarged by a second *ktetor*, the *megas droungarios* Stephen, a eunuch; by that time Xenophontos housed 55 monks. After a period of decline in the 13th C. following the Fourth Crusade, Xenophontos recovered its prosperity in the early 14th C. under the energetic leadership of the *hegoumenos* Barlaam (ca.1312–25). From ca.1425 onward, the monastery again entered a period of obscurity, during which it came under the control of Slavic monks.

In addition to land on the Holy Mountain, the Xenophontos monastery owned property in Thessalonike, the Chalkidike peninsula, and Lemnos. The archive at Xenophontos preserves 33 acts of Byz. date, ranging from 1089 to 1452. The library contains 27 Byz. MSS (Lampros, *Athos* 1:60–74; Polites, *Katalogoi* 196–230).

Numerous elements of architectural sculpture

in the "old *katholikon*" of the monastery have been attributed to the period of the church's construction; its templon, however, is regarded by T. Pazaras (*DChAE* 4 14 [1987–88] 33–48) as belonging to the reconstruction phase sponsored by the *megas droungarios* Stephen.

SOURCE. *Actes de Xénophon*, ed. D. Papachryssanthou (Paris 1986).

LIT. I. Papangelos, "Symbole eis ten etymologian tou onomatos tou choriou Nikete tes Chalkidikes," *Makedonika* 12 (1972) 303–15. A. Kazhdan, "A Date and an Identification in the Xenophon, no. 1," *Byzantion* 59 (1989) 267–71. –A.M.T., A.C.

XENOS, JOHN, or John the Hermit, author of a short autobiographical *vita* (*Bios kai politeia*) and saint; born in village of Siba, Crete, 970?, died on Crete? after 1027. Born to a rich family, Xenos (Ξένος) spent his life traveling "from mountain to mountain" in western Crete (p.57.19). He founded several monasteries, the most important located on the summit of Mt. Myriokephalon. For these monasteries Xenos acquired land, fruit trees, and privileges; thus, the autobiography contains some evidence for agrarian relations on Crete (e.g., such terms as ZEUGARION and CHORAPHION). Also Xenos describes the visions he saw and voices he heard ordering him to found monastic communities. Meager as it is in information, Xenos's autobiography is important as a revival of the genre. Tomadakes (*infra* [1950] 20) also ascribes to Xenos some homilies on the Gospel of Matthew as well as KANONES and STICHERA.

ED. N. Tomadakes, "Ho hagios Ioannes ho Xenos kai he diatheke autou," *KretChron* 2 (1948) 47–72.

LIT. *BHG* 2196. L. Petit, "Saint Jean Xénos ou l'Ermitte d'après son autobiographie," *AB* 42 (1924) 5–20. N. Tomadakes, "Hymnographika kai hagiologika Ioannou tou Xenou," *EEBS* 20 (1950) 314–30. –A.K.

XEROPOTAMOU MONASTERY, one of the oldest monasteries on Mt. ATHOS, located inland from the southwest coast of the peninsula. Its origins are shrouded in legend and confusion; modern scholars place its foundation during the reign of CONSTANTINE VII (D. Papachryssanthou in *Prot.* 65f). Xeropotamou (Ξηροποτάμου) was in existence by 956 when it received a grant of land from a certain *protospatharios* John (*Xerop.*, no.1). At this time it was dedicated to St. Nikephoros. The monks of Xeropotamou attribute its foundation to Paul Xeropotamites, who is known

to have been on Athos in 958 (vita A of ATHANASIOS OF ATHOS, ch.50.7), but this claim must be treated with caution. It is possible that he was founder of the small Athonite monastery of St. Paul, which also bore the name *tou Xeropotamou* in the 10th and 11th C.

In the early 13th C. the church at Xeropotamou was restored and dedicated to the Forty Martyrs. Andronikos II was also a benefactor of the monastery; by the late 14th C. Xeropotamou held third place in the Athonite hierarchy. The present monastic complex dates from the 18th C. or later. Its library contains approximately 40 MSS of Byz. date (Lampros, *Athos* 1:200–32), while its archives preserve 30 Greek documents dating between 956 and 1445, including a series of six early 14th-C. *praktika* (*Xerop.*, nos. 18A–F) for the theme of Thessalonike, esp. Chalkidike. The monastery's most precious possession is a 14th-C. steatite paten (Kalavrezou, *Steatite*, no.131) known as the "cup of Pulcheria."

SOURCE. J. Bompaire, *Actes de Xèropotamou* (Paris 1964).
LIT. Prot. 65–68. S. Binon, *Les origines légendaires et l'histoire de Xèropotamou et de Saint-Paul de l'Athos* (Louvain 1942).
Treasures 1:312–51, 473–81. —A.M.T., A.C.

XEROS (Ξηρός), a family of civil functionaries known from the first half of the 11th C., when a certain Xeros, a judge, was active (*Peira* 14.22, 45.11). A series of mid-11th-C. judges named Xeros include Psellos's correspondent, a judge or praitor of the Thraesian theme; Basil Xeros, judge of Hellas; and John Xeros, *protomystikos*, who in 1057 presided over the litigation of two Athonite monasteries (*Pantel.*, no.5.8). Seals of the 11th C. attest several Basils—judges of Peloponnesos and Hellas, of Kibyrrhaiotai, and of Anatolikon (V. Laurent, *Hellenika* 9 [1936] 25–28). In 1092 Gregory Xeros presented a case concerned with marriage law (*RegPatr.*, fasc. 3, no.964). The family produced other civil dignitaries: the *logothetes tou genikou* Basil (Laurent, *Corpus* 2, no.327); the *anagrapheus* Gregory (*Lavra* 1, no.52.16–17, *Esphig.* no.5.3) in 1094–95; John, *dioiketes* of Peloponnesos and *kourator* of the West (Laurent, *Méd.Vat.* no.111); John, *protasekretis* (Laurent, *Corpus* 2, no.7); Bardas, *hetaireiarches* in 1092 (*Reg* 2, no.1168). The eparch Xeros participated in a plot hatched by the ANEMAS family against Alexios I.

Thereafter the role of the Xeroi in the administration drastically declined: the *sebastos* Michael served as *doux* of Mylassa and Melanoudion; Ahr-

weiler ("Smyrne" 129) dated him ca.1127, but at that time the title of *sebastos* was too lofty for a governor of a modest theme. Basil Xeros was Manuel I's envoy to Roger of Sicily. At the same time the family was praised as Peloponnesian nobility and was active in ecclesiastical administration: Leo (died 1153) was metropolitan of Athens (J. Darrouzès, *REB* 20 [1962] 192), and Constantine was *protos* of a monastery (Laurent, *Corpus* 5.2, no.1310). Michael Xeros founded the Church of St. George near Ikonion in the early 13th C. (*RegPatr.*, fasc. 4, no.1297); in the 13th C. Manuel Xeros and his son Leo received at lease (as *charistikiaroi*, although the term is not used) the monastery of Kato Ptomaia from the metropolitan of Mytilene for the rent of 20 *trikephala* (*RegPatr.*, fasc. 4, no.1358). Circa 1252 John Xeros was bishop of Naupaktos. In the Palaiologan period members of the family included *paroikoi* of Lavra and Radolibos and clerics (*PLP*, nos. 20915–26). —A.K.

XESTION. See CHERNIBOXESTON.

XIPHILINOS (Ξιφιλίνος), a family of civil and ecclesiastical functionaries that flourished in the 11th–12th C. Originally from Trebizond, in the 11th C. they were regarded as a family of lowly origin (Sathas, *MB* 4:430.29–30). Except for Bardas, who is called *strategos* of the Thessalians (i.e., of Thessalonike) on an 11th-C. seal (Laurent, *Bulles métr.*, no.526), they were not military men. They served primarily as judges: for example, the future patriarch JOHN VIII XIPHILINOS; the *vestarches* John and *protovestis* Niketas, who participated in the trial of JOHN ITALOS (1082); Niketas, judge and *apographeus* of the Boleron theme in 1088/9; Niketas, judge and quaestor in 1151(?); Donatos, judge in 1196. They also were *droungarioi tes viglas* and fiscal officials. They served mostly in Constantinople and Thessalonike. The family produced two patriarchs: John VIII and George II (1191–98). The Xiphilinoi belonged to a circle of intellectuals: not only was the future patriarch John VIII the friend of PSELLOS, but also Constantine Xiphilinos, *droungarios tes viglas* ca.1070, was Psellos's correspondent; both John VIII and his nephew John (see XIPHILINOS, JOHN THE YOUNGER) were writers. No data attests their political or ecclesiastical role after 1204, although a seal of a certain Clement Xiphilinos is dated to

the 13th C. and Theodore was *chartophylax* of the Great Church (in exile) ca.1256; in a document of 1421 the builder Argyros Xiphilinos is mentioned. The theory that in 1390 the *mezas domestikos* Constantine Xiphilinos Hypselantes married the daughter of MANUEL III KOMNENOS of Trebizond is an 18th-C. falsification.

LIT. *PLP*, nos. 20940–47. S. Skopeteas, "Hoi Hypselantai," *ArchPont* 20 (1955) 159–69, corr. and add. F. Dölger, *BZ* 49 (1956) 199. Laurent, *Corpus* 2, nos. 875–76, 1116–17. —A.K.

XIPHILINOS, JOHN THE YOUNGER, writer, monk; died after 1081. Xiphilinos was the nephew of Patr. JOHN VIII XIPHILINOS; probably he or his uncle owned the seal of the monk John Xiphilinos (Laurent, *Corpus* 5.2, no.1404). The composition of his oeuvre is under discussion, some of his works having been ascribed to his uncle or

other authors. He reworked, under Michael VII, a section of the *Roman History* of Dio Cassius and also wrote a collection of 53 homilies for Sundays. Xiphilinos's dedication of a *MENOLOGION* addressed to Alexios I is preserved in a Georgian translation. V. Latyšev's identification of the *menologion* of Xiphilinos with the anonymous "imperial *menologion*" is now rejected (Ehrhard, *Überlieferung* 3:385f). The Georgian translator of Xiphilinos characterized him as the most significant literary figure at the court of Constantinople.

ED. U.P. Boissevain, *Cassii Dionis Cocceiani historiarum romanarum quae supersunt*, vol. 3 (Berlin 1901) 478–730.

LIT. L. Canfora, "Xifilino e il libro LX di Dione Cassio," *Klio* 60 (1978) 403–07. K. Bonis, *Prolegomena eis tas 'Hermeneutikas didaskalias' tou Ioannou VIII. Xiphilinou* (Athens 1937). K. Kekelidze, "Ioann Ksifilin, prodolžatel' Simeona Metafrasta," *Christianskij Vostok* 1.3 (1912) 325–47. H. Hennef, "Der Kampf um das Prooimion im xiphilinischen Homiliar," in *Studia byzantina et neohellenica Neerlandica*, eds. W.F. Bakker et al., 3 (Leiden 1972) 281–99. —A.K.