CONSTANTINE PORPHYROGENITUS
DE ADMINISTRANDO IMPERIO

GREEK TEXT EDITED

by

GY. MORAVCSIK

ENGLISH TRANSLATION

by

R. J. H. JENKINS

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CONSTANTINUS PORPHYROGENITUS
DE ADMINISTRANDO IMPERIO

EDIDIT
GY. MORAVCSIK

ANGLICE VERTIT
R. J. H. JENKINS
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Cod. Parisinus gr. 2009. fol. 12v (facsimile) facing page 16
I.
CONSTANTINE PORPHYROGENITUS
DE ADMINISTRANDO IMPERIO
FOREWORD TO THE FIRST EDITION

In publishing this critical edition and translation of the text of the treatise De Administrando Imperio, compiled exactly one thousand years ago by the emperor Constantine VII, we feel that we should explain how our work began.

The editor of the Greek text started to work on it as long ago as 1926; but the carrying out of other academic projects interfered during many years with completing the collection of his material, and bringing it into final shape for publication. Then, the latter years of the World War made completion and publication alike impossible. Fortunately, however, the ms. survived the siege of Budapest; and immediately after the war efforts were again made to finish the work, and the question arose of bringing it out.

The first draft of the English translation was made independently. But while its publication was under consideration, chance brought it into relation with the publication of the Greek text. In the pursuit of our common purpose, we established contact with one another, and agreed that text and translation should be published together, believing that an edition of a Greek text is incomplete without a translation, and having in mind that, apart from the old Latin versions and those in the Russian and Croat languages, there is still no complete translation of the treatise in existence.

From the beginning of 1947 we have worked together, through the medium of correspondence, to bring text and translation into line with one another, and have thus been able to subject the work of each to the revision of the other. Doubtless both parts of the work have benefited from this revision. Certain deficiencies came to light in the Greek text, and the editor owes some corrections to the translator, who has also contributed a few conjectural emendations to the apparatus. At the same time, the translator wishes to own a special debt to the editor, whose long study and deep knowledge of the text have assisted in solving many difficulties of interpretation; and though the
translator takes responsibility for everything printed in the English version, he is happy to make this cordial acknowledgment to his senior colleague.

Edition and translation are complementary. For all that, their purposes are not quite identical; and it has been necessary that a few corruptions and errors which stand in the text of Constantine should be corrected in the version. We have therefore printed in italic those few words or phrases of the translation which do not correspond exactly with the text. References to the present edition are cited by chapter and line of the chapter; in such citations the letter «P» stands for «Proem» (Προοιμίον), i. e., the introductory passage which precedes chapter 1.

Fifty years ago two scholars, the Hungarian R. Vári and the Englishman J. B. Bury, were already concerning themselves with the preparation of a new edition of Constantine. In bringing to fulfilment what they were compelled to abandon, we dedicate this work to the memory of both.

Budapest — London
15th of March, 1949.

Gy. Moravcsik — R. J. H. Jenkins
FOREWORD TO THE SECOND EDITION

This re-edition of the Text and Translation of D. A. I., which appeared in Budapest eighteen years ago, is published by the Harvard University Center for Byzantine Studies, Dumbarton Oaks, Washington, D. C., and is the first of a series of texts to be brought out by this institute. We wish to thank Dumbarton Oaks for its generosity; and also that large number of scholars whose suggestions have enlarged our apparatus and improved our translation.

Despite minor corrections, it has been possible to preserve the earlier pagination and alignment of the Greek text: so that the Commentary¹, which was arranged for use with the first edition, may equally well be used with the second.

Washington, D. C.
November, 1966

Gy. M. — R. J.

GENERAL INTRODUCTION

The emperor Constantine VII Porphyrogenitus\(^1\) (905—959) was the second and only surviving son\(^2\) of the emperor Leo VI, surnamed the Wise, (866—912) by his mistress and later fourth wife, Zoë Carbunopsina.\(^3\) Constantine’s early life was clouded by a series of misfortunes for which he himself was in no way responsible. His constitution was sickly, and he was indeed invalid throughout his life.\(^4\) His father’s birth was doubtful; and he was himself born out of regular wedlock, although his legitimacy was afterwards grudgingly recognized. From his eighth to his sixteenth year he was the pawn by turns of his malignant uncle Alexander, of his mother, of the patriarch Nicholas and of the lord admiral Romanus Lecapenus. After the seizure of power by the last of these in the year 920, he was for the next twenty four years held in a degrading tutelage, cut off from all power and patronage, and, though married to the usurper’s daughter Helen, demoted successively to second, third and perhaps fifth place in the hierarchy of co-emperors. It was not until January of the year 945, at the age of nearly forty, that, with the aid of a clique of guards officers devoted to his house, he was able to expel the Lecapenid usurpers and seat himself in sole majesty on the throne that was rightfully his.

For the next fourteen years he governed, or seemed to govern: for the substance of power appears to have been in the hands of the Augusta Helen, of the hetaeriarch Basil Peteinos, of the eparch Theophilus, of the sacellarius Joseph Bringas, and of the protovestiari Basil, the emperor’s illegitimate

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\(^2\) His elder brother, Basil, son of his father’s third wife Eudocia, died in infancy; see *De Cer.*, (ed. Bonn.), I, p. 643.


brother-in-law. These made or marred — for the traditions are conflicting — the internal administration. The church was scandalized by the impieties of the worldly patriarch Theophylact; he, dying in 956, was succeeded by the ascetic Polyeuctus, who soon showed that stiff-necked king Stork might be worse trouble than disreputable king Log. But abroad the imperial forces, under the leadership of Bardas Phocas and his two sons, and of the proto-vestiary Basil, continued, with occasional set-backs, that glorious career which had begun with the accession of Michael III and was to terminate only with the death of Basil II. The sole major disaster recorded of the reign was the failure of a costly but ill-led expedition against Crete in 949.

During these years the emperor devoted himself with tireless zeal to the minutiae of every department of administration, and to the punctilious observance of every kind of imperial ritual. His greatest personal contributions to the prosperity of his empire were externally, in the sphere of diplomacy, and internally, in the encouragement of higher education. His relaxations were the pursuits which had always lain next his heart, and which, during the long years of his enforced seclusion, he had been able to cultivate without interruption: art, literature, history and antiquities. He found domestic happiness in the society of his three daughters, whom he tenderly loved; nor is there evidence that his relations with his wife were other than uniformly affectionate, despite a difference of temperament. With his only son Romanus he was not so fortunate. To fit the youth for his future lofty station, he lavished on him a wealth of minute instruction which was probably excessive. The boy is said to have grown up weak and even vicious; but the accounts are conflicting, and he died at the age of 24.

By the age of fifty-four the emperor was old and worn out. His fourteen years of power had been years of ceaseless toil, and his infirmities grew fast upon him. A quarrel with the patriarch Polyeuctus, whom he seems to have had in mind to depose, occasioned a journey to the monks and hermits of the Bithynian Olympus; and from them he learnt the mournful tidings of his own approaching dissolution. He dragged himself back to the City guarded of

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10 Theoph. Cont., p. 446.
God; and there, on the 15th of November, 959, he died. They show him to have been a weak and retiring personality, artistic, studious and laborious. If he drank wine to excess, it was his antidote to shyness. If he had fits of severity, even of cruelty, they were the obverse of his diffidence. His love of learning was inherited from his father, and was confirmed by seclusion. His lack of self-confidence was inveterated by his long durance in the hands of the Lecapenids. Yet in those years he was amassing a wealth of historical and antiquarian knowledge which bore fruit in those encyclopedic manuals and historical studies to which we owe the chief part of our knowledge of the machinery and organization of the mediaeval empire of East Rome.

His achievements in the cultural field were indeed immense. Of his patronage of the manual arts this is no place to speak. But of his encouragement of learning and research a word must be said. Himself deeply versed in classical learning, his liberal intelligence comprehended both the theoretical and the practical aspects of knowledge, the knowledge which was good in itself, and the knowledge which was necessary to enable the practical man to arrive at a correct decision in the affairs of life. To the latter branch, which was principally concerned with the study of history, he devoted especial attention; and from among the graduates of his university, of which he was, after the Caesar Bardas, second founder, he chose his higher bureaucrats and churchmen. To this practical education he naturally subjected his son Romanus also. If such knowledge was important for the governed in the conduct of their individual, everyday lives, how much more important was it for him who should govern all! How essential was it that decisions which would affect the whole world should be dictated by the utmost practical wisdom, sharpened by the widest experience and knowledge of every similar decision or parallel set of circumstances in the past!

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16 The symptoms recorded (Theoph. Cont., p. 464) do not seem to support the later allegation that he was poisoned.
17 Theoph. Cont., p. 468, if that is what χαρωτούως means here; but cf. Genesis 49, 12, where the reference is to wine-induced brightness, and may in Theoph. Cont. covertly refer to the emperor's φιλονία.
18 Rambaud, op. cit., pp. 41, 42.
20 Theoph. Cont., p. 446; D. A. I., P6 ff.
21 Theoph. Cont., p. 211.
23 D. A. I., 16.
This belief in the practical value of learning and education, which is set out at full in the preface to the De Administrando Imperio and repeated in many subsequent parts of the book, was, of course, derived through Plutarch from Aristotle; and the method of education through the early inculcation of precept, which is illustrated in a long series of mediaeval manuals of gnomic wisdom, goes back ultimately to the Ad Demonicum of the Pseudo-Isocrates, which, with the Latin Disticha of Cato, formed the basis of primary education throughout later mediaeval and renaissance Europe. But to Constantine may be given the credit for its revival at Byzantium; for, to teach practical wisdom, the material for such teaching is required, and was in his time extremely scanty. With tireless zeal he set about the enormous task of creating such material, and set about it in three ways: first, by diligent search for and collection of books, of which the supply was quite inadequate; second, by the compilation of anthologies and encyclopedias from such books as existed but were too tedious or prolix for any but a scholar to read; third, by writing or causing to be written histories of recent events and manuals of technical instruction on the various departments of business and administration. A school of historians wrote beneath his eye, sometimes at his dictation. Documents from the files of every branch of the administration, from the foreign ministry, the treasury, the offices of ceremonial, were scrutinized and abstracted. Provincial governors and imperial envoys wrote historical and topographical reports on the areas of their jurisdiction or assignment. Foreign ambassadors were diligently questioned as to the affairs of their respective countries. From every quarter the tide of information rolled in, was co-ordinated and written down. Learning became the key to worldly advancement.

24 Plutarch, De Virtute Morali, (ed. Bernardakis, Leipzig, 1891), pp. 154, 155. For this technical usage of σοφία and φρόνησις cf. D. A. I., P₇; Romanus was of course to be σοφός as well as φρόνιμος, but practical wisdom is the end of our treatise.
29 Rambaud, op. cit., p. 65.
31 Theoph. Cont., p. 448.
32 Bury, op. cit., pp. 553, 556.
33 Theoph. Cont., p. 447.
laid down by the illiterate Basil I34 found its ultimate fulfilment in the edu-
cational reforms of his scholarly grandson. This is the true glory of the Porphy-
rogenitus. Among the great emperors who enriched the middle-Byzantine
heritage between A. D. 843 and 1204, none is to be compared with Constantine
VII for depth of scholarship, catholicity of interest or fineness of taste. Of the
last, his Life of his grandfather is a unique memorial. It was Constantine who
amassed the libraries from which his successors acquired their learning. With
him Byzantium, rapidly approaching the apex of its military glory, as rapidly
approached the apex of its intellectual achievement, an achievement fostered
by a princely patron of the arts whose like the world scarcely saw in the
thirteen centuries which divided Hadrian from Lorenzo the Magnificent.

The De Administrando Imperio,35 to give this nameless treatise the Latin
title attached to it by Meursius,36 was written and compiled, as we know from
internal evidence, between the years 948 and 952.37 It is a manual of
kingcraft addressed to the youthful Romanus, the emperor’s son, and is in
form, like numerous other contemporary manuals on various subjects, avowed-
ly didactic. It aims at teaching38 the youth to be a wise sovereign, first by a
knowledge of past and present affairs, and second by giving him a summary
of the experience of others in circumstances analogous to those likely to
surround himself; so that, knowing what policies have succeeded or failed in
the past, he may himself be able to act prudently and successfully in the
future. The matter of this teaching is a political and historical survey of very
wide extent, suitable to the training of one who is to rule the world. The
preface divides it into four sections: the first, a key to foreign policy in the
most dangerous and complicated area of the contemporary political scene,
the area of the «northerners and Scythians»; the second, a lesson in the diplo-
macy to be pursued in dealing with the nations of this same area; the third
and longest, a comprehensive historical and geographical survey of most of
the nations surrounding the empire, starting with the Saracens to the south-
east, fetching a compass round the Mediterranean and Black Seas, and ending
with the Armenian states on the eastern frontier; the fourth, a summary of
recent internal history, politics and organization, within the borders of the empire.39 Upon the whole, these divisions are adhered to in the text as we
have it.40

παθενόνων; cf. D. A. I., ch. 1); and ibid., p. XLIX (περὶ μελέτης γραφῶν; cf. Theoph.
Cont., p. 314).
35 For full bibliography, see Moravesik, Byzantinoturcica, I, pp. 215—221 (2nd
36 Johannes van Meurs (1579—1639); see below, p. 23.
38 D. A. I., 113, (δ.δ.δ.ξ.α).
40 Bury, op. cit., p. 574.
The method of compilation has been elucidated in detail in the General Introduction to the Commentary\textsuperscript{41}. These findings can here be very briefly summarized. The work as we have it now is a *rifacimento* of an earlier work which corresponds to chapters 14—42 in the present arrangement. This earlier work was a historical and antiquarian treatise probably entitled \(\Delta \varepsilon \varphi \iota \varepsilon \theta \nu \omega \nu\), which the emperor had compiled during the 940's as a companion volume to his \(\Delta \varepsilon \varphi \iota \theta \epsilon \mu \alpha \tau \omega \nu\). As the \(\Delta \varepsilon \varphi \iota \theta \epsilon \mu \alpha \tau \omega \nu\) described the origins, antiquities and topography of the imperial provinces, so the \(\Delta \varepsilon \varphi \iota \varepsilon \theta \nu \omega \nu\) told the traditional, sometimes legendary, stories of how the territories surrounding the empire came in past centuries to be occupied by their present inhabitants (Saracens, Lombards, Venetians, Slavs, Magyars, Pechenegs). These chapters, then, are the earliest parts of *D. A. I.* The remaining parts of the book (except for a few chapters — 23—25, 48, 52, 53 and perhaps 9 and 30 — of source-material included by oversight) are notices of a different kind: they are *political directives*, illustrated by contemporary or nearly contemporary examples. Chapters 1—8, 10—12, explain imperial policy towards the Pechenegs and Turks. Chapter 13 is a general directive on foreign policy from the emperor's own pen. Chapters 43—46 deal with contemporary policy in the north-east (Armenia and Georgia). Chapters 49—52 are guides to the incorporation and taxation of new imperial provinces, and to some parts of civil and naval administration. These later parts of the book are designed to give *practical instruction* to the young emperor Romanus II, and were probably added to the \(\Delta \varepsilon \varphi \iota \varepsilon \theta \nu \omega \nu\) during the year 951—952, in order that the whole treatise might mark Romanus' fourteenth birthday (952). The book as it now stands is therefore an amalgam of two unequal parts: the first historical and antiquarian, the second political and diplomatic.

The sources of the various sections, where these are known, are noted in the apparatus to the present volume. But the peculiar construction of the book, with its diversity of styles and often careless expression, calls for a note of explanation regarding the English translation. The chief value of the treatise to the modern historian lies in its third section, which provides information not found elsewhere about the origins and early history of many nations established on the borders of the Byzantine empire in the tenth century of our era. This information, valuable as it is, is often given in a style so careless as to leave many statements open to more than one interpretation. Chapter 39 is a notable instance of this;\textsuperscript{42} but there are several others. Now, these statements have been, are and probably will continue to be the subject of controversy between scholars of many nations; and it is therefore our duty as translators, at whatever cost to elegance or even in a few cases to sense, to render


\textsuperscript{42} *D. A. I.*, 39, 5, 7, 10.
as closely as possible what the text says rather than what we are disposed to think it means to say. Interpretations may be left to a commentary. If therefore our rendering is in some cases ambiguous, so is the original. If it often halts, so does the text. If it is often inelegant and uncouth, it is no more so than the Greek. Where our author is plain and even elegant, we have tried to preserve his idiom; where he has left his sources to tell their own stories in their own styles, we have left them too.

With all its inaccuracies and shortcomings, the De Administrando Imperio, for the bulk and variety of its information on so much of foreign relations and internal administration, must be allowed to be one of the most important historical documents surviving from mediaeval Byzantium, even surpassing the great Book of Ceremonies compiled by the same indefatigable author. Its very omissions, the lack of any historical account of Bulgaria or of an up-to-date appreciation of the Saracen power, have their own historical lessons to teach us: for these two longstanding menaces to the empire had at length yielded, the one to the diplomacy of Romanus I, the other to the hammer of Gourgen. The first-hand information comes mainly from Italy, from the Balkans and Steppes, and from Armenia. In Armenia the advance of the Roman arms and the retreat of the Saracens involved a complicated Roman diplomacy in the numerous and jealous principalities beyond the eastern frontier. In a divided and enfeebled Italy, during the interim between the empires of Charlemagne and Otto, Byzantium was for the last time in its history a strong military and diplomatic influence. The only hint of anxiety comes from the north, where the watchful eyes of the foreign ministry observed intently the ever shifting kaleidoscope of the political scene, as Magyar and Slav, Russian and Pecheneg, Chazar and Alan made their complicated moves between the Caucasus and the Carpathians.

There is no doubt that the De Administrando Imperio was a secret and confidential document. It tells too much about the principles of imperial foreign policy and diplomacy, especially in the first thirteen chapters, to be safe for publication. Knowledge of these early chapters would have been worth untold sums in blackmail to the Pechenegs. Moreover, in the Armenian chapters there are several traces of information got through secret service channels, which the government must have been most reluctant to divulge. Nor is it probable that the outspoken criticisms which the emperor passes on his father-in-law and colleague were intended for general reading. These criticisms betray the justifiable resentment of a prince deprived of his throne by an interloper during a quarter of a century; but his strong regard for the imperial dignity would have debarred him from publishing this resentment to the world at

43 Bury, op. cit., p. 574.
44 e.g.: D. A. L. 43, 13–16, 46, 64–64.
45 ibid., 13, 149–176, 51, 184–186.
large. This confidential character of the book, confirmed, if confirmation be required, by its manuscript history and by the circumstance that later writers betray no knowledge of it, enhances its value. It is no partial document of propaganda, fudged up to impress domestic or foreign circles. Much of it is an honest appreciation of the contemporary political situation, compiled from information upon which the government based its day-to-day foreign policy. And, as such, it is unique.

R. J. H. JENKINS.
CRITICAL INTRODUCTION

1. MANUSCRIPTS

The De Administrando Imperio is preserved in four mss. Three of these contain the full text, the fourth a part only. These mss. are:

P = codex Parisinus gr. 2009: codex on vellum, of 211 numbered leaves. There are also some additional leaves, 4 at the beginning of the ms. (3 vellum, 1 paper), and 7 at the end (4 paper, 3 vellum). The leaves are of sizes varying between c. 23.8 cm — 24 cm × 15 cm. The first three of the additional leaves are blank. On the recto of the fourth is a Greek table of the contents of the codex, in a later hand; on the verso of the same leaf is gummed a small slip of paper, inscribed with the table of contents in Latin. On the first numbered page begins the first Greek text, which covers 4 pages (fol. 1r—2v); it is entitled: ἔπιστολή Πυθαγόρα πρὸς Λαίσα («Letter of Pythagoras to Lais»), and is followed, still on fol. 2v, by a table which relates to it. The «Letter» and table have been published from this ms. by P. Tannery. At fol. 3r begins the text of D. A. I, and it finishes at fol. 211r. This text originally constituted an independent codex, with which the «Letter of Pythagoras» was subsequently bound up, as is clear from the facts, a) that the numeration of the quaternionos

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1 See Gy. Moravcsik, 'Ἡ χειρόγραφος παράδοσις τοῦ De administrando imperio', Ἐπετηρίς Ἑπταείς Βυζαντίνων Σπουδῶν, 7 (1930), pp. 138—152.
3 «Κωνσταντίν(ου) βασιλ(ε) π'Ρωμα(ῶν) πρὸς Ρωμα(ῶν) τὸν ιδιον υἱὸν καὶ συμβασιλέα ἑθνογραφία και(α) χρηματισμάτα και(α) πολιτική τῆς ἱστορία τελευσά πρὸς ὀρθήν διακήξαν τη(τίς) ἐπιστολ(ῶν) βασιλ(ε) No. 21.»
4 'Codex 1783. Membr. 13. saec. Epistola Pythagorae ad Laidem cum laterculo eiudem de vita et morbo, victoria et clade alisique rebus, inventione et amissione, lucro et damno, bona via et mala. Constantini Imperatoris ad Romanum filium Porphyrogeniti Imperatorem. Est liber de administrando imperio, quem edidit Meursius. Ms. 1240.'
begins only at fol. 3r; and b) that the beginning of D. A. I., that is to say, the first page (fol. 3r) of the original codex, is so much worn, and the handwriting so indistinct, as to require its mending in brown ink by a later hand. In any case, the «Letter of Pythagoras» is copied in a different, and in all probability a later, hand. The subsequent history of the codex gives us, as we shall see, some clue as to when the «Letter» became attached to the ms. of D. A. I.

The text of D. A. I. ends in the middle of fol. 211r. The rest of this page and its verso, which, as it was the last page of the original codex, is very much the worse for wear, contain a number of notes in different and, in some cases, later hands. Of especial interest as casting light on the origin of the codex is that written on the then blank fol. 211v by the actual copyist of D. A. I., in the same red ink which he employed for the initial letters and headings of the chapters. Some of the letters in this note are so much worn and so dim as to render them now almost illegible. The text of this metrical epilogue is as follows: ¹Βίβλος καίσαρ ²Ιωάννου τοῦ Δούκα ³γραφή(σα) χεριν ⁴οίκογενούς οίκετου ⁵Μυχα(η)λ ὀνόματι ⁶τοῦ Ροῦζιάτου †, which makes it quite clear that the ms. at one time belonged to the library of the Caesar John Ducas, and that the copyist was his own confidential secretary, Michael.⁶ Unfortunately there is no date, but the name of the Caesar John Ducas, references to whom in Byzantine sources occur between the years 1059—1081, proves that the ms. was copied towards the end of the XI century. This is confirmed by a dated note in a later hand on the same page, which contains a reference to the year 1098/9.⁷

Concerning the adventures of the codex during the Byzantine age we have no other information, apart from the evidence of marginal notes to be described lower down; it emerges again only towards the beginning of the XVI century, when it was copied in 1509 by Antony Eparchus, very probably in the island of Corfu (see ms. V below). By the middle of the century our ms. was in Italy, whither it had been brought perhaps through the agency of Janus Lascaris.⁸ The first mention of it in Italy is in the catalogue of the library of Cardinal Niccolò Ridolfi.⁹ On the death of Ridolfi in 1550, it passed,
τοῦ τοῦ σωτῆρος. ἐλθώς ἐκ τοῦ ἀρχιτέκτονος τοῦ ὧν ἔχει σύνοδον ἡ πρὸς τοῦ ἐξαπλαγμένης ὁμοιότητος τοῦ λόγου μου. Καὶ οὔτε ἡ λέσσα ὑπὸ τοῦ χριστοῦ τούτου ἐν καὶ ἄλλω χρημάτῳ, ἀλλὰ ἡ σοφία τοῦ χριστοῦ, σοφία ὑπὸ τοῦ ἀρχιτέκτονος τοῦ ἐξαπλαγμένης ὁμοιότητος τοῦ λόγου μου. Καὶ οὐκ οὔτε ἡ λέσσα ὑπὸ τοῦ χριστοῦ τούτου ἐν καὶ ἄλλω χρημάτῳ, ἀλλὰ ἡ σοφία τοῦ χριστοῦ, σοφία ὑπὸ τοῦ ἀρχιτέκτονος τοῦ ἐξαπλαγμένης ὁμοιότητος τοῦ λόγου μου.
along with others of his books, into the possession of Pietro Strozzi, and later, in 1560, into the collection of Catherine de Medici. At this period some chapters from it were transcribed by Andrea Darmari (see ms. M below). From Catherine’s library it passed in 1599 to the Bibliothèque Royale in Paris, where it was numbered 2661.\textsuperscript{10} Now, since the relevant entry in the catalogue of Ridolfi’s library is simply a Latin rendering of the Greek note on the recto of the fourth fly-leaf at the beginning of our ms. (see above), and since this entry notes \textit{D. A. I.} only, we conclude that the «Letter of Pythagoras» was attached to our ms. subsequently to its being placed in the Bibliothèque Royale. This conclusion is confirmed by the circumstance that the present sumptuous binding of gilt red morocco bears the cypher of King Henry IV (1589—1610).

This manuscript, some pages of which have been published in facsimile,\textsuperscript{11} I have studied by means of photographic reproductions in the Library of the Hungarian National Museum, and also by examination of the original in the Bibliothèque Nationale at Paris in 1936 and in 1948.

The text of \textit{D. A. I.} was, as we have seen, copied by a certain Michael Rožaites. Only in two passages (fol. 31\textsuperscript{v}—32\textsuperscript{r} = 14\textsubscript{22} συμφεωδομαρτυροῦντος —15\textsubscript{6} πολέμους καὶ, and 35\textsuperscript{v}—36\textsuperscript{r} = 20\textsubscript{6} καὶ τὴν νήσουν —21\textsubscript{13} γενέσθαι)\textsuperscript{12} has another hand relieved him. The text is written in single columns, and the columns vary in dimension between c. 16—17 cm. deep \times 11—12 cm. across. The medium is the usual dark brown Byzantine ink, save that initial letters and headings of chapters are in red, a detail which goes back to the original抄ist. The script is a mixture of uncial and minuscule; γ, δ, ε, ζ, η, θ, λ, μ, ξ, π are written both ways indifferently; uncial forms of β, φ, ω are uncommon, and very rare are uncial forms of α, ν, σ, ψ. Here and there we find a cursive θ, while τ occasionally rises above the height of the other letters. Rough breathing is still angular in shape, but the smooth breathing is always round. The writing is either on the ruled lines or under them, but never above them. Ligature abbreviations are frequent; short-hand abbreviations and


\textsuperscript{11} See \textit{Árpád és az Árpádok}, szerk. Csányky Dezső, (Budapest, 1908): fol. 111\textsuperscript{r} = p. 46/7., fol. 112\textsuperscript{v} = p. 168/9., fol. 113\textsuperscript{r} = p. 174/5., fol. 115\textsuperscript{v} = p. 140/1.; cf. Gy. Moravcsik, \textit{Byzantinoturcica}, vol. II, (Budapest, 1943), p. 51 (2nd ed. pl. II, no. 4). See also the facsimile on the opposite page.

\textsuperscript{12} For the principles which have been applied to the transcription of the ms. variants, see below p. 37.
abbreviations by suspension occur rarely, and mostly at the ends of lines. The copyist is fond of special ligatures for ατ, στ, ττ, of kinds which occur in other contemporary ms.

In the orthography the most notable points are these: iota subscript is never found, iota adscript once only (53_382 τοῖς). As regards peculiarities of accentuation, we may note that proper names ending in -ται in many cases carry the paroxytone accent in nom. and gen. plural (e. g. 2_2 Πατζιωνακτω, 8_14 Πατζιωνακτών, 53_355 Χερσονιται, 53_65 Χερσονιτών); while the genitive plural of paroxytone racial names in -ος is sometimes perispomenon (e. g. 28_43 Φραγγών, 32_2 Σερβλών). The word ἐπεί is occasionally accented with double stroke: ἐπεί (e. g. 48_22, 49_9, 49_13). With regard to misspellings due to pronunciation, it is particularly noticeable that the copyist makes the same error consistently through a series of particular words or forms. Characteristic examples of such regularly repeated misspellings are: ας for ε at the end of 2nd person plural verbs (e. g. 8_27 ἔκαθεςθεσαί, 53_70 μάθεται, 53_477 ὑποδεικται); εο for γ commonly in the words εωτς = ητς (e. g. 13_38, 26_66, 29_234), ετερ = ητερ (e. g. 38_49, 50_182) and ετς = ης (e. g. 31_1, 35_1, 43_187); and in the augmented forms of the verb ατώ (e. g. 29_187 ετίσατο = ητίσατο, 42_29 ετίσατο = ητίσατο, 50_189 ετίσατο = ητίσατο); γ for ε almost invariably in the infinitive forms -εν and -εν (e. g. 1_2 προσάλογην, 47_9 διασέσην), and quite often also in the words γη and γ = ε (e. g. 13_87, 29_149, 41_16), δη = δει (e. g. 13_19, 13_146), and in the verb υπέκα = υπέκα (e. g. 38_38, 50_29, 50_51). Some confusion is seen in the use of ει and γι in the different forms of the verbs λαμβάνω and λείπω (e. g. 3_1 λείπεται = λήψεται, 25_54 συνελείφθη = συνελήφθη, 29_93 λαμβάνεσθαι = λαμβάνεσθαι, 21_28 ὑπελήφθησαν = ὑπελείφθησαν, 26_30 καταλήφθεις = καταλείψθεις, 46_22 καταλήφθη = καταλείψθη) γ. is found consistently for o in the -οντα termination of the 3rd person plur. pres. ind. pass. (e. g. 9_11 κατέρχονται, 31_29 περισσώκονται, 37_64 εὑρίσκονται); and often also in the termination -ον of nom. neut. partic. act. (e. g. 9_67 ἔχον, 13_99 κατελθων, 37_38 ἄποβλητων). From verbs beginning with o the temporal augment is usually absent (e. g. 13_51 διορίσατο, 26_71 μετονομάσθη, 30_46 ῥήμασαν). From the point of view of the history of Byzantine pronunciation it is significant that in our codex we frequently meet with υ for οι (e. g. 20_2 στυχήσας = στοιχήσας, 45_4 ἀπολέσθησας = ἀπολέσθησας, 51_120 ἠνεφάν = ἠνεφάν), and vice versa (e. g. 9_35 προίμαν = προίμαν, 26_52 ὀμνιόντες = ὀμνιόντες, 53_191 φροιαττόμενος = φροιαττόμενος). This proves that at the period when the work was copied, the pronunciation of these two sounds was still identical (a modified u). An odd feature, which we meet here and elsewhere, is the frequent interchange between the two forms ὡμεις and ὡμεις (e. g. 27_35 43_15 53_65). As regards consonants, we note uncertainty in the writing of double consonants (e. g. P_27 αντιπάσσασαι, 15_9 φοσάτων, 42_23 ἐναλλασσόμενοι, 9_19 ἱοννίου, 28_22 νησσῶν, 45_39 σήμερον); and the substitution of μθ, μπ for νθ, νπ (e. g. 13_107 συμπεμ- θερίασαι, 26_9 ἐν Παλαιστίνη, 27_78 ἐμπρότους); and of χν for γχν (e. g. 29_97 σπλαγχνίζεις = σπλαγχνίζεις). These details also throw light on
contemporary pronunciation. There is a curious use of ν for γ before γ, κ, χ (e.g. 2773 Κόνκορδα, 2θ38 ἐναρμοματα, 43113 διαγογγύζοντες, 52111 κοινω-λευταί); moreover, while on the one hand the accusative sing. in α of 3rd declension substantives and the -θη or -γα of the 3rd pers. sing. aor. pass. indic. add a ν before a word beginning with a vowel (e.g. 1332 βασιλέαν, 2649 δίναν, 2665 δυνατέραν, 53317 νῦκταν, 3223 εγεννήθην, 43177 ἀπεστάλην), on the other hand the ν of the acc. sing. of μέγας (e.g. 929, 416, 46151), and of the 1st pers. sing. aor. pass. indic. drops off before words beginning with a consonant (e.g. 2728 ἐνομίσθη, 29168 ἐδιώκχθη, 53347 ἤγαγκάσθη).

In the ms. we note several words erased, amended, completed or corrected. A detailed study of the original may identify traces of at least six different hands in the text and, besides, of five other hands which have added marginal notes. There is no doubt that the copyist himself made some erasures and corrections; but from the styles of the handwriting and from other evidence it can be established that many alterations have been made by hands in the XIV and later centuries. In one place a marginal gloss bears a date which proves it to have been written in 1361/2 (16). To determine the chronology of certain other alterations we may argue from the fact that in V, which was copied from P, we often find the true text as it was before correction, which proves that at least these alterations in P were done by a hand posterior to the date when V was copied, that is, posterior to 1509 (e.g. P 19 ἔθνον P V: ἔθνον P V || 3844 ὁ Ἀλμούτζης P V: Σαλμούτζης P V || 3849 Ἀλμούτζης P V: Σαλμούτζης P V).

In the margins of the ms. are notes, some of which are from the hand of the original copyist, but others, as the style of handwriting demonstrates, from those of later readers, principally of the XIV and XVI centuries. Some of these notes are in Latin. In the marginal notes, too, we may distinguish at least six hands. Those which go back to the hand of the copyist are mainly chapter-headings and citations of the contents, which were added to the text either by collaborators of the imperial author or by later scribes and readers. At least one of these original notes is not contemporary with the work itself, as is proved beyond doubt by its reference to the Abbot John Tornices as holder of the office of Syncellus, an office which, as we know, was conferred on him about the year 979; this note, therefore, was written about three decades after the treatise was compiled.

A list of these original comments, and the passages to which they refer, is as follows: 1 1 Πε(ρι) τῶν Πατζινακιτῶν || 2 1 Πε(ρι) τῶν Πατζινακιτῶν (και) τῶν Ὀδός || 3 1 Πε(ρι) τῶν Πατζινακιτῶν (και) Τούρ-κι(ῶν) || 4 1 Πε(ρι) τῶν γ' ἔθν(ῶν) || 5 1 Πε(ρι) τῶν Πατζινακιτῶν (και) τῶν Βουλγάρων || 6 1 Πε(ρι) τῶν Πατζινακιτῶν (και) Χερσονήσων || 7 1 Πε(ρι) τῶν Ἀποστελλομένων (και) βασιλείων (και) ἐν Πατζινακία || 8 1

Περι το\' άποστελλομένου βασιλικού εκ της πόλεως διά την ποσικού Γαβριηλ. Περι το\' αυτικού εν Κωνσταντινουπολι (λειτο). Περι το\' του λεγομένου καταράκτων ιερέως Πολη Λεγομένης Περι το\' του β' φραγμὸς, Περι το\' γ' φραγμὸς, Περι το\' δ' φραγμὸς Περι το\' ε' φραγμὸς, Περι το\' ζ' φραγμὸς, Περι το\' ζ' φραγμὸς της Χαζάρως Περι το\' χερσόνησου και της Βουσπάρα Περι το\' λαμπρού. Περι το\' δημητρίου των Σαρακίνων και τοις βροτονα}
such rewritings are observable in other parts of the codex as well. Apart from these ravages of time, some leaves (fol. 59, 63, 75, 80) have received such material damage through clipping of the margins that the text itself is impaired and some letters are missing.

\[ V = \textit{codex Vaticanus—Palatinus gr. 126}; \] codex on paper of 271 numbered leaves; 3 additional leaves at the beginning, 1 at the end. Leaves measure 21.2 × 15.4 cm. Ms. contains several works. After D. A. I., which covers fol 2r to 127r, come works of Tzetzes, Theophrastus, Bessarion and Nicolas Secundinus, though these have been copied by other hands.\(^\text{14}\) At the end of the text of D. A. I., at the bottom of fol. 127r, are two notes in the hand of the copyist: δόξα τῷ θεῷ τῷ λόγῳ καὶ γνώσιν τοῖς ἄνθρωποις δωρομένως. \(\alpha ρ\)θ': \(ιουν\) (ιω) ε' έτελειώθη (η). \(\alpha ὑ\)ν' μαζί ἐς τοὺς Αντώνιος δ ο 'Εσαρχος παῖς ἄν κατὰ τό \(\alpha ρ\)θ' έκτος \(\epsilon\)γραφα τό \(\αν\)ωθ(εν) βιβλίον («Glory be to God who giveth understanding and knowledge to men: finished, 5th June 1509. — 16 May, 1554: I, Antony Eparchus, then a boy, wrote this book in the year 1509.») It was, then, the well-known humanist of Corfiot origin, Antony Eparchus (1491—1571), who copied the ms. — apart from a single passage at fol. 16v (1392—197), which is in another hand — in the 18th year of his age; three years before, in 1506, he had completed his ms. copy of the Gospels.\(^\text{15}\) The ms. passed into the possession of John Egnatius (1473—1553),\(^\text{16}\) probably very soon after it was copied, since Egnatius in the book which he published in 1516 refers to it as being already in his library.\(^\text{17}\) It should seem that the second note, dated 16th May 1554, was penned when Eparchus, after the death of Egnatius, came across his own copy among the relics of the deceased. The codex next passed


to the Bibliotheca Palatina at Heidelberg, where it appears in the catalogue compiled by Fr. Sylburg about the year 1584. From Heidelberg it was transferred in 1623, along with other mss., to the Vatican Library in Rome.

In the margins of V, as of P, there is a number of notes in Greek and Latin, which are the additions of later readers. An exceptionally large proportion of these notes is appended to the chapters dealing with Venice (27, 28), which obviously were of particular interest to Italian readers. Some of these are worth our attention: 27₆₉ μαστρομήτης ὁ καπετάνιος || 27₇₃ Κονκόρδια || 27₈₀ Κόγραδον vide ne Γράδον || 27₈₂ Ριβαλένης || 27₈₃ Λυκέντζιά || 27₈₆ Μαδούκχον || 27₉₇ Βρούνδουλον (sine acc.) || 27₉₈ Λαύριτον || 27₉₉ Ριβαλτον || 2₈₂₂ 'Αεβολάς || 2₉₂₈ Τράγουρις || 2₉₂₈ Κάτερα.

I have studied this ms. partly by means of photographic reproductions in the library of the Hungarian National Museum, and partly by examination of the original in the Vatican Library in 1927 and in 1936.

F = codex Parisinus gr. 2967: codex on paper, of 241 numbered leaves and 11 additional leaves. Leaves measure 32 × 21.5 cm. Apart from the text of D. A. I., which covers fol. 1r to 80v, ms. includes several other works, such as compositions of Photius, Themistius, Choricius, Polybius and Apollodorus. The first part of D. A. I. (fol. 1r to 16v) was copied by Antony Eparchus, as appears from a comparison of the script with that of V; the remainder (fol. 17r to 80v), together with the excerpts of Polybius and the work of Apollodorus, which are together at the end of the ms. (fol. 125r to 241r), is the work of another hand. Omont in his catalogue identified this copyist as the Cretan Michael Damascene, but in the index of the same catalogue we find instead the name of Valeriano de Forli. A comparison with the script of the last named and with other mss. of Michael Damascene shows that the copyist of the latter part of D. A. I. was not Valeriano de Forli, but Michael Damascene.

The first mention of F occurs in the catalogue of mss. sent by Jerome Fondulo to Fontainebleau in 1529. That the ms. there mentioned is in fact

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our F is proved by later catalogues, which mention not only D. A. I., but also the other components of the same ms. These catalogues are: the catalogue of 1544, that of 1550, by Angelo Vergetius and Constantine Palaeocappa, and that compiled in the reign of Charles IX (1550—1574). Since, as we shall see, F is a copy of V, it is certain that it was written between 1509—1529, to which period are assignable also the water-marks of fol. 1—80.

I have studied this ms. both through photographic reproductions and by examination of the original in the Bibliothèque Nationale at Paris in 1936 and in 1948.

\[M = \text{codex Mutinensis gr. 179 (III F 1)}\]: codex on paper, of 104 leaves. Leaves measure 32.4 × 22.4 cm. Fol. 2r to 6v of the ms. contain text of chh. 15—21 of D. A. I. (151 Περὶ τοῦ γένους τῶν Φατεμιτῶν — 2118 διὰ ξηρᾶς), copied by Andrea Darmari. As to chronology, we know only that the dated mss. of this famous copyist fall between the years 1560—1586. I have studied the relevant portion of this ms. by means of photographic reproductions.

2. EDITIONS

Of the Greek text in its entirety seven editions have hitherto been published. The first edition was published in 1611 by John Meursius (= Me) under the title «De administrando imperio» a title which he himself gave to the work and which has been since then generally adopted. In his notes he informs the reader that the basis of his edition was the Vatican ms. (= V), which was at that time still in the Bibliotheca Palatina at Heidelberg. Meursius

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24 "Κωνσταντίνου βασιλέως νοουθεσία. Νο 334. Βιβλίον α' μήκους, ἐνδεδυμένον δέρματι λευκῷ, εἰς δ' ἐν αὐτῷ ταῦτα: Κωνσταντίνου βασιλέως νοουθεσία πρὸς τὸν ἱδιὸν υἱὸν αὐτοῦ 'Ρωμανὸν τὸν Πορφυρογέννητον, ὅταν δὲ γινόσκειν παντὸς ἑδονος φύσεις τε καὶ ἕθη καὶ ἰδιώματα, καὶ τόπων καὶ χωρών αὐτῶν, καὶ ποιόν ἐξ αὐτῶν δύναται ωφελῆσαι 'Ῥωμαλοίς καὶ ποιὸν οὐχί, καὶ ἱστορίας τινὰς νεὰς. Φωτίου πατριάρχου περὶ δέκα ρητόρων. Θεμιστίου ... ». See H. Omont, op. cit., p. 113.
28 Constantini Imperatoris Porphyrogeniti, De Administrando Imperio, ad Romanum F. Liber nunquam antecedat editus. Ioannes Mevravius primus vulgavit, Latinam interpretationem, ac Notas adjectit. Lvgnovi Batavorvm. Ex officinæ typographiac Ioannis Baldinii, impresse verò Ludovici Elzevirii. CIE.IOC.XI.
worked on it by favour of the then librarian, Janus Gruterus. Six years later a new edition came out, but is was simply a literal copy of the first. The text, with corrections from Bandur's edition, was also published by John Lami in his complete edition of the works of Meursius.

A century after the first edition, that is, in 1711, the work was republished by Anselm Bandur (= Ba). It appears from his introduction that Bandur collated the text of Meursius' edition of 1617 with the original Paris ms. (P), and was thus able to introduce several corrections into his text. Bandur's edition was twice reprinted: an uncorrected reprint appeared in 1729, in the Venetian collection of the Byzantine Historians, and in 1864 Migne republished Bandur's text with a few corrections.

The final edition was the work of Emmanuel Bekker (= Be), who did not divulge his methods, though it is clear that he did not use any fresh material. Editions containing excerpted chapters only of D. A. I. have generally followed Bekker's text. Such are, e.g., the editions of Fr. Rački, H. Marczali,

29 Scias autem unde habeam. Descripsi ante quatuor amplius annos ex Codice qui est in Bibliothecá Palatiná, et Ioannis Baptistar Egnatii olim fuisset perhibetur ... Quin accessit hoc quoque comitates V. C. Jani Gruteri, eius praefecti, per quem liber mihi quotidian ad eam accessus patuit. See ed. cit., Notae, p. 2.
31 Ioannis Mevris Operum volumen sextum ex recensione Ioannis Lami, Florentiae, CIO.IO.CC.XLV., cc. 929—1132.
33 Imprimis textum Graecum contuli cum Codice MS. membranaeae Bibliothecae Regiae, optimae notae um. 2661. quem annis ab hinc circiter quingentis scriptum fuisset alium: innumerabiles mendas, quibus Mevrsiana editio undique scatebat, sustulimus, loca corrupta ac mutula quae plurima erant in textu Graeco edito ex eodem MS. Regio sarcovinus. See op. cit., p. IV.
34 Imperium Orientale sive Antiquitates Constantinopolitanae in quatuor partes distributae ... opera et studio D. A. Banduri ... Venetiis 1729. (Corpus Historiae Byzantinae XV.) I, pp. 45—127.
35 Patrologiae cursus completus ... Series Graeca posterior ... accurante J. P. Migne t. CXIII., Parisiis 1864, c. 158—422.
37 Fr. Rački, Documenta historiae Croatianæ periodum antiquum illustrantia (Monumenta spectantia historiam Slavorum meridionalium VII.) (Zagrabiae, 1877), pp. 264—419.
38 Pauer-Szilágyi, A magyar honfoglalás kútjai, (Budapest, 1900), pp. 110—136; H. Marczali, A magyar történet kútjainé készítője (Enchoridion fontium historiae Hungarorum), (Budapest, 1902), pp. 27—55.
J. B. Bury, St. Stanojević — V. Čorović, A. Gombos, and G. Cankova-Petkova — P. Tivčev. Only C. G. Cobet, who published a part of ch. 9 dealing with the Russians, and E. Jakubovich, who published chh. 38—40 dealing with the Hungarians, made a fresh collation of P. Certain variants in P are cited by V. Thomsen, G. Fehér, F. Šišić, H. Grégoire, and K. O. Falk in their works. A new edition of the chh. on the Southern Slavs prepared by R. Vári was never published, and his ms. is in the archives of the Hungarian National Museum.

The plan for a new critical edition of D. A. I. originated when the Hungarian scholar, R. Vári, at that time a young man, began preliminary researches in 1892 with a view to elucidating the ms. tradition. The plan next engaged the English historian J. B. Bury, who proposed to include the work in his collection of Byzantine Texts. But these projects came to nothing. Bury, in a letter dated 5th October, 1925, announced that he had given up the plan of an edition, which he surrendered to me.

41bis Гръцки извори за българската история V (Sofia, 1964), pp. 198—220.
44 V. Thomsen, Der Ursprung des russischen Staates, (Gotha, 1879), p. 59.
46 F. Šišić, Povijest Hrvata u vrijeme narodnih vlada, (Zagreb, 1925), p. 239.
47bis Dneprforsarniu namn i Kejsar Konstantin VII Porphyrogennetos' De administrando imperio (Lund, 1951).
3. TRANSLATIONS

Of the full text of D. A. I. four translations have been published, two in Latin, one in Russian, and one in Croat.

The first Latin rendering, supplied by Meursius, was printed in his edition of 1611 and afterwards reprinted without alteration in the edition of 1617: it appeared side by side with the Greek text. It was reprinted by Lami in his collected works of Meursius, as an appendix. The translation of Meursius was radically revised and amended by Anselm Bandur in his edition of 1711, and the revised version was published in the Venice edition of 1729. Bandur’s rendering was also republished by Lami, side by side with the Greek text, in his collected works of Meursius. The same rendering was introduced, practically without alteration, by Bekker into his edition of 1840 and by Migne into the text of his Patrologia (1864).

D. A. I. was translated into Russian by G. Laskin, and into Croat by N. Tomašić.

Translation of select chapters or sections have been published in many works and in many languages. We may instance the following: several passages in Latin translation are to be found in Stritter’s collection; N. V. Malickij published a revised Russian translation of chh. 1—14, 38—40, 42—46 and 53, which was found in ms. among the papers of V. V. Latyšev; Russian renderings of other passages are found in the works of E. Kunik, N. Protopopov, A. Zernin, V. Jurgević, K. Grot, F. I. Uspenskij, S. P. Šestakov, F. Westberg, N. P. Kondakov and others. K. Dieterich turned some chapters into German. German translations of select passages are found in the works of A. C. Lehberg, E. Kunik, V. Thomsen and others; French translations in the work of M. Brosset; and English in that of C. A. Macartney. Serb and Croat renderings of select passages have been published in the works of Fr. Rački, A. Pavić, F. Šišić, G. Manojlović, Stanojević—Čorović, B. Ferjančić and others; and

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50 See ed. cit., c. 1133—1208.
51 'Сочинения Константина Багрянородного: „О вемахъ“ (De thematibus) и „О народахъ“ (De administrando imperio), Чтения в Имп. Обществе истории и древностей российских при Московском Университете 1899, I (188), (Москва, 1899), pp. 1—262.
53 J. G. Stritter, Memoriae popolorum olim ad Danubium, Pontum Euxinum, paludem Maecetiden, Caucasum, mare Caspium et inde magis ad septemtriones incalentium e scriptoribus historiae Byzantinae erutae et digestae I—IV, Petropolii, 1771—1779.
54 (V. V. Latyšev—N. V. Malickij), 'Константина Багрянородного Об управлении государством,' Известия Государственной Академии истории материальной культуры 91, Москва—Ленинград, 1934.
Bulgarian in the work of G. Cankova-Petkova—P. Tivčev. A Hungarian version of the chh. dealing with the Hungarians may be found both in the editions of H. Marczali and in the special study of K. Szabó.

4. MUTUAL RELATIONSHIP OF MANUSCRIPTS AND EDITIONS

A full collation of the four mss. (P, V, F, M) and of the three editions (Me, Ba, Be) shows their mutual relationship to have been as follows:

V is a simple transcript of P. This is clear from the following considerations:

1. V contains many orthographical errors, which are due to the peculiar and individual forms of letters employed by P, that is to say, they are due to palaeographical causes. Antony Eparchus imitated faithfully in many places the peculiarities and abbreviations in the script of P, but occasionally misread some of the letters and abbreviations, e. g.: 13_183 περιγίνεσθαι P: περιγίνεσθαι V || 29_63 Χρωμάτι Π: Χρωμάτι Π: Βράτζα V || 30_110 Βράτζα P: Βράτζω V || 42_68 Χαράκου Π: Χωράκου V || 43_77 ἐγγεραφον P: ἐγγεραφον V || 43_111 Κατ' Κιθαρή P: Κιθαρή V || 43_169—170 α' Κρινίτ(η) V: Κρινίτ(η) V || 50_199 προβληθέντας P: προκληθέντας V || 53_425 ἐπεπειγονθ(η) V: ἐπεπειγονθη V || 53_425 λεμφθείτι P: λεμφθείτι V.

2. In other passages some letters of P are indistinct and were in consequence omitted by the copyist of V, e. g.: 13_168 προσετρήψατο P: προσετρήψατο V || 14_18 συναναστρεφόμενος P: συναναστρεφόμενος V || 25_14 μεταπεμφθείς P: μεταπεμφθείς V.

3. Further, it is clear that in two places the copyist of V has written a passage twice over, just because the initial words of the duplicated passages happen in P to recur at the beginning of a line. These dialectographies are: 50_126 Μεσοποταμίαν — 50_128 θέμα iter. V. || 51_198 μαγίστρου — οντος om. et a' — ταξειδεύειν (cf. 51_194—195) iter. V.


5. Antony Eparchus incorporated into his version additions and alterations made by later hands in P, among which is the note, already referred to, which bears the date 1361/2, e. g.: 16_8 post ἵν' siglo ·· adhibito νῦν δε (ἐστιν) το' ω' (Ἰνδικτιώνος) ιε', ὡς εἶναι ἀπὸ τότ(ε) εἰς νῦν χρόνοις ψιτ' mg. add. P3: ἵν' νῦν δε ἐστι το' ω' (Ἰνδικτιώνος) ιε', ὡς εἶναι ἀπὸ τότ(ε) εἰς νῦν χρόνοις ψιτ' V || 21_65 post ἰκανόν s. v. addd. ήτι ζ' ἐπη P3: ἰκανόν, ήτοι ζητή ζ' V || 22_81 post Βασιλείου s. v. add. τοῦ ἐκ Μακεδονίας P3: Βασιλείου τοῦ ἐκ Μακεδονίας V.
6. In two passages of the text of P (2253, 2257: correction of the word 'Αράβων) we recognise unmistakably the handwriting of Antony Eparchus (= P4).

These examples prove indisputably that the youthful Antony Eparchus copied V from P in 1509. For all that, V is not a faithful, verbal transcript of P. The text of V, as compared with P, shows many significant variants, a large proportion of which has crept into the editions (Me, Ba, Be). It is unnecessary to detail all the errors of V; some examples are:

1. The copyist of V often omits words or phrases, e. g.: 915 καὶ ἀπέρχονται om. V (F Me) || 1349 βασιλέως om. V (F Me Ba Be) || 2149—50 τοῦ Μουάμεθ ἐκράτησεν τῆς ἀρχῆς τῶν 'Αράβων, οὐκ ἐκ τοῦ γένους ἥν om. V (F Me) || 2557—59 ἐν τῷ Βαγδάδ, ἐστὶν δὲ ἐκ τῆς τοῦ Μουάμεθ γενεᾶς, ἦτοι τοῦ Μουχούμετ. ὁ δὲ δεύτερος καθέξεται om. V (F Me) || 4057 ἐποίησεν υἱὸν τὸν 'Εξέλεχ om. V (F Me) || 4511 χρηματισθῆναι om. V (F Me Ba Be) || 5095—91 Ιστέον, ὅτι ἡ τοῦ Χαρισινοῦ στρατηγῆς τούρμα ἥν τὸ πολλαίν τῆς τῶν 'Αρμενίων στρατηγίδος om. V (F Me) || 50152 καὶ om. V (F Me Ba Be) || 5172—74 δ' ὁ τοῦ πρωτοπαθαρίου 'Αρσενίου καὶ μαγγαβίτου πατήρ. Οὕτω δὲ, ὅ τοῦ πρωτοπαθαρίου δ' Ποδάρων καὶ ὁ πρωτοπαθαρίου Λέων ὁ 'Αρμένης om. V (F Me) || 53343—344 Καὶ λέγει τῇ παιδίσκη. «Πῶς εὗρες τὸ πράγμα τούτῳ;» om. V (F Me).

2. The copyist of V read or transcribed some words incorrectly, e. g.: 959 φαζέειν P: φαζάειν V (F Me Ba Be) || 2550 χριστηθέντος P (Ba Be): χριστηθέντος V (F Me) || 2757 Βρούδουν P (Ba Be): Βρούδων V (F Me) || 3042 ἀρεσθέντες P: ἀρασθέντες V (F Me Ba Be) || 3294 ἔχοντας P (Be): ἔχοντες V (F Me Ba) || 3854 πρὸ ἀρθέντες P: προςερημένου V (F Me Ba Be) || 4072 Κάβαροι P (Ba Be): Βάκαροι V (F Me) || 4054 Σφενδοπλάκος P (Ba Be): Σφενδονοπλάκος V (F Me) || 42106 Σπακαλοῦ P: ποταμοῦ V (F Me Ba Be) || 4356 ἐσκήπτετο P (Be): ἐσκέπτετο V (F Me Ba) || 4419 'Απελλάρτ P (Ba Be): 'Απελλάρτ V (F Me) || 50148 Βασαξίου P (Me Ba Be): Κασσαξίου V (F) || 51114 πλοκοὺς P: πλοκάς V (F Me Ba Be) || 53321 Γυρκίαν P: γυμναίκα V (F Me Ba Be) || 53307 βάλεται P: λάβετε V (F Me Ba Be) || 53325 πραγματείας P: πράγματος V (F Me Ba Be).

3. The copyist of V sometimes replaced the numerical cyphers of P by the verbal equivalents, or, conversely, rendered the numerals of P by numerical cyphers, e. g.: 946 α' P: πρῶτον V (F Me Ba Be) || 945 δ' P: τέταρτον V (F Me Ba Be) || 953 ἕξι P (Me Ba Be): χ' V (F) || 166 ψ' P: δωδέκατον V (F M Me Ba Be) || 2316 β' P: δευτέρας V (F Me Ba Be) || 2628 α' P: πρῶτον V (F Me Ba Be) || 29248 μίας P: α' V (F Me Ba Be) || 3020 α P: χιλιῶν V (F Me Ba Be) || 466 γ' P: τρεῖς V (F Me Ba Be) || 526 δύο P (Me Ba Be): β' V F.

4. The copyist of V occasionally changed the word-order, e. g.: P40 αἰώνιος καὶ ἀνώλεθρος P: ἀνώλεθρος καὶ αἰώνιος V (F Me Ba Be) || 71—2 περὶ τῶν ἀπὸ Χερσονῶν ἀποστελλομένων βασιλικῶν P: περὶ τῶν ἀποστελλομε-
The copyist of V occasionally made stylistic changes, e. g.: 16.4-5 καὶ τίς ὁ τὰ σχήματα τής βασιλείας Ὀρωμανῶν διέσπω(ν) Π (Μ): καὶ τίς ἣν τότε ὁ βασιλ(ε)ς Ὀρωμαί(ον) V (F Me Be Be) || 29.37-38 διαπερασάτων ποτὲ τῶν Ὀρωμανῶν, ποησάντες οὕτω ἐνκρύματα Π (Βα: διαπεράσατων ποτέ οἱ Ὀρωμανοὶ ἐποίησαν οὕτω ἐγκρυμα Β (F Me) || 38.60-61 παρὰ τῶν Πατζινακιτῶν οὐκ ἐξέσκυπτο Π: μετὰ τῶν Πατζινακιτῶν οὐκ ἐποίησαν Β (F Me Be) || 46.110 βασιλῶν οὕτω εἰς κοντάριον Π: λαβῶν οὕτω εἰς κοντάριον περιέθηκε καὶ Π (F Me Be Be) || 50.97 τοῖς τελείων οὕτως Π: ἤνα τελωσί τά Π (F Me Be Be).

6. The copyist of V occasionally inserted words which are missing in P, e. g.: 9.48 post ἀπαντά add. τα μονόξυλα τα τά Π (F) || 9.61 ante δεύτερον add. εἰς τόν Π (F Me Be Be) || 9.106 post Κιαβον add. ποταμον Π (F Me) || 18.4 post Ἀράβων add. ἀρχιγόν Π (F Me) || 29.203 ante μέλλοντος add. τού Π (F) || 33.9 post βασιλεά add. Ὀρωμάνων Π (F) || 40.32 post ἐκείνο add. το το Π (F Me Be Be) || 42.68 post μέχρι add. τοῦ το Π (F Me Be Be) || 50.229 ante πατρίκιος add. ὁ το Π (F Me Be Be) || 53.25 post Χερσονιτῶν add. χώρας Π (F Me Be Be) || 53.408 ante παλίδον add. τῶν Π (F Me Be Be) || 53.420 post ἐθέος add. μού Π (F Me Be Be) || 53.480 post πόλεως add. αὕτην Π (F Me Be Be).

If we look more closely at the variants of V, we observe that they are only in part oversights or slips of the copyist, while others of them represent a deliberate attempt to emend the text. Antony Eparchus, like so many other humanists, was, it should seem, no slavish copyist, but showed some independence in his efforts to correct what he was copying. This is clear also from the fact that in many places he has emended not only misspellings in P, but also textual corruptions.

Comparison of the mss. makes it clear that F is copied immediately from V. This is proved not only by the circumstance that at the end of the text of F we discover the same chronological note which, as we saw, Antony Eparchus appended to V in 1509, but also by the fact that all the omissions, repetitions and variants of V recur in F; that is to say, where P and V disagree, F invariably follows V to the letter. The copyist of F was faithful to the text of V, but here and there introduced noteworthy corrections of his own.

It is also beyond question that in his transcription into M of the section relating to the Saracens, Andrea Darmari copied from P. This is proved indisputably by the fact that where P and V disagree, M always agrees with
P, and further that Darmari introduced into his text corrections and additions made by later hands in P. Numerous errors distort his text; and in two places the copyist has incorporated marginal notes from P as though they were chapter-headings.

As for the editions, Meursius, as he tells us himself, used V: but comparison shows that in many places he has diverged from his original. These divergences are in most cases blunders on the part of Meursius, and only in a few instances can be regarded as deliberate attempts at emendation. Some of his blunders Meursius himself corrected in the «Notae breves» and «Errata» appended to his edition, but most of them perpetuated themselves in the later editions, Ba and Be.

Discrepancies between the text of Meursius and V are:


2. Meursius misread or miscopied several words, and his edition has also typographical errors, e. g.: 111 ἑσυφυλάκτῳ (P) V (F Be): ἑσυφυλάκτῃ Me (Ba) || 910 καὶ λοιπαὶ Ἐσχαλβίναι (P) V (F): οἱ λοιποὶ Ἐσχαλβίναι Me (Ba Be) || 1717 ἀποκτενόμενος (P) V (F): ἀποκτειόμενος (M) Me (Ba Be) || 2730 Λαγούβαρδοι (P) V (F): Λογουβάρδοι Me (Ba Be) || 3722 Κουρκούτα (P) V (F): Κουρκούταν Me (Ba Be) || 4055 Κουρτουγερμάτου (P) V (F): Κουρτουγερμάτου Me (Ba Be) || 4370 διατρίφας (P) V (F Be): ἐπιτρίφας Me (Ba) || 43110 ἀνεβάλλασσεν (P) V (F): ἐβάλλασσε Me (Ba Be) || 4933 τὸ τί (P) V (F Be): τότε Me || 505 τοῦ παρ' αὐτῶν τελουμένου πάκτου (P) V (F): τῶν παρ' αὐτῶν τελουμένου πάκτων Me (Ba Be) || 53113 ἡμείς (P) V (F Ba Be): οὐδεὶς Me || 53357 ἐκλεξάθωσαν (P) V (F): ἐκλεξάτωσαν Me (Ba Be) || 53428 ἐνεχθηκαί (P) V (F Be): ἐνεχθῆκαί Me (Ba).

3. Meursius in most cases replaced the numerical cyphers of V by the verbal equivalents, e. g.: 356 ε' (P) V (F): πέμπτου Me (Ba Be) || 185 γ' (P) V (F M): τρία Me (Ba Be) || 2998 ῥ' (P) V (F): ἔκατον Me (Ba Be) || 29985 ἵ' (P) V (F): δεκατένευτε Me (Ba Be) || 3050 α' (P) V (F): χιλίον Me (Ba Be) || 3733 μ' (P) V (F): τεσσαράκοντα Me (Ba Be) || 4038 α' (P) V: πρῶτος (F) Me (Ba Be) || 4939 γ' (P) V (F): τρίτη Me (Ba Be) ||
51 21 β' (P) V (F): δεύτερον Me (Ba Be) || 53 295 ζ' υβ' (P) V (F): δέκα ἱδίδεξα Me (Ba Be).

4. Meursius made occasional changes in word-order, e. g.: 27 29 ἀποσταλήματι μοι (P) V (F): μοι ἀποσταλήναι Me (Ba Be) || 29 211 σφαγῆς αὐτοῦ (P) V (F): αὐτοῦ σφαγῆς Me (Ba Be) || 29 286 ἐκείτης κλύδωνα (P) V (F): κλύδωνα ἐκείτε Me (Ba Be) || 32 138 τῶν Ἡρωμαίων βασιλεὺς (P) V (F): βασιλέως Ἡρωμαίων Me (Ba Be) || 40 51 κυρία οὐκόματα (P) V (F): οὐκόματα κυρία Me (Ba Be) || 45 141 γενέσθαι δοῦλος (P) V (F): δοῦλος γενέσθαι Me (Ba Be) || 50 130-131 τῶν Ἡρωμαίων ἐξουσίαν (P) V (F): ἐξουσίαν τῶν Ἡρωμαίων Me (Ba Be) || 51 135 βασιλικὸν δρομώνιον (P) V (F): δρομώνιον βασιλικὸν Me (Ba Be) || 53 289 πληροφορήσας ἐν ὅρκω (P) V (F): ἐν ὅρκῳ πληροφορήσας Me (Ba Be).

5. Meursius here and there inserts words missing in V, and hence in P also, e. g.: 9 1 ante Ἡρωμαίων ἐπίκλησις add. τῆς Me (Ba Be) || 9 23 post τοῦτον add. καὶ Me || 22 28 ante Ἰουστινιανὸν add. τῶν Me (Ba Be) || 22 44 ante τὴν 1 add. διὰ Me || 25 3 post Βρεττανίαν add. ἄλλα Me || 25 25 post ἑσπερίου add. Λιβύης Me (Ba Be) || 25 66 post ὁτι add. ἐν τῶ Me (Ba Be) || 27 44 ante τῶν add. διὰ Me (Ba Be) || 40 40 ante υἱὸν add. οἱ Me (Ba Be) || 43 73 post εἷς add. τῆς Me (Ba Be) || 46 15 ante Ἡρωμαίων ἐπίκλησις add. τῆς Me (Ba Be) || 50 4 post κλάσμα add. τοῦ Me (Ba Be) || 50 229 ante βασιλέως add. τοῦ Me (Ba Be) || 53 288 post τοῦτον add. τὰ Me (Ba Be).

If we take into consideration that the ms. V used by Meursius contains, as we have shown, innumerable errors, we can scarcely wonder that the first edition presents a sufficiently corrupted version of the original. It should, however, be emphasized that Meursius, particularly in his notes, made a large number of emendations to the text, and of these emendations later editions have made use.

The edition of Bandur marks an advance on that of Meursius; Bandur, as he himself records, collated Meursius’ text with P, and was thus able to correct, both in his text and in his notes, a large number of errors originating partly in V and partly in Me. But Bandur did not make his collation with the necessary care, with the result that many omissions and blunders escaped his attention. How many errors of Meursius were corrected by Bandur, and how many Bandur transferred to his own edition, may be easily discerned if we look at the examples given above in our examination of the relationship of V and Me, and note the proportion of the number of errors found in V Me and Me only to the number of errors found in V Me Ba or V Me Ba, and in Me Ba or Me Ba Ba. To the number of inherited blunders Bandur added a fresh crop of his own, e. g.: 6 6 πέτερα Ba (Be) || 29 61 ἐξ ὁμ. Ba || 29 62 ἐφρημευόντα Ba (Be) || 30 94 οἱ λοιποί Σκληρόνιοι Ba (Be) || 40 12 Αἰολόντα καὶ Ba (Be) || 45 21 111 om. Ba (Be) || 46 11 Κώσταντινος (per comp. P) ] Κώσταντινος Ba (Be) || 46 44 Κώσταντινος (per comp. P) ] (Be) Κώστας Ba || 51 70 πρωτοσπάθαρος ὁμ. Ba (Be) || 51 290 Ἀρχομαύριος Ba (Be) || 53 281 ὡτι οὐκ Ἐραφάκου στρατοὶ ὁμ. Ba (Be) || 53 291 Ἀρχομαύριος Ba (Be) || 53 353 τῆς τῆν Ba (Be).
Bekker's edition marks no considerable advance. He made no study of mss., and therefore made no use of fresh ms. material. He republished Bandur's text, which he occasionally emended by his own conjectures. Although he recorded in his critical apparatus the variants between the mss. used by Meursius and Bandur, and between their respective editions, yet he merely copied this information out of Bandur's notes, as is seen from the fact that he reproduces Bandur's typographical errors. Bekker's edition therefore repeats numerous errors of earlier editions, as appears in our examination above of the relationship between V Me and Ba; and he added to their number the slips and typographical errors of his own edition, e. g.: 21_{42} χροβάλλονται || 26_{16} τὸν] τὴν || 29_{26} κάστρον2 om. || 30_{78} καὶ μόνον om. || 30_{88} καὶ om. || 30_{103—105} ordinem versuum permutavit || 37_{2} om. || 37_{18} Κουλπέγ || 37_{49} πλησίουστερον || 37_{55} κόντευξα || 45_{44} τὸν1 om. || 45_{101} προσφασιζόμενος || 45_{145} Μασάτον'/|| 46_{69} πᾶσας || 47_{19} ἐν om. || 49_{42} τάξα || 49_{60} παραδόττες || 50_{79} τὴν om. || 50_{213} Νικήτης || 51_{158} νόημων τυγχάνειν τὸν βασιλέα, καθὼς εἶχαν, καὶ τὸ om. || 51_{174} τῷ βασιλεί || 53_{267} τε1 om. || 53_{510} τὸ χρονόν om.

In the light of our examination of the mutual relationship of mss. and editions, we may summarize as follows the history of the text of D. A. I.

Of D. A. I., as of the De Cerimoniiis, only one ms. survives from the Byzantine age.55 In view of the fact that none of the later Byzantine historians or chronographers makes use of the work, we must conclude that D. A. I., which was a confidential, indeed a most secret, document, was never published, but only preserved at the imperial court. There, probably, it was discovered by a member of the imperial family, the Caesar John Ducas, who between 1059 and 1081 had it copied for his library. But P is not an immediate copy of the original. Since P exhibits so many corruptions, and one marginal note refers to the year 979, we must postulate, between the archetype and P, yet another copy, probably made towards the close of the X century after the death of the author. Marginal notes and emendations make it clear that P continued to be read during the Byzantine age; from the note of 1361/2 and from other corrections we may conclude that the chh. on the Saracens were of peculiar interest at the period when the Ottoman Turks had crossed the Hellespont (1360) and were threatening the capital.

After this the history of P is obscure. We do not know where it went from the library of John Ducas or what was its fate, until it came into the hands of Antony Eparchus. Certain it is that during the Renaissance the interest of Venetian humanists was aroused by the chh. of the work dealing with Venice, as is clear from the marginal notes to V; and that it is owing to this circumstance, not merely that the copy from the library of the Byzantine

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Caesar reached Italy, but also that, at the beginning of the XVI century, two other complete copies of the work were made there as well. Upon the copy of Antony Eparchus was based the first edition of Meursius, the errors of which Bandur endeavoured to correct by a collation with the Byzantine copy; but even so, many inherited errors were transmitted not only to his own edition but also to the final edition of Bekker, published more than a century ago.

The relationships of mss. and editions may be seen at a glance in the following tree:

```
  ARCHETYPE
     (about 952)
       ↓
        X
     (after 979)
       ↓
        P
  (between 1059-1081)
  |     ↓     |
 V    F      Me
 (1500) (1509-1529) (1611)
|               |
 M              Ba
 (between 1560-1586) (1711)
|         |
 Be          
 (1840)
```
5. METHOD FOLLOWED IN THE PRESENT EDITION

It will be clear from our examination of the relationship of mss. and editions that all the known mss. of D. A. I. derive from a Byzantine copy of the XI century, P, which is thus the source of the whole textual tradition. On this ms. therefore, a new edition must be based. However, as we have emphasized, P exhibits additions, erasures and emendations which are partly the work of the copyist or a contemporary, and partly of various later hands. These last are again divisible into two categories: into those which were added to P before V and M were copied, and those which were added after V and M were copied. Insertions of the former class, which go back to the Byzantine age, are of unequal value: we find among them alterations which are mere arbitrary additions of later readers, such as the marginal note of 1361/2; but there are others, especially in the chh. dealing with the Arabs, which do emend errors which have occurred in the copying of P. Additions of the second category, dating from the post-Byzantine period and consisting of arbitrary alterations made by later readers, are of no value whatever; a characteristic specimen of these is the garbling from analogy of the original name ‘Almoutzis’ (see 38, 38). But, apart from the attentions of later hands, P has also, as we saw, sustained material damage; and to restore the occasionally faded or mutilated text we are compelled to have recourse to the copies of P, made when P was in better condition than it is to-day. For these reasons, then, to restore the original text of P, use must be made of its copies, V and M.

But even if the text of the Byzantine version preserved to us be purged of its later alterations and be restored, so far as may be, to its original state, the question remains whether P, thus restored, can be regarded as a faithful replica of the original text of Constantine. Since our new edition rests upon one ms. only, which cannot be checked by comparison with any other, the problem thus raised can be solved only by reference to internal evidence, that is, to the condition of the text as preserved in P and to the linguistic peculiarities of the work. There can be no doubt that copyist’s errors have crept even into P. It can be demonstrated that in some passages the copyist has omitted words, as is seen in cases where the text is mutilated or unintelligible (e.g. 1, 9, 13, 22, 26, 46). It is also certain that, in other passages, we have to deal with more serious corruptions (e.g. 137, 29, 29, 38, 42, 53), which can only be conjecturally emended.

In correcting the text of P, we have to take into account the fact that D. A. I. is compiled from various sources of which the language is not uniform. In some chapters we find vulgarisms whose removal would distort the genuine

form of the work. But since, as we saw above, the orthography of P is extremely faulty, there are many places where it is not easy to determine which linguistic peculiarities are native to Constantine’s text and which are to be put down to the copyist. So, for example, we see in P forms which indicate the amalgamation of the participles of ὀδα and εἴδος (e.g., 45, 49, 53, 53, 53, 53, 53, 53, 53), a phenomenon exemplified also in papyri and other demotic texts. Again, as is well known, in later Greek certain forms of indicative and subjunctive coincide in pronunciation; and since P often confuses the diphthong ει with the vowel η, these forms coincide and amalgamate in its text also. It is well known, too, that in the post-classical age the conjunction ἰνα is followed by indicative as well as subjunctive; and since the orthography of P is not consistent, we sometimes find after ἰνα indicative and subjunctive forms used alternately even in the same sentence (e.g., 13, 81, 83, 53). All these and other confusions in the orthography of P (e.g., absence of the temporal augment) often make it hard to determine when we have, or have not, the right to correct it.

Again, it is common knowledge that Constantine drew one part of his material from written sources which have come down to us independently. Such sources are, apart from citations of Holy Scripture, the Chronicles of Theophanes and George Monachus, the Ethnica of Stephanus of Byzantium, the Acts of the Synod in Trullo, etc. Elsewhere, passages of D. A. I. agree so closely with parallel passages of the De Thematibus, attributed to the same imperial author, and of the work known as Theophanes Continuatus, that for these passages we must postulate a common source. Some passages, then, of D. A. I. have come down to us immediately, and do not depend on P. We can thus compare the text of P with the text of the sources of the work, which sources may be used to restore the text of D. A. I.

A comparison of the text of P with that of the sources and of other parallel passages shows that the author sometimes followed his originals faithfully, but at other times modified their styles, and occasionally supplemented his sources with others of unknown origin. But for our appraisal of the text of Constantine it is of great importance to realize that the text of D. A. I. preserved to us, when compared with the text of its sources, gives evidence in several places of serious corruption. At first sight we might conclude that

P is a faulty copy, and that these errors must be corrected from the sources. But this is not so. A more searching examination shows that these supposed corruptions were to be found already in some mss. of the sources themselves (e.g. 25₃₀, 42₄₉). It follows that, as Constantine or his collaborators copied the sources they used out of mss. which were themselves corrupt, it is incorrect to attribute these corruptions to the carelessness of the copyist of P or other copyists of D. A. I.; we must, on the contrary, suppose that these very corruptions stood even in the original ms. of Constantine. Recognition of this fact, and of its bearing on the restoration of the original form of D. A. I., enjoins upon us the preservation of these corruptions in our text; since, if we emend P, we shall be disturbing the true text as Constantine wrote it. Of course, in the many cases where direct evidence is lacking, it is very hard to pronounce whether a corruption is of pre- or post-Constantinian origin, that is to say, whether it has been introduced by the copyist or existed already in the mss. of the sources and was thence transferred to the original ms. of Constantine. In this difficulty we derive some assistance from the fact that, considering the corruptions from the point of view of their nature and quantity, we note a great difference between those sections of D. A. I. which are based on contemporary information and those which the editor has derived from older, written sources. In the former sections we find fewer errors, mainly of a minor character; but in the latter, which had been subject to continual transcription over a period of a century or more, the corruptions are proportionately greater in numbers and importance. This principle cannot be used as an absolute criterion; we have in each case, according to the nature of the corruption, to judge whether the corruption in question is or is not anterior to the age of Constantine, and whether in consequence we may or may not retain it in his text.

In view of these facts, the principles applied to the new edition may thus be summarized:

The new edition is based on P, the text of which, however, in places where it is disturbed by material damage, erasures or alterations by later hands, is restored by reference to V and M. The critical text diverges from P when the text of P appears to be corrupt, that is to say, in places where it may be supposed that, owing to copyists’ errors or alterations by later hands, the text of P does not correspond to the original text of Constantine’s work. In such places we have taken into account the variants of the later transcripts (V, F, M) and editions (Me, Ba, Be) and the conjectural emendations of later researchers; and on the basis of these we have emended the text of P.

Besides, the critical text diverges from P in spelling also. Modern spelling has been adopted, which has involved the tacit correction of errors arising from itacism, of accentual errors (including the Byzantine system of enclitic accentuation) and of other irregularities. This has been done the more readily since in our description of P above we have pointed out its orthographical peculiarities. We have kept the forms of the codex for the ephelcsticon and
for elision, although P is not consistent in their use. As regards numbers in
the text, P uses verbal forms and cyphers indifferently, sometimes in the same
sentence; we have substituted verbal forms for cyphers in the text only where
consistency absolutely demanded it.

The apparatus criticus falls into two parts, and contains
1. references to sources and parallel passages (F);
2. variants of mss. and editions, and emendations and conjectures of
scholars (V).

In the first section we have directed attention not merely to the imme-
diate sources of Constantine but also to other, parallel passages which may
assist the understanding of passages to which they are referred. But we have
restricted ourselves to Greek sources only, because the enumeration of all
parallels in the different Western and Eastern sources would have made the
apparatus too bulky. In cases where there is no question of borrowing, but
only of a common source, of similar sources of information, or simply of
fortuitous concord, we cite the works in question with the symbol «cf.».

In the second section, the following principles have been adopted. In
each case where, for reasons already set forth, we diverge from the text of P,
or where traces of emendations or erasures appear in the text of P, the fact is
noted positively; i.e. we indicate the origin of the variant adopted in the text,
and the reading of P, and if necessary, the readings of the later transcripts
V, F, M, and of the editions Me, Ba, Be. In all other cases, that is, where the
form adopted in the text differs only in spelling from the form found in P, or
when noteworthy variants are recorded in later transcripts or editions, we
note negatively, that is, we confine ourselves to a reference to the variants in
the transcripts or editions in question.

In its references to P, the apparatus records not only the corrections of
the copyist himself (P1), but also the alterations and the marginal notes made
by different later hands (P2—P9). By the symbol Px are noted the alterations
or erasures which were made by an unrecognizable hand before V was copied,
and by the symbol Pv are noted the alterations or erasures which were made
by another unrecognizable hand after V was copied. We have left unnoted
erasures or alterations which are of a purely orthographical character, or those
which occur in words whose meaning is obvious, though we note all erasures
and alterations met with in uncommon proper names. Unnoted also are traces
of occasional attempts by later hands to amend faded writing, unless such
traces suggest that the text has been altered.

Orthographical irregularities of P are noted in the apparatus only when
they occur in uncommon proper names, words of foreign derivation, colloquial
words, or where the handwriting of P admits of more than one reading; and
lastly where the accent falls on a syllable other than that which generally
carries it. Abbreviations of P are noted only where their interpretation is
doubtful, or when numerals are denoted by letters.
Variants found in V, an immediate transcript of P, are noted in the apparatus only in cases where the parallel passages of P have suffered from material damage, erasures or alterations by later hands, or where V gives a variant which differs from the variant of P and which may serve to elucidate or emend the text. Variants found in F, a transcript of V, are noted only in exceptional cases, i.e. when F supplies some emendation of substance, or where the parallel passages of both V and P show trades of alteration. Variants found in M, a transcript of P, are noted only when erasure or alteration is found in the parallel passage of P.

We regard it as unnecessary to note in the apparatus all the omissions, all the blunders and all the alterations of later transcripts and editions, especially as in our description of mss. and editions we have already given several examples. The apparatus, therefore, notes only the variants which are informative from the point of view of the restoration or history of the text (including the discrepancies between our new text and the text of Be). Note that where reference is made to the text of the editions, the abbreviations noted above (Me, Ba, Be) are employed; but where we refer to emendations or conjectures in the notes or apparatus of the editions, we cite them under the names of the respective editors (Meursius, Bandur, Bekker).

If a source copied word for word by Constantine has come down to us independently, our apparatus notes variations therefrom, but not omissions and arbitrary alterations made by Constantine, who often modified the wording of his sources. Where, however, the author has inserted anything into the text of his source, this is noted in the apparatus.

In respect to these sources, it has been found necessary in two cases to examine their mss., and make use of the results of the new collation. The relevant passages of the edition of Theophanes Continuatus I have collated with V (= codex Vaticanus gr. 167), and of De Thematibus with C (= codex Parisinus gr. 854); the variants are noted in the apparatus. Special treatment had to be applied to the text of George Monachus; for, as C. de Boor has shown, the emperor Constantine made use of that variant of his text which is represented by codex P (= codex Coislin. gr. 305). We have therefore considered in the apparatus those variants especially which occur in this codex of George Monachus.

In the apparatus ms. variants are noted in all cases in the original spelling, omitting only the horizontal strokes above proper names and the dots over the ı and  porówna. Variant proper names are given an initial capital. Unciai numerical signs are replaced by the usual minuscule forms, and the horizontal stroke above them by the acute stroke universally employed to-day. Signs and technical details of the apparatus of our edition are generally in conformity with the ruling of the International Union of Academies.\(^ {59} \)

Lastly, we have included in the apparatus most of the emendations and conjectures of scholars known to us, though they are not all of equal value.\textsuperscript{60} This course is justified by the fact that the bibliography relating to \textit{D. A. I.} is so rich and extensive that many individual conjectures are extraordinarily difficult to find. The work has in the past attracted so many different scholars, and their studies are published in so many different languages, that it is practically impossible for one who is not a specialist to know them all.\textsuperscript{61} We hope that it will be of service to those who use this edition to find collected here all the resources of previous research directed towards critical examination of the text, and that they will be able to build further upon the foundations here laid; for research on \textit{D. A. I.} is by no means exhausted yet, and the present edition aims at providing future research with a sure and reliable substructure.

GY. MORAVCSIK.

\textsuperscript{60} I have also made use of some comments of Prof. Ph. Kukules (Athens) which he kindly communicated by letter, and for which I express my sincere gratitude.

LIST OF SIGNS

\[ F = \text{Fontes et loci parallelÌÁ} \]
\[ V = \text{Variae lectiones et coniecturae} \]

MANUSCRIPTS:

\( P = \text{cod. Parisinus gr. 2009 (cf. pp. 15—21.)} \)
\( P^1 = \text{manus prima} \)
\( P^{2—9} = \text{manus recentiores} \)
\( P^x = \text{manus incerta (ante a. 1509)} \)
\( P^y = \text{manus incerta (post a. 1509)} \)
\( V = \text{cod. Vaticanus-Palatinus gr. 126 (cf. pp. 21—22.)} \)
\( V^1 = \text{manus prima} \)
\( V^2 = \text{manus secunda} \)
\( F = \text{cod. Parisinus gr. 2967 (cf. pp. 22—23.)} \)
\( F^1 = \text{manus prima} \)
\( F^2 = \text{manus secunda} \)
\( M = \text{cod. Mutinensis gr. 179 [III F 1] (cf. p. 23.)} \)

EDITIONS:

\( \text{Me} = \text{editio Meursiana (cf. p. 24.)} \)
\( \text{Meursius} = \text{notae Meursii} \)
\( \text{Ba} = \text{editio Banduriana (cf. p. 24.)} \)
\( \text{Bandurius} = \text{animadversiones Bandurii} \)
\( \text{Be} = \text{editio Bekkeriana (cf. p. 24.)} \)
\( \text{Bekker} = \text{apparatus criticus Bekkeri} \)
\( \text{edd.} = \text{editiones Me Ba Be} \)
\( \text{Migne} = \text{editio a Migne curata (cf. p. 24.)} \)
\( \text{Bury} = \text{editio cap. 29—36 a J. Bury facta (cf. p. 25.)} \)

SOURCES AND PARALLEL PASSAGES:

\( \text{Georg. Mon.} = \text{Georgius Monachus, ed. C. de Boor (Lipsiae, 1904)} \)
\( \text{Georg. Mon. BEPV} = \text{codices B E P V a C. de Boor collati} \)
\( \text{De Them.} = \text{Constantinus Porphyrogenitus, De Thematibus, ed. I. Bekker} \)
\( \text{(Bonae, 1840); ed. A. Pertusi (Roma, 1952)} \)
\( \text{De Them.}^c = \text{cod. Parisinus gr. 854 a me collatus} \)
\( \text{Theoph.} = \text{Theophanes, ed. C. de Boor (Lipsiae, 1883)} \)
\( \text{Theoph. coll.} = \text{codices a C. de Boor collati} \)
\( \text{Theoph. becdeshm} = \text{codices b c d f g h m a C. de Boor collati} \)
\( \text{Theoph. Cont.} = \text{Theophanes Continuatus, ed. I. Bekkerus (Bonae, 1838)} \)
\( \text{Theoph. Cont.}^v = \text{cod. Vaticanus gr. 167 a me collatus} \)
TEXT AND TRANSLATION
ΚΩΝΣΤΑΝΤΙΝΟΥ

ΕΝ ΧΡΙΣΤΩΙ ΒΑΣΙΛΕΙ ΑΙΩΝΙΩΙ ΒΑΣΙΛΕΩΣ ΡΩΜΑΙΩΝ
ΠΡΟΣ ΤΟΝ ΙΔΙΟΝ ΥΙΟΝ ΡΩΜΑΝΟΝ
ΤΟΝ ΘΕΟΣΤΕΦΗ ΚΑΙ ΠΟΡΦΥΡΟΓΕΝΝΗΤΟΝ ΒΑΣΙΛΕΑ

<Προσεύχοντα>

Τίδε σοφὸς εὐφραίνει πατέρα, καὶ πατὴρ φιλόστοργος ἐπὶ υἱῷ τέρπεται φρονίμως. Κύριος γὰρ δίδωσι νῦν, ἤνικα δὲι εἰπεῖν, καὶ προστίθησιν οὐς τοῦ ἀκούειν παρ᾽ αὐτῷ ἡσυχάδος σοφίας, καὶ εὺς αὐτοῦ διδοται τῶν δόξημα τέλειον· καθιστὰ βασιλείας ἐπὶ θρόνον καὶ κυρίαν τοῦ 5 παντὸς διδωσιν αὐτοῖς. Νῦν οὖν ἄκουσον μου, υἱὲ, καὶ θηνὲ μεμαθηκὼς τὴν διδάχθην ἔσῃ σοφὸς παρὰ φρονίμως, καὶ φρονίμως παρὰ σοφίας ἦν ὀλοκληρώθηκε· εὐλογήσουσι σε οἱ λαοὶ, καὶ μακαριοῦσί σε πλῆθε | ἐθνῶν.

Διδάχθητι, δρό κε πρὸ πάντων εἰδὲναι, καὶ νουνεχώς τῶν τῆς βασιλείας οἴκων ἀντιλαβοῦ. Περὶ τῶν ἐνεστῶτων μελέτησον, καὶ περὶ τῶν 10 μελλόντων διδάχθητι, ἵνα πείραι μετ᾽ εὐβουλίας ἀθροίσης, καὶ μεγαλε-66Βεπήβολος ἔσῃ περὶ | τὰ πράγματα. Ἡδον ἐκτίθημι σοι διδασκαλίαν, ὡστε τῇ ἐκ ταύτης πείρᾳ καὶ γνώσει συνετισθέντα περὶ τὰς βελτίστας βουλὰς καὶ {τῷ} τὸ κοινὴ συμφέρον μὴ διαμαρτάνεσθαι· πρῶτα μὲν ποιον ἔθνος κατὰ τί μὲν ὀφελήσαι δύναται ὁ Ῥωμαιός, κατὰ τί δὲ βλάψαι, 15 καὶ ποιον καὶ πὸς ἔκαστον τοῦτων καὶ παρὰ ποιον δύναται θεὸς καὶ πολεμεῖσθαι καὶ ὑποτάσσεσθαι, ἐπειτα περὶ τῆς ἀπλήστου καὶ 4ρ ἄχωροντος αὐτῶν γνῶριμος, καὶ ὅν παραλόγως ἐξαιτοῦνται λαμβάνειν, εἰδὴν οὐτώς καὶ περὶ διαφορὰς ἐτέρων ἐθνῶν, γενεαλογίας τε <αὐτῶν>
A wise son maketh glad a father, and an affectionate father taketh delight in a prudent son. For the Lord giveth wit to speak in season, and addeth thereto an ear to hear; with Him is the treasure of wisdom, and from Him cometh every perfect gift; He setteth kings upon the throne and giveth unto them the lordship over all. Now therefore hearken unto me, my son, and being adept in this my teaching thou shalt be wise among the prudent, and be accounted prudent among the wise; the peoples shall bless thee, and the multitudes of the nations shall call thee blessed. Be instructed in what it behoves thee before all else to know, and lay hold skilfully upon the helm of the rule. Study the things that are now, and be instructed concerning the things that are to be, so that thou mayest amass experience with sound judgment, and thou shalt be most competent in thine affairs. Lo, I set a doctrine before thee, so that being sharpened thereby in experience and knowledge, thou shalt not stumble concerning the best counsels and the common good: first, in what each nation has power to advantage the Romans, and in what to hurt, and how and by what other nation each severally may be encountered in arms and subdued; then, concerning their ravenous and insatiate temper and the gifts they demand inordinately; next, concerning also the difference between other nations, their origins.
καὶ ἐθῶν καὶ βίου διαγωγῆς καὶ θέσεως καὶ κράσεως τῆς κατοικουμένης 20
παρ’ αὐτῶν γῆς καὶ περιγγῆσεως αὐτῆς καὶ σταδιασμοῦ, πρὸς τούτων καὶ περὶ τῶν ἐν τινὶ καταφέχομεν τῷ Ῥωμαίων καὶ διαφόρων ἐθνῶν
συμβεβηκότων, καὶ μετὰ τοῦτα, ὡσα ἐν τῇ καθ’ ἡμᾶς πολιτείᾳ, ἀλλὰ καὶ
ἐν πάσῃ τῇ Ῥωμαίων ἀρχῇ κατὰ τινὰς χρόνους ἐκακιστομηθῆ: Ταύτα
ἐσφορισμένη κατ’ ἐμαυτῶν, καὶ εἰς γνωστὰ σοι ποιήσας, τῷ ἡγασσαμένῳ 25
μου υἱῷ, ἴν’ ἔχῃς εἰδέναι τήν ἐκάστοτε τοῦτον διαφοράν, καὶ πῶς ἡ
4α Μεταχειρίζεσθαι ταύτα καὶ οἰκειοθετήσαι ή πολεμεῖν | καὶ ἀντιτάσσομαι.
Πιστεύονται γὰρ σὲ ός μεγαλοφυῆ, καὶ ός ἀπὸ πυρὸς φεύγονται ἀπὸ
ςοὺ φιμωθήσονται τὰ χεῖλα αὐτῶν, καὶ ός ὑπὸ βελῶν τοὺς σοῖς κατα-
τρωθήσονται ἰχθυοσιν. Ὁφθήγη αὐτοὺς φοβερός, καὶ ἀπὸ προσώπου 30
σου τρόμος λήψεται αὐτοὺς. Καὶ σου ὁ Παντοκράτωρ ὑπερασπίζει,
καὶ συνετεί σὲ τὸ πλάσας σὲ κατευναίει σου τὰ διαβήματα, καὶ ἔδρασε
67Βε σὲ ἐπὶ βασίν ἀκάλεσθαι. Ὁ θρόνος σου ὡς ὁ θλῖος ἐναντίον | αὐτοῦ,
καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἑσονται βλέποντες ἐπὶ σε, καὶ οὐδὲν ὁ μὴ ἄψητα
σου τῶν χαλεπῶν, καθότι αὐτός σε ἔξελέξατο καὶ ἀπὸ μῆτρας ἀφώρισεν, 35
καὶ τὴν αὐτοῦ βασιλείαν ὡς γαγαθῆ ὑπὲρ πάντας σοι ἔδωκεν, καὶ τέθεικεν
5α ὡς σκέτην ἐπὶ βουνοῦ καὶ ός χρυσοῦν ἀνδριάντα ἐφ’ υψηλοῦ, καὶ ός
πόλιν ἐπ’ ὅρους ἀνύψωσεν, ὥστε δωροφορεῖσθαι ὑπὸ ἐθνῶν καὶ προσκυ-
νεῖσθαι ὑπὸ τῶν κατοικοῦντων τὴν γῆν. Ἀλάλα σὺ, Κύριε ὁ Θεός μου,
οὐ ἡ βασιλεία αἰώνιος καὶ ἀνώλεθρος, εἰς κατευθοῦν τὸν διὰ σου ἐξ 40
ἐμοῦ γεννηθέντα, καὶ ἐκτὸ ἡ ἐπισκοπή τοῦ προσώπου σου ἐπὶ αὐτοῦ, καὶ
τὸ οὗ σου ἐπικληνόθω ταῖς τοῦτος δεήσειν. Σκεπασάτω αὐτόν ἡ χείρ
σου, καὶ βασιλευεῖ τε ἐνεκεν ἀληθειας, καὶ ὁδηγήσει αὐτὸν ἡ δεξία σου,
κατευθυνθείσαι αὐτός ὑπὸ καταπολεμηθῆσαν αὐτὸς ἐνωπίων σου τοῦ φυλάκω
μᾶτα σου. Πρὸ προσώπου αὐτοῦ προσούνται πολέμιοι, καὶ λείξουσιν
5α ὡς αὐτὸν. Κατασκιασθεὶ τὸ στέλεχος τοῦ γένους | αὐτοῦ
πολυναξία φύλλοις, καὶ ἢ σκιὰ τοῦ καρποῦ αὐτοῦ ἐπικαλύφαι ὅρη
βασίλεια, ὅτι διὰ σου βασιλεύσουσι βασιλεῖς δοξάζοντες σε εἰς τὸν αἰῶνα.

F 28 ὡς ἀπὸ — 29 ἀπὸ σοῖ: cf. Deut. 28, 7; Is. 10, 18. 31 τρόμος
λήψεται: Is. 33, 14. 31 ὁ Παντοκράτωρ ὑπερασπίζει: Zach. 9, 15. 32
κατευναίει σοῦ τὰ διαβήματα: cf. Psalm. 39, 3; 118, 133. 32 ἔδρασει |
33 ἀκάλεσθαι: cf. Sap. 4, 3. 33 Ὁ θρόνος — αὐτοῦ: Psalm. 88,
37. 34 εἰ ὀφθαλμοὶ — βλέποντες cf. I Paralip. 21, 3. 34 οὐδὲν — 35
χαλεπῶν: cf. Job 5, 19; Sap. 3, 1. 35 σε ἔξελεξατο: Deut. 14,
2. 35 ἀπὸ μῆτρας ἀφώρισεν: cf. Galat. 1, 15. 36
τὴν αὐτοῦ — ἔδωκεν: cf. Esd. 1, 2. 36 τέθεικεν — 37 εφ’ υψηλοῦ:
cf. Psalm. 17, 34; Ezek. 40, 2. 37 ὡς πόλιν — 38 ἀνύψωσεν:
38 προσκυνείσθαι — 39 γῆν: cf. Psalm. 32, 14; 71, 11. 40
κατευθοῦν: cf. Psalm. 67, 20, 41 ἐστὶν — ἐπ’ αὐτῶν: cf. Exod. 13,
19. 42 Σκεπασάτω — 43 χείρ σου: cf. Exod. 33, 22; Sap. 19, 8.
and customs and manner of life, and the position and climate of the land
they dwell in, its geographical description and measurement, and moreover
concerning events which have occurred at various times between the Romans
and different nations; and thereafter, what reforms have been introduced
from time to time in our state, and also throughout the Roman empire.
These things have I discovered of my own wisdom, and have decreed that
they shall be made known unto thee, my beloved son, in order that thou
mayest know the difference between each of those nations, and how either
to treat with and conciliate them, or to make war upon and oppose. For so
shall they quake before thee as one mighty in wisdom, and as from fire
shall they flee from thee; their lips shall be bridled, and as darts shall thy
words wound them unto death. Thou shalt appear terrible unto them, and
at thy face shall trembling take hold upon them. And the Almighty shall
cover thee with his shield, and thy Creator shall endue thee with under-
standing; He shall direct thy steps, and shall establish thee upon a sure
foundation. Thy throne shall be as the sun before Him, and His eyes shall
be looking towards thee, and naught of harm shall touch thee, for He hath
chosen thee and set thee apart from thy mother’s womb, and hath given
unto thee His rule as unto one excellent above all men, and hath set thee
as a refuge upon a hill and as a statue of gold upon an high place,
and as a city upon a mountain hath He raised thee up, that the nations
may bring to thee their gifts and thou mayest be adored of them that dwell
upon the earth. But Thou, O Lord my God, whose rule abideth unharmed
for ever, prosper him in his ways who through Thee was begotten of me, and
may the visitation of Thy face be toward him, and Thine ear be inclined
to his supplications. May Thy hand cover him, and may he rule because
of truth, and may Thy right hand guide him; may his ways be made straight
before Thee to keep thy statutes. May foes fall before his face, and his
enemies lick the dust. May the stem of his race be shady with leaves of
many offspring, and the shadow of his fruit cover the kingly mountains;
for by Thee do kings rule, glorifying Thee for ever and ever.

43 βασιλεύετω — ἡ δεξία σου: Psalm. 44, 5. 44 κατευθυν-
θείησαιν — 45 τὰ δικαίωματά σου: Psalm. 118, 5; cf. Psalm. 5, 9. 45
Πρὸ προσώπου — πολέμοι: cf. Psalm. 71, 9; Lev. 26, 8. 45 lagios —
46 αὐτοῦ Psalm. 71, 9; Is. 49, 23. 48 διὰ σοῦ — βασιλείας Prov. 8, 15.

V 20 καὶ om. V edd. || ἐδών (littera v erasa) PV: ἐδνὼν P V edd. || 22 τινι V
edd.; τις P || 24 πάση edd. πάση V: τάσι P || κατὰ τίνας P || 31 καὶ σοῦ
P || 35 ἁφροίσαν P || 36 αὐτοῦ Migne || τέθηκεν P || 37 σκέπτην coni. Moravcsik:
σκέπτων P σκοτήν Meursius Ba Be || 38 δορυφορεῖται V F edd. δορυφορεί-
σθαι P δορυφορεῖται P1 || 40 ἀνώλεθρος καὶ αἰώνος V edd. || 43 ὠδηγήσει V
Me: ὠδιγήσῃ P ὠδηγήσῃ Meursius Ba Be
1. Περὶ τῶν Πατζινακίτων, καὶ πρὸς τόσα συμβάλλονται μετὰ τοῦ βασιλέως Ἄρωμαίων εἰρήνευόντες.

"Ακουσον τούν, υἱὲ, ἐὰν δοξεῖ (δεῖν) σε μὴ ἀγνοεῖν, καὶ ἔθνην γενοῦν θάνατος. Φημί γὰρ καὶ τοῖς άλλοις άπαντιν εἶναι καλὸν τῶν ὑποταγμένων τὴν μάθησιν, διαφερόντως δὲ σοί, τῷ ὑπὲρ τῆς πάντων σωτηρίας ὑφελόντος διαμερισμάν καὶ τὴν κοσμικὴν ὕλαξα παραλογεῖν καὶ κυβερνᾶν. Εἰ δὲ σαρεί καὶ κατημαζευμένῳ Ἐως ὁμοιὸν ἐκεῖ ὑπέντο πεζῷ καὶ ἀπλοῖκῳ πρὸς τὴν τῶν | προκειμένων ἐχρησάμεν δῆλωσιν, μηδὲν ἡγομασίας, υἱὲ. Οὐ γὰρ ἐπίθειον καλλιγραφίας ἤ φράσεως ἡττακιεύμενον καὶ τὸ διηρμένον διογκοῦσι καὶ ύψηλον προϊσάμεν ἐσπούδασα, ἀλλὰ μᾶλλον διὰ κοινῆς καὶ καθομιλήμενης ἀπαγορεύσας διδάσκει σοι ἔσπευσα, ἀπερ οἶμαι δεῖν σε μὴ ἀγνοεῖν, καὶ ἀ τὴν ἐν μικρὰς ἔμπειρίας σύνεσιν τε καὶ φρόνησιν εὐμαρῶς σοι δύναται προεενεῖν.

"Ὑπολαμβάνω γὰρ κατὰ πολὺ συμφέρειν ἀεὶ τῷ βασιλείᾳ Ἄρωμαίων εἰρήνην ἔθελεν ἔχειν μετὰ τοῦ ἔθνους τῶν Πατζινακίτων καὶ φιλικὰς πρὸς αὐτοὺς ποιεῖσθαι συνθήκας τε καὶ σπουδάς καὶ ἀποστέλλειν καθ᾽ ἔκαστον χρόνου ἐντεύθεν πρὸς αὐτοὺς ἀποκρισιάριον μετὰ ἔνεντων ἀρμοδίων ἑόρων | καὶ πρὸς τὸ ἔθνος ἐπιτηδείων καὶ ἀναλαμβάνεσθαι ἐκεῖθεν 20 ὀμήρους, ἠτοί δῆλος καὶ ἀποκρισιάριον, οίνων ἐν τῇ θεοφύλάκτῳ ὑπὸ τὸν ἐνθαυτοοργοῦντα εἰς ταῦτα συνελεύσονται, καὶ βασιλικῶν ἐυεργεσίων καὶ φιλικιών τῶν ἐπαξίων πάντων τοῦ βασιλεύουσας ἀπολαύσουσιν.

"Οτι γειτναζεὶ το τοιοῦτον ἔθνος τῶν Πατζινακίτων τῷ μέρει 25 τῆς Χερσῶνος, καὶ εἰ μὴ φιλίως ἔχουσι πρὸς ἥματι, δύναται κατὰ τῆς Χερσῶνος ἐξέρχεσθαι καὶ κουρσευεῖν καὶ ληξεσθαι αὐτὴν τε τῆν Χερσώνα καὶ τὰ γεγομένα κλαίματα.

69Βε 2. Περὶ τῶν Πατζινακίτων καὶ τῶν Ἄρως.

"Οτι καὶ τοῖς Ἄρως οἱ Πατζινακίται γείτονες καὶ όμοιοι καθετηρίσκασιν, καὶ πολλάκις, ὅταν μὴ πρὸς ἀλήθείας εἰρήνευσιν, πραξιδεύουσι τὴν Ἄρωσιν, καὶ ἰκανῶς αὐτὴν παραβλάπτουσι καὶ λυμαίνονται.

"Οτι καὶ οἱ Ἄρως διὰ σπουδῆς ἔχουσιν εἰρήνην ἔχειν μετὰ τῶν 5

1. Of the Pechenegs, and how many advantages accrue from their being at peace with the emperor of the Romans.

Hear now, my son, those things of which I think you should not be ignorant, and be wise that you may attain to government. For I maintain that while learning is a good thing for all the rest as well, who are subjects, yet it is especially so for you, who are bound to take thought for the safety of all, and to steer and guide the laden ship of the world. And if in setting out my subject I have followed the plain and beaten track of speech and, so to say, idly running and simple prose, do not wonder at that, my son. For I have not been studious to make a display of fine writing or of an Atticizing style, swollen with the sublime and lofty, but rather have been eager by means of every-day and conversational narrative to teach you those things of which I think you should not be ignorant, and which may without difficulty provide that intelligence and prudence which are the fruit of long experience.

I conceive, then, that it is always greatly to the advantage of the emperor of the Romans to be minded to keep the peace with the nation of the Pechenegs and to conclude conventions and treaties of friendship with them and to send every year to them from our side a diplomatic agent with presents befitting and suitable to that nation, and to take from their side sureties, that is, hostages and a diplomatic agent, who shall be collected together under charge of the competent minister in this city protected of God, and shall enjoy all imperial benefits and gifts suitable for the emperor to bestow.

This nation of the Pechenegs is neighbour to the district of Cherson, and if they are not friendly disposed towards us, they may make excursions and plundering raids against Cherson, and may ravage Cherson itself and the so-called Regions.

2. Of the Pechenegs and the Russians.

The Pechenegs are neighbours to and march with the Russians also, and often, when the two are not at peace with one another, raid Russia, and do her considerable harm and outrage.

The Russians also are much concerned to keep the peace with the
Πατζινακίτων. Ἀγοράζουσι γάρ ἐξ αὐτῶν βόσκοι καὶ ἱπποὺς καὶ πρόβατα, καὶ ἐκ τούτων εὔμαρεστερον διαζώται καὶ τρυφερότερον, ἐπειδή μηδὲν τῶν προερημένων ἥκϊων ἐν τῇ Ῥωσίᾳ καθεστθεκ. Ἀλλ' οὔδε πρὸς ὑπερορίους πολέμους ἀπερχεσθαι δύνανται ὅλος οἱ Ῥωσι, εἰ μὴ μετά τῶν Πατζινακίτων εὐρεγεύοντες, διότι δύνανται — εν τῷ ἐκείνους τῶν οἰκείων 10 ὑποχωρεῖν — αὐτοὶ ἐπερχόμενοι τά ἐκείνων ἀφονίζεσθε τε καὶ λυμαίνεσθαι. Διὸ μᾶλλον ἂεὶ σπουδὴν οἱ Ῥωσὶς τίθενται — διὰ τέ τὸ μὴ παραβλάπτεσθαι 7νπ παρ' αὐτῶν καὶ διὰ τὸ ἱσχυρὸν εἶναι τὸ τοιοῦτον ἔθνος — συμμαχίαν παρ' αὐτῶν λαμβάνειν καὶ ἔχειν αὐτοὺς εἰς βοήθειαν, ὡς ἄν καὶ τῆς ἐχθρας αὐτῶν ἀπαλλάττωμαι καὶ τῆς βοήθειας καταπολούοιεν.

"Οτι οὔδε πρὸς τὴν βασιλεύουσαν ταυτῆν τῶν Ῥωμαίων πόλιν οἱ Ῥωσὶς παραγίνεσθαι δύνανται, εἰ μὴ μετά τῶν Πατζινακίτων εὐρεγεύοντες, οὕτω πολέμου χάριν, οὕτω πραγματείας, ἐπειδή — ἐν τῷ μετὰ τῶν πλοίων εἰς τοὺς φραγμοὺς τοῦ ποταμοῦ γίνεσθαι τοὺς Ῥως καὶ μὴ δύνασθαι διελθεῖν, εἰ μὴ ἐξαγάγουσι τοῦ ποταμοῦ τὰ πλοῖα αὐτῶν, καὶ 20 7ο θετὰ τῶν ὅμων βαστάζοντες διαβάσοντο, — επιτίθενται τότε αὐτοὺς 8νπ οἱ τοῦ τοιοῦτον ἔθνους τῶν Πατζινακίτων, καὶ ἡραίοις, ἀτε πρὸς δύο πόνους ἀντέχειν μὴ δύνανται, τροποῦνται καὶ κατασφαξόνται.

3. Περὶ τῶν Πατζινακίτων καὶ Τούρκων.

"Οτι καὶ τῶ τῶν Τούρκων γένος μεγάλως πτεοῖται καὶ δέδει τοὺς εἰρημένους Πατζινακίτας διὰ τὸ πολλάκις ἢττηθῆναι παρ' αὐτῶν καὶ τελείως σχεδὸν παραδοθῆναι ἀφανισμῷ. Καὶ διὰ τοῦτο ἂεὶ φοβερό τοὺς Τούρκους οἱ Πατζινακίται νομίζονται, καὶ συστέλλονται ἀπ' αὐτῶν.

4. Περὶ τῶν Πατζινακίτων καὶ Ῥῶς καὶ Τούρκων.

"Οτι τοῦ βασιλέως Ῥωμαίων μετὰ τῶν Πατζινακίτων εὐρηγεύοντος, οὕτε ὅτι ὅτι Ῥῶς πολέμου νόμωρ κατὰ τῆς Ῥωμαίων ἐπικρατείας, 8νπ οὕτω τῶ Τούρκων δύνανται ἐπελθεῖν, ἀλλ' οὕτω | ὑπὲρ τῆς εἰρήνης μεγάλα καὶ ὑπέρογκα χρήματα τε καὶ πράγματα παρὰ τῶν Ῥωμαίων δύνανται ἀπαίτειν, δεδιδότες τὴν διὰ τοῦ τοιοῦτον ἔθνους παρὰ τοῦ βασιλέως κατ' αὐτῶν ἱσχῦν ἐν τῷ ἐκείνους κατὰ Ῥωμαιών ἐκστρατεύειν. Οἱ 9γάρ Πατζινακίται, καὶ τῇ πρὸς τῶν βασιλέα φιλία συνδοθόμενοι καὶ παρ' ἐκείνου διὰ γραμμάτων καὶ δώρων ἀναπειθόμενοι, δύνανται ἡράδοις 10

V 21 τῶν V edd.: τῶν P || διαβήσωσιν edd.
Pechenegs. For they buy of them horned cattle and horses and sheep, whereby they live more easily and comfortably, since none of the aforesaid animals is found in Russia. Moreover, the Russians are quite unable to set out for wars beyond their borders unless they are at peace with the Pechenegs, because while they are away from their homes, these may come upon them and destroy and outrage their property. And so the Russians, both to avoid being harmed by them and because of the strength of that nation, are the more concerned always to be in alliance with them and to have them for support, so as both to be rid of their enmity and to enjoy the advantage of their assistance.

Nor can the Russians come at this imperial city of the Romans, either for war or for trade, unless they are at peace with the Pechenegs, because when the Russians come with their ships to the barrages of the river and cannot pass through unless they lift their ships off the river and carry them past by portaging them on their shoulders, then the men of this nation of the Pechenegs set upon them, and, as they cannot do two things at once, they are easily routed and cut to pieces.

3. Of the Pechenegs and Turks.

The tribe of the Turks, too, trembles greatly at and fears the said Pechenegs, because they have often been defeated by them and brought to the verge of complete annihilation. Therefore the Turks always look on the Pechenegs with dread, and are held in check by them.

4. Of the Pechenegs and Russians and Turks.

So long as the emperor of the Romans is at peace with the Pechenegs, neither Russians nor Turks can come upon the Roman dominions by force of arms, nor can they exact from the Romans large and inflated sums in money and goods as the price of peace, for they fear the strength of this nation which the emperor can turn against them while they are campaigning against the Romans. For the Pechenegs, if they are leagued in friendship with the emperor and won over by him through letters and gifts, can easily

3. 5 Πατζεκαται Be Πατζεκαται F1 Me Ba: Πατζεκαται P || άφ': δφ' edd.
4. 4 of add. Jenkins || 5 Τουρκοι P || 8 post ισχυν punctum posuerunt P V Me Ba Migne || post έκπραξει'ν punctum posuerunt P V F Be comma posuerunt Ba Migne || 9 γαρ add. Moravcsik: δε add. F1 Be || Πατζεκαται P.
κατὰ τῆς χώρας τῶν τε Ῥώς καὶ τῶν Τούρκων ἐπέρχεσθαι καὶ ἑξανδραποδίζεσθαι τὰ τούτων γύναικα καὶ παιδάρια καὶ ληψίζεσθαι τὴν χώραν αὐτῶν.

71Be 5. Περὶ τῶν Πατζινακίτων καὶ τῶν Βουλγάρων.

"Οτι καὶ τοὺς Βουλγάρους φοβερώτερος ἂν εἶναι δύσειν ὁ τῶν Ῥωμαίων βασιλέως, καὶ ἀνάγκην ἁσυχίας ἐπιτιθέναι τούτως δύναται ἐκ τοῦ μετὰ τῶν Πατζινακίτων εἰρηνεύειν, ἐπειδὴ καὶ πρὸς αὐτοὺς ὁ τῶν Βουλγάρων οἱ εἰρημένοι Πατζινακίται πλησιάζονται, καὶ ἢνικα βουληθῶσιν, ἢ δὲ οἰκεῖοι κέρδος ἢ τῇ πρὸς τὸν βασιλέα Ῥωμαίων χάριτι εὐχερῶς δύνανται κατὰ Βουλγαρίας ἑκστρατεύειν καὶ ἀπὸ τοῦ περίοντος πλῆθους καὶ τῆς Ἰσχύος αὐτῶν ὑπερνικᾶν αὐτοὺς καὶ ἢταν. Διὰ τοῦτο καὶ οἱ Βουλγαροὶ ἄγοναι καὶ σπουδὴν διηγεῖσθαι ἔχουσι τοῦ εἰρηνεύειν καὶ ὁμονοεῖν μετὰ τῶν Πατζινακίτων. 'Εκ τοῦ γὰρ πολλάκις ὑπ’ αὐτῶν καταπολεμηθήναι καὶ πρακτεμεθηθήναι τῇ πείρᾳ ἐγνώκασιν ἡσυχείς καὶ συμφέρον | εἶναι τὸ εἰρηνεύειν ἂν πρὸς αὐτοὺς.

6. Περὶ τῶν Πατζινακίτων καὶ Χερσονιτῶν.

"Ὅτι καὶ ἔτερος λαὸς τῶν τοιούτων Πατζινακίτων τῷ μέρει τῆς Χερσονίτους παράκεινται, οἷτινες καὶ πραγματευόνται μετὰ τῶν Χερσονίτων, καὶ ποιοῦσι τὰς δουλείας αὐτῶν τε καὶ τοῦ βασιλέως εἰς τῇ Ῥωσίαν καὶ Χαζαρίαν καὶ τῇ Ζηγίαν καὶ εἰς πάντα τὰ ἐκεῖθεν 5 μέρη, δῆλον ὅτι λαμβάνοντες παρὰ τῶν Χερσονίτων τὸν προσυμπεφωνή-72Βε μένον μίσθων ὑπὲρ τῆς τοιαύτης διακονίας κατὰ τὸ | ἀνήκον τῆς δουλείας καὶ τοῦ κόπου αὐτῶν, οἶνον βιατία, πράνδια, χαρέρια, σημέντα, πέπεριν, 10Ρ δερμάτια ἄληθινα Πάρῳ ξικα καὶ ἔτερα εἰδὴ τὰ ὑπ’ αὐτῶν ἐπιζητοῦμενα, καθὼς ἂν ἐξακτος Χερσονήτης ἐξακτον Πατζινακίτην πείσῃ συμφωνῶν 10 ἢ πείσῃ, 'Εξευθέντοι γὰρ ὄντες καὶ οἶνον αὐτόνομοι οἱ τοιοῦτοι Πατζινακί-ται οδημίαι δουλείαι ἄνευ μισθοῦ ποιούσι ποτε.

come upon the country both of the Russians and of the Turks, and enslave their women and children and ravage their country.

5. Of the Pechenegs and the Bulgarians.

To the Bulgarians also the emperor of the Romans will appear more formidable, and can impose on them the need for tranquillity, if he is at peace with the Pechenegs, because the said Pechenegs are neighbours to these Bulgarians also, and when they wish, either for private gain or to do a favour to the emperor of the Romans, they can easily march against Bulgaria, and with their preponderating multitude and their strength overwhelm and defeat them. And so the Bulgarians also continually struggle and strive to maintain peace and harmony with the Pechenegs. For from having frequently been crushingly defeated and plundered by them, they have learned by experience the value and advantage of being always at peace with them.

6. Of the Pechenegs and Chersonites.

Yet another folk of these Pechenegs lies over against the district of Cherson; they trade with the Chersonites, and perform services for them and for the emperor in Russia and Chazaria and Zichia and all the parts beyond: that is to say, they receive from the Chersonites a prearranged remuneration in respect of this service proportionate to their labour and trouble, in the form of pieces of purple cloth, ribbons, loosely woven cloths, gold brocade, pepper, scarlet or «Parthian» leather, and other commodities which they require, according to a contract which each Chersonite may make or agree to with an individual Pecheneg. For these Pechenegs are free men and, so to say, independent, and never perform any service without remuneration.

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V 5, 1 τῶν om. V edd. || 6 Πατζινακίται P.
7. Περὶ τῶν ἀπὸ Χερσῶν οἰς ἀποστελλομένων βασιλικῶν ἐν Πατζινακίᾳ.

"Οτι ἴνικα περάσῃ βασιλικὸς εἰς Χερσῶνα ἔνεκα τῆς τουκύτης διακονίας, οφείλει εὐθὺς ἀποστέλλειν εἰς Πατζινακίαν καὶ ἐπιζητεῖν ὁμίλος παρ' αὐτῶν καὶ διασώστας, καὶ ἐρχομένων αὐτῶν, τοὺς μὲν 5 ὁμίλος εἰς τὸ κάστρον Χερσῶνας κρατουμένους καταλαμπτέειν, αὐτὸς 10πὶ δὲ μετὰ τὸν διασωτὸν πρὸς Πατζινακίαν ἀπέρχεσθαι καὶ τὸ ἐντε- ταλμένα ἐπιτελεῖν. Οἱ δὲ τοιοῦτοι Πατζινακίται ἀπληστοὶ ὡς καὶ τῶν παρ' αὐτῶν σπάτων ὁμιλοῦ ἐπιθυμηταῖ ἀνέδην ἐπιζητοῦσιν ἕναν ἰκανόν, οἱ μὲν ὁμιλοῦ ἐκα μὲν λόγῳ αὐτῶν καὶ ἐκα λόγῳ τῶν αὐτῶν 15 γυνακίων, οἱ δὲ ἀποσώσται τοὺς μὲν ὑπὲρ τοῦ κόπον αὐτῶν, τὰ δὲ ὑπὲρ τοῦ κόπον τῶν ἁλόγων αὐτῶν. Εἶτα, εἰςερχόμενον τοῦ βασιλικοῦ εἰς τὴν χώραν αὐτῶν, ζητοῦσι πρότερον τοῦ τοῦ βασιλείου ὅσα, καὶ πάλιν, ὅτε κορέσουσι τὸς ἄνθρωπος αὐτῶν, ζητοῦσι τὰ τῶν γυνακίων αὐτῶν καὶ τῶν γονέων αὐτῶν. Ἀλλὰ καὶ ὅσοι ἐν τῷ ἀποσώζειν αὐτῶν ὑποστρέ- 15 ὕποντα πρὸς Χερσῶναν κατέλθωσι | μετ' αὐτοῦ, ζητοῦσι παρ' αὐτοῦ ὅτι ἔνεκα διὰ τὸν κόπον αὐτῶν τε καὶ τῶν ἁλόγων αὐτῶν.

8. Περὶ τῶν ἀπὸ τῆς θεοφύλακτος πόλεως ἀποστελλομένων βασιλικῶν μετὰ χελανδίων διὰ τοὺς Δανουβίου καὶ Δάναπρι καὶ Δάναστρι ποταμοῦ ἐν Πατζινακίᾳ.

"Οτι καὶ εἰς τοῦ μέρους τῆς Βουλγαρίας καθέσται λαὸς τῶν Πατζι- νακιτῶν, ἐπὶ τὸ μέρος τοῦ Δάναπρι καὶ τοῦ Δάναστρι καὶ τῶν ἔτερων τῶν ἐκείσα ὡς τῶν ποταμῶν. Καὶ βασιλικοῦ ἀποστελλομένου ἐντεῦθεν μετὰ χελανδίων, δύναται καὶ χωρὶς τοὺς εἰς Χερσῶναν ἀπελθοῦσιν ἐνταῦθα 15πίστως καὶ ταχέως εὐφράσι καὶ τοὺς αὐτοὺς | Πατζινακίτας, οὐδὲ καὶ εὐρός μνημεῖ διὰ ἄνθρωπος αὐτοῦ ὁ βασιλικὸς, ἐντὸς τῶν χελανδίων 10 μένων καὶ μεθ' ἐκατοῦ τὰ βασιλικά ἐπιφερόμενος καὶ φυλάττων ἐν τοῖς χελανδιοῖς πράγματα. Καὶ κατερχοῦσα πρὸς αὐτόν, καὶ ὅτε κατέλθωσιν, δίδωσι πρὸς αὐτούς ὁ βασιλικὸς ἄνθρωπος αὐτοῦ ὅμιλος, καὶ λαμβάνει καὶ αὐτοὺς ἄπο τῶν τοιούτων Πατζινακιτῶν ἐπέρους ὅμιλος, καὶ κρατεῖν αὐτοὺς εἰς τὰ χελανδία, καὶ τότε συμφώνητε μετ' αὐτῶν καὶ ὅτε 15
7. Of the dispatch of imperial agents from Cherson to Patzinacia.

When an imperial agent goes over to Cherson on this service, he must at once send to Patzinacia and demand of them hostages and an escort, and on their arrival he must leave the hostages under guard in the city of Cherson, and himself go off with the escort to Patzinacia and carry out his instructions. Now these Pechenegs, who are ravenous and keenly covetous of articles rare among them, are shameless in their demands for generous gifts, the hostages demanding this for themselves and that for their wives, and the escort something for their own trouble and some more for the wear and tear of their cattle. Then, when the imperial agent enters their country, they first ask for the emperor's gifts, and then again, when these have glutted the menfolk, they ask for the presents for their wives and parents. Also, all who come with him to escort him on his way back to Cherson demand payment from him for their trouble and the wear and tear of their cattle.

8. Of the dispatch of imperial agents with ships of war from the city protected of God to Patzinacia along the Danube and Dnieper and Dniester river.

In the region of Bulgaria also is settled a folk of the Pechenegs, toward the region of the Dnieper and the Dniester and the other rivers of those parts. And when an imperial agent is dispatched from here with ships of war, he may, without going to Cherson, shortly and swiftly find these same Pechenegs here; and when he has found them, the imperial agent sends a message to them by his man, himself remaining on board the ships of war, carrying along with him and guarding in the ships of war the imperial goods. And they come down to him, and when they come down, the imperial agent gives them hostages of his men, and himself takes other hostages of these Pechenegs, and holds them in the ships of war, and then he makes
ποίησον οἱ Πατζινακίται πρὸς τὸν βασιλικὸν τοὺς ὄρκους κατὰ τὰ
12οῦ ζάχανα αὐτῶν, ἐπιδίδωσιν αὐτοῖς τὰς βασιλικὰς δωρεὰς, καὶ ἀναλαμβά-
νεται φίλους ἐξ αὐτῶν, ὀσοὺς βούλεται, καὶ ὑποστρέφει. Οὕτω δὲ χρὴ
συμφωνεῖν μετ' αὐτῶν, ὡστε, ὅπου ἂν χρεωποιηθῇ αὐτοῖς ὁ βασιλεὺς, ζητάσις
δουλείας, εἵτε εἰς τοὺς 'Ρώς, εἵτε εἰς τοὺς Βουλγάρους, εἵτε 20
74Βε καὶ εἰς τοὺς Τούρκους. Εἰς γὰρ δυνατὸν | τοῦ πάντας τούτους πολεμεῖν,
καὶ πολλάκις κατ' αὐτῶν ἑλθόντες, φοβεροὶ νῦν καθεστήκασιν. Καὶ
τούτο δὴλον καὶ ἐντείθην ἐστὶν. Τοῦ γὰρ κληρικοῦ Γαβριὴλ ποτὲ πρὸς
τοὺς Τούρκους ἀποταλέντως ἀπὸ κελεύσεως βασιλικῆς καὶ πρὸς αὐτοὺς
εἰπόντος, ὡτὶ: «Ὁ βασιλεὺς δηλοποιεῖ υἱῶς ἀπελθεῖν καὶ ἀποδιδόξαι 25
12οῦ τοὺς Πατζινακίτας ἀπὸ | τοῦ τόπου αὐτῶν καὶ καθεσθῆναι υἱῶς (ὕμεις
γὰρ καὶ πρότερον ἔκεισε ἐκαθέξεσθε) πρὸς τὸ εἶναι πλησιόν τῆς βασι-
λείας μου, καὶ ὅτε θέλω, ἀποστέλλω, καὶ ἐν τάχει εὐρίσκω υἱῶς»,
πάντες οἱ ἄρχοντες τῶν Τούρκων μὴ φωνὴ ἐξεβόθησαν, ὡτὶ: «Ὑμεῖς
μετὰ τοὺς Πατζινακίτας ἐκατοῦς οὐ βάλλομεν· οὐ γὰρ δυνάμεθα πολε-
μεν πρὸς αὐτοὺς, ὅτι καὶ χώρα μεγάλη καὶ λαὸς πολὺς καὶ κακὰ παιδία
εἰς· καὶ τοῦ λοιποῦ τὸν λόγον τούτον πρὸς ἦμας μὴ εἰπτής· οὐ γὰρ
ἀγαπῶμεν αὐτῶν.»

"Οτι καὶ οἱ Πατζινακίται ἐκεῖθεν τοῦ Δανάπρεως ποταμοῦ μετά
tὸ ἐαρ διέρχονται, καὶ ἄει ἐκεῖσε καλοκαιρίζουσιν.

13οῦ 9. Περὶ τῶν ἀπὸ 'Ρωσίας ἐρχομένων 'Ρῶς
μετὰ τῶν μοναξίων ἐν Κωνσταντινούπολεῖ.

"Οτι τά ἀπὸ τῆς ἐξω 'Ρωσίας μοναξίων κατερχόμενα ἐν Κων-
σταντινούπολεῖ εἰς μὲν ἀπὸ τοῦ Νεμογαρδᾶς, ἐν δὲ Σφενδοσθάλαβος,
ὁ υἱὸς Ἰγγερ, τοῦ ἄρχοντος 'Ρωσίας, ἐκαθέξετο, εἰς δὲ καὶ ἀπὸ τὸ 5
κάστρον τὴν Μιλνίσκαν καὶ ἀπὸ Τελιούτζαν καὶ Τζερνιγγάν καὶ
ἀπὸ τοῦ Βουσγραδῆ. Ταῦτα οὖν ἀπαντὰ διὰ τοῦ ποταμοῦ κατέρχονται
75Βε Δανάπρεως, καὶ ἐπισυνάγονται εἰς τὸ κάστρον | τὸ Κιοάβα, τὸ ἐπονομα-
ζόμενον Σαμβατάς. Οἱ δὲ Σκλάβοι, οἱ πατειτῶν αὐτῶν, οἱ Κριβθαγι-
13οῦ νοι λεγόμενοι, καὶ οἱ Λενζανήνοι καὶ αὐτοὶ τοῦ | Σκλαβηνία τοῖς τὰ ὅρη
αὐτῶν κάστουσι τὰ μοναξία τὸν Χεμάνος καὶ, καὶ καταρτί-
σαντες αὐτά, τοῦ καρυοῦ ἀνοιγμένου, ἡνίκα διαλυθῆ ὁ παγετός, εἰς
tὰς πλησίον οὖσας λίμνας εἰσάγουσιν αὐτά. Καὶ ἑπεδίδῃ ἐκεῖναι εἰσβάλ-
λουσιν εἰς τὸν ποταμὸν τὸν Δανάπρεων, ἀπὸ τῶν ἑκεῖσε οὐτοὶ εἰς τὸν

V 16 Πατζινακίται Ρ | 34 Πατζινακίται Ρ.
9. 1 ante 'Ρωσίας add. τῆς edd. || 4 Νεμογαρδᾶς: Νεογαρδα (sine acc.)
coni. Bayer Νεογαρδα (sic) coni. Rački Νεογαρδᾶς coni. Bury Oboleński
Νεογαρδᾶς Kukules ||
agreement with them; and when the Pechenegs have taken their oaths to the imperial agent according to their ‘zakana’, he presents them with the imperial gifts, and takes from among them as many ‘friends’ as he sees fit, and returns. Agreement must be made with them on this condition, that wherever the emperor calls upon them, they are to serve him, whether against the Russians, or against the Bulgarians, or again against the Turks. For they are able to make war upon all these, and as they have often come against them, are now regarded by them with dread. And this is clear from what follows. For once when the cleric Gabriel was dispatched by imperial mandate to the Turks and said to them, «The emperor declares that you are to go and expel the Pechenegs from their place and settle yourselves there (for in former days you used to be settled there yourselves) so that you may be near to my imperial majesty, and when I wish, I may send and find you speedily», then all the chief men of the Turks cried aloud with one voice, «We are not putting ourselves on the track of the Pechenegs; for we cannot fight them, because their country is great and their people numerous and they are the devil’s brats; and do not say this to us again; for we do not like it!»

When spring is over, the Pechenegs cross to the far side of the Dnieper river, and always pass the summer there.

9. Of the coming of the Russians in ‘monoxyla’ from Russia to Constantinople.

The ‘monoxyla’ which come down from outer Russia to Constantinople are from Novgorod, where Sviatoslav, son of Igor, prince of Russia, had his seat, and others from the city of Smolensk and from Telitza and Chernigov and from Vyshegrad. All these come down the river Dnieper, and are collected together at the city of Kiev, also called Sambatas. Their Slav tributaries, the so-called Krivichians and the Lenzanenes and the rest of the Slavonic regions, cut the ‘monoxyla’ on their mountains in time of winter, and when they have prepared them, as spring approaches, and the ice melts, they bring them on to the neighbouring lakes. And since these lakes debouch into the river Dnieper, they enter thence on to this same
αὐτὸν ποταμὸν εἰσέρχονται, καὶ ἀπέρχονται εἰς τὸν Κύβα, καὶ σύρουσιν 15 εἰς τὴν ἕξαρτιν, καὶ ἀπεμπολοῦσιν αὐτὰ εἰς τοὺς 'Ρῶς. Οἱ δὲ 'Ρῶς σκαφίδια καὶ μόνα ταῦτα ἁγοράζοντες, τὰ παλαιὰ αὐτῶν μονόξυλα καταλύοντες, εἴς αὐτῶν βάλλουσιν πέλλας καὶ σκαρμοῦς εἰς αὐτὰ καὶ 14τὸ λιότακτον χρείας, ** εξοπλίζουσιν αὐτὰ. Καὶ Ἰουνίου μηνὸς διὰ τοῦ ποταμοῦ Δανάπρεπος ἀποκινοῦσιν, κατέρχονται εἰς τὸ Βιττετζέβη, 20 διὰ τὴν παχυτοικίαν κάστρον τῶν 'Ρῶς, καὶ συνανθρώποιμεν εἴκεισε μέχρι δύο καὶ τρίων ἡμερῶν, ἦν οὖν ἀπαντὰ ἀποσυναχθῶσι τῶν μονόξυλα, τότε ἀποκινοῦσιν, καὶ κατέρχονται διὰ τοῦ εἰρημένου Δανάπρεπου ποταμοῦ. Καὶ πρῶτον μὲν ἔρχονται εἰς τὸν πρῶτον φραγμόν, τὸν ἐπονομαζόμενον Ἑσσοῦτη, δέ ἐρμηνεύεται Ρωσιστὶ καὶ Σκλαβηνιστὶ μὴ κοιμά- 25 σαι: οἱ δὲ τούτου φραγμὸς τοσοῦτον ἐστὶν στενὸς, δόσων τὸ πλάτος τοῦ 14τῷ οἰκονιστηρίου μέσον δὲ αὐτοῦ πέτρωι εἰς βίςματι | ὑψηλὰ νησίων 76Βε δίκην ἀποσαινοῦμεναι. Πρὸς αὐτὰς ὑπὸ τὸ ὄρος καὶ πλημμυ- ροῦσιν κάκεισθαι ἀποκρημνίζομεν πρὸς τὸ κάτω μέρος ήχον μέγαν καὶ φόβον ἀποτελεῖ. Καὶ διὰ τούτου μέσον αὐτῶν οὐ τολμῶσιν οἱ 'Ρῶς διελ- 30 θεῖν, ἀλλὰ πλησίον σκαλώσαντες καὶ τοὺς μὲν ἀνθρώπους ἐκβαλόντες εἰς τὴν ἐξοράν, τὰ δὲ λιοτά πράγματα ἐάσαντες εἰς τὰ μονόξυλα, εἴθε οὕτως γυμνὸν τοὺς ποσὶν αὐτῶν ψηλαφοῦντες ***, ἵνα μή τις λίθος πρὸςπροβοῦσθαι. Τούτῳ δὲ ποιοῦσιν οἱ μὲν πλάρει, οἱ δὲ μέσον, οἱ δὲ καὶ εἰς τὴν πρόμναν μετὰ κονταρίων κοντοβευόμενοι, καὶ μετὰ τοιαύτης 35 ἀπάσης ἀκριβείας διέρχονται τὸν τοιούτον πρῶτον φραγμὸν διὰ τῆς 15τοῦ γονίας καὶ τῆς ἄκηθος τοῦ ποταμοῦ. Ἡνίκα δὲ διέλθωσι | τὸν τοιούτον φραγμόν, πάλιν ἀπὸ τῆς ἔξορας ἀναλαμβανόμενοι τοὺς λουθοὺς ἀπο- πλέουσιν, καὶ κατέρχονται εἰς τὸν ἐτερον φραγμόν, τὸν ἐπιλεγόμενον 'Ρωσιστὶ μὲν Οὐλβορι, Σκλαβηνιστὶ δὲ Ὁστροβούνιπραξ, δὲ θέρμη- 40 νεῦται τὸ νησίον τοῦ φραγμοῦ'. Ἐστὶν κάκεινος ὁμοίος τῷ πρώτῳ, χαλεπός τε καὶ δυσδιέξοδος. Καὶ πάλιν ἐκβαλόντες τὸν λαόν διαβιβάζουσι τὰ μονόξυλα, καθὼς καὶ πρότερον. Ὅμοιος δὲ διέρχονται καὶ τὸν τρίτον φραγμόν, τὸν λεγόμενον Γελανδρί, δὲ ἐρμηνεύεται Σκλαβηνιστὶ ἥχος φραγμοῦ, εἴθε οὕτως τὸν τέταρτον φραγμόν, τὸν μέγαν, τὸν ἐπιλεγόμενο- 45 νον 'Ρωσιστὶ μὲν 'Αειφόρῳ, Σκλαβηνιστὶ δὲ Νεαστή, διὸ πρὸς φωλεύοντον οἱ πελεκάνοι εἰς τὰ λιθάρια τοῦ φραγμοῦ. 'Εν τούτῳ οὖν τῷ φραγμῷ 15τὸ σκαλώσουσιν ἀπαντὰ | εἰς τὴν γῆν ὅρθριπλορα, καὶ ἐξέρχονται οἱ ἀρι-
river, and come down to Kiev, and draw the ships along to be finished and sell them to the Russians. The Russians buy these bottoms only, furnishing them with oars and rowlocks and other tackle from their old ‘monoxyla’, which they dismantle; and so they fit them out. And in the month of June they move off down the river Dnieper and come to Vitichev, which is a tributary city of the Russians, and there they gather during two or three days; and when all the ‘monoxyla’ are collected together, then they set out, and come down the said Dnieper river. And first they come to the first barrage, called Essoupi, which means in Russian and Slavonic ‘Do not sleep’; the barrage itself is as narrow as the width of the Polo-ground; in the middle of it are rooted high rocks, which stand out like islands. Against these, then, comes the water and wells up and dashes down over the other side, with a mighty and terrific din. Therefore the Russians do not venture to pass between them, but put in to the bank hard by, disembarking the men on to dry land leaving the rest of the goods on board the ‘monoxyla’; they then strip and, feeling with their feet to avoid striking on a rock, ***. This they do, some at the prow, some amidships, while others again, in the stern, punt with poles; and with all this careful procedure they pass this first barrage, edging round under the river-bank. When they have passed this barrage, they re-embark the others from the dry land and sail away, and come down to the second barrage, called in Russian Oulvorsi, and in Slavonic Ostrovouniprach, which means ‘the Island of the Barrage’. This one is like the first, awkward and not to be passed through. Once again they disembark the men and convey the ‘monoxyla’ past, as on the first occasion. Similarly they pass the third barrage also, called Gelandri, which means in Slavonic ‘Noise of the Barrage’, and then the fourth barrage, the big one, called in Russian Aiefor, and in Slavonic Neasit, because the pelicans nest in the stones of the barrage. At this barrage all put into land prow foremost,
σμένοι ἄνδρες φυλάττειν τὴν βίγλαν μετ’ αὐτῶν, καὶ ἀπέρχονται, καὶ
tάς βίγλας οὐτοί διὰ τοὺς Παττζινακίταις ἀγρύπνως φυλάττουσιν. Οἱ δὲ 50
77Βε λοιποὶ τὰ πράγματα, ἀπερ ἐξουσιν εἰς τὰ μονόξυλα, ἀναλαμβανόμενοι,
tὰ ψυχάρια μετὰ τῶν ἁλύσεων διὰ τοῦ ἐχροῦ αὐτὰ διαβιβάζοντο
μίλια ξέ, ἐως ἂν διέλθωσι τὸν φραγμόν. Εἰδ’ οὕτως οἱ μὲν σύροντες,
οἱ δὲ καὶ εἰς τοὺς ὅμοιοι βαστάζοντες τὰ αὐτῶν μονόξυλα εἰς τὸ τοῦ
φραγμοῦ ἐκείθεν μέρος διαβιβάζοντες καὶ οὕτως δίπτοντες αὐτὰ εἰς 55
τὸν ποταμὸν καὶ τὰ πετζιμέντα αὐτῶν ἐμβλησκόμενοι, εἰσέρχονται,
16oΡ καὶ αὖθις ἐναποπλέουσιν. Ἀπερχόμε|νοι δὲ εἰς τὸν πέμπτον φραγμόν,
tὸν ἐπονομαζόμενον 'Ρωσιστὶ μὲν Βαρουφάρος, Σκλαβηνιστὶ δὲ Βουλνη-
πρᾶς, διὸτι μεγάλην λίμνην ἀποταλεῖ, πάλιν εἰς τὰς τοῦ ποταμοῦ γωνίας τὰ
ἀυτῶν μονόξυλα διαβιβάσαστες, καθὼς καὶ εἰς τὸν πρῶτον φραγμὸν 60
d καὶ δεύτερον, καταλαμβάνουσιν τὸν ἑκτὸν φραγμὸν, λεγόμενον μὲν
'Ρωσιστὶ Λεάνττι, Σκλαβηνιστὶ δὲ Βερούτζζι, ὁ ἐστιν 'βράσμα νεροῦ’,
kai διαβαίνουσι καὶ αὐτὸν ὅμοιος. Καὶ ἀπὸ τοῦτο ἀποπλέουσι καὶ
πρὸς τὸν ἐβδομὸν φραγμόν, τὸν ἐπιλεγόμενον 'Ρωσιστὶ μὲν Ἑτρόουκουν,
Σκλαβηνιστὶ δὲ Νατρεζζζ, ὁ ἐρμηνεύεται 'μικρὸς φραγμός'. Καὶ διαβαί- 65
νουσι εἰς τὸ λεγόμενον πέραμα τοῦ Καρρόου, ἐν ᾧ διαπερῶσιν ἀπὸ
16oΠ 'Ρωσίας οἱ Χερσοννηταὶ καὶ οἱ Παττζινακίται ἐπὶ Χερσούνα, ἔχουν τὸ
ἀυτὸ πέραμα τὸ μὲν πλάτος, ὅσον τοῦ ἑπτοδρομίου, τὸ δὲ ύψος ἀπὸ κάτω
ἐως ὅτου προκύπτουσιν ὕφαλοι, ὅσον καὶ φθάζειν σαΐγταν τοῦ τοξευόν-
tος ἐνθεν ἐκεῖσε. Ὁθεν καὶ εἰς τὸν τοιοῦτον τόπον κατέρχονται οἱ 70
Παττζινακίται, καὶ πολεμοῦσι τοὺς 'Ρώς. Μετὰ δὲ τὸ διελθέντων
78Βε τοιοῦτον τόπον τὴν νήσον, τὴν ἐπιλεγομένην ἡ Ἀγιος Γρηγόριος
catatlabávoun, ἐν ἦ νήσῳ καὶ τὰς θυσίας αὐτῶν ἐπιτελεύσαν διὰ τὸ
ἐκεῖσε ἐκτάσεις παμμεγεθή δρῦν, καὶ θύουσι πετεινοὺς ζώντας. Πη-
γάνουσι δὲ καὶ σαΐγτας γυρόθεν, ἄλλοι δὲ καὶ φωμία καὶ κρέατα, καὶ 75
ἐξ ὧν ἔχει ἔκαστος, ὡς τὸ ἐδώκεν αὐτῶν ἐπικρατεῖ. Ἐπιτούσι δὲ καὶ
17oΡ σκάρφα περὶ τῶν πετεινῶν, εἴτε σφάξω αὐτούς, εἴτε καὶ φαγεῖν, εἴτε
καὶ ζώντας ἐκάνει αὐτούς. Ἀπὸ δὲ τοῦ νησίου τούτου Παττζινακίτην οἱ
'Ρώς οὐ φοβοῦνται, ἐως ἂν φθάσωσιν εἰς τὸν ποταμὸν τὸν Σελινάν. 61
Εἰδ’ οὕτως ἀποκινοῦντες εἰς αὐτοῦ μέχρι τεσσάρων ἠμερῶν ἀποπλέουσιν, 80
ἐως οὕτω φαλαβάσων εἰς τὴν λίμνην τοῦ ποταμοῦ στόμιον ὤσεν, ἐν ᾧ
ἐστίν καὶ ἡ νῆσος τοῦ 'Αγίου Αἰθέριου. Καταλαβόντες οὖν οὕτω τὴν
τοιαύτην νῆσον, προσαναπάλουσιν ἑκατοτέροι ἐκεῖσε ἐως δύο καὶ τριῶν
ἡμερῶν. Καὶ πάλιν τὰ αὐτῶν μονόξυλα, εἰς θάλασσαν ἐπιποιοῦνται, τὰ
tὰ ἄρμανα καὶ τὰ κατάρτια καὶ τὰ σχήματα, ἀπερ 85

F 72 τὴν νῆσον — Γρηγόριος: cf. Not. episc. (s. XIV.), ed. G. Parthey
p. 130. No 3, 754.
and those who are deputed to keep the watch with them get out, and off
they go, these men, and keep vigilant watch for the Pechenegs. The re-
mainder, taking up the goods which they have on board the 'monoxyla',
conduct the slaves in their chains past by land, six miles, until they are
through the barrage. Then, partly dragging their 'monoxyla', partly port-
taging them on their shoulders, they convey them to the far side of the
barrage; and then, putting them on the river and loading up their baggage,
they embark themselves, and again sail off in them. When they come to the
fifth barrage, called in Russian Varouforos, and in Slavonic Voulniprach,
because it forms a large lake, they again convey their 'monoxyla' through
at the edges of the river, as at the first and second barrages, and arrive at
the sixth barrage, called in Russian Leanti, and in Slavonic Veroutzi, that
is 'the Boiling of the Water', and this too they pass similarly. And then
they sail away to the seventh barrage, called in Russian Stroukoun, and in Slav-
onic Naprezi, which means 'Little Barrage'. This they pass at the so-called
ford of Vrar, where the Chersonites cross over from Russia and the Pe-
chenegs to Cherson; which ford is as wide as the Hippodrome, and, measured
upstream from the bottom as far as the rocks break surface, a bow-shot in
length. It is at this point, therefore, that the Pechenegs come down and
attack the Russians. After traversing this place, they reach the island called
St. Gregory, on which island they perform their sacrifices because a gigantic
oak-tree stands there; and they sacrifice live cocks. Arrows, too, they peg in
round about, and others bread and meat, or something of whatever each
may have, as is their custom. They also throw lots regarding the cocks,
whether to slaughter them, or to eat them as well, or to leave them alive.
From this island onwards the Russians do not fear the Pecheneg until they
reach the river Selinas. So then they start off thence and sail for four days,
until they reach the lake which forms the mouth of the river, on which is the
island of St. Aitherios. Arrived at this island, they rest themselves there for
two or three days. And they re-equip their 'monoxyla' with such tackle as is
needed, sails and masts and rudders, which they bring with them. Since this

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Thomsen Hruševskýj || 61 ante δεύτερον add. εἰς τὸν V edd. || 62 λέαντοι:
Λαόντι σευ Λαόντι coni. Zeuss || Σκλαβινστι P || 64 ἐβδομόν edd.: ζ' P ||
Στρούκουν (etiam Cobet): Στρούβουν V edd. || 65 Σκλαβινστι P || Ναστρέζη
coni. Falk || 65/6 διάβαινοντες Me Be διαβαίνοντα Meurius Ba || 66 Κρασίου
coni. Vasmor Brasilou coni. Falk || 67 Χερούντα P || Πατζνακτά P || 69 προ-
κόπτους δράκοι coni. Jenkins: παρακύπτουσιν όι φλάο P edd. || φλαο: ἡθαλμοί
Ba || φθάνειν V edd. || 71 Πατζνακτά P || πολεμοῦσι V edd.: πολεμοῦσι P || 77
ἐκεῖ καὶ φαγεῖν εἰτε καὶ σφάξει αὐτοὺς V Me Ba || 78 αὐτοὺς (add. etiam Bandurius):
om. V edd. || 79 οὗ om. Me || 82 Ἐθαριού P || 84 αὐτῶν: ἐκατόν V edd. || λίπωνται
ser. Moravcsik λίπωνται P; λειπώνται Be ||
ἐπιφέρονται. Ἐπει δὲ τὸ στόμιον τοῦ τοιούτου ποταμοῦ ἔστιν ἡ τοιαύτη
17νΡ λίμνη, καθὼς εἰρήται, καὶ χρητεί μέχρι τῆς ἡθαλάσσης, καὶ πρὸς τὴν
θάλασσαν κεῖται ἡ νῆσος τοῦ Ἀγίου Αἰθέριου, ἐκ τῶν ἐκείσε ἀπέρχονται
πρὸς τὸν Δάναστριν ποταμόν, καὶ διασωθέντες ἐκείσε τὰλίν ἀναπάυον-
tαι. Ἡνίκα δὲ γένεται καφρὸς ἐπιτήδειος, ἀποσκαλώσαντες ἔρχονται 90
eἰς τὸν ποταμὸν τὸν ἐπιλεγόμενον "Ἀσπρον, καὶ ὁμοίως κάκησε ἀνα-
pαυσάμενοι, τὰλίν ἀποχυνώντες ἔρχονται εἰς τὸν Σελεινάν, εἰς τὸ τοῦ
Δανουβίου ποταμοῦ λεγόμενον παραχλάδιον. Καὶ ἕως οὐ διέλθωσι τὸν
79Βε Σελεινάν | ποταμόν, παρατρέχουσιν αὐτοῖς οἱ Πατζινακίται. Καὶ ἕαν
πολλάκις ἡ θάλασσα μονόξυλον εἰς τὴν γῆν ἀπορρίψῃ, σκαλάνωσιν 95
18νΡ ὅλα, ἕνα τοῖς Πατζινακίταις ἀντίπαρα ταχθῶσιν ὁμοῦ. Ἀπὸ δὲ τὸν
Σελεινάν οὐ φοβοῦνται τινα, ἀλλὰ τὴν τῆς Βουλγαρίας γῆν ἐνδυσάμενοι,
eἰς τὸ τοῦ Δανουβίου στόμιον ἔρχονται. Ἀπὸ δὲ τοῦ Δανουβίου κατα-
λαμβάνουσιν εἰς τὸν Κανοπάν, καὶ ἀπὸ τοῦ Κανοπά τοῖς Κονστάντιοι
* * * εἰς τὸν ποταμὸν Βάρνας, καὶ ἀπὸ Βάρνας ἔρχονται εἰς τὸν ποταμὸν 100
tὴν Διτζίναν, ἀπερ πάντα εἰς γῆ τῆς Βουλγαρίας. Ἀπὸ δὲ τῆς Διτζίνας
eἰς τὰ τῆς Μεσσηνίας μέρη καταλαμβάνουσιν, καὶ οὕτως μέχρι τούτων ὁ
πολυώδος αὐτῶν καὶ περίφορος, δυσκεκόδος τε καὶ χαλεπός ἀπο-
περαίνεται πλοῦς. Ἡ δὲ χειμερίου τῶν αὐτῶν Ἄρως καὶ σκληρὰ διαγωγὴ
ἔστιν αὐτῆ. Ἡνίκα ο Νοέμβριος μὴν εἰσέλθῃ, εὐθέας οἱ αὐτῶν ἐξέρχονται-105
18νΡ ταὶ ἐρχοντες | μετὰ πάντων τῶν Ἄρως ἀπὸ τὸν Κλαβον, καὶ ἀπέρχονται
eἰς τὰ πολυδία, δ λέγεται γύρω, ἤγον ἐπὶ τὰς Σκλαβηνίας τῶν τε Βερβι-
νῶν καὶ τῶν Δρουγοβιτῶν καὶ Κριβίτζων καὶ τῶν Σεβερίων καὶ λοιπῶν
Σκλάβων, οὕτως εἴσον παχτίωτα τῶν Ἄρως. Δι’ ὅλου δὲ τὸν χειμώνας
ἐκείσε διατρέφομεν, πάλιν ἀπὸ μηνὸς Ἀπριλίου, διαλυμένου τοῦ 110
πάγου τοῦ Δαναπέρου ποταμοῦ, κατέρχονται πρὸς τὸν Κλαβον. Καὶ
eἰς’ οὕτως ἀπολαμβάνονται τὰ αὐτῶν μονόξυλα, καθὼς προείρηται, καὶ
ἐξοπλίζονται, καὶ πρὸς Ρωμανίαν κατέρχονται.

"Οτι οἱ Οοζοί δύνανται τοῖς Πατζινακίταις πολεμεῖν.

80Βε 10. Περὶ τῆς Χαζάριας, πῶς δεῖ πολεμεῖσθαι καὶ παρὰ τὸν ἐν

19Ρ "Οτι οἱ Οοζοί δύνανται πολεμεῖν τοὺς Χαζάρους, ὡς αὐτοὺς
πλησίαζοντες, ὁμοίως καὶ ὁ ἐξουσιοκράτωρ Ἀλανίας.

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V 88 Ἀθαρσίου P || 89 Δάναστριν coni. Laskin: Δάναστριν P edd. || 90 καφρὸς
Mearsius Ba Be: τροφὸς P || 94 Πατζινακίται P || 95 μονόξυλα edd. ||
99 Κανοπά P || Κανοπάνταιν edd. || 100 lac. ind. καὶ ἀπὸ Κωνσταντίας
excidisse coniiciens Jenkins || 101 γῆς edd. || Διτζίνας P || 105/6 ἐρχοντες
ἐξέρχονται V edd. || 106 post Κλαβον edd. ποταμὸν V Me || 107 πολύβρια
lake is the mouth of this river, as has been said, and carries on down to the sea, and the island of St. Aitherios lies on the sea, they come thence to the Dniester river, and having got safely there they rest again. But when the weather is propitious, they put to sea and come to the river called Aspros, and after resting there too in like manner, they again set out and come to the Selinas, to the so-called branch of the Danube river. And until they are past the river Selinas, the Pechenegs keep pace with them. And if it happens that the sea casts a ‘monoxylon’ on shore, they all put in to land, in order to present a united opposition to the Pechenegs. But after the Selinas they fear nobody, but, entering the territory of Bulgaria, they come to the mouth of the Danube. From the Danube they proceed to the Konopas, and from the Konopas to Constantia, and from Constantia to the river of Varna, and from Varna they come to the river Ditzina, all of which are Bulgarian territory. From the Ditzina they reach the district of Mesembria, and there at last their voyage, fraught with such travail and terror, such difficulty and danger, is at an end. The severe manner of life of these same Russians in winter-time is as follows. When the month of November begins, their chiefs together with all the Russians at once leave Kiev and go off on the ‘poliadia’, which means ‘rounds’, that is, to the Slavonic regions of the Vervians and Drugovichians and Krivichians and Severians and the rest of the Slavs who are tributaries of the Russians. There they are maintained throughout the winter, but then once more, starting from the month of April, when the ice of the Dnieper river melts, they come back to Kiev. They then pick up their ‘monoxyla’, as has been said above, and fit them out, and come down to Romania.

The Uzes can attack the Pechenegs.

10. Of Chazaria, how and by whom war must be made upon it.

The Uzes can attack the Chazars, for they are their neighbours, and so can the ruler of Alania.
"Ότι τά ἐννέα κλημάτα τῆς Χαζαρίας τῇ 'Αλανία παράκεινται, καὶ δύναται ὁ 'Αλανός, εἰ ἄρα καὶ βουλεύει, ταῦτα πραιδεύειν καὶ μεγάλην βλάβην καὶ ἐνδεικνύειν τοὺς Χαζαρίους ποιεῖν· ἕξ γὰρ τῶν ἐννέα τούτων κλημάτων ἡ πᾶσα ζωή καὶ ἀφρονία τῆς Χαζαρίας καθέστηκεν.

11. Περὶ τοῦ κάστρου Χερσόνησος καὶ τοῦ κάστρου Βοσπόρου.

"Ότι τοῦ ἐξουσιοκράτορος 'Αλανίας μετά τῶν Χαζαρίων μὴ εἰρηνεύοντος, ἀλλὰ μᾶλλον προτιμοτέραν τιθεμένου τὴν φιλίαν τοῦ βασιλέως τῆς Ῥωμαίων, ἐδὼν οἱ Χαζαροὶ οὐ βουλοῦνται τὴν πρὸς τὸν βασιλέα τῆς φιλίαν καὶ εἰρήνην τηρεῖν, δύναται μεγάλως αὐτοὺς κακοῦν, τὰς τὰ ὅδους ἐνεδρεύων καὶ ἀφυλάκτως αὐτοῖς ἐπιτίθεμενος ἐν τῷ διέρχοντα πρὸς τὰ σάρκες καὶ τὰ κληματα· φοβοῦμεν 10 γὰρ οἱ Χαζαροὶ τῇ τῶν Ἀλανῶν ἐπιθέουσιν καὶ μὴ εὐρίσκουσιν ἀδειαν ἐπειδὴ φοσσάτῳ ἐπιτίθεθαν τῇ Χερσόνῃ καὶ τοῖς κλημασίν, ὡς μὴ πρὸς ἀμφοτέρους ἐν ταύτῃ πολεμεῖν εἰσίσχυοντες, εἰρήνευεν ἀναγκασθῆσονται.

12. Περὶ τῆς μαύρης Βουλγαρίας καὶ τῆς Χαζαρίας.

"Ότι καὶ ἡ μαύρη λεγομένη Βουλγαρία δύναται τοῖς Χαζαρίοις πολεμεῖν.

13. Περὶ τῶν πλησιαζόντων ἐθνῶν τοῖς Τούρκοις.

"Ότι τοῖς Τούρκοις τὰ τουαῦτα ἐθνη παράκεινται· πρὸς μὲν τὸ δυτικότερον μέρος αὐτῶν ἡ Φραγγία, πρὸς δὲ τὸ βορειότερον οἱ Πατζινακῖται, καὶ πρὸς τὸ μεσημβρινὸν μέρος ἡ μεγάλη Μοραβία, ήτοι ἡ 5 χώρα τοῦ Σφενδοπλόκου, ἦτις καὶ παντελῶς ἥφανθην παρὰ τῶν τοιούτων Τούρκος, καὶ παρὰ αὐτῶν κατεσχέθη. Οἱ δὲ Χρυσάτοι πρὸς τὰ δρὸν τοῖς Τούρκοις παράκεινται.

20. "Ότι δύνανται καὶ οἱ Πατζινακῖται· τοῖς Τούρκοις ἐπιτίθεσθαι καὶ μεγάλως πραιδεύειν καὶ παραβλάπτειν αὐτούς, καθὼς καὶ ἐν τῷ 10 περὶ Πατζινακίτων κεφαλαίῳ προείρηται.
Nine regions of Chazaria are adjacent to Alania, and the Alan can, if he be so minded, plunder these and so cause great damage and dearth among the Chazars: for from these nine regions come all the livelihood and plenty of Chazaria.

11. Of the city of Cherson and the city of Bosporus.

If the ruler of Alania is not at peace with the Chazars, but thinks preferable the friendship of the emperor of the Romans, then, if the Chazars are not minded to preserve friendship and peace with the emperor, he, the Alan, may do them great hurt by ambushing their routes and setting upon them when they are off their guard, in their passage to Sarkel and the Regions and Cherson. And if this ruler will act zealously to check them, then Cherson and the Regions may enjoy great and profound peace; for the Chazars, afraid of the attack of the Alans and consequently not being free to attack Cherson and the Regions with an army, since they are not strong enough to fight both at once, will be compelled to remain at peace.

12. Of black Bulgaria and Chazaria.

The so-called black Bulgaria can also attack the Chazars.

13. Of the nations that are neighbours to the Turks.

These nations are adjacent to the Turks: on their western side Francia; on their northern the Pechenegs; and on the south side great Moravia, the country of Sphendoplokos, which has now been totally devastated by these Turks, and occupied by them. On the side of the mountains the Croats are adjacent to the Turks.

The Pechenegs too can attack the Turks, and plunder and harm them greatly, as has been said above in the chapter on the Pechenegs.
'Επίστησον, υἱὲ, διανοίας ὁμα τῇς σής λόγοις ἐμοίς, καὶ γνῶθι, ἀ σοι ἐντέλλομαι, καὶ ἐξεῖς ἐν καιρῷ ὡς ἐκ πατρικῶν θησαυρῶν προφέρειν πλοῦτον φρονήσεως καὶ ἐπιδείκνυσθαι χῦμα συνέσεως. Ἡκαστοὶ οὖν, ὅτι τοὺς βορείους ἀπαίσι γένεσι φύσις ὡσπερ καθέστηκεν τὸ ἐν χρῆμασι 15 λίγον καὶ ἀπλήστηκαν καὶ μηδέποτε χορεύνμενον, ἦθεν πάντα ἐπίκητει καὶ πάντων ἔφεσται, καὶ οὐκ ἔχει τὰς ἐπιθυμίας ὅρῳ περιγραφομένας, ἀλλ’ αἰεὶ τοῦ πλείονος ἐπιθυμεῖ, καὶ αὕτη μικρὰς ὄφελείας μεγάλα κέρδη προσπορίζεσθαι | βούλεται. Ηδί δεὶ τὰς τούτων ἁκαρόους αἰτήσεις καὶ παραγγειαστικὰς ἀξιώσεις διὰ λόγων πιθανῶν καὶ φρονίμων καὶ 20 συνετῶν ἀπολογιῶν ἀνατρέπειν καὶ ἀποκρούσθαι, αἴτινες, ὅσον ἀπὸ τῆς πείρας ἡμεῖς καταλαβεῖν ἢδυνήθημεν, ὡς ἐν τούτῳ περιλαβεῖν, τοιαῦτα τίνες ἔσονται.

Εἰ δὲ ἄξιόσωσι ποτα καὶ αἰτήσονται εἴτε Χάζαροι, εἴτε Τοῦρκοι, εἴτε καὶ Ἠρᾶς, ἢ ἔτερον τι ἔθνος τῶν βορείων καὶ Σκυθικῶν, οὐκ ἔστω 25 συμβαίνει, ἐκ τῶν βασιλείων ἐσθήτων ἢ στεμμάτων ἢ στολῶν ἕνεκά τινος δουλείας καὶ ὑπουργίας αὐτῶν ἀποσταλήκει αὐτοῖς, ὡσώς χρή σε ἀπολογήσασθαι, ὅτι: «Αἱ τοιαύται στολαὶ καὶ τὰ στέμματα, ο παρ’ 21νΡ ὑμῶν καμέλαυκια ὀνομάζεται, οὔτε παρὰ ἀνθρώπων κατεσχευασθησάμενοι, οὔτε εξ ἀνθρώπων τεχνῶν ἐπενοήθησαν ἢ ἐξηράσθησαν, ἀλλ’ ὡς 30 ἀπὸ παλαιάς ἱστοριών ἐν ἀπορρήτους λόγους γεγραμμένον εὑρίσκομεν, ἡνίκα ο Θεὸς βασιλεύει ἐποίησεν Κωνσταντῖνον ἐκεῖνον τῶν μέγαν, τῶν πρῶτων Χριστιανῶν βασιλεύσαντα, δι’ ἁγγείου αὐτοῦ τὰς τοιαύτας στολάς ἐξεπέστειλεν καὶ τὰ στέμματα, ἀπερ ὑμεῖς καμελαύκια λέγετε, καὶ διωρίζεται αὐτῷ θείναι ταῦτα ἐν τῇ μεγάλῃ τοῦ Θεοῦ ἀγίᾳ ἐκκλησίᾳ, 35 ἡτις ἐπ’ ὀνόματι κύρις τῆς ἐνυποστάτου σοφίας Θεοῦ ‘Ἄγια Σοφία κατονομάζεται, καὶ μὴ καθ’ ἐκάστην αὐτά ἀμφιέννυσθαι, ἀλλ’ ὅτε 22νΡ ἀνθυμολής καὶ μεγάλη τυχαρχεία διστοπικὴ ἐορτή. Διὸ δὴ Θεοῦ προστάγματι ταῦτα ἀπέδειξεν, ἄτικα καὶ ἀνωθεν τῆς ἀγίας τραπέζης ἐν τῷ θεουσιαστήριῳ τοῦ αὐτοῦ ναοῦ ἀποκρέματα, καὶ εἰς κόσμον τῆς ἐκκλησίας. 40

83Βε σιὰς καθέστηκεν. Τὰ δὲ λοιπὰ ἰμάτια καὶ σαγία βασιλικὰ τῆς ιερᾶς | ταύτης τραπέζης ἀνωθεν ἐπίκεινται ἐφαπλούμενα. Ἡνίκα δὲ καταλάβῃ τοῦ Κυρίου ἡμῶν καὶ Θεοῦ Ἰησοῦ Χριστοῦ ἐορτή, ἀναλαμβάνεται ἐκ τῶν τοιούτων στολῶν καὶ στεμμάτων τὰ πρὸς τὸν καιρὸν ἐπετίθενται καὶ ἀρμόζοντα πατριάρχης καὶ ἀποστέλλει πρὸς τὸν βασιλέα, καὶ ἀμφιέννυται αὐτὰ ἐκείνοις, ὡς ὑπηρέτης Θεοῦ καὶ διάκονος, ἐν τῇ προελεύσει 22νΡ σει καὶ μόνον, καὶ πᾶλιν μετὰ τὴν χρέιαν ἃντιστρέφει αὐτὰ πρὸς τὴν ἐκκλησίαν, καὶ ἀπόκεινται ἐν αὐτῇ. Ἀλλὰ καὶ κατάρα τοῦ ἁγίου καὶ

F 12 Ἐπίστησον — σῆς cf. Prov. 23, 5. 13 ἀ σοι ἐντέλλομαι
Prov. 6, 3.
Fix, my son, your mind's eye upon my words, and learn those things which I command you, and you will be able in due season as from ancestral treasures to bring forth the wealth of wisdom, and to display the abundance of wit. Know therefore that all the tribes of the north have, as it were implanted in them by nature, a ravening greed of money, never satiated, and so they demand everything and hanker after everything and have desires that know no limit or circumscription, but are always eager for more, and desirous to acquire great profits in exchange for a small service. And so these importunate demands and brazenly submitted claims must be turned back and rebutted by plausible speeches and prudent and clever excuses, which, in so far as our experience has enabled us to arrive at them, will, to speak summarily, run more or less as follows:

Should they ever require and demand, whether they be Chazars, or Turks, or again Russians, or any other nation of the northerners and Scythians, as frequently happens, that some of the imperial vesture or diadems or state robes should be sent to them in return for some service or office performed by them, then thus you shall excuse yourself: «These robes of state and the diadems, which you call ‘kamelaucki’, were not fashioned by men, nor by human arts devised or elaborated, but, as we find it written in secret stories of old history, when God made emperor the former Constantine the great, who was the first Christian emperor, He sent him these robes of state by the hand of His angel, and the diadems which you call ‘kamelaucki’, and charged him to lay them in the great and holy church of God, which, after the name of that very wisdom which is the property of God, is called St.Sophia; and not to clothe himself in them every day, but only when it is a great public festival of the Lord. And so by God’s command he laid them up, and they hang above the holy table in the sanctuary of this same church, and are for the ornament of the church. And the rest of the imperial vestments and cloaks lie spread out upon this holy table. And when a festival of our Lord and God Jesus Christ comes round, the patriarch takes up such of these robes of state and diadems as are suitable and appropriated to that occasion, and sends them to the emperor, and he wears them in the procession, and only in it, as the servant and minister of God, and after use returns them again to the church, and they are laid up in it. Moreover, there is a curse of the holy and great emperor Constantine en-

\[V\ 21\ \text{ἀποκρούσθω} \ corr.\ Moravskik: \text{ἀνακρούσθω} \ P\ edd. \quad 24\ \text{Tούρκοι} \ P \ || \ 25\ \text{βορειῶν} \ P \ || \ 26\ \text{ἐσφυτῶν} \ P \ || \ 28\ \text{ἀπολογίασθω} \ P\ edd. \ || \ στολαὶ} \ corr.\ περγαμένῳ \ litteras \ at s. v. iter. \ P3 \ || \ 29\ \text{ὑμῶν} \ (etiam \ Meursius): \ όμοιον \ V\ edd. \ || \ 30\ \text{ἐξειργάσθησαν} \ Be \ || \ 32\ \text{βασιλέα} \ Be: \ βασιλέαν \ P \ || \ 34\ \text{ἀπερ ὑμεῖς} \ (etiam \ Meursius): \ & \text{παρ} \ όμοιον \ Ba \ Be \ || \ λέγετε \ V \ Me: \ λέγεται \ P \ Ba \ Be \ || \ 35\ \text{διοριστο} \ P \ || \ 36\ \text{τῆς} \ om. \ edd. \ || \ 43/4\ \text{ἐκ} \ τῶν: \ τὰ \ ἐκ \ Me \ Ba \ τε \ ἐκ \ Be \ || \ 45\ \text{ἀποστέλλῃ} \ Π \ || \ 47\ \text{ἀντιστρέφ} \ Π || \]
μεγάλου βασιλέως Κωνσταντίνου ἐστίν ἐν τῇ ἁγίᾳ ταύτῃ τραπέζῃ τῆς τοῦ Θεοῦ ἐκκλησίας ἐγγεγραμμένη, καθὼς αὐτὸς διὰ τοῦ ἁγιόλου ὁ 50 Θεός διωρίσατο, ἵνα, ἐκεῖ βουληθῆ βασιλεύσι διὰ τίνα χρείαν ἡ περίστασιν ἡ ἐπίθυμην ἄκαρπον ἐκ αὐτῶν ἐπάρα καὶ ἡ αὐτῶς καταχρήσαθαι ἡ ἐτέρας χαρίσασθαι, ὡς πολέμιος καὶ τῶν τοῦ Θεοῦ προσταγμάτων ἐχθρός, ἀναθεματίζεται καὶ τῆς ἐκκλησίας ἀποκρυπτεται· εἰ δὲ καὶ αὐτὸς ἔτερα ὁμοία καμεῖν βουληθῇ, ἵνα καὶ αὐτὰ ἡ τοῦ Θεοῦ ἐκκλησία 55 ἀναλαμβάνειν, τῶν ἀρχιερέων πάντων εἰς ταύτα παρρησιαζομένων 23ρ καὶ τῆς συγκλήτου· καὶ μὴ ἔχεις ἐξουσίαν μήτε τὸν βασιλέα, μήτε τὸν πατριάρχην, μήτε ἔτερὸν τινα τὰς τοιαύτας ἀναλαμβάνεσθαι στολάς ἢ τὰ στέμματα ἀπὸ τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας. Καὶ φόβος μέγας ἐπηρτηται τοῖς βουλουμένοις ἄνατρεπει τι τῶν τοιούτων θείκων διατά· 60 ἔξων. Εἰς γὰρ τις τῶν βασιλέων, Δέων ἀνάμωσε, ὡς καὶ ἀπὸ Χαζαρίας γυναῖκα ἡγάγετο, ἀβούλω τόλμη χρησάμενος ἐν τῶν τοιούτων ἀνελάβετο 84βε στεμμάτων, δεσποτικῆς μὴ παρούσης ἐορτῆς, καὶ διὰ γνώμης τοῦ πατριάρχου τούτου περιεβάλετο. Καὶ εὐθείως ἀνθρακα ἐπὶ τοῦ μετώπου ἐκβαλον καὶ ταῖς ἐκ τούτου ὄδυνας κατατρυχόμενος κακιγκάκως ἀπέρ· 65 23ρτ βῆζεν τὸ ζήν, καὶ πρὸ καιροῦ τὸν θάνατον ἐπεστάσατο. Καὶ τοῦ τοιούτου συντόμως ἐκδικηθέντος τολμήματος, ἐκτότε τύτος ἐγένετο, ὡστε ἐν τῷ μέλλειστε στέφασα τοῦ βασιλεᾶ πρῶτον ὁμήραν καὶ ἀσφαλίζεσθαι, ὅτι οὐδὲν ἐναντίον τῶν προστεταγμένων καὶ ἐκ παλαίου φυλαττομενῶν τολμήσει ποιήσειν ἢ ἐννοησάσθαι καὶ οὐτοσ ὑπὸ τοῦ πατριάρχου στέ· 70 φεσθαι καὶ τὰ ἀρμόζοντα τῇ καθεστώτη ἐορτῇ ἐπιτελεῖν τε καὶ διαπράττεσθαι·

'Ωσαυτός χρή σε καὶ περὶ τοῦ ὑγροῦ πυρός, τοῦ διὰ τῶν συφόνων ἐκφερομένου μεριμνάν τε καὶ μελετάν, ὡς εἰπέρ ποτε τολμήσωσι τινες 24ρ καὶ αὐτῷ ἐπίζητήσει, καθὼς καὶ παρ' ἡμῶν πολλάκις ἐξήτησαν, τοιοῦ· 75 τοῖς αὐτοῖς ἔχεις ἀποκροτεύεσθαι καὶ ἀποτελεσθαι βήμασιν, ὅτι: 'Καὶ αὐτὸ ἀπὸ τοῦ 'Θεοῦ' δι' ἁγίου τοῦ μεγάλῳ καὶ πρῶτῳ βασιλεῖ Χριστιανῷ, ἁγίῳ Κωνσταντίνῳ ἐφανερώθη καὶ ἐδιδάχθη. Παραγγέλας δὲ μεγάλα καὶ περὶ τοῦτον παρὰ τοῦ αὐτοῦ ἁγίου ἐδέσατο, ὡς παρὰ πατέρων καὶ πάππων πιστοθέντες πληροφορούμεθα, ἵνα ἐν μόνοις 80 τοῖς Χριστιανοῖς καὶ τῇ ὑπ' αὐτῶν βασιλευμένη πόλει κατασκευάζηται, ἀλλαχός δὲ μηδαμός, μήτε εἰς ἔτερον ἔθνος το τιονδήτικε παραπέμπεται, μήτε διδάσκεται. Ὁθεν καὶ τοῖς μετ' αὐτῶν ο μέγας οὐτος βασιλεύς 85βε ἐξασφαλίζουμενος περὶ τοιοῦτο ἐν τῇ ἁγίᾳ τραπέζῃ τῆς τοῦ Θεοῦ ἐκκλησίας 24ρ σιας ἁρας ἐγγραφήκαν πεποίηκεν, ἵνα ὁ ἐκ τούτοι τοιοῦτον πυρὸς εἰς 85

graved upon this holy table of the church of God, according as he was charged by God through the angel, that if an emperor for any use or occasion or unseasonable desire be minded to take of them and either himself misuse them or give them to others, he shall be anathematized as the foe and enemy of the commands of God, and shall be excommunicated from the church; moreover, if he himself be minded to make others like them, these too the church of God must take, with the freely expressed approval of all the archbishops and of the senate; and it shall not be in the authority either of the emperor, or of the patriarch, or of any other, to take these robes of state or the diadems from the holy church of God. And mighty dread hangs over them who are minded to transgress any of these divine ordinances. For one of the emperors, Leo by name, who also married a wife from Chazarria, out of his folly and rashness took up one of these diadems when no festival of the Lord was toward, and without the approval of the patriarch put it about his head. And straightway a carbuncle came forth upon his forehead so that in torment at the pains of it he evilly departed his evil life, and ran upon death untimely. And, this rash act being summarily avenged, thereafter a rule was made, that when he is about to be crowned the emperor must first swear and give surety that he will neither do nor conceive anything against what has been ordained and kept from ancient times, and then may he be crowned by the patriarch and perform and execute the rites appropriate to the established festival.

Similar care and thought you must take in the matter of the liquid fire which is discharged through tubes, so that if any shall ever venture to demand this too, as they have often made demands of us also, you may rebut and dismiss them in words like these: «This too was revealed and taught by God through an angel to the great and holy Constantine, the first Christian emperor, and concerning this too he received great charges from the same angel, as we are assured by the faithful witness of our fathers and grandfathers, that it should be manufactured among the Christians only and in the city ruled by them, and nowhere else at all, nor should it be sent nor taught to any other nation whatsoever. And so, for the confirmation of this among those who should come after him, this great emperor caused curses to be inscribed on the holy table of the church of God, that he who
έτερον ἔθνος δοῦναι τολμήσας μήτε Χριστιανός ὄνομαζεται, μήτε ἀξίας τινὸς ἢ ἄρχης ἔξευγοι: ἀλλ' εἴ τινα καὶ ἔχων τύχη, καὶ ἀπὸ ταύτης ἐκβάλλεται καὶ εἰς αἴωνας αἰώνων ἀναθεματίζεται καὶ παραδειγματίζεται, εἴτε βασιλεύς, εἴτε πατριάρχης, εἴτε τις ἄλλος ὁ οὐσιών ἄνθρωπος, εἴτε ἄρχων, εἴτε ἀρχόμενος τυγχάνοι τὴν τοιαύτην ἐντολήν παραβαίνειν 90 πειρόμενος. Καὶ προετρέψατο πάντας τοὺς Ἕλλην καὶ φόβον Θεοῦ ἔχοντας, ὡς κοινὸν ἔχθρον καὶ παραβάτην τῆς μεγάλης ταύτης ἐντολῆς, τὸν τοιοῦτον ἐπιχειροῦντα ποιεῖν ἀναρεῖν σπουδάζειν, καὶ ἐχθρίστῳ καὶ καλεσμένον παρατείμπεσθαι Θανάτῳ. Συνέβη δὲ ποτὲ, τῆς κακίας 25()]. ἔπει χώραν εὐρισκοῦσης, τινὰ τῶν ἰμετέρων στρατηγῶν δὲ παρὰ παρὰ 95 τινῶν ἐκινικών παμπολλὰ εὐλήφοτα μεταδοῦναι αὐτοῖς ἐκ τοῦ τοιοῦτον πυρὸς, καὶ μὴ ἀνεχόμενον τοῦ Θεοῦ ἀνεκβιάκητον καταλιπέσαι τὴν παράβασιν, ἐν τῷ μέλλειν αὐτὸν ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐλειῆναι ἐκκλησία πάρ ἐκ τοῦ ὑφανοῦ κατελθὼν τοῦτον κατέφαγε καὶ ἀνάλωσεν. Καὶ ἄπτο τὸν φόβον μέγας καὶ τρόμος ἐν ταῖς ἀπάντευν ἐνετείνη ψυχαῖς, καὶ οὐκέτα 100 οὐδὲς τοῦ λιποῦ, οὔτε βασιλεὺς, οὔτε ἄρχων, οὔτε ἰδιώτης, οὔτε στρατηγός, οὔτε ὁ οὐσιών ὅλως ἄνθρωπος κατετόλμησε τι τοιοῦτον ἐνθυμηθήναι, μήτε γε καὶ ἔργῳ ἐπιχειρήσασθαι ποιήσαι καὶ διαπράξασθαι.»

86 Be
25νΡ

104 'Αλλ' ἔγα δὴ μετάβηθι, καὶ πρὸς ἐτερὼν εἴδος αἰτήσεως παραλόγου· καὶ ἀπετρέπως εὐπρεπεῖς καὶ ἀρμόζοντας λόγους ἀνὰ ἔχεις καὶ ἀναμάν-105 θανε. Εἰ γὰρ ποτὲ ἔθνος τί ἀπὸ τῶν ἀπίστων τοῦτον καὶ ἀτίμων βορείων γενῶν αἰτήσηται συμπενθερείας μετὰ τοῦ βασιλέως Ῥωμαίων καὶ ἡ θυγατέρα αὐτοῦ εἰς νόμιμην λαβεῖν ἢ ἐπιδοθεὶν οἰκείαν θυγατέρα εἰς γυναῖκα χρησιμοποιεῖ βασιλέως ἢ βασιλέως υἱοῦ, χρῆ σε τοιοῦτος ῥήμασι καὶ τὴν τοιαύτην αὐτῶν παράλογον ἀποκρούσασθαι ἀτίθεσιν, λέγοντα,110 διότι: 'Καὶ περὶ ταύτης τῆς ὑποθέσεως παραγγέλει καὶ διάταξις φοβέρα καὶ ἀπαραποίητος τοῦ μεγάλου καὶ ἀγίου Κωνσταντίνου ἐναπογέγραψε ἐν τῇ ιερᾷ τραπέζῃ τῆς καθολικῆς τῶν Χριστιανῶν ἐκκλησίας τῆς Ἀγίας Σοφίας· τοῦ μετέπειτατα βασιλέα Ῥωμαίων συμπενθερείας μετὰ ἔθνους 26Ρ παραλήγειν καὶ ἔξοις ἐθεὶς χρωμένου τῆς Ῥωμαϊκῆς καταστάσεως,115 μάλιστα δὲ ἀλλοπίστικης καὶ ἄβαππης, εἰ μή μετὰ μόνων τῶν Φράγγων· τοῦτοις γὰρ μόνως ὑπεξείλετο ἡ μέγας ἐκείνου ἀνήρ, Κωνσταντῖνος ἦ ἄγιος, ὅτι καὶ αὐτὸς τὴν γένεσιν ἀπὸ τῶν τοιοῦτων ἔσχε μερὸν, ὡς συγγενείας καὶ ἐπιμιξίας πολλῆς τυγχανούσης Φράγγων τε καὶ Ῥωμαίως. Καὶ διὰ τὸ μετὰ τούτων μόνων προετρέψατο συνιστάν γαμικα ἐνυῖα 120

F 98 πῦρ — 99 ἀνάλοσεν: cf. IV Reg. 1, 10—12; Apoc. 20, 9; Socrates, Hist. eccl. VII. 43. 100 φόβος — τρόμος: cf. Exod. 15, 16; Psalm. 54, 6. 104 'Αλλ' ἔγα δὴ μετάβηθι: Homeri Od. VIII. 492.

V 86 ὄνομαζεται edd. || 88 ἐκβάλλεται Be || αἴωνα V edd. || ἀναθεματί-
should dare to give of this fire to another nation should neither be called a Christian, not be held worthy of any rank or office; and if he should be the holder of any such, he should be expelled therefrom and be anathematized and made an example for ever and ever, whether he were emperor, or patriarch, or any other man whatever, either ruler or subject, who should seek to transgress this commandment. And he adjured all who had the zeal and fear of God to be prompt to make away with him who attempted to do this, as a common enemy and a transgressor of this great commandment, and to dismiss him to a death most hateful and cruel. And it happened once, as wickedness will still find room, that one of our military governors, who had been most heavily bribed by certain foreigners, handed over some of this fire to them; and, since God could not endure to leave unavenged this transgression, as he was about to enter the holy church of God, fire came down out of heaven and devoured and consumed him utterly. And thereafter mighty dread and terror were implanted in the hearts of all men, and never since then has anyone, whether emperor, or noble, or private citizen, or military governor, or any man of any sort whatever, ventured to think of such a thing, far less to attempt to do it or bring it to pass."

"But come, now, turn", and to meet another sort of demand, monstrous and unseemly, seemly and appropriate words discover and seek out. For if any nation of these infidel and dishonourable tribes of the north shall ever demand a marriage alliance with the emperor of the Romans, and either to take his daughter to wife, or to give a daughter of their own to be wife to the emperor or to the emperor’s son, this monstrous demand of theirs also you shall rebut with these words, saying: «Concerning this matter also a dread and authentic charge and ordinance of the great and holy Constantine is engraved upon the sacred table of the universal church of the Christians, St. Sophia, that never shall an emperor of the Romans ally himself in marriage with a nation of customs differing from and alien to those of the Roman order, especially with one that is infidel and unbaptized, unless it be with the Franks alone; for they alone were excepted by that great man, the holy Constantine, because he himself drew his origin from those parts; for there is much relationship and converse between Franks and Romans. And why did he order that with them alone the emperors of the Romans should..."
λάγια τοὺς βασιλεῖς Ἦρωμαίων; Διὰ τὴν ἐνώθην τῶν μέρων ἐκείνων καὶ γενών περιφάνειαν καὶ εὐγένειαν. Μετ’ ἄλλου δὲ τοῦ ουδόθητοτε ἔθνους μὴ δυναμένους τοῦτο ποιεῖν, ἀλλ’ ὁ τοῦτο ποιήσαι τολμήσας ίνα, ὡς παραβάτης πατρικῶν εἰσηγήσεως καὶ βασιλείων θεσμῶν, ἀλλὸ-26ς τρίος κρίνοιτο τῶν Χριστιανῶν καταλόγων καὶ τῷ ἀναθέματι παραδίδοιτο. Ως δὲ προμηθευτὴς λέων ἐκείνος ὁ βασιλεὺς, ὁ καὶ τὸ στέμμα, καθός ἀνωτέρω προσέρχεται, παρανόμως καὶ τολμηρῶς ἀπό τῆς ἐκκλησίας δίχα γνώμης τοῦ τότε πατριαρχοῦντος λαβῶν καὶ περιθέμενος καὶ τὴν δικήν συντόμως δοὺς ἀξίαν τῆς αὐτοῦ πονηρᾶς ἐγχειρήσεως, ἐτύλησε καὶ τὴν τοιαύτην ἐντολὴν τοῦ ἄγιου βασιλέως ἐκείνου, ἢτις, ὡς ἠδη διδύμωται, ἐν τῇ ἁγία τραπέζῃ ἀναγεγραμμένη καθέστηκε, παρὰ φαιλῶν θέσαται καὶ ὡς μηδέν λογισάσαται, καὶ ὡς ἀπακεῖ ἐξω τοῦ θείου φόβου καὶ τῶν ἐντολῶν αὐτοῦ πεποιηκέν εαυτὸν, συνεστήσατο καὶ μετὰ τοῦ χαγάνου Χαζαρίας, συναλάγησι, καὶ τὴν θυγατέρα αὐτοῦ εἰς γυναῖκα ἐδέξατο, καὶ μέγα ἐκ τοῦτοῦ ὄνειδος καὶ τῆς135 Ρωμαίων ἀρχῆς καὶ εαυτοῦ προσετρίπτο, ως τὰ προγονικὰ παραγγελματα ἀκυρώσας καὶ παρ’ οὐδὲν λογισάμενος πλὴν οὐδὲ ὀρθόδοξος ἐκείνος Χριστιανὸς ἦν, ἀλλ’ αἱρετικὸς καὶ εἰκονομάχος. Διό χάριν τῶν τοιούτων αὐτοῦ παρανόμων ἀσέβημάτων ἐν τῇ τοῦ Θεοῦ ἐκκλησίας δυνατοῦ ἀποκρυπτεται καὶ ἀναθεματίζεται, ὡς καὶ τῆς τοῦ Θεοῦ140 καὶ τῆς τοῦ ἁγίου καὶ μεγάλου βασιλέως Κωνσταντίνου διατάξεως παραβάτης καὶ ἀνατροπείς. Πῶς γὰρ ἐστὶν τῶν ἐνδεχομένων Χριστιανοῦς μετὰ ἀπίστων γαμομακα κοινωνίας ποιεῖν καὶ συμπενθεραίζειν, τοῦ27ς κανόνος τοῦτο κωλύοντος καὶ τῆς ἐκκλησίας ἀπάθης ἀλλότριον αὐτὸ λογιζομένης καὶ ἐξω τῆς Χριστιανικῆς καταστάσεως; Ἡ τής τῶν ἐγκρί-145 των καὶ ἐγενός καὶ σοφῶν βασιλέως Ἦρωμαίων κατεδέξατο; Ἐλ δὲ ἀντείπωσιν «Πῶς ὁ κύριος Ἦρωμανος ὁ βασιλεὺς μετὰ Βουλγαρίων88ς συνετεθεράσεν, καὶ τὴν ἴδιαν ἐγκόρδηκεν τῷ κυρίῳ Πέτρῳ τῷ Βουλγάρῳ;», δεί ἀπολογήσασθαι, ὅτι: «Ὁ κύριος Ἦρωμανος, ὁ βασιλεὺς, ἱδιωτικῆς καὶ ἀγράμματος ἀνθρωπος ἦν, καὶ οὗτοι τῶν ἄνωθεν ἐν βασιλείᾳ καὶ τεθραμμένοις, οὔτε τῶν παρχικολούθητον ἐξ ἀρχῆς τοῖς Ἦρωμαίοις ἐθισμοῖς, οὔτε ἐν γένους βασιλείου καὶ εὐγενοῖς, καὶ διὰ τοῦτο28ς αὐθεντέστερον καὶ ἐξουσιαστικότερον τὰ πολλὰ κατεπράττετο, καὶ ἐν τούτῳ οὔτε τῇ ἐκκλησίᾳ ἀπαγορευουσί ὑπήκουσέν, οὔτε τῇ ἐντολῇ καὶ διαταγῇ τοῦ μεγάλου Κωνσταντίνου κατακυκλούθησεν, ἀλλ’ ἐκ γνώμης αὐθεντικῶς καὶ αὐτοβούλου καὶ τῶν καλῶν ἀμάθειος καὶ μὴ βουλομένης.

intermarry? Because of the traditional fame and nobility of those lands and races. But with any other nation whatsoever it was not to be in their power to do this, and he who dared to do it was to be condemned as an alien from the ranks of the Christians and subject to the anathema, as a transgressor of ancestral laws and imperial ordinances. And that emperor Leo aforesaid, who also, as has been described above, unlawfully and rashly, without the consent of him who was then patriarch, took from the church the diadem and put it about his head and was summarily punished in full for his wicked attempt, dared to make light of and to disregard this commandment also of that holy emperor, which, as has already been made clear, is engraved on the holy table; and as he had once put himself outside the fear of God and His commandments, so also he contracted an alliance in marriage with the chagan of Chazaria, and received his daughter to be his wife, and thereby attached great shame to the empire of the Romans and to himself, because he annulled and disregarded the ancestral injunctions; yet he, however, was not even an orthodox Christian, but an heretic and a destroyer of images. And so for these his unlawful impieties he is continually excommunicated and anathematized in the church of God, as a transgressor and perverter of the ordinance of God and of the holy and great emperor Constantine. For how can it be admissible that Christians should form marriage associations and ally themselves by marriage with infidels, when the canon forbids it and the whole church regards it as alien to and outside the Christian order? Or which of the illustrious or noble or wise emperors of the Romans has admitted it?» But if they reply: «How then did the lord Romanus, the emperor, ally himself in marriage with the Bulgarians, and give his grand-daughter to the lord Peter the Bulgarian?», this must be the defence: «The lord Romanus, the emperor, was a common, illiterate fellow, and not from among those who have been bred up in the palace, and have followed the Roman national customs from the beginning; nor was he of imperial and noble stock, and for this reason in most of his actions he was too arrogant and despotic, and in this instance he neither heeded the prohibition of the church, nor followed the commandment and ordinance of the great Constantine, but out of a temper arrogant and self-willed and untaught in virtue and refusing to follow what was
ἐπεσεία τῷ πρέποντι καὶ καλῶ, μηδὲ ταῖς πατροπαραδότοις στοιχείοι διατάξεσιν τούτο ποιήσαι τετόμηκεν, ταύτην μόνην εὖλογον δηλονότι προβαλλόμενος πρόφασιν, τοσοῦτον πλῆθος αὐχμαλώτων Χριστιανῶν διὰ τῆς τοιαύτης πράξεως ἀναφέρεσθαι, καὶ τὸ Χριστιανὸς εἶναι καὶ τούς 160 Βουλγάρους (καὶ) ὄμοπτος ἡμῶν, ἀλλὰς τε καὶ ὅτι οὐδὲ αὐτοκράτορος καὶ ἐνθέσμου βασιλέως θυγάτηρ ἢ ἐκδιδομένη ἐτύχχανεν, ἀλλὰ τρίτου 28νΡ καὶ ἐσχάτου καὶ ἐτί ὑποχείποιοι καὶ μηδεμίαν ἐξουσίαν ἐν τοῖς τῆς ἁρχῆς μετέχοντος πράγμασι καὶ οὐδὲν διέφερεν τῷ τοιούτον τοῦ καὶ ἄλλην τινὰ τῶν βασιλικῶν συγγενῶν, τῶν πορωτερῶν τε καὶ ἐγγύς τῆς βασι-165 λείας εὐγενείας τυγχανούσων, καὶ διὰ τινα κοινωφελῆ δουλεῖαν, καὶ τοῦ ἐσχάτου καὶ μηδὲν σχέδιον ἐξουσίαζοντος. Ἐπεὶ ἔξω τῶν κανόνων καὶ τῆς ἐκκλησιαστικῆς παραδόσεως καὶ τῆς τοῦ μεγάλου καὶ ἀγίου βασιλέως, Κωνσταντίνου διαταγῆς τε καὶ ἐντολῆς τούτο τοποθηκῆν, πολλὰ καὶ 89Βεζῶν ὁμεληθῇ ὁ προφητήτης χύρις Ῥωμανός, καὶ διε|βλήθη καὶ ἐμὶ-170 σήθη παρὰ τε τῆς συγγλύτου βουλῆς καὶ τοῦ δήμου παντὸς καὶ τῆς ἐκκλησίας αὐτῆς, ὡς καὶ τὸ μίσος ἀπὸ τοῦ τέλους γενέσθαι καταφανές, 29Ρ καὶ μετὰ θάνατον | ὁμοίως ἐξουθενεῖται καὶ διαβάλλεται καὶ ὅπου καταγωγῶν τίθεται καὶ οὗτος, ἀνάξιον πράγμα καὶ ἀπερεῖς εἰς τὴν εὐγενὴ πολιτείαν 'Ῥωμαίων καινοτομῆσας." Ἡ ἐκατον γὰρ ἔθνος διάφορα ἐχονὶ 175 ἔθη καὶ διαλλάττοντας νόμους τε καὶ θεσμοὺς ὀφείλει τὰ ὀικεῖα κρατοῦντα καὶ ἀπὸ τοῦ αὐτοῦ ἔθνους τὰς πρὸς ἀνάξιαν βίου κοινωνίας ποιεῖσθαι καὶ ἐνεργεῖν. Ὡς παρὰ ἐκατον ζῶον μετὰ τῶν ὀμογενῶν τὰς μῖξις ἑργάζεται, οὕτω καὶ ἐκατον ἔθνος οὐκ ἔξ ἀλλοφύλων καὶ ἀλλογλώσσων, ἀλλ' ἐκ τῶν ὀμογενῶν τε καὶ ὀμοφόρων τὰ συνυπέσα τῶν 180 γάμον ποιεῖσθαι καθέστηκεν δίκαιον. Ἐντεῦθεν γὰρ καὶ ἡ πρὸς ἄλλη-29Ρ λος ὄμοφροσύνη καὶ συνομιλία καὶ προσφιλής συνδιατριβή καὶ συμβίωσις περιγίνεσθαι πέφυκεν· τὸ δὲ ἀλλοτρία ἔθη καὶ διαλλάττοντα νόμους ἀπεχθεῖας μᾶλλον καὶ προσκρούσει καὶ μίση καὶ στάσεις εἰβαθεῖν ἀπογεννᾶν, ἀπὸ τοῦ φιλίας καὶ κοινωνίας, ἀλλ' ἐχθράς καὶ διαστάσεις φυλεὶ 185 ἀπεργάζεσθαι. Καὶ ὁ μὴ δεῖ τὰ κεκοῦσι παρὰ τινῶν ἔξ ἀμαθείας ή καθόσχεδας καταπραχθέντα τοὺς ἐννόμως ἄρχοντας λαὶ βουλομένους μιμεῖσθαι τε καὶ ζηλοῦν, ἀλλὰ τῶν ἐννόμως καὶ δικαίως βέβαιουόπτων τὰς αὐθεντικῶς πράξεις ἔχειν, ἡς εἰκόνας ἀνάθεμας εἰς παράδειγμα προφητεύοντας μιμήσεως, καὶ κατ' ἐκείνας πειρασθαι καὶ αὐτὸν ἀπευθύνειν πάντα τὰ 190 παρ' αὐτοῦ ἐνεργούμενα, ἐπεὶ καὶ τὸ διὰ τὰς τοιαύτας αὐτοβούλους 30Ρ | πράξεις αὐτοῦ ἐπελθῶν αὐτῷ τέλος, φημὶ δὲ τῷ χυρῷ Ῥωμανῷ,
right and good, or to submit to the ordinances handed down by our fore-
fathers, he dared to do this thing; offering, that is, this alone by way of
specious excuse, that by this action so many Christian prisoners were ransomed, and that the Bulgarians too are Christians and of like faith with us, and that in any case she who was given in marriage was not daughter of the chief and lawful emperor, but of the third and most junior, who was still subordinate and had no share of authority in matters of government; but this was no different from giving any other of the ladies of the imperial family, whether more distantly or closely related to the imperial nobility, nor did it make any difference that she was given for some service to the commonweal, or was daughter of the most junior, who had no author-
ity to speak of. And because he did this thing contrary to the canon and
to ecclesiastical tradition and the ordinance and commandment of the
great and holy emperor Constantine, the aforesaid lord Romanus was in
his lifetime much abused, and was slandered and hated by the senatorial
council and all the commons and the church herself, so that their hatred became abundantly clear in the end to which he came; and after his death he is in the same way vilified and slandered and condemned inasmuch as he too introduced an unworthy and unseemly innovation into the noble polity of the Romans.» For each nation has different customs and divergent laws and institutions, and should consolidate those things that are proper
to it, and should form and develop out of the same nation the associations
for the fusion of its life. For just as each animal mates with its own tribe, so it is right that each nation also should marry and cohabit not with those of other race and tongue but of the same tribe and speech. For hence arise naturally harmony of thought and intercourse among one another and
friendly converse and living together; but alien customs and divergent laws are likely on the contrary to engender enmities and quarrels and hatreds and broils, which tend to beget not friendship and association but spite
and division. Mark, too, that it is not for those who wish to govern lawfully
to copy and emulate what has been ill done by some out of ignorance or
arrogance, but rather to have the glorious deeds of those who have ruled
lawfully and righteously as noble pictures set up for an example to be copied,
and after their pattern to strive himself also to direct all that he does; since
the end which came upon him, I mean, the lord Romanus, through these

ικανόν ἔστιν πρὸς σωφρονισμὸν παράδειγμα τῷ βουλομένῳ τὰ κακῶς παρ᾿ ἐκείνου πραχθέντα ζηλοῦν.

Χρεὶαν δὲ μετὰ τῶν ἄλλων καὶ ταῦτά σε γνώσκειν, υἱὲ πολυέραστε, ἐκεῖνον τάς τούτων γνώσεως μεγάλα σοι συμβαλλέσθαι δυναμένης καὶ θαυμαστότερον ἀποδείξαι. Τά δὲ ἔστιν περὶ διαφορᾶς πάλιν ἐτέρων ἐθνῶν, γενεαλογίας τε αὐτῶν καὶ ἐθνῶν καὶ βίου διαγωγῆς καὶ θέσεως καὶ κράσεως τῆς παρ᾿ αὐτῶν καταυκομενής γῆς καὶ περιγεγραμμένης αὐτῆς καὶ σταδιασμοῦ, καθὼς ἕξις πλατύτερον διηρήμεναί τι ἐστὶ. 200

14. Περὶ τῆς γενεαλογίας τοῦ Μοῦχομετ.

30νΡ  Γενεαλογεῖται ὁ δυσσεβῆς καὶ ἀκάθαρτος Μοῦχομετ, ὅν λέγουσιν οἱ Σαρακηνοὶ προφήτην αὐτῶν εἶναι, ἐκ φυλῆς γεννωστάτης Ἰσμαήλ, ὕιοι Ἀβραάμ, καταγόμενος. Ζιναρὸς γὰρ, ὁ τοῦ Ἰσμαήλ ἀπόγονος, πατὴρ αὐτῶν ἀναγροφείται πάντων. Οὕτως οὖν γεννᾶ ὕιοις δύο, Μοῦνδαρον καὶ Ραβλαν, ὁ δὲ Μοῦνδαρος τίκτει Κούσαρον καὶ Καζίσιν καὶ Θεμίλην καὶ Ἀσάνδον καὶ ἄλλους τινὰς ἀνανόμους, οἱ καὶ τῇ Μαδιανίππῃ ἔρημον κληροσάμενοι, ἐκτημοτρόφοιν ἐν σκηναῖς κατοικοῦντες. Εἰςαὶ δὲ καὶ ἐνδότεροι τούτων οὖν ἐκ τῆς φυλῆς αὐτῶν, ἀλλὰ τοῦ Ἰσαχτάν, οἱ λεγομένοι Ὑμὴρται, τούτουτον Ἀμανίται. Ἀναδείκνυται δὲ οὕτως. Ἀπόρου 10 ὄντος αὐτοῦ τοῦ Μοῦχομετ καὶ δραφανοῦ, ἔδεξεν αὐτῷ μισθωτεύσασθαι. 31ΓΡ γυναικὶ τινὶ πλουσίας καὶ συγγε τοῦ αὐτῶν, καλουμένη Χαδιγά, πρὸς τὸ καμηλεύειν καὶ πραγματεύεσθαι ἐν Αἰγύπτῳ μετὰ τῶν ἄλλοφυλῶν καὶ ἐν Παλαιστίνῃ. Εἶτα κατὰ μικρὸν παρρησιασάμενος καὶ ὑπελθὼν τῇ γυναικί χῆρα οὕση, λαμβάνει αὐτὴν εἰς γυναῖκα. Καὶ δὴ ἐπιχειρώντων 15 ἐν Παλαιστίνῃ καὶ συναναστρεφόμενος Ἰουδαίως τε καὶ Χριστιανός, ἐθναρτός λόγους καὶ γραφικὰς λύσεις τινὰς. Ἐξων δὲ τὸ πάθος τῆς ἐπιληψίας, ἐλυπετό σφόδρα ἡ γυνὴ αὐτοῦ, ἡς περιφανῆς καὶ πλουσία καὶ τῷ τουπτῷ ἀνδρὶ συναφεὶσα, ὁμόν οὖν ἀπόρως, ἀλλὰ καὶ ἐπιληπτικῶς, ἢν καὶ τροποσάμενος φάσικον, ὅτι: «Φοβερὰν ὑπεταίραν ἀγγέλου Θεοῦ 20
his headstrong acts is a sufficient warning to restrain anyone who is minded
to emulate his evil deeds.

But now, with the rest, you must know also what follows, my well-loved
son, since knowledge of it may greatly advantage you and render you the
object of greater admiration. That is, once again, knowledge 'of the dif-
ference between other nations, their origins and customs and manner of
life, and the position and climate of the land they dwell in, and its geo-
graphical description and measurement', as they are more widely expounded
hereafter.

14. Of the genealogy of Mahomet.

The blasphemous and obscene Mahomet, whom the Saracens claim
for their prophet, traces his genealogy by descent from the most widespread
race of Ishmael, son of Abraham. For Nizaros, the descendant of Ishmael,
is proclaimed the father of them all. Now he begat two sons, Moundaros
and Rabias, and Moundaros begat Kousaros and Kaisos and Themimes
and Asandos and various others whose names are unknown, who were allotted
the Madianite desert and reared their flocks, dwelling in tents. And there
are others further off in the interior who are not of the same tribe, but of
Iektan, the so-called Homerites, that is, Amanites. And the story is published
abroad thus. This Mahomet, being destitute and an orphan, thought fit
to hire himself out to a certain wealthy woman, his relative, Chadiga by
name, to tend her camels and to trade for her in Egypt among the foreigners
and in Palestine. Thereafter by little and little he grew more free in converse
and ingratiated himself with the woman, who was a widow, and took her
to wife. Now, during his visits to Palestine and intercourse with Jews and
Christians he used to follow up certain of their doctrines and interpretations
of scripture. But as he had the disease of epilepsy, his wife, a noble and
wealthy lady, was greatly cast down at being united to this man, who was
not only destitute but an epileptic into the bargain, and so he deceived
her by alleging: 'I behold a dreadful vision of an angel called Gabriel, and
Γαβριήλ δνοματί, και μη ύποφέρων αυτοῦ τήν Θέαν όλιγωρῶ καὶ πίπτων, 
31νεπίστευθη, | συμψευδομαρτυροῦντος αυτῷ 'Αρειανοῦ τινος μοναχοὺ 
ψευδωνύμου δι' αἰσχροχέρδεαν. Καὶ οὕτως ἡ γυνὴ πλανηθέεια καὶ 
ἀλλαῖς γυναιξί όμορφαις κηρύξασα προφήτην αὐτόν εἶναι, προήλθεν 
tὸ ψεῦδος τῆς ἀπάτης καὶ εἰς ἄνδρα φύλαρχον τοῦνομα Βουβάρχαρ. 25 Ἡ ὁὖν γυνὴ θαναύσα καὶ τοῦτον διάδοχον καὶ κληρονόμον καταλείπασα 
tῶν ἥαυτῆς, ἐγένετο περιφανής καὶ ἄγαν ὑπερούσιος, καὶ κατέσχεν 
ἡ πονηρὰ πλάνη τε καὶ αἴρεσις αὐτοῦ τά μέρη τῆς Αλθρίβου. Καὶ ἐδίδαξεν 
οὕτως ὁ παράφρον καὶ πεφενακισμένος τοὺς αὐτῷ πειθομένους, ὅτι ὁ 
92Βε φονευόνοι ἐξήραν | ἢ ὡπὸ ἐξήρῳ φονευόμενος εἰς τὸν παράδεισον 30 
32σερχεται καὶ ἄλλα, διὰ φλοί ἀρεί. Προσεύχονται δὲ καὶ εἰς τὸ τῆς 
'Αφροδίτης ἄστρων, ὁ καλοῦσι Κουβάρ, καὶ ἀναφωνοῦσιν ἐν τῇ 
προσευχῇ αὐτῶν οὕτως: «Ἀλλὰ οὐδὲ Κουβάρ», ο ἔστιν ὁ θεὸς καὶ 
'Αφροδίτη. Τὸν γὰρ θεὸν «Ἀλλὰ» προσονόμαζουσι, τὸ δὲ «οὐδὲ» ἀντὶ 
tοῦ «καὶ» συνδέσμων τιθέεσθαι, καὶ τὸ «Κουβάρ» καλοῦσι τὸ ἄστρων, καὶ 35 
λέγουσιν οὕτως: «Ἀλλὰ οὐδὲ Κουβάρ.»

15. Περὶ τοῦ γένους τῶν Φατεμίτων.

'Ιστένω, ὅτι ἡ Φατέμη δυνάτηρ ἡ τοῦ Μουχουμέτ, καὶ ἀπ' ἑκείνης 
γεννώνται οἱ Φατεμίται. Οὐκ εἰσί δὲ οὕτω ἐκ τοῦ Φατέμη ἀπὸ τῆς 
Λιβύης χώρας, ἄλλα κατοικοῦσι πρὸς τὰ βορειότερα μέρη τοῦ Μέκε, 
βαθύτερα τοῦ τάφρου τοῦ Μουχουμέτ. Εἰσί νὲ ἐκνος 'Αραβικόν, πρὸς 5 
32νπολέμους καὶ μάχας άκριβῶς ἐξηκεκεκένων μετὰ γὰρ τοῦ τοιοῦτον 
γένους ἐπολέμησεν ο Μουχουμέτ, καὶ πολλάς πόλεις καὶ χώρας ἐπόρθη- 
σεν καὶ καθυστέραξεν. Εἰσί γὰρ ἄνθιμονοι καὶ πολεμισταί, ὅτι ἐν 
φρεθάσθη μέχρι μᾶς χυλιάς ἐς φροσάτον, τὸ τοιοῦτον φροσάτον 
ἀπέτητον καὶ ἰκανομάχητον γίνεται. Οὐ καβαλλικεύσι καὶ ἢ ὑποκτό, 10 
ἄλλα καμῆλοις, ἐν δὲ τοῦ καρυδί τοῦ πολέμου οὐκ ἐνδύνονται θάρακας, 
οὕτω κυτθάναι, ἄλλα περιβόλων ῥοδωτά, καὶ ἔχος ὄρατα μακρά καὶ 
ἀσπίδας ἀνδρομήκεις καὶ τόξα ξύλινα παμμεγέθη, σχεδὸν μὴ δυνάμενα 
teinεσθαι παρ’ ὀλίγων ἀνδρῶν.

699, 10; cf. Theoph. p. 334, 20—22. 31 Προσεύχονται — 36 Κουβάρ: 
Harl. 5624. Ι. c. p. 362.

15. 10 Οὐ καβαλλικεύσι — 14 ἀνδρῶν: cf. Leo, Tact. XVIII. 112—115., 
ed. Migne, P. G. 107, c. 972 D—973 B.
being unable to endure his sight, I faint and fall"; and he was believed because a certain Arian, who pretended to be a monk, testified falsely in his support for love of gain. The woman being in this manner imposed on and proclaiming to other women of her tribe that he was a prophet, the lying fraud reached also the ears of a head-man whose name was Boubachar. Well, the woman died and left her husband behind to succeed her and to be heir of her estate, and he became a notable and very wealthy man, and his wicked imposture and heresy took hold on the district of Ethriboi. And the crazy and deluded fellow taught those who believed on him, that he who slays an enemy or is slain by an enemy enters into paradise, and all the rest of his nonsense. And they pray, moreover, to the star of Aphrodite, which they call Koubar, and in their supplication cry out: «Alla wa Koubar», that is, ‘God and Aphrodite’. For they call God ‘Alla’, and ‘wa’ they use for the conjunction ‘and’, and they call the star ‘Koubar’, and so they say ‘Alla wa Koubar’.

15. Of the tribe of the Fatemites.

Fatem was a daughter of Mahomet, and from her are begotten the Fatemites. But these are not from Fatemi, from the country of Libya, but dwell in the district north of Mecca, away behind the tomb of Mahomet. They are an Arab nation, carefully trained to wars and battles; for with the aid of this tribe Mahomet went to war, and took many cities and subdued many countries. For they are brave men and warriors, so that if they be found to the number of a thousand in an army, that army cannot be defeated or worsted. They ride not horses but camels, and in time of war they do not put on corselets or coats of mail but pink-coloured cloaks, and have long spears and shields as tall as a man and enormous wooden bows which few can bend, and that with difficulty.
'Εξήλθον οἱ Σαρακηνοὶ μὴν Σεπτεμβρίῳ τρίτη, ἵνακτικῶς δεκάτης, εἰς τὸ δωδεκατὸν ἐτός Ἡρακλείου, ἐτός ἀπὸ κτίσεως κόσμου ἑρείπωσι. Τὸ δὲ θεμάτιν τῶν αὐτῶν Σαρακηνῶν ἐγένετο εἰς μὴνα Σεπτεμβρίου τρίτην, ἡμέρα πέμπτη. Εἰς τοὺς αὐτούς χρόνους πρῶτος ἀρχηγὸς τῶν Ἀράβων Μουάμεθ, δὴ οἱ Ἀραβεῖς καλοῦσι Μουχούμετ, δὲ καὶ προ-φήτης αὐτῶν χρησιμεύσεται, ἐκράτησε δὲ τῆς ἀρχῆς τῶν Ἀράβων ἐτη ἑνάκα.

17. 'Εκ τοῦ Χρονικοῦ τοῦ μακαρίου Θεοφάνους.

Τούτῳ τῷ ἔτει, ἤγουν ἔρημο, ἀπεβίω Μουάμεθ, δὲ τῶν Σαρακηνῶν ἐγένετο προχειρισάμενος ἀνὶ ἑαυτοῦ Ἀβουβάχαρον, τὸν καὶ Βουπάκτωρα, ισχυρὴν αὐτοῦ. Οἱ δὲ πεπλανημένους 'Εβραίοι ἐν ἀρχῇ τῆς παρουσίας αὐτοῦ ἐνόμισαν εἶναι τούτον τὸν παρ' αὐτοὺς 5 προσδοκῶμεν Χριστόν, ὡς καὶ τίνας τῶν προφητῶν αὐτῶν προσειλθεῖν αὐτῶ, καὶ δέξασθαι τὴν αὐτοῦ ἡρμηνείαν, καὶ καταλιπεῖν τὴν τοῦ θεοῦτο κοινωνίαν. Θεωρήσαντες δὲ αὐτὸν ἐνδιάσπερα ἀπὸ καθόλου, ἐγνώσαν, ὅτι οὐκ ἔστιν, ἀλλ' ἐνόμισαν. Ἐθίδασκον δὲ αὐτοῦ ἄθημα. 94Βοικατὰ τῶν Χριστιανῶν, καὶ δίηγον σὺν αὐτῷ. Οὕτω εἰσὶν οἱ διδάκται 10 αὐτῶν παραδέχεσθαι μέρη τινὰ τοῦ νόμου, τὴν τε περιτομὴν καὶ ἄλλα τινὰ, ἀπερ παραρατόμοντα οἱ Σαρακηνοὶ. Πρῶτος οὖν Ἀβουβάχαρ 34Ρ ἱκολούθησεν αὐτῶν καὶ προφητὴν ἐκήρυξεν, διὸ καὶ διάδοχον αὐτῶν κατέληπτον. Ἐκράτησεν δὲ ἡ ἀλήθεια αὐτοῦ τὰ μέρη τῆς Ἀλβρίου, προ勍ς μὲν ἐν κρυπτῷ ἐτη δέκα, τὸ δὲ ἐσχάτων διὰ πολέμου δομοῖς ἔτη δέκα, 15


16. From the canon which Stephen the astrologer cast from the stars concerning the Exodus of the Saracens, in what year of the foundation of the world it took place, and who then held the sceptre of the empire of the Romans.

The Exodus of the Saracens took place on the third day of the month of September of the tenth indiction, in the twelfth year of Heraclius, in the year from the creation of the world 6130. And the horoscope of these same Saracens was cast in the month of September, on the third day of the month, the fifth day of the week. At this same time Mouameth was first chief of the Arabs, whom the Arabs call Mahomet, who was also their prophet, and he held rule over the Arabs nine years.

17. From the Chronicle of Theophanes, of blessed memory.

In this year 6139, died Mouameth, chief and false prophet of the Saracens, having appointed in his stead Aboubacharos, or Boupaktor, his kinsman. And the deluded Jews at his first appearance had taken him for the Christ whom they expect, so that some of their leading men approached him and received his religion and forsook that of Moses who beheld God. But when they saw him eating camel's flesh, they realized that he was not what they had thought him. But they taught him to do nefarious crimes against the Christians and continued in his company. These are they who taught him to accept some parts of the Law, both the circumcision and other matters, which the Saracens observe. The first to come after him, then, was Aboubachar, who had proclaimed him to be a prophet and was for that reason left behind to succeed him. And his heresy prevailed in the district of Ethribos, at first in secret ten years, and at last through

V

16. 1 oő: δόν edd. || 4/5 καὶ τὶς ὁ τὸ καλήττρα τῆς βασιλείας Ῥωμαίων διέτησεν: καὶ τῆς ἡν τότε ὁ βασιλεύς Ῥωμαίων V edd. || 7 δουδάκατον V M edd.: ἢ’ P τῷ ἢ’ ἐτεί (sc. 'Ἡρωλείου) Cedr. τῷ . . . δουδεκάτω τοῦ Μουάμηδ χρόνω Leo Gramm. || 8 post 'ἐχρό') σηλο./. adhibito vūn δὲ (ἔτω) 'ἐχρό' (ἰνδι- κτίνων) ἢ’, ὡς εἶναι ἀπὸ τότε) ἐως vūn χρόνων πυ’ mg. add. Ps, quae omnia in textum recuperant V M Me, qua de causa caerit hoc inediticum esse suspicatus est Meursius || 10/1 προφήτης P¹ V M edd.: προφήτην P || 11 αὐτῶν P¹ V M edd.: αὐτῶν P || δὲ om. V edd. || 12 ἐννέα edd.: 9’ P.

17. 2 ἧγουν 'ἐραθ' deest in Theoph. || Μουάμηδ. Theoph. || 3 ἀντ’ αὐτῶν deest in Theoph. || 4 τὸν καὶ Βουτάκτωρα deest in Theoph. || Βουτάκτωρα V edd. || 5 τοῦτον: κατόν Theoph. || 7 καταλαπτίν: ἄφηςα Theoph. || 8 ἀπὸ καμήλου ἐδόθηντα V edd. || 9 δὲ deest in Theoph. || 10 δεδεικνυτε edd. || 14 δὲ deest in Theoph. || Αιθρίου P² V edd. Theoph. || Αιθρίου P 'Εθρίου Theoph. || 15 δέκα¹ edd.: τ’ P || δὲ deest in Theoph. || δέκα² edd.: τ’ P ||
καὶ φανερῶς ἔτη ἐννέα. Ἐδίδαξεν δὲ τοὺς ἑαυτοῦ ὑπηκόους, ὅτι ὁ ἀποκτεινόμενος ἐχθρὸν ἢ ἀπὸ ἐχθροῦ ἀποκτεινόμενος ἀκωλύτως εἰς τὸν παράδεισον εἰσέρχεται, τὸν δὲ παράδεισον σαρκικὴς βρώσεως καὶ πόσεως καὶ μίξεως γυναικῶν ἔλεγεν, ποταμὸν δὲ οἶνον καὶ μέλιτος καὶ γάλακτος καταρρέειν, καὶ γυναικῶν τὴν ὀρασίαν ἁσύγκριτον, οὐ τῶν παρόντων, 20 ἀλλ' ἄλλων, καὶ τὴν μίξιν πολυχρόνιον ἔφασκεν καὶ Διαρκῆ τὴν ἱδρυνη καὶ ἀλλα τινὰ ἁσωτίας καὶ μωρίας ἐμπλεκα, συμπαθεῖτε τὸν ἀλλήλους καὶ 34νΡ βοηθεῖν ἄδικοι μένουσι.

18. Δεύτερος ἁρχηγός τῶν Ἄραβων, Ἅβου-βᾶχρα, ἔτη τρία.

Ὅτιος ὁ Ἀβουβάχαρ πρῶτος λαμβάνει τὴν πόλιν Γάζαν καὶ πάσαν αὐτῆς τὴν περίχωρον. Τελευτᾷ δὲ ὁ αὐτὸς ὁ Ἀβουβάχαρ ἁμηρεύσας ἔτη τρία, καὶ παραλαμβάνει τὴν ἀρχήν Οὔμαρ, καὶ κρατεῖ τῶν Ἄραβων 5 ἔτη δώδεκα.

95Be 19. Τρίτος ἁρχηγός Ἄραβων, Ὁ Ὠμαρ.

"Ὁ αὐτὸς οὗν Οὔμαρ ἐπεστράτευσε κατὰ τῆς Παλαιστίνης, καὶ παρακαθίσας ἐν αὐτῇ ἐπολιορκήσεν τὴν Ἰερουσαλήμ διετή χρόνων, καὶ παρέλαβεν αὐτὴν δόλω. Σωφρόνιος γὰρ, ὁ Ἰεροσολύμων ἐπίσκοπος, τείχισεν κυνούμενος ξῆλω καὶ ἀγχινοία διατρέπτων, λόγων ἔλαβεν πρὸς 5 αὐτοῦ ὑπὲρ τῶν ἐκκλησίων τῆς πάσης Παλαιστίνης ἀσφαλέστατων, ὡστε 35Ρ ἐκαθαρίσεως | μείναι τὰς ἐκκλησίας καὶ ἀπορρήτως. Τούτων ἔδωκαν ὁ Σωφρόνιος ἐφή: "Εἰτ ἅληθείας τοῦτο ἐστὶ τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ βραθὴν διὰ Δανηλὶ τοῦ προφήτου ἐστὶ ἐν τόπῳ ἄγιῳ." Ὅτιος τῶν ναὸν ἐξήτησεν τῶν Ιουδαίων, ἐν φωκαδομήσας Σολομών, πρὸς τὸ ποιῆσαι 10 αὐτῶν προσκυνητήριον τῆς αὐτοῦ βλασφημίας. Καὶ ἔστε ἐως τῆς σήμερον.


war another ten years, and openly nine years. And he taught his subjects that he who has slain an enemy or is slain by an enemy enters unhindered into paradise, and said that it is a paradise of carnal eating and drinking and lying with women, and that a river of wine and honey and milk flows down it and the women are incomparable to look upon, not such as we know here but other, and he fabled that intercourse with them is of long duration and the pleasure continuous, and other matters replete with libertinism and folly; and they are to forgive one another and aid one another when wronged.

18. The second chief of the Arabs, Aboubachar, three years.

This Aboubachar first took the city of Gaza and all the territory round about it. And the same Aboubachar died after ruling as emir three years, and Oumar succeeded to the rule and governed the Arabs twelve years.

19. The third chief of the Arabs, Oumar.

This same Oumar marched against Palestine, and laid siege in it and blockaded Jerusalem for the space of two years, and took it by guile. For Sophronius, bishop of Jerusalem, one moved with divine zeal and excellent in sagacity, received from him a most sure undertaking concerning the churches throughout Palestine, so that the churches were neither destroyed nor sacked. When Sophronius saw him, he said: «Of a truth this is the abomination of desolation spoken of by Daniel the prophet, that standeth in the holy place.» He demanded the temple of the Jews that Solomon built, to make it the place of worship of his blasphemy. And it is so to this day.
20. Τέταρτος 'Αράβων ἀρχιγράφος, Οὐθμάν.

Ωὗτος λαμβάνει τὴν Ἀφρικῆν πολέμοι, καὶ στοιχήσας φόρους μετὰ τῶν Ἀφρων ὑπέστρεψεν. Τούτου στρατηγὸς χρηματίζει Μαύιας, οὗ παραλύσας τὸν κολοσσόν 'Ρόδου καὶ πορθήσας Κύπρον τὴν νῆσον καὶ πάσας τὰς πόλεις αὐτῆς. Οὗτος παραλαμβάνει καὶ νῆσον τὴν Ἀραβίαν, 5 καὶ τὴν πόλιν αὐτῆς ἐνέπτησεν, καὶ τὴν νῆσον ἀοίκητον κατέστησεν ἐώς τοῦ νῦν. Οὗτος τὴν νῆσον Ἐφεσον καταλαβὸν καθετίλε τὸν ἐν αὐτῇ χαλκόν. Οὗτος ἦ Μαύιας ἐπεστράτευσε καὶ κατὰ Κωνσταντινούπολεσ, 10 καὶ ἐλυμήνατο τὴν τῇ Ἐφεσον καὶ Ἀλικαρνασσόν καὶ Σμύρνην καὶ τὰς λοιπὰς πόλεις Ἰονίας, δέ καὶ γέγονεν τῶν Ἀράβων ἀρχιγράφος πέμπτος μετὰ τὴν Οὐθμάν τελευτηθην ἐτη εἰκοσι τέσσαρα.

21. Ἐκ τοῦ Χρονικοῦ Θεοφάνους ἔτος ἀπὸ κτίσεως Χώρου Ἑρωδοτοῦ.

Ἰστέων, ὃτι πρὸς τῇ τελευτῇ Μαύιου, τῶν Ἀραβῶν ἀρχηγοῦ, 36 ἐστί ἡ τελευτὴ τοῦ Λιβανοῦ, καὶ ἑκράτησαν ἀπὸ τοῦ Μαύρου ὅρους ἐως τῆς ἀγίας πόλεως, καὶ ἔχειράσαστο τὰς τοῦ Λιβανοῦ περιοχὰς 5 καὶ πολλοὶ δυνάμει καὶ αὐτόχθονες πρὸς αὐτοὺς κατέφυγον, ὡστε δι᾿ ὅλην χρόνον εἰς πολλὰς χιλιάδας γενέσθαι. Καὶ τοῦτο μεθανεῖ Μαύιας καὶ οἱ σύμβουλοι αὐτοῦ, ἐφοβήθησαν σφόδρα. Καὶ ἀποστέλλει πρέσβεις πρὸς τὸν αὐτοκράτορα Κωνσταντίνου ζητῆνες εἰρήνην. Ἐπὶ ταύτῃ τῇ προφάσει πέμπτες παρὰ τοῦ βασιλέως Κωνσταντίου, τοῦ ὀρθοδόξου, 10 τοῦ Πογγινάτου, Ἰωάννης ὁ ἐπίκουλης Πετρακάυδης. Τούτου δὲ καταλαβόντος ἐν Συρίᾳ, Μαύιας ἐδέξατο αὐτὸν μετὰ μεγάλης τιμῆς.
20. The fourth chief of the Arabs, Outhman.

He took Africa by war, and arranged imposts with the Africans and returned. His general was Mauias, who pulled down the colossus of Rhodes and took the island of Cyprus and all its cities. He took the island of Arados also and burnt its city, and made the island desolate to this day. When he came to the island of Rhodes, he demolished the colossus in it, one thousand and 360 years after it had been set up, and a Jewish merchant of Edessa bought it and loaded 900 camels with the bronze of it. This Mauias also made an expedition against Constantinople and ravaged Ephesus and Halicarnassus and Smyrna and the rest of the cities of Ionia, and after the death of Outhman was fifth chief of the Arabs for twenty-four years.

21. From the Chronicle of Theophanes: the year from the creation of the world 6171.

At the end of the life of Mauias, chief of the Arabs, the Mardaïtes entered the Lebanon and took possession of it from the Black mountain to the holy city, and made themselves masters of the summits of the Lebanon; and many slaves and natives ran to them for refuge, in numbers which shortly amounted to many thousands. On learning this, Mauias was greatly alarmed, and his counsellors with him. And he sent envoys to the emperor Constantine, seeking for peace. Therefore, the emperor Constantine, the orthodox, son of Pogonatus, dispatched John surnamed Pitzikaudis. And when he arrived in Syria, Mauias received him with great honour, and it
36νΡ καὶ συνεφωνήθη πρὸς ἀμφότερους ἔγγραφον γενέσθαι | εἰρήνης μεθ' ὄρκου λόγον ἐπὶ συμφωνίαν ἔτρησι τάκτου, παρέχεσθαι τῷ τῶν Ἐρη- 
97Βε μαίων βασιλεῖ παρὰ τῶν Ἀγαρηνῶν χρυσίου | χιλιάδας τρέις καὶ 15 ἀνδρῶν αἰχμαλώτους ὧν καὶ ἔππους εὐγενείς νῦ. Ἐπὶ τούτου διηρέθη ἡ τῶν Ἀράβων ἀρχὴ εἰς μέρη δύο. Καὶ εἰς μὲν τὴν Αἴρηβου ἐκράτησε τὴν ἀρχὴν ὧ τῇ Ἀλή, τῇ δὲ Αἰγυπτίον καὶ Παλαιστίνην καὶ Δαμασκοῦν εκράτει ὦ Μαυίας. Καὶ οἱ μὲν τὴν Αἴρηβου οἰκούντες μετὰ τῶν ὦντων τῷ Ἀλή εὐστράτευσαν κατὰ τῷ Μαυῖο. 'Ὅ δὲ Μαυίας ἀνθωπλίσατο 20 κατ' αὐτῶν, καὶ συνῆψεν πόλεμον παρὰ τῶν ποταμῶν Εὐφράτην, καὶ ἤτηθη τὸ μέρος Ἀλῆ, καὶ παρέλαβεν ὦ Μαυίας τήν Αἴρηβον καὶ πᾶσαν τῇ γῆν τῆς Συρίας. 'Εκράτησαν δὲ ἢ αὐτῶν γενέα ἐτη πε'. Καὶ 37Ρ μετ' αὐτῶν ἔξηθον οἱ λεγόμενοι Μαυροφόροι ἀπὸ Περσίδος, | οἱ κρατοῦν- 
τες ἡς τῆς σήμερον, καὶ ἐπολέμησαν τὴν γενέαν τοῦ Μαυῖου καὶ ἡφαί- 
25 σαν αὐτὴν. Ἔσφαξαν δὲ καὶ Μαρουάμ, τὴν κεφαλὴν αὐτῶν. Ἐπελείφθησ-
σαν δὲ ὦλγοι τοῦ Μαυῖου, καὶ ἐδιώκθησαν παρὰ τῶν Μαυροφόρων ἡς τῆς Ἀρμενίας μετὰ καὶ ἐνὸς ἑγγόνου τοῦ Μαυῖου. 'Ὁ δὲ αὐτὸς ἔξη-
γονος τοῦ Μαυῖου μετ' ὦλγον τινῶν διεπέρασεν εἰς τὴν Ἰστανίαν ἐν ταῖς ἡμέραις Ἰουστινιανοῦ τοῦ Πιντομήτου, οὐχὶ δὲ τοῦ Πωγωνάτου. 30 Τούτῳ δὲ παρὰ τοῖς ἡμετέροις ἱστορικοῖς οὗ γέγραπται. Ἀφ' οὗ γὰρ 
98Βε παρελήφθη τῇ μεγάλῃ Ρωμαίᾳ παρὰ τῶν Γότθων, ἥρατο ἀκρωτηριάζεσθαι τὰ Ῥωμαϊκὰ πράγματα, καὶ οὐδεὶς τῶν ἱστορικῶν τῶν τῆς Ἰστανίας 
37Ρ μερῶν ἐπονόσατο μνείαν, οὗτε τῆς γενεᾶς | τοῦ Μαυῖου. Ἐγεί | δὲ τοῦ 
98Βε μακροίου Θεοφάνους ἡ ἱστορία οὕτως. Ἀπεβίω οὖν ὁ Μαυίας, ὁ τῶν 35 Σαρακηνῶν ἀρχηγός, γεγονὼς στρατηγὸς ἐτη Χς', ἀμηρεύσας δὲ ἐτη 
καὶ. Καὶ εκράτησεν τῆς ἀρχῆς τῶν Ἀράβων 'Ιζίδ, ὁ ύπό αὐτοῦ, ἐτη ζ'. 
Τούτῳ τελευτάσατος, ἐπεράχθησαν οἱ Ἀραβαὶ τῆς Αἴρηβου, καὶ διεγερθέντες κατέστησαν ἐαυτοὺς ἀρχηγοῖν Ἀβδελάν, τῶν ὦντων Ζουβέρ. Τούτῳ ἀκούσαντες οἱ τῆς Φοινίκης καὶ Παλαιστίνης καὶ Δαμασκῶν 40 κατοικοῦντες Ἀγαρηνοὶ, ἐρχονται πρὸς Ουσάν, ἀμηραίν Παλαιστίνης, καὶ προβάλλονται Μαρουάμ, καὶ ἱστώσιν αὐτῶν ἀρχηγόν, καὶ κρατεῖ τῆς 
ἀρχῆς μήνας θ'. Τούτῳ δὲ τελευτάσατος, Ἀβιμέλεχ, ὁ ύπὸ αὐτοῦ |
was agreed on both sides that a convention of peace should be drawn up in writing and sworn to, on the basis of an agreed annual tribute, the Agarenæ to pay to the emperor of the Romans three thousand pieces of gold and 800 prisoners and 50 thoroughbred horses. At this time the empire of the Arabs was divided in two parts. In Ethribos Ali held rule, but Mauias held Egypt and Palestine and Damascus. And the dwellers in Ethribos marched with the sons of Ali against Mauias. And Mauias armed himself against them and joined battle by the river Euphrates, and the party of Ali was defeated, and Mauias took Ethribos and all the land of Syria. And his family held rule 85 years. And after him came forth the so-called Black-robbed out of Persia, who hold rule to this day, and they fought with the clan of Mauias and utterly destroyed it. And they slew Marouam also, who was its head. And few of the party of Mauias were left, and they, together with one grandson of Mauias, were pursued by the Black-robbed as far as Africa. Now this same grandson of Mauias with a few followers crossed over into Spain in the days of Justinian Rhinotmetus, not of Pogonatus. But this has not been written by our historians. For from the time of the capture of old Rome by the Goths, the Roman possessions began to be lopped off, and none of the historians has made mention of the region of Spain, nor of the clan of Mauias. But the history of Theophanes, of blessed memory, has the following account: And so Mauias, chief of the Saracens, died, who had been general 26 years, and had ruled as emir 24 years. And Izid, his son, held rule over the Arabs 6 years. On his death the Arabs of Ethribos were disturbed, and they arose and set up Abdelas, son of Zouber, to be their chief. When they heard this, the Arabs who dwelt in Phoenicia and Palestine and Damascus came to Ousan, the emir of Palestine, and appointed Marouam and set him up to be chief, and he held the rule 9 months. On his death, his son Abimelech succeeded to the rule and held it 22 years and 6 months. And
διαδέχεται τὴν ἀρχήν, καὶ κρατεῖ ἐτη κβ’ καὶ μήνας ς’. Καὶ χειροῦται 38οςΡτοὺς | τυράννους, καὶ ἀποκτένει τοὺς ’Αβδελῶν, ὧδη Ζουβέρ καὶ διάς καὶ δοχον. Ἐν τούτοις τελευτᾷ Κωνσταντῖνος ὁ βασιλεὺς, ὁ ὦδη τοῦ Παγωνινᾶτο, κρατήσας τῆς Ρωμαίων ἀρχῆς ἐτη ἵσ’: καὶ ἐβασιλεύσεις ἀντ’ αὐτοῦ Ἰουστινιανός, ὁ ὦδη αὐτοῦ. Ἰστένον, ἢτι ὁ τῶν Ἀράβων ἀρχηγὸς, <δς> τέμπτοις ἀπὸ τοῦ Μουάμεθ ἐκράτησεν τῆς ἀρχῆς τῶν Ἀράβων, οὐκ ἐν τῷ γένους ἢν τοῦ 50 Μουάμεθ, ἀλλ’ ἐξ ἐπέτρας φυλῆς. Καὶ πρώτων μὲν ἐγειροτονήθη στρατηγός καὶ ναύαρχος παρὰ Οὐθμαν, ἀρχηγοῦ τῶν Ἀράβων, καὶ ἀπεστάλη κατὰ τῆς Ρωμαίων πολιτείας μετὰ χειρὸς ἰσχυρᾶς καὶ καταφράκτων νην 99Βε ας’. Καὶ οἰσηλθεν ἐως τῆς ’Ρόδου, κάκειθεν ἐξοπλισάμενος ἀνήλθεν 38οςΡΕως Κωνσταντινούπολιν, καὶ διατρήσεις χρόνον | ἵππον, λεηπατήσας 55 τε τα ἔξω του Βυζαντίου, ὑπεστρεφεν ἀπαρκτος. Ἐλαβον δὲ ἐν τῇ ’Ρόδῳ καθεῖλεν τὸν κολοσσὸν τὸν ἐν αὐτῇ ἰστάμενον. "Ἀγαλμα δὲ ἢν τοῦ Ἥλιου χαλκοῦν, κεχρυσωμένον ἀπὸ κεφαλῆς ἐως ποδῶν, ἔχων ὕφος πήχεις π’ καὶ πλάτος ἀναλόγως τοῦ ὕψους, καθὼς μαρτυρεῖ τὸ ἐπίγραμμα τὸ πρὸς τὴν βάσιν τῶν ποδῶν αὐτοῦ γεγραμμένον, ἔχων οὕτως’

Τὸν ἐν ’Ρόδῳ κολοσσὸν ὀκτάξις δέκα

Λάχης ἐποίει πτηξέων, ὁ Λάνδιος.

"Ελαβεν δὲ τὸν χαλκὸν αὐτοῦ καὶ διεπέρασεν αὐτὸν ἐν Συρίκ, καὶ ἐστησεν αὐτὸν εἰς ἁγορὰν παντὶ τῷ βουλομένῳ ἀνήστατο δὲ αὐτὸν Ἐβραῖος Ἐδεσσηνός, ἐπιροφτώσας αὐτὸν ἀπὸ Θαλάσσης καμῆλους ἑπ. Τελευτή- 65 39οςΡ σαντὸς οὖν τοῦ Οὐθμαν, διεδέχετο τὴν τῶν Ἀράβων ἀρχὴν αὐτῶς ὁ Μαυλας. Ἐκράτησεν δὲ τῆς ἁγίας πόλεως καὶ τῶν τῆς Παλαιστίνης μερῶν, τὴν τῇ Δαμασκόν καὶ Ἀντιόχειαν καὶ πάσας τὰς τῆς Αλγύπτου πόλεις. Ο γὰρ Ἀλήμ, δὲ ἢν γαμβρὸς τοῦ Μουάμεθ ἐπὶ θυγατρὶ, καλουμένη Φατιμε, ἐκράτησεν τῆς Αλβρίου καὶ πάσης τῆς τραχείας Ἀραβίας. 70 Ἐν ταῦταις οὖν ταῖς ἡμέραις διηγέρθησαν πρὸς πόλεμον κατ’ ἄλληλων

he overcame the rebels, and slew Abdelas, son and successor of Zoubier. Meanwhile, the emperor Constantine, son of Pogonatus, died, having held rule over the Romans 17 years; and his son Justinian reigned in his stead.

The chief of the Arabs who was fifth after Mouameth to hold rule over the Arabs was not of the family of Mouameth, but of another tribe. And first he was appointed general and admiral by Outhman, chief of the Arabs, and was sent against the state of the Romans with a strong force and 1200 decked ships. He proceeded to Rhodes, and thence, after fitting out his expedition, came up to Constantinople, and lingered a long time, and laid waste the environs of Byzantium, but returned with his purpose unachieved. When he came to Rhodes, he pulled down the colossus that stood in it. It was a brazen statue of the sun, gilded from head to foot, 80 cubits in height and broad in proportion, as witness the inscription written on the base of its feet, running like this:

The Rhodian colossus, eight times ten
Cubits in height, Laches of Lindos made.

He took the bronze of it and carried it over into Syria, and put it up for sale to any who wanted it; and a Hebrew of Edessa bought it and brought it up from the sea laden on 980 camels. On the death of Outhman, then, this Mauias succeeded to the rule of the Arabs. And he ruled over the holy city and the regions of Palestine, over Damascus and Antioch and all the cities of Egypt. But Alim, who was son-in-law of Mouameth, having married his daughter called Fatime, ruled over Ethribo and all Arabia Tracheia. Now, in these days Alim and Mauias were roused up to war against one

V 44 κρατεῖ ἐτη κβ' καὶ μήνας ζ' ἣ ἡμερῶς ἐτη καὶ ἡμισιν Theoph. || 45 ἀποκτένει Theoph. ἀποκτενεῖν P: ἀποκτενεῖ V edd. || Ἀβδελαν P || Ζουβέρ] litteras ζου rest. P 45/6 δαδαχον (etiam Theoph.; e.g.) Δαδαχον Theoph. || 46 τελευτα: ἄντη θεοφ. || 46/7 ὁ βασιλεὺς, ὁ πάλις τοῦ Πώλιαντου δεστ ἐν θεοφ. || 47 τῆς 'Ρωμαίων ἄρχης δεστ ἐν θεοφ. τῆν 'Ρωμαίων ἄρχην edd. || τ' ζ] litteras rest. P 47/8 ἀντ' αὐτοῦ δεστ ἐν θεοφ. || 48 'Ιουσίηνας V M edd.: 'Ιουσίηνας P || 49 post ἄρχηγος s. v. add. Μαβίας P 3 in textum receperrunt V M edd. || δ' addendum coni. Bekker || 50 ήν s. v. add. P 3 in textum receperrunt M Ba Be || 53 καταφράκτων νηών: θάρσῃ θεοφ. || 54 ἀοι: ἀοι Theoph. || 55 post ικανόν s. v. add. ήτη ζ' ἐτη P 3 ήτοι ἐτη ζ' in textum receperrunt V edd. || 56 Τὸν ἐν Ὁδὼφ κοίλοσαν: 'τὸν 'Ηλίου x. vel un eisoo- 
παῖς x. (sic Robert l. c.) fuit in statua ' Diehl || δικτάς (etiam Simonides Ps.-Draco) ἐτακτικὴ Σταβο || 60 Δάχης: Χάρης Simonides Strabo Ps.- 
Draco || 61 οἰκίδιος P || 62 κατ' om. edd. || post in add. τῇ ἐδd. || 64 ἄνθατο P || 65 'Εδεσθηνὸς coni. Meursius 'Εδεσθηνὸς Theoph. coni. Bandurius: 'Εμητσίνος P || τροβαν δεστ Με Ρ ἐννεακοσιάς καὶ ἀφὸνταν Βα: η' 
(littera γ' partim erasa) P 3 V Me τρικάκτων χιλιάδας καὶ ἀφὸνταν η Μ 
[47] litteras ζ' ἐν in ras. ser. P 3 || post θυγατρι add. τῇ ἐdd. || 70 ΑΙθρίου P ||
ο τε Ἀλήμ καὶ οἱ Μαυίας ἐρίζοντες περὶ τῆς ἄρχης, τίς αὐτῶν κυριεύει
100Βεπά γς Ἡσυρίας. Συνήχθησαν δὲ παρὰ τὸν Ευφράτην ποταμόν, καὶ συνά-
πτουσι πόλεμον ἵσχυρόν μετ’ ἀλλήλων. Τοῦ δὲ πολέμου κρατούντος, καὶ
πολλῶν ἐξ ἀμφοτέρων πιπτόντων, ἔχραζαν τὰ πλήθη τῶν 'Ἀγαρηνῶν 75
39ο ἀμφοτέρων τῶν (δύο) μερῶν. «Τίνι τρόπῳ σφαξόμεν καὶ σφαξόμεθα,
καὶ ἀφανίζεται τὸ γένος ἡμῶν έξ τῆς τῶν ἀνθρώπων βιοτῆς; Ἀλλά
χωρισθήτωσαν δύο γέροντες ἐξ ἀμφοτέρων τῶν μερῶν, καὶ δὴν ἂν προ-
κρίνωσιν, ἐχέτω τὴν ἄρχην.» Ο δὲ 'Ἀλήμ καὶ οἱ Μαυίας ἱρέσθησαν
ἐπὶ τῷ λόγῳ αὐτῶν, καὶ ἐκβαλόντες ἐκ τῶν χειρῶν τοὺς ἑκατῶν δακτυ-
λίων, δεδόκασι τοῖς δυσὶ γέροντος, ὅπερ ἔστι σημείον τῆς ἄρχης τῶν
'Ἀγαρηνῶν, καὶ παρέσχον τὴν ἐξουσίαν αὐτῶν εἰς τὴν θέλησιν τῶν δύο
γερόντων, τὸ πράγμα ἐνορχοῦν ποιησάμενοι καὶ τοῦτο στοιχήσαντες,
ὅποι δὴν προκρίνωσιν οἱ γέροντες, ἔκεινος ἔσται κύριος καὶ ἄρχηγος
40ο πάντων τῶν Σαρακηνῶν. Καὶ εἰσελθόντων τῶν δύο γερόντων | ἀναμέσον 85
τῆς παρεμβολῆς τοῦ πολέμου τῶν δύο μερῶν καὶ σταθέντων ἐν τῷ
μεσαῖχῳ τοῦ στρατοπέδου ἀντιπροσώπων, τοῦ μὲν 'Ἀλήμ ὁ γέρων
ὑπήρχεν κατὰ τὸ πλῆθος ἑως εὐλαβῆς, οὕτως ἐκεῖνοι λέγουσι
cαθῆς, τουτέστιν πιστοὺς καὶ ἱγιασμένους· ὁ δὲ τοῦ Μαιοῦ γέρων
ἐν σχήματι μόνῳ ἢ εὐλαβῆς, τὰ δ’ ἄλλα δολερὰς καὶ αἰθάδες καὶ πονηρὰς
90 πάντας ὑπερβάλλων ἀνθρώπων. Εἶπεν δὲ ὁ τοῦ Μαυίου γέρων πρὸς
101Βετόν γέροντα τοῦ 'Ἀλήμ, ὅτι: «Σὺ πρώτος εἰπέ, ὅπερ βούλῃ, ὅς εἶ
tε φόρνυμος καὶ εὐλαβὴς καὶ μακρὰ τοὺς ἐμοὺς χρόνους ὑπερβαλλόμενος.»
Καὶ ἀπεκρίθη ὁ γέρων τοῦ 'Ἀλήμ τούτῳ, ὅτι: «Ἐξέβαλον τὸν 'Ἀλήμ
400 ἐκ τῆς ἄρχης, ὡς ἐξήγαγον τὸν δακτύλιον αὐτοῦ ἐκ τῆς χειρὸς αὐτοῦ
95 καὶ εἰσήγαγον εἰς τὸν ἐμὸν δακτύλιον, ἐξβάλω καὶ τὸν δακτύλιον τοῦ
'Ἀλήμ, ἐκ τοῦ δακτύλιον μου, συνεκβάλων αὐτὸν καὶ τῆς ἄρχης αὐτοῦ.»
Καὶ ἀνταπεκρίθη ὁ τοῦ Μαιοῦ γέρων, ὅτι: «Εἰσήγαγον τὸν Μαιοῦ
εἰς τὴν ἄρχην, ὅπερ εἰσήγαγον τὸν δακτύλιον αὐτοῦ εἰς τὸν δακτύλιον
μου; εἰσαγάγον καὶ τὸν δακτύλιον τοῦ Μαιοῦ εἰς τὸν δακτύλιον αὐτοῦ.»
100 Καὶ τότε διεξηρεύθησαν ὁτ’ ἄλληλων. Παραλαμβάνει οὖν ὁ Μαιος
πᾶσαν τὴν ἐξουσίαν Συρίας, ἐπειδὴ ὁμομοίως ἔστη ἄλληλοι οἱ ἀμφοῖ
τάντες, ὡς: «Ο τι ἂν εἴποιν οἱ γέροντες, ἤν ἐπιμένει τοῖς λόγοις
αὐτῶν.» Ο γοῦν 'Ἀλήμ παραλαμβάνει τὸν λαὸν αὐτοῦ, ἁπάλλειν εἰς τὰ μέρη
41ο Αἰθρίου μετὰ πάσης τῆς συγγενείας αὐτοῦ, κάθεισε τελευτά.
another, disputing over the rule, which of them should be lord of all Syria. They encountered one another by the river Euphrates, and joined in fierce battle one against the other. But when the battle was at its height and many were falling on either side, the multitudes of the Agarenes of both parties cried out: «Why is this, that we slay and are slain, and our tribe perishes from among living men? But let two elders be chosen apart from both the parties, and whomsoever they prefer, let him have the rule.» Alim and Mauias were pleased at this saying of theirs, and, drawing off from their hands their rings, which are a token of rule of the Agarenes, they gave them to the two elders, and placed their authority at the disposal of the two elders, confirming the matter by an oath and settling it so that whomsoever the elders might prefer, he should be lord and chief of all the Saracens. The two elders entered into the middle of the battle array of the two parties, and took their stand face to face in the space between the armies; the elder of Alim was a man devout according to the nation of the Saracens, one such as they call ‘cadi’, that is, faithful and sanctified; but the elder of Mauias was devout only in appearance, but in all else deceitful and arrogant and surpassing all men in mischief. The elder of Mauias said to the elder of Alim: «Do you speak first what you will, for you are prudent and devout, and far surpassing my years.» And the elder of Alim answered thus: «I cast Alim off from the rule, as I drew his ring from his hand and drew it on to my own finger; now will I cast off the ring of Alim from my finger and therewith cast him off from his rule also.» The elder of Mauias made answer again: «I drew Mauias into the rule, as I drew his ring on to my finger; now will I draw the ring of Mauias on to his finger.» And then they parted one from the other. So Mauias took all the dominion of Syria, since all the emirs had sworn to each other, saying: «Whatever the elders say, we will be obedient to their words.» And so Alim took his army and departed to the region of Ethribos with all his kin, and there ended his life. After
τὸν βίον. Μετά δὲ τὸν Ἀλήμι μὴν ἐγγορότα νομοὶ τοῦ του πατρὸς αὐτῶν θαλητί, ἐπανεστήσαν κατὰ τοῦ Μαυίου, καὶ συνήθισαν πόλεμον ἵπποις μετὰ τοῦ Μαυίου, καὶ ἤττηθέντες ἐφυγοῦν ἀπὸ προσώπου αὐτοῦ, καὶ ἀποστείλας Μαυίας ἀπέκτεινεν ἀπαντας. Καὶ ἔκτοτε ἥθε πάσα ἡ ἁρχή τῶν 'Αράβων εἰς τὸν Μαυίαν.

'Ιστένεν δὲ, ὅτι οὔτος ὁ Μαυίας ἐκγόνος ὤν τοῦ Σοφίαμ. ᾿Εκγόνος δὲ τοῦ Μαυίου ὑπήρχεν ο Μάσαλμας, ὁ κατὰ Κωνσταντινουπόλεως ἐκστατεύσας, οὔτενος καὶ δι’ αἰτήσεως ἐκτίσθη τὸ τῶν Σαρακηνῶν

102 Be | μαγίσανον ἐν τῷ βασιλικῷ πραϊτωρίῳ. Οὔκ ἦν δὲ οὕτως ἁρχηγὸς τῶν

41 νπ ᾿Αράβων, ἀλλὰ Σουλειμάν ὑπήρχεν ἁρχηγὸς τῶν Σαρακηνῶν, ὁ δὲ ἱδ’ Μάσαλμας ἐν τάξει στρατηγοῦ ἱσχυροτέρας. Ἡθεν δὲ Σουλειμάν μετὰ τοῦ στόλου αὐτοῦ κατὰ Κωνσταντινουπόλεως, ὁ δὲ Μάσαλμας διὰ ἔχρας, καὶ διεπέρασεν ἐν Δαμιάνῳ ἐπὶ τὰ μέρη τῆς Θράκης, ἅγιον μεθ’ ἐκατον στρατιώτως χυλιάδας πτ’. Καὶ διὰ τῆς τοῦ Θεοῦ προνοίας ὁ τε στόλος Σουλειμάν, τοῦ ἁρχηγοῦ τῶν ᾿Αράβων καὶ ὁ πεζὸς στρατός ἱδ’ Μάσαλμα ὑπέστρεφαν ἀπαντες μετ’ αἰσχύνης, ἤττηθέντες καὶ καταπολεμήθησαν παρὰ τε τοῦ στόλου καὶ τῶν στρατιωτῶν τοῦ βασιλέως. Καὶ εἰρήνευσεν ἡ καὶ' ἡμᾶς πολιτεία ἐπὶ μέχριον κρόνον, στρατηγούσης καὶ περιποιήσῃς τῆς δεσποίνης ἡμῶν καὶ ἀνεπαρθήνου Μαρίας

42 ντῆς Θεοτόκου τῆς τῆς πόλιν, ἡς καὶ τὴν ἀρχηγον καὶ ἀγιαν εἰκόνα | καὶ 125

αὐτὸς ὃ’ Σουλειμάν ἦδεσθη καὶ ἐνετράτη καὶ τοῦ ἱππο πατέτεσσαν.

22. ᾿Εκ τοῦ Χρονογράφου τοῦ μαχαρίου Θεοφάνους περὶ τῶν αὐτῶν καὶ περὶ Μαυίου καὶ τῆς γενεᾶς αὐτοῦ, ὡς διεπέρασεν ἐν Ῥομα νίᾳ. Ρωμαίων βασιλεὺς Ἰωστινιάνδος ὁ Ρινός τυμητος.

Αὐτὴ ἔστω ἁρχή τῆς βασιλείας αὐτοῦ, καὶ μετὰ ταῦτα ἐξεβλήθη ὑπὸ Δαυτου, καὶ πᾶλιν ἀντεστήθη ἐκβαλλὼν τὸν Δαυτου καὶ Ἀλίμακον, καὶ ἄφορέοντος αὐτοῦ ἐν τῇ ἱπποδρομίᾳ ἡραμβεύσας καὶ ἀποπερνας. Τούτω τοῖς ἕτει ἀποστέλλει Ἀβιμέλεχ πρὸς Ἰωστινιανδον βεβαιώσαι


V 107 ὑπὸ τῆς τοῦ Μαυίαν V add. P in textum recepunt V M edd. || 108 post ἀπὸ add. τοῦ edd. || 110 Μαυίαν V: Μαυία P: Μαβίαν edd. || 112 Μάσαλμας
the death of Alim, his sons, regarding their father’s counsel as nonsense, rebelled against Mauias, and joined fierce battle with Mauias, and being worsted fled from before his face, and Mauias sent after and put them all to death. And thereafter the rule over all the Arabs came into the hands of Mauias.

Now, this Mauias was grandson of Sophiam. And Mauias’ grandson was Masalmas, who made an expedition against Constantinople, and at whose request was built the mosque of the Saracens in the imperial praetorium. He was not chief of the Arabs; Souleimán was chief of the Saracens, and Masalmas held the rank of general. Souleimán came with his fleet against Constantinople, and Masalmas came overland, and crossed over at Lampsacus into the region of Thrace, carrying with him 80 thousand troops. And through the Providence of God both the fleet of Souleimán and the infantry army of Masalmas all retired with ignominy, being worsted and utterly overthrown by the fleet and soldiers of the emperor. And our state was at peace for many a long year, for this city was guided and guarded by Our Lady the ever-virgin Mary, the Mother of God, by whose inviolate and holy image Souleimán himself was awed and put to shame, and he fell from his horse.

22. From the Chronicle of Theophanes, of blessed memory, concerning the same events and concerning Mauias and his clan, how it crossed over into Spain. Emperor of the Romans, Justinian Rhinotmetus.

This is the beginning of his reign; and thereafter he was expelled by Leontius, and then in his turn came back again and expelled Leontius and Apsimar, and held his triumph over them both in the hippodrome, and put them to death. In this year Abimelech sent to Justinian to ratify the
τὴν εἰρήνην οὕτως, ἵνα ὃς βασιλεὺς πἀυση τὸ τῶν Μαρδαίτων τάγμα "20
42ν' ἐν τοῖς Λιβάνων καὶ διακωλύση τὰς ἐπιδρομὰς αὐτῶν, καὶ Ἀθιμέλεχ
dώση τοῖς 'Ρωμαίοις καθ' ἐκάστην νομίσματα χίλια καὶ ἦπτον εὐγενή
ἔνα καὶ Αἰδίωπα δύολον ἕνα, καὶ ἵνα ἔχωσι κοινά κατὰ τὸ ἴσον τοὺς
φόρους τῆς Κύπρου καὶ 'Αρμενίας καὶ Ιβηρίας. Καὶ ἔπεμψεν ὁ βασι-
λεὺς Παύλον τὸν μαγιστριανὸν πρὸς Ἀθιμέλεχ ἀσφαλίσασθαι τὰ στοιχη-
15
θέντα, καὶ γέγονεν ἐγγαρφὸς ἀσφάλεια μετὰ μαρτύρων. Καὶ φιλοτιμήθηκε
ὁ μαγιστριανὸς ὑπέστρεψεν. Καὶ πέμψας ὁ βασιλεὺς προσελάβη τοὺς
Μαρδαίτας χιλιάδας ἵβ', τὴν 'Ρωμαϊκὴν δυναστείαν ἀκροτηρίδας.
Πέσαν γὰρ αἱ νῶι οὐκοῦναι παρὰ τῶν 'Αράβων εἰς τὰ ἄκρα πόλεις
ἀπὸ Μοραφουείσιας καὶ ἐως τετάρτης 'Αρμενίας ἀνίσχυροι καὶ ἀοίκητοι 20
43ν' ἐτύγχανον διὰ τὴν ἔφοδον τῶν Μαρδαίτων, ὡς τὰ ρατσταλέντων, πάντες
καὶ πέπονθεν ἡ 'Ρωμαϊκὶ ὕπτο τῶν 'Αράβων μέχρι τοῦ νῦν. Τῷ δ' αὐτῷ
ἐτεί εἰσελθῶν οἱ βασιλεὺς εἰς 'Αρμενίαν, ἔκει ἐδέξατό τοὺς ἐν τῷ
Λιβάνῳ Μαρδαίτας, χάλκουν τέχνες διαλύσασθαι. Παρέλυσε δὲ καὶ τὴν
μετὰ τῶν Βουγγάρων παγιοθείσαι εἰρήνην, διαπαράξας τοὺς ὕπτο τοῦ
25
οἰκεῖου πατρὸς ἐνορίδινος γεγονότας τύπως.

104Βε "Ετοι κρατοῦντος τοῦ Ἀθιμέλεχ, ἐπεστράτευσαν οἱ 'Αραβες
τῇ 'Αφρικῇ καὶ ταύτην παρέλαβον, καὶ ἐγκαὶ τοῦ οἰκεῖου στρατοῦ ἀκατάτιθα
ἐν αὐτῇ κατέστησαν. Λεόντιος δὲ ἦν τῷ τότε χρόνῳ ἐκβαλὼν Ἰουστινια-
νὸν τῆς 'Ρωμαϊκῆς ἀρχῆς, καὶ ἔξορισας αὐτὸν ἐν Χερσόνησι, τῆς βασιλείας 30
43ν' ἐκάστησεν. Ἀσιμάρου δὲ τοῦ Τιβερίου τὸν Λεόντιον διαδεῖξις
μένου

F 22 Τῷ δ' αὐτῷ — 26 τύπους: Theoph. p. 364, 4—7; cf. Niceph.,
ed. de Boor p. 36, 16—17; Cedr. I. p. 771, 18—21. 27 "Ετοι
— 29 κατέστησαν: Theoph. p. 370, 6—8; cf. Niceph. p. 39,
12—14. 29 Λεόντιος — 31 ἐκάστησεν: cf. Theoph. p. 368, 15; 369,
32 τέθηκεν — 34 ἐνεά: cf. Theoph. p. 374, 14—15, 25. 34 Τῷ
35 τῆς 'Αφρικῆς
peace on these conditions: the emperor to withdraw the Mardai'te legion from the Lebanon and check their incursions, and Abimelech to give the Romans daily a thousand nomismata and one thoroughbred horse and one Ethiopian slave, and the taxes of Cyprus and Armenia and Iberia to be held commonly and in equal shares by both parties. The emperor dispatched Paul the imperial agent to Abimelech, to confirm the terms agreed upon, and a confirmation was drawn up in writing and attested. The imperial agent was presented with gifts, and returned. And the emperor sent and took in the Mardai'tes, 12 thousand of them, thereby crippling the Roman power. For all the frontier cities now inhabited by the Arabs from Mopsouestia and as far as Armenia Quarta were defenceless and uninhabited because of the incursion of the Mardai'tes, by whose drawing away Romania has suffered terrible damage at the hands of the Arabs, and suffers it still. And in the same year the emperor went to Armenia and there took in the Mardai'tes of the Lebanon, thus destroying his brazen wall. Moreover, he broke the pledge of peace with the Bulgarians, disturbing the treaty made by his own father.

It was also during the reign of Abimelech that the Arabs marched against Africa and took it, and placed in it a garrison of their troops. At that time Leontius had expelled Justinian from the rule over the Romans, and had exiled him to Cherson and had possessed himself of the empire. But after Apsimaros Tiberius had ousted Leontius from the throne and had possessed himself of the sceptre of the Romans, Abimelech, chief of the Arabs, died, and Oualid his son ruled nine years. In the same year Justinian returned once more to his throne, and during his slack and careless government the Agarones obtained complete control of Africa. Then, the grandson of Mauias with a very few men crossed over into Spain, and, having collected together all of his tribe, gained control of Spain even to this day, and that is why the Agarones who dwell in Spain are called Mauiates. Their descendants are the Agarones who live in Crete. For when Michael the Lisper had got possession of the rule over the Romans, and the rebellion of Thomas broke out and lasted three years, then, while the emperor was
ἐπικρατήσασα, τότε τοῦ βασιλέως ἄσχολουμένου ἐπὶ τοὺς συμβεβηκόσι πράγμασιν, εὐφόρτες διωρίαν ὁ τῇ Ἰσπανίαν ὁσκοῦντες Ἀγαρνηλ, στόλον Ἰκανῶν ἐξαρτήσαντες καὶ ἀρξαμένου ἀπὸ τῶν τῆς Σικελίας μερῶν 45 πάσας τὰς Κυκλάδας νῆσους ἥρμισασαν, καὶ ἐλθόντες ἐν Κρήτῃ καὶ 
105Βεταύτην εὐκαρπον καὶ ἀνειμένην εὐφόρτες, μηδενὸς ἀνταίροντος ἢ μαχο-
μένου, ταύτην παρέλαβον, καὶ διαχρατοῦσαν ἑως τὴν σήμερον. Τὸν δὲ Ὀμυρα διαδέχεται Σουλειμάν, καὶ κρατεῖ ἐτή τρία. Ἐπὶ τούτου ἐπεστρά-
tευσε Μάσαλαμ, ὁ στρατηγὸς Σουλειμάν, μετὰ στρατοῦ διὰ ξηρᾶς, 50
44Ρ Οὔμαρ δὲ διὰ θαλάττης, καὶ τῇ τοῦ Θεοῦ συνεργεῖα ἄπαρκτοι μετ’
αισχύνης ὑπέστρεψαν. Τὸν δὲ Σουλειμάν διαδέχεται Οὔμαρ, καὶ κρατεῖ 
tῆς τῶν Ἀράβων ἀρχῆς ἐτή δύο. Τὸν δὲ Οὔμαρ διαδέχεται Ἀζίδ, καὶ 
kρατεῖ τῆς ἀρχῆς ἔπει ἐνιαυτοῦ τέσσαρας. Τοῦτον δὲ διαδέχεται Ἰσάμ, 
καὶ κρατεῖ τῆς ἀρχῆς ἐπὶ ἐτή ιδ’. Τοῦτου τελευτήσατος, κρατεῖ τῆς 55
ἀρχῆς Μαρουμά ἐτη ἐξ. Μαρουμά δὲ τελευτήσατος, Ἀβδελάς τῆς 
tῶν Ἀράβων ἀρχῆς ιείρως γίνεται, καὶ κρατεῖ ἐτή κα’. Τοῦτου τελευτή-
sατος, Μαδίς ἀρχηγὸς Ἀράβων γίνεται, καὶ κρατεῖ τῆς ἀρχῆς ἐτή 
ἐννέα. Τοῦτον παρελθόντος, Ἀράβων τῆς τῶν Ἀράβων ἀρχῆς ιείρως 
γίνεται, καὶ κρατεῖ τῆς ἀρχῆς ἐτη κυ’.

Ἐν τούτῳ τῷ χρόνῳ, ἤγγον τῆς τῶν Ῥωμαίων ἀρχῆς ** ** Ἐλη-
45Ρ νης καὶ Κωνσταντῖνου, ἔσων ἀπὸ κτῆ/σεως κόσμου Σοτῆ. Τῷ δ’ αὐτῷ 
ἐτει ‘Ἀρων, ο τῶν Ἀράβων ἀρχηγός, τέθνηκεν εἰς τὴν ἐνδοτέραν Περσίδα, 
τὴν καλουμένην Χωρασάν, καὶ διεδέχτο τὴν ἀρχὴν Μαέμε, ο ὅδος 
αὐτοῦ, ἀφρός κατὰ πάντα καὶ ἀσυνάρθητος ὑπάρχον, πρὸς δὲ Ἀβδελάς. 65
106Βεο ἄδελφος αὐτοῦ, στασιάσας ἐκ τῆς αὐτῆς χώρας τοῦ Χωρασάν ἀμα 
tαῖς πατρικιών δυνάμεως, ἐμφυλιὸν πολέμου γέγονεν αἰτίος. Καὶντεύθεν 
οι κατὰ τὴν Συρίαν καὶ Ἀγγυπτον καὶ Λιβύην ἔς διαφόρους καταμεθέν-
tες ἀρχὰς τὰ τε δημόσια πράγματα καὶ ἀλλήλους κατέστρεψαν, σφαγαῖς 
καὶ ἀρπαγαῖς καὶ παντοτικοῖς ἀτοπίαις πρὸς τὸ ἐκατοῦ καὶ τοὺς ὑπ’ 70 
αὐτὸς Χριστιανοῦ συγκεχεμένοι. Ἐνθα δὴ καὶ αἱ κατὰ τὴν ἁγίαν

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F \quad \begin{array}{c}
48 \quad 47 \quad 49 \quad Τὸν \; δὲ \; — \; 49 \; τρία: \; cf. \; Theoph. \; p. \; 384, \; 15—19; \; 386, \\
20—24. \; 49 \; 'Επὶ \; τοῦτοῦ \; — \; 51 \; θαλάττης: \; cf. \; Theoph. \; p. \; 386, \\
25—27. \; 52 \; Τὸν \; δὲ \; — \; 53 \; δύο: \; cf. \; Theoph. \; p. \; 396, \; 23—24; \; 398, \; 5; \; 401, \\
13—14. \; 53 \; Τὸν \; δὲ \; — \; 54 \; τέσσαρας: \; cf. \; Theoph. \; p. \; 401, \; 4—8, \; 14; \; 403, \\
24—25. \; 54 \; Τοῦτον \; — \; 55 \; ιδ’: \; cf. \; Theoph. \; p. \; 402, \; 19; \; 403, \\
56 \; Μαρουμά \; — \; 57 \; κα’: \; cf. \; Theoph. \; p. \; 429, \; 15. \\
57 \; Τοῦτον \; — \; 59 \; ἐννέα: \; cf. \; Theoph. \; p. \; 448, \; 28; \; 449, \; 1, \; 4—8. \\
59 \; Τοῦτον \; — \; 60 \; κυ’: \; cf. \; Theoph. \; p. \; 461, \\
\end{array}
\]
engrossed with the troubles which had arisen, the Agarenes who lived in Spain saw their chance had come, fitted out a large fleet and started out from the region of Sicily and desolated all the islands of the Cyclades, and, coming to Crete and finding it rich and carelessly guarded, since none opposed or engaged them, they took it, and hold it to this day. Oualid was succeeded by Souleiman, who ruled three years. In his time Masalmas, the general of Souleiman, made an expedition with an army overland, and Oumar by sea, and by God's aid they returned with shame, their purpose unachieved. Souleiman was succeeded by Oumar, who held the rule over the Arabs two years. Oumar was succeeded by Azid, who held the rule for four years. He was succeeded by Isam, who held rule for 19 years. On his death Marouam held the rule six years. On the death of Marouam Abdelas became master of the rule over the Arabs, and held it 21 years. On his death Madis became chief of the Arabs, and held the rule nine years. When he had passed away Aaron became master of the rule over the Arabs, and held the rule 23 years.

In this year, that is to say, when the rule over the Romans *** Irene and Constantine, the year from the creation of the world 6288. In the same year Aaron, the chief of the Arabs, died in inner Persia, that is called Chorasan, and Moamed his son succeeded to the rule, a stupid, unbalanced man in every way, against whom his brother Abdelas came in revolt out of that same country of Chorasan together with the powers that had been his father's, and brought about a civil war. And thereafter those who dwelt in Syria and Egypt and Libya were split up under different governments, and destroyed the public weal and one another, in a welter of slaughter and rapine and outrage of every sort against themselves and their Christian subjects. Then it was that the churches in the holy city of Christ our God
Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλιν ἐξοικλησίᾳ ἠρήμωνται, τα τε μοναστήρια τῶν δύο μεγάλων λαυρῶν, τού ἐν ἄγλιος Χαρίτωνος καὶ Κυρικακοῦ καὶ τοῦ ἄγλιον Σάβα, καὶ τα λοιπά κοινόβια τῶν ἄγλιων Εὐθυμίου καὶ Θεοδοσίου. Ἐπεκράτησε δὲ τῆς τοιαύτης ἄναρχίας ἡ κατ' ἄλληλων καὶ 75 ἡμῶν μιαφονία ἐτή πέντε.

"Εώς δὲ ἐκανόνισεν τοὺς χρόνους τῶν Ἀράβων ὁ ἐν ἄγλιος Θεοφάνης, ὁ τὴν μονήν σωτήρας τοῦ καλωμένου μεγάλου Ἀγροῦ, μητροθείως τυγχάνων τοῦ μεγάλου καὶ εὐσεβοῦς καὶ χριστιανικοῦτάτου βασιλέως Κωνσταντίνου, ὑπὸ Λέοντος, τοῦ σοφιστάκου καὶ ἁγαθοῦ 80 βασιλέως, ἑγγόνου δὲ Βασίλειον, τοῦ ἐν μακαρίᾳ τῇ μνήμῃ τὰ σκήπτρα τῆς τῶν Ῥωμαίων βασιλείας κρατήσαντος.

23. Περὶ Ἰβηρίας καὶ Ἡ σανίας.

107Be Ἰβηρίαι δύο· ἡ μὲν πρὸς ταῖς Ἡρακλείαις στήλαις, ἀπὸ Ἰβηριος ποταμοῦ, οὗ μέμνηται Ἀπολλόδωρος ἐν τῇ Περὶ γῆς β'. «Εντὸς δὲ Πυρήνης Ἰβηρ τ' ἐστὶ μέγας ποταμός φερόμενος ἐνδοτέρων.» Ταύτης δὲ πολλά φασιν ἐθνὴ διαπετθαί, καθάπερ Ἡρόδοτος ἐν τῇ 5 καθ' Ἡρακλεά γέρασθαι ἴσοτις οὐτώς. «Τὸ δὲ Ἰβηρικὸν γένος τούτο, ὅπερ φησίν οἷον ὧν παρὰ τὸν διάπλου, διώρισται ὁνομασίν ἐν γένος ἐν κατὰ φῶλα πρωτὸν μὲν οἷον τοῖς ἐσχάτοις οἰκονόμης τὰ πρὸς δυσμένων Κύννητες ὀνομαζόντας (ἀπ' ἐκείνων δὲ θὸν πρὸς βορεὰν ἑντὸς Ρήτης) μετὰ τῇ Ταχτήσιον μετὰ τῇ Ἐλευσίνιον μετὰ δὲ Μαστινοῖο 10 ἐν τῇ β' τῶν Γεωγραφομένων οὕτως διαπετθαίρησεν φησίν. «Ἀπὸ δὲ τῶν Πυργαῖων ὀρῶν ἐστὶ τῶν κατὰ Γάδερα τῶν ἐνδοτέρω καὶ συνονύμως Ἰβηρία τε καὶ Ἰσπανία καλεῖται. Διηγητὰ δὲ ὧν Ῥωμαίων ἐλς δύο ἐπαρχίας διασωθένιον ἀπὸ τῶν Πυργαῖων ὀρῶν ἀπασα [καὶ] μέχρι 15


V 72 τῶν Theoph.: πόλεως P edd. || 76 πέντε edd.: ε' P || 78 Θεοφάνης (litteris ἡς s. v. additlis) P² mg. P³ Ba Be: Θεοφάνος P || μεγάλου s. v. add. P² in textum receperunt V edd. || 81 post Βασιλείου s. v. τοῦ Μακεδόνιας add. P³ in textum receperunt V edd.
23 Ἀπολλόδωρος Ba Be Ἀπολλόδωρος per comp. P: Ἀπολλόνιος coni. Meursius || 4 Πυρήνης P || έστὶν Meineke Jacoby || ἐνδοτέρωθεν coni. Meineke || ταύτην Ba Berkel | 5 post de add. εἰς Ba Berkel || Ἡρόδοτος
were desolated, and the monasteries of the two great Laurai, those of SS. Charito and Cyriac and of St. Sabas, and the other coenobite monasteries of SS. Euthymius and Theodosius. This anarchy, during which they murdered one another and us, lasted five years.

Up to this point the history of the Arabs is set in order chronologically by St. Theophanes, who founded the monastery of the so-called Megas Agros and was uncle on the mother’s side of the great and pious and most Christian emperor Constantine, son of Leo, the most wise and virtuous emperor, and grandson of Basil, of blessed memory for his tenure of the sceptre over the empire of the Romans.

23. Of Iberia and Spain.

There are two Iberias: one, at the Pillars of Hercules, is so called from the river Iber, mentioned by Apollodorus in ‘Concerning the Earth’, II: «Within the Pyrenees is the Iber, a great river running towards the interior.» In this country are said to be many distinct nations, as Herodorus has written in the Xth book of his ‘History Relating to Heracles’: «This Iberian race, which, I say, lives on the shores of the strait, though one race, is distinguished by names according to its tribes: first, those who inhabit the western parts at the farthest verge are called Kynetes (and after them, if one travels northward, are the Gletes); then, Tartessians; then, Elbusinians; then, Mastienoi; then, Kelkianoi; and then, thereafter, the Rhône.» Artemidorus, in book II of the ‘Geography’, says that the country is divided thus: «The interior between the Pyrenees mountains and the district about Gadara is denominated alternatively Iberia and Spain. It has been divided by the Romans into two provinces *** the whole extending

V Me ἡ ἰόδότος P: 'Ἡρόδωρος Ba Be Berkel Meineke Jacoby || ι': δεκάτη
Ba Be Meineke Jacoby || Τῆ: τῶν Ba Be Meineke Jacoby || 6 ιστορίας: ιστοριῶν
coni. Meineke ιστορῶν Jacoby || 7 οἰκείων Meineke || διάπλου Ba Be Meineke
Meineke || 8 οἰκείων Meineke || 9 Κύνταρις P || οἰκομάζοντας coni. Meineke ||
9 ἀπ' — 10 Γλάττες in parenthesi posuit Schulten || 9 βορέων Meineke ||
10 Γλάττες P || Ελευθερίων: 'Ελευθερίων Ba Be Berkel Meineke Jacoby ||
Μαστινοί: Μαστινοῦ Ba Be Berkel Meineke Jacoby || 11 Κελτικῶν: Καλκτικῶν
Ba Be Berkel Κέλτων coni. Bandurius Καλτικῶν coni. Meineke || άγορόδανος
P Me || άγορόδανος Jacoby: άγορόδανος Ba άγορόδανος Schubart Meineke ||
14 'Ισπανία (etiam Thumann Meineke): Σπανία
eedd. || 15 post έπαρχίας lac. ind. Be Meineke πρώτη μὲν έπαρχία supr.
Ba Berkel || Πωριναίων P || καὶ om. Ba Be Meineke Stiehle secl. Moravcsik ||
τῆς Καινῆς Καρχηδόνος καὶ τῶν τοῦ Βασίλεως πηγῶν, τῆς δὲ δευτέρας ἑπαρχίας τὰ μέχρι Γαδείρων καὶ Λυσιτανίας.» Λέγεται δὲ καὶ Ἰβηρίτης. Παρθένος ἐν Λευκάδιας: «Ἰβηρίτης πλεύσει ἐν αἰγαλά.» 'Ἡ δ' ἐτέρα

108Βε Ἰβηρία | πρὸς Πέρσας ἐστίν. Τὸ ἔθνος Ἰβηρίας, ὡς Περσας, Βύζηρες. 47rp Διονύσιος: «Ἀγχοῦ στηλάων μεγαθύμων ἔθνος Ἰβηρίων.» Καὶ Ἀριστο- 20 φάνης Τριφάλτι: «Μανθάνοντες τοὺς Ἰβηραν νους Ἰβηραν τοὺς Ἀριστάρχου πάλαι καὶ «Τοὺς Ἰβηρας, οὓς χορηγεῖς μοι, βοηθήσας δρόμων.» Καὶ Ἀρτεμιδωρος ἐν δευτέρῳ Γεωγραφουμένων: «Γραμματική δὲ χρόνια τῇ τῶν Ἰταλῶν οἱ παρά διάλεκταν οἰκονυίες τῶν Ἰβηρίων.» Καὶ ἀπὸ τῆς Ἰβηρίας γενικῆς Ἰβηρίας τὸ Ἡλεκον. Ἐξηγήσεις, οἷς Ἰβηρίας Μένανδρος Ἀστίκι. 25 Λέγεται καὶ Ἰβηρίκος: «† Πρῶτοι μὲν πρὸς τινός † Ἰβηρίκος ἀρχιμε- νοῦσι.» Διηρεῖτο δὲ ἡ Ἰβηρία εἰς δύο, νῦν δὲ εἰς τρεῖς, ὡς Μαρκιανὸς ἐν Περίπλω αὐτῆς: «Πρότερον μὲν οὖν ἡ Ἰβηρία εἰς δύο διήρειτο ὑπὸ Ρωμαίων, νυνὶ δὲ εἰς τρεῖς Βαυτικὴν Σπανίαν καὶ Σπανίαν καὶ Ταρρα- 47rp κοκνησίαν.» Ἀπὸ τῆς γενικῆς Ἰβηρίας εὐθείαν Ἀπολλώνιος, οἷς τῆς 30 φύλαξος ὁ φύλαξος. Ἔν τοῖς Παρονύμιοις φησίν: «Ἀπὸ γενικῶν εὐθείαν παράγονται, † τὸ μὲν ὑδρὼν † δύο συλλαβᾶς ὀμώιας τῇ εὐθείᾳ κατὰ τὸν τόνων παροξυνμένον, καὶ ἡ ἐν ἀπλῷ σχῆματι ἡ ἐν συνθέτῳ. Ἀπλὸν μὲν οὖν ἄρχος, μάρτυρος, ὁ μάρτυς, Χάρῳ, Χάρῳπος, ὁ Χάρωπος,

109Βε Ἑχαρότου τ' ἄνακτος, Τροιζήν, Τροιζήν|νος, ὁ Τροιζήνος, οὔτε Τροι- 35 ζήναν, Ἰβηρ, Ἰβηρος, ὁ Ἰβηρος, ἄφ' οὗ παρὰ Κουκράτῳ ἐν Ῥωμαϊ—


from the Pyrenees mountains as far as New Carthage and the sources of the Baetis, while the second province comprehends the area reaching to Gadara and Lusitania.» The form ‘Iberite’ is also found. Parthenius in ‘Leucadia’: «Thou shalt coast along the ‘Iberite’ shore.» The other Iberia is over toward the Persians. The ethnic term is ‘Iberians’, like ‘Pierians’, ‘Byzerians’. Dionysius: «Nigh unto the Pillars the nation of great-hearted ‘Iberians’». And Aristophanes, ‘Triphales’: «Learning that the ‘Iberians’, who anciently of Aristarchus», and, «The ‘Iberians’, whom thou lestest me, to run to my aid.» And Artemidorus in part two of ‘Geography’: «Those of the ‘Iberians’ who live on the coast use the alphabet of the Italians.» Also, from genitive ‘Iberos’ is formed the feminine ‘Iberis’. «A Greek woman, not an ‘Iberis’», Menander, ‘Aspis’. The form ‘Iberic’ is also found: «The first sea is the ‘Iberic’ at the outset.» Iberia used to be divided in two, but now in three, as Marcian says in its ‘Circumnavigation’: «Now of old Iberia was divided in two by the Romans, but now in three: Baetic Spain and Lusitanian Spain and Tarragonese Spain.» From genitive ‘Iberos’ Apollonius derives a nominative, as ‘phylakos’ from genitive ‘phylakos’. In ‘Paronyma’ he says: «Nominatives are derived from genitives of more than two syllables which, like the derivative nominative, carry the proparoxytone accent, whether these are in simple or compound form. Simple are: martyr, martyros, nominative martyros; Charops, Charopos, nominative Charopos, ‘of king Charopos’; Troezen, Troezenos, nominative Troezenos, ‘son of Troezenos’; Iber, Iberos, nominative Iberos»; whence in Quadratus, ‘Roman Millennium’,

κής χιλιάδος ε' ἔστιν Ἰβήροισιν οὕτως: «Καὶ τοι τὴν Ἀγιάς θ' ἀμα
καὶ Ἰβήροισι πολεμέσσοντες.» Τὸ αὐτὸ καὶ Ἀββανών ἐν Παρονύμοις φησὶ.
48τε Καὶ «αὐτὸς Ἰβήρος τραγωπῶν» ἐν Μαλακαίοις εἴρη· ταῦτα Κρατίνου.
Λέγονται οἱ Ἰβήρες ὑδροποτεῖν, ὡς Ἀχάναιος ἐν Δευτεροστατῶν β' 40
οὗτος; «Φύλαρχος μὲν ἐν τῇ ζ' καὶ τοὺς Ἰβηράς φησὶ ὑδροποτεῖν πάντας,
καίτοι πλουσιώτάτους πάντων ἄνθρωπών τυγχάνοντας (κέκτηται γάρ
καὶ ἄργυρον καὶ χρυσόν πλεῖστον), μονοστεῖν τε αὐτοὺς ἀεὶ λέγει διὰ
μικρολογίαν, ἐσθητάς τε φορεῖν πολυτελεστάτας.»

24. Ἡ πρὶ Ἰσπανίας.
Πάθει ἐγρήγορε Ἰσπανία; Ἀπὸ Ἰσπάνου γίγαντος οὕτω καλο-
μένου. Ἰσπανίας δύο τῆς Ἰταλίας ἐπαρχίας ἡ μὲν μεγάλη, ἡ δὲ μικρά.
Ταῦτης ἐμνήσθη Χάραξ ἐν Ἰ' Χριστιάνων: «Ἐν Ἰσπανίας τῇ μικρᾷ τῇ
48τε ἦσω Λουσιτανῶν πάλιν ἀποστάντων, ἐπέμεθε ὑπὸ Ἡρω|μαίων στρατη-
γῶς ἐπὶ αὐτοὺς Κύντος.» ὁ αὐτὸς δὴ ὁμοίως περὶ τῶν δύο. «Κύντος ὁ
tῶν Ῥωμαίων πολέμαρχος ἐν ἀμφοτεράς ταῖς Ἰσπανίαις. Ἡσσόμενος
δὲ ὑπὸ Οὐριάνου σπονδάς πρὸς αὐτὸν ἐποίησατο.» Ταῦταν κεκληθεῖσα
110Βεργίνην Ἰβερίαν ἐν Ἐλληνικῶν γ'. «Τὴν δὲ Ἰσπανίαν Ἐλλήνες τὰ | πρώτα
Ἰβερίαν ἐκάλουν, οὕτω εὑμπαντος τοῦ ἔθνους τὴν προσηγορίαν μεμαθη-
κότες, ἀλλ' ἀπὸ μέρους τῆς γῆς, ὃ ἐστιν πρὸς κοταμὸν Ἰβηρικα, καὶ ἀπ' ἐκείνον ὄνομαζέται, τὴν πάσαν οὕτω καλοῦντες'» Τοῦτον δὲ φασὶν
αὐτὴν μετακεκληθέλθαι Πανωλίαν.

25. Ἐκ τῆς ἱστορίας τοῦ ὁ σίου Θεοφάνους τῆς
Σιγρίανης.
Τοῦτω τῷ ἔτει Ὠδαλεντιναῖς οὐ μόνον Βρεττανίαν καὶ Γαλλίαν
49τε καὶ Ἰσπανίαν ἀνασκόπασθαι οὐκ ἱσχυσεν, ἀλλὰ καὶ τὴν ἐστερίου Λυβήν,
V, occurs the dative plural 'Iberoisin', thus: «Though warring at once with the Ligurians and 'Iberoisi'.» Habro says the same in 'Paronyma'. And «the goat-bearded 'Iberos' himself» is found in the 'Effemimates' of Cratinus. The Iberians are said to drink water, as Athenaeus says in 'Deipnosophists', II: «Phylarchus in book VII says that all the Iberians too drink water, though they are the wealthiest of mankind (for they possess very great quantities of silver and gold), and he says that they never eat but once in the day out of their parsimony, and wear the most magnificent clothes.»


Whence is the name Spain? From Hispanus, a giant so called. The Spains are two provinces of Italy: one is large, the other small. The country is referred to by Charax in 'Chronicles', X: «In Little, or Outer, Spain the Lusitanians again revolted, and the Romans sent against them their general Quintus». And, of the two provinces together, the same author writes: «Quintus, the Roman commander-in-chief in both the Spains. He was defeated by Viriathus and made a truce with him.» He says the country is called Iberia, in 'Greek History', III: «Spain the Greeks originally called Iberia, not yet having learnt the title of the whole nation but calling it all after that part of the country which is near the river Iber and derives its name therefrom.» Afterwards, they say, the name was changed to Spain.

25. From the history of the holy Theophanes of Sigriane.

In this year Valentinian was not merely too weak to recover Britain and Gaul and Spain, but also lost western Libya as well, the so-called land
τὴν τῶν Ἀφρων καλουμένην χώραν προσαπόλεσε τρόπω τοιῷδε. Δύο 5 στρατηγοὶ ἤσαν, Ἀέτιος καὶ Βονιφάτιος, οὗς Θεοδόσιος κατὰ αὐτῶν Ὀυκλεντινιανοῦ εἷς Ῥώμην ἀπέστειλεν. Βονιφάτιος δὲ τὴν ἀρχὴν τῆς ἐσπερίου Λιβύης λαβὼν, φθονῆσας Ἀέτιος διαβολὴν ποιεῖται κατ’ αὐτότι, ὡς ἀνταρσίαν μελετῶντος καὶ τῆς Λιβύης κρατῆσαι σπεύδοντος. Καὶ ταῦτα μὲν πρὸς Πλακιδίαν ἴησε, τὴν τοῦ Ὀυκλεντινιανοῦ μητέρα. 10 Γράφει δὲ καὶ Βονιφάτιώ, ὅτι: Ἔδω καταπεμφθῆς, παραγενέσθην μη τῆς ἐνθέσιμης διειβάλθης γάρ, καὶ δόλω σε οἱ βασιλεῖς βούλονται χειρώσασιν καὶ μεταπεμφθῆς οὐ παρεγέντο. Τότε οἱ βασιλεῖς ὡς εὐνοοῦντα τὸν Ὀυκλεντινιανοῦ μητέραν, 111Βε Ἀέτιον ἀπεδεξάντο. Ἡσαν δὲ τῷ τότε Γότθῳ καὶ ἔθνη πολλὰ τε καὶ 15 μέγιστα μέχρι τοῦ Δανοῦβοῦ ἐν τοῖς ὑπερβορείοις τότοις κατοικοῦσιν. Τούτων δὲ ἀξίοιογότερα εἰσὶ Γότθῳ, Ἰσχύσθω, Γήπαδες καὶ Οὐανδή- λοι, ἐν οὐκόμασι μόνον καὶ οὐδὲν ἐτέρῳ διαλλάττοντες, μᾶς διαλεκτικῷ κεχρημένοι πάντες δὲ τῆς Ἀρείου ὑπάρχουσι κακοπιστίας. Οὕτως ἐπὶ Ἀρκαδίου καὶ Οὐανδήλου τοῦ Δανοῦβοῦ διαβάντες, ἐν τῇ τῶν Ῥωμαίων 20 ἄκη κατακρίσθησαν. Καὶ οἱ μὲν Γήπαδες, εἰς ὑπερθερμανούς ἁγιομεθανόντας, 50Βδ Δοξόσκοι καὶ Ἀβαρεῖς, τὰ περὶ Σιγγιδῶν καὶ Σέρμικον χώρα ἑσκυναν. Οἱ δὲ Ἰσχύσθῳ μετὰ Ἀλάριχον τῆς Ῥώμης παραδόθησαν, εἰς Γαλλίας ἑσκυναν καὶ τῶν ἐκεί ἐκράτησαν. Γότθῳ δὲ Παννονίαν ἐχωντες πρῶτον, ἐπιτυχα 19 ἐτείς τῆς βασιλείας Θεοδοσίου τοῦ νέου, 25 ἐπιτεύρησαν, τὰ τῆς Θράκης χώρα ἑσκυναν, καὶ ἔπειτα ἑσκυναν τῆς ἐπιτεύρησαν. Διατηρεῖ τὴν ἑξαμανήσασιν τοῖς πατρικίως καὶ ὑπάτων, Ζήνωνος αὐτοῖς ἑπετεύρησαν, τῆς ἐσπερίου βασιλείας ἐκράτησαν. Οἱ δὲ Οὐανδήλοι Ἀλανοὺς ἐταξιοράσαμεν καὶ Γερμανοὺς, τοὺς νῦν καλουμένους Φράγγους, διαβάντες τὸν Υἷον ποταμὸν, ἠγούμενον 30 50Βδ ἐχωντες Τούρωδον, κατακρίσθησαν ἐν Ἰσπανία, πρώτη ὡσι τῶν ἐπεστρέφετες ἀπὸ τῶν 'Ρωμαίων βασιλείς, περάσας ἀπὸ Λιβύης, εἰς Ἰσπανίαν πρὸς τοὺς 112Βε Ἑυρώπης ἑπό τοῦ ἐσπερίου Ὁμνεκοῦ. Βονιφάτιος δὲ φοβηθεῖς τοὺς τῶν Ῥωμαίων βασιλείς, περάσας ἀπὸ Λιβύης, εἰς Ἰσπανίαν πρὸς τοὺς

V Ἰσχύσθω (etiam Theoph.): Ἰσχύσθων ἐδὲ. 5 προσαπόλεσε Ρ || 7 Οὐκλεντινιανοῦ ἐdd. Theoph.: Οὐκλεντινιανὸς Ρ. Οὐκλεντινιανὸς Ρ2 || Βονιφάτιος Ρ: Βονιφάτιου Ba Be Theoph. || 8 λαβὼν (etiam Theoph.): λαβὼν Ba Be Theoph. || ante Ἀέτιος add. ὁ Ba Be Theoph. || 10 Οὐκλεντινιανοῦ Ρ2 ἐdd.: Οὐκλεντινιανὸς Ρ || 11 καὶ deest in Theoph. || ἑπετεύρησαν Be Theoph.: παραπεμφθῆς Be Theoph.: παραπεμφθῆς Be Theoph.: παραπεμφθῆς ἘΠ || 14 εὐνοοῦντα Theoph.: εὐνοοῦντα ῬΡ εὐνοοντοκτον (accentum mutato, littera σ inserta et s. u. τὸν addito) P2 εὐνοοῦσταν V ἐdd. || 15 τοῦ deest in Theoph. || Γότθῳ καὶ (etiam Theoph.): Γοτθώκα Theoph. || 16 μερία: πέραν Theoph. || 17 Ἰσχύσθῳ ἐκκ. ἐπ. P1: om. V ἐdd. Ἰσι. mg. P2 || Γήπαδες Ρ || 20 Δανοοῦβιν Ρ: Δανοοῦβιν Ρ Theoph. & Δανοοῦβιν Theoph. Δανοοῦβιν ἐdd. || 22 'Αβαρεὶς (etiam Theoph.): Ἀβαρεῖς εἰδ. || Σιγγιδῶνα Ρ || Σέρμικον Theoph.: Σερμίκον P Σερμίκον Theoph.8n Σερμίκον
of the Africans; it happened like this. There were two generals, Aëtius and Boniface, whom Theodosius had sent to Rome at the request of Valentinian. Boniface was given the command over western Libya, and Aëtius out of jealousy slanderously accused him of meditating rebellion and working to seize Libya. This he communicated to Placidia, the mother of Valentinian. But he wrote also to Boniface, saying: «If you are sent for, do not come, for you have been slanderously accused, and the emperor and empress are trying to get you into their hands by a trick.» This message Boniface received and, trusting in Aëtius as in a true friend, did not go when he was sent for. Then the emperor and empress accepted Aëtius as a loyal servant.

At that time the Goths and many very large nations were settled in the regions of the far north down as far as the Danube. Of these the most notable are the Goths, Visigoths, Gepedes and Vandals, who differ from one another in name only and in nothing else, and speak one and the same tongue; and all are of the misbelief of Arius. These in the time of Arcadius and Honorius crossed the Danube and settled in the territory of the Romans. The Gepedes, from whom were later divided off the Lombards and Avars, lived in the territories about Singidunum and Sirmium. The Visigoths, under Alaric, after taking Rome, went off to the Gallic provinces and possessed themselves of those regions. The Goths first held Pannonia, but afterwards were permitted by Theodosius the younger, in the 19th year of his reign, to dwell in the territories of Thrace, and after remaining 58 years in Thrace they obtained permission of Zeno to possess themselves of the western kingdom, with their leader the patrician and consul Theodoric. The Vandals, joining up with the Alans and Germans, who are now called Franks, crossed the river Rhine, and, under the leadership of Gogidischus, settled in Spain, the first country of Europe from the side of the western Ocean. Now, Boniface, fearing the emperor and empress of the Romans, crossed over from
Οὐανθήλως ἤλθεν, καὶ εὐρών τὸν μὲν Γογιδίσκολον τελευτήσαντα, τοὺς δὲ ἐκείνου παῖδας, Γότθαρον τε καὶ Γηζέριχον τὴν ἀρχὴν διέποντας, 35 τούτους προτρεψάμενος τὴν ἐσπέριον Λιβύην εἰς τρία μέρη διειλεύν ὑπέσχετο, ἐφ᾽ ὃ ἐκαστὸν τοῦ τρίτου μέρους ἀρχεῖν σὺν αὐτῷ, κοινὴ δὲ ἀμύνεσθαι τὸν οἰονῆσποτε πολέμιον. Ἐπὶ ταύταις ταῖς ὀμολογίαις Οὐανθήλου τὸν πορεύον διαβάντες, τὴν Λιβύην κατάκκισαν ἀπὸ τοῦ 51Ρ Ὀξεανοῦ μέχρι Τριπόλεως τῆς κατὰ Κυρήνην. Οἱ δὲ Ἰσίογοθοὶ ἀνα- 40 στάντες ἀπὸ Γαλλίας, ἔκρατησαν καὶ τὴν Ἰσπανίαν. Τινὲς δὲ τῆς συγκλη- τοῦ Ρωμαίων, φίλοι Βοινφατίου, τὴν 'Αετίου χευδοκατηγορίαν ἀνήγγει- λαν τῇ Πλαξιδίᾳ, ἐμφανῇ ποιήσαντες καὶ τὴν πρὸς Βοινφάτιον 'Αετίου ἐπιστολὴν, τῷ Βοινφατίῳ ταύτην αὐτοῖς ἀποστείλαντος. Ἡ δὲ Πλαξι- δία ἐκπληγεῖσα τὸν μὲν 'Αετίον οὐδὲν ἤδίκησεν, Βοινφάτιῳ δὲ λόγον 45 προτεστικὸν μεθ᾽ ὥρκων ἀπέστειλεν. Τοῦ δὲ Γοτθαρίου τελευτήσαντος, Γηζέριχος τῶν Οὐανθήλων γέγονεν αὐτοκράτωρ. Βοινφάτιος δὲ τὸν 51Ρ ἐδόθοντος αὐτῷ ἀπὸ τα Ῥώμης καὶ τοῦ Βυζαντίου, στρατηγοῦντος Ἄσταρος. Πολέμου δὲ κροτηθέντος πρὸς Γηζέριχον, ἠττήθη ὁ τῶν 50 113Βε Ρωμαίων στρατός. Καὶ οὕτω | Βοινφάτιος μετὰ Ἅσταρος εἰς Ῥώμην ἐλθὼν, τὴν ὑποψίαν διέλυσεν, ἀποδείχα τὴν ἀλήθειαν. Ἡ δὲ Ἀφρική ὑπὸ Οὐανθήλους γέγονεν. Τότε καὶ Μαρκιανὸς στρατιώτης ὃν καὶ δου- λεύων Ἅσταρα ζων συνελήφθη ὑπὸ Γηζέριχον, ὁ μετὰ ταῦτα βασι- λεύσας.

'Ιστέον, ὅτι τρεῖς ἀμερμομυνεῖς εἰσίν ἐν ὅλῃ τῇ Συρίᾳ, ἕγουν ἐν τῶν Ἄραβων ἀρχῇ, ὃν μὲν πρῶτος καθέτεται ἐν τῷ Βαγγέλιῳ, εἰσίν δὲ ἐκ τῆς Μουάμεθ γενεᾶς, ἠττώ τοῦ Μουχούμετ. δέ δὲ δεύτερος 52Ρ καθέτεται ἐν Ἀρρυτή, καὶ ἐστί ἐκ τῆς τοῦ Αλήμεν γενεᾶς καὶ Φαῖκτι, τῆς θυγατρὸς Μουάμεθ, ἠττώ τοῦ Μουχούμετ, εἰς ὁ δὲ Φατεμίται 60 ὄνομάζονται. δὲ τρίτος καθέτεται ἐν Ἰσπανίᾳ, εἰσίν δὲ ἀπὸ τῆς γενεᾶς τοῦ Μαου. 'Ιστέον, ὅτι κατὰ ἀρχὰς ἐν τῷ κατακυριεῦσαι τοὺς Σαρακηνοὺς πάσης τῆς Συρίας ἐκαθόθυσι ἀμερμομυνηῆς εἰς τὸ Βαγγέλιο. Ἐξεσποζέν δὲ πάσης τῆς Περσίας καὶ τῆς Ἀφρικῆς καὶ τῆς Αἰγύπτου καὶ τῆς εἰς Αφρικήν 65 μονος Ἀραβίας. Καὶ εἰσίν ἀμερμαδίας μεγάλας, ἢτοι στρατηγικὰς ταῦ- τας πρὸ κυρίαν ἀμερμαδίαν ἐν τῇ Περσίᾳ, ἕγουν τὸ Χωρασάν, ἐντεράν ἀμερμαδίαν τῆς Ἀφρικῆς, τρίτην ἀμερμαδίαν τῆς Αἰγύπτου, τετάρτην,

V 34 Γογιδίσκολον: Γογιδίσκολον Theoph. || 35 Γότθαρον: Γότθαρον Theoph. || 36 τρία: Theoph.: γ᾽ P || 39 Ὀδυνήλαι: Theoph.: Ὀδυνήλαι P || 40 Κυρήνην Ba Be Theoph.: Κυρήνης P || 42 αντε Ἀετίου add. τοῦ edd.: deest in Theoph. || 46 μεθόρκον P || Γοτθαρίου (etiam Theoph.): Γοτθαρίου
Libya into Spain and came to the Vandals, and finding that Gogdisclus was dead and that his sons Gottharus and Gezerichus held the rule, he incited them by a promise to divide western Libya in three parts, so that each of them, with himself, should rule over a third part, but should unite to repel any enemy whoever he might be. These terms being agreed upon, the Vandals crossed the strait and settled in Libya, from the Ocean as far as Tripolis by Cyrene. The Visigoths, advancing from Gaul, took possession of Spain also. Now, some Roman senators who were friends to Boniface exposed to Placidia the falsity of Aëtius’ accusation, and showed her also the letter of Aëtius to Boniface, which Boniface had sent them. Placidia, much amazed, forbore to injure Aëtius, but dispatched to Boniface a message recalling him to his duty, together with promises on oath. Now, on the death of Gottharius Gezerichus had become sole chief of the Vandals. Boniface, then, on receipt of the message, marched against the Vandals, with a large force which had come to him from Rome and Byzantium under the command of Aspar. Battle was joined with Gezerichus and the army of the Romans was defeated. So Boniface, accompanied by Aspar, came to Rome and dispelled suspicion by exposing the truth. But Africa fell beneath the Vandals. It was then that Marcian, the future emperor, who was a soldier in the service of Aspar, was taken alive by Gezerichus.

There are three commanders of the faithful in the whole of Syria, that is, in the empire of the Arabs, the first of whom has his seat at Bagdad and is of the family of Mouameth, or Mahomet; the second has his seat in Africa, and is of the family of Alim and Fatime, daughter of Mouameth, or Mahomet, whence the Fatemites are so called; the third has his seat in Spain, and he is of the family of Mauias.

Originally, when the Saracens made themselves masters over all Syria, the commander of the faithful had his seat at Bagdad. He was absolute ruler over Persia and Africa and Egypt and Arabia Felix. He had beneath him mighty emirates, or military provinces, as follows: first, the emirate of Persia, or Chorasan; second, the emirate of Africa; third, the emirate
25, 26

52εράδιαν τὴν Φυλιστῆμι, ἦτοι | τὸ Ῥαμβλε, πέμπτην ἀμηραδίαν τὴν Δαμασκὸν, ἐκτὸς ἀμηραδίαν τὸ Χέμψ, ἦτοι τὸ Ἐμεσσα, ἐβδόμην ἁμη-

114Βεραδίαν τὸ Χάλετ, ὁγδόην ἀμηραδίαν τὴν 'Αντιόχειαν, ἐνάτην ἀμηρα-

δίαν τὸ Χαράν, δεκάτην ἀμηραδίαν τὸ Ἐμετ, ἐνδεκάτην ἀμηραδίαν τὴν Ἐσσήν, δωδεκάτην ἀμηραδίαν τὸ Μουσελ, τρισακεδάτην ἀμηραδίαν τὸ Τιχρίτ. Τῆς δὲ Ἀφρικῆς ἀποσπασθεὶς ἀπὸ τῆς τοῦ ἀμερμομην 

ἐν τῷ Βαγδάδ ἐξουσίας καὶ ἰδιοκρατησάσας καὶ ἀμηράν ἐδιὸν ἀναγερεύ-

75 σάσης, γέγονεν, καθὼς καὶ προϋπήρχεν, πρώτη ἀμηραδία ἡ Περσία, δευτέρα ἡ Ἀγυπτίως καὶ καθέξις αἱ λοιπαί, καθὼς προεῖρηται. Ἀρτίως δὲ πάλιν τοῦ ἀμερμομην τοῦ ἐν τῷ Βαγδάδ ἀδυνατῆσαντος, γέγονεν 53Ρ ἰδιόρρυθμος | ὁ τῆς Περσίας ἀμηράς, ἥγουν τοῦ Χωρασάν καὶ ἀπεκάλε-

σεν έκατέρον ἀμερμομην, φορῶν καὶ τὸ κουράν διὰ πινακιδῶν εἰς τὸν 80 

τράχηλον αὐτοῦ δίκην μανικιί. Λέγει δὲ ἑαυτὸν εἶναι ἐξή τῆς γενεὰς 

to τ' Ἀλήμ. Ὅ δὲ ἀμηράς τῆς εὐδαίμονος Ἀραβίας ὑπήρχεν ἄει καὶ 

πάντοτε ὅπω τὴν ἐξουσίαν τοῦ ἀμηρά Αἰγυπτίου. Γέγονεν δὲ καὶ αὐτὸς 

ἰδιόρρυθμος καὶ ἀπεκάλεσε καὶ αὐτὸς ἑαυτὸν ἀμερμομηννή λέγει δὲ 

καὶ αὐτὸς ἑαυτὸν εἶναι ἐκ τῆς τοῦ 'Αλήμ γενεὰς. 85

26. Ἡ γενεαλογία τοῦ περιβλέπτου ρήγος Οὐγωνοῦς.

'Ιστέον, ὅτι ὁ ρήγη Ἰταλίας, ὁ μέγας Λωθάριος, ὁ πάππος τοῦ 53Ρ περιβλέπτου ρήγος Οὐγωνος, ἀπὸ τῆς γενεάς τοῦ μεγάλου Καρούλου καθγέτο, περὶ οὗ πολὺς ἐπαινοῖς, ἐνγκωμία τε καὶ διηγήματα καὶ περὶ 115Βε πολέμους ἀνδραγαθήματα. Οὕτως οὖν ὁ Κάρουλος ἡ μονοχράτωρ 5 

πάντων τῶν ἰηρῶν, ἐβασίλευσε δὲ εἰς τὴν μεγάλην Φραγγίαν. Ἐν δὲ 

ταῖς ἡμέραις αὐτοῦ οὐδεὶς τῶν υπολοίπων ἰηρῶν ἐτύλμησε δῆγα ἑαυτῶν 

καλέσαι, ἀλλὰ πάντες ὑπήρχον ὑπόσπονδοι αὐτοῦ, ὡς κρήματα ικανὰ 

καὶ πλούτων ἀφθονον ἐν Παλαιστίνῃ ἀποστείλας, ἐθείματο μοναστήρια 

πάμπολλα. Ο οὖν Λωθάριος οὕτως ἀναλαβόμενος τοῦ ἑαυτοῦ στρατεύ- 10 

54Ρ ματα, κατὰ Ῥώμης ἐκπρατεύσας, ἀπὸ πολέμου | ταύτην ἐκράτησεν, 

καὶ ἐστέφθη παρὰ τοῦ τότε πάπα. Καὶ ἥνικα ὑπεστρεφεν εἰς τὴν ἑαυτῶν 

ἐξουσίαν, ἥγουν εἰς Πάπτιαν, κατήγγειλεν εἰς τὸ κάστρον Πλαζέντα, 

τὸ ὅπω τοῦ στρατοῦ μελῶν τῆς Πάπτιας. Κάθενὲς μὲν οὕτως τελευτᾷ, 

ἐπεκεκλέπται ὑπὸ ὑδύον, ὄνοματι 'Ἀδελβερτον, δὲ ἐγένετο γυναῖκα τὴν μεγάλην 15 

Βέραταν καὶ ἐξ αὐτῆς τοῦ προφητεύητος ὑγία, τὸν Οὐγωνοὺς ἑτοικεῖν. Μετα 

δὲ τὸ τελευτᾶσα τὸν μέγαν Λωθάριον Λοδοίκου, ὁ ὅλοις τοῦ Λοδοίκου,
of Egypt; fourth, the emirate of Philistin, or Ramleh; fifth, the emirate of Damascus; sixth, the emirate of Homs, or Emesa; seventh, the emirate of Aleppo; eighth, the emirate of Antioch; ninth, the emirate of Harran; tenth, the emirate of Emet; eleventh, the emirate of Esibe; twelfth, the emirate of Mosul; thirteenth, the emirate of Tikrit. But after Africa was torn away from the dominion of the commander of the faithful at Bagdad and had become self-governing and had proclaimed an emir of its own, then Persia was the first emirate, as it had been before, and Egypt became the second, and the rest thereafter in the order given above. But now, again, owing to the impotence of the commander of the faithful at Bagdad, the emir of Persia, or Chorasan, has become independent; and he has usurped the style of commander of the faithful, wearing the koran on tablets about his neck like a necklace. And he says he is from the family of Alim. Moreover the emir of Arabia Felix used always invariably to be beneath the dominion of the emir of Egypt. But he too has become independent, and he too has usurped the style of commander of the faithful; and he too says he is of the family of Alim.

26. The genealogy of the illustrious king Hugh.

The elder Lothair, king of Italy, grandfather of the illustrious king Hugh, was by descent of the family of the elder Charles, a man much celebrated in song and story and author of heroic deeds in war. This Charles was sole ruler over all the kingdoms, and reigned as emperor in great Francia. And in his days none of the other kings dared call himself a king, but all were his vassals; and he sent much money and abundant treasure to Palestine and built a very large number of monasteries. Well, this Lothair took his forces and marched against Rome and assaulted and got possession of it, and was crowned by the pope of that time. And when he was on his way back to his domain, that is, to Papia, he got as far as the city of Piacenza, thirty miles distant from Papia, and there he died; he begat a son called Adalbert, who took to wife the elder Bertha, and begat on her the aforesaid king Hugh. Now, after the death of the elder Lothair, Lewis, kinsman

\[\text{dum tō coni. Bekker} \parallel \text{άμηραν P \parallel 75/6 ἀναγορευσάς Meursius Ba Be:} \\ \text{ἀναγορεύσασα P \parallel 76 πρώτη edd.: α' P \parallel 77 δευτέρα edd.: β' P \parallel 79 άμηρας P \parallel tō Be: τὸ P \parallel Χωρασάν edd. \parallel 80 ἀμερμουμνὴν P \parallel 81 ἑκατόν coni. Moravcsik: αὐτὸν F edd. αὐτὸν P \parallel ἐκ add. Moravcsik: ἀπὸ add. edd. \parallel 82 άμηρας P \parallel 83 άμηρὰ P \parallel 84 ἀμερμουμνὴν P.}\]

\[26. \text{1 ρηγώς P \parallel 2 ρίς P \parallel 3 ρηγῶς P \parallel Καρούλλου P \parallel 5 ὅ om. edd.} \\ \text{Κάρουλλος P \parallel 6 ῥηγάτων P \parallel 7 ῥηγῶν P \parallel ρίγα P \parallel 9 ἐν: ἐμ P \parallel 13 Πατίαν edd.} \\ \text{16 ρήγα P \parallel 17 μέγα edd.: μέγα P \parallel Λοδοτκοῦ: Λοβαχρίου coni. Ohnsorge} \parallel \]
ἀπὸ τῆς μεγάλης Φραγγίας ἐλθόν, ἐκράτησεν τὴν Πάτπαν. Καὶ ἦν μὲν
54v Π ἀστεττός. Ἑστερον δὲ ἦλθεν εἰς Βερώναν, εἰς τὸ κάστρον, τὸ δὲ ἄρτο Ῥωμαίος
μίλων τῆς Πάτπας, καὶ ἐλθόντος αὐτοῦ ἐκεῖσε, ἐπανέστηκαν αὐτῷ οἱ 20
tοῦ αὐτοῦ κάστρον, καὶ κρατήσαντες ἐτύφλωσαν. Καὶ τότε ἐκράτησεν
Βεριγέριος, ο πάππος τοῦ γιου Βεριγέρη, καὶ εἰσελθὼν ἐν ᾿Ῥωμαία
ἐστέθη. Καὶ μετὰ τοῦτο ἐδιαλεπρήσεν λαὸς πολὺς τῷ Ροδούλφῳ
eἰς Βεργώνιαν ὤν, λέγοντες, ὡς: Ἐλθεν ἐνταῦθα, καὶ παραβλέψαμεν σοι
116Be τὸ βηγάτον καὶ ἀποκτενοῦμεν τὸν Βεριγέρη|ιον.᾿ Ὁ δὲ ἦλθεν ἀπὸ 25
Βεργώνιαν πρὸς τὰ μέρη τῆς Πάτπας, καὶ ὁ μὲν ἦμισυς λαὸς ἦν μετα
τοῦ Βεριγέρη, ὁ δὲ λοιπὸς μετά τοῦ Ροδούλφου. Καὶ πολεμῆσαντες,
ἐνίκησεν ὁ Βεριγέρης τὸν πρῶτον πόλεμον, καὶ πάλιν πολεμήσαντες,
55v Εινίκησεν ὁ Ροδούλφος. Καὶ ἔφυγεν ὁ λαὸς τοῦ Βεριγέρη, καὶ μόνος
καταλείπθηκε ὁ Βεριγέρης ἐποίησεν ἑαυτόν ὡς τεθνεώτα, καὶ ἔπεσαν 30
μέσον τῶν τεθνεῶτων, σκεπάσας αὐτὸν μετα τῆς δόρκας αὐτοῦ, τὸν
dὲ πόδα αὐτοῦ εἶχεν ἔξω. Ἐλθὼν δὲ εἰς τὸν κρατιστόν τοῦ Ρο-
δούλφου, δέδωκεν αὐτῷ μετὰ μεναύλων εἰς τὸν τόδα, αὐτός δὲ τὸ σύνολον
οὐκ ἐσαλεύθη. τοῦ δὲ μὴ σαλευθέντος, ἀφίσανεν αὐτόν ὡς δῆθεν νεκρὸν
ὁντα. Ἡγνοὲι δὲ ὁ τοῦ Ροδούλφου λαὸς, ὅτι ὁ Βεριγέρης ἐστίν. Καὶ 35
παύσαντος τοῦ πολέμου, ἡγέρθη ὁ Βεριγέρης καὶ ἤλθεν εἰς τὸ παλα-
tουν αὐτοῦ μόνος, καὶ πάλιν ἐκράτησεν τῆς βασιλείας, καὶ ἐπολέμησεν
55v τὸν Ροδούλφον καὶ ἐνίκησεν αὐτόν. Μετὰ δὲ | τοῦτο συνεβιβάσθησαν
eἰς ἄλλης, καὶ ἐμερύθησαν τὴν χώραν εἰς δύο· καὶ ὁ μὲν εἰς ἀνελά-
βετο τὸ ἐν μέρος τῆς χώρας, ὁ δὲ ἔτερος τὸ ἔτερον. Ἡν δὲ ὁ Ροδούλφος 40
ὑπὸ τὴν βουλήν καὶ ἐξευτέρων τοῦ Βεριγέρη. Καὶ μετὰ τοῦτο ἦλθον
ἀπὸ Βεργώνιαν τρεῖς μαρσαλίοι πρὸς Πάτπαν τοῦ ἐξελώθη τοὺς κρατοῦν-
tας καὶ κρατήσας αὐτοῖ· ἦσαν δὲ αὐτῶ· Οὐγών ὁ Ταλαμφέρνου καὶ
Βόζος καὶ Οὐγών, ὁ ᾿Αδελφὸς τοῦ Βόζου, ὁ προφητεύεις εὐγενεστάτος
117Be Ῥής. Ἡλθεν δὲ μετὰ λαοῦ ἰκανοῦ. Καὶ | μαθῶν ὁ Βεριγέρης ἡτοιμάσθη, 45
καὶ ἀπήλθεν εἰς συνάντησιν αὐτοῦ πρὸς πόλεμον, καὶ παρακαθάσακε
ἐστενοχώρησεν αὐτοὺς ἀπὸ λυμοῦ, καὶ ὁρισεν τὴν λαὸν αὐτοῦ τοῦ
56v μὴ φονεύσει | τινά, ἀλλ’ ὅποι δὲν κρατήσῃς τινα ἐξ αὐτῶν, κόπτωσιν
τὴν βίαν αὐτοῦ καὶ τὰ δύο ωτία καὶ ἀπολύσωσι, ὁ δὲ καὶ ἔπεσαν. Θεασά-
μενοι οὖν τοῦτο αἱ προφητεύεσσε τρεῖς κεφαλαί, ἄραντες ἀνεπόδειτοι 50
τὰ θεῖα εὐαγγέλια εἰς τὰς χεῖρας αὐτῶν, ἦλθον πρὸς τὸν Βεριγέρην,
αἰτούμενοι συγχωρήσιν καὶ ὁμονόμενοι τοῦ μηκέτι ἐλθεῖν εὐθαδε μέχρι
tέλους ᾿ζωῆς αὐτοῦ, καὶ τότε εἰσέσαν αὐτοὺς ἀπελθείν εἰς τὴν ἱδίαν χώραν.

V 18 Πάτπας P edd. || 22 Βεριγέρη P edd. || 25 βηγάτον P || 26 Πάτπας V edd.: Πάτπας P || ἦμισυς Be: ἦμισυ P || 27 Βεριγέρη Be || Ῥοδούλφου edd.: Ῥοδόλφου P || πολεμισάντες P || 28 Βεριγέρης Be || πρῶτον V edd.: α’ P ||
of Lewis, came from great Francia and took possession of Papia. He was not crowned. And afterwards he came to Verona, a city 120 miles from Papia, and on his arrival there the folk of that same city rose up against him and seized and blinded him. Then the rule was seized by Berengar, grandfather of the present Berengar, and he entered Rome and was crowned. After this, a large body of the folk made a declaration to Rodolf, who was in Burgundy, saying: «Come here, and we will give the kingdom over to you and will kill Berengar.» So he came from Burgundy to the region of Papia, and one half of the folk sided with Berengar, and the rest with Rodolf. They fought and Berengar was victorious in the first battle, and they fought again and Rodolf gained the victory. And the army of Berengar fled, and Berengar, left alone by himself, made as though he were dead, and fell down among the dead and covered himself with his shield, but left his leg protruding. One of Rodolf's soldiers came up and stabbed him in the leg with a spear, but he never stirred a muscle; and when he did not stir, he let him alone, supposing him in truth to be a corpse. And the army of Rodolf did not know that he was Berengar. When the battle was over, Berengar got up and came to his palace alone, and again got possession of his throne and fought with Rodolf and gained the victory over him. Thereafter they came to terms with one another and divided the country in two; and one of them took one part of the country, and the other the other. But Rodolf was subject to the counsel and authority of Berengar. After this, again, three marquises came from Burgundy to Papia with intent to expel its possessors and possess it themselves; they were Hugh Tagliaferro, and Boso, and Boso's brother Hugh, the most noble king aforesaid. And he came with a large army. When Berengar heard of it, he made ready and advanced to meet him in battle, and began to blockade and to reduce them by hunger, and gave orders to his army not to kill any, but if they should take any of them prisoner, to cut off his nose and his two ears and let him go; and so they did. When they saw this, the three chiefs aforesaid took the holy gospels in their hands and came barefoot to Berengar and begged his pardon and swore that they would never more come there so long as he should live; and then he let them depart to their
"Τστερον δε του Βεργιγύρη ἀπελθόντος εἰς Βερώναν, ἀπέκτεινεν αὐτὸν Φαλαμβέρτος, ὁ σύντεκνος αὐτοῦ, καὶ τότε ἔχρατησεν ὅλον τὸ ῥηγάτων 55 Ἕραριος. Καὶ μετὰ τούτῳ ἐμήνυσεν ὁ λαὸς τῆς χώρας ὅλης ἐν Βεργώναιαν τῷ Ὀψάνωι, τῷ προοριζόμενῳ ῥηγιῷ, λέγοντες, ὅτι Ἔλθε, καὶ παραδίδοιμεν σοι τὴν χώραν." Καὶ ἐλθόντος αὐτοῦ, ἐπέθρη αὐτὸν ὁ λαὸς, καὶ ἀπήγαγεν εἰς τὸ παλάττον, καὶ ἀπεκατάστησεν αὐτὸν ῥήγα. Τὸν δὲ Ῥοδούλφον εἶπον, ὅτι Ἔλαθε μετὰ τοῦ πλούτου σου, θέλης, 60 εἰς τὴν χώραν σου, θέλης, ἀλλαχοῦ. 'Ο δὲ ἀπῆλθεν εἰς Βεργώναν, εἰς τὴν χώραν αὐτοῦ, καὶ κατείχεν ἔκεισε λαὸν ἰκανόν. Καὶ τελευτήσαντος αὐτοῦ, ἀπῆλθεν Ὀψάνω, ὁ προοριζόμενος ῥηγι, εἰς Βεργώναν, καὶ τὴν γυναίκα τοῦ Ῥοδούλφου, ἢτις καὶ Βέρτα ἄνωμαζετό, ἔλαβεν εἰς γυναίκα.

118Βε Τὴν δὲ θυγατέρα αὐτῆς, ὄνναματ 'Αδέλεσαν, δεῖδωξεν Λωθαρίῳ, τὸ 66 Ἕραριον ὑπὸ αὐτοῦ, τῷ νυν ὄντι Ἰταλίας ῥηγὶ. 'Η δὲ ἁνελθούσα ἐν Κωνσταντινουπόλει καὶ συναφθείσα 'Ρωμαίῳ τῷ πορφυρογέννητῳ, ὕππῳ Κωνσταντίνου, τοῦ φιλοχρίστου δεσπότου, ἢτω ἡ θυγάτηρ τοῦ αὐτοῦ περιβλέπτου ῥηγοῦ Οὔγωνος, ἡ ἀνομαζέτο Βέρτα κατὰ τὸ ὄνομα τῆς μάμιας αὐτῆς, ἤγγον τῆς μεγάλης Βέρτας, ἢτις μετὰ θάνατον τοῦ 'Αδέλβερτου, ἀνδρὸς 70 αὐτῆς, ἐβασάλευσεν ἐτη **, μετανομάσθη δὲ Ἑδδοξία κατὰ τὸ ὄνομα τῆς τε μάμιας καὶ ἀδελφῆς Κωνσταντίνου, τοῦ φιλοχρίστου δεσπότου.

27. Περὶ τοῦ Θεματος Λαγουβαρδίας καὶ τῶν ἐν αὐτῇ προγνατῶν καὶ ἄρχοντιων.

'Ἰστεύων, ὃτι ἐν τοῖς παλαιοῖς χρόνοις κατεκρατεῖτο ἡ πᾶσα ξενοσία 57τοῦ Ἰταλικᾶς, ἡ τε Νεάπολις καὶ Κάπτα καὶ ἩΒεβεβηδός, τὸ τε Σαλερνον καὶ ἩἈμάλφη καὶ Γάκτη καὶ πᾶσα ἡ Λαγουβαρδία παρὰ τῶν Ῥωμαιῶν, 5 ὑπελόντι βασιλευομένης τῆς Ῥώμης. Μετὰ δὲ τὸ ἀνελθεῖν τοῦ βασιλείου ἐν Κωνσταντινουπόλει διεμερίσθησαν ταύτα πάντα εἰς ἄρχας δύο, ἐξ αὐτοῦ καὶ παρὰ τοῦ βασιλεύοντος ἐν Κωνσταντινουπόλει ἀπεστέλλοντο πατρίκιοι δύο καὶ ὁ μὲν εἰς πατρίκιοι ἔκρατε τὴν Σκωκλαν καὶ τὴν Καλαβρίαν καὶ τὴν Νέαπολιν καὶ ἙἈμάλφην, ὁ δὲ ἐτερος πατρίκιος 10 ἐκαθέζετο εἰς Βεβεβηδόν, καὶ ἔκρατε τὴν Πάπταν καὶ τὴν Κάπταν καὶ 58τοῦ τα λοιπὰ πάντα. Καὶ ἔτελον κατ᾽ ἔτος τοῦ βασιλεία τὰ νεομισμένα | τῷ
own country. But afterwards, when Berengar had gone to Verona, he was slain by Flambert, whose child he had held at the font, and then Rodolf became possessed of the whole kingdom. And after that the folk of the whole country sent a message to Burgundy, to the aforesaid king Hugh, saying: «Come, and we will give the country over to you.» And when he came, the folk raised him up, and brought him away to the palace and made him king again. But to Rodolf they said: «Depart with your treasure, either to your country or elsewhere, as you will.» So he went off to Burgundy, to his country, and there ruled over a large folk. And when he died, the aforesaid king Hugh went off to Burgundy and took to wife the widow of Rodolf, who was also called Bertha. And her daughter, Adelesa by name, he gave to Lothair his son, who is now king of Italy. Now, she who came up to Constantinople and was joined in marriage to Romanus, the son born in the purple of Constantine, the Christ-loving sovereign, was the daughter of the same illustrious king Hugh, and she was called Bertha after the name of her grandmother, I mean the elder Bertha, who after the death of Adalbert her husband reigned ten years; but she, the young Bertha, changed her name to Eudocia, after that of the grandmother and sister of Constantine, the Christ-loving sovereign.

27. Of the province of Lombardy and of the principalities and governorships therein.

In ancient times the whole domain of Italy, both Naples and Capua and Beneventum, Salerno and Amalfi and Gaeta and all of Lombardy, was in the possession of the Romans, I mean, when Rome was the imperial capital. But after the seat of empire was removed to Constantinople, all these territories were divided into two governments, and therefore two patricians used to be dispatched by the emperor in Constantinople; one patrician would govern Sicily and Calabria and Naples and Amalfi, and the other, with his seat at Beneventum, would govern Papia and Capua and all the rest. They used to remit annually to the emperor the sums due to the treasury.
119 Βοδημοσίω. Αύται δὲ πάσαι αἱ προφητεῖσαι χώραι κατοικοῦντο παρὰ τῶν Ῥωμαίων. 'Εν δὲ τοῖς καρποῖς Εἰρήνης τῆς βασιλείδος ἀποσταλεῖς ὁ πατρίκιος Ναρσής ἔκρατε τὴν Βενεβεβδόν καὶ τὴν Πάπιαν, καὶ Ζαχαρίας, 15 ρήσος, ὁ πάπας Ἀθηναίος, ἔκρατε τὴν Ῥώμην. Συνέβη δὲ πολέμους γενέσθαι εἰς τὰς Πατησίας μέρη, καὶ ἐξωθίασεν ὁ πατρίκιος Ναρσής εἰς τὸν στρατὸν τὰ εἰσχομιζόμενα πάντα τῷ δημοσίῳ, καὶ οὐκ ἀπεστάλη ἢ κατὰ τύπον εἰσχομιδὴ παρ' αὐτοῦ. 'Ο δὲ Ναρσῆς ἀντεμήνυσεν, ὅτι 'Απὸ τῶν αὐτῶν μᾶλλον ἔλειπὼ ἀποσταλήματι μοι χρήματα, ἐπειδὴ 20 58 ἔτη πάσαν τὴν ἄπο τῶν ὃς Ῥωμαῖοι ἐνσέκατο εἰς τοὺς ἀνακυκλαντας πολέμους κατηγόρωσα, καὶ μᾶλλον ὑμεῖς ἀπὸ τῶν ὃς ἐπίζητετε εἰσχομιδάς. Ἡ Ταύτα ἀκούσασα ἡ βασιλεία Εἰρήνη καὶ ὄργανιζασα, ἀπέστειλεν αὐτῷ ἀπρόκλητον καὶ Ἰλακάτην, γράψας πρὸς αὐτόν, ὅτι 'Ἄραβε ταύτα, ὅ καὶ ἀρμόζει σοι νήσειν σε γὰρ μᾶλλον ἐκρίναιμεν δίκαιον, ἡ μετὰ 25 ὠτόν ὡς ἀνθρώποι διεκδίκησαν καὶ διευθύνει σε ἀναπεριπολεμεῖ Ῥωμαίων. Ἡ Ἐπεὶ οὖτως παρ' ὧν ημιώσθης νήσεις καὶ κληθεῖσας, καθάπερ γυνῇ, 59 ἡ Κλώνος έχω νήματα μετὰ τῆς ἀπρόκλητος καὶ Ἰλακάτης, ἔνα, μέχρις ὅλα ū Γαϊάν σιν οἱ Ῥωμαῖοι, μὴ ὑπνηρίζων διευκοίνατα ταύτα. Ὁ δὲ Λαγούβαρδος τῷ 30 τῶν καρπῶν κατάβαλλον εἰς Παννονίαν, ἐνδιὰς ἀρτίας οἰκοῦσιν οἱ Τόρροις. Καὶ ἀποστέλλας ὁ πατρίκιος Ναρσής πρὸς αὐτοὺς ὀπώρας παντοῦ, 120 ἐνδηλοποίησεν αὐτοῖς, ὅτι 'Δεύτε ἐνταῦθα καὶ θέασθεν | γἀν δέουσαν κατὰ τὸ εἰρήμενον μέλι καὶ γάλα, ἥς, ὡς οἶμαι, ο Θεὸς κρείττονα οὐκ ἐχει: καὶ εἰ ἔστιν ὑμῖν ἀρεστόν, κατουκῆσατε ἐν αὐτῇ, ὅπως εἰς αἰῶνας 35 αἰῶνον μακαρίζητε με'. Ἡ Ταύτα δὲ ἀκούσαντες οἱ Λαγούβαρδοι καὶ πειθώντες, ἀναλαβόμενοι τὰς φιλίας αὐτῶν, ἤλθον εἰς Βενεβεβδόν. 59 Ὅ δὲ τοῦ κάστρου Βενεβεβδοῦ οὐκ ἔκλεισαν αὐτοὺς ἐνδοθησαν τοῦ κάστρου εἰςελθεῖν, φύχθαν δὲ ἐξεδωδεν τοῦ κάστρου πλησίων τοῦ τείχους εἰς τὸν τοπαμῖν, οἰκοδομήσαντες ἐκείσε κάστρον μικρὸν, ἐξ οὗ καὶ ὄνομάζεται 40 Τζιβιτανόβα, τούτους νεόκαστρον, ὅ καὶ μέχρι τῆς σήμερον συνίσταται. Εἰσήρχοντο δὲ καὶ ἐνδοθησαν τοῦ κάστρου καὶ ἐν τῇ ἐκκλησίᾳ, καὶ διὰ μηχανῆς κυριεύσαντες τοὺς οἰκτήρας τοῦ κάστρου Βενεβεβδοῦ, ἀνέλυσαν πάντας καὶ κατεστήσαντες τὸ κάστρον. 'Εσοθεν γὰρ τῶν ράβδων αὐτῶν σπαθία βαστάζοντες καὶ ἐν τῇ ἐκκλησίᾳ ὑπότροπον ποιήσαντες ἐπὶ τὸ 45 αὐτὸ μάχην, πάντας, ὡς εἰρήηται, ἀπέκτειναν. Καὶ ἐκτοτε ἐκστρατεύσαν-
All these countries aforesaid used to be inhabited by the Romans. But in the time of the empress Irene the patrician Narses was sent out and was governing Beneventum and Papia; and pope Zacharias, the Athenian, was governing Rome. It happened that fighting had been going on in the region of Papia, and the patrician Narses had expended on the army the tribute collected for the treasury, and the regular revenue was not remitted by him. Narses sent back a reply, saying: «I expect, rather, that money should be sent to me from your side, since I have exhausted all the revenues incoming from here upon the fighting that has broken out; but, on the contrary, it is you who are demanding revenues from here.» When the empress Irene heard this she was angry and sent him a spindle and distaff, and wrote to him: «Take these, your proper instruments; for we have judged it fit that you should spin, rather than that as a man at arms you should defend and guide and do battle for the Romans.» On hearing this the patrician Narses wrote in reply to the empress: «Since I am thus judged by you fit to spin and twist like a woman, I will twist you hanks with spindle and distaff such as the Romans shall never be able to unravel so long as they endure». Now, at that time the Lombards were dwelling in Pannonia, where now the Turks live. And the patrician Narses sent to them fruits of all kinds and made them this declaration: «Come hither and behold a land flowing with honey and milk, as the saying is, which, I think, God has none to surpass; and if it please you, settle in it, that you may call me blessed for the ages of ages.» The Lombards heard and obeyed and took their families and came to Beneventum. The inhabitants of the city of Beneventum did not allow them to come inside the city, and they settled outside the city, near the wall and by the river, where they built a small city, which for that reason is called Civita Nova, that is, New City, and it stands to this day. But they began to come inside the city also and into the church, and having by a stratagem gained the upper hand of the inhabitants of the city of Beneventum, they made away with them all and took possession of the city. For they carried swords inside their staves, and in the church they wheeled round and attacked all together and, as has been said, killed everyone. And thereafter they marched out and sub-
60ος Π. τες πάσαν τήν γῆν ἑκείνην ὑπέταξαν τοῦ τε Θέματος Λαγουδαρίας καὶ Καλαμβρίας καὶ ἔτις Πιπίας ἄνευ τῆς Ὑδρευτοῦ καὶ Καλλιπόλεως καὶ τοῦ Ῥουσάνου καὶ τῆς Νεαπόλεως καὶ τῆς Γαίτης καὶ Συρεντοῦ καὶ Ἀμάλφης. Πρῶτον δὲ κάστρον ὑπήρχεν ἀρχαῖον καὶ μέγα ἡ Κάπτυα, 50 δεύτερον ἡ Νεάπολις, τρίτον ἡ Βεβεβενδόσ, τέταρτον ἡ Γαίτη, πέμπτον ἡ Ἀμάλφη. Τὸ δὲ Σαλερνίνον φώσθη ἐπὶ τοῦ Σικάρδου, ὅτε διεμέρισαν οἱ Λαγουδαρίδοι τὰ πρυγνικτά. Εἶτα δὲ μέχρι τῆς σήμερον, ἤτοι ἕστιν 121Β. ἤνδυκτῶν ζ' ἐτή ἀπὸ κτίσεως κόσμου μιν', ἄφ' | οὖ ἐμερίσθη ἡ Λαγουδαρία, ἐτή η'. ἦσ αὐτῶν δὲ ἄδελφοι δύο, ὁ Σίκαν καὶ ὁ Σίκαρδος. Καὶ 55 ὁ μὲν Σίκαν ἐχράτησε τὴν Βεβεβενδὸν καὶ τὰ μέρη τῆς Βάρεως καὶ τῆς 60ος Σιπενδοῦ, ὁ δὲ Σικαρδὸς τὸ Σαλερνίνον καὶ τὴν Κάττυαν καὶ τὰ μέρη τῆς Καλαμβρίας. Ἡ δὲ Νεάπολις ἦν ἀρχαῖον πραιτόριον τῶν κατερχομένων πατρικίων, καὶ ὁ κρατῶν τῆς Νεάπολις κατείχεν καὶ τὴν Σικελίαν, καὶ Ἴην κατέλαβεν ὁ πατρίκιος ἐν Νεαπόλει, ἀπήρχετο δὲ διὸ Νεάπόλις ἐν Σικελίᾳ. Ἡ δὲ Κάττυα ἦν πόλις ὑπερμεγέθη, καὶ ἐάλω ὑπὸ τῶν Ὡμυνήλων ὡς τῶν Ἀφρικῶν, καὶ κατέλυσαν αὐτὴν. Ἐρημοκάστρου δὲ οὖσας, ὠξεύσαν ἐν αὐτῇ οἱ Λαγουδαρίδοι. Καὶ πάλιν τῶν 'Αφρικῶν ἐπεχομένων κατ' αὐτῶν, ὁξιδόμησαν ἐν τοπίσκοπος Λανδούλφος κάστρον 61Β. έδω τὴν γέφυραν τοῦ ποταμοῦ, καὶ ἐπανόμασαν αὐτὸ | Κάττυαν νέαν, 65 τὴν καὶ νῦν οὖσαν. Ἀφ' οὖ δὲ ἐκτῆσθαι ἡ αὐτῇ Κάττυα, εἰσίν ἐτή αὐτῇ. Ἡ δὲ Νεάπολις καὶ ἡ Ἀμάλφη καὶ ἡ Συρεντὸς ὑπήρχον ἀκέ ὑπὸ τὸν βασιλέα Ῥωμαίων. 70 Ἰστέν, ὅτι μακρομυλῆς ἐρμηνεύεται τῇ 'Ρωμαίοις διαλέκτῳ ἄτομον τοῦ κατεπάνω τοῦ κατάρτου'. Ἰστέν, ὅτι πρὸ τοῦ περάσαι τοὺς Βενετίκους καὶ οἰκῆσαι εἰς τὰ νησία, εἰς δὲ νῦν οἰκούσιν, ἐκαλοῦντο 'Ενετικοῖ, καὶ κατέφυκαν εἰς τὴν ἐξηράν εἰς αὐτὰ τὰ κάστρα κάστρον Κόγχορδα, κάστρον Ἠσυστινιάνα, κάστρον τοῦ Νοῦν καὶ ἑτερα πλεῖστα κάστρα. 122Β. Ἰστέν, ὅτι περασάντων τῶν νῦν καλουμένων Βενετικῶν, πρῶτον 75 61Β. δὲ 'Ενετικῶν, ἐκτίσαν ἐν πρώτως κάστρων ὕψων, ἐν δὲ καὶ σήμερον καθίζεται ὁ δοῦς Βενετίας, ἐχουσον κυκλοφορεῖν ἡλικίως ὁμίλλων ἐξ, εἰς ὑπὸ καὶ ἐλαύνονται ποταμεῖς καὶ. 'Ὑπάρχουσι δὲ καὶ νῆσοι κατά ἄνατολας τοῦ αὐτοῦ κάστρου. Ἐκτίσαν δὲ καὶ ἐν ταῖς αὐταῖς νῆσοις οἱ νῦν Βενετικοὶ καλούμενοι κάστρα κάστρον Κογράδον, ἐν δὲ καὶ μητρό. 80
due all that land, both the province of Lombardy and Calabria and as far as Papia, except for Otranto and Gallipoli and Rossano and Naples and Gaëta and Sorrento and Amalfi. The first city, ancient and mighty, was Capua, the second, Naples, the third, Beneventum, the fourth, Gaëta, the fifth, Amalfi. Salerno was settled in the time of Sicardus, when the Lombards divided the principalities. From the division of Lombardy until to-day, the 7th indiction, the year 6457 from the creation of the world, it is 200 years. There were two brothers, Sicon and Sicardus. Sicon governed Beneventum and the districts of Bari and Sipontum, and Sicardus governed Salerno and Capua and the district of Calabria. Naples was anciently the praetorium of the patricians who came out, and the governor of Naples had Sicily beneath him as well, and when the patrician arrived in Naples, the duke of Naples would go off to Sicily. Capua was a very large city indeed, and was captured by the Vandals, or Africans, who demolished it. When it was lying a deserted city, the Lombards settled in it. When the Africans came against them once more, bishop Landulf built a city at the bridge over the river and called it New Capua, and it still survives. From the foundation of this Capua, it is 73 years. Naples and Amalfi and Sorrento have always been subject to the emperor of the Romans.

'Mastromilis' means in the Roman tongue captain-general of the army.

Before the Venetians crossed over and settled in the islands in which they live now, they were called Enetikoi, and used to dwell on the mainland in these cities: the city of Concordia, the city of Justiniana, the city of Nonum and very many other cities.

When those who are now called Venetians, but were originally called Enetikoi, crossed over, they began by constructing a strongly fortified city, in which the doge of Venice still has his seat to-day, a city surrounded by some six miles of sea, into which 27 rivers also debouch. There are other islands also to the east of this same city. And upon these same islands also they who are now called Venetians built cities: the city of Cogradon, in
πολις ἐστιν μεγάλη καὶ πολλὰ λείψανα ἁγίων ἐν ταύτῃ ἀπόκεινται·
κάστρον 'Ριβαλενσῆς, κάστρον Λουλιανόν, κάστρον "Ἀφανον, κάστρον
Ῥωματινά, κάστρον Λυκεντζία, κάστρον Πίνεται, ὅπερ λέγεται Στρόβι-
λος, κάστρον Βινιολα, κάστρον Βόες, ἐν ὃ ὑπάρχει ναός τοῦ ἁγίου
ἀποστόλου Πέτρου, κάστρον 'Ηλιτούαλβα, κάστρον Λιτουμαγκέρσης, 85

62RP | κάστρον Βρόνιου, κάστρον Μαδαύκον, κάστρον 'Ἡβόλα, κάστρον Πριστή-
να, κάστρον Κλουγία, κάστρον Βρόουνδ, κάστρον Φοσκαῦ, κάστρον
Λαυρίτον.

'Ἰστέον, ὅτι εἰσὶ καὶ ἐτεραὶ νῆσοι ὑπὸ τῇ αὐτῇ χώρᾳ Βενετίας.

'Ἰστέον, ὅτι καὶ ἐν τῇ στερεᾷ εἰς τὸ μέρος τῆς 'Ἰταλίας ὑπάρχουσι 90
κάστρα τῶν Βενετίκων, ἀντικαὶ εἰσὶν ταῦτα· κάστρον Κάπτρε, κάστρον
Νεόκαστρον, κάστρον Φινές, κάστρον Αἰκυλοῦ, κάστρον 'Ἀειμάνας,
ἐμπόριον μέγα τὸ Τορτζελῶν, κάστρον Μουράν, κάστρον 'Ῥιβαλτοῦν,
δὲ ἐρμηνεύεται ὁ τόπος ψηλότατος", ἐν ὃ καθέζεται ὁ δοῦξ Βενετίας,
κάστρον Καβερτζέντζης.

95

'Ἰστέον, ὅτι καὶ ἐμπόρια εἰσὶ καὶ καστέλλια.

123Be 28. Διήγησις, πῶς ἔστω ἵστη ἡ νῦν ἄλοιπον ἤ γένη
Βενετία.

62RP

'Ἰστέον, ὅτι ἡ Βενετία τὸ μὲν παλαιὸν ἥν τόπος ἔρημὸς τῆς ἀοἰκη-
τος καὶ βαλτώδης. Οἱ δὲ νῦν καλούμενοι Βενέτικοι ὑπάρχον Φράγγοι
ἀπὸ 'Ἀκουλεγίας καὶ ἀπὸ τῶν ἐτέρων τῶν τῆς 'Φραγγίας, καὶ κατό-
κουν εἰς τὴν ξηρὰν ἀντικρυ τῆς Βενετίας. Τοῦ δὲ Ἀττίλα, τοῦ βασιλέως
τῶν 'Αβαρῶν, ἐλθόντος καὶ πάσας τὰς 'Φραγγίας καταληψάμενον καὶ
ἀφανίσαντος, ἠρέθη πρὸς ψεύδεις μὲν πάντες οἱ Φράγγοι ἀπὸ 'Ἀκουλε-
γίας καὶ ἀπὸ τῶν ἐτέρων τῆς 'Φραγγίας κάστρων, ἔρχεσθαι δὲ πρὸς τᾶς
ἀοικητικῆς νῆσος τῆς Βενετίας καὶ ποιεῖν ἐκεῖτε καλύβια διὰ τῶν τοῦ
10 βασιλέως Ἀττίλα φόβου. Αὐτὸν οὖν τοῦ βασιλέως Ἀττίλα λιησάμενον

63RP τὰ σαν τὴν χώραν τῆς ξηρᾶς καὶ μέχρι 'Ρώμης καὶ Καλαβρίας ἐλθόντος
καὶ τὴν Βενετίαν μακρόθεν καταλιπόντος, ἀδειάς εὐρότετες οἱ προσπερπε-
γότες ἐν ταῖς νῆσοῖς τῆς Βενετίας καὶ οἶκον τὴν δευτέραν ἀποσειασμένοι,
ἐπιτες ἐβουλεύσαντο τοῦ κατοικήσας ἐκεῖσε, ὅπερ καὶ ἐποίησαν, 15
κατοικήσαντες καὶ ἐκεῖσε μέχρι τῆς σήμερον. Μετά δὲ τὸ ἀναχωρήσας τὸν
'Αττίλαν, μετὰ χρόνων πολλοὺς παρεγένετο πάλιν Πιτίνος ὁ ῥήξ, ὃς
ἐδρευτήσει τῆς τε Παπίας καὶ ἐτέρων ῥήγατον. Εἶχεν γὰρ οὖν ὁ Πιτίνος

V 82 'Ριβαλενσῆς V edd. 'Ριβαλένσης mg. V2 || 83 'Ρωμαντινά mg. P8 ||
Λυκεντζία mg. V2 || 85 'Ηλιτούαλβα edd. || Λιτουμαγκέρσης P mg. P8: Λιτουμανκέρσες edd. || 86 Μαδαύκος mg. P8 Μαδούκον mg. V2 || 86/7 Πριστήνα
which is a great metropolitan church with many relics of saints laid up in it; the city of Rivalensis, the city of Lulianon, the city of Apsanom, the city of Romatina, the city of Licenzia, the city of Pinetai, which is called Strobilos, the city of Biniola, the city of Boes, in which is a church of the holy apostle Peter, the city of Iltoualba, the city of Litoumangersis, the city of Bronion, the city of Madaucon, the city of Ebola, the city of Pristina, the city of Clugia, the city of Brandun, the city of Phosaon, the city of Lauriton.

There are other islands also in the same country of Venice.

On the mainland, also, in the land of Italy, there are cities of the Venetians, as follows: the city of Capre, the city of Neokastron, the city of Phines, the city of Aikylon, the city of Aimanias, the great trading station of Torcello, the city of Mouran, the city of Rivalto, which means 'highest point', where the doge of Venice has his seat; the city of Caverzenzis.

There are also trading stations and forts.

28. Story of the settlement of what is now called Venice.

Of old, Venice was a desert place, uninhabited and swampy. Those who are now called Venetians were Franks from Aquileia and from the other places in Francia, and they used to dwell on the mainland opposite Venice. But when Attila, the king of the Avars, came and utterly devastated and depopulated all the parts of Francia, all the Franks from Aquileia and from the other cities of Francia began to take to flight, and to go to the uninhabited islands of Venice and to built huts there, out of their dread of king Attila. Now when this king Attila had devastated all the country of the mainland and had advanced as far as Rome and Calabria and had left Venice far behind, those who had fled for refuge to the islands of Venice, having obtained a breathing-space and, as it were, shaken off their faintness of heart, took counsel jointly to settle there, which they did, and have been settled there till this day. But again, many years after the withdrawal of Attila, king Pippin arrived, who at that time was ruling over
διδέλφους τρεῖς, οίτινες ἤρχον πασῶν τῶν Φραγγίων καὶ Σκλαβηνίων. 124Be Τοῦ δὲ ρήγος | Πιτίνου ἐλθόντος κατὰ τῶν Βενετίων μετὰ δυνάμεως 20
63vP | καὶ λαοῦ πολλοῦ, παρεκάθισαν διὰ τῆς ξηρᾶς ἐκείθεν τοῦ περάματος
tῶν νῆσων τῆς Βενετίας εἰς τόπον λεγόμενον 'Αειβόλας. Οἱ οὖν Βενετίκοι
ιδόντες τὸν ῥήγην Πιτίνον μετὰ τῆς ἐκατού δυνάμεως κατ᾽ αὐτῶν ἐπερχό-
μενον καὶ μέλλοντα μετὰ τῶν ἵππων ἀποστείλα τοὺς τὴν νήσου τοῦ
Μαδαμαύκου (ἐστὶν γὰρ αὐτῇ ἡ νῆσος πλησίον τῆς ξηρᾶς), βαλόντες 25
κερατάρια, ἅπαν τὸ πέραμα ἐναπέφραξαν. Εἰς ἀμυχιάν οὖν ἔθελον ὁ
τοῦ ῥήγην Πιτίνον λαὸς (οὐδὲ γὰρ ἦν δυνατὸν αὐτοὺς ἀλλαχοῦ περάσαι),
pαρεκάθισαν αὐτοῖς διὰ τῆς ξηρᾶς μῆνας εἰς, πολεμοῦντες καθ ἐκάστην
64vP ἡμέραν μετ᾽ αὐτῶν. Καὶ | οἱ μὲν Βενετίκοι εἰσῆρχοντο εἰς τὰ πλοῖα
αὐτῶν, καὶ Ἰσταντο ὀπισθεὶς τῶν παρ᾽ αὐτῶν ριφέντων κερατάριων, 30
ὁ δὲ ῥῆξ Πιτίνος ἦστατο μετὰ τοῦ λαοῦ αὐτοῦ ἐν τῷ ἀλιγαλῷ. Καὶ οἱ
μὲν Βενετίκοι μετὰ τοξείας καὶ δίπτερων ἐπολέμουν, μὴ ἐδόντες αὐτοὺς
πρὸς τὴν νῆσον διαπεράσαι. Ἀπορήσας οὖν ὁ ῥῆξ Πιτίνος, εἶπεν πρὸς
tους Βενετίκους, ὅτι: 'Ὑπὸ τὴν ἐμὴν χεῖρα καὶ πρόνοιαν γίνεσθαι, ἐπειδὴ
ἀπὸ τῆς ἐμῆς χώρας καὶ ἐξουσίας ἐστέ. Οἱ δὲ Βενετίκοι ἄντελεγον 35
αὐτῷ, ὅτι: 'Ἡμεῖς δούλοι θέλομεν εἶναι τοῦ βασιλέως Ἡρωδηλῶν καὶ
οὐχί σοῦ.' Ἐπὶ πολὺ δὲ βιασθέντες οἱ Βενετίκοι ἀπὸ τῆς γεγονυκάς
64vP ὀχλήσεως πρὸς αὐτούς, | ἐποιήσαντο εἰρηνικᾶς σπονδᾶς πρὸς τὸν ῥήγα
Πιτίνον τοῦ παρέχειν αὐτῷ πλείστα πάκτα. 'Ἐκτοτε δὲ καθ᾽ ἔκαστον
125Be χρόνον ἤλαττοτοῦ τὸ πάκτον, ὅτε καὶ μέχρι τῆς σήμερον διασώζεται. 40
Τελοῦσι γὰρ οἱ Βενετίκοι τῷ κατέχοντι τὸ ῥηγατῶν Ἰταλίας, ἢτοι Παπίας,
διαβάρια ἀστίμων λίτρας λε' καθ᾽ ἔκαστον χρόνον. Καὶ τούτω τῷ τρόπῳ
ἔπαυσεν ὁ μεταξὺ Φράγγων καὶ Βενετίων τόπομοι. 'Οτε δὲ ἡράκτω
ἀποφεύγειν ὁ λαὸς πρὸς Βενετίαν καὶ ἀποσυνάγεσθαι, ὡστε πολλοὺς
γίνεσθαι, ἀνηγόρευσαν ἐκατούς δούκα τὸν εὐγενέα τῶν ἄλλων διαφέροντα. 45
'Εγεγόνει δὲ ὁ πρῶτος δοῦξ ἐν αὐτοῖς, πρὶν ἡ ἐλθεῖν κατ᾽ αὐτῶν ὁ ῥῆξ
65vP Πιτί | νος. 'Ἡν δὲ τῷ τότε καιρῷ τὸ δουκάτον εἰς τόπον λεγόμενον Τίβιτα-
νουβα, ὅτε ἐρμηνεύεται 'νεκάστρον'. Διὰ δὲ τὸ εἶναι τὸ προειρημένων
νησίου πλησίον τῆς ξηρᾶς κοινῆ βουλῆ μετέθεθηκαν τὸ δουκάτον εἰς ἔτερον
νησίον, ἐν δὲ καὶ νῦν ἑστὶν σήμερον, διὰ τὸ εἶναι μήκοθεν τῆς ξηρᾶς, 50
διὸν βλέπει τις ἄνδρα ἐπτῶ ἐφεζομενον.
Papia and other kingdoms. For this Pippin had three brothers, and they were ruling over all the Frank and Slavonic regions. Now when king Pippin came against the Venetians with power and a large army, he blockaded them along the mainland, on the far side of the crossing between it and the islands of Venice, at a place called Aeibolas. Well, when the Venetians saw king Pippin coming against them with his power and preparing to take ship with the horses to the island of Madamaucon (for this is an island near the mainland), they laid down spars and fenced off the whole crossing. The army of king Pippin, being brought to a stand (for it was not possible for them to cross at any other point), blockaded them along the mainland six months, fighting with them daily. The Venetians would man their ships and take up position behind the spars they had laid down, and king Pippin would take up position with his army along the shore. The Venetians assailed them with arrows and javelins, and stopped them from crossing over to the island. So then king Pippin, at a loss, said to the Venetians: «You are beneath my hand and my providence, since you are of my country and domain.» But the Venetians answered him: «We want to be servants of the emperor of the Romans, and not of you.» When, however, they had for long been straitened by the trouble that had come upon them, the Venetians made a treaty of peace with king Pippin, agreeing to pay him a very considerable tribute. But since that time the tribute has gone on diminishing year by year, though it is paid even to this day. For the Venetians pay to him who rules over the kingdom of Italy, that is, Papia, a twopenny fee of 36 pounds of uncoined silver annually. So ended the war between Franks and Venetians. When the folk began to flee away to Venice and to collect there in numbers, they proclaimed as their doge him who surpassed the rest in nobility. The first doge among them had been appointed before king Pippin came against them. At that time the doge’s residence was at a place called Civitanova, which means ‘new city’. But because this island aforesaid is close to the mainland, by common consent they moved the doge’s residence to another island, where it now is at this present, because it is at a distance from the mainland, as far off as one may see a man on horseback.
29. Περὶ τῆς Δελματίας καὶ τῶν ἐν αὐτῇ παρακείμενων ἔννοιαν.

"Οτι Διοκλητιανός ὁ βασιλεὺς πάντι τῆς χώρας Δελματίας ἡράσθη, διὸ καὶ ἀπὸ τῆς Ρώμης λαὸν ἀγαγόν μετὰ τὰς φαμίλιας αὐτῶν, ἐν τῇ αὐτῇ τῆς Δελματίας χώρῃ τούτων κατεσχήνωσεν, οὗ καὶ Ὁρυμάνων ὁ προσηγορεύθησαν διὰ τὸ ἀπὸ Ῥώμης μετοικισθῆναι, καὶ ταῦταν μέχρι τῆς σήμερον τῆς ἐπανομᾶς ἐναποφέρονται. Οὕτως οὖν ὁ βασιλεὺς Διοκλητιανός καὶ τὸ τοῦ Ἀσταλάθου κάστρων ὁμοδόμησεν, καὶ ἐν αὐτῷ παλάτῳ ἐδείκτω τὸν λόγον καὶ γραφής ἀπόστατος ἐπέπεκινα, ὅν καὶ μέχρι τῆς σήμερον τῆς παλαιᾶς εὔδαμονίας λείψανα φέροντα, κἂν ὁ πόλις 10 χρόνος αὐτὰ κατηγόλωσεν. Ἀλλὰ καὶ τὸ κάστρων Διάκλαεια, τὸ νῦν παρά τῶν Διοκλητιανῶν κατεχόμενον, ὁ αὐτὸς βασιλεὺς Διοκλητιανός ὁμοδόμησεν, ὃθεν καὶ τὴν ἐπανομὰν Ἰούλιον ἱκαλεῖται οἱ τῆς χώρας εἰκόνες ἐναπειλήφασιν. Ἡ δὲ καὶ τῶν αὐτῶν Ὁρυμάνων διακράτησις ἢν μέχρι τοῦ Δανοῦβεως ποταμοῦ, οὗ καὶ ποτὲ Θελᾷ· σαντες τὸν ποταμὸν 15 διαπερᾶσαι καὶ καταμαθεῖν, τίνες κατακούσων ἠκέθιθαν τοῦ ποταμοῦ, διαπεράσαντες εὐφρῶν ἐθνη Σκλαβήνικα ἡπολά ὄντα, ἅτινα καὶ ᾿Αβαροι ἐκαλοῦντο. Καὶ οὔτε οὗτοι ἤλπιζον ἠκέθιθαν τοῦ ποταμοῦ κατακούσαν τινας, οὔτε ἠκέθιθαν ἔθεν τοῦ ποταμοῦ. Διὰ οὗν τὸ ἀόσπιος εὑρεῖν αὐτοὺς τοὺς ᾿Αβάρους οἱ Ὁρυμάνων καὶ πρὸς πόλεμον ἀπαρασκευάστωσιν 20 καταπολεμήσαντες, ἀνελάβοντό πραῖδαν καὶ αἰχμαλωσάν καὶ ἀνεγώρησαν. Καὶ ἠκτότε ποιήσαστε ἄλληγε πόλει δύο οἱ Ὁρυμάνων ἀπὸ πάσας ἥδες πάσα τὸν λαὸν αὐτῶν ἐνῆλλασσον, ὡστε τῷ μεγάλῳ καὶ ἅγιῳ σαββάτῳ ἢν Ὁρυμάνων 25 συναντάν, τοὺς μὲν ἀποστραφομένους ἀπὸ τοῦ παραμονῆς, τοὺς δὲ εἰς τὴν τοιαύτην δουλείαν ἀπερχομένους. Καὶ γὰρ πλησίον τῆς 30 ἡλάσισης ὑπὸ τὸ αὐτὸ κάστρον κάστρον ἐστιν, τὸ ἐπιλεγόμενον Σαλῶνα, μέγεθος ἔχον τὸ ἱμένα Κοσμαντίνουπολέως, ἐν ὃ πάντες οἱ Ὁρυμάνων 127Βε συνήγγονται καὶ καθαματίζοντο καὶ προσπαθεῖν τὰ διὰ τῶν ἀπείσε, καὶ πρὸς τὴν κλεισοῦραν ἀπήρχοντο, τὴν ἀπὸ τοῦ αὐτοῦ κάστρου ὑπάρχουσαν μέλλα τέσσαρα, ἃτις καὶ μέχρι τοῦ νῦν καλεῖται Κλείσια διὰ τὸ συγκλείειν 30 τοὺς διερχομένους ἠκέθιθαν. Καὶ τὸν ἀπείσε ἀπηρχόντο πρὸς τὸν ποταμὸν. Οὗ δὲ τοιοῦτον ἀλλόγιον ἐπὶ πολλοῖς χρόνοις γινόμενον, οἱ ἠκέθιθαν τοῦ ποταμοῦ Σκλάβων, οἱ καὶ ᾿Αβαροὶ καλούμενοι, καὶ εἰκοτοὺς ἐσκύποταν λεγόντες, ὡς· Ὅστοι οἱ Ὁρυμάνων, ἐπεὶ ἐπέρασαν καὶ εὐφρῶν πραῖδαν, ἀπὸ τὸ τῶν καὶ ἣς οὐ μὴ πάσχοσιν διαπεράστε, 35 καὶ διὰ τοῦτο μηχανησμοῦ κατ’ αὐτῶν. Ὅστις δὲν οἱ Σκλάβων, οἱ ᾿Αβαροὶ, οἱ σαββάτῳ συναντῆσιν καὶ διαπεράσαντον τότε τῶν Ὁρυμάνων,
29. Of Dalmatia and of the adjacent nations in it.

The emperor Diocletian was much enamoured of the country of Dalmatia, and so he brought folk with their families from Rome and settled them in this same country of Dalmatia, and they were called 'Romani' from their having been removed from Rome, and this title attaches to them until this day. Now this emperor Diocletian founded the city of Spalato and built therein a palace beyond the power of any tongue or pen to describe, and remains of its ancient luxury are still preserved to-day, though the long lapse of time has played havoc with them. Moreover, the city of Dioclea, now occupied by the Diocletians, was built by the same emperor Diocletian, for which reason those of that country have come to be called by the name of 'Diocletians'. The territory possessed by these Romani used to extend as far as the river Danube, and once on a time, being minded to cross the river and discover who dwelt beyond the river, they crossed it and came upon unarmed Slavonic nations, who were also called Avars. The former had not expected that any dwelt beyond the river, nor the latter that any dwelt on the hither side. And so, finding these Avars unarmed and unprepared for war, the Romani overcame them and took booty and prisoners and returned. And from that time the Romani formed two alternating garrisons, serving from Easter to Easter, and used to change their men about so that on Great and Holy Saturday they who were coming back from the station and they who were going out to that service would meet one another. For near the sea, beneath that same city, lies a city called Salona, which is half as large as Constantinople, and here all the Romani would muster and be equipped and thence start out and come to the frontier pass, which is four miles from this same city, and is called Kleisa to this day, from its closing in those who pass that way. And from there they would advance to the river. This exchange of garrisons went on for a number of years and the Slavs on the far side of the river, who were also called Avars, thought it over among themselves, and said: «These Romani, now that they have crossed over and found booty, will in future not cease coming over against us, and so we will devise a plan against them.» And so, therefore, the Slavs, or Avars, took counsel, and on one occasion when the Romani had crossed over, they laid ambushes.
ποιησάντες οὗτοι ἐγκρύμισατα καὶ πολεμήσαντες, ἐνίκησαν αὐτοὺς. Καὶ ἀναλαβόμενοι τὰ τε ὅπλα αὐτῶν καὶ τὰ φλάμμουλα καὶ τὰ λοιπὰ πολεμικὰ σημεία, διαπεράσαντες ὁι προειρημένοι Σκλάβοι τοῦ ποταμοῦ, ἤλθον 40
67νΡ εἰς τὴν κλεισούραν, οὕς καὶ ἰδιόντες οἱ ἐκεῖσε ὄντες 'Ῥωμάνοι, θεασάμενοι δὲ τὰ φλάμμουλα καὶ τὴν ἐξόπλισιν τῶν ὁμοφύλων αὐτῶν, τοὺς αὐτῶν ὁμοφύλους εἶναι νομίσαντες, ἡνίκα κατέλαβαν οἱ Σκλάβοι οἱ προπηθέντες εἰς τὴν κλεισούραν, παρεχόρησαν αὐτοὺς διελθέντει. Διελθόντων δὲ, εὐθὺς τοὺς 'Ῥωμάνους οὗτοι ἐξήλασαν, καὶ τὴν Σαλώνα, τὸ προειρημέ- 45
νον κάστρον ἐκράτησαν. Καὶ κατοικήσαντες ἐκείσε, ἔκτοτε κατὰ μικρὸν ἀρχάμενοι πραγμαθεῖν τοὺς 'Ῥωμάνους, τοὺς εἰς τοὺς κάμπτους καὶ εἰς 128Βε ψυχόλετα καὶ "κατοικοῦντας, ἡφαίστον καὶ τοὺς τόπους αὐτῶν κατε- κράτησαν. Οἱ δὲ λοιποὶ 'Ῥωμάνοι εἰς τὰ τῆς παραλίας κάστρα διεσώθησαν 68ρπαν, καὶ μέχρι τοῦ νῦν κρατοῦσιν αὐτὰ, ἵνα εἰσίν τὰ Δεκάτερα, τὸ 50 'Ραοῦσιν, τὸ 'Ασπάλαθον, τὸ Τετραγγουρίν, τὰ Διάδωρα, ἡ 'Ἀρβη, ἡ Βέκλα καὶ τὰ 'Όψαρα, διντινων καὶ οἰκήτορες μέχρι τοῦ νῦν 'Ῥωμάνοι καλοῦνται.

"Ὅτι ἀπὸ τῆς βασιλείας Ἡρακλείου, τοῦ βασιλέως 'Ῥωμάων, καὶ θ' ἰν μὲλλει τρόπον ῥηθῆσθαι ἐν τῇ περὶ τῶν Χρωβάτων καὶ Σέρβλων 55 συγγραφῇ, πάσα ἡ Δελματία καὶ τὰ περὶ αὐτὴν ἔθνην, ὅποιο Χρωβάτοι, Σέρβοι, Ζαχούμοι, Τερσουνώται, Καναλιτίας, Διοκλητιανοὶ καὶ Ἀρεν- τανοὶ, οἱ καὶ Παγανοὶ προσαγορεύομενοι, **. Τῆς δὲ τῶν 'Ῥωμαίων βασιλείας διὰ τὴν τῶν τότε κρατοῦντων νομοθέτης καὶ ἀρέσεις εἰς τὸ 68νΡ μὴν παράταν μικροὶ δεν ἐναπονευσάσης, καὶ μάλιστα δὲ ἐπὶ Μιχαὴλ 60 τοῦ ἔξ Αμορίου, τοῦ Τραυλοῦ, οἱ τὰ τῆς Δελματίας κάστρα οἰκοῦντες γεγόνασιν αὐτοκέφαλοι, μῆτα τὰς βασιλείας 'Ῥωμάων, μῆτα ἐτέρῳ τινὶ υποκείμενοι, ἀλλὰ καὶ τὰ ἐκεῖσε ἔθνην, οἱ τε Χρωβάτοι καὶ Σέρβοι καὶ Ζαχούμοι καὶ Τερσουνώται τε καὶ Καναλιτίας καὶ Διοκλητιανοὶ καὶ οἱ Παγανοὶ, τῆς τῶν 'Ῥωμαίων βασιλείας ἀφγνάσαντες γεγόνασιν 65 ἰδιόρρυθμοι καὶ αὐτοκέφαλοι, τινὶ μὴ υποκείμενοι. "Ἀρχοντας δὲ, ὡς φαί, ταῦτα τὰ ἔθνη μὴ ἔχειν, πλὴν ζουπάνους γέροντας, καθὼς καὶ αἱ 129Βελοῦται Σκλάβηνε κἀ̇κ ἐχούσι τούτων. Ἀλλὰ καὶ οἱ πλεονες τῶν τοιούτων 69ρΠ Σκλάβων οὐ δὲ ἐβαπτίζοντο, ἀλλὰ μέχρι πολλοῦ ἐμενον ἀβαπτίστοι.
and attacked and defeated them. The aforesaid Slavs took the Roman arms and standards and the rest of their military insignia and crossed the river and came to the frontier pass, and when the Romani who were there saw them and beheld the standards and accoutrements of their own men they thought they were their own men, and so, when the aforesaid Slavs reached the pass, they let them through. Once through, they instantly expelled the Romani and took possession of the aforesaid city of Salona. There they settled and thereafter began gradually to make plundering raids and destroyed the Romani who dwelt in the plains and on the higher ground and took possession of their lands. The remnant of the Romani escaped to the cities of the coast and possess them still, namely, Decatera, Ragusa, Spalato, Tetrangourin, Diadora, Arbe, Vekla and Opsara, the inhabitants of which are called Romani to this day.

Since the reign of Heraclius, emperor of the Romans, as will be related in the narrative concerning the Croats and Serbs, the whole of Dalmatia and the nations about it, such as Croats, Serbs, Zachlumi, Terbuniotes, Kanalites, Diocletians and Arentani, who are also called Pagani ***. But when the Roman empire, through the sloth and inexperience of those who then governed it and especially in the time of Michael from Amorion, the Lisper, had declined to the verge of total extinction, the inhabitants of the cities of Dalmatia became independent, subject neither to the emperor of the Romans nor to anybody else, and, what is more, the nations of those parts, the Croats and Serbs and Zachlumites, Terbuniotes and Kanalites and Diocletians and the Pagani, shook off the reins of the empire of the Romans and became self-governing and independent, subject to none. Princes, as they say, these nations had none, but only 'zupans', elders, as is the rule in the other Slavonic regions. Moreover, the majority of these Slavs were not even baptized, and remained unbaptized for long enough. But
'Ἐπὶ δὲ Βασιλείου, τοῦ φιλοχριστοῦ βασιλέως, ἀπέστειλαν ἄποκρισιαρῆς, 70 ἐξαιτοῦμενοι καὶ παρακαλοῦντες αὐτὸν τοὺς ἐξ αὐτῶν ἅβαπτιστοὺς ἅβαπτισθῆναι καὶ εἰναι, ὡς τὸ ἐξ ἀρχής, ὑποτεκμένους τῇ βασιλείᾳ τῶν Ῥωμαίων, ὄντων εἰςακούσας ὅ μικάριος ἔχειν καὶ ἀοίδιμος βασιλεὺς, ἔξαπτεστείλει βασιλικὸν μετὰ καὶ ιερέων, καὶ ἐβάπτισεν αὐτοὺς πάντας τοὺς τῶν προφητήνων ἔννοι ἅβαπτιστοὺς τυγχάνοντας, καὶ 75 μετὰ τὸ βαπτίσαυ ταύτας τότε προεβάλετο εἰς αὐτοὺς ἁρχωντας, οὕς ἔχεινοι ἔθελον καὶ προέκριναν, ἀπὸ τῆς γενεὰς, ἢς ἔχεινοι ἡγάνων καὶ ἐπέκριναν καὶ ἐπετῶν 69Ρ ἑστεργον. Καὶ ἐκτοτε μέχρι τοῦ νῦν ἐκ τῶν αὐτῶν γενεῶν γίνονται ἁρχωντες εἰς αὐτούς, καὶ οὐκ ἐκ τῆς ἑτέρας. Οἱ δὲ Παγανοὶ, οἱ καὶ τῇ Ῥωμαίων διαλέκτῳ Ἀρενταῖοι καλοῦμενοι, εἰς δυσβάτους τόπους καὶ 80 κρημνώδεις κατελείφθησαν ἅβαπτιστεύττου. Καὶ γὰρ Παγανοὶ κατὰ τὴν τῶν Σκλάβων γλῶσσαν ἅβαπτιστεύττοι εἰρημένωται. Μετὰ δὲ τούτο καὶ αὐτοὶ ἀποστελεῖσθαι εἰς τὸν αὐτὸν αὐτόμονον βασιλέα, ἐξητήσαντο βαπτισθῆναι καὶ αὐτῶν, καὶ ἀποστείλας ἐβάπτισαν καὶ αὐτοὺς. Ἐπεὶ δὲ, ὡς προέφημεν, ὅτι διὰ τὴν τῶν χρυσότοτον νυξθρότητα καὶ ἀφέλειαν εἰς κατότετον 85 τὰ τῶν Ῥωμαίων ἤθελον πράγματα, καὶ οἱ τὰς Δελματίας κάστρα ἐκοινοῦντες γεγόνεσιν αὐτῷ κέφαλοι, μήτε τῷ βασιλεῖ Ῥωμαίων, μήτε 130Βε ᾱὴρ τινὶ υποκείμενοι. Μετὰ δὲ χρόνον τινα ἔτι τῆς βασιλείας Βασιλείου, τοῦ ἀοιδίμου καὶ δειμνήστου βασιλεῶς, ἑλθόντων Σαρακηνῶν ἀπὸ Ἄφρικης, τοῦ τε Σολδανοῦ καὶ τοῦ Σάβα καὶ τοῦ Καλρουχ, κατὰ 90 καραβίων λέγοντων ἐν Δελματίας, καὶ ἐπορθήσαν τὸ κάστρον ταῦ Βουτοβα καὶ τὸ κάστρον την Ῥωσσαν καὶ τὸ κάστρον ταῦ Δικατέρα, τὸ κάστρον. Καὶ ἤθελον εἰς τὸ κάστρον Ῥουσίου, καὶ παρεκάθησαν αὐτῷ μήνας δεικτέντες. Τότε μασθέντες οἱ Ῥουσαίοι ἐδηλοποίησαν Βασιλεία, τὸ δειμνήστου βασιλεῖ Ῥωμαίων, λέγοντες αὐτῷ οὕτως: «Εἶλενον 95 Ἡμᾶς, καὶ μὴ ἐώς ἂς ἀπόλοις ταῖς ἱστοῖς τῶν ἀρνητῶν τοῦ Χριστοῦ.» Ὁ δὲ βασιλεὺς σπλαγχνιζόμενος ἀπέστειλεν τὸν πατρικίῳ Νικήτα, δρούγγαριον τοῦ πλοίου, οὗ τὸ ἐπίθηλον Ῥωφόρας, μετὰ χελανθίδων ἐκατόν. Οἱ δὲ Σαρακηνοὶ μαθόντες τὴν μετὰ τοῦ στόλοι ἀφιέν τοῦ πατρικίῳ δρούγγαριον.
in the time of Basil, the Christ-loving emperor, they sent diplomatic agents, begging and praying him that those of them who were unbaptized might receive baptism and that they might be, as they had originally been, subject to the empire of the Romans; and that glorious emperor, of blessed memory, gave ear to them and sent out an imperial agent and priests with him and baptized all of them that were unbaptized of the aforesaid nations, and after baptizing them he then appointed for them princes whom they themselves approved and chose, from the family which they themselves loved and favoured. And from that day to this their princes come from these same families, and from no other. But the Pagani, who are called Arentani in the Roman tongue, were left unbaptized, in an inaccessible and precipitous part of the country. For 'Pagani' means 'unbaptized' in the Slavonic tongue. But later, they too sent to the same glorious emperor and begged that they too might be baptized, and he sent and baptized them too. And since, as we said above, owing to the sloth and inexperience of those in power things had gone the wrong way for the Romans, the inhabitants of the cities of Dalmatia also had become independent, subject neither to the emperor of the Romans nor to anybody else. But after some time, in the reign of Basil the glorious and ever-memorable emperor, Saracens from Africa, Soldan and Saba and Kalphus, came with 36 ships and reached Dalmatia and took the city of Butova and the city of Rossa and the lower city of Decatera. And they came also to the city of Ragusa and blockaded it fifteen months. Then in their strait the Ragusans made a declaration to Basil, the ever-memorable emperor of the Romans, saying this to him: «Have pity on us and do not allow us to be destroyed by them that deny Christ.» The emperor was moved with compassion and sent the patrician Nicetas, admiral of the fleet, surnamed Ooryphas, with one hundred ships of war. When the Saracens learnt of the arrival of the patrician admiral of the fleet with
ρίου του πλωτού, ἐφυγον καταλιπόντες τὸ κάστρον 'Ραουσίου, καὶ100 ἀντεπέρασαν ἐν Λαγουβαρδία, καὶ πολυορχήσαντες τὸ κάστρον Βάρεως, τούτο ἐπόρθησαν. Τότε ὁ Σολδανός κτίσας ἐκείσε παλατία, κατεχράτησεν τὴν πάσαν Λαγουβαρδίαν μέχρι 'Ρώμης ἐτη τεσσαράκοντα. Ὁ οὖν βασιλεὺς διὰ τὴν αἰτίαν ταύτην ἀπέστειλεν πρὸς τέ τον Λοδόμιχον, τὸν 71Ρ ἤγαν Φραγγίας καὶ τὸν πάπα 'Ῥώμης, ἵνα συνεπαμύνηται τῷ παρὰ105 τοῦ βασιλέως ἀποσταλέντι στρατῷ. Οἱ δὲ ὑπείσαντες τῇ τοῦ βασιλέως αἰτίας, ὁ τε ῥῆς καὶ ὁ πάπας, ἤλθον ἀμφότεροι μετὰ δυνάμεως πολλῆς, 131Βε καὶ ἐνωθήν τες τῷ παρὰ τοῦ βασιλέως ἀποσταλέντι στρατῷ ἀμα τῷ Χρωβάτῳ καὶ Σέρβλῳ καὶ Ζαχλούμῳ καὶ Τερβουνιώταις καὶ Καναλίταις καὶ 'Ραουσκίοις μετὰ πάντων τῶν ἀπὸ τῆς Δελματίας κάστρων (οὕτοι110 γάρ πάντες βασιλικὴ κελεύουσα παρῆσαν), καὶ περασάντων ἐν Ἀγαυ- βαρδία, παρεκάθισαν τὸ κάστρον Βάρεως καὶ ἐπόρθησαν αὐτὸ.

'Ιστέον, ὅτι τοὺς Χρωβάτους καὶ τοὺς λοιποὺς Σκλαβάρχοντας 71Ρ οἱ τοῦ κάστρου 'Ραουσίου οἰκήτορες μετὰ τῶν ἱδίων αὐτῶν καρα βίων διεπέρασαν ἐν Λαγουβαρδία. Καὶ τὸ μὲν κάστρον Βάρεως καὶ τὴν χώραν115 καὶ τὴν αἰχμαλωσίαν πάσαν ἀνελάβετο ὁ βασιλεὺς τῶν 'Ῥωμαίων, τὸν δὲ Σολδανὸν καὶ τοὺς λοιποὺς Σκαρκηνίους ἀνελάβετο Λοδόχος, ὁ ῥῆς Φραγγίας, καὶ ἀπήγαγεν αὐτοὺς ἐν τῷ κάστρῳ Καπνίς καὶ ἐν τῷ κάστρῳ Βενεβενδοῦ. Καὶ οὐδὲς αὐτῶν εἶδεν γελώντα. Εἶπεν δὲ ὁ ῥῆς, ὅτι: «Εἰ τίς μοι τὸν Σολδανὸν μετὰ ἀληθείας ἀναγεγέλη ἡ ὑποδείξῃ γελώντα,120 δόσω αὐτῷ χρήματα πολλά.» Καὶ μετὰ τοῦτο εἰδέν τις αὐτῶν γελώντα, καὶ τῷ ῥήγῳ Λοδόχῳ ἀπήγαγεν. 'Ο δὲ προσκαλεσάμενος τὸν Σολδανὸν 72Ρ ἤρωτήσεν αὐτὸν, ποιῶ τρόπῳ ἐγέλασεν. 'Ο δὲ εἶπεν: «'Ἀμαζέαν εἶδον | καὶ τοὺς ἐν αὐτῇ τροχοὺς χυλιμένους, καὶ τοῦτον χάριν ἐγέλασα, ὅτι καὶ ἐγὼ ποτὲ κεφαλὴ ἐγενόμην, καὶ ἀρτίως εἰμὶ ὑποκάτω πάντων, καὶ πάλιν125 δύναται ὁ Θεός ὑψώσαι με.» Καὶ ἀπὸ τότε προσεκαλεῖτο αὐτὸν ὁ Λοδόχος

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his squadron, they quitted the city of Ragusa and took to flight and crossed over into Lombardy and laid siege to the city of Bari and took it. Then Soldan built a palace there and was for forty years master of all Lombardy as far as Rome. On this account, therefore, the emperor sent to Lewis, king of Francia, and to the pope of Rome, asking their cooperation with the army which he, the emperor, had sent. The king and the pope acceded to the emperor’s request, and both of them came with a large force and joined up with the army sent by the emperor and with the Croat and Serb and Zachlumian chiefs and the Terbouniotes and Kanalites and the men of Ragusa and all the cities of Dalmatia (for all these were present by imperial mandate); and they crossed over into Lombardy, and laid siege to the city of Bari and took it.

The Croats and the other chiefs of the Slavs were carried over into Lombardy by the inhabitants of the city of Ragusa in their own vessels. The city of Bari and the country and all the prisoners were taken by the emperor of the Romans, but Soldan and the rest of the Saracens were taken by Lewis, the king of Francia, who carried them off to the city of Capua and the city of Beneventum. And no one saw Soldan laughing. And the king said: «If anybody truly reports to me or shows me Soldan laughing, I will give him much money.» Later, someone saw him laughing and reported it to king Lewis. He summoned Soldan and asked him, how he had come to laugh? And he said: «I saw a cart and the wheels on it turning round and therefore I laughed because I too was once at the top and am now lowest of all, but God may raise me up again.» And thereafter Lewis would summon
132εἰς τὴν τράπεζαν αὐτοῦ, καὶ σὺν ἥσθιεν αὐτῷ. Οἱ δὲ ἄρχοντες τῆς Καπίης καὶ Βενεβενδῆος ἔρχοντο πρὸς τὸν Σολδανὸν ἐρωτώντες αὐτὸν περὶ ἱερείων καὶ θεραπείας ἁλόγων καὶ λιοτῶν ὑποθέσεων, ὡς γέροντα καὶ πεπειραμένον. 'Ο δὲ Σολδανὸς πανούργος ὄν καὶ σκολιός εἶπεν πρὸς αὐτοὺς, ὡς 'Πράγμα θέλω εἰπεῖν πρὸς ὑμᾶς, καὶ δέδοικα τοῦ μὴ παρ' 72'Ρ ὑμῶν κατάδηλον γενέσθαι πρὸς τὸν ἤγια, καὶ ἀπολέσω τὴν ἐμαυτοῦ ζωὴν.' Οἱ δὲ ὀμοσαν αὐτῷ, καὶ θαρρήσας εἶπεν πρὸς αὐτοὺς, ὡς: 'Ὁ ἥξει ἐξορίζῃ θελεί πάντας ὑμᾶς ἐν τῇ μεγάλῃ Φραγγία, καὶ εἶναι ἀπιστῶτε, ἐκδιέξειν μικρὸν, κάθω πληροφορῶ ὑμᾶς.' Καὶ ἀπελθῶν εἶπεν πρὸς τὸν Λοδύηχον, ὡς: 'Οι κραντες τοῦ τόπου τοῦτοῦ κακοὶ εἶσιν, καὶ σὺ οὖ δύνασιν κυριεύσαι τὴν χώραν τάυτην, έκαν μὴ ἀφανίσῃς τοὺς δυνατοὺς, τοὺς ἀντιπιπτοντάς σε ἀλλ' ἐξέσκευσαν τοὺς πρώτους τοῦ κάστρου, καὶ ἀπόστειλον αὐτοὺς εἰς τὴν χώραν σου, καὶ τότε, ὡς θέλεις, οἱ λοιποί ὑποταγήσονται σοι.' Καὶ ὁτε παρέπεισεν αὐτοὺς, ἵνα πληρώσῃ τὴν βουλήν140 αὐτοῦ, καὶ ὄρισεν γενέσθαι ἀλύσεις σιδήρας εἰς τὸ ἐξορίζῃ αὐτοὺς, 73'Ρ ἀπῆλθεν ο Σολδανὸς καὶ εἶπεν πρὸς τοὺς ἄρχοντας, ὡς: 'Ἀκμὴν οὖ πιστεῦετε, ὡς ὁ ἥξει ἐξορίσῃς υμᾶς ποιεῖ καὶ παντελῶς ἐξ ἄνθρωπων γίνεται τὸ μνημόσυνον υμῶν; Ὡμως εἴ θέλετε τελείως πληροφορήθηναι, ἀπελθῶντες θακάσσης, τί ἄρα ἐργάζονται πάντες οἱ χαλκεῖς τῇ προστάξει145 τοῦ τοῦ Σολδανοῦ λόγῳ, θεασάμενοι δὲ καὶ τὰς ἀλύσεις καὶ τὰς θειασάμενοι. 133Βε τοῦ ἡγήσατο. | Καὶ εἰ οὖν εὑρίσκητε αὐτοὺς ἐργαζόμενους τὰς ἀλύσεις καὶ τὰ δεσμαὶ, γινώσκετε, ὡς πάντα τὰ παρ' ἐμοὶ λαλούμενα υμῖν ἐστιν ψευδή εἴ δὲ αληθεύω, φροντίσατε τὴν σωτηρίαν υμῶν καὶ ἐμὲ εὐρεγηθῆς τὸν τὰ χρήστα καὶ σωθήρα υμῖν θουλεύσσαμον.' Οἱ δὲ ἄρχοντες πεισθέντες τοῦ τοῦ Σολδανοῦ λόγῳ, θεασάμενοι δὲ καὶ τὰς ἀλύσεις καὶ τὰς δεσμάς, 73'Ρ τελείαν πληροφορίαν ἔλαβον, καὶ ἐκτότε ἐμελέτων τὴν ἀπόλειαν τοῦ ἡγήσα τὸν Λοδύηχον. 140 Ὡς δὲ ὁ ἡγήσα τὸν όργον ἔξηλθε πρὸς τὸ κυνηγησαι. Ὑποστρέψαντος δὲ, οἱ τοῦτο παντελῶς εκράτησαν τὸ κάστρον, μὴ ἐκάσαντες αὐτοῦ εἰςελθεῖν. 145 Οἱ δὲ ἰδοῦσά τόν τῶν ἄρχοντων ἐνστασιν θεασάμενος, εἰς τὴν ἰδίαν χώραν ὑπέστρεψαν. Οἱ δὲ ἄρχοντες εἰπον πρὸς τὸν Σολδανόν: 'Τί ἔρα θέλεις ἡμᾶς τοῦτον σου περὶ τής γενομένης εἰς ἡμᾶς παρὰ σοῦ σωτηρίας; τὸ δὲ ἤτοι τῆς ἰδίας χώρας ἀπολύσας αὐτοῦ καὶ τοῦτον γενομένου, ἀπῆλθεν ἐν ἀφρική ἐς τὴν ἰδίαν αὐτοῦ χώραν. Μὴ ἐπιλαθόμενος δὲ τῆς ἄρχας αὐτοῦ κακίας ἐστρατευθέντων, καὶ ἐθέλειν μετὰ συνάμελος ἐν Καπίη καὶ πολυμενοῦς τοῦ Σολδανοῦ καὶ τῶν ἀφρικῶν. Τί δὲ ρῆς...
him to his table and would eat with him. And the nobles of Capua and Beneventum used to go to Soldan and ask him questions about the treatment and care of cattle and other matters, because of his age and experience. And Soldan, who was cunning and crooked, said to them: «I would like to say a thing to you, but I fear to be betrayed by you to the king and I shall lose my life.» But they swore to him, and he took heart and said to them: «The king is minded to banish all of you to great Francia, and if you disbelieve it, wait a little, and I will satisfy you.» And he went off and said to Lewis: «The nobles of this place are evil, and you cannot be master of this country unless you destroy the powerful men who oppose you; but do you bind the first men of the city and send them off to your country, and then the rest will be submissive to you, as you desire.» When he had won him to carrying out his advice, and the king had instructed that chains of iron should be made for their banishment, Soldan went off and said to the nobles: «Do you still not believe that the king is sending you into banishment, and that all remembrance of you will vanish from among men? Yet, if you will be perfectly satisfied, go and see what all the smiths are making by order of the king. And if you do not find them making the chains and fetters, know that all I have told you is lies; but if I speak truth, look to your safety and reward me for my valuable and salutary advice to you.» The nobles obeyed the word of Soldan, and when they had seen the chains and fetters, they were completely satisfied, and thereafter began to devise the destruction of king Lewis. The king, in ignorance of all this, went out hunting. But when he came back, his nobles had taken possession of the city and did not allow him to enter. King Lewis, seeing himself thus opposed by the nobles, went back to his own country. The nobles said to Soldan: «What, then, would you have us do for you, in return for the salvation wrought for us by you?» And he requested them to dismiss him to his own country, which they did, and he went off to Africa, to his own country. But, mindful of his ancient malice, he made an expedition and came with a force to Capua and to Beneventum, to lay siege to and subdue them. The rulers of these cities sent envoys to king Lewis in Francia, asking him to come and help them fight against Soldan and the Africans. But king Lewis, when he heard of it, having learnt

Δοδόχος ταύτα μαθών καί, ὄντερ ἐποίησεν τρόπον ὁ Σολδανός, πείσας καὶ τοὺς ἄρχοντας, ὁτι: «Δεσμίως μέλλει ὦμαι ὁ ἐγεῖ ἐν Φραγγίᾳ ἐξορί-165

134Βε σιω, ἀντεθήλωσεν αὐτοῖς, ὁτι: «Καὶ ἄπερ ἐποίησα πρότερον εἰς ὦμαις, μεταμέλησα, ὡτι ἐσωσα ὦμαις ἀπὸ τῶν ἐχθρῶν ὦμὼν, καὶ ἀνταπεδώ-κατε μοι πονηρὰ ἄντι ἀγάθων, καὶ καθὼς ἔδιωξαν την παρ’ ὦμοιν, ἀρτίως χαίρω ἐπὶ τῇ ἀπωλείᾳ ὦμῶν.» Τότε ἀπορρήσαντες ἀπὸ τοῦ γηγός Δοδόχου, 74Ρ ἀπεστείλαν πρέσβεις πρὸς τὸν βασιλέα ἨΡωμαίων τοῦ δοῦναι αὐτοῖς 170 βοήθειαν καὶ λυτρώσασθαι τοῦ τοιοῦτον κινδύνου. Ὅ δὲ βασιλεὺς ὑπέσχετο βοηθῆσαι αὐτοῖς. Τοῦ δὲ ἀποκρισιμόν ἀπὸ τῆς πόλεως ὑποστρέφοντος καὶ ἀγαθάς ἀγγελίας τοὺς πέμψαν αὐτοῦν ἀποκομίζον- τος περὶ τῆς τοῦ βασιλέως συμμαχίας, μήπως τοῦτον ἀποσωθέντος ἐν τῷ κάστρῳ, ἐκρατήθη παρὰ τῶν βυγλῶν τοῦ Σολδανοῦ. Προεγνώκει175 γὰρ ὁ Σολδανός τὴν γεγονότων ἀποστολὴν πρὸς ἰκεσίαν τοῦ βασιλέως ἨΡωμαίων, καὶ ἐπούκτευεν τοῦ τὸν ἀποκρισιμόν αὐτῶν κρατῆσαι, 75Ρ ὁτε καὶ γέγονεν. Κρατηθέντος δὲ αὐτοῦ, ἔμαθεν τὴν ἀποτελεσθεῖ|σαι παρ’ αὐτοῦ δουλεῖαν, καὶ ὁτι δὲ ὄλγων ἡμερῶν καταλαμβάνει τη τοῦ βασιλέως ἨΡωμαίων βοήθεια. Ὅ δὲ Σολδανός εἶπεν τῇ αὐτῷ ἀποκρισιμόν,180 ὁτι: «Εἰ τοιχίες, ὁτερ σοι εἰπώ, ἐλευθεράς καὶ δωρεῶν μεγίστων ἀξιῳθήγη; εἰ δὲ μῆ, πονηρῷ θανάτῳ τῆν ζωήν ἀπολέσεις.» Τοῦ δὲ ὑποσχομένου ἐκπληρώσατο τὰ κελευθένων αὐτοῦ, εἶπεν δὲ Σολδανός πρὸς αὐτοῦν, ὁτι: «Κελεύω στήναι σε πλησίον τοῦ τείχους καὶ προσκαλέσασθαι τοὺς ἀποστειλαντάς σε καὶ εἰπέτερ πρὸς αὐτοὺς ΠΕΓΜ μὲν τὴν δουλείαν,185 135Βε ἰν όφειλον ποιήσαμε, πεποίηκα, καὶ τοῦ βασιλέα ἨΡωμαίος περὶ ὦμόν 75Ρ ἐδυσώτηρα: πλὴν ous γνώσκετε, ὁτι | εἰς κενὸν ἔγενετο ἡ ὀδὸς μου, καὶ δὲ βασιλεὺς πάμφιλουλ ἐθέτο τὴν παρ’ ὦμον γεγονότα ἰκεσίαν, καὶ ἀπὸ τοῦ βασιλέως μὴ ἐλπίζετε βοήθειαν.» Τοῦ δὲ ὑποσχομένου ταὐτα μετὰ χαρὰς ἐκπληρώσατο, ἦγαγων αὐτόν πλησίον τοῦ κάστρου, καὶ ἐν οὐδὲνι90 θέμενον τὰ παρὰ τοῦ Σολδανοῦ ἰκεσίαν πάντα, μήτε τὰς ἀπειλὰς αὐτοῦ φοβηθῆς, μήτε τας ὑποσχέσεις αὐτοῦ πείσθες, ἀλλὰ τὸν τοῦ Θεοῦ φόβον ἐν τῇ καρδίᾳ αὐτοῦ θέμενον, διελυγόκατο ἐν ἐκατότητι, ὁτι: «Συμφέρον ἐστὶν ἐμὲ μὸνον ἀποθανεῖν καὶ μὴ τοσαῦτας φυχᾶς διὰ λόγον παγιδεύσατε καὶ προδονάι εἰς θάνατον.» Καὶ δὴ πλησίον τοῦ τείχους αὐτοῦ γενομένου 95 76Ρ καὶ πάντας τοὺς ἄρχοντας προσκαλεσαμένου, εἶπεν πρὸς τοὺς ἐξουσιάζον- τας τοῦ τοιοῦτον κάστρου, τῇ Ἐγὼ μὲν, κύριοι μου, τὴν διαχονίαν μου ἐξεπληρῶσα, καὶ τὰ παρὰ τοῦ βασιλέως ἨΡωμαίων δηλώθηντα ὕμων ἀπαγγελώ, πλὴν ὅρκίων ὦμαις εἰς τὸν ὅλον τοῦ Θεοῦ καὶ εἰς τὴν σωτηρίαν πάντας τοῦ κάστρου καὶ αὐτῶν τῶν ψυχῶν ὦμῶν, ἵνα ἀντὶ ἐμοῦ εὐεργετή-200


Φ164 Δοδόχος λο [litteras] lo in ras. ser. P; 168 ἐδιώκηθήν Μερθισμός Ba Be 169 ἐδιώκηθη P; 169 Δοδόχου P; 172 ἀπό-
how Soldan had acted in persuading the nobles that, «the king purposes to send you in chains to banishment in Francia», declared in answer to them: «I repent my former conduct towards you, when I saved you from your enemies, and you returned me evil for good; and as I was cast out by you, now I rejoice at your destruction.» Then, having failed with king Lewis, they sent envoys to the emperor of the Romans, asking that he should give them aid and deliver them out of this danger. The emperor promised to aid them. But when the diplomatic agent had left Constantinople on his homeward way, bringing back to them who had sent him fair tidings of the alliance with the emperor, he was still short of the city when he was captured by the scouts of Soldan. For Soldan had obtained previous intelligence of the sending of a mission of supplication to the emperor of the Romans and had made efforts to capture their diplomatic agent, which he did. From his captive he learnt of the service he had performed, and that in a few days the succours of the emperor of the Romans would arrive. So Soldan said to this same diplomatic agent: «If you do what I tell you, you shall be awarded freedom and very great gifts; but if not, you shall lose your life and your death shall be cruel.» The man promised to carry out his orders, and Soldan said to him: «I order you to stand close to the wall and to summon those who sent you and say to them: 'For my part, I have carried out the service laid upon me, and have importuned the emperor of the Romans on your behalf; however, know that my journey was vain, and that the emperor has altogether spurned the supplication you made, and do not expect succour from the emperor'.» When he had promised to perform this gladly, they conducted him close to the city, where, disregarding all that Soldan had said, neither fearing his threats nor seduced by his promises, but setting the fear of God in his heart, he communed thus with himself: «It is expedient that I alone should die, and not by my word entrap and betray so many souls to their death.» So, when he was near the wall and had summoned the nobles, he thus addressed those who were in authority over that city: «I, my lords, have discharged my office and will announce to you what was declared by the emperor of the Romans; but I adjure you by the Son of God and the salvation of all the city and of your very souls, to reward, instead of me, my children...
οτέ τὰ τέχνα μου καὶ τὴν ἐλπίζουσαν ἀπολαβεῖν με σὐμβιον μου· ὡς γὰρ ποιήσητε μετὰ αὐτῶν, παρὰ τοῦ δικαίου καὶ μισθαποδότου ἀγαθοῦ Θεοῦ, μέλλοντος χρέναι ζῶντας καὶ νεκροὺς, τὸν μισθὸν ἀπολήψετε."  

76Ρ Καὶ ταῦτα εἰπὼν παρεδάρρυσεν αὐτοὺς λέγων· «Εγὼ μὲν ἀπὸ τοῦ Σολοδανοῦ ἀπολοῦμαι καὶ περὶ τὴν ζωὴν κινδυνεύω, ὡμείς δὲ στήτες ἐδραίοι καὶ μὴ δειλανδήσητε, ἀλλὰ ὑπομείνατε μικρόν, καὶ εἰς ὅλον ἡμερῶν φθάζει ἡ ἀποσταλέσα ὑμῖν σωτηρία παρὰ τοῦ βασιλέως Ῥωμαίων». Ταῦτα δὲ αὐτοῦ εἰπόντος, οἱ κατέχοντες αὐτὸν οἶκεῖοι τοῦ Σολοδανοῦ παρὰ προσδοκιάν τὰ παρὰ αὐτοῦ λαληθέντα ἀκοῦσαντες, ἐβροῦζαν ἐπὶ αὐτὸν τούς ὀδόντας, καὶ εἰς τὸν ἔτερον προέτρεψαν, τὰς ἁραίρια τῆς σφαγῆς αὐτοῦ γέγονεν αὐτοῦργός. Τοῦ δὲ παρ᾽ αὐτῶν ἀναφερθέντος, πτυχῆες ὁ Σολοδανὸς τὴν τοῦ βασιλέως κατερχομένην δυναστείαν, ὑπέστρεψαν εἰς τὴν ἱδίαν χώραν. Καὶ ἔκτοτε καὶ μέχρι τοῦ νῦν καὶ οἱ τῆς Καπύρας καὶ οἱ τῆς Βενεβενδοῦ εἰσὶν ὡς τὴν εξοικείαν τῶν Ῥωμαίων εἰς τελείαν δουλῶσαν καὶ ὑποταγήν διὰ τῆς εἰς αὐτοὺς γενομένην μεγάλην ταύτην εὐφεργείαν.

"Ὅτι τὸ κάστρον τοῦ Ῥαουσίου οὐ καλεῖται Ῥαουσί τῇ Ῥωμαίων διαλέκτοι, ἀλλὰ ἐπεὶ ἐπάνω τῶν χρυσιτῶν ἵσταται, λέγεται Ῥωμαίωτι ὁ χρυσιτὸς λαός' ἐκληθῆσαν δὲ ἐκ τούτου Λαυσαίοι, ἦγον 'οι καθεξήςμενοι εἰς τὸν χρυσιτὸν. 'Η δὲ κοινὴ συνήθεια, ἡ πολλάκις μεταφθείρουσα τὸν οὐρανόν τῇ ἐναλλαγῇ τῶν γραμμάτων, μεταβαλοῦσα τὴν κλῆσιν Ῥαουσίους τούτους ἐκάλεσεν. Οἱ δὲ αὐτοὶ Ῥαουσαίοι τὸ παλαιόν ἐκράτουν τὸ κάστρον τὸ ἐπιλεγόμενον Πίταρα, καὶ ἐπειδὴ, ἦν αὐτὸ τὰ λουτά ἐκρατήσαν· κάστρα παρὰ τῶν Σκλάβων τῶν ὄντων ἐν τῷ θέματι, ἐκρατῆσαν καὶ τὸ τοιοῦτον κάστρον, καὶ οἱ μὲν ἐσφάγησαν, οἱ δὲ 225 ἐκμαλωτίσθησαν, οἱ δὲ δυνηθέντες ἐκφυγεῖν καὶ διασωθῆναι εἰς τοὺς ὑποκρίμων σῶς κατέχοντες, ἐν δὲ ἐστὶν ἄρτιος τὸ κάστρον, ἀδικοδικμένας αὐτὸ ἐπέτρεπεν μικρῷ καὶ πάλιν μετὰ ταῦτα μείζων, καὶ μετὰ τοῦτο πάλιν τὸ τείχος αὐτοῦ ἀυξήσαντες μέχρι 1 δὲ ἕχειν, τὸ κάστρον διὰ τὸ πλατύνεσθαι αὐτοῖς κατ᾽ οὐγνω καὶ πληθυνθεῖσθαι. 'Εκ 230 δὲ τῶν μετευχασάντων εἰς τὸ Ῥαουσίον εἰσὶν οὗτοι: Γρηγόριος, Ἀρσάφιος, Βικτωρίνος, Βιτάλιος, Βαλεντίνος, ὁ ἀρχιδιάκων, Βαλεντίνος, ὁ πατὴρ τοῦ πρωτοσπαθαρίου Στεφάνου. 'Αφ' οὖ δὲ ἀπὸ Σαλῶνα μετάχθης 78Ρ σαν εἰς τὸ Ῥαουσίον, εἰσὶν ἐτής φ' μέχρι τῆς σήμερον, ἓτις ἰδικτιών τ' ἐτους 'συν'. 'Εν δὲ τοῦ αὐτοῦ κάστρῳ κείται ὁ ἄγιος Παγκράτιος ἐν τῷ 235 ναῷ τοῦ ἀγίου Στεφάνου, τῷ ὄντι μέσον τοῦ αὐτοῦ κάστρου."
and her who is hoping to receive me back, my wife; for as you deal with
them, so shall your reward be from God, the just and righteous rewar
der, who shall judge the quick and the dead." When he had so spoken, he forti
fied them with these words: «For my part I shall be destroyed by Soldan
and the threat of death is upon me; but do you stand fast and be not faint
hearted, but endure a little while, and in a few days shall arrive the salva
tion which has been sent to you by the emperor of the Romans». When
he had so spoken, the servants of Soldan who had charge of him, hearing
his unexpected message, gnashed with their teeth upon him, and each
outran the other to be the author of his murder. But after he was made
away by them, Soldan, dreading the powers of the emperor that were coming
upon him, withdrew to his own country. And from that time until this day
the men of Capua and the men of Beneventum have been under the authority
of the Romans in perfect servitude and subjection, for that great benefit
which was done to them.

The city of Ragusa is not called Ragusa in the tongue of the Romans
but, because it stands on cliffs, it is called in Roman speech 'the cliff, lau';
whence they are called 'Lausaioi', i.e. 'those who have their seat on the
cliff'. But vulgar usage, which frequently corrupts names by altering their
letters, has changed the denomination and called them Rausaioi. These
same Rausaioi used of old to possess the city that is called Pithaora; and
since, when the other cities were captured by the Slavs that were in the
province, this city too was captured, and some were slaughtered and others
taken prisoner, those who were able to escape and reach safety settled in
the almost precipitous spot where the city now is; they built it small to
begin with, and afterwards enlarged it, and later still extended its wall
until the city reached its present size, owing to their gradual spreading out
and increase in population. Among those who migrated to Ragusa are:
Gregory, Arsaphius, Victorinus, Vitalius, Valentine the archdeacon, Valentine
the father of Stephen the protospatharius. From their migration from
Salona to Ragusa, it is 500 years till this day, which is the 7th indiction,
the year 6457. In this same city lies St. Pancratius, in the church of St.
Stephen, which is in the middle of this same city.
"Οτι του 'Ασπαλάθου κάστρον, ὅπερ 'παλάτινον μικρόν ἐρμηνεύεται, ὁ βασιλεὺς Διοκλητιάνος τοῦτο ἐκτίσειν εἰχὲν δὲ αὐτὸ ὡς ἰδιον οἶκον, καὶ αὐλὴν οἰκοδομής ἐνδοθὲν καὶ παλάτια, ἔξ ὅλα τὰ πλείονα κατελύθησαν. Σώζεται δὲ μέχρι τοῦ νῦν ὅλγα, ἐξ ὅντος τὸ ἑπτακοσιόεδρον τοὺς 240 καστρου καὶ ο ναὸς τοῦ ἁγίου Δόμνου, ἐν ὃ κατάχειται ὁ αὐτὸς ἁγίος Δόμνος, ὅπερ ἦν κοιτῶν τοῦ αὐτοῦ βασιλέως Διοκλητιάνου. Ἡ τοποκάτω δὲ αὐτοῦ ἑπαρχούσων εἰληματικαὶ καμάραι, αὐτίνες ὑπῆρχον | φυλακαὶ, ἐν αἷς τοὺς παρ' αὐτοῦ βασανιζομένους ἁγίους ἐναπέκλειεν ἀπηνόσι." Ἀπόκειται δὲ ἐν αὐτῷ τῷ κάστρῳ καὶ ὁ ἁγίος Ἀναστάσιος. 245

"Οτι το τείχος του τοιούτου κάστρου ούτε ἀπὸ βησσάλων οὔτε τοιούτου εκτιμέουν, οὔτε ἀπὸ ἐγχορήγην, ἀλλ' ἀπὸ λίθων τετραπεδίκων, ἔχοντων εἰς μήκος ἀνὰ ὄργυνας μίας, πολλάκις καὶ ἀνὰ δύο, καὶ τὸ πλάτος ἀνὰ ὄργυνας μίας, ὅτι εἰς συνηρμοσμένων καὶ συνδεδεμένων εἰς ἀλλήλους μετὰ σιδήρων ἐν μολύβδῳ ἐγχυλισμένων. Ἡ σταυροῦ ἐν τοιούτων 250 κάστρον καὶ κίνων πυκνώ, ἐχοντες ἑπάνω ἀκοῆς, ἐν οἷς ἐμελλεν ὁ αὐτὸς βασιλεὺς Διοκλητιάνος εἰληματικάς ἐγείρα καμάρας, καὶ 79Ρ σχεπάσαι τὸ κάστρον ὅλων, καὶ ποιησάι τα παλατία αὐτοῦ καὶ πάντα τὰ οἰκήματα τοῦ κάστρου ἐν τοιούτων ἕκδαπτων διάφορα καὶ τριώροφα, ὃστε καὶ ὅλγιν ἐκ τοῦ αὐτοῦ κάστρου ἐσπέτασεν. Τοῦ δὲ 255 τοιούτου κάστρου το τείχος οὔτε περίπατον ἔχει, οὔτε προμαχώνας, ἀλλα τοίχους μόνους ψηλάς καὶ τεχνικὲς φωταγωγοὺς.

"Οτι το τείχος το τετραγόνων νησίων ἐστὶν μικρόν ἐν τῇ Θαλάσσῃ, ἔχον καὶ τράχηλον ἔως τῆς γῆς στενωτάτων δικήν γεφυρίου, ἐν ὃ διέρχονται οἱ κατοικοῦντες εἰς τὸ κάστρον. Τετραγωνίων δὲ καλεῖ 260 τα δεῖ το εἶναι αὐτῷ μικρόν δικήν ἀγγουρίου. Ἐν δὲ τῷ αὐτῷ κάστρῳ ἀπόκειται ὁ ἁγίος μάρτυς Ἀυρέντιος, ὁ ἀρχιδιάκονος.

139Βε "Οτι το κάστρον των Δεκατέρων ἐρμηνεύεται τῇ 'Ρωμαῖων διαλέκτῳ 'ἐστε νωμένον καὶ πεπνυμένον', διότι εἰς ἐρέχθεται ἡ θάλασσα ὡσπερ γλώσσα ἐστεναμένη μέχρι τῶν ἱερ' ἡ κ' μιλίων, καὶ εἰς τῇ δε 265 θαλάσσῃς συμπλήρωμα ἐστὶν τὸ κάστρον. "Εξει δὲ το τοιούτου κάστρον κύκλῳ αὐτοῦ δρῆ ψηλή, ὡστε μόνῳ τῷ καλοκαιρίῳ βλέπειν τὸν ἤλιον διὰ τὸ μεσουραντίν, τῷ δὲ χειμῶν οὐδαμῶς. Ἐν δὲ τῷ αὐτῷ κάστρον κεῖται ὁ ἁγίος Τρύφων ἀκέραιος πᾶσαν νόσον ἱμένως, μάλιστα τους ὅποι πνευμάτων ἀκαθάρτων τυφανομένους: ὁ δὲ ναὸς αὐτοῦ ἐστὶν 270 εἰληματικός.

"Οτι το κάστρον των Διαδώρων καλεῖται τῇ 'Ρωμαῖων διαλέκτῳ 'ίδιο έρα', ὅπερ ἐρμηνεύεται 'ἀπάρτι ήτον' δηλοῦντι ὅτε ἡ 'Ρώμη ἐκτίσθη, 237 το: τὸ Be <τὸ> τοῦ Bury || 243 ἐληματικαὶ P εἰληματικαὶ Meursius Ba Be || 245 post δὲ add. καὶ edd. || αὐτῷ V edd.: αὐτῷ P ||
The city of Spalato, which means ‘little palace’, was founded by the emperor Diocletian; he made it his own dwelling-place, and built within it a court and a palace, most part of which has been destroyed. But a few things remain to this day, e.g. the episcopal residence of the city and the church of St. Domnus, in which lies St. Domnus himself, and which was the resting-place of the same emperor Diocletian. Beneath it are arching vaults, which used to be prisons, in which he cruelly confined the saints whom he tormented. St. Anastasius also lies in this city.

The defence-wall of this city is constructed neither of bricks nor of concrete, but of ashlar blocks, one and often two fathoms in length by a fathom across, and these are fitted and joined to one another by iron cramps puddled into molten lead. In this city also stand close rows of columns, with entablatures above, on which this same emperor Diocletian proposed to erect arching vaults and to cover over the city throughout, and to build his palace and all the living-quarters of the city on the top of those vaults, to a height of two and three stories, so that they covered little ground-space in the same city. The defence-wall of this city has neither rampart nor bulwarks, but only lofty walls and arrow-slits.

The city of Tetrangourin is a little island in the sea, with a very narrow neck reaching to the land like a bridge, along which the inhabitants pass to the same city; and it is called Tetrangourin because it is long-shaped like a cucumber. In this same city lies the holy martyr Lawrence the archdeacon.

The city of Decatera means in the language of the Romans ‘contracted and strangled’, because the sea enters like a contracted tongue for 15 or 20 miles, and the city is on this marine appendix. This city has high mountains in a circle about it, so that the sun can be seen only in summer, because it is then in mid-heaven, and in winter it cannot be seen at all. In the same city lies St. Tryphon entire, who heals every disease, especially those who are tormented by unclean spirits; his church is domed.

The city of Diadora is called in the language of the Romans ‘iam era’, which means, ‘it was already’: that is to say, when Rome was founded,
30. Διήγησις περί τοῦ θεματος Δελματίας.

Εἰ πᾶσιν ἡ γνώσις καλῶν, καὶ ἤμεις ἀρα τῶν πραγμάτων τὴν γνώσιν καταλαμβάνοντες οὐ πόρρω τούτου γινόμεθα. Ἡθεν καὶ πᾶσι φανερὰν ποιούμεν τῶν μεθ’ ἡμᾶς τῇ μὲν τοῖς τὴν δήλωσιν, τῇ δὲ ἐτέρων ἀξιολόγων τινῶν, ἵνα καὶ διπλῶν ἐπακολουθὴ τὸ καλὸν.  

141Be Τοίς οὖν καὶ τῆς Δελματίας | τὴν παράληψιν ζητοῦσιν, ὅπως ἐλήφθη παρὰ τῶν Σκλαβικῶν ἔτην, ἐντεύθεν ἔστιν μαθεῖν, ἀλλὰ πρότερον τὴν θέσιν αὐτῆς διηγητέον. Ἐκ παλαιοῦ τοῖνεν ἡ Δελματία τὴν

this city had already been founded before it; it is a big city. Vulgar usage
gives it the name Diadora. In the same city lies in the flesh St. Anastasia,
the virgin, daughter of Eustathius, who was on the throne at that time;
and St. Chrysogonus, monk and martyr, and his holy chain. The church of
St. Anastasia is a basilica like the church of the Chalceopratia, with green and
white columns, and all decorated with encaustic pictures in the antique
style; its floor is of wonderful mosaic. Near it is another church, a domed
one, Holy Trinity, and above this church again is another church,
like a triforium, domed also, into which they mount by a spiral
staircase.

Under the control of Dalmatia is a close-set and very numerous archi-
pelago, extending as far as Beneventum, so that ships never fear to be
overwhelmed in those parts. One of these islands is the city of Vekla, and
on another island Arbe, and on another island Opsara, and on another
island Lumbricotan, and these are still inhabited. The rest are uninhabited
and have upon them deserted cities, of which the names are as follows:
Katautrebeno, Pizouch, Selbo, Skerda, Aloëp, Skirdakissa, Pyrotima, Meleta,
Estiounez, and very many others of which the names are not intelligible.
The remaining cities, on the mainland of the province, which were captured
by the said Slavs, now stand uninhabited and deserted, and nobody lives in
them.

30. Story of the province of Dalmatia.

If knowledge be a good thing for all, then we too are approaching it
by arriving at the knowledge of events. For this reason we are giving, for
the benefit of all who come after us, a plain account both of these matters
and of certain others worthy of attention, so that the resulting good may
be twofold.

They, then, who are inquiring into the taking of Dalmatia also, how
it was taken by the nations of the Slavs, may learn of it from what follows;
but first of all its geographical position must be told. In olden times, there-

290 ἔχοντα V edd.: ἔχων[τα] P || 291 Καταυτρεβενὸν P Καταυτρεβενὸν σευ
Καταυτρεβενὸν coni. Skok || Πιζόχ edd. Πιζόχ coni. Rački || Σελβίο edd.
Σκιρδάκισσα V edd. Σκιρδάκισσα coni. Safrak || 292 Μελέτα V edd. ||
Ἐστιονής: Ἑστιονής (= Ἑστιονής σευ Ἑστιονής-νησίων;) coni.
Rački Grot Ἑστιονής coni. Skok.
30. 3 γινόμεθα (coni. etiam Bekker Bury): γινόμεθα V edd. || 4 φανερᾶν
Be: φανερᾶ P || 5 τινῶν ἄξιολόγων edd. || καὶ om. V edd. || ἐπανακολουθή edd. ||
7 Σκλαβί (ιν) κῶν Migne || 8 ante τούν edd. μὲν edd. ||
81ρ άρχήν μὲν εἶχεν ἀπὸ τῶν συνόρων Δυρράχιος, ἔγγον ἀπὸ Ἀντιβάρεως, καὶ παρετένευτο μὲν μέχρι τῶν τῆς Ἰστρίας ὄρων, ἐπιλατόνευτο δὲ μέχρι 10 τοῦ Δανούβιου ποταμοῦ. Ἡν δὲ ἀπασά ἡ τοιαῦτη περίχωρος ὅπω τῆν Ῥωμαίων ἄρχην, καὶ ἐνδοξότερον τῶν ἄλλων ἐσπερίων θεμάτων τὸ τοιοῦτον θέμα ἑτύχανε, πλὴν παρελήφθη παρὰ τῶν Σκλαβικῶν ἔθνων τρόποι τοιῶδε. Κάστρον ἐστὶν πλησίον Ἀσπαλάθου, ο Σαλώνα λέγεται, ἐργὸν Διοκλητιανοῦ τοῦ βασιλέως, ἀλλὰ ἡ μὲν Ἀσπαλάθος καὶ αὐτὴ παρὰ 15 Διοκλητιανοῦ ἐκτίθη, καὶ τὰ αὐτοῦ βασιλικὰ ἐκεῖσε ἑτύχανον, εἰς 82ρ δὲ Σαλώνα κατάκομβοι οἱ τε μεγιστάνες αὐτοῦ καὶ τῶν ὅχλον ἤκανοι. Ὡτέρῳ δὲ τοῦ τοιούτου καιροῦ πάσης τῆς Δελματίας. Ἡθροῖζον οὖν ἀνὰ πάν ἔτος ἐκ τῶν λουπίων κάστρων Δελματίας στρατιῶται ἐφιπποὶ, καὶ ἀπεστάλλοντο ἀπὸ Σαλώνος μέχρι τῶν χιλῶν, καὶ ἐφολακτοὶ 20 εἰς τὸν Δανούβιον ποταμόν ἔνεχεν τῶν Ἀβάρων. Οἱ γὰρ Ἄβαρεις ἐκείθεν τοῦ Δανούβιον ποταμοῦ τὰς διατριβὰς ἐποιοῦντο, ἄνθρωποι εἰς οἱ Τοῦρκοι νομάδα βίων ζώντες. "Ἀπερχόμενοι δὲ οἱ Δελματίας κατά ἔτος ἐξελεπον πολλάκις ἐκείθεν τοῦ ποταμοῦ τὰ τε κτήνη καὶ τοὺς ἀνθρώπους. Ὡτέρῳ δὲν αὐτοὶ κατὰ τίνα χρόνον διαπέρασαν | καὶ ἐφευμήσαν, 25 ἡθροῖζον οὖν ἐκεῖσε τὴν δίαιταν ἐχόντες. Περάσαντες οὖν εὐροῦ τὰς γυναικὰς τῶν Ἄβαρων καὶ τὰ παιδία μόνα, τοὺς ἄνδρας δὲ καὶ τὴν ἀκμαίζουσαν ἰμικσίαν ἐν ταξιδίῳ. Ἀρνοῦ οὖν ἐπιτέσαντες ἡμιμαλώτευσαν αὐτοὺς καὶ ὑπέστρεφαν ἀταλαιπώρως, ἀποχωμάσαντες τὴν τοιαύτην πραίδαν εἰς Σαλώνα. Ὡς οὖν ὑπέστρεφαν οἱ Ἀβαρεῖς ἐκ τοῦ ταξιδίου 30 καὶ τὸ γεγόνεν, ἄρα ἐπαθῶν, ἔμαθον, ἐταράχθησαν μὲν, ἡγνόουν δὲ ὅτι εἶναι αὐτοῖς ἡ τοιαύτη πληγή προσεγενέτο. "Εδοξεν οὖν παραφυλάξαι αὐτοῖς τὸν καιρὸν καὶ μαθεῖν τὸ πάν εἰς αὐτοῦ. Ὁπει οὖν κατὰ τὸ σύνθηκας ἀδηνής οἱ ταξινομεῖται ἀπεστάλησαν ἀπὸ Σαλώνος, ἦσαν δὲ οὐκ ἕκειναι, 83ρ ἀλλὰ ἐτεροὶ, ταῦτα ἐκείνοις | καὶ οὗτοι κατὰ βουλὰς ἐθέντο. Διεπέρασαν 35 οὖν κατ᾽ αὐτῶν, ἐνυχωντες δὲ αὐτοῖς συνηγμένους ὡμοί, οὖχ, ὡς τὸ πρότερον, ἐσκορπισμένους, οὐ μόνον οὔδὲν οὐκ ἐποίησαν, ἀλλὰ καὶ τὰ πάνταν δεινότατα ἐπαθῶν. Οἱ μὲν γὰρ αὐτῶν ἐσφάγησαν, οἱ δὲ λοιποὶ ἐρειπώ· θησαν ζώντες, καὶ οὔδεις ἐκεῖνοι τῶν χερῶν ἐξέφυγεν. Ἐξετάσαντες δὲ αὐτοὺς, τίνες τε καὶ δικαίος εἶσαν, καὶ ἀναμαινόντες, ὅτι εἴς αὐτῶν ἐπαθον 40 τὴν εἰρημένην πληγήν, ἐπὶ δὲ καὶ περὶ τῆς ποιότητος τοῦ τόπου αὐτῶν ἐρευνήσαντες, καὶ ὅσον ἐξ ἀκοῆς ἀρεσθέντες, ἐκράτησαν τοὺς ζώντας δεσμοὺς, καὶ ἐνεθύσαμεν τὰ ἱματια αὐτῶν, καθά ἐκεῖνοι, καὶ δὴ τοὺς.
fore, Dalmatia used to start at the confines of Dyrrachium, or Antibari, and used to extend as far as the mountains of Istria, and spread out as far as the river Danube. All this area was under the rule of the Romans, and this province was the most illustrious of all the provinces of the west; however, it was taken by the nations of the Slavs in the following manner. Near Spalato is a city called Salona, built by the emperor Diocletian; Spalato itself was also built by Diocletian, and his palace was there, but at Salona dwelt his nobles and large numbers of the common folk. This city was the head of all Dalmatia. Now, every year a force of cavalry from the other cities of Dalmatia used to collect at, and be despatched from Salona, to the number of a thousand, and they would keep guard on the river Danube, on account of the Avars. For the Avars had their haunts on the far side of the river Danube, where now are the Turks, and led a nomad life. The men of Dalmatia who went there every year would often see the beasts and men on the far side of the river. On one occasion, therefore, they decided to cross over and investigate who they were that had their abode there. So they crossed, and found only the women and children of the Avars, the men and youths being on a military expedition. Falling suddenly upon them, therefore, they made them prisoner, and returned unmolested, carrying off this booty to Salona. Now when the Avars came back from their military expedition and learnt from their losses what had happened, they were confounded, but know not from what quarter this blow had come upon them. They therefore decided to bide their time and in this way to discover the whole. And so, when according to custom the garrison was once more dispatched from Salona, not the same men as before but others, they too decided to do what their predecessors had done. So they crossed over against them, but finding them massed together, not scattered abroad as on the previous occasion, not merely did they achieve nothing but actually suffered the most frightful reverse. For some of them were slain, and the remainder taken alive, and not one escaped the hand of the enemy. The latter examined them as to who they were and whence they came, and having learnt that it was from them that they had suffered the blow aforesaid, and having moreover found out by enquiry the nature of their homeland and taken a fancy to it as far as they might from hearsay, they held the survivors captive and dressed themselves up in their clothes, just as the others had worn them, and then, mounting the horses and taking
83vP | ἅπους ἀναβάντες, ἀναβάντες εἶπε χείρας τὰ τε φλάμμουλα καὶ τὰ
143Be λοιπά σημεῖα, ἔσπεφέροντο μετ' αὐτῶν, | ἀπῆραν πάντες φοσσάτως 45
καὶ κατὰ τῆς Σαλλώνος ὄρμησαν. 'Ὡς οὖν καὶ τὸν καρφὸν ἔμισθον ᾄστησαν-
τες, καθ' ὅν οἱ ταξικῶτα ἐκ τοῦ Δανουβίου ὑπέστρεφον (ὅν δὲ τὸ μέγα
καὶ ἄγιον σάββατον), ἤθελον καὶ κατὰ τὴν αὐτὴν ἥμεραν. Καὶ τὸ μὲν
πλῆθος, ὅτε ὅτι πλῆθος ἐγένοντο, τοῦ φοσσάτου ἀπεκρύθη, μέχρι
dὲ τῶν χιλιῶν, οὐτενες τοὺς τε Ἰππους καὶ τὰς στολὰς εἰς ἀπάτην ἑκέκτησιν 50
τῶν Δελματινῶν, ἔξηλασαν. 'Ἀναγνωρίσαντες δὲ οἱ τοῦ κάστρου τὰ τε
σημεῖα καὶ τὴν ἀμφιβαίνειν αὐτῶν, ἀλλὰ καὶ τὴν ἡμέραν, ὡς ἔθεσεν ὄντος
84R αὐτοῖς | τοῦ ὑποστρέφειν εν αὐτῇ, ἦνοικαν τὰς πόρτας, καὶ ὑπεδέξαντο
αὐτοὺς μετὰ περιχρείας. Ἐκεῖνοι δὲ ἀμα τὸ εἰσελθεῖν τὰς τε πόρτας
ἐξερρήσαν, καὶ ἐλήγιον διὰ σημείου τὴν πρᾶξιν τοῦ φοσσάτω πεποιηκότος, 55
συνεισδραμείν καὶ συνεισελθεῖν παρεπεκώπασαν. Κατέσφαξαν οὖν πάντας
toύς τῆς πόλεως, καὶ ἐκτοτε κατεκράτησαν πάσαν τὴν χώραν Δελματίας,
καὶ κατασχήνωσαν ἐν αὐτῇ. Μόνα δὲ το πρὸς θάλασσαν πολίγνια οὐ
συνέδωκαν αὐτοῖς, ἀλλὰ κατείχοντο παρὰ τῶν Ρωμαίων διὰ τὸ εἶναι
tὸν πόρον τῆς ζωῆς αὐτῶν ἐν τῆς θαλάσσης. 'Ιδόντες οὖν οἱ 'Ἀβαρεῖς 60
καλλιστὴν οὔσαν τὴν τοιαύτην γῆν, κατεκόψαν εν αὐτῇ. Οἱ δὲ Χρω-
84R βάτοι καὶ τέφθουν τημιωάτη ἐκέθεν Βασιβαρέας, ἐνθα εἰσὶν ἄρτις
οἱ Βελοχρωβάτοι. Μία δὲ γενεὰ διαχωρισθεῖσα εξ αὐτῶν, ἤγουν ἀδελφοῖ
πέντε, δὲ τε Κλουκάς καὶ δ' Λόβελος καὶ δ' Κοσαντής καὶ δ' Μουχλό
καὶ
144Be δ' Χρωβάτος καὶ ἀδελφαί δύο, ἡ Τουγά καὶ ἡ Βουγά, μετὰ | τοῦ λαοῦ 65
αὐτῶν ἤλθον εἰς Δελματίαν, καὶ εὐρόν τοὺς 'Ἀβαρείς κατέχοντας τὴν
τοιαύτην γῆν. Ἐπὶ τίνας οὖν χρόνους πολεμοῦντες ἀλλήλους, ὑπεράχυσαν
οἱ Χρωβάτοι, καὶ τοὺς μὲν τῶν Ἀβάρων κατέσφαξαν, τοὺς δὲ λιποὺς
ὑποταγῆναι κατηγάκασαν. Ἐκτοτε οὖν κατεκράτησε ἡ τοιαύτη χώρα
παρὰ τῶν Χρωβάτων, καὶ εὐσίκει ἡ χρώματα ἐκ τῶν 'Αβαρέων 70
85R ρων, καὶ γυνώσκονται ἃ 'Ἀβαρεῖς ὄντες. Οἱ δὲ λοιποὶ Χρωβάτοι ἔμειναν
πρὸς Φραγγίαν, καὶ λέγοντας ἄρτις Ἀβωρχρωβάτοι, ἤγουν ἄσπροι
Χρωβάτοι, ἔχοντες ἔθους ἔρχοντα· ὑπόκεινται δὲ ὅτι, τὸ μεγάλῳ
φρήνι Φραγγίας, τῆς καὶ Σαξίας, καὶ δέσποστοι τυγχάνοντο, συμπενθε-
ρίας μετὰ τοὺς Τούρκους καὶ ἀγάπας ἔχοντες. Ἀπὸ δὲ τῶν Χρωβάτων, τῶν 75
ἐλθόντων ἐν Δελματία, διεχωρίσθη μέρος τοῦ, καὶ εξαρχήσεν τὸ Ἰλλυρικὸν
καὶ τὴν Παννονίαν εἶχον δὲ καὶ αὐτοὶ ἔρχοντα αὐτεξουσίων, διαπεποίμε-
νον καὶ μόνον πρὸς τὸν ἔρχοντα Χρωβάτας κατὰ φιλιαν. Μέχρι δὲ
χρόνων τινῶν ὑπετάσσοντο καὶ οἱ ἐν Δελματία ὄντες Χρωβάτοι τοῖς Φράγ-

in their hands the standards and the rest of the insignia which the others had brought with them, they all started off in military array and made for Salona. And since they had learnt by enquiry also the time at which the garrison was wont to return from the Danube (which was the Great and Holy Saturday), they themselves arrived on that same day. When they got near, the bulk of the army was placed in concealment, but up to a thousand of them, those who, to play the trick, had acquired the horses and uniforms of the Dalmatians, rode out in front. Those in the city, recognizing their insignia and dress, and also the day, for upon this day it was customary for them to return, opened the gates and received them with delight. But they, as soon as they were inside, seized the gates and, signalling their exploit to the army, gave it the cue to run in and enter with them. And so they put to the sword all in the city and thereafter made themselves masters of all the country of Dalmatia and settled down in it. Only the townships on the coast held out against them, and continued to be in the hands of the Romans, because they obtained their livelihood from the sea. The Avars, then, seeing this land to be most fair, settled down in it. But the Croats at that time were dwelling beyond Bavaria, where the Belcroats are now. From them split off a family of five brothers, Kloukas and Lobelos and Kosentzis and Mouchlo and Chrobatos, and two sisters, Touga and Bouga, who came with their folk to Dalmatia and found the Avars in possession of that land. After they had fought one another for some years, the Croats prevailed and killed some of the Avars and the remainder they compelled to be subject to them. And so from that time this land was possessed by the Croats, and there are still in Croatia some who are of Avar descent and recognized as Avars. The rest of the Croats stayed over against Francia, and are now called Belcroats, that is, white Croats, and have their own prince; they are subject to Otto, the great king of Francia, or Saxony, and are unbaptized, and intermarry and are friendly with the Turks. From the Croats who came to Dalmatia a part split off and possessed themselves of Illyricum and Pannonia; they too had an independent prince, who used to maintain friendly contact, though through envoys only, with the prince of Croatia. For a number of years the Croats of Dalmatia also
85 Ψ καθὼς καὶ πρότερον ἐν τῇ χώρᾳ αὐτῶν τοσοῦτον δὲ ἐσχεληρὸν νοντο ἐν τῷ Φράγγοι πρὸς αὐτοὺς, ὅτι τὰ ὑπομάζεια τῶν Χρωβάτων φονεύοντες προσέρριστον αὐτά σκυλαξεῖν. Μὴ δινάμενοι δὲ οἱ Χρωβάται ταῦτα παρὰ τῶν Φράγγων ὑφιστακοῦν, διεστηκαν ἀπ' αὐτῶν, φονεύοντες καὶ οὗς εἰχον ἁρχονταίς εἰς αὐτῶν. "Οθεν ἔστράτευσαν κατ' αὐτῶν ἀπὸ Φραγκίας φοσσάτον μέγα, καὶ ἐπὶ ἐπὶ χρόνους πολεμᾶς ταυτάς ἐπερήσθησαν καὶ ἐπιδέχομαι τοῦ Ἐρωμής, καὶ ἀπεστάλησαν ἐπίσκοποι, καὶ ἐβάπτισαν αὐτοὺς ἐπὶ Πορίνου, τοῦ ἁρχοντος αὐτῶν. Διεμερίσθη ὁ δὲ κόρα αὐτῶν εἰς 90 ζουτανίας αὐτής, ἤγουν ἡ Χλεβιάνα, ἡ Τζένης, τὰ Ἑμοτα, ἡ Πλέβα, ἡ Πεσέντα, ἡ Παραθαλασσία, ἡ Βρεβέρη, ἡ Νόνα, ἡ Τνής, ἡ Σίδραγα, ἡ Νίνα: καὶ ὁ βοῶνος αὐτῶν χρατεῖ τὴν Κρίβαςα, τὴν Λίτζαν καὶ τὴν Γούτζακα. Καὶ ἡ μὲν εἰρημένη Χρωβατία, ἄλλα καὶ αἱ λοιπὲς Σκλαβηνίαι διάκεινται οὕτως· ὁ δὲ Διόξλετα πλησιάζει πρὸς τὰ καστέλλια τοῦ 95 Δυρράχιου, ὁ δὲ πρὸς τὸν Ἐλισσόν καὶ πρὸς τὸ Έλκυνιον καὶ τὴν Ἀντίβαρον, καὶ ἁρχιτε μέχρι τῶν Δεκατέρων, πρὸς τὰ ὅρεινα δὲ πλησιάζει τῇ Σεφβήλια. Ἀπὸ δὲ τοῦ κάστρου τῶν Δεκατέρων ἁρχιτε ἡ ἁρχοντία Τερβουνίας, καὶ παρεκτείνεται μέχρι τοῦ 'Ραουσού, πρὸς δὲ τὰ ὅρεινα αὐτῆς πλησιάζει τῇ Σεφβήλια. Ἀπὸ δὲ τοῦ 'Ραουσοῦ ἁρχιτε ἡ ἁρχοντία τῶν Ζακλούμων, καὶ παρεκτείνεται μέχρι τοῦ 'Οροντίου ποταμοῦ, καὶ πρὸς μὲν τὴν παραθαλασσίαν πλησιάζει τοῖς Παγανοῖς, πρὸς δὲ τὰ ὅρεινα εἰς ἁρχῖτον μὲ πλησιάζει τοῖς Χρωβάτοις, εἰς κεφαλήν δὲ τῇ Σεφβήλια. Ἀπὸ δὲ τοῦ 'Οροντίου ποταμοῦ ἁρχιτε ἡ Παγανία, καὶ παρεκτείνεται μέχρι τοῦ ποταμοῦ τῆς Ζεντίνας, τρεῖς ἔχουσα ζουτανίας, 105 Ἰενέπτωτζαν καὶ τὸν Μοχροῦ καὶ τοῦ Δαλέν. Καὶ αἱ μὲν δύο ζουτανίαι, ἤγουν τὴν 'Ράστωτζα καὶ τοῦ Μοχροῦ, προσκείνεται τῇ θαλάσσῃ, αἰτίνες καὶ σαγγάνες ἔχουσιν· ἡ δὲ τοῦ Δαλενοῦ μὴ ἤθελεν ἐστιν τῆς ζουτανίας, καὶ ἐκ τῆς ἄργασιας τοῦ γῆς. Πλησιάζουσιν δὲ αὐτοῖς νῆσοι τέσσαρες, ἢ Μέλητα, ἢ Κουρκουρά, ἢ Βράτζα καὶ ὁ Φάρος, 110 κάλλισται καὶ εὐφορώταται, ἐρημώκαστα ἔχουσαι καὶ ἑλατῶνες πολλοὺς· οἰκοῦσι δὲ ἐν αὐτοῖς, καὶ ἔχουσι τὰ κτήνη αὐτῶν, καὶ εἰς αὐτῶν ἔχοντας. Ἀπὸ δὲ τῆς Ζεντίνας τοῦ ποταμοῦ ἁρχιτε ἡ χώρα Χρωβατίας, καὶ παρεκτείνεται πρὸς μὲν τὴν παραθαλασσίαν μέχρι τῶν συνόρων Ἰστριᾶς, ἤγουν τοῦ κάστρου Ἀλβουνίου, πρὸς δὲ τὰ ὅρεινα καὶ ὑπέρχειται μέχρι τῆς Ζεντίνας, τρεῖς ἔχουσα ζουτανίας, 105

were subject to the Franks, as they had formerly been in their own country; but the Franks treated them with such brutality that they used to murder Croat infants at the breast and cast them to the dogs. The Croats, unable to endure such treatment from the Franks, revolted from them, and slew those of them whom they had for princes. On this, a large army from Francia marched against them, and after they had fought one another for seven years, at last the Croats managed to prevail and destroyed all the Franks with their leader, who was called Kotzilis. From that time they remained independent and autonomous, and they requested the holy baptism from the bishop of Rome, and bishops were sent who baptized them in the time of Porinos their prince. Their country was divided into 11 ‘zupanias’, viz., Chlebiana, Tzenzina, Imota, Pleba, Pesenta, Parathalassia, Breberi, Nona, Tnina, Sidraga, Nina; and their ban possesses Kribasa, Litz and Goutziska. Now, the said Croatia and the rest of the Slavonic regions are situated thus: Diocleia is neighbour to the forts of Dyrrachium, I mean, to Elissus and to Helcynium and Antibari, and comes up as far as Decatera, and on the side of the mountain country it is neighbour to Serbia. From the city of Decatera begins the domain of Terbounia and stretches along as far as Ragusa, and on the side of its mountain country it is neighbour to Serbia. From the city of Ragusa begins the domain of the Zachlumi and stretches along as far as the river Orontius; and on the side of the coast it is neighbour to the Pagani, but on the side of the mountain country it is neighbour to the Croats on the north and to Serbia at the front. From the river Orontius begins Pagania and stretches along as far as the river Zentina; it has three ‘zupanias’, Rhashotza and Mokros and that of Dalen. Two of these ‘zupanias’, viz., Rhashotza and that of Mokros, lie on the sea, and possess galleys; but that of Dalenos lies distant from the sea, and they live by agriculture. Neighbour to them are four islands, Meleta, Kourkoura, Bratza and Pharos, most fair and fertile, with deserted cities upon them and many olive-yards; on these they dwell and keep their flocks, from which they live. From the river Zentina begins the country of Croatia and stretches along, on the side of the coast as far as the frontiers of Istria, that is, to the city of Alcuni, and on the side of the mountain country it encroaches some way upon
τινός τῷ θέματι Ἰστρίας, πλησιάζει δὲ πρὸς τὴν Τζέντινα καὶ τὴν Χλέβενα τῇ χώρᾳ Σερβλίας. Ἡ γὰρ χώρα Σερβλίας εἰς κεφαλὴν μὲν ἔστιν 87νΡ πασῶν τῶν λοιπῶν χωρῶν, πρὸς | ἄρκτων δὲ πλησιάζει τῇ Χρωβατίᾳ, πρὸς μεσημβρίαν δὲ τῇ Βουλγαρίᾳ. 'Αφ' οὖδ' ἐς κατεσχήνωσαν οἱ εἰρημένοι Σκλάβοι, κατεκράτησαν πάσαν τὴν περιχώρων Δελματίας ἡργάζονται 120 δὲ τὰ κάστρα τῶν 'Ρωμαίων τὰς νῆσους, καὶ ἔζον ἐξ αὐτῶν ὡς ἐς τῶν Παγανῶν καθ᾽ ἑκάστην ἑπαχμαλωτιζόμενοι καὶ ἀφανίζομενοι κατέλιπον τὰς τοιαύτας νῆσους, βουλόμενοι εἰς τὴν ἢπειρον ἑργάζεσθαι. Ἐκκολύνοντε δὲ παρὰ τῶν Χρωβάτων' οὕτω γὰρ ἐτέλους αὐτοὺς φόρους, ἀλλὰ πάντα, ἀπερ ἄρτιως παρέχοντο τοῖς Σκλάβοις, τῷ στρατηγῷ ταύτα παρείχον. 'Ἀδυνάτως δὲ ἔχοντες τοῦ ζῆν προσήλθον Βασιλείῳ, τῷ | ἀδικίμω βασιλείῳ, ἀναδιδάχοντες τὰ εἰρημένα πάντα. Ὁ οὖν ἀδικίμως ἐκεῖνος βασιλεύς Βασιλείου προστρέψατο πάντα τὰ διδόμενα τῷ στρατηγῷ δίδοσθαι παρ᾽ αὐτῶν τοῖς Σκλάβοις καὶ εἰρημένος ζῆν μετ᾽ αὐτῶν καὶ βραχὺ τί δίδοσθαι τῷ στρατηγῷ, ἵνα μόνον δείκνυται ἡ πρὸς τοὺς 130 βασιλέας τῶν 'Ρωμαίων καὶ πρὸς τὸν στρατηγόν αὐτῶν ὑποταγὴ καὶ δουλωσὶς. Καὶ ἐκτοτε ἐγένοντο πάντα τὰ τοιαύτα κάστρα ὑπόφορα τῶν Σκλάβων, καὶ τελοῦσιν αὐτοῖς πάκτα, τὸ μὲν κάστρον ἡ 'Ἀσπαλάθους νομίσματα σ', τὸ κάστρον τὸ Τετραγγούρι νομίσματα ρ', τὸ κάστρον τὰ Διάδωρα νομίσματα ρ', τὸ κάστρον τὰ 'Οψαρα νομίσματα ρ', τὸ 135 κάστρον ἡ 'Ἀρβῆ <νομίσματα> ρ', τὸ κάστρον ἡ Βέκλα <νομίσματα> 88νΡ ρ', ὡς ὁμοί νομίσματα ψι | ἐκτὸς οἴνου καὶ ετέρων διαφόρων εἴδοντα ἑπάνωτα γὰρ πλεονά εἰσιν ὑπὲρ τὰ νομίσματα. Τὸ δὲ κάστρον τὸ 'Ραούσιον μέσον τῶν δύο χωρῶν πρόσκειται, τῶν τε Ζαχλούμων καὶ τῆς Τερβουνιάς' ἔχουσι δὲ καὶ τοὺς ἀμπελώνας αὐτῶν εἰς ἀμφοτέρας τὰς χώρας, 140 καὶ τελοῦσι πρὸς μὲν τὸν ἄρχοντα τῶν Ζαχλούμων νομίσματα λς', πρὸς δὲ τὸν ἄρχοντα Τερβουνιας νομίσματα λς'.

31. Περὶ τῶν Χρωβάτων καὶ ζῆς νῦν οἰκουσί 
χώρας.

148Be Ὁτι οἱ Χρωβάτοι, οἱ εἰς τὰ τῆς Δελματίας νῦν κατοικοῦντες | μέρη, ἀπὸ τῶν ἁβατίστων Χρωβάτων, τῶν καὶ ἄστρων ἑπονομαζομένων, κατάγονται, ἀτίνες Τουρκίας μὲν ἐκεῖθεν, Φραγγίας δὲ πλησίον κατοι. 5 89νΡ κοῦσι, καὶ | συνοροῦσι Σκλάβοις, τοὺς ἁβατίστοις Σέρβλοις. Τὸ δὲ Χρωβάτοι τῇ τῶν Σκλάβων διαλέκτῳ ἐρμηνεύεται, τουτέστων 'οἱ πολλῇ χώρᾳ κατέχοντες'. Οἱ δὲ αὐτοὶ Χρωβάτοι εἰς τὸν βασιλέα τῶν

V 120 ἑργάζοντο edd. || 121 'Ρωμαίων edd. || 122 ἑπιχαμαλωτιζόμενοι P || 124 αὐτοίς edd. || 129 αὐτῶν edd. || 130 διδόθηκα P || 133 ἡ Be: ὁ P || 135 νομίσματα edd.: „ P || νομίσματα edd.: „ P ||
the province of Istria, and at Tzentina and Chlebena becomes neighbour to the country of Serbia. For the country of Serbia is at the front of all the rest of the countries, but on the north is neighbour to Croatia, and on the south to Bulgaria. Now, after the said Slavs had settled down, they took possession of all the surrounding territory of Dalmatia; but the cities of the Romani took to cultivating the islands and living off them; since, however, they were daily enslaved and destroyed by the Pagani, they deserted these islands and resolved to cultivate the mainland. But they were stopped by the Croats; for they were not yet tributary to the Croats, and used to pay to the military governor all that they now pay to the Slavs. Finding it impossible to live, they approached the glorious emperor Basil and told him all the above. And so that glorious emperor Basil ordered that all that was then paid to the military governor they should pay to the Slavs, and live at peace with them, and that some slight payment should be made to the military governor, as a simple token of submission and servitude to the emperors of the Romans and their military governor. And from that time all these cities became tributary to the Slavs, and they pay them fixed sums: the city of Spalato, 200 nomismata; the city of Tetrangourin, 100 nomismata; the city of Diadora, 110 nomismata; the city of Opsara, 100 nomismata; the city of Arbe, 100 nomismata; the city of Vekla, 100 nomismata; so that the total amounts to 710 nomismata, exclusive of wine and various other commodities, which are in excess of the payments in cash. The city of Ragusa is situated between the two countries of the Zachlumi and of Terbounia; they have their vineyards in both countries, and pay to the prince of the Zachlumi 36 nomismata, and to the prince of Terbounia 36 nomismata.

31. Of the Croats and of the country they now dwell in.

The Croats who now live in the region of Dalmatia are descended from the unbaptized Croats, also called ‘white’, who live beyond Turkey and next to Francia, and have for Slav neighbours the unbaptized Serbs. ‘Croats’ in the Slav tongue means ‘those who occupy much territory’. These same Croats arrived to claim the protection of the emperor of the Romans Heraclius

136 νομίσματα1 add. Moravcik || νομίσματα2 add. Moravcik || 137 νομίσματα
Bandurius Be: ,, P || 141 νομίσματα Be: ,, P.

31. 3 τής om. edd. || 4 τῶν καὶ coni. Marquart Bury: καὶ τῶν P edd. ||
8 ante πολλῆν add. τὴν edd. ||
Ῥωμαίων, Ἦρακλειον πρόσφυγες παρεγένοντο πρὸ τοῦ τοὺς Σέρβλους προσφυγεῖν εἰς τὸν αὐτὸν βασιλέα, Ἦρακλειόν κατὰ τὸν καιρόν, διὸ οἱ Ἀβαρεῖς πολεμήσαντες, ἀπ’ ἐκείσε τοὺς Ῥωμάνους ἐναπεδίωξαν, οὓς ὁ βασιλεὺς Διοκλητιανὸς ἀπὸ Ρώμης ἀγαγόν ἐκείσε κατεσκήνωσεν, διὸ καὶ Ῥωμαῖοι ἐκλήθησαν διὰ τὸ ἀπὸ Ρώμης μετοίκους αὐτοὺς γενέσθαι ἐν ταῖς τοιαύταις χώραις, ἤγγον τῆς νῦν καλούμενης Χρωβατίας καὶ ἰερήμου τῶν Ἀσταλάθων. Παρὰ δὲ τῶν Ἀβαρῶν ἐκδιώκοντες οἱ αὐτοὶ Ῥωμαίοι ἐν 15 ταῖς ἡμέραις τοῦ αὐτοῦ βασιλέως Ῥωμαίοι, Ἦρακλείου, αἱ τοῦτον ἔρημον καθεστήκασιν χώραι. Προστάζει οὖν τοῦ βασιλέως Ἦρακλείου οἱ αὐτοὶ Χρωβάται καταπολεμήσαντες καὶ ἀπὸ τῶν ἐκείσε τοὺς Ἀβάρους ἐκδιώκοντες, Ἦρακλείου τοῦ βασιλέως κελεύσει ἐν τῇ αὐτῇ τῶν Ἀβαρῶν χώρᾳ, εἰς ἡ νῦν οἰκοῦσιν, κατεσκήνωσαν. Ἐξεύον δὲ οἱ αὐτοὶ Χρωβάται τῷ 20 τότε καιρῷ ἠρχοντα τὸν πατέρα τοῦ Ποργᾶ. Ο δὲ βασιλεὺς Ἦρακλείου ἀποστείλας καὶ ἀπὸ Ρώμης ἀγαγόν ἰερεῖς καὶ εἰς αὐτῶν ποιήσας ἀρχιεπίσκοπον καὶ ἐπίσκοπον καὶ πρεσβυτέρους καὶ διακόνους, τοὺς ἐξεύον δὲ τῷ τότε καιρῷ οἱ τοιοῦτοι Χρωβάται ἠρχοντα τὸν Ποργᾶ. 25

"Οτι ἡ τοιοῦτη χώρα, εἰς ἡν οἱ Χρωβάται κατεσκηνώθησαν, εἰς ἀρχῆς ὑπὸ τὴν ἐξουσίαν ἂν τοῦ βασιλέως τῶν Ῥωμαίων, εἰς οὔ καὶ παλάτια καὶ ἱπποδρόμια τοῦ βασιλέως Διοκλητιανοῦ ἐν τῇ τῶν Ἀβαρῶν χώρᾳ μέχρι τῆς νῦν περισσῶσονται εἰς τὸ κάστρον Σαλώνας τηλεῖον τοῦ κάστρου Ἀσταλάθου". 30

"Οτι οὖν οἱ βαπτισμένοι Χρωβάται ἠξωθεν τῆς ἱδίας αὐτῶν χώρας πολεμεῖν ἀλλοτρίας οὐ βούλονται: χρησμόν γὰρ τινὰ καὶ ὀρισμόν ἔλοβον παρὰ τοῦ πάπα Ῥώμης, τοῦ ἐπὶ Ἦρακλείου, τοῦ βασιλέως Ῥωμαίων, ἀποστείλας καὶ ἰερεῖς καὶ τούτους βαπτίζοντας. Καὶ γὰρ οὖν οἱ Χρωβάται μετὰ τὸ αὐτῶς βαπτισθῆναι συνωθήκασι καὶ ἱδίᾳ χείρᾳ ἐπιτυγχάνον καὶ πρὸ τὸν ἄγιον Πέτρον, τὸν ἄποστόλον ὁρκους βεβαιώσεις καὶ ἀσφαλεῖς, ἵνα μηδέποτε εἰς ἀλλοτρίαν χώραν ἀπελθοῦσιν καὶ πολεμήσωσιν, ἀλλὰ μάλλον εἰρηγεύσεις μετὰ πάντων τῶν βουλομένων, λαβῶντες καὶ παρὰ τοῦ αὐτοῦ πάπα Ῥώμης εὐχῆς τοιάνδε, ὡς εἰ τινὲς ἄλλοι ἔθνικοι κατὰ τῆς τῶν αὐτῶν Χρωβάτων χώρας ἀπελθοῦσιν καὶ πόλεμον ἐπενεγκὼσιν, ἢν τῶν Χρωβάτων ὁ Θεὸς προπολεμῇ καὶ προσταταται, καὶ νίκας αὐτοῖς Πέτρος ὁ τοῦ Χριστοῦ μαθητῆς προξενεῖ. Μετὰ δὲ χρόνους πολλοὺς ἐν ταῖς ἡμέραις Τερτυμέρῃ τοῦ ἄρχοντος, τοῦ πατρὸς τοῦ ἄρχοντος Κρασημέρη, ἐλαθὼν ἀπὸ Φραγγίας, τῆς μεταξύ Χρωβατίας καὶ Βενετίας, ἀνήρ τῆς τῶν πάνω μὲν εὐλαβῶν, Μαρτίνος ὄνοματι, σχῆμα 46 δὲ κοσμικὸν περιβεβλημένος, διὶ καὶ λέγουσιν οἱ αὐτοὶ Χρωβάται Θεόν.
before the Serbs claimed the protection of the same emperor Heraclius, at that time when the Avars had fought and expelled from those parts the Romani whom the emperor Diocletian had brought from Rome and settled there, and who were therefore called 'Romani' from their having been translated from Rome to those countries, I mean, to those now called Croatia and Serbia. These same Romani having been expelled by the Avars in the days of this same emperor of the Romans Heraclius, their countries were made desolate. And so, by command of the emperor Heraclius these same Croats defeated and expelled the Avars from those parts, and by mandate of Heraclius the emperor they settled down in that same country of the Avars, where they now dwell. These same Croats had at that time for prince the father of Porgas. The emperor Heraclius sent and brought priests from Rome, and made of them an archbishop and a bishop and elders and deacons, and baptized the Croats; and at that time these Croats had Porgas for their prince.

This country in which the Croats settled themselves was originally under the dominion of the emperor of the Romans, and hence in the country of these same Croats the palace and hippodromes of the emperor Diocletian are still preserved, at the city of Salona, near the city of Spalato.

These baptized Croats will not fight foreign countries outside the borders of their own; for they received a kind of oracular response and injunction from the pope of Rome who in the time of Heraclius, emperor of the Romans, sent priests and baptized them. For after their baptism the Croats made a covenant, confirmed with their own hands and by oaths sure and binding in the name of St. Peter the apostle, that never would they go upon a foreign country and make war on it, but rather would live at peace with all who were willing to do so; and they received from the same pope of Rome a benediction to this effect, that if any other foreigners should come against the country of these same Croats and bring war upon it, then might God fight for the Croats and protect them, and Peter the disciple of Christ give them victories. And many years after, in the days of prince Terpimer, father of prince Krasimer, there came from Francia that lies between Croatia and Venice a man called Martin, of the utmost piety though clad in the garb of a layman, whom these same Croats
ματα ἱκανά ποιήσαι ἀθένης δὲ ὅν ὁ τοιοῦτος εὐλαβής ἀνήρ καὶ τοὺς πόδας ἡμωτηριασμένος, ὡστε ὑπὸ τεσσάρων βασιτάζεσθαι καὶ περιφέρεσθαι, ὅπου δ’ ἂν καὶ βούλεται, τὴν τοιαύτην τοῦ ἀγωτάτου πάπα ἐντολὴν τοὺς αὐτοὺς Χρωβάτοις διατηρεῖν μέχρι τέλους ζωῆς αὐτῶν 50 ἐπεθερείσιν, ἐπευξάμενος δὲ καὶ αὐτὸς αὐτοὺς τὴν ὁμολογίαν τοῦ πάπα εὐχήν. Διὰ τοῦτο οὔτε αἱ σαγηναὶ τῶν τοιούτων Χρωβάτων, οὔτε αἱ 91νΡ καὶ δοῦραι οὐδέποτε κατὰ τῖνος πρὸς πόλεμον ἀπέρχονται, εἰ μὴ ἄρα τις καὶ αὐτῶν ἐπέλθου. Πλὴν διὰ τῶν τοιούτων πλοίων ἀπέρχονται οἱ βουλόμενοι τῶν Χρωβάτων διοικεῖν ἐμπόρια, ἀπὸ κάστρων εἰς κάστρον 55 περιερχόμενοι τὴν τε Παγανίαν καὶ τὸν κόλπον τῆς Δελματίας καὶ μέχρι Βενετίας.

"Οτι δ’ ἤρχον Χρωβατίας εξ ἀρχῆς, ἤγουν ἀπὸ τῆς βασιλείας Ἡρακλείου τοῦ βασιλέως, δουλικῶς ἐστὶν ὑποτεταγμένος τῷ βασιλείῳ Ῥωμαίοις, καὶ οὐδέποτε τῷ ἄρχοντι Βουλγαρίας καθυπετάγη. ’Αλλ’ 60 οὖδὲ Βουλγαρος ἀπῆλθεν πρὸς πόλεμον κατὰ τῶν Χρωβάτων, εἰ μὴ Μιχυῆλ, ὁ ἄρχων Βουλγαρίας, ὁ Βορίς, ἀπελθὼν καὶ πολεμήσας 92Ρ αὐτοῖς | καὶ μηδὲν ἀνύσαι δυνηθεὶς εἰρήνευσα μετ’ αὐτῶν, ξενιάσας τοὺς Χρωβάτους καὶ ξενιασθεὶς παρὰ τῶν Χρωβάτων. ’Αλλ’ οὖδε πῶ- 151Βετοτε οἱ Χρώ̣ βατίοι οὕτω τοῖς Βουλγάροις πάκτων δεδώκασιν, εἰ μὴ 65 πολλάκις ἀμφότεροι ἔξεις τινά πρὸς ἀλλήλους παρέσχον φιλοφρονήσεως ἑνεκα.

"Οτι ἐν τῇ βαπτισμένῃ Χρωβατία εἰσὶν κάστρα οἰκούμενα: Ἡ Νόνα, τὸ Βελέγραδον, τὸ Βελιτζίν, τὸ Σκόρδονα, τὸ Χλεβένα, τὸ Στόλπον, τὸ Τενήν, τὸ Κόρι, τὸ Κλαβέκια.

"Ὅτι ἡ βαπτισμένη Χρωβατία ἑκβάλλει καβαλλαρικοῦν ἐώς τῶν ἐκ χιλίαδων, πεζίκον δὲ ἐως χιλιάδων ρ’ καὶ σαγήνας μέχρι τῶν π’ καὶ κονδύρας μέχρι τῶν ρ’. Καὶ αἱ μὲν σαγηναὶ ἔχουσιν ἀνὰ ἄνδρῶν μ’, 92νΡ αἱ | δὲ κονδύραι ἀνὰ ἄνδρῶν χ’, αἱ δὲ μικρότεραι κονδύραι ἀνὰ ἄνδρῶν π’.

"Ὅτι τὴν πολλὴν ταύτην δύναμιν καὶ τὸ τοῦ λαοῦ πλήθος εἶχεν 75 ἡ Χρωβατία μέχρι τοῦ ἄρχοντος Κρασιμῆρη. Κάθενον μὲν τελευτη- σαντος, τοῦ δὲ υἱὸν αὐτοῦ, Μιροσθάλβῳ ἄρξαντος ἐτη τέσσαρα καὶ ὑπὸ τοῦ Πρισθυρία βοεάνου ἀναρεθέντος, καὶ διαχονοῦν καὶ πολλῶν διαχωστισάν ἐς τὴν χώραν γενομένων, ἠλάττωται καὶ τὸ καβαλλαρικὸν καὶ τὸ πεζίκον καὶ αἱ σαγηναὶ καὶ αἱ κονδύραι τῆς εξουσίας τῶν Χρωβάτα- 80 τῶν. Ἀρτίος δὲ ἔχει σαγήνας λ’, κονδύρας μεγάλας καὶ μικρὰς * * * καὶ καβαλλαρικὸν * * * καὶ πεζίκον * * *.

declare to have wrought abundant miracles; this pious man, who was sick and had had his feet amputated, so that he was carried by four bearers and taken about wherever he wanted to go, confirmed upon these same Croats this injunction of the most holy pope, that they should keep it so long as their life should last; and he himself also pronounced on their behalf a benediction similar to that which the pope had made. For this reason neither the galleys nor the cutters of these Croats ever go against anyone to make war, unless of course he has come upon them. But in these vessels go those of the Croats who wish to engage in commerce, travelling round from city to city, in Pagania and the gulf of Dalmatia and as far as Venice.

The prince of Croatia has from the beginning, that is, ever since the reign of Heraclius the emperor, been in servitude and submission to the emperor of the Romans, and was never made subject to the prince of Bulgaria. Nor has the Bulgarian ever gone to war with the Croats, except when Michael Boris, prince of Bulgaria, went and fought them and, unable to make any headway, concluded peace with them, and made presents to the Croats and received presents from the Croats. But never yet have these Croats paid tribute to the Bulgarians, although the two have often made presents to one another in the way of friendship.

In baptized Croatia are the inhabited cities of Nona, Belgrade, Belitzin, Skordona, Chlebena, Stolpon, Tenin, Kori, Klaboka.

Baptized Croatia musters as many as 60 thousand horse and 100 thousand foot, and galleys up to 80 and cutters up to 100. The galleys carry 40 men each, the cutters 20 each, and the smaller cutters 10 each.

This great power and multitude of men Croatia possessed until the time of prince Krasimer. But when he was dead and his son Miroslav, after ruling four years, was made away with by the ban Pribounias, and quarrels and numerous dissensions broke out in the country, the horse and foot and galleys and cutters of the Croat dominion were diminished. And now it has 30 galleys and *** cutters, large and small, and *** horse and *** foot.
"Ὅτι ἡ μεγάλη Χρωβατία, ἢ καὶ ἀσπρη ἐπονομαζόμενη, ἀβάπτιστος
93ν τυγχάνει μέχρι τῆς σήμερον, καθός καὶ οἱ πλησιάζοντες αὐτὴν Σέρβλοι.
152Βε Ὁ εὐγενῶτερον δὲ καβαλλαρικῶν ἐκβάλοιλουσίν, ὁμοίως καὶ πεσικόν παρά 85
tῆς βαπτισμένης Χρωβατίας, ὡς συνεχέστερον πρακτικὸν παρά τοι τῶν Φράγγων καὶ Τουρκῶν καὶ Πατζινκιτῶν. Ἄλλα οὖδε σαγήνας
κέκτησι, οὔτε κονδυλίας, οὔτε ἐμπορευτικὰ πλοῖα, ὡς μήκοςκεν ὀύσης
tῆς θαλάσσης ἀπὸ γὰρ τῶν ἐκείσε μέχρι τῆς θαλάσσης ὁδὸς ἐκεῖνον ἥμερον λ’. Ἡ δὲ θαλάσσα, εἰς Ἡ ἀπὸ τῶν λ’ ἥμερον κατέρχονται, ἐστὶν 90
ἡ λεγομένη σκοτεινή.

32. Περὶ τῶν Σέρβλων καὶ Ἡς νῦν οἶκοις χῶρας.

Ἰστέον, ὅτι οἱ Σέρβλοι ἀπὸ τῶν ἀβαπτιστῶν Σέρβλων, τῶν καὶ
ἀσπρῶν ἐπονομαζόμενων, κατάγονται, τῶν τῆς Τουρκίας ἔκειθεν κατοι-
κούντων εἰς τὸν παρ’ | αὐτοῖς Βούκι τῶν ἐπονομαζόμενον, ἐν οἷς πλη-
σιάζει καὶ ἡ Φραγγία, ὁμοίως καὶ ἡ μεγάλη Χρωβατία, ἡ ἀβαπτιστος, 5
ἡ καὶ ἀσπρη προσαγωγοῦμενη ἐκείσε τοίνυν καὶ οὔτε οἱ Σέρβλοι τὸ
ἀπ’ ἀρχῆς κατώκων. Δύο δὲ ἀδελφῶν τὴν ἀρχήν τῆς Σερβλίας ἐκ τοῦ
πατρὸς διαδεχόμενων, ὁ εἰς αὐτὸν τὸ τοῦ λαοῦ ἀναλαβόμενος ἡμισου,
eἰς Ἡρακλεον, τὸν βασιλέα Ῥωμαίον, προσέφυγεν, δὲν καὶ προσδεξα-
μενος ὁ αὐτὸς Ἡράκλειος βασιλεὺς, παρέσχεν τόπον εἰς κατασκήνωσιν 10
ἐν τῷ Θήματι Θεσσαλονίκης τὰ Σέρβλια, δὲ ἔκτοτε τὴν τοιαύτην προσα-
γορών ἀπετίθεν. Σέρβλοι δὲ τῇ τῶν Ῥωμαίων διαλέχοντο δοῦλοι.

153Βε προσαγωρεύονται, | ὅθεν καὶ Ἡ σέρβυλα ἡ κοινὴ συνήθεια τὰ δουλικά
94νρ | φυσιν ὑποδήματα, καὶ τ’ἐρθουλιάνος τους τὰ εὐτέλη καὶ πενηχρὰ
ὑποδήματα φοροῦντας. Ταύτην δὲ τὴν ἐπονομαζον ἐσχον οἱ Σέρβλοι διὰ 15
tὸ δοῦλοι γενέθεθα τοῦ βασιλέως Ῥωμαίων. Μετὰ δὲ χρόνον τῶν ἔδοξεν
τους αὐτῶς Σέρβλους εἰς τὰ ἔδαπεδον, καὶ τούτοις ἀπέστειλεν ὁ
βασιλεὺς. Ὄτε δὲ διεπέρασαν τὸν Κανοβίνων ποταμόν, μετάμελοι γενό-
μενοι ἐμήνυσαν Ἡρακλεών τῷ βασιλεὶ διὰ τοῦ στρατηγοῦ, τοῦ τότε τὸ
Βελέγραδον κρατοῦντος, δοῦναι αὐτοῖς ἕτεραν γῆν εἰς κατασκήνωσιν. 20
Καὶ ἔπειθη ἡ νῦν Σερβλία καὶ Παγανία καὶ ἡ ὄνομασθείσα Ζαχολόμων
94νρ χώρα καὶ Τερβουνία καὶ τῶν Καναλιτῶν ὑπὸ τῇ ἐξουσίαν τοῦ βασι-
λεως Ῥωμαίων ὑπήρχουν, ἐγένοντο δὲ αὐτοῖς δικαίος ἔρημοι παρὰ
tῶν Ἀβάρων (ἀπὸ τῶν ἐκείσε γὰρ Ῥωμάνους τοὺς νῦν Δελιματίαν καὶ
tὸ Δυράχιον ὑκούντας ἀπελάσαν), {καὶ} κατασκήνωσεν ὁ βασιλεὺς 25
Great Croatia, also called ‘white’, is still unbaptized to this day, as are also the Serbs who are its neighbours. They muster fewer horse and fewer foot than does baptized Croatia, because they are more constantly plundered, by the Franks and Turks and Pechenegs. Nor have they either galleys or cutters or merchant-ships, for the sea is far away; for from those parts to the sea it is a journey of 30 days. And the sea to which they come down after the 30 days is that which is called ‘dark’.

32. Of the Serbs and of the country they now dwell in.

The Serbs are descended from the unbaptized Serbs, also called ‘white’, who live beyond Turkey in a place called by them Boiki, where their neighbour is Francia, as is also Great Croatia, the unbaptized, also called ‘white’; in this place, then, these Serbs also originally dwelt. But when two brothers succeeded their father in the rule of Serbia, one of them, taking one half of the folk, claimed the protection of Heraclius, the emperor of the Romans, and the same emperor Heraclius received him and gave him a place in the province of Thessalonica to settle in, namely Serbia, which from that time has acquired this denomination. ‘Serbs’ in the tongue of the Romans is the word for ‘slaves’, whence the colloquial ‘serbula’ for menial shoes, and ‘tzerboulianoi’ for those who wear cheap, shoddy footwear. This name the Serbs acquired from their being slaves of the emperor of the Romans. Now, after some time these same Serbs decided to depart to their own homes, and the emperor sent them off. But when they had crossed the river Danube, they changed their minds and sent a request to the emperor Heraclius, through the military governor then holding Belgrade, that he would grant them other land to settle in. And since what is now Serbia and Pagania and the so-called country of the Zachlumi and Terbounia and the country of the Kanalites were under the dominion of the emperor of the Romans, and since these countries had been made desolate by the Avars (for they had expelled from those parts the Romani who now live in Dalmatia and
τοὺς αὐτοὺς Σέρβλους ἐν ταῖς τοιαύταις χώραις, καὶ ἦσαν τῷ βασιλεὶ Ῥωμαίων ὑποτασσόμενοι, οὗς ὁ βασιλεὺς πρεσβύτατος ἀπὸ Ῥώμης ἀγαγόν ἐβάπτισεν, καὶ διδάξας αὐτοὺς τὰ τῆς εὐσεβείας τελείων καλῶς, αὐτοὶς τὴν τῶν Χριστιανῶν πίστιν ἐξέθετο. Ἡ Ἡ Βουλγαρία ὑπὸ τὴν ἐξουσίαν ἦν τῶν Ῥωμαίων, " " αὐτοῦ οὖν τῷ ἄρχοντος τοῦ 30 Σέρβλου, τοῦ εἰς τὸν βασιλεῖα προσφυγόντος, τελευτάσκοντος; | κατὰ διαδοχὴν ἦρεν ὁ ὑδὸς αὐτοῦ, καὶ πάλιν ὁ ἐγγυν, καὶ οὕτως ἐκ τῆς γενέσεως αὐτοῦ ἐκείνως ἤρθον στὰ τὸν Βασιλείαν εἰρηνικῶς διείπερεν οἱ Βουλγαροὶ, ὡς γείτονες καὶ συνορίας ἄγαπῶντες ἀλλήλους, ἔχοντες δὲ δουλῶσαν καὶ ὑποταγήν εἰς τὸν βασιλείαν τῶν Ῥωμαίων καὶ ἐσφερτοῦμενοι παρὰ αὐτῶν. Ἡ ἤτοι ἡ ἁρχή τοῦ αὐτοῦ Βασιλείαν ἔθεσεν μετὰ πολέμιον Πρεσίαμ, ἢ ἄρχον Ἡ Βουλγαρίας, κατὰ τῶν Σέρβλων θέλων αὐτοὺς ὑποτάσσεται, 40 ἅλλοι ἐπὶ τριτείαν πολεμήσαντο, οὐ μόνον οὐδὲν ἤσυνεν, ἀλλὰ καὶ λαὸν αὐτοῦ πλεῖστον ἀπώλεσεν. Μετὰ τῇ τάνατον Βασιλείας του ἄρχοντος διεδέχατο τὴν ἁρχὴν τῆς Σερβίας οἱ τρεῖς υἱοὶ αὐτοῦ, ὁ Μουντιμήρος καὶ ὁ Στρούμήρος καὶ ὁ Γούνικος, μερισμένοι τὴν χώραν. Ἡ τοῦτον παρεγένετο ὁ τῆς Βουλγαρίας ἄρχων, Μιχαὴλ ὁ Βορίσης, θέλων διεδεδυκτεῖ- 45 σαι τῇ ἠταν Πρεσίαμ, τοῦ πατρὸς αὐτοῦ, καὶ πολεμῆσας, εἰς τοσοῦτον αὐτὸν ἐπτόθεσαι οἱ Σέρβλοι, ὡστε καὶ τὸν υἱὸν αὐτοῦ, Βαλδιμήρου ἐκράτησαν δέσιμον μετὰ καὶ βούλαξα δώδεκα μεγάλων. Τότε δῆ τῇ τοῦ υἱοῦ ἡλίσκει καὶ μὴ θέλων ο ν Βορίσης εἰρήνευε μετὰ τῶν Σέρβλων. Η 96α Μέλλων δὲ ὑποστρέφεσθαι ἐν Βουλγαρία | καὶ φοβηθείς, μήποτε ἐνδέχεσθαι 50 σιν αὐτῶν οἱ Σέρβλοι καὶ ὅδον, ἐπεξήγησαν εἰς διάσωσιν αὐτοῦ τῷ τῷ ἄρχοντος Μουντιμήρου παιδία, τὸν Βόρεα καὶ τὸν Στέφανον, οἷς καὶ διέσωσαν αὐτὸν ἀκλαμφθεί σι αὐτῶν τούς συνόρων, | ἔστη τῆς Ράσης. Καὶ ὅπερ τῇ τοιαύτης χιρτικός δέδωκαν αὐτοῖς Μιχαὴλ ὁ Βορίσης δωρεάς μεγάλας, καὶ ἐκεῖνοι ἀντέδωκαν αὐτῷ χάριν εἰσιν ψυχαίρια δύο, φαλκώνα δύο, 55 σκύλα δύο καὶ γοῦνας ὀργοκοντα, ὅπερ λέγουσιν οἱ Βουλγαροὶ εἶναι πάχαντον. Μετα μικρὸν δὲ ἐγένοντο κατ' ἀλλήλων οἱ αὐτοῦ τρεῖς ἄδελφοι, οἱ ἄρχοντες Σερβίας, καὶ γενέμηνοι ἐπικρατεστέροι οἱ ἐς αὐτῶν, οἱ Μουντιμήρος, καὶ θέλων μόνος | τῆς ἁρχῆς ἐπέχειν, ἡσσῆσας παρε- δώκεν τοὺς δύο ἐν Βουλγαρία, μόνον τὸ παιδί τοῦ ἐνός ἄδελφον, 60 Γούνικον, Πέτρον ὄνοματι, ἀρχαὶ ἐκατονταρχὴσας καὶ ἐπιμελοῦμενος,
Dyrrachium), therefore the emperor settled these same Serbs in these countries, and they were subject to the emperor of the Romans; and the emperor brought elders from Rome and baptized them and taught them fairly to perform the works of piety and expounded to them the faith of the Christians. And since Bulgaria was beneath the dominion of the Romans *** when, therefore, that same Serbian prince died who had claimed the emperor’s protection, his son ruled in succession, and thereafter his grandson, and in like manner the succeeding princes from his family. And after some years was begotten of them Boiseslav, and of him Rodoslav, and of him Prosigois, and of him Blastimer; and up to the time of this Blastimer the Bulgarians lived at peace with the Serbs, whose neighbours they were and with whom they had a common frontier, and they were friendly one toward another, and were in servitude and submission to the emperors of the Romans and kindly entreated by them. But, during the rule of this same Blastimer, Presiam, prince of Bulgaria, came with war against the Serbs, with intent to reduce them to submission; but though he fought them three years he not merely achieved nothing but also lost very many of his men. After the death of prince Blastimer his three sons, Muntimer and Stroimmer and Goinikos, succeeded to the rule of Serbia and divided up the country. In their time came up the prince of Bulgaria, Michael Boris, wishing to avenge the defeat of his father Presiam, and made war, and the Serbs discomfited him to such an extent that they even held prisoner his son Vladimer, together with twelve great boyars. Then, out of grief for his son, Boris perforce made peace with the Serbs. But, being about to return to Bulgaria and afraid lest the Serbs might ambush him on the way, he begged for his escort the sons of prince Muntimer, Borenas and Stephen, who escorted him safely as far as the frontier at Rasi. For this favour Michael Boris gave them handsome presents, and they in return gave him, as presents in the way of friendship, two slaves, two falcons, two dogs and eighty furs, which the Bulgarians describe as tribute. A short while after, the same three brothers, the princes of Serbia, fell out, and one of them, Muntimer, gained the upper hand and, wishing to be sole ruler, seized the other two and handed them over to Bulgaria, keeping by him and caring for only the son
δςτις καὶ φυγῶν ἤλθεν ἐν Χρωματίᾳ, περὶ οὗ μετ’ ὅλιγον ἔρθησεται. 'Ὁ δὲ προφητείς αὐτοῦ ἐν Βουλγαρίᾳ, Στροφήμηρος εἶχεν ὑδὸν τὸν Κλονί-
μηρον, ὃ καὶ γυναῖκα παρέσχεν ὁ Βορίσης Βουλγάραν. 'Εξ αὐτοῦ γεν-
νᾶται ἐν Βουλγαρίᾳ ὁ Τσέσβαλβος. 'Ὁ δὲ Μουντιμήρος, ὁ τούς δύο 65
ἀδελφοὺς διάδεξας καὶ τὴν ἀρχὴν δεξάμενος, γεννά ὑπὸ τούτων, τὸν Πρι-
βέσβαλβον καὶ τὸν Βράνον καὶ τὸν Στέφανον, καὶ μετὰ τὸν αὐτοῦ Ἱάνατων
διαδέχεται αὐτὸν ὁ πρῶτος ὑδὸς, ὁ Πριβεσβάλβος. Μετὰ οὖν χρόνον
97ρ ένα ἐξέλθων | ἀπὸ Χρωματίας ὁ προειρημένος Πέτρος, ὁ υἱὸς τοῦ Γοῦν-
κου, διάκει ἀπὸ τῆς ἀρχῆς τὸν ἐξάδελφον αὐτοῦ, Πριβεσβάλβον μετὰ 70
τῶν δύο ἀδελφῶν, κάθειρος τὴν ἀρχὴν διαδέχεται, ἔκεινοι δὲ φυγὸντες
eἰσέρχονται ἐν Χρωματίᾳ. Μετὰ δὲ χρόνον τρεῖς ἐλθὼν ὁ Βράνος πρὸς
156Βεῦ τὸ | πολεμήσαι τὸν Πέτρον καὶ ἤτηθεῖς καὶ κρατήθηκε παρ’ αὐτοῦ ἐνυφλαβή. Μετά δὲ χρόνους δύο φυγῶν καὶ ὁ Κλονίμηρος ἀπὸ Βουλ-
γαρίαν, ὁ πατὴρ τοῦ Τσέσβαλβου, καταλαμβάνει καὶ αὐτός καὶ εἰσέρχε-
75 ται εἰς ἐν τῶν κάστρων Σερβίλας, τὴν Δοστινικάν, μετὰ λαοῦ πρὸς τὸ
παραλαβεῖν τὴν ἀρχήν. Τούτων οὖν πολεμήσας ὁ Πέτρος ἀπέκτεινεν,
97ν Καὶ ἐκράτησεν | ἔτερα ἐτῆς φρ. ἀρξας ἐπὶ τῆς βασιλείας Λέοντος, τοῦ μαχα-
ριωτάτου καὶ ἀγίου βασιλέως, ἔχον ὑποταγήν καὶ δουλωσιν πρὸς αὐτόν.
Εἰρήνευσεν δὲ καὶ μετὰ Συμεὼν, τοῦ ἄρχοντος Βουλγαρίαν, ὡστε καὶ 80
σύντεκνον αὐτῶν ἑποίησεν. Μετὰ δὲ τὸν καιρόν, ὃν αὐτὸς ὁ κύριος Λέων
ἐβασίλευσεν, παρεγένετο ὁ τότε εἰς τὸ Δυρράχιον στρατηγόν, ὁ πρωτο-
σταθάριος Λέων ὁ Ῥαβδοῦχος, ὁ μετὰ τούτο μάγιστρος τιμιθείς καὶ
λογοθήτης τοῦ δρόμου, εἰς Παγανίαν, τὴν τότε παρὰ τοῦ ἄρχοντος
Σερβίλας διαχρατουμένων, πρὸς τὸ Βουλευθῆκαι καὶ συντυχεῖν τῷ αὐτῶ
85 ἄρχοντι Πέτρῳ περὶ τίνος δουλείας καὶ υποθέσεως. Ζηλοτυπήσας δὲ
98ρ πρὸς τοῦτο Μιχαήλ, ὁ ἄρχων τῶν Ζαχλοῦ ἄμοιν, ἐμήνυσεν Συμεών, τῷ
Βουλγάρων ἄρχωντες, ὃτι ὁ βασιλεὺς 'Ρωμαίων δεξιοτάτης διὰ δώρων
tὸν ἄρχοντα Πέτρον πρὸς τὸ συνεπαρέν τοὺς Τούρκους καὶ ἐπελθεῖν
κατὰ Βουλγαρίας. Ἡγεμόνιος δὲ κατὰ τὸν καιρὸν ἔκεινον καὶ πόλεμος 90
εἰς 'Αχελώνες μεταξά τῶν 'Ρωμαίων καὶ τῶν Βουλγάρων. Ἡμερη}-
157Βε ἐν τούτω γενόμενος Συμεών κατὰ τὸν ἄρχοντος Σερβίλας, Πέτρου,
ἀπέστειλε τὸν Σιγρίτζη Θεόδωρον καὶ τὸν Μαρμαχήν ἔκεινον μετά
φοσσάτου, ἔχοντας καὶ ἄρχωντόπουλον Παύλου, τὸν υἱὸν Βράνον, δό ο
Πέτρος, ὁ ἄρχων Σερβίλας ἐτύφλωσεν. Δόλω οὖν ἐπελθόντες οἱ Βουλ-
98ρ γαροὶ πρὸς τὸν ἄρχαντα Σερβίλας καὶ συνετυχεὶν μὲν αὐτοῦ ποιημα-
μοντε καὶ ὄρκω βεβαιώσαντες μὴ παθεῖν τι παρ’ αὐτῶν ἐναντίον, ἡμάρ-
τας αὐτὸν ἔξελειν πρὸς αὐτοῦς, δὴ καὶ πάραντα δεσμάραιντες εἰσῆγαγον

V 62 ἐν Χρωματίᾳ: εἰς Χρωματίαν V oedd. || Χρωματίας litterae χ et ωβ in rac. scr. P1 || 63 Στροφήμηρος P: Στροφήμηρος oedd. || 64 ὁ V oedd.: ὁ P || 65 δ1
of the one brother Goınikos, Peter by name, who fled and came to Croatia, and of whom we shall speak in a moment. The aforesaid brother Stroımer, who was in Bulgaria, had a son Klonimer, to whom Boris gave a Bulgarian wife. Of him was begotten Tzeeslaw, in Bulgaria. Muntimer, who had expelled his two brothers and taken the rule, begat three sons, Pribeslav and Branos and Stephen, and after he died his eldest son Pribeslav succeeded him. Now, after one year the aforesaid Peter, son of Goınikos, came out of Croatia and expelled from Bulgaria and he too came and with an army entered one of the cities of Serbia, Dostinika, with intent to take over the rule. Peter attacked and slew him, and continued to govern for another 20 years, and his rule began during the reign of Leo, the holy emperor, of most blessed memory, to whom he was in submission and servitude. He also made peace with Symeon, prince of Bulgaria, and even made him god-father to his child. Now, after the time that this lord Leo had reigned, the then military governor at Dyrrachium, the protospatharius Leo Rhabduchus, who was afterwards honoured with the rank of magister and office of foreign minister, arrived in Pagania, which was at that time under the control of the prince of Serbia, in order to advise and confer with this same prince Peter upon some service and affair. Michael, prince of the Zachlumi, his jealousy aroused by this, sent information to Symeon, prince of Bulgaria, that the emperor of the Romans was bribing prince Peter to take the Turks with him and go upon Bulgaria. It was at that time when the battle of Achelo had taken place between the Romans and the Bulgarians. Symeon, mad with rage at this, sent against prince Peter of Serbia Sigritzis Theodore and the late Marmais with an army, and they took with them also the young prince Paul, son of Branos whom Peter, prince of Serbia, had blinded. The Bulgarians proceeded against the prince of Serbia by treachery, and, by binding him with the relationship of god-father and giving a sworn undertaking that he should suffer nothing untoward at their hands, they tricked him into coming out to them, and then on the instant bound him
ἐν Βουλγαρία, καὶ ἀποθνήσκει ἐν φυλακῇ. Εἰσῆλθεν δὲ ἄντ' αὐτοῦ Παῦλος, ὁ υἱὸς Βράνου, καὶ ἐκράτησεν ἐτή τριά. Ὁ δὲ βασιλεὺς, ο ἱερεὶς Ῥωμανὸς, ἑχών ἀρχιτόπολον ἐν τῇ πόλει Ζαχαρίαν, τὸν υἱὸν Πριβεσθάδου, τοῦ ἀρχιντος Σερβιλίας, ἀπέστειλε πρὸς τὸ γενέσθαι ἄρχοντα ἐν Σερβίλια, ἀλλὰ ἀπελθὼν καὶ πολεμήσας, ἥττηθη παρὰ τοῦ Παῦλου κρατήσας γὰρ αὐτὸν παρέδωκεν τοῖς Βουλγαροῖς, καὶ ἐκρατεῖτο δήσιμος. Εἶτα
99Ρ μετὰ χρόνους τρεῖς, τοῦ Παῦλου ἔναν τιμωθέντος τοῖς Βουλγάροις, ἀπέστειλεν τὸν Ζαχαρίαν, τὸν πρῶτον παρὰ τοῦ χυροῦ Ῥωμανὸν τοῦ βασιλέως ἀποσταλέντα, καὶ διώξας τὸν Παῦλον, ἐκράτησεν αὐτὸς τὴν ἀρχὴν τῶν Σέρβων, ὅστις πάραυτα τῶν εὐεργεσίων τοῦ βασιλέως Ρωμαίων ἐπιμνησθείς, ἐγένετο κατὰ τῶν Βουλγάρων, μῆπος ὅλως θελήσας ὑποταγήναι αὐτοῖς, ἀλλ' ὑπὸ τοῦ βασιλέως μᾶλλον Ῥωμαίων δεσπότο-110 ζεσθαι. "Ωστε καὶ τοῦ Συμεὼν φοσσάτον κατ' αὐτὸ ἀποστελλόντος
158Βε διὰ τοῦ Μαρμαθές καὶ τοῦ | Σιγρίτη [καὶ] Θεοδώρου, ὅν καὶ τὰς κεφαλάς καὶ ἀρματα ἐκ τοῦ πολέμου ἀπέστειλε πρὸς τὸν βασιλέα Ρωμαίων
99Ρ επινίκια (ἐτί γὰρ μεταξὺ Ῥωμαίων καὶ | τῶν Βουλγάρων μάχη ἦν), οὐδέποτε δὲ ἐπαύσατο, καθὼς καὶ ὁ πρὸ αὐτοῦ ἄρχοντες, ἀποστελλόντων115 πρὸς τοὺς βασιλεῖς Ρωμαίων, καὶ ὑποτασσόμενος καὶ δουλεύον αὐτοῖς. Πάλιν δὲ ἀπέστειλεν ἐτερον φοσσάτον ὁ Συμεών διὰ τοῦ Κνήνου καὶ του Ἱμνήκοι καὶ του Ἡτζβόκλια κατὰ τοῦ ἄρχοντος Ζαχαρίου, συναπτοστελλόμενος μετ' αὐτῶν καὶ Τζέεσθαλβοῦ. Τότε δὲ μὲν Ζαχαρίας φοβηθεὶς φεύγει ἐν Χρωβατία, οἱ δὲ Βουλγαροὶ μνημάσαντες τοῖς ζουπάνοις ἐλθεῖν120 πρὸς αὐτοὺς καὶ παραλέβουσαν ἄρχοντα τὸν Τζέεσθαλβοῦ καὶ δὲ ἄρχου τούτους ἀπαθήσαντες καὶ ἐξαγαγόντες μέχρι {τῶν} τοῦ πρῶτου χωρίου
100Ρ καὶ πάραυτα δεσμήσαντες | αὐτοὺς, εἰσῆλθον ἐν Σερβίλια καὶ συνεπήραν τὸν ἀπαντα λαὸν ἀπὸ μικροῦ ἕως μεγάλου, καὶ εἰσήγαγον ἕως Βουλγαρίας, τοῖς δὲ ἀποδιασάντες εἰσῆλθον καὶ ἐν Χρωβατίᾳ, καὶ ἔμεινε125 ἡ χώρα ἔρημος. Κατὰ τὸν χιρινὸν ὁν ἐκείνον εἰσῆλθον οἱ αὐτοὶ Βουλγαροὶ εἰς Χρωβατιὰν μετὰ τοῦ Ἀλογοβότουρ τοῦ πολεμήσας, καὶ ἐσφάγησαν πάντες ἔκεισε παρὰ τῶν Χρωβάτων. Μετὰ δὲ χρόνους ἐπτά ἀπὸ τῶν Βουλγάρων φυγὼν ο Τζέεσθαλβος μετὰ καὶ ἐτέρων τεσσάρων, ἀπὸ Περσθάβου εἰσῆλθεν ἐν Σερβίλια, οὐχ ἐφίν δὲ εἰς τὴν χώραν, εἰ μή130 πεντήκοντα μόνον ἄνδρας μήτε γυναικάς ἔχοντας, μήτε παιδία, ἀλλὰ
100Ρ κυνηγοῦντας, καὶ διατρεφομένους. Μετὰ τούτων κρατήσας τὴν χώραν, 159Βε ἐμφύσεσον πρὸς τὸν βασιλέα Ῥωμαίων, τὴν εξί σὺν αὐτοῦ ἀντιληψιν καὶ βοήθειαν ἐπίζητων, ὑπισχυόμενος, δουλεύον καὶ ὑπείκειν τῇ προστάξει

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and carried him off to Bulgaria, and he died in prison. Paul, son of Branos, took his place and governed three years. The emperor, the lord Romanus, who had in Constantinople the young prince Zacharias, son of Pribeslav, prince of Serbia, sent him off to be prince in Serbia, and he went and fought, but was defeated by Paul; who took him prisoner and handed him over to the Bulgarians and he was kept in prison. Then, three years later, when Paul had put himself in opposition to the Bulgarians, they sent this Zacharias, who had previously been sent by the lord Romanus the emperor, and he expelled Paul and himself took possession of the rule over the Serbs; and thereupon, being mindful of the benefits of the emperor of the Romans, he broke with the Bulgarians, being not at all wishful to be subjected to them, but rather that the emperor of the Romans should be his master. And so, when Symeon sent against him an army under Mármáim and Sigritzís Theodore, he sent their heads and their armour from the battle to the emperor of the Romans as tokens of his victory (for the war was still going on between the Romans and the Bulgarians); nor did he ever cease, like the princes also that were before him, to send missions to the emperors of the Romans, and to be in subjection and servitude to them. Again, Symeon sent another army against prince Zacharias, under Kninos and Himnikos and Itzboklias, and together with them he sent also Tzeēslav. Then Zacharias took fright and fled to Croatia, and the Bulgarians sent a message to the ‘zupans’ that they should come to them and should receive Tzeēslav for their prince; and, having tricked them by an oath and brought them out as far as the first village, they instantly bound them, and entered Serbia and took away with them the entire folk, both old and young, and carried them into Bulgaria, though a few escaped away and entered Croatia; and the country was left deserted. Now, at that time these same Bulgarians under Alogobotour entered Croatia to make war, and there they were all slain by the Croats. Seven years afterwards Tzeēslav escaped from the Bulgarians with four others, and entered Serbia from Preslav, and found in the country no more than fifty men only, without wives or children, who supported themselves by hunting. With these he took possession of the country and sent a message to the emperor of the Romans asking for his support and succour, and promising to serve him and be obedient to his command, as had been the princes before him.
αὐτοῦ, καθὼς καὶ οἱ πρὸ αὐτοῦ ἄρχοντες. Καὶ ἔκτοτε οὐ διέλπεν ὁ 135 τῶν Ῥωμαίων βασιλεὺς εὐεργετῶν αὐτῶν, ὡστε καὶ <ὁ> εἰς Χρωβατίαν καὶ Βουλγαρίαν καὶ ἐν ταῖς λοιπαῖς χώραις διάγοντες Σέρβλοι, οὓς ὁ Συμεών διεσκόρπισεν, τούτῳ ἀκούσαντες συνήχθησαν εἰς αὐτόν. Ἀλλὰ καὶ ἐν τῇ πόλει πολλοῖς ἀπὸ Βουλγαρίας φυγόντες εἰσῆλθον, οὓς καὶ ἐνδύσασκαὶ εὐεργετήσας ὁ βασιλεὺς τῶν Ῥωμαίων, ἀπέστειλε πρὸς τὸν Τζερβασίλα-140 ᾿Ρ βον. Καὶ ἀπὸ τῶν πλουσίων δωρεῶν τοῦ | βασιλέως τῶν Ῥωμαίων συστησάμενος καὶ ἐνοικίας τὴν χώραν, ὡς τὸ πρότερον, ἐστὶν ὑποτεταγμένος δούλωτρον τῷ βασιλεί τῶν Ῥωμαίων, καὶ διὰ τῆς τοῦ βασιλέως συνδρομῆς καὶ τῶν πολλῶν αὐτοῦ εὐεργεσίων τὴν τοιαύτην χώραν συστήσας καὶ ἄρχων ἐν αὐτῇ βεβαιωθεῖς.

"Ὅτι ὁ ἄρχων Σερβίλιας ἐξ ἀρχῆς, ἤγουν ἀπὸ τῆς βασιλείας ῾Ηρακλείου τοῦ βασιλέως, δουλικῶς ἐστίν ὑποτεταγμένος τῷ Ῥωμαίων βασιλεί, καὶ οὐδέποτε τῷ ἄρχοντι Βουλγαρίας καθυπετάγη.

"Ὅτι ἐν τῇ βαστισμένη Σερβίλας εἰσὶν κάστρα οἰκούμενα: τὸ Δεστινίκον, τὸ Τζερναβουσκή, τὸ Μεγυρέτος, τὸ Δρεσνέτηκ, τὸ Λεσνίκ, Τζερναβουσκή 150 101νΡ τὸ Σαληνές καὶ εἰς τὸ χωρίον Βόσονα | τὸ Κάτερα καὶ τὸ Δεσνή.

160Βε 33. Περὶ τῶν Ζαχλούμων καὶ ής νῦν οἰκούσι χώρας.

"Ὅτι ἡ τῶν Ζαχλούμων χώρα παρὰ τῶν Ῥωμαίων πρότερον ἐκρατεῖτο, Ῥωμάνων δὴ φημι, οὓς ἀπὸ Ῥώμης Διουκλήτικος ὁ βασιλεὺς μετόχισεν, καθὼς καὶ εἰς τὴν τῶν Χρωβατίαν ἱστορίαν εἴρηται περὶ 5 αὐτῶν. Τούτῳ τῷ βασιλεὶ δὲ Ῥωμαίων ἡ τῶν Ζαχλούμων αὕτη χώρα ὑπῆρχεν, ἀλλὰ παρὰ τῶν ἹΒαρῶν αἴχμαλωτισθεῖσα ἢ τε χώρα καὶ ὁ ταύτης λαὸς τὸ παράπαν ἡρήμωται. Οἱ δὲ νῦν οἰκούντες ἔκεισα Ζαχλούμοι Σέρβλοι τυγχάνουσιν ἐξ ἐκείνου τοῦ ἄρχοντος, τοῦ εἰς τὸν βασιλέα Ἶτρακλείου προσφυγόντος. Ζαχλούμοι δὲ ἑνομάσθησαν ἀπὸ ὅρους οὐτῶν 10 102νΡ καλοῦμένου Χλούμον, καὶ ἄλλως δὲ παρὰ τῇ τῶν Σκλάβων διαλέκτῳ ἔρμηνευτέτω Ζαχλούμοι ἤγουν 'ὅτε πάσα τοῦ βουνοῦ', ἔπειθε ἐν τῷ τοιούτῳ χωρίῳ βουνός ἐστιν μέγας, ἔχων ἄνωθεν αὐτοῦ δύο κάστρα, τὸ Βόνα καὶ τὸ Χλούμ, ὑπείσθεν δὲ τοῦ τοιούτου βουνοῦ διέρχεται ποταμὸς καλούμενος Βόνα, ὁ ἐρμηνεύεται 'καλὸν'.

"Ὅτι ἡ γενεὰ τοῦ ἀνθυπατοῦ καὶ πατριάρχου Μιχαήλ, τοῦ υἱοῦ τοῦ Βουσεβούτζη, τοῦ ἄρχοντος τῶν Ζαχλούμων, ἠλθεν ἀπὸ τῶν κατοι-

V 138 τῶν om. edd. || βασιλεὺς Ῥωμαίων edd. || οἱ addendum coni. Bekker Bury || 137 διάγοντες lūtēras ec in ras. sor. P1 || 142 ἐνομάσθας V edd. || 150 Δεστινίκον: Δεστινίκον coni. Skok || Τζερναβουσκή Ba Be Τζερναβουσκή
And thenceforward the emperor of the Romans continually benefited him, so that the Serbs living in Croatia and Bulgaria and the rest of the countries, whom Symeon had scattered, rallied to him when they heard of it. Moreover, many had escaped from Bulgaria and entered Constantinople, and these the emperor of the Romans clad and comforted and sent to Tzeéslav. And from the rich gifts of the emperor of the Romans he organized and populated the country, and is, as before, in servitude and subjection to the emperor of the Romans; and through the co-operation and many benefits of the emperor he has united this country and is confirmed in the rule of it.

The prince of Serbia has from the beginning, that is, ever since the reign of Heraclius the emperor, been in servitude and submission to the emperor of the Romans, and was never subject to the prince of Bulgaria.

In baptized Serbia are the inhabited cities of Destinikon, Tzernabouskei, Megyretous, Dresneik, Lesnik, Salines; and in the territory of Bosona, Katera and Desnik.

33. Of the Zachlumi and of the country they now dwell in.

The country of the Zachlumi was previously possessed by the Romans, I mean, by those Romani whom Diocletian the emperor translated from Rome, as has been told of them in the story of the Croats. This land of the Zachlumi was beneath the emperor of the Romans, but when it and its folk were enslaved by the Avars, it was rendered wholly desolate. Those who live there now, the Zachlumi, are Serbs from the time of that prince who claimed the protection of the emperor Heraclius. They were called Zachlumi from a so-called mount Chlumos, and indeed in the tongue of the Slavs ‘Zachlumi’ means ‘behind the mountain’, since in that territory is a great mountain with two cities on the top of it, Bona and Chlum, and behind this mountain runs a river called Bona, which means ‘good’.

The family of the proconsul and patrician Michael, son of Bousboutzis, prince of the Zachlumi, came from the unbaptized who dwell on
34. Περί τῶν Τερβουνιωτῶν καὶ τῶν Καναλιτῶν καὶ ής νῦν οἰκούσι χώρας.

"Οτι ή τῶν Τερβουνιωτῶν καὶ τῶν Καναλιτῶν χώρα μία ὑπάρχει. Ἀπὸ δὲ τῶν ἀβαπτιστῶν Σέρβων οἱ ἐκεῖσε οἰκούντες κατάγονται, εἰς ἐκεῖνον τοῦ ἀρχοντός τοῦ εἰς τὸν βασιλέα 'Ηράκλετον προσφυγόντος 5 ἀπὸ τῆς ἀβαπτιστῆς Σερβίας, μέχρι τοῦ ἀρχοντὸς Σερβίας τοῦ Βλαστιμήρου. Οὕτως οὖν ὁ ἄρχων Βλαστίμηρος τῇ ἱδίᾳ θυγατρὶ δεδωκεν ἀνδρὰ Κραίνον, τὸν υἱὸν Βελά, τοῦ ζουτάνου Τερβουνίας. Θέλων δὲ οὕτως τὸν ἵδιον γαμβρὸν δοξάσαι, ὁνόμασεν αὐτὸν ἄρχοντα, ποιῆσας 10 ἀυτὸν αὐτεξοισίον. 'Εξ ἐκείνου δὲ ὁ Φαλλίμερος ἐγεννήθη, καὶ ἀπ’ 10 ἐκεῖνον ὁ Τζουζίμηρες. Ἡσαν δὲ οἱ τῆς Τερβουνίας ἀρχοντες δεῖ ὑπὸ τὸν λόγον τοῦ ἄρχοντος Σερβίας. Τερβουνία δὲ τῇ τῶν Σκλάβων διακλέκτῳ ἐρμηνευέται ἢσχυρὸς τόπος· ἢ γὰρ τοιαῦτη χώρα ὧν συνελάβατο ἐχει πολλά.

"Οτι ἐστὶν καὶ ἑτέρα χώρα ὑπὸ ταῦτην τὴν χώραν Τερβουνίας, 15 Καναλῆ προσαγορευομένη. Τὸ δὲ Καναλῆ ἐρμηνευέται τῇ τῶν Σκλάβων Βελά, διακλέκτῳ ἢμαξίᾳ, ἔπειτη διὰ τὸ εἶναι ἢ τὸν τόπον ἐπίπεδον πάσας αὐτῶν τὰς δουλείας διὰ ἢμαξίων ἐκτελοῦσιν.

"Οτι ἐν τῷ χωρίῳ Τερβουνίας καὶ τοῦ Καναλῆ εἰσὶ κάστρα οἰκουμένα· ἡ Τερβουνία, τὸ Ὀρμός, τὰ Ρισένα, τὸ Λουκάβετα, τὸ Ζετιλήβη. 20

103v 35. Περί τῶν Διωκλητιανῶν καὶ ής νῦν οἰκούσι χώρας.

"Οτι ἡ Διωκλητίας χώρα καὶ αὐτὴ πρότερον παρὰ τῶν Ῥωμαίων ἔχρηται, οὐς ἀπὸ Ῥώμης μετάκισεν ὁ βασιλεύς Διωκλητιανός, καθὼς καὶ εἰς τὴν περὶ τῶν Χρωβάτων ἰστορίαν εἴρηται, ὑπὸ δὲ τὸν βασιλέα 5

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the river Visla and are called Litziki; and it settled on the river called Zachluma.

In the territory of the Zachlumi are the inhabited cities of Stagnon, Mokriskik, Iosli, Galoumaïnik, Dobriskik.

34. Of the Terbouniotes and Kanalites and of the country they now dwell in.

The country of the Terbouniotes and the Kanalites is one. The inhabitants are descended from the unbpated Serbs, from the time of that prince who came out of unbaptized Serbia and claimed the protection of the emperor Heraclius until the time of Blastimer, prince of Serbia. This prince Blastimer married his daughter to Krainas, son of Belaës, 'zupan' of Terbounia. And, desiring to ennoble his son-in-law, he gave him the title of prince and made him independent. Of him was begotten Phalimer, and of him Tzouzimer. The princes of Terbounia have always been at the command of the prince of Serbia. Terbounia in the tongue of the Slavs means 'strong place'; for this country has many strong defences.

Subordinate to this country of Terbounia is another country called Kanali. Kanali means in the tongue of the Slavs 'waggon-load', because, the place being level, they carry on all their labours by the use of waggons.

In the territory of Terbounia and Kanali are the inhabited cities of Terbounia, Ormos, Rhisena, Loukabetai, Zetlibi.

35. Of the Diocletians and of the country they now dwell in.

The country of Diocleia was also previously possessed by the Romani whom the emperor Diocletian translated from Rome, as has been said in the story about the Croats, and was under the emperor of the Romans.

34. Tερβούνιοτον corr. Moravesik: Τερβούνιατων P edd. || 3 Τερβούνιατων edd. || 4/5 οι ἐκεῖσε οἰκούντες κατάγονται εἰς ἐκεῖνον τοῦ ἄρχοντος τοῦ εἰς τῶν βασιλέα σεπ. Jenkins: οι ἐκεῖσε κατάγονται, οι εἰς ἐκείνον τοῦ ἄρχοντος οἰκούντες τοῦ εἰς τῶν βασιλέα P edd. || 6/7 Βλαστήμερου edd. || 7 Βλαστήμερος edd. || 8 δὲ om. edd. || 9 ὁνάμοσαν P || 11 Τζουζήμερης P Τζουζήμερης edd. || 15 ἐτέρα χώρα Meursius Ba Be ἐτέρα χώρα P || 17 ἁμαξιά edd. || 20 ὁμος Be || Δουκάβετε V edd. Δουκάβε τε σεπ. Šafarik Δουκάβετς σεπ. Radki.

35. 3 Διοκλήτιος P Ba Be || 4 μετώκησεν P ||
Παρά δὲ τῶν Ἀβάρων καὶ αὐτὴ ἡ χώρα αἰχμαλωτισθεῖσα ἦρμημοται, καὶ πάλιν ἐπὶ Ἡρακλείου, τοῦ βασιλέως ἑνωκισθη, καθὼς καὶ ἦ Χρυσάτια καὶ ἦ Σερβλὰ καὶ ἦ τῶν Ζαχλούμων καὶ ἦ Τερβουνία καὶ τοῦ Κανάλη. Διόκλεια δὲ ὅνομάζεται ἀπὸ τοῦ ἐν τῇ τοιαύτῃ χώρᾳ κάστρου, οὐπερ ἐκτισεν ὁ βασιλεὺς Διοκλητιανός, νυνὶ δὲ ἐστὶν 10

10\textsuperscript{4}Ρ ἐρημόκαστρον μέχρι τοῦ νῦν ὄνομαζόμενον Διόκλεια.

"Οτι ἐν τῇ χώρᾳ Διόκλειας εἰσὶ μεγάλα κάστρα οἰκούμενα τὸ Γράδεται, τὸ Νουγράδε, τὸ Λοντοδόκλα.

163Be 36. Περὶ τῶν Παγανῶν, τῶν καὶ Ἀρεντανῶν καλομένων, καὶ ής νῦν οἰκουσὶ χώρας.

"Οτι ἡ χώρα, εἰς ἂν νῦν οἰκούσιν οἱ Παγανοὶ, καὶ αὐτὴ πρότερον παρὰ τῶν Ῥωμάων ἐκρατεῖτο, οὕς ἀπὸ Ὀμήρος ὁ βασιλεὺς Διοκλητιανός μετοικίας ἐν Δελματίᾳ ἐνφύκεσεν. Οἱ δὲ αὐτοὶ Παγανοὶ ἀπὸ τῶν ἀβαπτικῶν Σέρβλων κατάγονται εἰς ἐκεῖνον τοῦ ἄρχοντος, τοῦ εἰς τὸν βασιλέα Ἡρακλείου προσφυγόντος. Παρὰ δὲ τῶν Ἀβάρων καὶ αὐτῇ ἡ χώρα αἰχμαλωτισθεῖσα ἦρμημοται, καὶ πάλιν ἐπὶ Ἡρακλείου τοῦ βασιλέως 10\textsuperscript{4}Ρ ἐνφύκεσθη. | Παγανοὶ δὲ καλοῦνται διὰ τὸ μὴ καταδεξασθαι αὐτοὺς τῷ τότε καιρῷ βαπτισθῆναι, ὅτε καὶ πάντες οἱ Σέρβλοι ἐβαπτίσθησαν.

10 Καὶ γὰρ Παγανοὶ τῇ τῶν Σκλάβων διαλέκτῳ ἀβαπτικοῦ εἰρημένωνται, τῇ τῶν Ῥωμαίων δὲ διαλέκτῳ ἡ χώρα αὐτῶν "Ἀρεντα καλεῖται, εἰς οὗ κάκειν οἱ αὐτῶν Ῥωμαίων Ἀρεντανοὶ καλοῦνται.

"Οτι ἐν Παγανίᾳ εἰσὶν κάστρα οἰκούμενα τὸ Μόξρον, τὸ Βερούλλια, τὸ "Οστρωκ καὶ Ἡ Σαβρίνετζα. Κρατοῦσιν δὲ καὶ ταύτας τὰς νῆσους" 15 νῆσος μεγάλη ἡ Κουβραξ, ἦτοι τὸ Κίκερ, ἐν ἢ ἐστιν καὶ κάστρον νῆσος ἑτέρα μεγάλα τὰ Μέλετα, ἦτοι τὸ Μαλοζέταί, ἦν ἐν ταῖς Πράξει τῶν 10\textsuperscript{5}Ρ ἀποστόλων ὁ ἄγιος Λουκᾶς μέμνηται Μελίτην ταύτην προσαγορεύον, ἐν Ἰοβιανῇ καὶ ἔχει τὸν ἄγιον Παύλον ἀπὸ τοῦ δακτύλου προσήφαστο, ἦν καὶ τῷ πυρὶ ὁ ἄγιος Παύλος κατέφελεν νῆσος ἑτέρα μεγάλη τὸ Φάρα 20 νῆσος ἑτέρα μεγάλη ὁ Βρατζης. Εἰσὶ δὲ καὶ έτερα νῆσοι, αἱ μὴ κρατοῦμεναι παρὰ τῶν αὐτῶν Παγανῶν νῆσος τὰ Χώσαρα, νῆσος Ἡς, νῆσος Ἡ τὸ Λάστοβον.

F 36, 18 Μελίτην — 20 κατεφελεῖν: Acta 28, 1—5.
But this country also was enslaved by the Avars and made desolate, and repopulated in the time of Heraclius the emperor, just as were Croatia and Serbia and the country of the Zachlumi and Terbounia and the country of Kanali. Diocleia gets its name from the city in this country that the emperor Diocletian founded, but now it is a deserted city, though still called Diocleia.

In the country of Diocleia are the large inhabited cities of Gradetai, Nougrade, Lontodokla.

36. Of the Pagani, also called Arentani, and of the country they now dwell in.

The country in which the Pagani now dwell was also previously possessed by the Romani whom the emperor Diocletian translated from Rome and settled in Dalmatia. These same Pagani are descended from the unbaptized Serbs, of the time of that prince who claimed the protection of the emperor Heraclius. This country also was enslaved by the Avars and made desolate and repopulated in the time of Heraclius the emperor. The Pagani are so called because they did not accept baptism at the time when all the Serbs were baptized. For 'Pagani' in the tongue of the Slavs means 'unbaptized', but in the tongue of the Romans their country is called Arenta, and so they themselves are called Arentani by these same Romans.

In Pagania are the inhabited cities of Mokron, Beroulla, Ostrok and Slavinetza. Also, they possess these islands: the large island of Kourkra, or Kiker, on which there is a city; another large island, Meleta, or Malozeatai, which St. Luke mentions in the 'Acts of the Apostles' by the name of Melite, in which a viper fastened upon St. Paul by his finger, and St. Paul burnt it up in the fire; another large island, Phara; another large island, Bratzis. There are other islands not in the possession of these same Pagani: the island of Choara, the island of Iês, the island of Lastobon.
37. Περί τοῦ ἐξονοῦ τῶν Πατζινακιτῶν.

Ίστεύω, ὅτι οἱ Πατζινακίται τὸ ἀπ’ ἀρχῆς εἰς τὸν ποταμὸν Ἀτήλια τὴν αὐτῶν εἶχον κατοικήσειν, ὡμοίως δὲ καὶ εἰς τὸν ποταμὸν Γεῇ, ἔχοντες τοὺς τὸν Χαζάρους συνορεύοντας καὶ τοὺς ἐπονομαζόμενους Οὐζοὺς. Πρὸ ἑτῶν δὲ πεντήκοντα οἱ λεγόμενοι Οὐζοὶ μετὰ τῶν Χαζάρων ὁμονοήσαντες καὶ τοὺς διάλεγοντας πρὸς τοὺς Πατζινακίτας, ὑπερήφαναν, καὶ ἀπὸ τῆς ἰδίας χώρας αὐτοὺς ἐξεδίωξαν, καὶ κατέσχον αὐτὴν μέχρι τῆς σήμερον οἱ λεγόμενοι Οὐζοὶ. Οἱ δὲ Πατζινακίται φυγόντες περιήγησαν ἀναψυχρόντες τότον εἰς τὴν αὐτῶν κατασκήνωσιν, καταλαβόντες δὲ τὴν σήμερον παρ’ αὐτῶν διακρατούμενην γῆν καὶ εὐφόρτες 10 τοὺς Τουρκοὺς οἰκούντας ἐν αὐτῇ, πολέμου τρόπῳ τούτῳ νικήσαντες καὶ ἐκβαλόντες αὐτοὺς ἐξεδιώξαν, καὶ κατασκήνωσαν ἐν αὐτῇ, καὶ δεσπόζοντος τὴν τοιαύτην χώραν, ὡς εὐρήται, μέχρι τὴν σήμερον ἑτέρων πεντήκοντα έποντε.
37. Of the nation of the Pechenegs.

Originally, the Pechenegs had their dwelling on the river Atil, and likewise on the river Geich, having common frontiers with the Chazars and the so-called Uzes. But fifty years ago the so-called Uzes made common cause with the Chazars and joined battle with the Pechenegs and prevailed over them and expelled them from their country, which the so-called Uzes have occupied till this day. The Pechenegs fled and wandered round, casting about for a place for their settlement; and when they reached the land which they now possess and found the Turks living in it, they defeated them in battle and expelled and cast them out, and settled in it, and have been masters of this country, as has been said, for fifty-five years to this day.

The whole of Patzinacia is divided into eight provinces with the same number of great princes. The provinces are these: the name of the first province is Irtrim; of the second, Tzour; of the third, Gyla; of the fourth, Koulpeï; of the fifth, Charaboï; of the sixth, Talmat; of the seventh, Chopon; of the eighth, Tzopon. At the time at which the Pechenegs were expelled from their country, their princes were, in the province of Irtrim, Baitzas; in Tzour, Kouel; in Gyla, Kourkoutai; in Koulpeï, Ipaois; in Charaboï, Kaidoun; in the province of Talmat, Kostas; in Chopon, Giazis; in the province of Tzopon, Batas. After their deaths their cousins succeeded to their rule. For law and ancient principle have prevailed among them, depriving them of authority to transmit their ranks to their sons or their brothers, it being sufficient for those in power to rule for their own life-time only, and when they die, either their cousin or sons of their cousins must be appointed, so that the rank may not run exclusively in one branch of the family, but the collaterals also inherit and succeed to the honour; but no one from a stranger family intrudes and becomes a prince. The eight provinces are divided into forty districts, and these have minor princelings over them.
'Ιστέον, ὅτι αἱ τέσσαρες τῶν Πατζινακίτων γενεὰς, ἦγουν τὸ 166Βε θέμα Κουρατζίτζουρ καὶ τὸ θέμα Συροκουλπητῆς καὶ τὸ | θέμα Βοροταλμάτ 35 καὶ τὸ θέμα Βουλατζζοπόλων, κείνην πέραν τοῦ Δανάστρεως ποταμοῦ πρὸς τὰ Ἀνατολικωτέρα καὶ ἐπορεύσατο πρὸς τὸν Ὄουζίαν καὶ Χαζαρίαν καὶ Ἁλανίαν καὶ τὴν Χερσόνησον καὶ τὰ λοιπὰ χλιματα. Αἱ δὲ ἄλλαι τέσσαρες γενεὰς κείνην ἔνθεν τοῦ Δανάστρεως ποταμοῦ πρὸς τὰ Δυτικωτέρα καὶ Ἀρκτικωτέρα μέρη, τούτου οὖν τὸ θέμα 40 Γαζιχζοπόλων πλησίαζε τῇ Βουλγαρίᾳ, τὸ δὲ θέμα τοῦ κάτω Γόλα πλησίαζε τῇ Τουρκίᾳ, τὸ δὲ θέμα τοῦ Χαραβάθη πλησίαζε τῇ 'Ρωσία, τὸ δὲ θέμα Ἰαβδερτίμι πλησίαζε τοῖς ὑποφόροις χωρίων χώρας τῆς 'Ρωσίας, τοῖς τε Οὐλτίνοις καὶ Δερβελένιοι καὶ Λενζενίνοι καὶ τοῖς λοιποῖς 107Βρ Σκλάβοις. 'Απέφευρτοι δὲ ἡ Πατζινακία ἐκ μὲν | Οὐζίας καὶ Χαζαρίας 45 ὄδον ἡμερῶν πέντε, ἐκ δὲ 'Αλανίας ὄδον ἡμερῶν ἐζ, ἀπὸ δὲ Μορδίας ὄδον ἡμερῶν δέκα, ἀπὸ δὲ 'Ρωσίας ὄδον ἡμερῶν μίας, ἀπὸ δὲ Τουρκίας ὄδον ἡμερῶν τεσσάρων, ἀπὸ δὲ Βουλγαρίας ὄδον ἡμέρας τὸ ημῖον, καὶ εἰς Χερσόνησον μὲν ἐστὶν ἐγγείο, εἰς δὲ τὴν Βόσπορον πλησίαστερον.

'Ιστέον, ὅτι κατὰ τὸν καιρὸν, διὸ ὁ Πατζινακίται ἀπὸ τῆς ιδίας 50 χώρας εξεδιώκθησαν, ἐκλήσει τινὲς εἰς αὐτοῖς καὶ ὅλης ἐμφίλησαν ἐν κατοικία, καὶ τοῖς λεγομένοις Οὐζίας συνήχθησαν, καὶ μέχρι τοῦ νῦν εἰσιν ἐν αὐτοῖς, ἔχοντες τοιαύτα γνωρίσματα, ὥστε διαχωρίζεσθαι αὐτοὺς καὶ νεοίσθαι, τινὲς τε ἤσαν, καὶ τοῖς αὐτοῖς ἀποσπασθῆναι τῶν ιδίων συνέβη· τὰ γὰρ ἱμάτια αὐτῶν εἰσιν κοντούρα μέχρι γονάτων 55 καὶ τα μανίκια ἀπὸ τῶν βραχιόνων ἀποκεχομένα, ὡς δήθεν ἐν τούτω δεικνύντες, ὅτι ἀπὸ τῶν ιδίων καὶ δυσφόρους ἀπεκόπησαν.

'Ιστέον, ὅτι ἔνθεν τοῦ Δανάστρεως ποταμοῦ πρὸς τὸ ἀποβλέπουν μέρος τῆς Βουλγαρίας εἰς τὰ περάματα τοῦ αὐτοῦ ποταμοῦ εἰς ἄνθρωπον καὶ τοῦ 'Ασπρον 60 διὰ τὸ τοὺς λίθους αὐτοῦ φαίνεσθαι καταλύκους, κάστρον δέδωρον τὸ Τουγγάτα, κάστρον τρίτον τὸ Ἀπαννακάτα, κάστρον τέταρτον τὸ Σαμακάτα, κάστρον πέμπτον τὸ Σακακάτα, κάστρον ἐκτὸν τὸ Γαλαουκάτα. Ἐν αὐτοῖς δὲ τοῖς τῶν παλαιοκάστρων κτίσμασιν εύρισκον 108Ρρ ται καὶ εἰκοσιμων | γνωρίσματα τινα καὶ σταυροὶ λαξευτοί εἰς λίθους 65 πωρίνους, δὴν καὶ τινες παράδοσιν ἔχουσιν, ὡς 'Ρωμαίοι ποτὲ τὰς κατοικίας εἰχον ἐκείσε.
Four clans of the Pechenegs, that is to say, the province of Kouratzitzour and the province of Syroukalpe and the province of Borotalmat and the province of Boulatzopon, lie beyond the Dnieper river towards the eastern and northern parts that face Uzia and Chazaria and Alania and Cherson and the rest of the Regions. The other four clans lie on this side of the Dnieper river, towards the western and northern parts, that is to say that the province of Giazhichopon is neighbour to Bulgaria, the province of Kato Gyla is neighbour to Turkey, the province of Charaboï is neighbour to Russia, and the province of Iabdiertim is neighbour to the tributary territories of the country of Russia, to the Oultines and Dervlenines and Lenzenines and the rest of the Slavs. Patzinacia is distant a five days journey from Uzia and Chazaria, a six days journey from Alania, a ten days journey from Mordia, one day's journey from Russia, a four days journey from Turkey, half a day's journey from Bulgaria; to Cherson it is very near, and to Bosporus closer still.

At the time when the Pechenegs were expelled from their country, some of them of their own will and personal decision stayed behind there and united with the so-called Uzes, and even to this day they live among them, and wear such distinguishing marks as separate them off and betray their origin and how it came about that they were split off from their own folk: for their tunics are short, reaching to the knee, and their sleeves are cut off at the shoulder, whereby, you see, they indicate that they have been cut off from their own folk and those of their race.

On this side of the Dniester river, towards the part that faces Bulgaria, at the crossings of this same river, are deserted cities: the first city is that called by the Pechenegs Aspron, because its stones look very white; the second city is Toungatai; the third city is Kraknakatai; the fourth city is Salmakatai; the fifth city is Sakakatai; the sixth city is Giaioukatai. Among these buildings of the ancient cities are found some distinctive traces of churches, and crosses hewn out of porous stone, whence some preserve a tradition that once on a time Romans had settlements there.
'Ιστέων, οτι και Κάγγαρ ονομάζονται οι Πατζινακάται, ἀλλ' οὐχὶ πάντες, πλὴν ὁ τῶν τριῶν δεμάτων λαὸς, τοῦ Ἰαβδινηρτί καὶ τοῦ Κουαρτζίτζουρ καὶ τοῦ Χαβουζιγιγιλά, ὡς ἀνδρείτεροι καὶ εὐγενέστεροι τῶν 70 λοιπῶν· τοῦτο γὰρ δῆλοι ὑ τοῦ Κάγγαρ προσηγορία.

168Be 38. Περὶ τῆς γενεαλογίας τοῦ Ἐθνος τῶν Τούρκων, καὶ ὅθεν κατάγονται.

"Οτι τὸ τῶν Τούρκων Ἐθνος πλησίον τῆς Χαζαρίας τὸ παλαιὸν τὴν κατολύσαν ἐσχεν εἰς τὸν τόπον τὸν ἐπονομαζόμενον Λεβεδία ἀπὸ τῆς τοῦ πρώτου βοιβόδου αὐτῶν ἐπωνυμίας, ὡστε βοιβόδος τὸ μὲν 109Ρ τῆς κλῆσεως ὄνομα Λεβεδίας | προσηγορεύετο, τὸ δὲ τῆς ἀξίας, ὡς καὶ οἱ λοιποὶ μετ' αὐτῶν, βοιβόδος ἐκαλεῖτο. ἔν τούτῳ οὖν τῷ τόπῳ, τῷ προρρηθέντι Λεβεδία, πολιορκεῖ ἐστιν ἑδρῶν Χιδιμᾶς, ὁ καὶ Χιγγωλός ἐπονομαζόμενος. Οὐχ ἐλέγοντο δὲ τῷ τότε χρόνῳ Τούρκων, ἀλλὰ Σάβαρτοι ἄσφαλεῖ ἐκ τῶν οὐτός ἐπονομαζόμενος. Καὶ οἱ μὲν Τούρκοι γενεαὶ ὡτήρουν 10 ἐπτά, ἔρχοντας δὲ εἰς αὐτοὺς ἔδω καὶ ἔδω ἐλλοτριόν ποτὲ οὐκ ἐκτίθησαν, ἀλλ' ὑπήρχον ἐν αὐτῶς βοιβοδοὶ τίνες, ὃν πρώτος βοιβόδος ἦν ὁ προρρηθεῖς Λεβεδίας. Συνεκβίζοντες δὲ μετὰ τῶν Χαζάρων ἐνυιαυτοὺς τρεῖς, συμμαχοῦντες τῶν Χαζάρων ἐν πάσι τοῖς αὐτῶν πολέμων. Ὁ δὲ χαγάνος ἄρχων Χαζαρίας διὰ τὴν αὐτῶν ἀνδρείαν καὶ συμμαχίαν τὸ 15 109Ρ πρῶτον βοιβόδω τῶν | Τούρκων, Λεβεδία ἐπονομαζομένης, γυναῖκα δέδωκεν πρὸς γάμον Χαζάρων εὐγενῆ διὰ τῇ ἀνδρείας αὐτοῦ περίψημον καὶ τῷ τῶν γένους περιφέρεις, ὡς εἰ αὐτοῦ τεκνωσης δὲ Λεβεδίας 169Be ἐκέντον ἐκ τῶν τύχης μετὰ τῆς αὐτής Χαζάρας οὐκ ἐπαιδοποίησεν. | Οἱ δὲ Πατζινακάται, οἱ πρότερον Κάγγαρ ἐπονομαζόμενοι (τοῦτο γὰρ τὸ 20 Κάγγαρ ὄνομα ἐπ' εὐγενεία καὶ ἀνδρεία ἐλέγετο παρ' αὐτοῖς), πρὸς Χαζάρων οὐν οὕτως κινήσαντες πόλειμον καὶ ἠττηθέντες, τὴν οἰκείαν γῆν καταλείψας καὶ τῆς τῶν Τούρκων κατοικήσας κατηναγκάσθησαν. Αναμεταξύ δὲ τῶν Τούρκων συναφθέντος πολέμου καὶ τῶν Πατζινακιτῶν, τῶν τηναυτία Κάγγαρ ἐπονομαζόμενον, τὸ τῶν Τούρκων φοσσα'- 25 110Ρ τὸν ἡττήθη καὶ εἰς δύο διήρεθη | μέρη. Καὶ τὸ μὲν ἐν μέρος πρὸς ἀνατολὴν εἰς τὸ τῆς Περσίδος μέρος κατῆκτησεν, οὐ καὶ μέχρι τοῦ νῦν κατὰ τὴν τῶν Τούρκων ἀρχαίαν ἐπωνυμίαν καλοῦνται Σάβαρτοι ἄσφαλοι, τὸ δὲ

The Pechenegs are also called 'Kangar', though not all of them, but only the folk of the three provinces of Iabdierti and Kouartzitzour and Chabouxingyla, for they are more valiant and noble than the rest: and that is what the title 'Kangar' signifies.

38. Of the genealogy of the nation of the Turks, and whence they are descended.

The nation of the Turks had of old their dwelling next to Chazaria, in the place called Lebedia after the name of their first voivode, which voivode was called by the personal name of Lebedias, but in virtue of his rank was entitled voivode, as have been the rest after him. Now in this place, the aforesaid Lebedia, there runs a river Chidmas, also called Chingilious. They were not called Turks at that time, but had the name 'Sabartoi asphaloi', for some reason or other. The Turks were seven clans, and they had never had over them a prince either native or foreign, but there were among them 'voivodes', of whom first voivode was the aforesaid Lebedias. They lived together with the Chazars for three years, and fought in alliance with the Chazars in all their wars. Because of their courage and their alliance, the chagan-prince of Chazaria gave in marriage to the first voivode of the Turks, called Lebedias, a noble Chazar lady, because of the fame of his valour and the illustriousness of his race, so that she might have children by him; but, as it fell out, this Lebedias had no children by this same Chazar lady. Now, the Pechenegs who were previously called 'Kangar' (for this 'Kangar' was a name signifying nobility and valour among them), these, then, stirred up war against the Chazars and, being defeated, were forced to quit their own land and to settle in that of the Turks. And when battle was joined between the Turks and the Pechenegs who were at that time called 'Kangar', the army of the Turks was defeated and split into two parts. One part went eastwards and settled in the region of Persia, and they to this day are called by the ancient denomination of the Turks 'Sabartoi'

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έτερον μέρος εἰς τὸ δυτικὸν κατάφχησε μέρος ἄμα καὶ τῷ βοεβόδῳ αὐτῶν καὶ ἄρχηγῷ, Λεβεδία, εἰς τόπους τοὺς ἐπονομαζομένους 'Ατελχούζου, 30 ἐν οἷς τόποις τὰ νῦν τὸ τῶν Πατζινακίτων ἔθνος κατοικεῖ. Ὅχιγων δὲ χρόνου διαδραμόντος, ὁ χαγάνος ἐκείνος ἄρχων Χαζαρίας τοὺς Τούρκους ἐμήνυσεν τοῦ πρὸς αὐτὸν ἀποσταλῆναι Λεβεδία, τὸν πρῶτον αὐτῶν βοέβοδον. Ὁ Λεβεδίας τοῖς πρῶς τὸν χαγάνον Χαζαρίας ἐναρκίζαμεν ἀνηρώτα τῇ αἰτίᾳ, δὴ ἵνα ἐλθεῖν πρὸς αὐτὸν αὐτὸν μεταπέμψῃ. Ὁ δὲ 

110Γ χαγάνος | εἶπεν πρὸς αὐτὸν, ὡς: «Διὰ τούτῳ σε προσεκαλεσάμεθα, ἵνα, ἐπειδὴ εὐγενῆς καὶ φρόνιμος καὶ ἰδρευμένος ὑπάρχεις καὶ πρῶτος τῶν Τούρκων, ἄρχοντά σε πρὸς τὸν ἔθνους σου προβαλώμεθα, καὶ ἵνα ὑπείκης τῷ λόγῳ καὶ τῇ προστάξει ἡμῶν.» Ὁ δὲ ἀποκρίθηκε πρὸς τὸν χαγάνον 

170Βε λέγεις, ὡς: «Τὴν περὶ ἑμὲ σου σχέσιν τε καὶ προαίρεσιν μεγάλως ἐναποδέχομαι, καὶ τὴν εὐχαριστίαν ὁμολογῶ σοι προσήκουσαν, ἐπεὶ δὲ ἀδυνάτως ἐχὼ πρὸς τὴν τιοικὴν ἄρχην, ὑπακούσας οὐ δύναμαι, ἀλλὰ μᾶλλον ἐστίν ἐνεργὸν ἀπ᾿ εὐμοῦ βοέβοδος, λεγόμενος 'Αλμούτζης καὶ ἦλθαν κεκτημένος ὅνοματι 'Αρπαδῆ: ἐκ τούτων μᾶλλον εἴπε ἐκεῖνος ὁ 'Αλμούτζης. 

111Γ εἴτε ὁ υἱὸς αὐτοῦ 'Αρπαδῆς ἵνα γέννηται ἄρχων, | καὶ ἐστὶν ὑπὸ τὸν λόγον 45 ἡμῶν.» Ἐν τούτῳ οὖν τῷ λόγῳ ἀρεσθεὶς ὁ χαγάνος ἐκείνος δέδωκεν ἀνθρώπους αὐτοῦ μετ᾿ αὐτοῦ καὶ εἰς τοὺς Τούρκους ἀπέστειλεν, οἱ καὶ συγκαλῆσαντες περὶ τοῦτο μετὰ τῶν Τούρκων, μᾶλλον οἱ Τούρκοι τὸν 'Αρπαδῆ γενέσθαι προέκριναν ἄρχοντα, ἦπερ 'Αλμούτζης, τὸν ἐκατον πατέρα, ὡς ἀξιολογότερον ὑπάτα καὶ περιποίδαστον ἐν τε φρονήσει καὶ 50 βουλή καὶ ἀνδρεία καὶ ἱκανόν πρὸς τὴν τιοικὴν ἄρχην, ὅν καὶ ἄρχοντα κατὰ τὸ τῶν Χαζάρων ἔθος καὶ ἕκασαν πεπείθησας, συγκαλοῦσας αὐτὸν εἰς σκοτάριον. Πρὸ δὲ τοῦ 'Αρπαδῆ τούτου ἄρχοντα ἔτερον οἱ Τούρκοι οὖν ἐκτῆσαντο πώποτε, εἰς οὖ καὶ μέχρις τῆς σήμερον ἐκ τῆς τούτου 

111Γ γενεάς ἄρχων Τουρκίας καθίσταται. Μετὰ | δὲ τινὰς χρόνος τοῖς Τούρ- 55 κοῖς ἑπισπευσότες οἱ Πατζινακίται, καταδιώκειαν αὐτοὺς μετὰ τοῦ ἄρχοντος αὐτῶν 'Αρπαδῆ. Οἱ οὖν Τούρκων τραπεύτες καὶ πρὸς κατοίκησιν γήν ἐπιζητοῦντες, ἐλθόντες ἀπεδίωξαν οὕτως τοὺς τὴν μεγάλην Μοραβίαν οἴκουντας, καὶ εἰς τὴν γῆν αὐτῶν κατασκήνωσαν, εἰς ἣν νῦν οἱ Τούρκοι 

171Βε μέχρι τῆς σήμερον κατοικοῦσιν. Καὶ ἔκτοτε τὸ λέμον οἱ Τούρκοι παρὰ 60 τῶν Πατζινακίτων οὐκ ἐξεπέσαντο. Εἰς δὲ τὸ κατασκηνώσαν τὸ προρρήθην ἔθνος τῶν Τούρκων πρὸς ἀνατολήν εἰς τὰ τῆς Περσίδος μέρη μέχρι τοῦ νῦν πραγματευτάς ἀποστέλλουσιν οὕτως οἱ πρὸς τὸ δυτικὸν μέρος οἴκουν.
asphaloi’; but the other part, together with their voivode and chief Lebedias, settled in the western region, in places called Atelkouzou, in which places the nation of the Pechenegs now lives. A short while afterwards, the then chagan-prince of Chazaria sent a message to the Turks, requiring that Lebedias, their first voivode, should be sent to him. Lebedias, therefore, came to the chagan of Chazaria and asked the reason why he had sent for him to come to him. The chagan said to him: ‘We have invited you upon this account, in order that, since you are noble and wise and valorous and first among the Turks, we may appoint you prince of your nation, and you may be obedient to our word and our command.’ But he, in reply, made answer to the chagan: ‘Your regard and purpose for me I highly esteem and express to you suitable thanks, but since I am not strong enough for this rule, I cannot obey you; on the other hand, however, there is a voivode other than me, called Almoutzis, and he has a son called Arpad; let one of these, rather, either that Almoutzis or his son Arpad, be made prince, and be obedient to your word.’ That chagan was pleased at this saying, and gave some of his men to go with him, and sent them to the Turks, and after they had talked the matter over with the Turks, the Turks preferred that Arpad should be prince rather than Almoutzis his father, for he was of superior parts and greatly admired for wisdom and counsel and valour, and capable of this rule; and so they made him prince according to the custom, or ‘zakanon’, of the Chazars, by lifting him upon a shield. Before this Arpad the Turks had never at any time had any other prince, and so even to this day the prince of Turkey is from his family. Some years later, the Pechenegs fell upon the Turks and drove them out with their prince Arpad. The Turks, in flight and seeking a land to dwell in, came and in their turn expelled the inhabitants of great Moravia and settled in their land, in which the Turks now live to this day. And since that time the Turks have not sustained any attack from the Pechenegs. To the aforesaid nation of the Turks that settled in the east, in the regions of Persia, these Turks aforesaid who live toward the western region still send mer-
39. Περί τοῦ ἐθνοῦς τῶν Καβάρων.

Ἰστέον, ὅτι οἱ λαγόμενοι Κάβαροι ἀπὸ τῆς τῶν Χαζάρων γενεᾶς ὑπῆρχον. Καὶ δὴ συμβαίνειν τὸν παρὰ αὐτῶν ἀποστασίαν γενέσθαι πρὸς τὴν ἀρχὴν αὐτῶν, καὶ πολέμου ἐμφυλίου καθιστάντος, ἡ πρώτη ἀρχὴ αὐτῶν ὑπερίσχυσεν, καὶ οἱ μὲν ἔξοχοι αὐτῶν ἀπεσφάγησαν, οἱ δὲ ἐξεβρυγιαν, καὶ ἡλθαν καὶ κατεσκήνωσαν μετὰ τῶν Τούρκων εἰς τὴν τῶν Πατζίνακατων γῆν, καὶ ἀλλήλοις συνεφιλώθησαν, καὶ Κάβαροι τόνες ἀνομάσθησαν. "Οδὲν καὶ τὴν τῶν Χαζάρων γλῶσσαν αὐτῶς | τῶν Τούρκων ἐδίδαξαν, καὶ μέχρι τοῦ ἕως ἡ αὐτὴν διάλεκτον ἔχουσιν· ἔχουσιν δὲ καὶ τὴν τῶν Τούρκων ἐτέραν γλῶσσαν. Διὰ δὲ τὸ εἰς τὸν πολέμου ἱσχυροτέρους 10 καὶ ἀνδρειότερους διέκυνθαν τὸν ὁκτὼ γενεάν καὶ προεξάρχειν τοῦ πολέμου προεχθῆσαι πρῶτα γενεάι. Εἰς δὲ ἐστὶν ἄρχων ἐν αὐτοῖς, ἠγουν ἐν ταῖς τρισὶ γενεαῖς τῶν Καβάρων, ὡστε καὶ μέχρι τὴν σήμερον ἔστιν.

40. Περί τῶν γενεών τῶν Καβάρων καὶ τῶν Τούρκων.

Πρώτη ἡ παρὰ τῶν Χαζάρων ἀποστασία ἀυτὴ ἡ προφητεύει τῶν Καβάρων γενεά, δευτέρα τοῦ Νέκχη, τρίτη τοῦ Μεγέρη, τετάρτη τοῦ Κουρτουγεμάτου, πέμπτη τοῦ Ταριάνου, ἐκτὸς Γενάχ, ἐβδομήν 5 Καρη, ὑγδὴν Κασί. Καὶ οὕτως ἀλλήλοις συναφθέντες, μετὰ τῶν Τούρκων οἱ Κάβαροι εἰς τὴν τῶν Πατζίνακατων κατάφυκαν γῆν. Μετὰ δὲ

chants who look them up, and often bring them back official messages from them.

The place of the Pechenegs, in which at that time the Turks lived, is called after the name of the local rivers. The rivers are these: the first river is that called Barouch, the second river that called Koubou, the third river that called Troullos, the fourth river that called Broutos, the fifth river that called Seretos.

39. Of the nation of the Kabaroi.

The so-called Kabaroi were of the race of the Chazars. Now, it fell out that a secession was made by them to their government, and when a civil war broke out their first government prevailed, and some of them were slain, but others escaped and came and settled with the Turks in the land of the Pechenegs, and they made friends with one another, and were called 'Kabaroi'. And so to these Turks they taught also the tongue of the Chazars, and to this day they have this same language, but they have also the other tongue of the Turks. And because in wars they show themselves strongest and most valorous of the eight clans, and are leaders in war, they have been promoted to be first clans. There is one prince among them, I mean, among the three clans of the Kabaroi, who is even to this day.

40. Of the clans of the Kabaroi and the Turks.

The first is this aforesaid clan of the Kabaroi which split off from the Chazars; the second, of Nekis; the third, of Megeris; the fourth, of Kourtougermatos; the fifth, of Tarianos; the sixth, Genach; the seventh, Kari; the eighth, Kasi. Having thus combined with one another, the Kabaroi dwelt with the Turks in the land of the Pechenegs. After this, at the invitation
ταύτα παρὰ Λέοντος, τοῦ φιλοχριστοῦ καὶ ἀδιδόμου βασιλέως, προσκλήθεντες διεπέρασαν, καὶ τὸν Συμεών πολεμήσαντες κατὰ κράτος αὐτῶν ἔπτισαν, καὶ ἐξέλασαντες μέχρι τῆς Πρεσβύλαβος διήλθον, ἀποκλείσαντες αὐτὸν εἰς τὸ κάστρον τὸ λεγόμενον Μουνδράγα, καὶ εἰς τὴν ἵδιαν 113 τοῦ ὑπέστρεψαν. Τῇ δὲ τότε | καρφὶ τοῦ Διούντικα, τὸν ὅπως τοῦ Ἀρταδῆ εἰχὸν ἄρχοντα. Μετὰ δὲ τὸ πάλιν τὸν Συμεών μετὰ τοῦ βασιλέως τῶν Ρωμαίων εἰργηνεύει καὶ λαμβάνει ἄδειαν διεπέμβατο πρὸς 173 θεούς | Πατζινακίτας, καὶ μετὰ αὐτῶν ὁμοφώνησαν τὸν καταπολεμῆσαι 15 καὶ ἀρμαίσασθαί τοὺς Τούρκους. Καί ὁτι οἱ Τούρκοι πρὸς ταξίδιον ἀπῆλθον, οἱ Πατζινακίται μετὰ Συμεών ἔλθον κατὰ τῶν Τούρκων, καὶ τὰς αὐτῶν φαμίλιας παντελῶς ἐξηγήσαντο, καὶ τοὺς εἰς φύλαξιν τῆς χώρας αὐτῶν Τούρκους ἀπ' ἑκείστε κακογνάκως ἀπεδίδοντο. Οἱ δὲ Τούρκοι ὑποστρέφαντες καὶ τὴν χώραν αὐτῶν οὕτως εὐφόρους ἔρημον καὶ καταφρασμένην, 20 κατασκηνώσαντες εἰς τὴν γῆν, εἰς ἣν καὶ σήμερον κατοικοῦσιν, τὴν ἐπονομαζομένην κατὰ τὴν ἀνωτέρω, ὡς εἰρηκτα, τῶν ποταμῶν ἐπωνυμίαν. 'Ο δὲ τότε, ἐν ὧν πρότερον οἱ Τούρκοι ὑπῆρξον, ὄνομαζεται κατὰ τὴν ἐπωνυμίαν τοῦ ἑκείστε διεργομένου ποταμοῦ Ἑστῆ καὶ Κουζού, ἐν ὧν ἀρτίως οἱ Πατζινακίται κατοικοῦσιν. Οἱ δὲ Τούρκοι παρὰ τῶν Πατζινακίτων διωκόμενοι κατὰ τὴν γῆν, εἰς ἣν νῦν εἰσιν, ἐν ᾗν οὐκ ἔστιν. Ἐν αὐτῷ δὲ τῷ ἐπετείληκα παλαιὰ τίνα ἑστίν γνωρίσματα· καὶ πρωτότοκον ἐστιν ἐκ τοῦ βασιλέως Τραϊανοῦ γέφυρα κατὰ τὴν τῆς Τουρκίας ἁρχήν, ἐπετείληκα καὶ ἡ Βελέγραδα ἀπὸ τριῶν ἡμερῶν τῆς αὐτῆς γεφύρας, 114 τοῦ ἐν ἢ καὶ ὁ πύργος ἑστίν τοῦ ἄγιου καὶ | μεγάλου Κωνσταντίνου, τοῦ 30 βασιλέως, καὶ πάλιν κατὰ τὴν ποταμοῦ ἀναδρομῆν ἐστίν τὸ Σέρμιον ἑκείνου λεγόμενον, ἀπὸ τῆς Βελεγράδας ὅδον ἔχον ἡμερῶν δύο, καὶ ἀπὸ τῶν ἑκείστε ἡ μεγάλη Μοραβία, ἡ ἀβατίπιστος, ἢν καὶ ἐξήλεψαν οἱ Τούρ- 174 θεσσαλορίκιοι, ὡς ἤρθε τὸ πρότερον τὸ Σεφενδοπλάκος. Ταύτα μὲν τὰ κατὰ τὸν Ἰστρον ποταμὸν γνωρίσματα τὶ καὶ 35 ἑπωνυμία, τὰ δὲ ἀνώτερα τούτων, ἐν ὧν ἑστίν ἡ πάσα τής Τουρκίας κατασκήνωσις, ἀρτίως ἐπονομαζόμενα κατὰ τὰς τοῦ τῶν ἑκείστε βελτίων ποταμῶν ἐπωνυμίας. Οἱ δὲ ποταμοὶ ἐστὶν οὕτως ποταμὸς πρώτος ὁ Τιμήθης, ποταμὸς δεύτερος ὁ Τούτης, ποταμὸς τρίτος ὁ Μορήσης, 115 τοῦ ποταμοῦ > τέταρτος ὁ Κρίσος, καὶ πάλιν ἔτερος ποταμὸς ἡ Τίττα. 40
of Leo, the Christ-loving and glorious emperor, they crossed over and fought Symeon and totally defeated him, and drove on and penetrated as far as Preslav, having shut him up in the city called Moundraga; and they went back to their own country. At that time they had Liountikas, son of Arpad, for their prince. But after Symeon was once more at peace with the emperor of the Romans and was free to act, he sent to the Pechenegs and made an agreement with them to attack and destroy the Turks. And when the Turks had gone off on a military expedition, the Pechenegs with Symeon came against the Turks and completely destroyed their families and miserably expelled thence the Turks who were guarding their country. When the Turks came back and found their country thus desolate and utterly ruined, they settled in the land where they live to-day, which is called after the above name of the rivers, as has been said. The place in which the Turks used formerly to be is called after the name of the river that runs through it, Etel and Kouzou, and in it the Pechenegs live now. But the Turks, expelled by the Pechenegs, came and settled in the land which they now dwell in. In this place are various landmarks of the olden days: first, there is the bridge of the emperor Trajan, where Turkey begins; then, a three days journey from this same bridge, there is Belgrade, in which is the tower of the holy and great Constantine, the emperor; then, again, at the running back of the river, is the renowned Sirmium by name, a journey of two days from Belgrade; and beyond lies great Moravia, the unbaptized, which the Turks have blotted out, but over which in former days Sphendoplokos used to rule.

Such are the landmarks and names along the Danube river; but the regions above these, which comprehend the whole settlement of Turkey, they now call after the names of the rivers that flow there. The rivers are these: the first river is the Timis, the second river the Toutis, the third river the Morisis, the fourth river the Krisos, and again another river, the
Πλησιάζουσι δὲ τοῖς Τούρχοις πρὸς μὲν τὸ ἀνατολικὸν μέρος οἱ Βούλγαροι, ἐν δὲ καὶ διαχωρίζει αὐτοὺς ο Ἰστρός, ὁ καὶ Δανούβιος λεγόμενος ποταμός, πρὸς δὲ τὸ βόρειον οἱ Πατζινακίται, πρὸς δὲ τὸ δυτικότερον οἱ Φράγγοι, πρὸς δὲ τὸ μεσημβρινόν οἱ Χρωβάτοι. Αἱ δὲ ὀχτώ γενεαὶ τῶν Τούρχων αὐταὶ πρὸς τοὺς ὁλικεύουσας ἀρχοντες οὐχ ὑπείκουσιν, ἀλλ’ ὁμόνοιαν ἔχουσιν εἰς τοὺς ποταμοὺς, εἰς οἶκον μέρος προβάλλει πόλεμος, συναγωνίζεσθαι μετὰ πάσης φρονεῖδος τε καὶ στουπώς. Ἐξουσι δὲ κεφαλὴν πρῶτην τὸν ἀρχοντα ἀπὸ τῆς γενεᾶς τοῦ Ἀρταδῆ κατὰ ἀκολουθίαν καὶ δύο ἑτέρους, τὸν τε γυλᾶν καὶ τὸν καρχάν, οἵτινες ἔχουσιν τάξιν ἔξιν

115Ρ κριτοῦ. ἔχει δὲ ἐκάστη γενεὰ ἀρχοντα.

Ἰστέον, ὅτι ὃ γυλᾶς καὶ ὁ καρχὰς οὐχ εἰσὶ κύρια ὄνοματα, ἀλλὰ ἀξιώματα.

175Βε Ἰστέον, ὅτι ὁ Ἀρταδῆς, ὁ μέγας Τουρκλας ἀρχων, ἐποίησεν τίς σαρκας υἱὸς πρῶτον τὸν Ταρκατζοῦ, δεύτερον τὸν Ἰέλεχ, τρίτον τὸν Ἰουτοτζάν, τέταρτον τὸν Ζαλτάν.

Ἰστέον, ὅτι ὁ πρῶτος υἱὸς τοῦ Ἀρταδῆ, ὁ Ταρκατζοὺς ἐποίησεν υἱὸν τὸν Τεβέλη, ὁ δὲ δεύτερος υἱὸς, ὁ Ἰέλεχ ἐποίησεν υἱὸν τὸν Ἐξέλεχ, ὁ δὲ τρίτος υἱός, ὁ Ἰουτοτζάς ἐποίησεν υἱὸν τὸν Φαλέτζιν, τὸν νυν ἀρχοντα, ὁ δὲ τέταρτος υἱός, ὁ Ζαλτάς ἐποίησεν υἱὸν τὸν Ταζίν.

Ἰστέον, ὅτι πάντες ὁι τοῦ Ἀρταδῆ ἐτελεύτησαν, οἱ δὲ ἐγγονοὶ αὐτοῦ, ὁ τε Φαλές καὶ ὁ Ταζίς καὶ ὁ ἐξάδελφος αὐτῶν, ὁ Ταζίς, ζώσαν.

Ἰστέον, ὅτι ἐτελεύτησεν ὁ Τεβέλης, καὶ ἐστιν ὁ υἱὸς αὐτοῦ ὁ Ἤμερος Ἀνέθλαδος φίλος μετὰ τοῦ Βουλτζοῦ, τοῦ τρίτου ἀρχοντος καὶ καρχὰ τουρκιάς.

Ἰστέον, ὅτι ὁ Βουλτζοῦς, ὁ καρχάς ἐστιν ὁ υἱὸς τοῦ Καλη, τοῦ καρχά, καὶ ὅτι τὸ μὲν Καλῆ ἐστιν ὄνομα κύριου, τὸ δὲ καρχάς ἐστιν ἀξίωμα, ὁσπέρ καὶ τὸ γυλᾶς, ὁ δὲ ἐστιν μεῖζον τοῦ καρχᾶ.

Titza. Neighbours of the Turks are, on the eastern side the Bulgarians, where the river Istros, also called Danube, runs between them; on the northern, the Pechenegs; on the western, the Franks; and on the southern, the Croats. These eight clans of the Turks do not obey their own particular princes, but have a joint agreement to fight together with all earnestness and zeal upon the rivers, wheresoever war breaks out. They have for their first chief the prince who comes by succession of Arpad’s family, and two others, the gylas and the karchas, who have the rank of judge; and each clan has a prince.

Gylas and karchas are not proper names, but dignities.

Arpad, the great prince of Turkey, had four sons: first, Tarkatzous; second, Ielech; third, Ioutotzas; fourth, Zaltas.

The eldest son of Arpad, Tarkatzous, had a son Tebelis, and the second son Ielech had a son Ezelech, and the third son Ioutotzas had a son Phalitzis, the present prince, and the fourth son Zaltas had a son Taxis.

All the sons of Arpad are dead, but his grandsons Phalis and Tasis and their cousin Taxis are living.

Tebelis is dead, and it is his son Termatzous who came here recently as ‘friend’ with Boultzous, third prince and karchas of Turkey.

The karchas Boultzous is the son of the karchas Kalis, and Kalis is a proper name, but karchas is a dignity, like gylas, which is superior to karchas.
41. Περὶ τῆς χώρας τῆς Μοραβίας.

'Ἰστέον, ὅτι ὁ Μοραβίας ἀρχιων, ὁ Σφενδοπλόκος, ἀνδρεῖος καὶ φοβερός εἰς τὰ πλησιάζοντα αὐτῷ ἔθνη γέγονεν. Ἔσχε δὲ ὁ αὐτὸς 176Βε Σφενδοπλόκος τρεῖς υἱούς, καὶ τελευτῶν διέλευν | εἰς τρία μέρη τὴν ἑαυτού χώραν, καὶ τοὺς τριάν υἱούς αὐτοῦ ἀνὰ μίας μερίδος κατέλιπεν, 5 τὸν πρῶτον καταλείψας ἀρχοντα μέγαν, τοὺς δὲ ἐτέρους δύο τοῦ ἐἶναι ὑπὸ τὸν λόγον τοῦ πρῶτου υἱοῦ. Παρήγαγεν δὲ αὐτούς τὸν μὴ εἰς διάστα- 116Ρ σιν καὶ καὶ σέ ἄλληλον γενέσθαι, παραδέχεμα αὐτοὺς τοιούτων ὑποδείξας· ῥάβδους γὰρ τρεῖς ἐνεγκὼν καὶ συνδήσας, δέδωκεν τῷ πρώτῳ υἱῷ τοῦ ταύτας κλάσαι, τοῦ δὲ μὴ ἰσχύσαντος, πάλιν δέδωκεν τῷ δευτέρῳ, 10 ὡσαύτως καὶ τῷ τρίτῳ, καὶ εἴθε οὕτως διαρρών τὰς τρεῖς ῥάβδους δέδω- κεν τοὺς τριτί πρὸς μίαν· οἱ δὲ λαβόντες καὶ κελευσθέντες ταύτας κλά- σαι, ευθέως αὐτὰς κατέκλασαν. Καὶ διὰ τοιοῦτον ὑποδείγματος παρήγα- σεν αὐτοὺς εἰτών, ὡς ὅτι «Εἰ μὲν διαμένετε ἐν ὁμοφυγίᾳ καὶ ἀγάπῃ ἀδιάφοροι, ἀκαταγώνιστοι παρὰ τῶν ἑαυτῶν καὶ ἀνάλωτοι γενήσεσθε· 15 εἰ δὲ ἐν ὑμῖν γένηται ἐρίς καὶ φιλονικία, καὶ διαχωρισθῆτε εἰς τρεῖς 117Ρ ἀρχάς, μὴ ὑποκείμενοι τῷ πρώτῳ ἀδελφῷ, καὶ ὑπ' ἄλληλον | ἀφανισθή- σεσθε, καὶ ὑπὸ τῶν πλησιάζοντων μιᾷν ἐχθρῶν παντελῶς ἐξολοθρευθή- σεσθε.» Μετὰ δὲ τὴν τελευτὴν τοῦ αὐτοῦ Σφενδοπλόκου ἕνα χρόνον ἐν εἰρήνῃ διατελέσαντες, ἔριδος καὶ στάσεως ἐν ἑαυτοῖς ἐμπεσοῦσιν, καὶ 20 πρὸς ἄλληλους ἐμφύλιον πόλεμον ποιήσαντες, ἐλθόντες οἱ Τούρκοι τούτως παντελῶς ἐξολοθρεύσαν, καὶ ἐκράτησαν τὴν ἑαυτῶν χώραν, εἰς ἦν καὶ ἀρτίως οἰκοῦσιν. Καὶ οἱ ὑπολειφθέντες τοῦ λαοῦ διεσκορπί- σθησαν, προσφυγόντες εἰς τὰ παραχέμενα ἔθνη, εἰς τε τοὺς Βουλγάρους καὶ Τούρκους καὶ Χρωβάτους καὶ εἰς τὰ λοιπὰ ἔθνη.
41. Of the country of Moravia.

The prince of Moravia, Sphendoplokos, was valiant and terrible to the nations that were his neighbours. This same Sphendoplokos had three sons, and when he was dying he divided his country into three parts and left a share apiece to his three sons, leaving the eldest to be great prince and the other two to be under the command of the eldest son. He exhorted them not to fall out with one another, giving them this example by way of illustration: he brought three wands and bound them together and gave them to the first son to break them, and when he was not strong enough, handed them on to the second, and in like manner to the third, and then separated the three wands and gave one each to the three of them; when they had taken them and were bidden to break them, they broke them through at once. By means of this illustration he exhorted them and said: «If you remain undivided in concord and love, you shall be unconquered by your adversaries and invincible; but if strife and rivalry come among you and you divide yourselves into three governments, not subject to the eldest brother, you shall be both destroyed by one another and brought to utter ruin by the enemies who are your neighbours.» After the death of this same Sphendoplokos they remained at peace for a year, and then strife and rebellion fell upon them and they made a civil war against one another and the Turks came and utterly ruined them and possessed their country, in which even now they live. And those of the folk who were left were scattered and fled for refuge to the adjacent nations, to the Bulgarians and Turks and Croats and to the rest of the nations.
177Βε 42. Γεωγραφία ἀπὸ Θεσσαλονίκης μέχρι τοῦ Δανούβεως ποταμοῦ καὶ τοῦ κάστρου Βελε.
117Πργάδας, Τοῦρκιας τε καὶ Πατζινακίας μέχρι τοῦ Χαζαρικοῦ κάστρου Σάρκελ καὶ τῆς Ρω-
σίας καὶ μέχρι τῶν Νεκροπολῶν, τῶν ὅπων 5 εἰς τὴν τοῦ Πόντου θάλασσαν πλησίον τοῦ Δανάπρεως ποταμοῦ, καὶ Χερσάωνος ὁμοῦ καὶ Βοσπόρου, ἐν οἷς τὰ κάστρα τῶν κλιμάτων εἶναι, εἶτα μέχρι λίμνης Μαίωτιδος, τῆς καὶ θαλάσσης διὰ τὸ μέγεθος ἐπονομαζόμε–10
νης, καὶ μέχρι τοῦ κάστρου Ταμάταρχα λεγο-
μένου, πρὸς τοῦτοι δὲ καὶ Ζιχίας καὶ Πα-
pαγίας καὶ Κασαχίας καὶ Αλανίας καὶ Αβα-
σίας καὶ μέχρι τοῦ κάστρου Σωτηριουπόλεως.

'Ιστέον, ὅτι ἀπὸ Θεσσαλονίκης μέχρι τοῦ ποταμοῦ Δανούβεως, 15
118Πὲν ὃ τὸ | κάστρον ἑστὶν τὸ Βελέγραδα ἐπονομαζόμενον, ἑστὶν ὅδος ἡμερῶν ὅκτω, εἰ καὶ μὴ διὰ τάχους τις, ἀλλὰ μετὰ ἀναπαύσεως πορεύ-
ται. Καὶ κατοικοῦσιν μὲν οἱ Τούρκοι πέραθεν τοῦ Δανούβεως ποταμοῦ εἰς τὴν τῆς Μοραβίας γην, ἀλλὰ καὶ ἐνθὲν μέσον τοῦ Δανούβεως καὶ τοῦ Σάβα ποταμοῦ. Ἀπὸ δὲ κάτωθεν τῶν μερῶν Δανούβεως ποταμοῦ 20 τῆς Δίστρας ἀντίπερα ἡ Πατζινακία παρέρχεται, καὶ κατακρατεῖ ἡ κατοικία αὐτῶν μέχρι τοῦ Σάρκελ, τοῦ τῶν Χαζάρων κάστρου, ἐν ὃ ταξιέωται καθέξωνται τριάκοσια, κατὰ χρόνων ἑναθλασσόμενοι. 'Ερμη-


Νευται δὲ παρὰ αὐτοῖς τὸ Σάρκελ 'ἂστρον ὄσπιτοι', ὡπε ἐκτίσθη
118Παρὰ σπαθαροκανδιδάτου Πετρωνᾶ, τοῦ ἐπονομαζόμενον Καματηροῦ, 25
178Βε τὸν βασιλέα Θεόφιλον πρὸς | τὸ κτισθῆναι αὐτοῖς τὸ κάστρον τοῦτο τῶν Χαζάρων αἰτησαμένων. Ὁ γὰρ χαγάνος ἐκεῖνος καὶ ὁ πέχ Χαζαρίας εἰς τὸν αὐτὸν βασιλέα Θεόφιλον πρέσβεις ἐναποστέλλει, κτισθῆναι αὐτοῖς τὸ κάστρον τὸ Σάρκελ ἠθέοντο, οἷς ὁ βασιλεὺς, τῇ τοῦτον αἰτήσει πεισθεῖς, τὸν προρρηδέντα σπαθαροκανδιδάτον Πετρωνᾶ μετὰ 20 χελανδίων βασιλικῶν πλοίων ἀπέστειλεν καὶ χελάνδια τοῦ κατατάκου Παφλαγονίας. Καὶ δὴ ὁ αὐτὸς Πετρωνᾶς τὴν Χερσονῆα καταλαβῶν τὰ μὲν χελάνδια ἐλπίζειν ἐν Χερσονί, τὸν δὲ λαὸν εἰσαγάγων εἰς καματερά


F 42. 20 'Απὸ δὲ — 55 καθέστερον: cf. Theoph. Cont. p. 122, 19—124,

V 42. 4 Σάρκελ καὶ στρ. Moravcik: Σάρκελ κὲ Ρ Σάρκελ κὲ V Με Σάρκελ
(litteris κὲ erasia) ΡΥ Ba Be || 5 Νεκροπολῶν V edd.: Νεκροπολῶν P || 8 κλιμάτων P || 10/1 ἐπονομαζόμενης: καλοσμένης V edd. || 11 Ταμάταρχα στρ.
42. Geographical description from Thessalonica to the Danube river and the city of Belgrade; of Turkey and Patzinacia to the Chazar city of Sarkel and Russia and to the Nekropyla, that are in the sea of Pontus, near the Dnieper river; and to Cherson together with Bosporus, between which are the cities of the Regions; then to the lake of Maeotis, which for its size is also called a sea, and to the city called Tamatarcha; and of Zichia, moreover, and of Papagia and of Kasachia and of Alania and of Abasgia and to the city of Sotiriopolis.

From Thessalonica to the river Danube where stands the city called Belgrade, is a journey of eight days, if one is not travelling in haste but by easy stages. The Turks live beyond the Danube river, in the land of Moravia, but also on this side of it, between the Danube and the Save river. From the lower reaches of the Danube river, opposite to Distra, Patzinacia stretches along, and its inhabitants control the territory as far as Sarkel, the city of the Chazars, in which garrisons of 300 men are posted and annually relieved. Sarkel among them means 'white house', and it was built by the spatharocandidiate Petronas, surnamed Camaterus, when the Chazars requested the emperor Theophilus that this city should be built for them. For the then chagan and the pech of Chazaria sent envoys to this same emperor Theophilus and begged that the city of Sarkel might be built for them, and the emperor acceded to their request and sent to them the aforesaid spatharocandidiate Petronas with ships of war of the imperial navy, and sent also ships of war of the captain-general of Paphlagonia. This same Petronas arrived at Cherson and left the ships of war at Cherson, and,
having embarked his men on ships of burden, went off to that place on the Tanaïs river where he was to build the city. And since the place had no stones suitable for the building of the city, he made some ovens and baked bricks in them and with these he carried out the building of the city, making mortar out of tiny shells from the river. Now this aforesaid spatharocandite Petronas, after building the city of Sarkel, went to the emperor Theophilus and said to him: «If you wish complete mastery and dominion over the city of Cherson and of the places in Cherson, and not that they should slip out of your hand, appoint your own military governor and do not trust to their primates and nobles.» For up till the time of Theophilus the emperor, there was no military governor sent from here, but all administration was in the hands of the so-called primate, with those who were called the fathers of the city. The emperor Theophilus took counsel in this matter, whether to send as military governor so-and-so or such-an-one, and at last made up his mind that the aforesaid spatharocandite Petronas should be sent, as one who had acquired local experience and was not unskilled in affairs, and so he promoted him to be protospatharios and appointed him military governor and sent him out to Cherson, with orders that the then primate and everyone else were to obey him; and from that time until this day it has been the rule for military governors in Cherson to be appointed from here. So much, then, for the building of the city of Sarkel. From the Danube river to the aforesaid city of Sarkel is a journey of 60 days. In this land between are many rivers: the two biggest of them are the Dniester and the Dnieper. But there are other rivers, that which is called the Syngoul and the Hybyl and the Almatai and the Kouphis and the Bogou and many others. On the higher reaches of the Dnieper river live the Russians, and down this river they sail and arrive at the Romans. Patzinacia possesses all the land as far as Russia and Bosphorus and as far as Cherson and up to Sarat, Bourat and the 30 places. The distance along the sea-coast from the Danube river to the Dnieper river is 120 miles. From the Dniester river to the river Dnieper is 80 miles, the so-called ‘gold-coast’. After the
τοῦ Δανάπρεως εἰσὶ τὰ 'Αδαρά, κάκεισε κόλπος ἐστὶν μέγας, ὁ λεγόμενος τά Νεκρότυλα, ἐν ὃ τις διελθεῖν ἄδυνατει παντελῶς. Καὶ ἀπὸ μὲν τοῦ Δανάπρεως ποταμοῦ μέχρι Χερσονήσου εἰσίν μίλια τ’, ἐν τῷ μέσον 70 δὲ λίμναι καὶ λιμένες εἰσίν, ἐν οἷς οἱ Χερσονήται τὸ ἄξον ἐργάζονται.

"Ἀπὸ δὲ Χεσαύνος μέχρι Βοστόρου εἰσίν τὰ κάστρα τῶν κυλιμάτων,

121 Π τὸ δὲ διάστημα μίλια τ’. Καὶ ἀπὸ Βοστόρου τὸ τῆς Μαιώτιδος λίμνης στόμον ἐστίν, ἣτις καὶ θάλασσα διὰ τὸ μέγεθος παρὰ πάντων ὀνομάζεται. Εἰς δὲ τὴν αὐτὴν Μαιώτιδα θάλασσαν εἰσέρχονται ποταμοὶ πολλοὶ 75 καὶ μεγάλοι· πρὸς μὲν τὸ ἀρχτὸν αὐτὴς μέρος ὁ Δάναπρες ποταμός, εἰς οὗ καὶ οἱ Ἄρακες διέρχονται πρὸς τῇ μαύρῃ Βουλγαρίᾳ καὶ Χαζάρι αὐτῇ καὶ Συρίαν. Ὅδε αὐτὸς κόλπος τῆς Μαιώτιδος ἐρέχεται ἀντικρὺ τῶν Νεκροτύλων, τῶν ὄντων πλησίον τοῦ Δανάπρεως ποταμοῦ, ὡς ἀπὸ μίλιων δ’, καὶ μίσχεται, ἐν ὃ καὶ σοῦδαν οἱ παλαιοὶ ποιησάμενοι διεβί- 80 βασική τὸν θάλασσαν, μέσον ἀποκλεισάντες πᾶσαν τὴν Χεσαύνος γῆν.

121 Π καὶ τῶν κυλιμάτων | καὶ τῆς Βοστόρου γῆν, κρατοῦσαν μέχρι μ.θυλίων καὶ πλείων τινῶν. Ἐκ δὲ τῶν πολλῶν ἐτῶν κατεχόσθη ἡ αὐτὴ σοῦδα καὶ εἰς δάσος ἐγενέτο πολύ, καὶ οὐκ εἰσίν ἐν αὐτῷ πλην δύο ὀδοὶ, ἐν αἷς οἱ Πατζίνακεται διέρχονται πρὸς τῇ Χερσονήσῳ καὶ Βοστόρον καὶ 85 τὰ κλίματα. Εἰς δὲ τὸ ἀνατολικότερον μέρος τῆς Μαιώτιδος λίμνης.

181 Be εἰσέρχονται πολλοὶ τινὲς ποταμοὶ, ὁ τῆς Τάναχτ Ποταμός, ὁ ἀπὸ τὸ κάστρον Σάρκηλ έρχομενος, καὶ τὸ Χαράκουλ, ἐν ὃ καὶ τὸ βερζίτικον ἀλευτεία, εἰς δὲ καὶ ἐτεροὶ ποταμοὶ, ὁ Βάλ καὶ ὁ Βουρλίκ, ὁ Χάδηρ καὶ ἄλλοι πλείστοι ποταμοί. Ἐξ ὑπὸ τῆς Μαιώτιδος λίμνης ἐξέρχεται στό- 90 122 Π μου τὸ Βουρλίκ έπονομαζόμενον, καὶ πρὸς τὴν τοῦ Πόντου θάλασσαν καταρρεῖ, ἐν ὃ ἐστὶν ἡ Βόστρορος, ἀντικρὺ δὲ τῆς Βοστόρου τὸ Ταμάταρχα λεγόμενον κάστρον ἐστίν. Το δὲ διάστημα τοῦ περάματος τοῦ τοιοῦτος στομοῦ ἐστίν μίλια ιτ’. Ἐν δὲ τῷ μέσῳ τῶν αὐτῶν ἦ ὡς ἀληθεῖν γιὰ νησίων μέγας καμιλλόν, τὶν λεγόμενον Ἀτέχ. Ἀπὸ τὸ Ταμάταρχα ἐστὶ 95 ποταμός ἀπὸ μίλιων ἦ ὡς καὶ Χ’, λεγόμενος Οὐκροῦ, ὁ διαχωρίζον τὴν Ζίχλαν καὶ τὸ Ταμάταρχα, ἀπὸ τοῦ Οὐκροῦ μέχρι τοῦ Νικήσεως ποταμοῦ, ἐν ὃ καὶ κάστρον ἐστὶν ὑμόνυμον τὸν ποταμοῦ, ἐστίν ἡ χώρα τῆς Ζίχλας τὸ δὲ διάστημα ἐστίν μίλια τ’. 'Ἀνωθέν δὲ τῆς Ζίχλας ἐστίν ἡ χώρα ἡ λεγομένη Παπαγία, καὶ ἀνωθέν τῆς Παπαγίας χώρας.'

122 Ρ ἐστίν ἡ χώρα ἡ λεγομένη Κασαχία, ἀνωθέν δὲ τῆς | Κασαχίας δρῆ τὰ Καυκασία εἰσίν, καὶ τῶν ὅρεων ἀνωθέν ἐστὶν ἡ χώρα τῆς 'Αλανίας.

‘Ἡ δὲ τῆς Ζίχλας παράλλος ἔχει νησία, τὸ μέγα νησὶ καὶ τὰ τρία νησία, ἐνδοθεν δὲ τοῦτον εἰσίν καὶ ἔτερα νησία, τὰ καὶ ἐτπινεμήθηντα καὶ παρά

F 80 ἐν ὃ — 83 τινῶν: cf. Herod. IV. 3, 20; Ptolem. Geogr. III. 6, 5;
Steph. Byz. s. v. Τάφρα, etc.
mouth of the river Dnieper comes Adara, and there is a great gulf, called Nekropyla, where it is utterly impossible for a man to pass through. From the Dnieper river to Cherson is 300 miles, and between are marshes and harbours, in which the Chersonites work the salt. Between Cherson and Bosporus are the cities of the Regions, and the distance is 300 miles. After Bosporus comes the mouth of the Maeotic lake, which for its size everybody calls a sea. Into this same Maeotic sea run rivers many and great; on its northern side runs the Dnieper river, from which the Russians come through to Black Bulgaria and Chazaria and Syria. This same gulf of Maeotis comes opposite to, and within about four miles of, the Nekropyla that are near the Dnieper river, and joins them where the ancients dug a ditch and carried the sea through, enclosing within all the land of Cherson and of the Regions and the land of Bosporus, which cover up to 1,000 miles or even rather more. In the course of many years this same ditch has silted up and become a great forest, and there are in it but two roads, along which the Pechenegs pass through to Cherson and Bosporus and the Regions. Into the eastern side of the Maeotic lake debouch many rivers, the Tanaïs river that comes down from the city of Sarkel, and the Charakoul, in which they fish for sturgeon, and there are other rivers, the Bal and the Bourlik, the Chadir and other rivers very numerous. From the Maeotic lake debouches a mouth called Bourlik and flows down into the sea of Pontus where Bosporus is, and opposite to Bosporus is the city called Tamatarcha; the width of the strait of this mouth is 18 miles. In the middle of these 18 miles is a large, low island, called Atech. After Tamatarcha, some 18 or 20 miles from it, is a river called Oukrouch, which divides Zichia and Tamatarcha, and from the Ou krouch to the Nikopsis river, on which stands a city with the same name as the river, is the country of Zichia; the distance is 300 miles. Beyond Zichia is the country called Papagia, and beyond the country of Papagia is the country called Kasachia, and beyond Kasachia are the Caucasian mountains, and beyond the mountains is the country of Alania. Off the sea-board of Zichia lie islands, the great island and the three islands; and, closer to shore than these, are yet other islands, which have been used for pasturage
τῶν Ζἰχῶν κτισθέντα, τὸ τε Τουργανήρη καὶ τὸ Τξαρβαγάννι καὶ 105 ἑτερον νησίν, καὶ εἰς τὸν τοῦ Σπαταλοῦ λιμένα ἑτερον νησίν, καὶ εἰς 182Βε τὰς Πτελέας ἑτερον, ἐν ὦ ἐν ταῖς τῶν Ἀλανῶν ἐπὶ δρομαίς οἱ Ζἰχῷ καταφεύγουσιν. Τὸ δὲ παραθαλάσσιον ἀπὸ τῆς συμπληρώσεως τῆς Ζἰχᾶς, ἦτοι τοῦ Νικόφεως ποταμοῦ, ἔστεν ἡ τῆς Ἀβασγίας χώρα μέχρι τοῦ κάστρου Σωτηριουπόλεως· εἰσὶ δὲ μίλια τ'.

43. Περὶ τῆς χώρας τοῦ Ταρών.

123Ρ Ἀλλὰ περὶ μὲν τῶν βορείων Σκυθῶν ἐκανόνες σοι διδήλωται, τέχνην ποιούμενον, ἢν ἡ γνώσις ἐπωφελής τε καὶ εὐχρήστος ἐν καιρῷ σοι πάντως γενήσεται· δεῖ δὲ σε μηδὲ τὰ πρὸς ἀνίσχοντα ἦλιον ἀγνοεῖν, ὅθεν ὑπῆκοα πάλιν τοῖς Ρωμαίοις ἐγένετο, ἀφ' οὗ τὸ πρῶτον τῆς τοῦ 5 τῶν ἐπικτειρίας ἐξέπεσον.

Πρώτος γὰρ ὁ Κρικορίκιος ἐκεῖνος τοῦ Ταρών ἄρχων πρὸς τὸν βασιλέα Ῥωμαίων ἐπέκλινεν καὶ ὑπέταξεν, ἀλλ' ἐξ ἀρχῆς μὲν ἐπαμφοτερίζων ἐφαίνετο, καὶ λόγῳ μὲν τὴν τοῦ βασιλέας φιλίαν προσεποιείτο τιμῶν, ἔργῳ δὲ τῷ τῶν Σαρακηνῶν κατάρχοντι τά καθ' 10 ὑδαῖν διεπράττετο, καὶ διαφόρως ἤγεμὸν ἐχρημάτισεν τῶν ἀπὸ Συρίας ἐξερχομένων φοισάτων | κατὰ τῶν ὑπηρχῶν θεμάτων τῷ βασιλεῖ Ῥωμαίων, καὶ πάντα τοῖς Ῥωμαίοις ἐν ἀπορρήτῳ μελετώμενα κατὰ τῶν ἀντιπάλων Σαρακηνῶν πρὸς Συρίαν ἐμήγευσεν, καὶ λάθρᾳ περὶ τῶν παρ' ἡμῖν συμβαίνοντων αἰτὶ πρὸς τὸν ἀμερμομύνην διὰ γραμμάτων 15 ἐδηλοποίει, καὶ δοκεῖν μὲν ἐβούλετο | τὰ τῶν Ῥωμαίων φρονών, εὐρίσκετο δὲ μαῖλον τὰ τῶν Σαρακηνῶν προκρίνον τα καὶ τιμῶν. Πλὴν ἀπέστελλεν αἰτὶ δῶρα, ἀπερ τοῖς ἐκεῖσε βαρβάροις δοκεῖ τίμια, πρὸς τὸν ἐν βασιλείσιν αὐτόν τιμάς, καὶ ἀντελάμβανε πλεῖοντα τα καὶ κρείττονα παρὰ τοῦ εὐσεβοῦς βασιλεύοντος, δεὶ καὶ πολλάκις αὐτῷ προ- 20 ὁμορραγεῖτο διὰ γραμμάτων πρὸς τὴν βασίλειων αἰτεθείην καὶ τὸν βασιλέα θέασασθαι καὶ τῶν παρ' αὐτοῦ φιλόφρονῆσεν καὶ τιμῶν μετασχείν. 'Ο δὲ δεδουκώς, μὴ πρὸς λύτην καὶ σκάνδαλον τοῦ ἀμερμομύνην γένηται τούτο, προφανές ἐπλάττετο, καὶ τὸ μὴ δύνασθαι τὴν ἐκατούρ χώραν ἔρημον τῆς ἐξ αὐτοῦ βοηθείας καταλίπτειν, ἕνα μὴ ὑπὸ τῶν Σαρακη- 25 νων καταληψάθη, μάτιν ἐσπάθητο.

'Ο δὲ αὐτὸς ἄρχον του Ταρών κρατήσας ἐν πολέμῳ ποτὲ τοῦ 'Αρχάκα τοὺς παῖδας, ἤγγον Κρικορίκου τοῦ πατρικίου, τοῦ πατρὸς

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and built upon by the Zichians, Tourganirch and Tzrabaganin and another island; and in the harbour of Spalaton another island; and at Pteleai another, where the Zichians take refuge during Alan incursions. The coastal area from the limit of Zichia, that is, from the Nikopsis river, is the country of Abasgia, as far as the city of Sotiriopolis; it is 300 miles.

43. Of the country of Taron.

But concerning the northern Scyths sufficient has been made plain to you, beloved child, knowledge of which shall be all ways advantageous and useful to you in time of need; but also it is right that you should not be ignorant of the parts towards the rising sun, for what reasons they became once more subject to the Romans, after they had first fallen away from their control.

The late Krikorikios, then, prince of Taron, at first bent and submitted himself before the emperor of the Romans, but from the first he seemed double-faced, and while in word he pretended to esteem the friendship of the emperor, in fact he acted at the pleasure of the chief prince of the Saracens, and on various occasions led armies that came out of Syria against provinces subject to the emperor of the Romans, and everything that the Romans were planning in secret against their Saracen adversaries he would divulge to Syria, and would always keep the commander of the faithful informed secretly through his letters of what was going on among us; and while he wished to appear a partisan of the Roman cause, he was found, on the contrary, to prefer and favour the cause of the Saracens. However, he continually sent presents, such as appear valuable to the barbarians of those parts, to Leo, the glorious among emperors, and got in return more and better from the pious emperor, who also frequently urged him by letter to visit the imperial city and behold the emperor and partake of the bounties and honours bestowed by him. But he, fearing lest this might vex and offend the commander of the faithful, would trump up excuses, and falsely allege that it was impossible for him to leave his own country deprived of his assistance, lest it might be plundered by the Saracens.

Now, this same prince of Taron one day captured in battle the sons of Arkaïkas, that is to say, the cousins of the patrician Krikorikios, father
τοῦ πρωτοσταθαρίου Ἀσωτίου, τοὺς ἐξαδέλφους, εἶχε παρ’ ἑαυτῷ δεσμίους. Περὶ δὲ καὶ Συμβατίου, ὁ τότε ἄρχων τῶν ἄρχωντων, τὸν 30 αὐτὸν μακαριώτατον βασιλέα διὰ γραμμάτων ἤξιώσεν τοῦ ἀποστείλαι
124Ρ | πρὸς τὸν Ταρωνίτην καὶ ἀναλαβέσθαι στουδάσαι τοὺς οἰκείους ἀνέψιως, οὕτως ἦσαν υἱὸι τοῦ εἰρημένου Ἀρκάϊκα, ἦν μὴ πρὸς τὸν ἁμερομυμνὴν ἀποσταλόμενοι συγγενῆς γὰρ ἦν τοῦ Συμβατίου, τοῦ ἄρχοντος τῶν ἄρχωντων, Γρηγόριος ὁ πατρικίος. Ἐπαχούσας δὲ τῆς τοιαύτης τοῦ Συμβατικοῦ 35 τοῦ ἐξεισερχομένου Λέων, ὁ μακαριώτατος βασιλεύς, τὸν Σινοῦτην ἐκείνον
184Βε | τὸν εὐνούχον ἀπέστειλε, χαρτουλάριον τηνικάῦτα τοῦ δέξιου δρόμου τυγχάνοντα, πρὸς τὸν ἄρχοντα τοῦ Ταρών τῆς τοιαύτης ἔννοια ὑποθέσεως καὶ πρὸς τὸν Ἀδρανασήρ, τὸν κουροπαλάτην Ἰβηρίας, διὰ τινὰς ἐτέρας ὑποθέσεις, δοὺς αὐτῷ καὶ πρὸς ἀμφοτέρους ἐξενάλα τὰ ἀρμιζώντα. 40
125Ρ Διαβληθὲν | τοῦ δὲ εἰρημένου Σινοῦτος παρὰ Θεοδόρου, τοῦ τῶν Ἀρμενίων ἐρμηνευτοῦ, πρὸς τὸν εἰρημένου αὐλίδου βασιλεά, ἐξαπεστάλη βασιλικὰς ἀντ’ αὐτοῦ ὁ πρωτοσταθάριος Κωνσταντῖνος καὶ δομέστικος τῆς ὑπουργίας ὁ τοῦ Λιβός, ὁ νῦν ἀνθράκτους πατρικίους καὶ μέγας ἐπαιρέαρχος, ἑνταλματικῶς ὁπισθεῖς τοῦ ἀναλαβέσθαι τὰ πρὸς τὸν ἄρχοντα 45 τοῦ Ταρών, τοῦ Κρικορίκιου, ἀποσταλέντα τελεία, καὶ αὐτὸς μὲν πρὸς τὸ ταρώαν εἰσελθείτην, τὸν δὲ Σινοῦτην προτρέψασθαι πρὸς τὸν Ἀδρανασήρ, τὸν κουροπαλάτην Ἰβηρίας, κατὰ τὰ ἐνταλθήναι αὐτῷ ἀπελθεῖν. Καταλαβὼν δὲ τὸ ταρώαν ὁ εἰρημένους πρωτοσταθάριος καὶ ἀποδοὺς
125Ρ Κρικορίκιῳ τὰ πρὸς αὐτὸν ἀποσταλέντα τοῦ βασιλέως δῶρα | καὶ γράμματα, ἀνελάβετο τὸν νόθον τοῦ ταρωνίτου υἱὸν, δε’ Ἀσώτιος ὁ ἀνώμοιζτο, καὶ εἰσήγαγεν αὐτόν πρὸς τὴν βασιλεύουσαν, διὸ ὁ βασιλεύς τῇ τοῦ πρωτοσταθαρίου διήμερος ἀξίας καὶ ἰκανὸς φιλοφρονεῖμενος, πρὸς τὸν ιδιόν πατέρα διὰ τοῦ αὐτοῦ πρωτοσταθαρίου ἀπεστείλει. Ἀναλαβόμενος δὲν ὁ αὐτὸς Κωνσταντῖνος ἐκείθεν Ἀπογάνει, τὸν ἄδελφον 55 Κρικορίκου, τὸν ἄρχοντος τοῦ Ταρών, εἰσήγαγεν πρὸς τὸν μακαρίων
185Βε βασιλέα μετὰ καὶ τῶν | δύο υἱῶν τοῦ Ἀρκάϊκα, ὃν καὶ τῇ τοῦ πρωτοσταθαρίου ἀξίας διήμερος τελεία καὶ βασιλεύσεις καὶ φιλοφρονεῖμενος, ἀπεστείλει αὐτὸς διὰ τοῦ αὐτοῦ Κωνσταντῖνου εἰς τὴν οἰκεῖαν χώραν καὶ πρὸς τὸν ιδίον ἄδελφον.
60
126Ρ | Μετὰ δὲ ταῦτα ἐν Χαλδίᾳ ὁ εἰρημένος Κωνσταντῖνος ἐπὶ χρὸνον ἰκανόν διατρήψας, ἐπετράπη διὰ κελεύσεως εἰσελθεῖν ἐν τῷ Ταρώαν καὶ ἀναλαβέσθαι Κρικορίκιος, τὸν ἄρχοντα τοῦ Ταρώαν καὶ πρὸς τὴν βασιλεύουσαν εἰσελθεῖν, ὁ καὶ ἐποίησεν. Εἰςελθόντος δὲ τοῦ αὐτοῦ Κρικορίκιος ἐν τῇ Θεοφιλάκτῳ πόλις καὶ τῇ τοῦ μαγιστρῶν καὶ στρατηγοῦ 85 Ταρώαν ἀξίας τιμηθέντος, ἐδόθη αὐτῷ καὶ οἶκος εἰς κατοικίαν, ὁ τοῦ Βαρβάρου λεγόμενος, ὁ νῦν Βασιλείου τοῦ παρακαμημονεύου οἶκος. Ἐπιμήθη δὲ καὶ ἐτησίωρ ῥόγες χρυσίου μὲν δέκα λίτρας καὶ μιλιαρσίων.
of the protopatharius Asotios, and he held them by him as prisoners. On their behalf the then prince of princes Symbatios sent letters to the same emperor, of most blessed memory, begging him to send to the Taronite and make efforts to recover these nephews of his, the sons of the said Arkaikas, so that they might not be sent to the commander of the faithful; for the patrician Grigorios was a relative of Symbatios, the prince of princes. The emperor Leo, of most blessed memory, acceded to this request of Symbatios, and sent the late Sinoutis, the eunuch, who was then chief clerk to the foreign ministry, to the prince of Taron upon this business, and also to Adranasir, the eunuch of Iberia, on some other matters of business; and he furnished him with presents suitable to both. But when a calumniouse charge was laid before the said glorious emperor against the said Sinoutis by Theodore, the Armenian interpreter, there was sent out as imperial agent in his stead the protopatharius Constantine Lips, keeper of the imperial plate, — he who is now patrician proconsul and commander of the great company, — with orders instructing him to take over the presents dispatched to the prince of Taron, Krikorikios, and himself to proceed to Taron, and to order Sinoutis to go on to Adranasir, the eunuch of Iberia, as he had been instructed to do. The said protopatharius arrived at Taron and gave to Krikorikios the gifts and letters of the emperor which had been sent to him, and took up the bastard son of the Taronite, who was called Asotios, and brought him to the imperial city; and the emperor honoured him with the rank of protopatharius and richly entertained him, and then sent him back to his father in the conduct of the same protopatharius. The same Constantine took thence Apoganem, brother of Krikorikios, prince of Taron, and brought him to the emperor, of blessed memory, together with the two sons of Arkaikas; and him too the emperor honoured with the rank of protopatharius and many times bounteously entertained him, and sent him back again, in conduct of the same Constantine, to his country and his brother.

After this the said Constantine spent some time in Chaldia, and was then commissioned by imperial mandate to go to Taron and take Krikorikios, prince of Taron, and come to the imperial city; and this he did. When this same Krikorikios had entered the city protected of God, and had been honoured with the rank of magister and military governor of Taron, he was also given for his residence a house called the house of Barbaros, now the house of Basil the chamberlain. He was, moreover, honoured with an annual stipend of ten pounds in gold and a further ten pounds in miliaria,
ἐτέρας δέκα λίτρας, ὡς εἶναι τὸ πάν λίτρας εἴκοσι. Καὶ ἐπὶ χρόνων ἐν
tῇ βασιλευούσῃ διατρίβαι, καὶ διὰ τοῦ αὐτοῦ πρωτοσταθηρίου Κομ-70
σταντίνου πάλιν πρὸς τὴν οἰκείαν διεσώθη χώραν.

126RP Μετὰ δὲ ταῦτα πάλιν εἰσῆλθεν καὶ ὁ Ἀπογάνεμο πρὸς τὸν μακά-
ριον βασιλέα, καὶ προεβιβάσατο παρ’ αὐτοῦ εἰς πατρικιότητα. ἐπετράπη
dὲ καὶ εἰς γυναίκα λαβεῖν τὸν εἰρημένον Κωνσταντίνον Θυγατέρα, καὶ
ἐπὶ τῇ τοιούτῳ προφάσει καὶ οἶκον ἐπεζήτησεν, καὶ ἔλαβεν καὶ αὐτὸς τὸν 75
του βαρβαροῦ οἴκον χρυσοβουλλίω χωρίς. Καὶ φιλοφρονήθηκε παρὰ
tὸν βασιλέας, τῷ τότε μὲν πρὸς τὴν ἱδίαν χώραν ὑπέστρεψεν πρὸς τὸ
186Be πάλιν εἰσῆλθεν καὶ τὰ τὸν γάμου ἀπαρτίσασθαι, ἀμα δὲ τῷ εἰς τὴν
οἰκείαν χώραν διασωθῆναι μετ’ ὁλίγας ἡμέρας τέλει τοῦ βίου ἐξηρῆσατο.
Ὁ δὲ τοῦτον ἀδέλφον, Κρικοίκιος διὰ γραμμάτων αὐτοῦ ἔφησατο 80
127RP εἰσέρχεσθαι εἰς τὴν βασιλεύουσαν καὶ παρὰ τῶν χειρῶν τοῦ ἁγίου
βασιλέως λαμβάνειν τὴν διδομένην ρόγαν αὐτοῦ καὶ ἐπὶ χρόνον τινὰ ἐν τῇ
θεοφυλάκτῳ διατρίβειν πόλει. Καὶ ἐπὶ τούτῳ τὸν τῷ οἰκεῖῳ ἀδελφῷ
προχορισθέντα οἶκον εἰς κατοικήσειν λαβεῖν ἥζου, ὅν καὶ ἐπιδεικνύειν
αὐτῷ ὁ μακάριος βασιλεὺς διὰ τὸ τοῦ νεωστὶ ὑποταγῆται καὶ διὰ τὸ καὶ 85
ἀλλος ἀρχοντὸς τῆς ἀνατολής πρὸς τὸν ὁμοίου ζήλον τῆς πρὸς Ὀρ-
μαίους ὑποταγῆς ἐκκαλέσασθαι· ἔγγραφον δὲ χρυσοβουλλίων ὑφεῖαν
tὸ τοιοῦτον οἰκὸν πρὸς αὐτὸν οἶκον ἐποίησεν.
Μετὰ δὲ χρόνους ἰκανοῦς, Ὀρμανοῦ τοῦ μακαρίου βασιλέως τῶν
σκήπτρων τῆς βασιλείας Ὀρμαίου ἐπειλημμένου, ἀνήγαγεν ὁ αὐτὸς 90
127RP Κρικοίκιος μὴ ἐσχήνειν κρατεῖν τὸν τοῦ βαρβάρου οἴκον, ἀλλ’ ἥζου
λαβεῖν ἀντὶ αὐτοῦ προάστειον ἐν Κελτζηνή, εἰτε τοῦ Τατζάτου, εἰτε
ἀλλὸ, οἶκον κελεύει ὁ βασιλεὺς, ἵνα, ὅτε ἐπιδρομή τῶν Ἀρχαγηνῶν κατὰ
τῆς χώρας αὐτοῦ γεννηται, ἀποστέλλειν ἐκείσε ἐχεῖ τὴν οἰκείαν συγγέ-
νειαν καὶ ὑπόστασιν. Ἡ δὲ βασιλεία τῆς ἀκριβῆς γνώσεων τῶν πραγμάτων 95
μὴ κεκτημένης, ἐπιτίκειν δὲ ἀπὸ βασιλικοῦ χρυσοβουλλίου τοῦ μακαρίου
Λέωντος ἐχεῖ τὸν Ταρωνίτην τοῦ τοῦ βαρβάρου οἶκον, δέδωκεν αὐτῷ
187Be τὸ προάστειον τοῦ Γρηγορᾶ ἐν Κελτζηνή, καὶ τὸν οἶκον δῆθεν | ἀντέλαβεν,
χρυσοβουλλίον δὲ οὐδὲ οὕτως πρὸς αὐτὸν ἔπεται τὸ προάστειο ἐποίησατο.
128RP Μετὰ δὲ ταῦτα ἔγραψε πρὸς τὸν | αὐτοῦ βασιλέα ὁ Τορνίκης, ὁ100
τοῦ Ταρωνίτου ἀνεψίος, ὁ τοῦ Ἀπογάνεμο ἐκείνου υἱὸς, ὅτι· «Τὸν οἰκὸν
τοῦ βαρβάρου ὁ μακαριώτατος βασιλεὺς Λέων τῷ ἐμῷ πατρί ἐδωρήσατο,
μετὰ δὲ τὸν τοῦ πατρὸς μου θάνατον — διὰ τὸ ἔτι ἀνήλικον καὶ ὀρφανὸν
τυγχάνειν ἐμὲ — κατ’ εξουσίαν ὁ θεός μου τὸν τοῦτον οἶκον κατεκράτη-
σεν, ἀεὶ καθυποκνημενὸς μοι, ὅταν εἰς τὸν τέλειον τῆς ἡλικίας ἐλθὼν105
χρόνον, ἀπολαβεῖν τὸν οἰκὸν τὸν πατρικόν, καὶ νῦν, ὡς ἐμαθὼν, δέδωκεν
making twenty pounds in all. After some sojourn in the imperial city, he was escorted back again to his country by this same protospatharius Constantine.

After this, Apoganem came once more to the emperor, of blessed memory, and was advanced by him to the rank of patrician; and he was also permitted to take to wife the daughter of the said Constantine, and on this ground he asked for a house as well and he too received the house of Barbaros, without a golden bull. After receiving the emperor's bounty, he then returned to his country, with intent to come again and complete the celebration of his marriage; but no sooner was he escorted back to his country than he ended his life, a few days afterwards. His brother Krikorikios sent letters asking that he might come to the imperial city and receive from the hands of the holy emperor the stipend granted to him and sojourn for some while in the city protected of God. Thereupon he proceeded to demand for his residence the house which had been set aside for his brother, and the emperor, of blessed memory, handed it over to him, both because he had lately submitted himself and in order to excite in other princes of the east a similar eagerness for submission to the Romans; but he issued no golden bull making a deed of gift of this house to him.

Several years later, when the emperor Romanus, of blessed memory, had laid hold upon the sceptre of the empire of the Romans, this same Krikorikios reported that he had not the means to keep the house of Barbaros, but demanded that he should receive in its stead a suburban estate in Keltzini, either that of Tatzates or some other, whichever the emperor directed, in order that, when the Agareses should make an incursion into his country, he might be able to send thither his personal relatives and substance. The emperor, who did not possess an accurate knowledge of the facts, and supposed that the Taronite held the house of Barbaros in virtue of an imperial golden bull of Leo, of blessed memory, gave him the suburban estate of Grigoras in Keltzini and, of course, took back the house; but he too issued no golden bull in his favour in respect of the suburban estate.

Thereupon Tornikis, nephew of the Taronite and son of the late Apoganem, wrote to this same emperor: «The house of Barbaros was presented to my father by the emperor Leo, of most blessed memory, but after my father's death, because I was under age and an orphan, my uncle, in virtue of his authority, took possession of his house, always promising me that when I should come of age, I should take over the paternal house; and now, as I have...
τον τοιούτων οἶκον ὁ ἐμὸς θεὸς τῇ βασιλείᾳ σου, καὶ ἐλαβὲν εἰς ἀντισήκωσιν αὐτοῦ τὸ προάστειον τοῦ Γρηγορᾶ ἐν Κελτζήνῃ.

'Ἀπὸ δὲ τῶν τοιούτων βασιλικῶν φιλοτιμίων, τῶν πρὸς τὸν

128νΡ ἄρχοντα τοῦ Ταρών, φθόνος ὑπερφύη καὶ ἀνεβλάστησεν πρὸς αὐτὸν παρὰ τὸν Κακικιαῖο, τοῦ ἄρχοντος Βασπαρακά, καὶ Ἀδρανασρή, τοῦ κοιουτικάτου Ἰβηρίας, καὶ Ἀσωτιείου, τοῦ ἄρχοντος τῶν ἀρχιικῶν, οἵτινες ἐγραψαν πρὸς τὸν βασιλέα διαγγογόντες, δὲ ἦν αἰτίαν ὁ Ταρωνίτης μόνος βόης ἀπολαύει βασιλικῆς, αὐτῶν ἀπάντων λαμβανόντων οὐδὲν. «Τίνα γὰρ — ἔλεγον — περισσοτέραν δουλείαν ἰμάων ποιεῖται, ἢ τί115 πλέον ἰμών τοὺς Ῥωμαίοις ἐποφελεί; "Ὁθεν χρῆ ἢ καὶ ἰμᾶς ώς ἐκεῖνον ῥγευσθῆκα, ἢ μὴ" ἐκεῖνον ἐντὸς τῆς τοιαύτης τυγχάνει διαφεξ.»

'Ὁ δὲ μακάριος βασιλεὺς Ῥωμανὸς ἀντέγραψεν πρὸς αὐτοὺς μὴ παρ'

129πΡ αὐτοῦ τὴν ἐπὶ τῶν Ταρωνίτης γενέσθαι | ὅραγαν, ἵνα ἐπ' αὐτῷ κεῖται καὶ ταυτῆς νῦν ἐκκοστῆ, ἂλλα παρὰ τοῦ μακαριωτάτου βασιλέως, καὶ129 μὴ δίκαιων εἶναι τὰ τῶν προβεβασιλευκότων παρὰ τῶν ὑστερον ἀνατρέπεσθαι. "Εγραφὲ δ' ὁμος πρὸς τὸν αὐτὸν Ταρωνίτην, δηλοποιοῦν αὐτὸν τὴν τῶν εἰρημένων ἀνδρῶν λύσιν καὶ τὸ σκάνδαλον. Ὁ δὲ ἀνήγαγεν μῆτε χρυσόν, μῆτε ἄργυρον παρέχειν δύνασθαι, ὑποσχέστο ἐξωθέν τῶν κατὰ τόπον ἀποστελλόμενον ἔξων διδόναι ἰμάτια καὶ χαλκόματα,125 μέχρι τῶν δέκα λιτρῶν συντιμώμενα, ἢ καὶ δεδώκεν μέχρι τρίων ἃ τεσσάρων ἔνικωτων. Μετὰ δὲ ταῦτα ἀνήγαγεν μὴ δύνασθαι παρέχειν τὸ τοιούτον πάκτων, τὴν δὲ ὅραγαν ἢ προῖκα λαμβάνειν ἧξεπο, καθὼς ἐπὶ τοῦ

129νΡ | μακαριωτάτου βασιλέως Λέοντος, ἢ ἐκκοστῆναι αὐτῆς. "Οθεν διὰ τὸ μὴ εἰς σκάνδαλον εἶναι τὸν Κακικιαίο καὶ τοῦ κοιουτικάτου τοῖς λοιπῶν130 ἔξακοφέν ταυτῆν ἐκρημένος μακάριος βασιλεὺς Ῥωμανός. Παραμεθοῦνες δὲ ὅσπερ αὐτὸν, μετὰ ταῦτα τὸν τοῦτο ἰμών, Ἂσωτίπον, ἐν τῇ πόλει παραγεγονότα, εἰς πατρικίους ἐτίμησεν, καὶ φιλοφρονησάμενος αὐτάρκως πρὸς τὰ ἐδικαζώτεστελεν.

Τοῦ δὲ μαγιστροῦ Κρικορίκου τὸν βίον ἀπολιτόντος, ἀνήγαγεν135 Τορνίκιος, ὁ τοῦ Ἀπογάμφην υἱός, ἔρωτα ἔχειν ἐγκαρδίων εἰσελθείν καὶ τὸν βασιλέα θεάσασθαι, ἐφ' ὃ τῶν πρωτοσπαθάριον Κρινήν καὶ ἐρμήνευσιν ὁ βασιλεὺς ἔξακοφέστελεν, δὲ καὶ εἰσήγαγεν ἐν τῇ πόλει τῶν εἰρημένον Τορνίκιον, καὶ πρὸ ἐνήγαγεν τὸν αὐτὸν Τορνίκιον ὁ βασιλεὺς | εἰς τὴν τῶν πατρικίων τιμῆν. Προσετέλευτο δὲ δικαιολογήσας ἐπὶ τῷ τοῦ140 Βαρβάρου οἶκῳ, καὶ ἀκούσας, διὶ προάστειον λαβῶν ὁ θεῖος αὐτοῦ ἐν Κελτζήνῃ, τὴν τοῦτο παραχώρησεν ἐξουσίαν, ἔλεγε μὴ δύνασθαι τὸν θεῖον αὐτοῦ ἐν τῇ πατρικῇ κληρονομίᾳ αὐτοῦ ποιεῖσθαι ἀνταλλαγῆν, καὶ ἦξιόν ἢ τὸν οἶκον λαβῶν ἢ τὸ προάστειον, εἰ δὲ μὴ, καὶ ἀμφότερα παραχώρησε τῷ βασιλείᾳ πρὸς τὸν μὴ ἔχειν αὐτὰ τοὺς ἐξεδέλφους αὐτοῦ.145 Τοῦτο ἐνεκεν ὁ βασιλεὺς, ἐπεὶ καὶ ὁ γέρων ὁ Ταρωνίτης ἐνήγαγεν
learned, my uncle has given this house to your imperial majesty, and has received in exchange for it the suburban estate of Grigoras in Keltzini.»

And because of these imperial gifts bestowed on the prince of Taron, envy towards him was implanted and grew up in Kakikios, prince of Baspara-ra, and Adranasir, the curopalate of Iberia, and Asotikios, the prince of princes, who wrote to the emperor grumbling at the cause whereby the Taronite alone enjoyed an imperial stipend, while all of them got nothing. «For what service — they said — is he performing more than we, or in what does he help the Romans more than we do? Either, therefore, we too should be stipendiary as he is, or else he too should be excluded from this largess.» The emperor Romanus, of blessed memory, wrote back to them, that the stipend in favour of the Taronite had not been granted by him, that it should now lie with him to cut it off, but by the emperor, of most blessed memory; nor was it right that what had been done by former emperors should be undone by their successors. However, he wrote to this same Taronite informing him that the said parties were vexed and offended. He replied that he could provide neither gold nor silver, but promised to give, over and above the gifts regularly sent, tunics and bronze vessels up to ten pounds in total value, and these he did give for three or four years. But thereafter he reported that he could not provide this tribute, and demanded either that he should receive the stipend gratis as in the time of the emperor Leo, of most blessed memory, or else that it should be cut off. And so, that it might not cause offence to Kakikios and the curopalate and the rest, the said emperor Romanus, of blessed memory, cut it off. But to console him, as it were, he afterwards honoured his son Asotios, when he came to Constantinople, with patrician rank and entertained him munificently before sending him home.

On the death of the magister Krikorikios, Tornikios, son of Apoganem, reported that he heartily desired to come and behold the emperor; whereupon the emperor sent the protospatharius Krinitis, the interpreter, who brought the said Tornikios to Constantinople, and the emperor advanced the same Tornikios to the honour of patrician rank. He put forward his claims to the house of Barbaros, and, having heard that his uncle had resigned his ownership of it on receipt of a suburban estate in Keltzini, declared that his uncle had no power to effect an exchange in respect of his paternal inheritance, and demanded that he should be given either the house or the suburban estate, failing which, he was for resigning both to the emperor, so that his cousins might not have them. Therefore the emperor, since

V 110 ἄνεβλαστησεν: ἐβλαστησε εdd. || 111 Κακικίου (litteri ξυ s. v. additis)
ἀποθανὼν, ἀνελάβετο τὸ προστειον, καὶ οὐδὲ τὸν οἶχον ἀντέδωκεν, ἐπεὶ μηδὲ χρυσοβούλλιον, καθὼς ἀνωτέρω προείρηται, ἐπὶ τοὺς τούτων ἐξετέθη.

130ρ Μετὰ δὲ ταῦτα εἰσῆλθεν πρὸς τὴν βασιλεύουσαν Παγκράτιος ἐκεῖνος, ὁ πρῶτος υἱὸς τοῦ μαγίστρου ἐκείνου Κρικορίου τοῦ Ταρωνίτου, καὶ προεβιβάσθη παρὰ τοῦ βασιλέως εἰς τὸ τῶν πατρικίων ἁξίωμα, καὶ γέγονεν καὶ στρατηγὸς τοῦ Ταρων. Ἡ ἤτοι δὲ καὶ γυναίκα λαβεῖν ἀπὸ τῶν βασιλικῶν συγγενῶν, καὶ δέδωκεν αὐτῷ ὁ βασιλεὺς τὴν τοῦ μαγίστρου θεοφύλακτον ἁδελφὴν εἰς γυναίκα. Καὶ μετὰ τὸν γάμον διαθήκης εξέθετο, ἐν αἷς ἐδήλου, ὅτι: Ἐὰν μοι γένονται παῖδες ἀπὸ τῆς τοιαύτης γυναίκας, ἐνα ἔχουσιν τὴν ἀπασάν μου χώραν εἰς κλήρον προγονικῶν. Καὶ ἐπὶ τούτῳ ἤττησαν τὸν βασιλέα δοθήκη αὐτῷ.

131ρ τὸ προστειον τοῦ Γρηγορᾶ πρὸς | τὸ ἐν αὐτῷ τὴν πατρικίαν, τῆς τούτου γυναίκα καθέζεσθαι, μετὰ δὲ τὴν αὐτῆς ἀποβίωσιν εἶναι πάλιν τὸ 160 τοιοῦτον προστειον τῆς βασιλείας αὐτοῦ. Καὶ ἐπένευσεν καὶ πρὸς τὸν βασιλέα, καὶ πολλαῖς φιλοτιμίας αὐτὸν δεξιωσάμενος, μετὰ τῆς ἰδίας γυναίκας ἐξαπέστειλεν εἰς τὴν χώραν αὐτοῦ. Οἱ δὲ υἱοὶ τοῦ μαγίστρου Κρικορίου, ὁ τε αὐτῶς Παγκράτιος ὁ πατρικίας καὶ Ἀσώτιος ὁ πατρικίας, μεγάλως παρελύουσιν καὶ ἐβίαζοντο τὸν οἰκεῖον αὐτῶν ἐξάδελφον, ὁ τούτων φον, τορνίκιον τοῦ πατρικίας, διὰ μὴ υποφέρων τὴν ἀπὸ τούτων ἐπίθεσιν, ἔγραψε πρὸς τὸν βασιλέα ἀποστείλει πιστὸν ἄνθρωπον καὶ παραλαβεῖν τὴν χώραν αὐτοῦ, καὶ δὲ τὴν γυναίκα καὶ τὸ παιδίον | αὐτῶν πρὸς τὸν βασιλέα εἰσαγαγεῖν. Ὁ δὲ βασιλεὺς ἀπέστειλεν τὸν πρωτοποθάριον Κρινίτην καὶ ἐξῆλθεν πρὸς τὸ κατὰ τὴν ἁξίωσιν αὐτοῦ ἀναλαβέσθαι καὶ εἰσαγαγεῖν αὐτὸν ἐν τῇ κρητήθηκεν πόλει. Οὔτε δὲ τὴν τοιαύτην χώραν ὁ Κρινίτης κατέλαβεν, εὑρεν αὐτὸν ἡδυ τὸν βλέννον ἀπολοπτώντα, διαταξάμενον πρὸς τῆς τελευτης εἶναι πάσαν τὴν χώραν αὐτοῦ ὑποκειμένην τῇ βασιλείᾳ Ἡρωμαίοι, τὴν δὲ γυναίκα καὶ τὸ παιδίον αὐτοῦ ἐσπελθεῖν πρὸς τὸν βασιλέα, ἢ καὶ δέδωκεν δ ἐπειδη με γυναικα καὶ το παιδιον αυτοιν εισελθειν προς τον βασιλεα, ή καὶ δεδωκεν δ βασιλειας εις κατοικησιν εισελθοντας, ὑποκειμένην τοῦ πρωτοποθάριου Νικάπηλ, τοῦ ποτε γεγονότος χομμερκιαρίου Χαλδίας καὶ τῆς τοῦ Πυθαθεώς μονήν. Καὶ πάλιν ἀπεστάλη ὁ ἐφέρμενος Κρινίτης, ὅτι τοῦ μέρος τοῦ πατρικίου Ταρωνίου. Ἀνταπέστειλαν δὲ ἐκεῖθεν τοῦ 132ρ παρὰ τοῦ βασιλέως πρὸς | τὸ παραλαβεῖν τὴν χώραν τοῦ 'Ἀπογάνων, ἦτοι τοῦ μέρος τοῦ πατρικίου Ταρωνίου. 'Ανταπέστειλαν δὲ ἐκεῖθεν τοῦ οἱ τοῦ ὁποιανοντος ἐξαδέλφου, ἀξιόνων δοῦσι καὶ ὁ ὁ Οὐλνοῦτιν καὶ ἔχειν τῇ χώρᾳ τοῦ ἐξαδέλφου αὐτῶν, μὴ γὰρ δύνασθαι οἷος αὐτοῖς ζῆν, εἰ τὴν τοῦ ἐξαδέλφου αὐτῶν χώραν ὡς οἰκεῖαν κατάσχει ὁ βασιλεὺς. Οἰκεῖα δὲ ἀγαθωτήτη ὑπελέξας ὁ βασιλεὺς τὴν αἴτησιν αὐτῶν ἐξεπλήρωσεν, καὶ δέδωκεν αὐτοῖς μὲν τὴν χώραν τοῦ 'Ἀπογάνων, τοῦ ἐξαδέλφου αὐτῶν, αὐτῶς δὲ ἀνελάβεστο τὸ Οὐλνοῦτιν μετὰ πάσης τῆς
the old Taronite was now dead, resumed the suburban estate but did not give the house in exchange for it, because, as has already been stated above, no golden bull had been issued in respect of any of these transactions.

After this, the late Pankratios, eldest son of that magister Krikorikios the Taronite, came to the imperial city and was advanced by the emperor to the dignity of patrician and was also made military governor of Taron. He asked that he might also be given a wife from among the ladies related to the imperial family, and the emperor gave him to wife the sister of the magister Theophylact. And after his marriage he made a will, in which he stated: «If children are born to me of this woman, they are to have all my country for their ancestral inheritance.» Thereupon he asked the emperor that he might be given the suburban estate of Grigoras for the patrician lady, his wife, to reside there, and after her death this suburban estate should revert to his imperial majesty. The emperor sanctioned this too, and after presenting him with many gifts, sent him with his wife away to his country. Now, the sons of the magister Krikorikios, this same patrician Pankratios and the patrician Asotios, greatly vexed and oppressed their cousin, the patrician Tornikios, who, finding their aggressiveness unendurable, wrote to the emperor to send a trustworthy servant and take over his country, and conduct himself and his wife and their child to the emperor. The emperor sent the protopatharius Krinitis, the interpreter, to take him and conduct him to the city protected of God, in accordance with his demand. But when Krinitis arrived in that country, he found that Tornikios had already departed this life, having devised before his end that all his country should be subject to the emperor of the Romans, and that his wife and his child should go to the emperor; and to her, on her arrival, the emperor gave for her residence the monastery in Psomathia of the protopatharius Michael, formerly collector of Chaldia. The said Krinitis was sent back again by the emperor to take over the country of Apogamen, that is, the portion of the patrician Tornikios. But the sons of the Taronite, the cousins of the deceased, sent back thence a demand that they should give up Oulnoutin and retain the country of their cousin, for they were quite unable to live if the emperor were to occupy their cousin’s country as his own. The emperor, yielding to his own goodness of heart, fulfilled their request and gave them the country of Apogamen, their cousin, and himself took Oulnoutin with all its surrounding territory.
περιχώρου αύτοῦ. Ἡ δὲ ὧλη τοῦ Ταρών χώρα εἰς δύο διανεμήθεισα
132ν ΕΤΥΓΧΑΝΕΝ, ἢς τὸ μέν ἡμείς οἱ τοῦ μαγίστρου | Κριχορίκου εἶχον ύιοι,
tὸ δὲ ἡμεῖς <οἱ> τοῦ Ἀπογάνεμ τοῦ πατρικίου, οἱ τούτων ἔξαδέλφου.

44. ΠΕΡΙ ΤΗΣ ΧΩΡΑΣ ΤΟΥ 'ΑΠΑΧΟΥΝΗΣ ΚΑΙ ΤΟΥ ΧΑΣΤΡΟΥ ΤΟΥ ΜΑΝΖΙΚΙΕΡΤ ΚΑΙ ΤΟΥ ΠΕΡΚΡΙ ΚΑΙ ΤΟΥ ΧΛΙΑΤ ΚΑΙ ΤΟΥ ΧΑΛΙΑΤ ΚΑΙ ΤΟΥ ἈΡΖΕΣ ΚΑΙ ΤΟΥ ΤΙΒΙ ΚΑΙ ΤΟΥ ΧΕΡΤ ΚΑΙ ΤΟΥ ΣΑΛΑΜΑΣ ΚΑΙ ΤΟΥ ΤΖΕΡΜΑΤΖΟΥ.

'Ἰστέον, ὅτι πρὸ τοῦ Ἀσωτίου, τοῦ ἀρχοντος τῶν ἀρχόντων, τοῦ πατρὸς τοῦ Συμβατίου, τοῦ ἀρχοντος τῶν ἀρχόντων, δυν ἀπεκεφάλισαν ὁ ἀμηρᾶς Περσίδος, ὁ Ἀποσάται, δς καὶ ἐποίησαν δύο ύιοὺς, τὸν τε Ἀσωτίου, τὸν μετ' αὐτὸν γενόμενον ἀρχοντα τῶν ἀρχόντων, καὶ Ἀπα-

192ΒΕ ἔχον ἀρχοντος τῶν ἀρχόντων εἰς τὴν μεγάλην Ἀρμε-
νίαν, εἰς τὸ κάστρον τὸ Κάρς, καὶ ἐπείχεν καὶ τὸ τρία τὰ προγεγραμμένα κάστρα, τὸ τε Περκρί <καὶ> τὸ Χαλιάτ καὶ τὸ Ἀρζές καὶ τὸ Τιβί καὶ τὸ Χέρτ καὶ τὸ Σαλαμάς.

"Οτι ὁ ἀρχων ἐκαθέθετο τῶν ἀρχόντων εἰς τὴν μεγάλην Ἀρμε-

133ΡΤ τὸ τε Περκρί καὶ τὸ Χαλιάτ καὶ τὸ Ἀρζές, ὡπὸ τὴν τής Περσίδος ἐπι-

133ΨΤ ΚΑΤΕΙΧΕΝ | πάσας τὰς τής ἀνατολῆς χώρας. Τελευτάσαντος δὲ Ἀπελβάρτ,

V 187 ἢς: καὶ Be || 188 ol add. Be.
The whole country of Taron was divided in two, one half of it being held by the sons of the magister Krikorikios, the other half by their cousins, the sons of the patrician Apoganem.

44. Of the country of Apachounis and of the city of Manzikiert and Perkri and Chliat and Chaliat and Arzes and Tibi and Chert and Salamas and Tzermatzou.

Before the time of Asotios, prince of princes, father of Symbatios, prince of princes, whom the emir of Persia Aposatai beheaded and who had two sons, Asotios, who was prince of princes after him, and Apasakios, who was afterwards honoured with the rank of magister, these three cities, Perkri and Chliat and Arzes, were under the control of Persia.

The prince of princes had his seat in great Armenia, at the city of Kars, and held both these three cities aforementioned, Perkri and Chliat and Arzes, and also Tibi and Chert and Salamas.

Apelbart possessed Manzikiert and was beneath the dominion of Asotios, the prince of princes, the father of Symbatios, the prince of princes. The same Asotios, prince of princes, gave to this same Apelbart also the city of Chliat and Arzes and Perkri: for the aforesaid Asotios, prince of princes, father of Symbatios, prince of princes, held all the countries of the east. On the death of Apelbart his son Abelchamit possessed his domain, and on the death of Abelchamit his eldest son Aposebatai possessed his domain. He, after the murder of Symbatios, prince of princes, by Aposatai, the emir of Persia, took possession, in absolute sovereignty, as an independent potentate, both of the city of Manzikiert and of the rest of the cities and the countries; and he submitted himself to the emperor together with his other two brothers, Apolesphouet and Aposelmis, after their cities and their countries had on various occasions been over-run and ravaged and destroyed by the commander-in-chief, and they paid the emperor of the Romans tribute in respect of their cities and their territories. But from the
ὑπὲρ τῶν κάστρων καὶ τῶν χωρίων αὐτῶν. Ἄπτο δὲ τοῦ προρρηθέντος
193Βε Ἀσωτίου, τοῦ ἄρχοντος | τῶν ἄρχοντων, τοῦ πατρὸς μὲν τοῦ Συμβατίου, 35
πάππου δὲ τοῦ δευτέρου Ἄσωτίου καὶ τοῦ μηχαντροῦ Ἀπασαξίου,
μέχρι ζωῆς τοῦ δευτέρου Ἀσωτίου, τοῦ ἄρχοντος τῶν ἄρχοντων, ὑπήρ-
χον τὰ τοιαύτα τρία κάστρα ὑπὸ τὴν ἐξουσίαν τοῦ ἄρχοντος τῶν ἄρχον-
των, καὶ ἐλάμβανεν ἐξ αὐτῶν πάκτα οἱ ἄρχον τῶν ἄρχοντων. Ἀλλὰ
καὶ τὸ κάστρον τοῦ Μανζικέρτ, μετὰ τῆς χώρας τοῦ Ἀσαχοῦνῆς καὶ 40
τοῦ Κορῆ καὶ τοῦ Χάρκα ὑπὸ τὴν ἐξουσίαν καὶ ἐπικράτειαν τοῦ αὐτοῦ
ἄρχοντος τῶν ἄρχοντων ύπήρχεν, ἐνώ ὅτου Ἀποσεβατάξ, ὁ ἀμφίμας τοῦ
134Ρ Μανζικέρτ, μετὰ τῶν δύο ἄδελφων αὐτοῦ, τοῦ τε Ἀπολεσφοῦετ καὶ
tοῦ Ἀποσέλμην, ὑπετάγησαν τῷ βασιλεῖ, διδόντες καὶ πάκτα ὑπὲρ τὲ
tῶν κάστρων καὶ τῶν χωρίων αὐτῶν· ἔτει <δὲ> ὁ ἄρχων τῶν ἄρχοντων 45
dοῦλος τοῦ βασιλέως τῶν Ῥωμαίων τυγχάνει, ὡς παρ’ αὐτοῦ προβαλλό-
μενος καὶ τὸ τοιούτον δεχόμενος ἀξίωμα, δηλοῦντι καὶ τὰ ὑπ’ αὐτοῦ
dεσποτύμενα κάστρα καὶ πολιτείαι καὶ χωρία τοῦ βασιλέως τῶν Ῥωμαί-
ων τυγχάνουσιν.

"Οτι τοῦ Συμβατίου, τοῦ ἄρχοντος τῶν ἄρχοντων τῆς μεγάλης 50
'Αρμενίας, κρατηθέντος παρὰ τοῦ Ἀποσάται, τοῦ ἀμφίπως Περσίδος,
καὶ ἀποκεφαλιθέντος παρ’ αὐτῶ, ἐκράτησεν ὁ Ἀποσεβατάς, ὁ καθεζό-
μενος εἰς τὸ κάστρον τὸ Ἀνζικέρτ, τὸ κάστρον τὸ Χαλίατ καὶ τὸ
135Ρ κάστρον τὸ Περκρι καὶ τὴν πολιτείαν τοῦ Ἀρζές.

194Βε "Οτι ὁ δεύτερος ἄδελφος τοῦ Ἀποσεβατάς, ὁ Ἀπολεσφοῦετ | καὶ 55
ὁ ἀνεψιὸς αὐτοῦ καὶ ὁ προγόνος, ὁ Ἀχμετ ἐκράτησεν τὸ κάστρον τὸ
Χαλίατ καὶ τὸ κάστρον τὸ Ἀρζές καὶ τὸ κάστρον τὸ Ἀλτζικέ, καὶ αὐτὸι
ὑπετάγησαν τῷ Ῥωμαίοις βασιλεῖ, καὶ ἐγένοντο ὑπὸ τὴν ἐξουσίαν αὐτοῦ
καὶ παρείχον καὶ πάκτα, καθὼς καὶ ὁ πρῶτος ἄδελφος αὐτοῦ, ὁ Ἀποσε-
βατάς, ὑπὲρ τὲ τῶν κάστρων καὶ τῶν χωρίων αὐτῶν.

"Οτι ὁ τρίτος ἄδελφος τοῦ Ἀποσεβατάς καὶ τοῦ Ἀπολεσφοῦετ,
ὁ Ἀποσέλμης, ἐκράτησε τὸ κάστρον τὸ Τζερματζέου μετὰ τὰ τῶν χωρίων
αὐτοῦ, καὶ αὐτὸς ὑπετάγη τῷ τῶν Ῥωμαίων βασιλεῖ, καὶ ἐδίδω πάκτα,
καθὼς καὶ ὁ πρῶτος ἄδελφος αὐτοῦ, ὁ Ἀποσεβατάς, καὶ ὁ δεύτερος
ἀδελφὸς αὐτοῦ, ὁ Ἀπολεσφοῦετ. 65

135Ρ "Οτι τοῦ Ἀποσεβατάς τελευτάσσετοντος, ἐκράτησε τὸ κάστρον τὸ
Μανζικέρτ μετὰ τῶν χωρίων αὐτοῦ καὶ τῆς ἐπικράτειας αὐτοῦ πάσης
ὁ Ἀβδεραχείμ, ὁ υἱὸς τοῦ Ἀποσεβατάς, τελευτάσσετος δὲ τοῦ Ἀβδε-
ραχείμ, ἐκράτησεν ὁ Ἀπολεσφοῦετ, ὁ δεύτερος ἄδελφος τοῦ Ἀποσεβατάς,
θείος δὲ τοῦ Ἀβδεραχείμ, τὸ κάστρον τὸ Μανζικέρτ καὶ πάσας τὰς 70
time of the aforesaid Asotios, prince of princes, father of Symbatios and grandfather of the second Asotios and of the magister Apasakios, until the lifetime of the second Asotios, prince of princes, these three cities were under the dominion of the prince of princes, and the prince of princes received tribute from them. Moreover, the city of Manzikiert with the country of Apachounis and Kori and Charka was under the dominion and control of the same prince of princes, up till the time when Aposebatas, emir of Manzikiert, and his two brothers Apoleshouet and Aposelmis submitted themselves to the emperor and paid tribute in respect of their cities and their territories; and since the prince of princes is the servant of the emperor of the Romans, being appointed by him and receiving this rank from him, it is obvious that the cities and townsips and territories of which he is lord also belong to the emperor of the Romans.

When Symbatios, prince of princes of great Armenia, was captured by Aposatai, the emir of Persia, and by him beheaded, Aposebatas, with his seat at the city of Manzikiert, took possession of the city of Chliat and the city of Perkri and the township of Arzes.

The second brother of Aposebatas, Apoleshouet, and his nephew and step-son Achmet took possession of the city of Chliat and the city of Arzes and the city of Altzike, and they too submitted themselves to the emperor of the Romans and came beneath his dominion and paid tribute in respect of their cities and their territories, as did the eldest brother Aposebatas.

The third brother of Aposebatas and Apoleshouet, Aposelmis, was in possession of the city of Tzermatzou with its territories, and he too submitted himself to the emperor of the Romans and paid tribute, as did his eldest brother Aposebatas and his second brother Apoleshouet.

On the death of Aposebatas, Abderacheim, son of Aposebatas, possessed the city of Manzikiert with its territories and all its domain, and on the death of Abderacheim, Apoleshouet, second brother of Aposebatas and uncle of Abderacheim, possessed the city of Manzikiert and all the

\[ \text{ser. Moravcsik: Xapul P edd.} || 42 '\text{Aposebatas P} || \text{Амурас P} || 43 \text{Манзикерт V} \\
\text{Me: Манзикерт P Ba Be} || 45 \text{δι add. Moravcsik γρα addendum cont. Bekker} || \\
51 '\text{Aposata Ba Be} || \text{Åµγεα P} || 52 '\text{Aposebatas P} || 53 \text{Манзикерт Ba Be} \\
54 \text{Припро P} || 'Арке P edd. || 55 '\text{Апосебат P} || 'Аполесфу P edd. \\
'Аполесфу P || 56 'Акмет edd. || 57 'Арк P edd. || 'Артукке P edd. \\
'Артукке P edd. || 'Артукке P edd. || V. Laurent || 59 \text{πρώτος ser. Moravcsik: α'} \text{P} \\
\text{om. V edd.} || \text{δη V: α'} \text{P om. edd.} || 59/60 '\text{Апосебатас P} || 61 \text{πρώτος edd.} \\
'П P || '\text{Апосебат P} || 62 του: του V edd. || 64 \text{πρώτος ser. Moravcsik: а'} \text{P} \\
\text{om. V edd.} || 'Апосебатас P || δεύτερος Be: \text{β'} \text{P} || 66 '\text{Апосебат P} || \text{τό κάστρον} \\
\text{om. edd.} || 67 \text{Манзикерт Ba Be} || 68 'Абдηραχем edd. || 'Апосебат P || 68/9 \\
'Абдηραχем edd. || 69 'Апосебат P || 70 'Абдηραχем Ba Be || \text{Манзикерт Me:} \\
\text{Манзикерт P Манзикерт Ba Be} || \]
προφητεύσας χώρας, καὶ αὐτοῦ τελευτήσαντος, ἐκράτησεν ὁ τρίτος ἄδελφος, ἤγγικα του Ἀποσεβατᾶ καὶ του Ἀπολεσφοῦς, ὃ Ἀποσέλμης τὸ τε Μανζικίερτ καὶ πάσας τὰς προφητεύσας χώρας.

"Οτι ὁ Ἀποσεβατᾶς εἶχεν υἱὸν τὸν Ἀβδεραχείμ καὶ τὸν Ἀπελμουζέ.

195 Be "Οτι ὁ Ἀπολεσφοῦς εἶχεν προγονὸν καὶ ἀνεψιον τὸν Αχάμετ, 196 Rp υἱὸν γὰρ οὐκ εἶχεν, ἀλλὰ τὸν Αχάμετ τὸν προγονὸν καὶ ἀνεψιον αὐτοῦ εἶχεν ἀντὶ υἱοῦ.

"Οτι ὁ Ἀποσέλμης εἶχεν υἱὸν τὸν Ἀπελβάρτ, τὸν ἀρτίως κρατούντα τὸ Μανζικίερτ.

"Οτι ἀποδανόντος τοῦ Ἀποσεβατᾶ, κατέλυτε τὸν Ἀβδεραχείμ, τὸν υἱὸν αὐτοῦ ἄμηραν, ὃ δὲ ἐτερος υἱός αὐτοῦ, ὁ Ἀπελμουζέ ἦν νήπιος πάνω, διὸ καὶ καταφρονήθη ἐλθεῖν πρὸς τὴν τοῦ πατρὸς καὶ τοῦ ἄδελφος αὐτοῦ ἔζωσαν.

"Οτι ὁ Ἀποσεβατᾶς, ὁ πρῶτος ἄδελφος, ἐκαθέζετο εἰς τὸ κάστρον 85 τὸ Μανζικίερτ, καὶ ἐκράτει, καθὼς εἰρηται, ταῦτας τὰς χώρας, τὸ τε Ἀπαχούνης καὶ τὸ Κορή καὶ τὸ Χάρκα, καὶ ἐδίδου τὰ ύπερ αὐτῶν πάκτα τοῦ Ῥωμαίων βασιλεία, καὶ τοῦτο τελευτήσαντος, ἐκράτησεν ὁ υἱὸς 136 Rp αὐτοῦ, ὁ Ἀβδεραχείμ, καὶ ἐδίδου καὶ αὐτὸς τὰ προφητεύτα | πάκτα διὰ τὸ εἶναι, καθὼς προείρηται, νήπιον παντελῶς τὸν ἄδεδρον αὐτοῦ, τὸν 90 Ἀπελμουζέ.

"Οτι τοῦ Ἀβδεραχείμ τελευτήσαντος, καὶ τοῦ ἄδελφον αὐτοῦ, Ἀπελμουζέ ὡς νηπίου καταφρονηθέντος, ἐκράτησεν τὸ κάστρον τὸ Μανζικίερτ καὶ τὰς ὑπ’ αὐτοῦ προφητεύσας χώρας ὁ δεύτερος ἄδελφος τοῦ Ἀποσεβατᾶ, ὁ προλεχθεὶς Ἀπολεσφοῦς, θεός δὲ τοῦ Ἀβδεραχείμ 95 καὶ τοῦ διὰ τὴν νηπιότητα καταφρονηθέντος ἄδελφοι αὐτοῦ, τοῦ Ἀπελμουζέ.

"Οτι τοῦ Ἀπολεσφοῦτε τελευτήσαντος, ἐκράτησεν ὁ τρίτος 196 Be ἄδελφος τοῦ Ἀποσεβατᾶ, ήγγον ὁ Ἀποσέλμης τὸ κάστρον τὸ Μανζικίερτ μετὰ τῶν χωρίων τῶν προφητεύντων. Ὁ δὲ προφητεύεις Ἀχάμετ 100 ὁ καὶ ἀνεψιον καὶ προγονὸς τοῦ Ἀπολεσφοῦς, ἐκράτει εἰδήςει καὶ 137 Rp βουλητείς τοῦ Ἀπολεσφοῦς τὸ τε Ἐλιάτ καὶ τὸ Ἄζες καὶ τὸ Περχρί καὶ γὰρ ὁ Ἀπολεσφοῦς υἱὸν μὴ ἔχων, καθὼς προείρηται, τοῦτον τὸν Ἀχάμετ, τὸν τε ἀνεψιον καὶ προγονὸν αὐτοῦ, ἔχειν χληρονόμον πάσης αὐτοῦ τῆς ὑποστάσεως καὶ τῶν κάστρων καὶ τῶν χωρίων αὐτοῦ.

"Οτι τελευτήσαντος τοῦ Ἀποσέλμης, ἐκράτησεν τὸ κάστρον τὸ Μανζικίερτ ὁ υἱὸς αὐτοῦ, ὁ Ἀπελβάρτ μετὰ καὶ τῆς περιχώρου αὐτοῦ. Ὁ δὲ Ἀχάμετ ἐκράτησεν τὰ τρία κάστρα, τὸ τε κάστρον τὸ Ἐλιάτ καὶ τὸ κάστρον τὸ Ἄζες καὶ τὸ κάστρον τὸ Ἀλτζικέ.

"Οτι καὶ αὐτός ὁ Ἀχάμετ δοῦλος ἦν τοῦ βασιλέως, καθὰ καὶ 110
countries aforesaid, and on his death the third brother, that is, the brother of Aposebatas and Apolosphouet, Aposelmis, possessed Manzikiert and all the countries aforesaid.

Aposebatas had a son Abderacheim, and another, Apelmouse.

Apolosphouet had a step-son and nephew, Achamet, for he had no son, but had instead of a son Achamet, his step-son and nephew.

Aposelmis had a son Apelbarat, who now possesses Manzikiert.

On the death of Aposebatas, he left Abderacheim his son to be emir, but his other son, Apelmouse, was a mere infant, and hence was passed over as unfit to enter into the authority of his father and brother.

Aposebatas, the eldest brother, had his seat at the city of Manzikiert and possessed, as has been said, these countries, Apachousis and Kori and Charka, and paid tribute in respect to them to the emperor of the Romans; and on his death his son Abderacheim ruled, and he too paid the aforesaid tribute, his brother Apelmouse being, as was said above, quite an infant.

On the death of Abderacheim, since his brother Apelmouse was passed over as an infant, the possession of the city of Manzikiert and of the aforesaid countries beneath it fell to the second brother of Aposebatas, the aforesaid Apolosphouet, uncle of Abderacheim and of his brother Apelmouse, who had been passed over because of his infancy.

On the death of Apolosphouet, the third brother of Aposebatas, that is, Aposelmis, took possession of the city of Manzikiert with the territories aforesaid. The aforesaid Achamet, who was nephew and step-son of Apolosphouet, took possession, by consent and will of Apolosphouet, of Chliat and Arzes and Perkri: for Apolosphouet, having, as was said above, no son, made Achamet, his nephew and step-son, heir of all his substance and of his cities and territories.

On the death of Aposelmis, his son Apelbarat possessed the city of Manzikiert with its surrounding territory. But Achamet possessed the three cities, the city of Chliat and the city of Arzes and the city of Altzike.

This Achamet too was servant of the emperor, as has been said above,
προείρηται, παρέχων καὶ τὰ ὑπὲρ αὐτοῦ καὶ τὰ ὑπὲρ τοῦ Θεοῦ αὐτοῦ, τοῦ Ἀπολεσφοῦτ, πάκτα. Ὁ δὲ Ἀπελβαρτ μετὰ δόλου καὶ χλεύης καὶ ἀνελάβετο τὰ τρία αὐτὰ | κάστρα, τὸ τε κάστρον τοῦ Χλιάτ (καὶ) τὸ κάστρον τοῦ Ἀρζές καὶ τὸ κάστρον τὸ Ἀλτζικεν καὶ ταῦτα ὅφελεί ὁ βασιλεὺς ἀναλαβέσθαι ὡς ὧδα αὐτοῦ τυγχάνοντα.115

"Ὅτι ταῦτα πάντα τὰ προφητηθέντα κάστρα καὶ αἱ προφητείσες χῦραι οὐδέποτε γεγονασιν ὡς τὴν ἐξουσίαν τῆς Περσίδος ἢ ὡς τὴν ἐξουσίαν τοῦ ἀμερμομυνη, ἀλλ’ ὑπήρχον, καθὼς εὑρήται, ἐν ταῖς ἡμέραις 197Βε τοῦ χυροῦ Λέοντος, τοῦ βασιλέως ὡς τὴν ἐξουσίαν τοῦ Συμβατίου, τοῦ ἄρχοντος τῶν ἀρχόντων, καὶ μετὰ ταῦτα ἐγένοντο ὡς τὴν ἐξουσίαν120 τῶν τριῶν ἀδελφῶν, τῶν προφητηθέντων ἀμηράδων, τοῦ τε Ἀποσεβατά καὶ τοῦ Ἀποσέλμη καὶ ἐν ταῖς ἡμέραις αὐτῶν καὶ ἐδούλωθησαν καὶ ἐπακτώθησαν καὶ ἐγένοντο ὡς τὴν ἐξουσίαν τῶν 138Ρ | βασιλέων τῶν Ῥωμαίων.

"Ὅτι τὰ τρία ταῦτα κάστρα, τὸ τε Χλιάτ καὶ τὸ Ἀρζές καὶ τὸ 125 Περκρ., εἰ χρατεῖ ὁ βασιλεὺς, Περσικὸν φοσσάτον κατὰ Ῥωμανίας ἔξελθεν οὐ δύναται, ἐπειδὴ μέσον τυγχάνονσιν τῆς τε Ῥωμανίας καὶ Ἀρμενίας, καὶ εἰςν φραγμὸς καὶ ἀπλίκτα τῶν φοσσάτων.

45. Π Ῠ τ ὁ ν Ἡ ρ ω ν.

’Ἰστέον, ὅτι ἐκυμος σεμυνόννετε οἱ Ἰβηρες, ἤγγουν οἱ τοῦ κυνοπαλάτου, λέγοντι ἐκυμος κατάγεσθαι ἀπὸ τῆς γυναῖκος ὘ύριος, τῆς παρὰ τοῦ Δαυίδ, τοῦ προφήτου καὶ βασιλέως μοιχευθέντος. Εἰ γὰρ τῶν εἰς αὐτῆς τεχθέντων παῖδων τῷ Δαυίδ ἐκυμος λέγοντι κατάγεσθαι 5 καὶ συγγενεῖς εἶναι Δαυίδ, τοῦ προφήτου καὶ βασιλέως καὶ ὡς εἰς τὸν 138Ρ καὶ τῆς ὑπεράγιας Θεοτόκου διὰ τὸ ἐκ τῶν σπέρματος Δαυίδ ταῦταν κατάγεσθαι. Διὰ τούτο καὶ οἱ μεγιστάνες τῶν Ἰβηρε ίν ἁκολοῦτος τὰς συγγενεῖς αὐτῶν πρὸς γάμον ἄγονουν, τὴν παλαιάν οἴομενοι φιλάττειν 198Βε νομοθετεῖν εἰς Ἰεροσαλήμ τε λέγουσιν εἰ|ναὶ τὴν γέννησιν αὐτῶν, 10 καὶ εἰ τῶν εἰκέσε χρηματισθῆναι κατ’ ὄναρ μετελθεῖν καὶ κατοικήσας πρὸς τὰ μέρη Περσίδος, ήγον εἰς τὴν χώραν, εἰς ἴν νῦν οἴκευσαι. Οἱ δὲ χρηματισιαθέντες καὶ εξελθόντες εἰς τῆς Ἰεροσαλῆμ ὑπήρχον ὁ τὸ Δαυίδ ἐκείνος καὶ ὁ ἄδελφος αὐτοῦ, Σπανδατάς, δόστις Σπανδατάς ἣν εἰς Θεοῦ λαβὼν χάρισμα, ὡς αὐτοῖ φάσκουσιν, τοῦ μὴ ἐν πολέμῳ 15


V 111 αὐτοῦ²: αὐτοῦ Migne || 113 αὐτὰ: αὐτοῦ edd. post αὐτὰ aliquid eras. Px ||
and paid tribute on his own behalf and on behalf of his uncle Apolesphouet. But Apelbart by guile and deceit slew him and took these three cities, the city of Chliat and the city of Arzes and the city of Altzike; and these the emperor should get back, as they are his property.

All these cities aforesaid and the aforesaid countries have never been beneath the dominion of Persia or beneath the dominion of the commander of the faithful, but were, as has been said, in the days of the lord Leo, the emperor, beneath the dominion of Symbiatios, the prince of princes, and afterwards came beneath the dominion of the three brothers, the aforesaid emirs, Aposebatas and Apolesphouet and Aposelmis; and in their days were brought into servitude and made tributary and fell beneath the dominion of the emperors of the Romans.

If these three cities, Chliat and Arzes and Perkri, are in the possession of the emperor, a Persian army cannot come out against Romania, because they are between Romania and Armenia, and serve as a barrier and as military halts for armies.

45. Of the Iberians.

The Iberians, I mean, those who belong to the europolate, pique themselves upon their descent from the wife of Uriah, with whom David, the prophet and king, committed adultery: for they say they are descended from the children she bore to David and are related to David, the prophet and king, and consequently to the most holy Mother of God also, inasmuch as she was by descent of the seed of David. For this reason also the great ones of the Iberians take in marriage their female relatives without impediment, believing that they are preserving the ancient ordinance; and they say that they originate from Jerusalem and were warned by an oracular dream to migrate thence and to settle over toward the region of Persia, that is to say, in the country where they live now. They who were warned by the oracle and came out of Jerusalem were the former David and his brother Spandiatis, which Spandiatis had received from God a boon, as they pretend, that in battle the sword should not touch him in any member of


45. 1 Περὶ τῶν Ἰβήρων (πὶ rubro atramento) mg. add. P¹, unde in textum recep. V edd. || 8 μεγιστάνες P || 11 χρηματισθήσαν om. V edd. ||
ἀπεσθαυν ἀυτοῖς ξύρας εἰς οἰονθήποτε μέλος τοῦ σῶματος αὐτοῦ ἀνευ
139v Τῆς καρδίας, ἵνα καὶ διὰ τίνος σκεπάσματος ἐν τοῖς πολέμοις περιεφρου-
ρει. Διὰ τοῦτο καὶ ἐπτευόντο τούτον καὶ ἐδεδίεισαν οἱ Πέρσαι, ὦ δὲ νεκρὰς τε αὐτοὺς καὶ αὐτῶν κατεχράτησεν, καὶ τῶν συγγενεῖς ἐνέφικ-
σεν Ἰβηρας εἰς τὰς δυσκολίας, τὰς νῦν παρ' αὐτῶν κρατουμένας, εὖ 20
όν καὶ κατ' ὅλον ἐπλατύνθησαν καὶ ἤψηθησαν καὶ εἰς μέγα ἔθνος ἐγένοντο. Εἰς δὲ οὕτως τοῦ βασιλέως Ἡρακλείου κατὰ Περσίδος ἐκστα-
τεύσατος, ἤνωθεν καὶ συνεταξίδευσαν αὐτῷ, καὶ ἔκτοτε ὑπέτατο
τοῦ φῶς Ἡρακλείου, τοῦ βασιλέως Ῥωμαίων μᾶλλον, ἦπερ τῇ ἐκατῶν
ἰσχυὶ καὶ δυνάμει πόλεις καὶ χώρας ἴκανας τῶν Περσῶν. Ἀπαξ γὰρ 25
139v τοῦ βασιλέως Ἡρακλείου τοὺς Πέρσας τροποσωμάνεν καὶ εἰς τὸ μήκετι
εἶναι τὴν τούτων ἀρχὴν παραστήσαντος, εὐάλοτοι καὶ εὐχερεῖτοι οὐ
μόνον τοῖς Ἰβηραῖοι, ἀλλὰ καὶ τοῖς Σαρακηνοῖς οἱ Πέρσαι γεγονάσιν.
Διὰ δὲ τὸ κατάγεσθαι αὐτοὺς, ὡς αὐτοὶ λέγουσιν, εὖ Ἰερουσαλήμ διὰ
τὸ μεγάλην πόλιν ἔχουσιν ἐν αὐτοῖς καὶ ἐν τῷ τάφῳ τοῦ Κυρίου 30
199v ἤμων (Ἠ) Ἑσσοῦ Χριστοῦ, καὶ κατὰ τινας | καιροὺς ἀρχῆνοις ἀποστέλ-
λουσι χρῆματα τῷ πατρίαρχῃ τῆς ἡγίας πόλεως καὶ τοῖς ἐκείσθαι Χριστια-
νοῖς. Ὅ δὲ προφήτης Δαυὶδ, ὁ τοῦ Σπανιδίατος ἀδελφός, ἐγέννησεν
υἱόν τὸν Παγχράτιον, καὶ ὁ Παγχράτιος ἐγέννησεν υἱόν τὸν Ἀσώτιον, καὶ
ὁ Ἀσώτιος ἐγέννησεν υἱόν τὸν Ἀδραναθὴ, τὸν καὶ κουροπαλάτην 35
τιμηθέντα παρὰ Λέωντος, τοῦ φιλοχριστοῦ βασιλέως Ῥωμαιων. Ὅ δὲ
140v Σπανιδίατης, ὁ ἀδελφός τοῦ | προφήτην Δαυὶδ, ἐπελεύθησαν ἀτεχνος.
'Απὸ δὲ τῆς εὖ Ἰερουσαλήμ μετοικήσεως αὐτῶν εἰς τὴν νῦν οἰκουμένην
παρ' αὐτῶν χῶραν εἰσένε ἔτη ς, ἦ καὶ φ' μέχρι τῆς σήμερον, ἦς ἐστὶν
ιδικτιῶν ι', ἔτος ἀπὸ κτίσεως κόσμου με', ἐπὶ τῆς βασιλείας Κωνσταν-
τίνου καὶ Ῥωμανοῦ, τῶν φιλοχριστῶν καὶ πορφυρογέννητων βασιλεῶν
Ῥωμαίων.

'Ἰστέον, ὅτι ὁ φιλόχριστος καὶ πορφυρογέννητος καὶ σολίδιμος
βασιλεὺς Λέων ἀκοῦσας, ὅτι εἰς τὸν τόπον, τὸν λεγόμενον Φασιανὴν
ἐλθόντες οἱ Σαρακηνοὶ, τὰς ἐκείσθε ἐκκλησίας ἐποίησαν κάστρα, ἀπέ-
45 στείλον τὸν πατρίκιον (ὁ δεῖνα) καὶ στρατηγόν τὸν Ἀρμενικὰν τὸν
Λαλάκωνα μετὰ τοῦ στρατηγοῦ Κολωνείας καὶ τοῦ στρατηγοῦ Μεσο-
140v ποταμίας | καὶ τοῦ στρατηγοῦ Χαλδιᾶς, καὶ κατέστρεφαν τὰ τουιτα
κάστρα, τὰς ἐκκλησίας ἐλευθερώσαντες, λησάμενοι καὶ πάσαν τὴν
Φασιανὴν, τῷ τότε χαιρῶς ὑπὸ τῶν Σαρακηνῶν κρατουμένην. Καὶ εἰς 50
οὕτως πάλιν ἀπέστειλε τὸν μάγιστρον Κατακαλῶν καὶ δομέστικον
τῶν σχολῶν, ὡς ἐλθῶν ἐν τῷ κάστρῳ Θεοδοσιουπόλεως καὶ τὰ πέρις
200v | αὐτῆς λησάμενοι καὶ τὴν χώραν τῆς Φασιανῆς καὶ τὰ περὶ αὐτῆς κάστρα

his body save only in the heart, which he used to protect by a sort of covering in battles. On this account the Persians were dismayed at and feared him, and he overcame them and mastered them and settled his Iberian kinsmen in the difficult territories now possessed by them; whence by degrees they expanded and increased and grew into a great nation. Thereafter, when the emperor Heraclius marched against Persia, they united and campaigned with him, and as a result, through the dread inspired by Heraclius, emperor of the Romans, rather than by their own strength and power, they subdued a great number of cities and countries of the Persians. For once the emperor Heraclius had routed the Persians and had forcibly brought their empire to an end, the Persians were easily defeated and mastered, not by the Iberians only, but by the Saracens as well. And because they originated, as they themselves say, from Jerusalem, for this reason they are very loyal to it and to the sepulchre of our Lord Jesus Christ, and from time to time they send large sums of money to the patriarch of the holy city and to the Christians there. Now, the aforesaid David, the brother of Spandiates, begat a son Pankratios, and Pankratios begat a son Asotios, and Asotios begat a son Adranasi, who was honoured with the rank of eunuch by Leo, the Christ-loving emperor of the Romans. But Spandiates, the brother of the aforesaid David, died childless. And from their migration from Jerusalem to the country now inhabited by them it is 400 years, or rather 500 up to the present day, which is the 10th indiction, the year from the creation of the world 6460, in the reign of Constantine and Romanus, Christ-loving emperors of the Romans, born in the purple.

The Christ-loving and glorious emperor Leo, born in the purple, hearing that the Saracens had arrived in the place called Phasiane and had made the churches there into fortresses, sent the patrician Lalakon, military governor of the Armeniakoi, together with the military governor of Kolonoeia and the military governor of Mesopotamia and the military governor of Chaldia, and they destroyed these fortresses and liberated the churches and ravaged all Phasiane, at that time in the possession of the Saracens. And again afterwards he sent the magister Katakalon, the commander-in-chief, who arrived at the city of Theodosiopolis and ravaged the territory all about it, and gave up the country of Phasiane and the cities around it to the

τῷ ὀμοίῳ ὀλέθρῳ παραδόσει, ὑπέστρεψεν, μεγάλην πληγὴν ἐν τούτῳ δοὺς τοῖς Σαρακηνοῖς. Ἐπὶ δὲ τῆς βασιλείας τοῦ κυροῦ Ῥωμανοῦ, τοῦ δὲ βασιλέως ὁ μάγιστρος Ἰωάννης ὁ Κουρκούας ἀπερχόμενος κατὰ τοῦ

141τὸ κάστρου Τιβίου, εἰς τὴν δῖονον αὐτοῦ ἠφάνισαν τὴν πάσαν χῶραν τῆς Φασιανῆς, ὡς ὑπὸ τῶν Σαρακηνῶν κρατούμενην. Ἀλλὰ καὶ ὁ πατρίκιος Θεόφιλος, ὁ ἀδελφός τοῦ προφθηδέντος μαγιστροῦ Ἰωάννου, τὸ πρῶτον αὐτοῦ στρατηγεύοντος ἐν Χαλδίᾳ, ἐπραίδευσεν τὴν τοιαύτην χώραν 60 τῆς Φασιανῆς, ὡς καὶ τότε ὑπὸ τῶν Σαρακηνῶν δεσποτοζομένην. Μέχρι γὰρ τοῦ γεγονέναι τὸν λόγον μετὰ τοὺς Θεοδοσιουπολίτας εἰς τὴν χώραν τῆς Φασιανῆς χωρίον οὐ συνέπτε, οὐδὲ εἰς τὸ κάστρον τοῦ Ἀβρίκου. Καὶ οἱ Ἰβηρεῖς πάντοτε ἐξον ἄγαντες καὶ φυλιὰν μετὰ τῶν Θεοδοσιουπολίτων καὶ τῶν Ἀβρικιωτῶν καὶ μετὰ τῶν Μανζκιερτῶν καὶ μετὰ 65 πάσαν τὴν Περσίδα, ἀλλ’ ἐν Φασιανῇ οὐδέποτε ἐπεκτῆσαντο χωρία.

141τοῦ πολλάκις ὁ χύρις Λέων, ὁ βασιλεὺς | καὶ ὁ χύρις Ῥωμανὸς καὶ αὐτή ἡ βασίλεια ἡμῶν ἐπεχτήτησεν τὸ κάστρον τὸ Κετζέου τοῦ ἀνάλαβέσθαι αὐτὸ καὶ εἰσαγαγεῖν ταξάτους πρὸς τὸ μή ἐκείθεν σιταρχεύσει τὴν Θεοδοσιούπολιν, ἐξασφαλίζομενοι πρὸς τὸν κουροπαλάτην καὶ 70 τοὺς ἀδελφοὺς αὐτοῦ τοῦ — μετὰ τὸ παραληφθῆναι τὴν Θεοδοσιούπο-

201Βελίν — ἀναλαξιέσθαι ἀυτοὺς τὸ τοιούτον κάστρον, ἀλλ’ οὐκ ἦνεσχόντο οἱ Ἰβηρεῖς τοῦτο πούσαι διὰ τὴν ἄγαπην τῶν Θεοδοσιουπολίτων, καὶ διὰ τὸ μὴ παρῃθηθῆναι τὸ κάστρον Θεοδοσιούπολιν, ἀλλ’ ἀντεδήλωσαν τὸν κύριον Ῥωμανὸν καὶ τὴν βασίλειαν ἡμῶν, λέγοντες, ὅτι «Εἰ τούτῳ 75 πούσωμεν, ἀτιμία ἔχομεν γενέσθαι εἰς τοὺς γείτονας ἡμῶν, οἶνον εἰς τὸν μάγιστρον καὶ (εἰς τὸν) ἐξουσιασθῆναι Ἀβαγγας καὶ εἰς | τὸν Βασσαναντίτην καὶ εἰς τοὺς ὑπερεξάρχοντας τῶν Ἀρμενίων, καὶ εἰπεῖν ἔχουσιν, ὅτι ὁ βασιλεὺς ἀπίστους ἔχει τοὺς Ἰβηρεῖς, τὸν τε κουροπαλάτην καὶ τοὺς ἀδελφοὺς αὐτοῦ, καὶ οὐ πιστεύει αὐτοῖς, καὶ διὰ τοῦτο ἀνελάβετο 80 <τὸ> κάστρον εἰς αὐτῶν, ἀλλὰ μᾶλλον ἄς ἀποστείλῃ ὁ βασιλεὺς τουρμάρχην ἡ βασιλικὸν τινα, καὶ ἃς καθέηται εἰς τὸ κάστρον τοῦ Κετζέου, καὶ ἃς θεωρῇ.» Καὶ ἐδέξαντο διὰ κελεύσεως, ὅτι «Τὴν ὁρέλον ἡ τουρμάρχην ἡ βασιλικὸν ἀποστείλαι; Πάντως ἐὰν εἰσέλθῃ εἰς τουρμάρχης, ἐπὶ βασιλικὸς, μετὰ δέκα ἡ δώδεκα ἀνθρώπων ἔχει εἰσελθεῖν, καὶ 85 καθέσθαι ἔχει εἰς τὸ ἀπλίκτον, ὁ παρ’ ὑμῶν λάβῃ καὶ ἐπεὶ πολλαὶ εἰσίν ὁδὸι, οἱ εἰσάγονοι εἰς τὸ κάστρον Θεοδοσιούπολεος, οὐ δύνανται

142τοῦ | κάστρου βλέπειν τὰ εἰσρχόμενα καιράναι εἰς τὸ κάστρον Θεοδοσιούπολεος: δύνανται δὲ εἰσερχεθαί καιράναι εἰς Θεοδοσιο-

τότε τῇ νυκτί, ἐκείνων μὴδὲν νοσοῦντον.» Ἀλλ’ οὖν διὰ τὸ μή θέλειν 90 τοὺς Ἰβηρας πορθηθῆναι τὴν Θεοδοσιούπολιν, ἀλλὰ μᾶλλον σιταρ-
like destruction, and returned after inflicting thereby a great blow upon the Saracens. And in the reign of the lord Romanus, the emperor, the magister John Kourkouas, marching against the city of Tibi, utterly devastated in his passage the whole country of Phasiane, since it was in the possession of the Saracens. Moreover, the patrician Theophilus also, brother of the aforesaid magister John, when he was for the first time military governor of Chaldia, plundered this country of Phasiane, because then too it was controlled by the Saracens. For by the time that terms had been agreed with the Theodosiopolitans, no village had been left standing in the country of Phasiane, or about the city of Abnikon either. And the Iberians always maintained loving and friendly relations with the men of Theodosiopolis and Abnikon and Manzikiert and with all Persia, but in Phasiane they never acquired any territories.

The lord Leo, the emperor, and the lord Romanus and our own imperial majesty several times asked for the city of Ketzeon, so that we might take it over and introduce garrisons, in order to stop Theodosiopolis from being revictualled thence, assuring the curopalate and his brothers that, after Theodosiopolis had been taken, they should have this city back; but the Iberians did not consent to do this, out of their love for the Theodosiopolitans and in order that the city of Theodosiopolis might not be taken, and declared in answer to the lord Romanus and to our imperial majesty, saying: «If we do this, we shall become dishonoured in the eyes of our neighbours, such as the magister the ruler of Abasia and the Basparakanite and the potentates of the Armenians, and they will say that 'the emperor holds the Iberians, the curopalate and his brothers, for faithless and does not trust them, and that is why he has taken over the city from them'; but let the emperor rather send a lieutenant-general or some imperial agent, and let him take up his quarters in the city of Ketzeon and let him watch.» And they were instructed by imperial mandate, to this effect: «What is the use of our sending either lieutenant-general or imperial agent? Even if he enters, whether he be lieutenant-general or imperial agent, he will enter with ten or a dozen men and will take up his quarters in the lodgings which you will provide for him; and since the roads leading to the city of Theodosiopolis are many, he cannot from the city see the caravans entering the city of Theodosiopolis; and caravans may enter Theodosiopolis by night, and they none the wiser.» And so, then, because the Iberians did not wish that Theodosiopolis should be taken, but rather that it should be

\[ V 55 \text{ τοὺ 1 om. edd.} \mid \text{ τοῦ 2 om. edd.} \mid 65 \text{ Μαντζικιερτών} \mid \text{ Βα Βε} \mid 67 \text{ κύρης} 1 \\
\text{ P } \mid \text{ κύρης} 2 \mid 75 \text{ κύρην} \mid \text{ in ras. sor. P} 1 \mid 76 \text{ τούσομεν edd.} \mid 77 \text{ εἰς τὸν sed. Jenkins} \mid 81 \text{ τὸ add. edd.} \mid \text{ ἀς (sine acc.) P} \mid 82 \text{ ἀς (sine acc.) P} \mid \text{ καθέζεται edd. : καθέζεται P} \mid \text{ τὸ om. edd.} \mid \text{ Κέτζεου edd.: Κέτζου P} \mid 83 \text{ ἀς (sine acc.) P} \mid \text{ Θεορηί Be: Θεορεί P} \mid 85 \text{ δέκα edd.: ἦ P} \mid \text{ δύσικα edd.: ἦ P} \mid 86 \text{ ἀπλήκτων P} \mid \text{ ύμιν edd.} \mid \text{ λάβῃ edd.: λάβει P} \mid \]
202Βε χείσθαι, τοῦτον ἐνεκα οὐχ ὑπήκουσαν, καὶ δέδωκαν τὸ κάρστρον τὸ Κέτζέων, καίτοι καὶ ὁρκον ἐγγράφοιο δεχόμενοι τοῦ — μετὰ τὸ παραλήφη-ναὶ τὴν Θεοδοσιούπολιν — ἀποσταρήθηκαί αὐτοῖς τὸ τοιούτων κάρστρον.

"Ὅτι οὐδέποτε ἤσον ἐνθήθησαν οἱ Ἰβηρεῖς πραγματεύσας ἢ ἀλημαλωτίσας 95 τὰ περί τοῦ κάρστρου Θεοδοσιούπολεως ἢ τὰ χωρία αὐτοῦ ἢ εἰς τὸ κάρστρον τοῦ Ἀβνίκου ἢ τὰ περὶ αὐτὸ χωρία ἢ εἰς τὸ κάρστρον Μαντζικίερτ 143π καὶ εἰς τὴν αὐτὸ ἐπικράτειαν.

"Ὅτι καθὼς ἐνίσταται ὁ κουροπαλάτης περὶ τῶν χωρίων τῆς Φασιανῆς, ἐπιζητῶν ὅλην τὴν Φασιανὴν καὶ τὸ κάστρον τοῦ Ἀβνίκου, 100 προφασιζόμενοι χρυσοβουλλία ἔχειν τοῦ μακαρίου βασιλέως, τοῦ κυρίου Ῥωμανοῦ καὶ τῆς ἡμέτερας βασιλείας, ὃν καὶ τὰ Ἰσα πρὸς ἡμᾶς ἀπέ- στειλεν διὰ τὸν Ζουρβανέλη πρωτοσταθαρίου, τοῦ ἄξιονος αὐτοῦ, ταῦτα ἐπισκεφᾶμεν εὐρομεν αὐτὸν μηδεμίαν βοήθειαν ἔχοντα. Τὸ μὲν γὰρ χρυσοβουλλίαν τοῦ πενθεροῦ ἡμῶν περιέχει ύποσχέθηκεν τοῖς αὐτῶν 105 κουροπαλάτην, ὡς δὲ ὁρκοῦ ἐβεβαιώσας αὐτόν οὐκεία χειρὶ ἐγγραφάμε- νος, τοῦ διαμείναι ἐν τῇ πίστει τῆς ἡμέτερας βασιλείας καὶ τοῖς μὲν 143ρ ἐξήρθοις ἡμῶν ἀντιμιχεῖσθαι, | τοῖς δὲ φίλους ὑπερασπίζεσθαι καὶ τὴν ἀνατολὴν ὑπόστολον ποτήσας τῆς βασιλείας ἡμῶν καὶ κάστρα χειρώ- σκαθαι καὶ μεγάλα πρὸς θεραπείαν ἡμῶν ἐργα ποιήθηκασθαι, καὶ ὑπεσχέθη 110 αὐτῷ παρὰ τοῦ πενθεροῦ ἡμῶν, ἕνα, ἕδι φυλάξῃ τὴν τοιαύτην πίστην 203Βε δούλωσιν καὶ εὐγνωμοσύνην, διαμείνῃ ἀμετακόλουθος | καὶ αὐτὸς καὶ οἱ τοῦ γένους αὐτοῦ ἐν τῷ τούτου ἄρχῃ καὶ ἐξουσίᾳ· καὶ οὐ μεταστήσει τὰ δρια τῶν τόπων αὐτοῦ, ἀλλὰ κατὰ τῶν πρώτων βασιλέων τὰ σύμφωνα στέρξει, καὶ οὐχι παρατέρω ὑπερβήκησαι, καὶ ὃτι οὐδέ κωλύσει αὐτὸν 115 καταστρέψει τὴν Θεοδοσιούπολιν καὶ τὰ λοιπὰ κάστρα τῶν ἐχθρῶν,

144ρ κὰν τε δι’ αὐτοῦ μόνον πολιορκήθησονται, κὰν τε δι’ | αὐτὸ τοῦ στρατο- πέδου ἡμῶν. Ταῦτα μὲν τὰ κεφάλαια περιέχουσιν τὰ χρυσοβουλλία, εξ ἕν ὁμοιῶν βοήθειαν ὁ κουροπαλάτης ἐτέχει τὸ μὲν γὰρ τοῦ πενθεροῦ ἡμῶν διαγρείει, ὃτι οὐ παρασκε Vul.ἔσθομεν αὐτὸν ἐκ τῶν παλαιῶν ὅριων 120 τῆς χώρας αὐτοῦ, καὶ ὃτι, ἐδὲ δυνηθῇ εἴτε καὶ μόνος, εἴτε καὶ μετὰ τοῦ στρατοπέδου ἡμῶν, πολιορκήσει καὶ καταστρέψει τὴν Θεοδοσιούπο- λιν καὶ τὰ λοιπὰ κάστρα τῶν ἐχθρῶν, οὐχὶ δὲ κατασχεῖν αὐτὰ εἰς τελειὰν δεσποτεῖαν καὶ κυριότητα· τὸ τε τῆς βασιλείας ἡμῶν περιέχει, ἕνα, ὃν τότες δυνηθῇ καὶ αὐτὸς καὶ ὁ ἄνευψος ἀυτὸς, ὁ μάγιατρος 125 144ρ Ἀδρανασέ, εξ οἰκεῖας δυνάμεως καθυποτάξει τῶν Ἀγαρηνῶν, ἢ ἀπὸ τοῦ νῦν καθυποτάξει, κατέχει ἐπὶ δεσποτεῖα καὶ κυριότητα. Καὶ ἐπεὶ οὔτε εξ οἰκείας δυνάμεως τὴν Θεοδοσιούπολιν καταστρέψατο, οὔτε τὸ

V 95 ἤσον ἐνθήθησαν edd. || 97 Ἀβνίκου edd. || Μαντζικίερτ Ba Be || 100 επικράτειαν edd.: ἐπεζήτων P || 101 χρυσοβουλλία edd.: χρυσοβουλλίου P || 105 πενθεροῦ
revictualled, for this reason they did not obey and give up the city of Ketzeeon, although they received a sworn promise in writing that after the capture of Theo dosiopolis this city should revert to them.

The Iberians never consented to raid or take prisoners in the environs of the city of Theodosiopolis or in its territories, or in the city of Abnikion or the territories about it, or in the city of Manzikiert or the area controlled by it.

Whereas regarding the territories of Phasiane the europalate persists in his demand for all Phasiane and the city of Abnikion, and alleges that he has golden bulls of the emperor the lord Romanus, of blessed memory, and of our imperial majesty, copies of which he sent us by the hand of Zourbanelis the protospatharius, his 'azat', we examined these and found that they gave him no help. For, first, the golden bull of our father-in-law embodies a promise of this same europalate, as he assured him on his oath and inscribed it with his own hand, that he will abide in loyalty to our imperial majesty, and fight against our foes and protect our friends, and subdue the east to our imperial majesty, and reduce cities and do great works for our comfort; and on the part of our father-in-law a promise was made to him that, if he continues in this loyal servitude and gratitude, he shall remain unshaken, both he and those of his family, in his rule and dominion; and the emperor will not move the boundaries of his territories, but will be content with the agreements made by former emperors and will not push beyond them; nor will he stop the europalate from destroying Theodosiopolis and the rest of the cities of the enemy, whether he lays siege to them with his own unaided strength or with the assistance of this our army. Such are the main points contained in the golden bulls, and from them the europalate gets no help: for that of our father-in-law lays it down that we will not disturb him from the ancient boundaries of his country, and that, if he can, whether by himself or with our army, he shall lay siege to and destroy Theodosiopolis and the rest of the cities of the enemy, but not so as to hold them in absolute sovereignty and lordship; while that of our own imperial majesty includes a provision that all the places of the Agarenes which both he and his nephew, the magister Adranase, may be able by their own power to reduce, or shall in future reduce, he shall hold as sovereign lord. And since by his own power he subdued neither Theodosiopolis nor

'Αβνίκιον, ούτε τὸ Μαστάτον, οὐχ ὤφειλε ταῦτα κατέχειν, ὡς ἄντα ἐνθεν τοῦ Ἐραξ ποταμοῦ, ἦτοι τοῦ Φάσιδος, διότι τὸ μὲν κάστρον τοῦ 130 Ἀβνίκιον μέχρι τοῦ νῦν ἦν αὐτεξοσιον καὶ αὐτοδέσποτον, ἦχον ἱδιον ἀμηράν, καὶ πολλάκις ὁ λαὸς τῆς βασιλείας ἦμων ἐπραθευσεν αὐτό, 204Βε ἀλλὰ καὶ ὁ πρωτὸποιοῦντος Ἰωάννης καὶ στρατηγὸς ὁ Ἀρραβανίτης καὶ ὁ πατρίκιος Θεόφιλος καὶ ἀρτίας στρατηγὸς Θεοδωσιούπολεσι, καὶ οἱ λοιποὶ στρατηγοὶ μεγάλην πράτταν καὶ αὔξαμαλωσίαν εἰς αὐτὸ ἡγαγα-135 145Ρ σαντο, κατακαύσαντες τὰ χωρία αὐτοῦ, μὴ ἄρτητο τοῦ κυροπαλάτου πραιδεύσαντος αὐτό. Καὶ ἡνίκα ἠφανίσθησαν τὰ τοῦτο χωρία παρὰ τῆς βασιλείας ἡμῶν, ὑπεσήλθον οἱ Ἰβηρεσ καὶ κατεκράτησαν αὐτα, πειρώμενοι ἐκ τούτο τὸ κάστρον κρατήσατο. Ὁ δὲ ἄμηράς πολλάκις μνημείς παρὰ τοῦ πατρικίου Θεόφιλου καὶ στρατηγοῦ καὶ ἱδιον, ὅτι 140 οὐδαμόθεν ἔχει ἐλπίδα ζωῆς, ὑπετάγη καὶ κατένευσεν γενέσθαι δοῦλος τῆς βασιλείας ἡμῶν, δοὺς τὸν ἱδιον αὐτοῦ ὑψίδα. Τὸ δὲ Μαστάτον ὑπήρχεν τῶν Θεοδωσιοὺπολίτων καὶ ἡνίκα ὁ μάγιστρος Ἰωάννης ἐπολύρηκεν τὴν Θεοδωσιούπολιν ἐπὶ τὰ μένας, διὰ τὸ μὴ δύνασθαι παραλαβεῖν αὐτὴν ἀποστείλας λαόν, παρέλαβεν τὸ αὐτὸ κάστρον τὸ Μαστάτον, καὶ εἰσῆγα-145 145Ρ γεν ἐν αὐτῷ τὸν πρωτοσταθάριον Πετρονάν τὸν Βότλαν, τὸν τότε ὁντα κατεπάνω Νικοτόλεως. Ὁ δὲ μάγιστρος Παγκράτιος ςυνταξιδεύ- σας τὸ αὐτὸ μαγίστρω ἐν Θεοδωσιουπόλει, ἡνίκα ἐμελλεν ἀναχωρεῖν, παρεκάλεσεν, ἕνα δώσῃ αὐτῷ τὸ τοιούτον κάστρον, ποιῆσας ἐγκαφόν ὅρκον πρὸς αὐτὸν τὸν ἐπικρατεῖν αὐτῷ καὶ μηδέποτε τούτῳ τοῖς Σαρα-150 κνηοῖς ἐπιδοῦνα. Καὶ διὰ τὸ εἶναι αὐτῶν καὶ Χριστιανόν καὶ δοῦλον τῆς βασιλείας ἡμῶν, πιστεύσας τῷ ὅρκῳ αὐτοῦ, δέδοκεν αὐτῷ τὸν εἰρήμενον Παγκράτιον, ὁ δὲ πάλιν ἀπεχαρίσατο αὐτῷ τοὺς Θεοδωσιουπολίτας. 205Βε Καὶ ἡνίκα παρελήφθη ἡ Θεοδωσιουπόλις, ὑπεισελθόντες οἱ Ἰβηρεσ ἕκρατησαν αὐτῷ, διότι οὔτε τὸ τοιούτον κάστρον τὸ Μαστάτον, οὔτε τοῦ 155 146Ρ 'Αβνίκου ἔχουσιν ἔχουσιν ἐπίζητεν. 'Αλλ’ ἐπείδη ὁ κυροπαλάτης πιστός καὶ ὀρθὸς δοῦλος καὶ φίλος ἡμῶν ἐστὶν, διὰ τὴν αὐτὸν παράκλη- σιν ἓνα γένηται σύνορον τῆς Φασιανῆς ὁ ποταμὸς ὁ Ἐραξ, ἦτοι ὁ Φάσις, καὶ τὰ μὲν ἁρμιστηρά μέρη, τὰ πρὸς τὴν Ἰλυρίαν, κατέχονσιν οἱ Ἰβηρεσ, τὰ δὲ δεξιά, ὅσα εἰσίν πρὸς τὴν Θεοδωσιουπόλιν, κἂν τὰ κάστρα, κἂν τε-160 χωρία εἰσίν, ὡσὶν ἕως τῆς βασιλείας ἡμῶν, τοῦ ποταμοῦ δὴλοντό σύνο- ρον ἀμφοτέρων ὑπάρχοντος, καθὼς καὶ ζων ὁ μακάριος Ἰωάννης ὁ Κουρχοῦς περὶ τούτου ἐρωτηθεῖς ἐξείπεν συμφέρον εἰναι τῶν ποταμῶν σύνορον. Τὸ μὲν γὰρ ἀκριβῶς δίκαιον υδέμαν ἔχουσιν παρέχει τὸν κυροπαλάτη, εἶτε εἰς τὰ ἐνθεν τοῦ ποταμοῦ, εἶτε εἰς τὰ ἐκείθεν δια-166 146Ρ χράτησιν ἔχειν, διότι τὰ τοιαύτα πάντα χωρία τῶν Θεοδωσιουπολίτων
Abnikion nor Mastaton, he has no right to hold them, lying as they do on this side of the Erax or Phasis river; because the city of Abnikon, on the one hand, has hitherto been independent and self-governing, under its own emir, and several times the army of our imperial majesty has RAIDED it, yes, and the protopatharius John Arrhabonitis, the military governor, and the patrician Theophilus, who is now military governor of Theodosiopolis, and the rest of the military governors have taken great plunder and many prisoners in it, and burnt its villages, while the europa late has never RAIDED it at all. And when these villages had been utterly devastated by our imperial majesty, the Iberians crept in and took possession of them, and tried thereafter to possess themselves of the city. But the emir, after being several times warned by the patrician and military governor Theophilus, and seeing that he had no hope of survival from any quarter, submitted himself and consented to become the servant of our imperial majesty, and gave his son as a hostage. Mastaton, on the other hand, belonged to the Theodosiopolitans; and when the magister John had besieged Theodosiopolis seven months, because he was unable to take it he sent some men and took this same city of Mastaton and introduced into it the protopatharius Petronas Boilas, who was then captain-general of Nicopolis. And the magister Pankratios, who had joined the campaign of this same magister at Theodosiopolis, when the latter was about to retire, begged him to give him this city, and made him an oath in writing that he would retain it and never give it up to the Saracens. He, as the said Pankratios was a Christian and servant of our imperial majesty, trusted to his oath and gave it him, and he gave it back again to the Theodosiopolitans. And when Theodosiopolis was taken, the Iberians crept in and took possession of Mastaton; for these reasons they have no authority to demand either this city of Mastaton or that of Abnikon. But since the europa late is our faithful and upright servant and friend, at his request put the frontier of Phasiane be the river Erax or Phasis, and let the Iberians possess the parts on the left hand side towards Illyria, and all the parts on the right towards Theodosiopolis, whether cities or villages, be beneath our imperial majesty, the river, that is to say, forming the frontier between the two, just as in his lifetime John Kourkouas, of blessed memory, when asked about this, declared that it was best for the river to be the frontier. Strict justice does not allow the europa late any authority to exercise control either on this side of the river or on the other, since all these villages of the Theodosiopolitans were enslaved and
τὰ στρατεύματα τῆς βασιλείας ἡμῶν ἡμαλώτισαν καὶ ἐπυρπόλησαν, καὶ οὐδέποτε χωρίς ἦμετέρου λαοῦ "Ἰβηρες ἐξήλθον καὶ ἐπραίδευσαν Θεοδοσιοῦπολιν, ἀλλ’ ἀπὶ φλοὺς εἶχον αὐτούς, καὶ ἐπηράματευτόν μετ’ αὐτῶν, καὶ τῷ μὲν στόματι ἤθελον πορθηθῆναι τὴν Θεοδοσιού-170 πολιν, τῇ δὲ καρδίᾳ οὐδαμῶς ἔβυθοντο παραληφθῆναι αὐτὴν. Ἄλλ’ ἡ βασιλεία ἡμῶν, ὡς εἰρητική, διὰ τὴν πρὸς τὸν κουροπαλάτην ἀγάπην ἦθελησεν γενέσθαι τὸν ποταμὸν τῶν "Ἐραξ, ἦτοι τὸν Φάσιν σύνορον ἀμφότερον, καὶ ὄφειλουσιν ἀρκείσθαι εἰς τὴν τωμάτην διακράτησιν καὶ μηδὲν πλέον ἐπιζητεῖν.

206Be 46. Περὶ τῆς γενεαλογίας τῶν Ἰβηρών καὶ τοῦ καστροῦ Ἀρδανούτζιον.

147ρ 'Ιστέον, ὅτι ὁ Παγκράτιος καὶ ὁ Δαυιδ ὁ Μάμπαλις, ὃ έρμηνεύεται 'πανάγιος', ὑπῆρχον υἱὸς τοῦ μεγάλου Συμβατίου, τοῦ Ἰβηροῦ. Καὶ ἔλαχεν τὸ Ἀρδανούτζι εἰς κληρονομιὰν τῷ Παγκρατίῳ, τῷ δὲ Δαυιδ ἐλαχεν ἐτέρα χώρα. 'Ο δὲ Παγκράτιος ἐποίησεν υἱοὺς τρεῖς, τὸν Ἀδρανούτζι, τὸν Κουρκένιου καὶ τὸν πατρίκιον Ἀσώτιον, τὸν καὶ Κισκάσην, καὶ διεμείρησεν αὐτούς τὴν χώραν αὐτοῦ, καὶ ἔλαχεν τὸ Ἀρδανούτζι τῷ υἱῷ αὐτοῦ, Κουρκένιῳ, καὶ ἐπέτευχεν καταπελτήσας αὐτόν, εἰσαγεν αὐτῷ τῷ Ἀσώτιῳ, τῷ καὶ Κισκάσῃ. 'Ὁ δὲ πατρίκιος Ἀσώτιος, οὗ καὶ Κισκάσης, ἔπηρεν γαμβρὸν εἰς θυγατέρα αὐτοῦ τὸν Κουρκένην ἐκεῖνον, τὸν μάγιστρον, ὅστις δυσαστεύεται ἀφελέτῳ ἐκ τοῦ πενθεροῦ

147ρ κατὰ τοῦ Ἀρδανούτζι κατὰ τυραννίδα, καὶ δέδωκεν αὐτῷ εἰς ἀντισήκωσιν τὸ τε Τυρόκαστρον καὶ τὴν ποταμιὰν τοῦ Ἀτζαρά, τὴν ὁδοὺν σύνορον Ῥωμανίας εἰς Κάλκιον. ἔλεγεν δὲ γυναῖκα τὸ πατρι-15 κίους Ἀσώτιος, τὸ καὶ Κισκάσης, τὴν ἀδελφὴν τοῦ μαγιστροῦ Γεωργίου καὶ ἐξουσιαστοῦ Ἀβασγίας. Καὶ ὅτε ἐγένοντο κατὰ ἄλληλαν καὶ τὸ μαγιστρὸς Κουρκένιος καὶ διὸ μάγιστρος Γεωργίου καὶ ἐξουσιαστῆς Ἀβασγίας, διὰ τὸ συναγωνίζεσθαι τῶν πατρίκιον Ἀσώτιον τὸν ἐξουσιαστόν Ἀβασγίας δυνηθεὶς τὸ Κουρκένιος ἀφελέτῳ καὶ τὴν ἀντισήκωσιν, ἣν δέδωκεν 20 αὐτῷ ύπὲρ τοῦ Ἀρδανούτζιου, καὶ ἐδιωκεν αὐτούς, καὶ ἀπῆλθεν εἰς Ἀβασγίαν. Τελευτάσας δὲ τοῦ μαγιστροῦ Κουρκενίου, καὶ τελεύτη τοῦ Ἀρδανούτζι τῇ γυναικὶ αὐτοῦ, τῇ τοῦ πατρικίου Ἀσώτιον, τοῦ <καὶ> Κισκάση, θυγατρί ως πατρικὸν αὐτής. "Οτε δὲ διεμέρισθον τὴν χώραν τοῦ μαγιστροῦ Κουρκενίου μεθ' ὅπλων, δὲ τὸ Ἀσώτιος τὸ κουρο-25 παλάτης καὶ ὁ μάγιστρος Γεωργίου, ὁ ἐξουσιαστής Ἀβασγίας καὶ ὁ

V 169 εἶχον] litteras eĩx in ras. sor. Ρ1 || 173 Ἐραξ (littera i erasa) Ρυ Meursius Ba Be: Ιπαξ Ρ V || 174 ὄφειλουσιν edd.: ὄφειλον Ρ.
burnt by the armies of our imperial majesty, and never without our army did the Iberians come out and raid Theodosiopolis, but always maintained friendship with them and traded with them; and while they said they wished Theodosiopolis to be taken, in their hearts they by no means desired its capture. However, our imperial majesty, for our love of the curopalate, as has been said, has consented that the river Erax, or Phasis, shall be the frontier between the two, and they must be content with retaining this much, and demand nothing more.

46. Of the genealogy of the Iberians and of the city of Ardanoutzi.

Pankratios and David the Mampalis, which means 'all-holy', were sons of the elder Symbatios the Iberian. Ardanoutzi fell to the inheritance of Pankratios, and other country fell to David. Pankratios had three sons, Adranaser, Kourkenios and the patrician Asotios, called Kiskasis, and he divided his country among them, and Ardanoutzi fell to his son Kourkenios, who, dying childless, left it to his brother Asotios, called Kiskasis. The patrician Asotios, called Kiskasis, married his daughter to the late magister Kourkenis, who, having grown great, revolted, and deprived his father-in-law Asotios of Ardanoutzi, and gave him in exchange Tyrokastron and the river region of Atzaras, which forms the frontier of Romania at Kolorin. Now, the patrician Asotios, called Kiskasis, had to wife the sister of the magister George, ruler of Abasgia. And when the magister Kourkenios and the magister George, ruler of Abasgia, fell out with one another, the patrician Asotios took the side of the ruler of Abasgia, and for that reason Kourkenios, gaining the upper hand, deprived him even of what he had given him in exchange for Ardanoutzi, and expelled him, and he departed to Abasgia. On the death of the magister Kourkenios, Ardanoutzi was left to his wife, the daughter of the patrician Asotios, called Kiskasis, as her father’s heiress. Now when Asotios the curopalate and the magister George, ruler of Abasgia, and the magister Pankratios, brother of the aforesaid curopalate, were dividing up the country of the magister Kourkenios by
μάγιστρος Παγκράτιος, ο ἀδελφὸς τοῦ προρρηθέντος κουροπαλάτου, ἠλθον εἰς συμβιβασία, καὶ ἐπήρεν ἐκαστὸς τὸ πλησιάζον αὐτῶν. Τὸ δὲ Ἄρδανουτζίν ἐπιηθήσατο τῷ Συμβατίῳ, τῷ τοῦ προρρηθέντος Δαυὶδ υἱῷ. Τότε ἐκράτησαν πάντες τὴν γυναῖκα τοῦ μαγίστρου Κουρκενίου, 30 ἤγουν τὴν θυγατέρα τοῦ πατρικίου Ἀσωτίου, τοῦ καὶ Κισκάση, λέγοντες, ὡς ὁτί: 'Σὺ γυνὴ οὐδα οὐ δύνασαι κρατεῖν τὸ κάστρον.' Τότε δὲ-

148Ρ δώκεν ο Συμβάτιος εἰς ἀντισήκωσιν τοῦ κάστρου χωρία τῇ γυναικί, καὶ ἀνελάβετο τὸ τοιοῦτον κάστρον τὸ Ἄρδανουτζίν.

'Ιστένω, ὅτι ἡ συγγένεια τῶν τοιούτων Ἰβηρίων τούτων ἔχει τὸν 35 τρόπον. Τοῦ Δαυὶδ ἡ μήτηρ καὶ τοῦ Ἀδρανασῆ τοῦ κουροπαλάτου, τοῦ πατρὸς τοῦ ἄρτιος Ἀσωτίου τοῦ κουροπαλάτου, ὑπῆρχον δύο ἀδελφῶν παιδιὰ, ἤγουν ἐξαδελφαί. Ἐλεγχὲν δὲ Συμβάτιος, ὁ τοῦ Δαυὶδ υἱός, γυναῖκα τὴν θυγατέρα τοῦ μαγίστρου Παγκράτιου, τοῦ πατρὸς τοῦ Ἀδρανασῆ, τοῦ ἄρτιος μαγίστρου, καὶ τελευτήσας, ἔλαβεν ὁ 40 Ἀδρανασῆ τὴν ἀδελφήν τοῦ Συμβατίου, τοῦ υἱοῦ τοῦ Δαυὶδ.

"Ὅτι τὸ κάστρον τὸ Ἄρδανουτζίν ἐστὶν ὁχυρόν πάνω, ἔχει δὲ καὶ ἄπανταν μέγα ὡς χωρότολιν, καὶ αἱ πραγματεύει τῇ τῇ τῇ Τραπεζοῦντος καὶ τῆς Ἰβηρίας καὶ τῆς Ἀβασγίας καὶ ἀπὸ τὰς ἡμέρας τὰς Ἀρ-μενικὰς καὶ τῆς Συρίας ἤκεισε ἀφικνούνται, ἔχει δὲ καὶ κομμέρμον ἐκ 45 τῶν τοιούτων πραγματεύων ἄπειρον. Ἡ δὲ χώρα τοῦ κάστρου Ἀρδανουτζίου, ἦτο τὸ Ἀρζίν ἐστὶν καὶ πολλὴ καὶ εὔφορος, καὶ ὑπάρχει κλειδεῖ τῆς τῆς Ἰβηρίας καὶ Ἀβασγίας καὶ τῶν Μυσχίων.

"Ὅτι ὁ μακάριος βασιλεῦς, ὁ κύριος Ρωμανὸς ἀπέστειλεν τὸν τοπίκιον Κωνσταντῖνον καὶ δρογγάριον τοῦ πλωτίου, τῷ τότε καιρῷ 50 πρωτοπολαρίου καὶ μαγγαλίτου πυγχάνοντος, δεδωκὼς αὐτῷ καὶ ἱμάτιον μαγιστράτου πρὸς τὸ πούησα τὸν Κουρκενίον τὸν Ἰβηρία μα-γιστρον. Μετὰ δὲ τὸ ἐξελέβαλεν τὸν τοπίκιον Κωνσταντῖνον καὶ δρογγάριον τοῦ πλωτίου μέχρι Νικομήδειας εἰσήλθεν ὁ μοναχὸς Ἀγάπιος ὁ τοῦ Κυμινᾶ, δὲ ἦν τῷ τότε καιρῷ εἰς τὴν ἄγιαν πόλιν εὐχής ἔνεκα. 55 Καὶ διερχομένου αὐτοῦ τὴν Ἰβηρίαν, κατηγορεῖ αὐτὸς εἰς τὸ κάστρον τὸ Ἄρδανουτζίν. Καὶ εἶχεν ὁ τοπίκιος Ἀσωτίος, ὁ καὶ Κισκάσης καλού-μενος, ἐγκατέστησεν μετὰ τοῦ γαμβροῦ αὐτοῦ, τοῦ Κουρκένη, καὶ ἐλάλησεν εἰς τὸν μοναχὸν Ἀγάπιον, ὅτι, ἢ Ἐνορφκ ἐν εἰς τὸν Θεόν καὶ εἰς τὴν δύναμιν τοῦ τιμίου καὶ ζωοποιοῦσα νοήμον, ἢν ἐπέλθης ἐν τῇ πόλει, καὶ 60 εἰπὲς τὸν βασιλεὰ, ἢν ἀποστείλῃ καὶ παραλάβῃ τὸ κάστρον καὶ ἐχὶ ὑπὸ τὴν ἔξουσιαν αὐτοῦ. 'Ο δὲ μοναχὸς Ἀγάπιος εἰσελήθην ἐν τῇ πόλει, διηγήσατο τὸν βασιλέα, ὡσα ἐλάλησεν πρὸς αὐτὸν ὁ πατρί-
force of arms, they came to an accommodation and each took what was next to him. And Ardanoutzi lay next to Symbatios, son of the aforesaid David. Then all of them seized on the widow of the magister Kourkenios, that is, the daughter of the patrician Asotios, called Kiskasis, and said to her: "You, as a woman, cannot possess the city." Then Symbatios gave the woman territories in exchange for the city, and took the city of Ardanoutzi.

These Iberians are related to one another in the following manner. The mother of David and the mother of Adranase the curopalate, father of the present curopalate Asotios, were the children of two brothers, that is to say, they were first cousins. Symbatios, the son of David, had to wife the daughter of the magister Pankratios, father of Adranasi who is now magister, and after her death Adranasi married the sister of Symbatios, son of David.

The city of Ardanoutzin is very strongly defended, and has moreover a considerable suburban area like a provincial city, and the commerce of Trapezus and of Iberia and of Abasgia and from the whole country of Armenia and Syria comes to it, and it has an enormous customs revenue from this commerce. The country of the city of Ardanoutzin, the 'Arzy', is both extensive and fertile, and it is a key of Iberia and Abasgia and of the Mischians.

The emperor the lord Romanus, of blessed memory, sent the patrician Constantine, the lord admiral, who was at that time protospatharius and lictor, with a tunic of the magistracy in order to make Kourkenios the Iberian a magister. When the patrician Constantine, the lord admiral, had reached Niconomedea, the monk Agapios of Kyminas came on the scene, who had at that time been visiting the holy city to fulfil a vow. In his passage through Iberia he had come to the city of Ardanoutzin. The patrician Asotios, called Kiskasis, at feud with his son-in-law Kourkenios, had spoken thus to the monk Agapios: "I adjure you, by God and by the power of the honourable and life-giving Cross, to go to Constantinople and tell the emperor to send and take over my city, and have it beneath his dominion." The monk Agapios came to Constantinople and related to the emperor all that the patrician

κιος | ἀσώτιος, ὁ καὶ Κισκάσης. Τοῦ δὲ προρρηθέντος πατρικίου
Κωνσταντίνου καὶ δρουγαρίου τοῦ πλωμοῦ ἐν Νικομηδείᾳ τυχάνον—65
tος διὰ τὴν προρρηθέσαν τῆς προβολῆς τοῦ μαγιστροῦ τοῦ Κουρκένη
'Ἰβηρίσις ὑπόθεσιν, ἐκ προστάξεως τοῦ βασιλέως ἐδέχατο πιπτάκιον τοῦ
πατρικίου Συμεών, τοῦ πρωτοασχηρήτης, ὡς δέ πρὶς Ἰκελεύι ὁ βασιλεὺς
ἡμῶν ὁ ἁγίος καταληπτεῖν σε πάσας σου τὰς δουλείας καὶ ἀπελθεῖν ἐν
συντομίᾳ πρὸς τὸν πατρίκιον Ἀσώτιον, τὸν καὶ Κισκάσην λεγόμενον, 70
καὶ παραλαβεῖν τὸ κάστρον αὐτοῦ τὸ Ἀρδανουτζίν, ἔπειδη διὰ τοῦ
μοναχοῦ Ἄγαπτού ἐδήλωσεν τὸν βασιλεὰ ἠμῶν τὸν ἁγίον τοῦ ἀπο-
150'Ρ σταλήκαι πιστῶν ἀνθρωπῶν καὶ οἰκεῖων τοῦ παραλαβεῖν ἑρτὸν
καὶ καταλαμβάνον τὸ κάστρον αὐτοῦ τὸ Ἀρδανουτζίν καὶ ἀπερχομένου σου ἐν Χαλδία, ἀναλαμβάνον ἀρχοντας χρησίμως, οὓς ἐπίσταται εἶναι ἄγρειοι καὶ πιστοῖς, 75
καὶ εἰσελθεὶ καὶ κράτησον τὸ τοιοῦτον κάστρον.» Τοῦ δὲ πατρικίου
Κωνσταντίνου καὶ δρουγαρίου τοῦ πλωμοῦ ἀπελθόντος ἐν Χαλδία
καὶ ἀναλαμβάνον τουρμάρχας χρησίμως καὶ ἀρχοντας καὶ λαῶν μέχρι
tῶν τ', εἰσήλθεν ἐν Ἰβηρία, καὶ εκράτησεν αὐτόν ὁ μακάριος Δαυίδ,
ὁ ἀδελφὸς Ἀσωτίου, τὸν ἀρτέως κουρσαλάτου, λέγων πρὸς αὐτόν 80
«Ποῖο ἄπεστάλης παρὰ τὸν βασιλέα, καὶ τὰ δουλεῖα ἀφέλεις ἐκτέλεσαι,
ὅτι τοσοῦτον λαὸν ἐπιφέρει μετὰ σεαυτοῦ;» Ἑσσεπόντον γάρ διὰ τὸ
151'Ρ ἀποδιδάσκεν Ἀδρανασε τὸν κουρσαλάτην, ὅτι μήτις | ὁ βασιλεὺς τὸν
Κουρκένιον ὄρφελε τιμήσει κουρσαλάτην, ἔπειδη ἄναμεταξύ οἱ τοῦ
Ἀδρανασε τοῦ κουρσαλάτου παῖδες, τοῦ πατρὸς αὐτῶν τελευτησάντως, 85
210'Βε φιλονικίας τινὰς ἔσχον μετὰ τοῦ ἐξανάλφησαν αὐτῶν. Διὰ τὸ καὶ τὸν
πρῶτον ἄνθρωπον αὐτοῦ ἀπολύσαι μετὰ μεγάλου κανισιείον τὸν Κουρκένιον
πρὸς τὸν βασιλέα, ἔξαιτομενον τὸ κουρσαλάτικιν ἢ τὸ μαγιστράτον, ὑπέλαβον οἱ τέσσαρες ἀδελφοὶ, ἠγοῦν οἱ τὸν Ἀδρανασε τὸν κουρσαλάτου
παῖδας, ὅτι διὰ τὸ ποῦται τὸν Κουρκένιον κουρσαλάτην ἀπέρχεται 90
ἐφείσε. 'Ο δὲ πατρίκιος Κωνσταντίνος ἀπελογούσατο, ὅτι: «Διὰ τὸ μέλιν
με τιμήσει τὸν Κουρκένιον μάγιστρον ἐπιφέρομαι καὶ τὸν τοσοῦτον
151'Ρ λαόν.» Καὶ ἀπελθόντος | τοῦ αὐτοῦ πατρίκιου Κωνσταντίνου εἰς τὴν
χώραν τοῦ Κουρκένιου, ἐπίστατοι αὐτῶν μάγιστρον καὶ ἀποχαιρετίσα
αὐτῶν ***, διότι: «Ἀπέρχομαι εἰς τὸν Δαυίδ τὸν μάγιστρον.» Ἐβέβην Ῥ65
δὲ ὁ αὐτὸς πατρίκιος Κωνσταντίνος καὶ πρὸς τὸν Δαυίδ κέλευσαν ἀπὸ
tὸ βασιλέας καὶ ἕξια. Καὶ εἰσήλθεν εἰς τὸ κάστρον τοῦ πατρικίου
Ἀσωτίου, τοῦ καὶ Κισκάση, εἰς τὸ Ἀρδανουτζίν, καὶ δέδωκεν αὐτῷ
tὴν πρὸς αὐτὸν τὸν βασιλέας κέλευσιν οὐ περὶ τοῦ κάστρου Ἀρδανουτζίου
περιέχουσάν τι, ἀλλὰ περὶ ἐτέρων ὑποθέσεων. Ἐβέβην δὲ πρὸς αὐτὸν Ῥ100

V 65 Κωνσταντίνου per comp. P: Κωνσταντος edd. || 67 ἐδέξει: ἔλαβε το
edd. || 68 πρωτοασχηρήτης per comp. P: ἀσχηρήτης edd. || 71 Ἀρδανουτζίν Φ
Asotios, called Kiskasis, had said to him. The aforesaid patrician Constantine, the lord admiral, who was at Nicomedea on the aforesaid business of appointing Kourkenios the Iberian to be magister, received by command of the emperor a missive of the patrician Symeon, the head of the imperial chancellery, which said: «Our holy emperor commands that you leave all you are engaged upon and go in haste to the patrician Asotios, called Kiskasis, and take over his city of Ardanoutzin, since he has declared to our holy emperor, by the mouth of the monk Agapios, that a trustworthy and familiar servant should be sent to take over his city of Ardanoutzin; go, then, to Chaldia and take some capable officers, whom you know to be brave and trustworthy, and enter and take possession of this city.» The patrician Constantine, the lord admiral, went to Chaldia and took capable lieutenant-generals and officers and men to the number of 300, and entered Iberia and fell into the hands of David, of blessed memory, brother of Asotios who is now curopalate, who said to him: «Whither have you been sent by the emperor and what task are you to perform, that you bring so many men along with you?» For they suspected that, now Adranase the curopalate was dead, the emperor must be about to honour Kourkenios with the rank of curopalate; because, in the mean time, the sons of the curopalate Adranase had, after their father’s death, had certain quarrels with their cousin. And since Kourkenios had dispatched his chief man with a large gift to the emperor, requesting that he might be made curopalate or magister, the four brothers, that is, the sons of Adranase the curopalate, assumed that the patrician Constantine came thither to create Kourkenios curopalate. But the patrician Constantine put them off by saying: «Because I am about to honour Kourkenios with the rank of magister I bring with me so many men.» And the patrician Constantine went off to the country of Kourkenios and honoured him with the rank of magister, and, bidding him farewell, said: «I am going to David the magister.» For this same patrician Constantine had for David also a mandate and presents from the emperor. And he entered Ardanoutzin, the city of the patrician Asotios, called Kiskasis, and gave him the imperial mandate addressed to him, which contained nothing about the city of Ardanoutzin, but was about other matters. But

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`Αρδανούζην Ρ: 'Αδρανούτζην εδδ. || 72/3 ἀποσταλήναι: ἀποστελαί εδδ. || 74 Ἀδρανούτζην εδδ. || 77 Κώνσταντίνος per comp. Ρ: Κώνσταντος εδδ. || 79 τὸν om. εδδ. || 81 τί: τίνα εδδ. || ὕφελεις εδδ.: ὕφελης Ρ || 82 τὸ Be το (sine acc.) Ρ: τοῦτο V Με Βα || 83 post τὸν4 add. καὶ εδδ. || 84 ὕφελη εδδ. || 87 πρῶτον V εδδ.: α᾽ Ρ || ἄντοι om. V εδδ. || ἀπολύσαι: ἀποστελαί V εδδ. || 88 κουρσαλατίκην Ρ || 88/9 μαγιστράτον Ρ || 89 τέσσαρες εδδ.: θ᾽ Ρ || 92 om. V εδδ. || 90 ante πατίδες add. οἱ V εδδ. || 91 Κώνσταντίνος per comp. Ρ: Κώνστας εδδ. || 93 Και ἀπελθόντος — 95 μάγιστρον post ξένων (97) transp. εδδ. || 93 Κώνσταντίνος per comp. Ρ: Κώνσταντος εδδ. || 95 lac. ind. εἶπεν aut aliquid simile excidisse coniciens Moravesik || 96 Κώνσταντίνος per comp. Ρ: Κώνστας εδδ. || 98 'Αδρανούτζην εδδ. || 99 'Αδρανούτζηνος Moravesik: 'Αδρανούτζην Ρ εδδ.
πατρίκιος Κωνσταντῖνος, δὴν «Κἂν μὲν ἡ κέλευσις οὐδὲν περιέχει περὶ
tοῦ κάστρου Ἀρδανουτζίου, ἀλλ’ οὖν τοῦ μοναχοῦ Ἀγαπίου πρὸς τὸν
152Ρ βασιλέα εἰσελθόντος καὶ ἀναγείλαντος αὐτὸν, ὅσα καὶ
| παρῆγγελιας
αὐτὸν περὶ τοῦ κάστρου Ἀρδανουτζίου, διὰ τούτο καὶ ἀπέστειλέν με,
ὅπως παραλάβω τὸ κάστρον καὶ εἰσαγάγω ἐν αὐτῷ, ὅπερ περιφέρομαι.105
λαόν.» Καὶ ἐπειδή, καθὰ προείρηται, εἶχεν ἐξέθη τὸ πατρίκιος Ασώτιος,
211Βε ὁ καὶ Κισκάσης, μετὰ τοῦ γαμβροῦ αὐτοῦ, | τοῦ Κουρκένη, προευθυμήθη
δοῦναι τὸ κάστρον αὐτοῦ μᾶλλον τὸν βασιλέα. Ὅ δὲ πατρίκιος Κωνσταν-
tίνος εἶχεν παρ’ ἐκατὸ φλάμμουλα, καὶ ἐπιδέδωκεν τῷ πατρικίῳ Ἄσω-
tίῳ, τῷ καὶ Κισκάσης. Ὅ δὲ βαλὼν αὐτὸ εἰς κοντάριον, ἐπιδέδωκεν.110
τῷ πατρικίῳ Κωνσταντῖνῳ εἰπὼν, ὅτι: «Ἐπίστησον αὐτὸ ἀνωθεν εἰς
τὸ τείχος, ἵνα γνῶσιν τάντες τοῦ βασιλέως εἶναι ἀπὸ τῆς σήμερον
152Ρ ἡμέρας τὸ τοιοῦτον κάστρον.» Καὶ τούτο | ποιήσας τὸν πατρικίον Κων-
σταντῖνος καὶ τὸ φλάμμουλον ἐπιστήμας ἀνώθεν τοῦ τείχους καὶ τοὺς
βασίλεις τῶν Ῥωμαίων κατὰ τὸ εἰσώθεις εὐφημίσας, πάσιν ἐγένετο.115
γνωστόν, τὸ κάστρον τῷ Ἀρδανουτζίῳ ἀπεχαράσατο ὁ πατρίκιος
Ἀσώτιος, ὁ καὶ Κισκάσης, τοῦ βασιλέα. Ὅ οὖν Δαυιδ, ὁ μέγας, τὴν
ἐκατούρχων ὅλον ἐδίδυν τὸν βασιλέα, καὶ τὰ κακὰ συνοργῆ τὴν τούρμαν
τοῦ Ἀκαμβῆ καὶ τῆς Μουργούλη. Ὅ οὖν πατρικίος Κωνσταντῖνος ἀνήγαγε
πρὸς τὸν βασιλέα, ἐξαιτοῦ τῶν δύο ἀναφοράς, τὴν μὲν μίαν περιέχουσαν,120
ὅπως ἐτίμησον τὸν Κουρκένην μάγιστρον, καὶ ὅπως δ’ Κουρκένηος ἀπεδέ-
ζατο τὸ μαγιστράτον, καὶ εὐπρότεσε τὸν βασιλέα, τῷ δὲ ἐτέρων περιέ-
χουσαν περὶ τοῦ κάστρου Ἀρδανουτζίου, καὶ ὅπως τοῦτο παρέλαβεν
153Ρ | παρὰ τοῦ πατρικίου Ἀσώτιου, τοῦ καὶ Κισκάσης, καὶ ὅτι μεγάλην διαφο-
ράν καὶ ἐξήθη τὸν εὐχαρίστα τὸ πατρικίον κάστρον, καὶ ὅτι, εἰ
212Βε ἄλλην διαφόραν καὶ ἐξήθη τὸν εὐχαρίστα τὸν Καρπεωνίου, καὶ ὅτι, οὔτε
τοῦ γαμβροῦ αὐτοῦ, τοῦ μαγιστροῦ Κουρκένιος, καὶ ὅτι, ἀποστείλης τὸ
βασιλεία

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 Indices: 101 Κωνσταντῖνος per comp. P: Κωνσταντῖνος edd. || 102 Αρδανουτζίου Μορα-
νουσίκ: Αρδανουτζίου P edd. || 103 παρηγγελιας V edd.: παρηγγελιας (litteris ei in ras. scripta) P1 || 104 Αρδανουτζίου Μορανσικ: Αρδα-
νουτζίου P edd. || 108/9 Κωνσταντῖνος per comp. P: Κωνσταντῖνος edd. || 109
the patrician Constantine said to him: «Although the mandate contains nothing about the city of Ardanoutzin, none the less the monk Agapios came to the emperor and reported to him all that you had bidden him about the city of Ardanoutzin, and therefore the emperor has sent me, to take over the city and introduce into it the men I bring along with me.» And since, as has been said above, the patrician Asotios, called Kiskasis, was at feud with his son-in-law Kourkenios, he had made up his mind the rather to give his city to the emperor. The patrician Constantine had with him standards and he gave one to the patrician Asotios, called Kiskasis. He put it upon a pike and gave it to the patrician Constantine, saying: «Set it up on top of the wall, that all may know that from this day this city belongs to the emperor.» The patrician Constantine did so and set the standard on top of the wall and made the customary salutations of the emperors of the Romans, so that it became known to all that the patrician Asotios, called Kiskasis, had made a present of the city of Ardanoutzin to the emperor. Now, the elder David made no offer of his country to the emperor, notwithstanding it marched with the county of Akampsis and with Mourgouli. So then the patrician Constantine reported to the emperor in two dispatches, the one containing the news of how he had honoured Kourkenios with the rank of magister, and of how Kourkenios had accepted the magistracy and saluted the emperor; and the other containing news about the city of Ardanoutzin, and of how he had taken it over from the patrician Asotios, called Kiskasis, and that the patrician Asotios and his son-in-law the magister Kourkenios had a great quarrel and feud with one another, and that the emperor should send succour for the garrisoning of this city, and that, should it be possible, the commander-in-chief should also come. When the Iberians, the magister Kourkenios and the magister David, brother of the curopalate Asotios, saw what was done, they wrote to the emperor: «If your imperial majesty approves this and enters our country, then we put off our servitude to your imperial majesty and make common cause with the Saracens, since we shall have fighting and hostilities with the Romans and shall, perforce, move an army against the city of Ardanoutzin and its country, and against Romania itself.» The emperor, having learnt

\[\text{φλάμουλα} \ P \ | \ | \ 110 \ ξαλών: \ ξαμών \ V \ \text{edd.} \ | \ | \ | \ \text{post} \ \text{κοντάριον} \ \text{add.} \ \text{περίεδρι} \ \text{kai} \ V \ \text{edd.} \ | \ | \ 111 \ \text{Κονσταντῖνῳ} \ \text{per} \ \text{comp.} \ P \ \text{V} \ \text{Me:} \ \text{Κώστας} \ \text{Ba} \ \text{Be} \ | \ | \ 113/4 \ \text{Κονσταντίνῳ} \ \text{per} \ \text{comp.} \ P \ \text{V} \ \text{Me:} \ \text{Κώστας} \ \text{Ba} \ \text{Be} \ | \ | \ 114 \ \text{φλάμουλλον} \ P \ | \ | \ 116 \ 'Αδρανουτζίνιν \ \text{edd.} \ | \ | \ 118 \ \text{τούρμαν} \ P \ | \ | \ 119 \ 'Ακαμψή \ P \ | \ | \ \text{Μουργούλη} \ \text{Be:} \ \text{Μουργούλη} \ P \ | \ | \ \text{Κονσταντίνῳ} \ \text{per} \ \text{comp.} \ P \ \text{V} \ \text{Me:} \ \text{Κώστας} \ \text{Ba} \ \text{Be} \ | \ | \ 121 \ \text{Κορκένιον} \ \text{edd.} \ | \ | \ 122 \ \text{μαχαστράτων} \ P \ | \ | \ 123 \ 'Αρδανουτζίου \ \text{Moravskik:} \ \text{'Αδρανουτζίου} \ P \ \text{edd.} \ | \ | \ 124 \ \text{kai} \ \text{Κισάκασ} \ \text{V} \ \text{edd.:} \ \text{Κισάκασ} \ \text{P} \ | \ | \ 126 \ \text{τους} \ \text{om.} \ \text{edd.} \ | \ | \ 129 \ \text{post} \ \text{Δαβίδ} \ \text{add.} \ \text{kai} \ \text{edd.} \ | \ | \ 134 \ \text{φοσσάτων} \ P \ | \ | \ 'Αρδανουτζίου \ \text{Moravskik:} \ \text{'Αδρανουτζίου} \ P \ \text{edd.} \ | \ | \ 135 \ \text{αυτού} \ \text{coni.} \ \text{Moravskik:} \ \text{αυτών} \ P \ \text{edd.} \ | \]
γραμμάτων τῶν προφηθέντων ἀρχόντων ἀναμαθῶν καὶ παρὰ τῶν ἀποσταλέντων παρ’ αὐτῶν ἀνθρώπων ἀρχικώς καὶ πτυχῆς, μήπως γένονται μετὰ τῶν Σαρακηνῶν καὶ ἐξαγάγωσι τὰ τῆς Περσίας φοσσάτα κατὰ 'Ρωμαίας, ἦννησατο λέγων, ὅτι: 'Οδὸν ἔγραψα τὸν πρωτοσπαθάριον Κωνσταντίνου καὶ μαγγαλβήτην περὶ τοῦ τιτουτοῦ κάστρου καὶ140 τῆς χώρας αὐτοῦ τοῦ παραλαβεῖν αὐτὴν, ἀλλ’ εἶξ οἰκείας ὡς εἰπεῖν ἀφροτοῦν τοῦτο ἐποίησαν.· Καὶ ταύτα ἐπεν ὁ βασιλεὺς, τελείως ἀπο-154ρθετεύσας τούτους βουλόμενος, καὶ ἐδέξατο ὁ αὐτὸς πρωτοσπαθάριος Κωνσταντῖνος καὶ μαγγαλβήτης κέλευσιν μετὰ ὑβρεών καὶ ἀπειλῶν περίεχουσαν: 'Τίς διωρίσατο σοι τούτο ποιήσαι; ἀλλὰ μᾶλλον ἔξελθε·145
213Βε ἐκ τοῦ κάστρου, καὶ ἄναλαβοὶ ὁ Ἀσώτιος, τὸν ὑδὸν τοῦ τελευτηκότος Ἀδρανάσε, τοῦ κουροπαλάτου, καὶ εἰσάγαγε αὐτὸν ἐνταῦθα, ὡς· τιμήσωμεν αὐτὸν τῆς τοῦ πατρὸς καὶ ἐξίαν τοῦ κουροπαλάτου.· Ταύτα δεξάμενος ὁ πατρίκιος Κωνσταντῖνος, κατέλημπτεν τὸν πατρίκιον Ἀσώτιον, τὸν καὶ Κισκάσην, εἰς τὸ ἐαυτοῦ κάστρου, τὸ Ἀρδανοῦτζιν, 150 κάθεν διορτάζειν ἔξελθον ἀπῆμεν πρὸς τὸν Δαυίδ, τὸν μέγαν καὶ ἐπιδέδωκεν αὐτῷ, ἤπειρον πρὸς αὐτὸν κέλευσαν, καὶ ὑπέστρεψαν, καὶ εἰσήλθεν 154ρ εἰς Ἰβηρίαν, καὶ εὑρεθαν ἐπὶ τὸ αὐτὸ | συννηθερομένους τόν τε μάγιστρον Κουρκένιον καὶ τὸν μάγιστρον Δαυίδ· τὸν ἀδελφὸν ὁ Ἀσώτιος τοῦ κουροπαλάτου. Καὶ ἤρξατο φιλονικεῖν καὶ κατολείπετεν τὸν πατρίκιον Κων-155 σταντῖνον, λέγοντες, ὅτι: 'Κρυπτός ἀνθρώπως καὶ κακὸς τυχόνεις, ὅτι οὐκ ἔφανερος ἡμᾶς περὶ τοῦ κάστρου Ἀρδανοῦτζιν, ὅτι μέλλεις τοῦτο κρατήσῃ καὶ ὅτι: 'Οὐ συμφέρει τοῦτο κρατεῖσθαι παρὰ τῶν βασιλέως, ἡμεῖς γὰρ καὶ περὶ τῆς τειωτῆς ὑποθέσεως ἀνηγάγομεν πρὸς τὸν βασιλέα, καὶ ἐδεξάμεθα μηδαμίως γινώσκειν τὸν βασιλέα περὶ τῆς ὑποθέσεως ταύτης, ἀλλὰ σὲ τοῦτο ποιήσαι διὰ τῆς ἀγάπης τοῦ πατρικίου Ἀσώτιον, τοῦ καὶ Κισκάσην; ὁ δὲ πατρίκιος Κωνσταντῖνος 155ρ προσπαθολογησάμενος τούτος | τὰ εἰκότα, ἀνελάβετο ὁ Ἀσώτιος, τὸν ὑδὸν Ἀδρανασᾶ τοῦ κουροπαλάτου, καὶ εἰσήγαγεν αὐτὸν ἐν τῇ πόλει, καὶ ἐτιμήθη παρὰ τῶν βασιλέως κουροπαλάτης.

Τι δὲ καὶ περὶ τῶν ἐν τοις καιροῖς μεταξὺ Ἰωμαιῶν καὶ διαφόρων ἑταίρων συμβεβηκότων; 'Αξιων γὰρ, φιλτατε υἱε, μηδὲ τὴν περὶ τούτων 214Βε μνήμην διαφυγεῖν, σε, ἐν ὑμοῖς | καιροῖς, τῶν αὐτῶν προσπιττόν-

tων, εἰς τοὺς ἐφεύχεσθε ἤ ἐπανόρθωσις διὰ τῆς προγνώσεως.


V 138 φοσσάτα P || 140 Κωνσταντίνου per comp. P Me: Κώνσταντα Βα Βε || καὶ1: τὸν edd. || 144 Κωνσταντίνου per comp. P Me: Κώνστας Βα Βε || 145 διορίσατο
of these things through the letters of the aforesaid princes and having heard them from their envoys, and being terrified lest perchance they might make common cause with the Saracens and lead out the armies of Persia against Romania, denied it, saying: «I did not write to the protospatharios Constantine, the lictor, about this city and its country, telling him to take it over, but out of his own folly, so to say, he has done this.» So spoke the emperor in his desire to give them all satisfaction; and this same protospatharios Constantine, the lictor, received a mandate couched in terms of insult and menace: «Who instructed you to do this? Come you, the rather, out of the city and take Asotios, son of the late Adranase the curopalate, and conduct him hither, so that we may honour him with his father's rank of curopalate.» On receipt of these orders, the patrician Constantine abandoned the patrician Asotios, called Kiskasis, in his city of Ardanoutzin, and himself took leave and departed to the elder David and gave him the mandate which he had for him, and returned and entered Iberia and found, met together in one place, the magister Kourkenios and the magister David, brother of Asotios the curopalate. And they began to quarrel with and to heap abuse upon the patrician Constantine, saying: «You are a sly and evil fellow in not revealing to us, concerning the city of Ardanoutzin, that you were about to take possession of it», and, «It is not the emperor's policy to possess himself of it, for we ourselves reported to the emperor on this affair and have received a reply that the emperor knows nothing whatsoever about this affair, but that you have done this out of love of the patrician Asotios, called Kiskasis.» The patrician Constantine made a reasonable defence to these charges, and took Asotios, son of Adranase the curopalate, and conducted him to Constantinople, and he was honoured by the emperor with the dignity of curopalate.

But what of events which have taken place at various times between the Romans and different nations? For it is worth while, my dearest son, that record of these things also should not escape you, in order that, should the same things come about on similar occasions, you may by foreknowledge find a ready remedy.
47. Περί τῆς τῶν Κυπρίων μεταναστάσεως ἔχει ἡ ἱστορία τάδε.

Τῆς νῆσου ἀλωθείσης ὑπὸ τῶν Σαρακηνῶν καὶ ἐπὶ ἐπιτὰ ἐτείχει ἀοικητὸν μεινάσης, καὶ τοῦ ἀρχιεπισκόπου 'Ἰωάννου μετὰ τοῦ λαοῦ 155Ρ αὐτοῦ πρὸς τὴν βασιλεύουσαν καταλαβόντος, ἐγένετο οἶκονομία παρὰ 5 τοῦ βασιλέως 'Ἰουστινιανοῦ ἐν τῇ ἁγίᾳ ἐκτῇ συνόδῳ τοῦ τῆς Κυμικοῦ παραλαβεῖν μετὰ τῶν ἐπισκόπων αὐτοῦ καὶ τοῦ λαοῦ τῆς νῆσου καὶ ποιεῖται καὶ χειροτονίας, ἕνηκα ἀν λείψῃ ἐπίσκοπος, πρὸς τῷ μὴ δια-
πεσεῖν τὴν αὐθεντίαν καὶ τὰ δίκαια τῆς Κύπρου (καὶ γὰρ καὶ αὐτὸς ὁ 'Ἰουστινιάνος ὁ βασιλεὺς Κύπριος ἤν, καθὼς καὶ παρὰ τῶν παλαιῶν 10 Κυπρίων ὁ λόγος μέχρι τῆς σήμερον ἐπεκράτησεν), ὥστε καὶ ὀρίσθη ἐν τῇ ἁγίᾳ ἐκτῇ συνόδῳ χειροτονεῖν τὸν ἀρχιεπισκόπον Κύπρου τὸν τῆς Κυμικοῦ πρόεδρον, καθὼς ἐν τῷ λ' ἱεραλαίῳ τῆς αὐτῆς ἁγίας ἐκτῆς συνόδου ἀναγέραται.

Μετὰ δὲ ἐπὶ ἐτη σελήσει Θεοῦ ἐκκυνήθη ὁ βασιλεὺς πάλιν οἰκεῖα 15 156Ρ τῇ Κύπρῳ, καὶ ἀπέστειλεν | πρὸς τὸν ἀμερμομυνην τοῦ Βαγγάδα τρεῖς τῶν ἐνδόξων Κυπρίων, αὐτόχθονας τῆς αὐτῆς νῆσου τυγχάνοντας, τοὺς λεγομένους Φαγγουμεῖς, μετὰ καὶ βασιλικοῦ τινος ἁγίιον τε καὶ ἐνδό-
215Βεγίνου, γράφας | τῷ ἀμερμομυνην, ἐνα τὸν ἐν Συρία ὅτα λαθν τῆς νῆσου Κύπρου ἀπολύση εἰς τὸν ἑδίον τόπον. Καὶ ὕπακολος δὲ ὁ ἀμερμομυνης 20 τῇ τοῦ βασιλέως γραφῇ, ἀπέστειλε κατὰ πάσας τὰς Συρίας ἐνδόξους Ἱερακηνοὺς, καὶ ἐπεστρέφεσθε πάντας τοὺς Κυπρίους καὶ διεπέρασεν εἰς τὸν ἑδίον τόπον. Ἀπέστειλεν δὲ καὶ ὁ βασιλεὺς βασιλικοῦ, καὶ διεπέρα-
σεν καὶ τοὺς ἐν 'Ῥωμανία ὀλίκησαντας, ἡγοῦν ἐν τε τῇ Κυζίκῳ καὶ τῷ 156Ρ Κυμαρσωτῶν καὶ τῷ Θρακησίων, καὶ ἐνορίσθη | ἡ νῆσος.

48. Κεφάλαιον λ' τῆς ἁγίας ἐκτῆς συνόδου, τῆς ἐν τῷ Τρούλλῳ τοῦ μεγάλου παλατίου γεγονίας.

Τοῦ ἄδελφου καὶ συλλειτουργοῦ ἦμων 'Ἰωάννου, τοῦ τῆς Κυπρίων νῆσου προέδρου, ἀμα τῷ οἰκεῖῳ λαῷ ἐπὶ τὴν Ἐλλησπόντειον ἐπαρχίαν —
47. Of the migration of the Cypriots the story is as follows.

When the island was captured by the Saracens and remained uninhabited seven years, and the archbishop John came with his folk to the imperial city, a dispensation was made by the emperor Justinian in the holy sixth synod that he, with his bishops and the folk of the island, should take over Cyzicus and should make his appointments whenever a bishopric should fall vacant, to the end that the authority and rights of Cyprus might not be interrupted (for the emperor Justinian himself also was a Cypriot, as from the Cypriots of olden days the tale has persisted unto this day); and so it was ordained in the holy sixth synod that the archbishop of Cyprus should appoint the president of Cyzicus, as it is recorded in the 39th chapter of the same holy sixth synod.

But after seven years, by God's will the emperor was moved to populate Cyprus again, and he sent to the commander of the faithful of Bagdad three of the illustrious Cypriots, natives of the same island, called Phangoumeis, in charge of an imperial agent both intelligent and illustrious, and wrote to the commander of the faithful asking him to dismiss the folk of the island of Cyprus that were in Syria to their own place. The commander of the faithful obeyed the emperor's epistle, and sent illustrious Saracens to all the parts of Syria and gathered together all the Cypriots and carried them over to their own place. And the emperor, for his part, sent an imperial agent and carried over those who had settled in Romania, that is, at Cyzicus and in the Kibyrrhaioi and Thrakesian provinces, and the island was populated.

48. Chapter 39 of the holy sixth synod, held in the Dome of the Great Palace.

Whereas our brother and fellow-minister John, president of the isle of the Cypriots, because of the barbarian assaults and to the end that they


48. 2 Τρούλλα P || γεγονωμένης γεγονυμένης V edd. || 3 Κυπρίων Mansi Ralles-Potlis: Κυπρίων P Κύπρου Be Ralles-Potles in apquratu || 4 Ἑληστηρίων Meursius Be Mansi Ralles-Potles: Ἑληστηρίων P || 5 τᾶς βαρβαρικὰς
διὰ τὰς βαρβαρικὰς ἑφόδους, διὰ τὸ τῆς ἑθνικῆς ἐλευθερωθῆναι 5 
δουλείας καὶ καθαρός τοῖς σκῆπτροι τοῦ Χριστιανικῶτατον κράτους 
ὑποταγῆναι — τῆς εἰρημένης μεταναστάντως νῆσου προνοία τοῦ 
φιλαν-
θρώπου Θεοῦ καὶ μόχθῳ τοῦ φιλοχρίστου καὶ εὐσεβοῦς ἡμῶν βασιλέως, 
συνορῶμεν, ὥστε ἀκανοτόμητα διαφυλαχθῆναι τὰ παρὰ τῶν ἐν Ἐφέσῳ 
157Ρ τὸ πρότερον συνελθόντων θεοφόρων πατέρων τῷ Ἰρόνῳ τοῦ προ-
126Βε μένου ἀνδρὸς παρασκευάζοντα προνόμια, ὥστε τῇ νέᾳ Ἰουστινιανοῦ- 
πολιν τὸ δίκαιον ἔχειν τῆς Κωνσταντινέως πόλεως καὶ τὸν ἐπὶ αὐτῇ 
καθιστάμενον θεοφιλέστατον ἐπίσκοπον πάντων προεδρεύειν τῶν 
τῆς Ἑλλησποντίων ἐπαρχίας καὶ ὑπὸ τῶν οἰκείων ἐπισκόπων χειροτο-
νεύονται κατὰ τὴν ἀρχαίαν συνήθειαν (τὰ γὰρ ἐν ἐκάστη ἐκκλησίᾳ θῆ 15 
καὶ οἱ θεοφόροι ἡμῶν πατέρες παραφυλάττεσθαι διεγνώκασιν), τοῦ 
τῆς Κυζικηνῶν πόλεως ἐπισκόπου ὑποκειμένου τῷ προέδρῳ τῆς εἰρημέ-
νης Ἰουστινιανούπολεως, μιμήσει τῶν λοιπῶν ἀπάντων ἐπισκόπων τῶν 
ὑπὸ τὸν λεγόμενον θεοφιλέστατον πρόεδρον Ἰωάννην, ἀφὸ οὕτω, χρείας 
157Ρ Καλύσεις, καὶ τῶν αὐτοῦ Κυζικηνῶν πόλεως ἐπίσκοποι οὖν 
τῇ νόησε 

Ἐπεὶ δὲ καὶ τὰ περὶ ἑθνῶν οὕτως ἀκριβῶς σοὶ διευπόσαμεν 
καὶ προεξεχθέμεθα, δίκαιον μὴ μόνον περὶ τῶν ἐν τῇ καθ’ ἡμᾶς πολιτείᾳ, 
ἀλλὰ καὶ περὶ πάσης τῆς τῶν Ῥωμαίων ἀρχῆς κατὰ τὶνας χρόνους 
καινοτομηθέντων σαφῆ κεκτήσαται σε τὴν εἰδίσιν, ὡς ἄν ἡ περὶ τῶν 25 
ἐγγυτέρω καὶ οἰκείων γνώσεις πλέον τῶν ἄλλων ἐν σοὶ διαμένουσα ποθε-
νότερον ἀναδείξῃ πρὸς τὸ ὑπήκοον.

Ἰστέον, ὅτι ἐπὶ Κωνσταντίνου, υἱοῦ Κωνσταντίνου, τοῦ καὶ 
Παγωνάτου καλομένου, Καλλινίκος τις ἀπὸ Πιλιούπολεως Ῥωμαίως 
217Βε προσφυγῶν, τὸ διὰ τῶν συφών ἐκφερόμενον πῦρ ὑγρόν κατεσκεύασε, 30 
ὅτι οὗ καὶ τῶν Σαρακηνῶν στόλων ἐν Κύζικῳ Ῥωμαίοι καταφλέξαν-
158Ρ τες τῇ νίκῃ ἦραντο.
might be free from slavery to the infidel and be subject unfeignedly to the sceptre of his most Christian majesty, hath with his own folk migrated from the said isle to the province of Hellespont, by the providence and mercy of God and by the labour of our Christ-loving and pious emperor; we do resolve: that the privileges accorded unto the throne of the aforesaid by the fathers inspired of God at their sometimes meeting in Ephesus shall be preserved uninjured; that the new Justinianopolis shall have the right of the city of the Constantinians; and that the most pious bishop who is set over it shall preside over all the bishops of the province of Hellespont, and shall be appointed by his own bishops, according to the ancient custom (for our fathers inspired of God have resolved that the practices in each church are to be preserved), the bishop of the city of the Cyzicenes being subject to the president of the said Justinianopolis in like manner as are all the rest of the bishops under the said most pious president John, by whom as need shall arise the bishop also of the same city of the Cyzicenes shall be appointed.

But now that we have thus accurately formulated and set before you the matters concerning foreign nations, it is right that you should be certainly informed about reforms introduced, not only in the affairs of our city, but at various times over all the empire of the Romans, to the end that knowledge of things closer at hand and domestic may abide with you preeminently and may show you more worthy of affection to your subjects.

In the time of Constantine, son of Constantine, called Pogonatus, one Callinicus fled from Helioupolis to the Romans and manufactured the liquid fire which is projected through the tubes, by the aid of which the Romans gutted the fleet of the Saracens at Cyzicus, and gained the victory.
49. Ο ζητῶν, ὁ πως τῇ τὸν Πατρῶν ἐκχλησία οἱ Σκλάβοι δουλεύειν καὶ ὑποκείσθαι ἐτάχθησαν, ἐκ τῆς παρούσης μανθανέτω γραφής.

Νικηφόρος τὰ τῶν Ῥωμαίων σχήματα ἐκράτει, καὶ οὕτω εἰς τῷ θέματι ὄντες Πελοποννήσου ἀπόστασιν ἐννοῆσαντες, πρῶτον μὲν τὰς 5 τῶν γειτόνων οἰκίας τῶν Γραικῶν ἐξεπόρθουσι καὶ εἰς ἀρπαγὴν ἐτίθησιν, ἐπειτα δὲ καὶ κατὰ τῶν οἰκητῶν τῆς τῶν Πατρῶν ὁμοιότατης πόλεως, τὰ πρὸ τοῦ τείχους πεδία κατέστρεφον τα καὶ ταύτῃ ἐποιήσαντο, μεθὲ ἔαυτῶν ἐχοντες καὶ Ἀφρικῶς Σαρακηνοὶ. Ἑπεὶ δὲ χρόνος ἴσχανος 158ηρῆθην, καὶ σπάνις τῶν ἀναγκαίων τοῖς ἐνδοθεν τοῦ τείχους γίνεσθαι 10 ἡράτο, ὕδατος τα καὶ τροφῶν, βουλὴν βουλεύοντες εἰς συμβιβάσεις τα ἐλθόντα καὶ λόγους ἀπαθείας λαβένη καὶ την ἱκανά την πόλιν ὑποτάξατον αὐτοῦς. Ἑπεὶ οὖν ὁ την ἱκανά ἰστηγός ὑπήρχεν πρὸς τὴν ἀκραν τοῦ θέματος ἐν κάστρῳ Κορίνθου, καὶ προσδοκία ἢν τοῦ παραγενέσθαι αὐτοῦ καὶ καταπολεμήσαι τὸ ἔθνος τῶν Σκλαβήνων, ὡς καὶ πρώτην 15 καταμνησθέντος αὐτοῦ περὶ τῆς καταδρομῆς αὐτῶν παρὰ τῶν ἀρχόντων, ἐβουλεύσαντο οἱ τοῦ κάστρου οἰκήτορες πρὸτερον ἀποσταλήσαι 218Βεκρατοῦν εἰς τὰ ἀναπληκτώρα τῶν ὅρεων καὶ ἀπὸ σκοπεύσαι καὶ γνώναι, εἰ ἄρα παραγίνεται ὁ στρατηγός, παραγγείλαντες καὶ σημείον διδωκότες 159Ρ τῷ ἀποσταλέμων, ἵνα, εἰ | μὲν ἴδιον ἔρχομενον τὸν στρατηγόν, ἐν τῇ 20 ὑποστροφῇ αὐτοῦ κλήνῃ το φλάμμουλον, ὅπως γνώσεται τὴν ἐξέσον τοῦ στρατηγοῦ, εἰ δὲ μὴ γε, κατέχειν ὅρθον τὸ φλάμμουλον πρὸς τῷ μή ἔχειν αὐτῶς προσδοκίαν ἢ τοῦ λουτρὸ παραγίνεσθαι τὸν στρατηγὸν. Τοῦ οὖν σκοποῦ ἀπελθόντος καὶ μαθόντος μὴ παραγίνεσθαι τὸν στρατηγὸν, ὑπεστρεφεν ὅρθον κατέχων τὸ φλάμμουλον. Καὶ δὴ τοῦ Θεοῦ εὐδοκῆς 25 σαντος διὰ προσβείον τοῦ ἅγιου ἀποστόλου Ἀνδρέου, τοῦ Ἰπποῦ ὁλοκηρωτὸς καὶ τοῦ ἐπιβάτου ὑποπεπτισκότος, ἔκλειν τὸ φλάμμουλον, καὶ οἱ τοῦ κάστρου οἰκήτορες ἤδοντες τὸ γεγονός σημείον καὶ νομίσαντες ἢ ἄπαντος παραγίνεσθαι τὸν στρατηγόν, ἦνοιξαν τὰς πύλας τοῦ κάστρου, 159Ρ καὶ ἔξηλθον ἦς θαρσαλεῖς κατὰ τῶν Σκλαβήνων, καὶ ἔδων τὸν πρωτόκλητον 30 τὸν ἀπόστολον ὑφαλοφηρώνῳ ἢπειρ ἐπικαθημενον καὶ ἄρμαμ ἐπερχόμενον κατὰ τῶν μαρβάρων καὶ δὴ τρέφον τούτως κατὰ κράτος καὶ διασκορπίσας καὶ ἀπελάσας πόρρω τοῦ κάστρου φυγάδας ἐποίησεν. Οἱ δὲ βάρβαροι ἤδοντες καὶ καταπλαγέντες καὶ ἔκθαμβοι γεγονότες ἐπὶ ἔτη κατ' αὐτῶν κρατῶν ἐπελεύσει τὸν ἀγήττητον καὶ ἀκαταγωγίστον 35 ὀπλίτου καὶ στρατηγοῦ καὶ ταξιάρχου καὶ τροπαιοῦ καὶ νιχηφόρου

49. He who enquires how the Slavs were put in servitude and subjection to the church of Patras, let him learn from the present passage.

Nicephorus was holding the sceptre of the Romans, and these Slavs who were in the province of Peloponnesus decided to revolt, and first proceeded to sack the dwellings of their neighbours, the Greeks, and gave them up to rapine, and next they moved against the inhabitants of the city of Patras and ravaged the plains before its wall and laid siege to itself, having with them African Saracens also. And when a considerable time had gone by and there began to be dearth of necessaries, both water and foodstuffs, among those within the wall, they took counsel among themselves to come to terms of composition and to obtain promises of immunity and then to surrender the city to their yoke. And so, as the then military governor was at the extremity of the province in the city of Corinth, and it had been expected that he would come and defeat the nation of the Slavenes, since he had received early intelligence of their assault from the nobles, the inhabitants of the city resolved that a scout should first be sent to the eastern side of the mountains and spy out and discover if the military governor were in fact coming, and they instructed and gave a signal to their envoy, that if he were to see the military governor coming, he should on his way back dip the standard, so they might know of the coming of the military governor, but if not, to hold the standard erect, so they might for the future not expect the military governor to come. So the scout went off and found that the military governor was not coming, and began to come back, holding the standard erect. But, as it pleased God through the intercession of the holy apostle Andrew, the horse slipped and the rider fell off and dipped the standard, and the inhabitants of the city, seeing the signal given and believing that the military governor was coming undoubtedy, opened the gates of the city and saluted forth bravely against the Slavenes; and they saw the first-called apostle, revealed to their eyes, mounted upon a horse and charging upon the barbarians, yea, and he totally routed them and scattered them and drove them far off from the city and made them to flee. And the barbarians saw and were amazed and confounded at the violent assault upon them of the invincible and unconquerable warrior and captain and marshal, the triumphant and victorious first-called apostle Andrew,
πρωτοκλήτου ἀποστόλου Ἀνδρέου, ἔταραχθησαν, ἐσαλεύθησαν, τρόμος ἐπελάβετο αὐτοὺς, καὶ προσέφυγον εἰς τὸν πάνσεπτον ναὸν αὐτοῦ.

160Ρ Τοῦ οὖν στρατηγοῦ μετὰ τὸ τρόπαιον ἐν τῇ τρίτῃ ἡμέρᾳ καταλα- 219Βε βόντος καὶ τὴν νίκην τοῦ ἀποστόλου μαθόντος, κατεμήνυσεν τῷ βασι- λεί Νικηφόρῳ τὴν τε ἐφοδιον τῶν Σκλαβηνῶν καὶ τὴν προνομίαν καὶ αἰχμαλωσίαν καὶ ἀφάνισμαν καὶ τὴν λεγεσίαν καὶ τάλλα δεινά, ὡσα καταδραμόντες ἐποίησαν εἰς τα μέρη τῆς Ἀχαΐας, ἐτὶ δὲ καὶ τὴν πολυμε- ρον πολιορκίαν καὶ τὴν κατὰ τῶν οἰκητῶν τοῦ κάστρου δικηγή ἐπίθε- σιν, ὡςαύτως καὶ τὴν ἐπισκοπὴν καὶ συμμαχίαν καὶ τὸ τρόπαιον καὶ 45 τὴν κατὰ κράτος νίκην, τὴν γενομένην παρὰ τοῦ ἀποστόλου, καὶ ὡς

160Ρ ὑφαλμοφανῶς ὑράθη ἐπιτρέχων καὶ διώκουν | τοὺς πολεμίους κατὰ νῶτον καὶ τροπομένους αὐτοὺς, ὡς καὶ αὐτοὺς τοὺς βαρβάρους αἰσθέθαι τὴν τοῦ ἀποστόλου πρὸς ἡμᾶς ἐπισκοπὴν καὶ συμμαχίαν, καὶ διὰ τοῦτο προσφυγεῖν αὐτοὺς εἰς τὸν σεβάσμιον ναὸν αὐτοῦ. "Ο δὲ βασιλεὺς ταῦτα 50 ἀναμεθὸν παρεκελεύσατο οὖτως: «Ἐπεὶ καὶ τὸ τρόπαιον καὶ ἡ κατὰ κράτος νίκη παρὰ τοῦ ἀποστόλου γέγονεν, ὧφθειλόμενον καθέστηκεν πάσαν τὴν ἐκστατείαν τῶν πολεμίων καὶ τὰ λάφυρα καὶ τὰ σκῦλα αὐτῷ ἀποδοθῆκαν.» Καὶ διωρίσατο αὐτοὺς τε τοὺς πολεμίους μετὰ πάσης τῆς φαμίλιας καὶ συγγενείας καὶ πάντων τῶν προσηκόντων 55 αὐτοῖς, ἐτὶ δὲ καὶ πάσης τῆς ὑπάρχειον αὐτῶν, ἀφορισθῆκαί εἰς τὸν ναὸν

161Ρ τοῦ | ἀποστόλου ἐν τῇ μητροπόλει Πατρῶν, ἐν ὦ ᾧ ὁ πρωτόκλητος καὶ μαθητής τοῦ Χριστοῦ τῶν τῆς ἁθλίσεως διήγησεν ἄγωνα, δεδωκὼς περὶ αὐτῶν καὶ στιγμίων ἐν τῇ αὐτῇ μητροπόλει.

Ταύτα οἱ πρεσβύτεροι καὶ ἀρχιεπίσκοποι ἀνήγγειλαν, παραδόντες 60 220Βε ἄγραφως χρόνῳ τε καὶ βίῳ τοῖς ὑστερον, ὅπως | ἀν κατὰ τὸν προφήτην γνώ ειλα ε ἐρχομένη τὸ γεγονὸς θαῦμα διὰ πρεσβείων τοῦ ἀποστόλου, καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτῷ τοῖς υἱοῖς αὐτῶν, ἵνα μὴ ἐπιλάθωσιν τῶν εὐεργεσίων, ὃν ἐποίησεν ο Θεός διὰ πρεσβείων τοῦ ἀποστόλου. "Εκτοτε δὲ οἱ ἀφορισθέντες Σκλαβηνοί ἐν τῇ μητροπόλει ὅπως | καὶ τοὺς στρατηγοὺς καὶ τοὺς βασιλικοὺς καὶ πάντας τοὺς εἰς ἑυθῶν

161Ρ ἀποστελλομένους προσβῆς | ὡς ὑμήρους διατέρασαν, ἔχοντες ἱδίους καὶ τραπεζουρίους καὶ μαγείρους καὶ πάντας τοὺς παρασκευάζοντας τὰ της τραπεζῆς βρώματα, τῆς μητροπόλεως εἰς ταύτα μηδέν καινοτο- μουμένης, ἀλλ’ ἀυτοί οἱ Σκλαβηνοί ἀπὸ διανομῆς καὶ συνδοσίας τῆς ὁμάδος αὐτῶν ἐπισυνάγουσιν τὰς τοιαύτας χρείας. Ἐποίησεν δὲ καὶ στιγμῶν Δέων, ὁ ἀδειμνηστὸς καὶ σφοδρότατος βασιλεὺς, λεπτομερῶς

and were thrown into disorder and shaken, and trembling gat hold upon them and they fled for refuge in his most sacred temple.

Now when the military governor arrived on the third day after the rout and learnt of the victory of the apostle, he reported to the emperor Nicephorus upon the onset of the Slavenes and the foraging and enslaving and destroying and the plundering and all the other horrors which in their incursion they had inflicted on the regions of Achaea; and also upon the siege of many days and the sustained assault on the inhabitants of the city; and in like manner upon the visitation and aid in battle and the rout and the total victory won by the apostle, and how he had been seen revealed to their eyes charging upon and pursuing the rear of the foe and routing them, so that the barbarians themselves were aware that the apostle had visited us and was aiding us in the battle, and therefore had fled for refuge to his hallowed temple. The emperor, learning of these things, gave orders to this effect: «Since the rout and total victory were achieved by the apostle, it is our duty to render to him the whole expeditionary force of the foe and the booty and the spoils.» And he ordained that the foemen themselves, with all their families and relations and all who belonged to them, and all their property as well, should be set apart for the temple of the apostle in the metropolis of Patras, where the first-called and disciple of Christ had performed this exploit in the contest; and he issued a bull concerning these matters in that same metropolis.

These things the older and more ancient narrated, handing them down in unwritten tradition to them who lived in the after time, so that, as the prophet says, the coming generation might know the miracle wrought through the intercession of the apostle, and might rise up and declare it to their sons, that they might not forget the benefits done by God through the intercession of the apostle. And from that time the Slavenes who were set apart in the metropolis have maintained like hostages the military governors and the imperial agents and all the envos sent from foreign nations, and they have their own waiters and cooks and servants of all kinds who prepare foods for the table; and the metropolis interferes in none of these matters, for the Slavenes themselves collect the necessary funds by apportionment and subscription among their unit. And Leo, too, the ever-memorable and most wise emperor, issued a bull containing a detailed.

50. Περὶ τῶν ἐν τῷ θέματι Πελοποννήσου Σκλάβων, τῶν τε Μηλιγγῶν καὶ 'Εζεριτῶν καὶ περὶ 162ην τελουμένων παρ’ αὐτῶν πάκτων, ὡμοίως καὶ περὶ τῶν οἰκητόρων τοῦ κάστρου Μαίνης καὶ τοῦ παρ’ αὐτῶν τελουμένου πάκτου.

'Ιστέον, ότι οἱ τοῦ θέματος Πελοποννήσου Σκλάβοι ἐν ταῖς ἡμέραις 221Βε τοῦ βασιλέως Θεοφίλου καὶ τοῦ υἱοῦ αὐτοῦ, | Μιγαχῆ, ἀποστατίσαντες γεγονασίν ιδιόρρυθμοι, λεγασιας καὶ ἀνδραποδισμοὺς καὶ πραΐδας καὶ ἐμπρήσιμας καὶ κλοπᾶς ἐργαζόμενοι. Ἐπὶ δὲ τῆς βασιλείας Μιγαχῆ, τοῦ υἱοῦ Θεοφίλου, ἀπεστάλη ὁ πρωτοσταθάριος Θεοκτιστος, οὗ τὸ ἐπίχρησιν 10 ὁ τῶν Βρυεννίων, στρατηγὸς ἐν τῷ θέματι Πελοποννήσου μετὰ δυνάμεως καὶ ἱερούς πολλῆς, ἤγον Θρακάκων καὶ Μακεδόνων καὶ τῶν λοιπῶν 162η δυτικῶν θεμάτων τοῦ πολεμοῦ καὶ καθυποτάξας αὐτοῦ. Καὶ πάντας μὲν τῶν Σκλάβων καὶ λοιπῶς ἀνωποτάκτων τοῦ θέματος Πελοποννήσου ὑπέταξε καὶ ἐξειρώσατο, μόνοι δὲ οἱ 'Εζεριταὶ καὶ οἱ Μηλιγγοὶ 15 κατελείψαν ὑπὸ τὴν Λακεδαιμονίαν καὶ τὸ Ἐλος. Καὶ ἐπειδὴ ὥρα ἐστὶν ἐκεῖς μέγα καὶ ψυχλότατον, καλούμενον Πενταδάκτυλος, καὶ εἰσέρχεται ὡσπερ τράχηλος εἰς τὴν θάλασσαν ἐως πολλοῦ διαστήματος, διὰ δὲ τὸ εἶναι τὸν τόπον δύσκολον κατάκρισαν εἰς τὰς πλευρὰς τοῦ αὐτοῦ ὅρους, ἐν μὲν τῷ ἐνι μέρει οἱ Μηλιγγοὶ, ἐν δὲ τῷ ἐτέρῳ μέρε 20 οἱ 'Εζεριταὶ. Καὶ ὁ μὲν προφητεῖς πρωτοσταθάριος Θεοκτιστος καὶ στρατηγὸς Πελοποννήσου δυνητέει καὶ τούτους καθυποτάξας, ἐξεῖθετο 163θ τοῖς μὲν Μηλιγγοῖς νομίσματα ξ’, | τοῖς δὲ 'Εζεριταῖς νομίσματα τ’, ἀτινα καὶ ἐτέλους, αὐτοῦ στρατηγοῦντος, καθὼς παρὰ τῶν ἐντοπιῶν διασώζεται μέχρι τῆς σήμερον ή τουατή φήμης. Ἐπὶ δὲ τῆς βασιλείας 25 τοῦ χυροῦ 'Ρωμανοῦ, τοῦ βασιλέως, στρατηγῶν οἱ πρωτοσταθάριος 222Βε Ἰωάννης ο Πρωτεύων εἰς | το αὐτῷ θέμα ἀνήγαγεν πρὸς τὸν αὐτὸν κύριν 'Ρωμανὸν περὶ τε τῶν Μηλιγγῶν καὶ τῶν 'Εζεριτῶν, ὅτι ἀποστατίσαντες οὔτε πείθονται οὔτε τοῦ στρατηγοῦ, οὔτε βασιλικὴ κελεύσει ὑπείκουσιν, ἀλλ’ εἰσίν ὡσπερ αὐτόνομοι καὶ αὐτοδέσποτοι, καὶ οὔτε παρὰ τοῦ 30 στρατηγοῦ δέχονται ἄρχοντα, οὔτε συνταξιδευθήναι αὐτῷ ὑπείκουσιν, οὔτε ἄλλην τοῦ δημοσίου δουλείαν ἑκτελεῖν πείθονται. Καὶ μέχρι τοῦ ιστορικής σημείου.
account of what these same persons who are ascribed to the metropolitan are liable to provide, and forbidding him to exploit them or in any other way to hurt them unjustly at his whim.

50. Of the Slavs in the province of Peloponnesus, the Milingoi and Ezeritai, and of the tribute paid by them, and in like manner of the inhabitants of the city of Maina and of the tribute paid by them.

The Slavs of the province of Peloponnesus revolted in the days of the emperor Theophilus and his son Michael, and became independent, and plundered and enslaved and pillaged and burnt and stole. And in the reign of Michael, the son of Theophilus, the protospatharius Theoctistus, surnamed Bryennius, was sent as military governor to the province of Peloponnesus with a great power and force, viz., of Thracians and Macedonians and the rest of the western provinces, to war upon and subdue them. He subdued and mastered all the Slavs and other insubordinates of the province of Peloponnesus, and only the Ezeritai and the Milingoi were left, towards Lacedaemonia and Helos. And since there is there a great and very high mountain called Pentadaktylos, which runs like a neck a long distance out into the sea, and because the place is difficult, they settled upon the flanks of this same mountain, the Milingoi in one part, and in the other part the Ezeritai. The aforesaid protospatharius Theoctistus, the military governor of Peloponnesus, having succeeded in reducing these too, fixed a tribute of 60 nomisma for the Milingoi, and of 300 nomisma for the Ezeritai, and this they used to pay while he was military governor, as this report of it is preserved to this day by the local inhabitants. But in the reign of the lord Romanus the emperor, the protospatharius John Proteon, military governor in this same province, reported to the same lord Romanus concerning both Milingoi and Ezeritai, that they had rebelled and neither obeyed the military governor nor regarded the imperial mandate, but were practically independent and self-governing, and neither accepted a head man at the hand of the military governor, nor heeded orders for military service under him, nor would pay other dues to the treasury. While his
163Ρ ἀνέλθειν τὴν ἀναφοράν αὐτοῦ | συνεβή προβληθῆναι τὸν πρωτοσπαθάριον Κρινίτην τὸν Ἀροτράν στρατηγὸν ἐν Πελοποννήσῳ, τῆς δὲ ἀναφοράς τοῦ πρωτοσπαθάριον Ἴωάννου καὶ στρατηγοῦ Πελοποννήσου 35 τοῦ Πρωτεύοντος καταλαβούσης καὶ κατ’ ἐνώπιον τοῦ βασιλέως τοῦ κυρίου 'Ρωμανοῦ ἀναγνωσθῆσαι καὶ περιεχούσης τὴν ἀποστασίαν τῶν προφητείων Σκλάβων καὶ τὴν πρὸς τὰς βασιλικὰς προστάξεις δυσπείθειαι ή μᾶλλον ἀπείθειαιν, ἐδέξατο ὁ αὐτὸς πρωτοσπαθάριος Κρινίτης, ἡν, ἐπεὶ εἰς τοσαύτην ἡλάσαν ἀποστασίαν καὶ ἀπείθειαιν, ἑκστατευθῆ ἐν 40 κατ’ αὐτῶν καὶ καταπολεμήση καὶ ὑποτάξη καὶ ἐξολοθρεύση αὐτούς. Ἄρεξάμενος οὖν πολεμεῖν αὐτοὺς ἀπὸ μηνὸς Μαρτίου καὶ κατακάασας ἐν 164Ρ τὰ Ἰέρη αὐτῶν καὶ λησάμενος πᾶσαν τὴν | γῆν αὐτῶν, ἔσχεν αὐτοὺς ἀνθισταμένους καὶ ἀντέχοντας μέχρι μηνὸς Νοεμβρίου, ἀπὸ τότε δὲ ἱδόντες τὴν ἐκατον ἐξολοθρεύσαν, ἠτίθησαν λόγον καὶ τοῦ ὑποταγῆ ἐν 45 αὐτοὺς καὶ τυχεῖν συμπαθεῖαιν, ὑπὲρ δὲν προῆ ἐπλημμέλησαν. Ὡ σῶν 223Βε προφητείς πρωτοσπαθάριος | καὶ στρατηγὸς ὁ Κρινίτης ἐξέθεσε αὐτοῖς πάκτα πλείονα, δὲν ἐτέλουν, τοὺς μὲν Μηλιγγοῖς ἀπὸ τῶν ζ' νομίσματον, δὲν πρότερον ἐτέλουν, νομίσματα φύ', ὡς εἶναι τὸ πᾶν πάκτον αὐτῶν νομίσματα χ', τοὺς δὲ Ἐξερίταις ἀπὸ τῶν τ' νομίσματον, δὲν πρότερον 50 ἐτέλουν, ἐτερα νομίσματα τ', ὡς εἶναι τὸ πᾶν πάκτον αὐτῶν νομίσματα χ', ἀτίνα καὶ ἀπήτησεν καὶ εἰσεκόμησεν ὁ αὐτὸς πρωτοσπαθάριος Κρινίτης ἐν τῷ Θεοφυλάκτῳ κοιτῶν. Τοῦ δὲ πρωτοσπαθάριον Κρινίτην ἐν 164Ρ τῷ θέματι μεταεξέντος | Ἐκλάδος, καὶ τοῦ πρωτοσπαθάριον Βάρδα τοῦ Πλατυπόδη προβληθέντος στρατηγοῦ ἐν Πελοποννήσῳ, καὶ τῆς 55 ἀταξίας γενομένης καὶ στάσεως παρὰ αὐτοῦ τοῦ πρωτοσπαθάριον Βάρδα τοῦ Πλατυπόδη καὶ τῶν ὁμοφόνων αὐτοῦ πρωτοσπαθάριων καὶ ἀρχιτῶν, καὶ τὸν πρωτοσπαθάριον Λέοντα τὸν Ἀγέλαστον ἀποδιοικότων ἀπὸ τοῦ θέματος, καὶ εὐδείως γενομένης καὶ τῆς τῶν Σκλαβησιάνων ἐπιθέσεως κατὰ τοῦ αὐτοῦ θέματος, ἀπέστειλαν οἱ αὐτοὶ Σκλάβοι, 60 οἱ τε Μηλιγγοὶ καὶ οἱ Ἐξερίται, πρὸς τὸν κύριον Ῥωμανῶν, τὸν βασιλέα, ἕξατομομνοι καὶ παρακαλοῦντες τὸν συμπαθηθῆναι αὐτοῖς τὰς προσθήκας τῶν πάκτων καὶ τελεῖν αὐτούς, καθὼς καὶ πρότερον ἐτέλουν. Ἐπεὶ δὲ, καθὼς προείρηται, εἰσήλθον οἱ Σκλαβησιάνοι ἐν τῷ θέματι 165Ρ | Πελοποννήσου, δεδιός ὁ βασιλεὺς, ἦν μὴ καὶ αὐτοὶ προστεθέντες τοῖς 65 Σκλάβοις παντελῆ ἐξολοθρεύσον τοῦ αὐτοῦ θέματος ἐργάσονται, ἐποίησαν αὐτοῖς χρυσομοῦλλον τοῦ τελεύν αὐτοὺς πάκτα, ὡς καὶ πρότερον, 224Βε | τοὺς μὲν Μηλιγγοὺς ζ' νομίσματα, τοὺς δὲ Ἐξερίτας τ' νομίσματα. Αὐτὴ οὖν ἐστὶν ἡ αἰτία τῆς προσθήκης καὶ τῆς ἐκκοπῆς τῶν πάκτων τῶν τε Μηλιγγών καὶ τῶν Ἐξεριτῶν.
report was on its way, it happened that the protospatharius Krinitis Arotras was appointed military governor in Peloponnnesus, and when the report of the protospatharius John Proteun, military governor of Peloponnnesus, arrived and was read in the presence of the emperor, the lord Romanus, and was found to contain news of the revolt of the aforesaid Slavs and of their reluctant obedience, or, more properly, their disobedience to the imperial commands, this same protospatharius Krinitis was instructed, since they had gone so far in revolt and disobedience, to march against them and defeat and subdue and exterminate them. And so, beginning his war upon them in the month of March and burning down their crops and plundering all their land, he kept them to defence and resistance until the month of November, and then, seeing that they were being exterminated, they begged to negotiate for their submission and pardon for their past misdoings. And so the aforesaid protospatharius Krinitis, the military governor, fixed upon them tributes greater than they had been paying: upon the Milingoi 540 nomisma on top of the 60 nomisma which they had paid before, so that their total tribute was 600 nomisma, and upon the Ezeritai another 300 nomisma on top of the 300 nomisma they had paid before, so that their total tribute was 600 nomisma, which this same protospatharius Krinitis exacted and conveyed to the Treasury of the Bedchamber guarded of God. But when the protospatharius Krinitis was transferred to the province of Hellas and the protospatharius Bardas Platypodis was appointed military governor in Peloponnnesus, and disorder and strife were aroused by this same protospatharius Bardas Platypodis and by protospatharii and nobles who took his part, and they expelled the protospatharius Leo Agelastos from the province, and straight away the Slavesians made an attack upon this same province, then these same Slavs, both Milingoi and Ezeritai, sent to the lord Romanus, the emperor, requesting and praying that the increments to their tribute should be forgiven them, and that they should pay what they had paid before. And since, as has been said above, the Slavesians had entered the province of Peloponnnesus, the emperor, fearing lest they might join forces with the Slavs and bring about the total destruction of this same province, issued for the latter a golden bull providing that they should pay as before, the Milingoi 60 nomisma, and the Ezeritai 300 nomisma. Such, then, is the cause of the increase of the tribute of the Milingoi and Ezeritai, and of its remission.
‘Ιστέον, οτι οι του καστρου Ματνης οικήτορες ουκ είσιν ἀπὸ τῆς γενεᾶς τῶν προφητέων Σκλαβών, ἀλλ’ ἐκ τῶν παλαιοτέρων 'Ρωμαίων, οἱ καὶ μέχρι τοῦ νῦν παρὰ τῶν ἐντοπίων Ἐλληνες προσαγορεύονται διὰ τὸ ἐν τοῖς προπολαῖοις χρόνοις ἐνδιολακτάς εἶναι καὶ προσκυνητάς τῶν εἰδώλων κατὰ τοὺς παλαιοὺς Ἐλληνας, οὗτοι ἐπὶ τῆς βασιλείας 75
165πρ τοῦ ἄδικου Βασιλείου βαπτισθέντες Χριστιανοὶ γεγόνασιν. Ὁ δὲ τόπος, ἐν ὧν οἰκούσιν, ἐστὶν ἄνωθεν καὶ ἀπόρροιος, ἐλαιοφόρος δέ, ἐθνὸς καὶ τῆς παραμυθίας ἔχουσιν. Διάκειται δὲ ὁ τοιοῦτος τόπος εἰς ἄκραν τοῦ Μαλέα, ἦγουν ἐκεῖθεν τοῦ Ἑξεροῦ πρὸς τὴν παραθαλασσίαν. Διὰ δὲ τὸ τελεῖος ὑποτεταγμένους εἶναι αὐτοὺς καὶ ἔχοντα παρὰ τοῦ στρατηγοῦ δέχεσθαι καὶ πειθάρχειν καὶ ὑπελείψειν ταῖς τοῦ στρατηγοῦ προστάξειν παρέχουσιν πάκτον ἐκ παλαιάτου χρόνου νομίσματα υ’.

‘Ιστέον, οτι η Καππαδοκίας στρατηγὴς τὸ παλαιὸν τοῦρμα ἦν τῆς τῶν 'Ανατολικῶν στρατηγίδως.

'Ιστέον, οτι η Κεφαλληνίας στρατηγής, ήγουν τὰ νησία, τοῦρμα 85 εἰς τὸ παλαιὸν τῆς στρατηγίδος Λαγουβαρδίας, ἔπει δὲ Λέοντος, τοῦ φιλοχριστοῦ δεσπότου, γέγονεν στρατηγῆς.

225βε

166πρ

'Ιστέον, οτι η Καλαβρίας στρατηγῆς δουκάτον ἦν τὸ παλαιὸν τῆς στρατηγίδος Συκείας.

'Ιστέον, οτι τοῦ Χαρσιανοῦ στρατηγῆς τοῦρμα ἦν τὸ παλαιὸν 90 τῆς τῶν 'Αρμενικῶν στρατηγίδως.

'Ιστέον, οτι ἐπὶ Λέοντος, τοῦ φιλοχρίστου δεσπότου, ἀπὸ τοῦ θέματος τῶν Βουκελλαρίων εἰς τὸ Καππαδοκῶν θέμα μετετέθησαν ταῦτα τὰ βάνδα, ἦτοι η τοποτηρησία Βάρετας, η τοποτηρησία Βαλβαδώνας, η τοποτηρησία Ἀσπονας καὶ ἡ τοποτηρησία 'Ακαρχοῦς, καὶ ἀπὸ τοῦ 95 θέματος τῶν 'Ανατολικῶν εἰς τὸ Καππαδοκῶν θέμα μετετέθησαν ταῦτα τὰ βάνδα, ἦτοι η τοποτηρησία τῆς Εὐδοκιάδος, η τοποτηρησία τοῦ 'Αγίου 'Αγαπητοῦ, η τοποτηρησία 'Αφραζείας, καὶ ἐγένοντο ταῦτα τὰ ἔπτα βάνδα, ἦτοι τὰ τῶν Βουκελλαρίων τέσσαρα καὶ τρία τῶν 'Ανατολικῶν, 166πρ τοῦρμα μία, ἢ νῦν τὰ Κόμματα λεγομένη.

100

'Ιστέον, οτι ἐπὶ Λέοντος, τοῦ φιλοχρίστου δεσπότου, ἀπὸ τοῦ θέματος τῶν Βουκελλαρίων εἰς τὸ θέμα Χαρσιανοῦ μετετέθησαν ταῦτα τὰ βάνδα, ἦτοι η τοποτηρησία τοῦ Μυριοκεφάλου, η τοποτηρησία τοῦ Τιμίου Σταυροῦ καὶ η τοποτηρησία Βερινουπόλεως, καὶ ἐγένοντο τοῦρμα ἢ νῦν Σκιλάνα λεγομένη. Καὶ ἀπὸ τοῦ θέματος τῶν 'Αρμενικῶν εἰς τὸ 100 τοῦ Χαρσιανοῦ θέμα μετετέθησαν ταῦτα τὰ βάνδα, ἦτοι η τοῦ Κωμοδρομοῦ τοποτηρησία, η τοποτηρησία Τάβιας, καὶ εἰς τὴν τοῦρμαν τοῦ Χαρσιανοῦ τὴν εἰρημένην προσετέθησαν. Ἀπὸ δὲ τοῦ Καππαδοκῶν 226βε εἰς τὸ τοῦ Χαρσιανοῦ θέμα ταῦτα τὰ βάνδα μετετέθησαν, ἦτοι τοῦρμα Κασῆς ἢ θάλαβορο χριστιανα Νύσσης μετὰ τῆς Καισαρείας.
The inhabitants of the city of Maïna are not of the race of the aforesaid Slavs, but of the ancient Romans, and even to this day they are called 'Hellenes' by the local inhabitants, because in the very ancient times they were idolaters and worshippers of images after the fashion of the ancient Hellenes; and they were baptized and became Christians in the reign of the glorious Basil. The place where they live is waterless and inaccessible, but bears the olive, whence their comfort is. This place is situated on the tip of Malea, that is, beyond Ezeron towards the coast. Seeing that they are perfectly submissive and accept a head man from the military governor, and heed and obey the commands of the military governor, they have paid from very ancient times a tribute of 400 nomismata.

The province of Cappadocia was of old a county of the province of the Anatolikoi.

The province of Kephallenia, or the Islands, was of old a county of the province of Lombardy, but became a province in the time of Leo, the Christ-loving sovereign.

The province of Calabria was of old a duchy of the province of Sicily.

The province of Charsianon was of old a county of the province of the Armeniakoi.

In the time of Leo, the Christ-loving sovereign, the following hundreds were transferred from the province of the Boukellaroi to the province of the Cappadocians, viz., the garrison of Bareta, the garrison of Balbadona, the garrison of Aspona and the garrison of Akarkous; and from the province of the Anatolikoi to the province of the Cappadocians were transferred the following hundreds, viz., the garrison of Eudokias, the garrison of Haghios Agapitos, the garrison of Aphrazeia; and these seven hundreds, that is, the four of the Boukellaroi and three of the Anatolikoi, became one county, now called the Kommatata.

In the time of Leo, the Christ-loving sovereign, the following hundreds were transferred from the province of the Boukellaroi to the province of Charsianon, viz., the garrison of Myriokephalon, the garrison of Timios Staurus and the garrison of Berinoupolis, and they became the county now called Saniana. And from the province of the Armeniakoi to the province of Charsianon were transferred the following hundreds, viz., the garrison of Komodromos, the garrison of Tabia, and were added to the said county of Charsianon. From the province of the Cappadocians to the province of Charsianon the following hundreds were transferred, viz., the county of Kasi in toto and the garrison of Nyssa with Caesarea.
'Ιστέον, ὅτι τοὺς παρελθούσιν χρόνοις τὸ τοῦ Χαλκίου ἡμέρα ὑπὸ τῶν Σαρακηνῶν ἦν, ὡμοίως καὶ τὸ τοῦ Ἀσιμοσάτου ἡμέρα καὶ αὐτὸ ὑπὸ τῶν Σαρακηνῶν ἦν. Τὸ δὲ Χανζίτ καὶ ἡ Ῥωμανόπολις κλείστουρα τῶν Μελιτηνιατῶν ὑπήρχον. Καὶ ἀπὸ τοῦ θρού τοῦ Φατιλάνου πάντα τὰ ἐκείθεν τῶν Σαρακηνῶν ὑπήρχον, τὸ δὲ Τεκῆς ἦν τοῦ Μανουήλ. Ἡ δὲ Κάμαχα ἡ τοῦρμα ἀκρα Κωλονείας ἦν, ἡ δὲ τῆς Κελτζήνης τοῦρμα ὑπὸ τὴν Χαλδίαν ἦν. Η δὲ Μεσοποταμία τὸ τότε καιρῷ ἡμέρα οὐκ ἦν. Λέων δὲ, ὁ φιλόχριστος καὶ ἀξιομονήτος βασιλεὺς, τὸν Μανουήλ ἑκείνον ἀπὸ τοῦ Τεκῆς μετὰ λόγου ἐξήγαγεν, καὶ ἐν τῇ πόλει αὐτῶν εἰσῆγαγεν, καὶ πρωτοπαπάθραυσεν πεποίηκεν. Ἡ ἕξει δὲ ὁ αὐτὸς Μανουήλ ὑσίους τέσσαρας, τὸν Παγκρατίου, τὸν 'Ιαχνουκάν, τὸν Μουδάφαρ καὶ τὸν 'Ιωάννην.

Καὶ τὸν μὲν Παγκρατίου ὁ βασιλεὺς Ἰσκανάτων πεποίηκεν καὶ μετὰ τοῦτο στρατηγὸν εἰς τοὺς Βουκελλαρίους, τὸν δὲ Ἰαχνουκάν εἰς Νικόπολιν στρατηγὸν ἐποίησεν, τὸν δὲ Μουδάφαρ καὶ τὸν Ἰωάννην ἐν Τραπεζούντι δέδωκεν γῆν βασιλικὴν, ἀπαντας ἀξιόμαχον τιμήσας καὶ δοὺς αὐτοῖς εὐφρενίας πολλάς. Καὶ ἐποίησεν θέμα τὴν Μεσοποταμίαν, καὶ τὸν Ὀρέστην ἐκείνον τὸν Χαρσανίτην στρατηγὸν προεβαλεῖτο, καὶ τὸτε δέδωκεν τὴν τῆς Καμάχας τοῦρμαν ὑπὸ τὸ θέμα εἶναι τῆς Μεσοποταμίας.

'Αρτίως δὲ ταῦτα πάντα γεγονότα ὑπὸ τὴν τῶν Ῥωμαίων ἐξουσίαν, εἰς τὸ Μεσοποταμίας θέμα ἐπὶ Ῥωμαύον δεσπότου προσετέθη ἡ τε Ρωμανόπολις καὶ τὸ | Χανζίτ.

'Ιστέον, ἢτι ἐπὶ Λέοντος, τοῦ φιλοχρίστου δεσπότου, ἡ Λάρισα τοῦρμα τῆς Σεβαστείας ἦν, τὸ δὲ Κυμβαλάκου ἦν τοῦρμα τοῦ Χαρσανίου, τὸ δὲ Συμπόσιον ἦν ἑρμήν πρὸς τὰ μέρη τῆς Λυκανδοῦ παραχείμενον. Καὶ ἐπὶ τῆς βασιλείας Λέοντος, τοῦ φιλοχρίστου δεσπότου, Εὐστάθιος ὁ τοῦ Ἀργυροῦ ἀπὸ τῆς ἤξοριας ἀνακληθεὶς εἰς τὸ Χαρσανίον στρατηγὸς προεχρίσθη, ὁ δὲ Μελίας εἰς τὴν Μελιτηνὴν ἐτί πρόσφυγος ἦν, καὶ ὁ Βασιλεύς μετὰ τῶν δύο ἀδελφῶν αὐτοῦ, τὸ τε Κρικόρικ ὁ τοῦ Παζουνῆ, ἀλλὰ καὶ ὁ Ἐσμαχῆ ὁ Ἀρμένιος ἑκείνος, οὕτως καὶ πρὸς αὐτὸν καὶ τὸν προφητεύει τὸν Ἀργυρὸν ἔγραψεν διὰ τοῦ χρυσοβουλλοῦ λόγον λαβέσσι καὶ ἐξελεῖθεν καὶ τὸν τοῦ Βασασάκιον καὶ τοὺς ἀδελφοὺς αὐτοῦ | εἰς Λάρισαν καθεσθῆναι καὶ δομαμοθῆναι μὲν τὸν Βασασάκιον Λαρισης κλεισούρις ὀπὲρ καὶ γέγονεν, τὸν δὲ Ἐσμάχη κλεισούρις εἰς τὸ Συμπόσιον, καὶ γέγονεν, τὸν δὲ Μελίαν εἰς Εὐφράτειαν εἰς τὸ ὑπὸ Τρυπίτα εἰς τὴν ἑρμήν γενέσθαι τουμαρίχθη, ὀπὲρ καὶ ἐγένετο. Ἐξελθοῦν τῶν δὲ τῶν Μελιτηνιατῶν καὶ τὸν Ἐσμαχῆ ἑκείνον ἀνελόντων, ἔμενεν τὸ

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In past times the province of Chozanor was beneath the Saracens and in like manner the province of Asmosaton also was beneath the Saracens. Chanzit and Romanopolis were frontier passes of the Melitenians. And from the mountain of Phatilanon all beyond belonged to the Saracens; Tekis belonged to Manuel. Kamacha was the extreme county of Kolonia, and the county of Keltzini was under Chaldia. Mesopotamia was not a province at that time. But Leo, the Christ-loving and ever-memorable emperor, brought the late Manuel out of Tekis upon a promise of immunity, and brought him to Constantinople and made him protospatharius. This same Manuel has four sons, Pankratoukas, Iachnoukas, Moudaphar and John. Pankratoukas the emperor made commander of the Hicanati and thereafter military governor of the Boukellarioi, and Iachnoukas he made military governor of Nicopolis, and to Moudaphar and John he gave crown land at Trapezus, and he honoured them all with dignities and conferred on them many benefits. And he made Mesopotamia a province and appointed the late Orestes, the Charsianite, to be military governor of it, and then gave the county of Kamacha to be under the province of Mesopotamia, and thereafter put the county of Keltzini also beneath the province of Mesopotamia. All these being now beneath the dominion of the Romans, in the time of the sovereign Romanus Romanopolis and Chanzit were added to the province of Mesopotamia.

In the time of Leo, the Christ-loving sovereign, Larissa was a county of Sebasteia, and Kymbalaioi was a county of Charsianon, and Symposion was a desert adjacent to the region of Lykandos. And in the reign of Leo, the Christ-loving sovereign, Eustathius Argyrus was recalled from banishment and appointed military governor of Charsianon, while Melias was still a refugee at Melitene, as was Baasakios with his two brothers Krikorikios and Pazounis, and also the late Ismael the Armenian; these wrote to the emperor and to the aforesaid Argyrus, asking that they might receive a promise of immunity in form of a golden bull and might come out, and that Baasakios and his brothers might have their seat at Larissa and Baasaki be named frontier warden of Larissa, which was done; and that Ismael should be frontier warden of Symposion, which was done; and that Melias should be made lieutenant-general of Euphrateia, of the Trypia, and of the Desert, and that was done. But since the Melitenians came out and did away

Συμπόσιον ἔρχετον. Τοῦ δὲ Βασιλικοῦ, ὅτι προδοσίαν μελετᾶ, διαβλητικά, θεοτοκοῦτος καὶ εξωρισθέντος, πάλιν ὑπὸ τῆς Σεβαστείας ἡ Λάρισσα τούρμα ἐγένετο, στρατηγοῦ προβληθέντος ἔκεισε τοῦ 'Αργυροῦ Λέοντος, τοῦ 150 Βυσιτάδου, τοῦ μετὰ ταύτα μαγιστρῶν γεγονότος καὶ δομηστικόν 169 τῶν σχολῶν. Ὁ δὲ Μελίας εἰς Εὐφράτειαν καθεξόμενος, ὃ πότε καὶ προεβλήθη Κωνσταντῖνος ὁ Κονδύς ἐς τὸ Χαρσιάν, κατήλθεν οὔτε οὗ προφθηκέναι Μελίας, καὶ τὸ παλαιὸν κάστρον τῆς Λυκανδίδου ἐκράτησεν, καὶ ἐκτίστηκε αὐτῷ καὶ ὕπερπονήσησεν, καὶ ἐκέισε ἐκαθάρσεως, καὶ ἁμομάζεθη 155 παρὰ Λέοντος, τοῦ φιλοχριστοῦ βασιλέως, κλεισσοῦρα. Καὶ μετὰ ταύτα διετέρασεν ἀπὸ Λυκανδίδου ἐς τὸ ὄρος τῆς Τζαμανδοῦ, καὶ ἐκέισε τὸ νῦν ὑπὸ κάστρον ἐκτίστηκαν, καὶ ὅσαύστως κακεύνοι κλεισσοῦρα ἐκαθελεῖτο. Ἐκράτησεν δὲ καὶ τὸ Συμπόσιον, πούσας αὐτῷ τοῦρμαρχὰν. Ἔπι δὲ Κων-

σταντῖνου, τοῦ φιλοχριστοῦ δεσποτοῦ, τοῦ τοῦ πρῶτον, συνούς εἰς αὐτῷ καὶ Ζωῆς τῆς μητρὸς αὐτοῦ, γέγονεν ἡ Λυκανδίδος στρατηγῆς, καὶ πρῶτος Λυκανδίδος στρατηγὸς ἁμομάζεθη ὁ πατρίκιος Μελίας, δηλοντὶ τῷ τότε 169 Ρωμαίοις αὐτοῖς κλεισσοῦρα χρυσάνθοντος. Ὅ δὲ αὐτὸς Μελίας—διὰ ταῖς συνούσαις αὐτῷ πρῶτον βασιλεὰ τῶν Ῥωμαίων πίστιν καὶ τὰς πολλὰς καὶ ἀπείρους αὐτοῦ κατὰ Σαρακηνῶν ἀνδραγαθίας 165 μετέπειτα μάγιστρος ἐτιμήθη.

Ἰστέον, ὅτι ἡ Ἀβαρά τούρμα ἢ ἐπὶ τὸ Θέμα Σεβαστείας, ἐπὶ δὲ Ῥωμαίοις δεσποτοῦ γέγονεν κλεισσοῦρα.

229Βέ Ἰστέον, ὅτι τύπου ἐκράτησεν παλαιὸς τὸν κατεπάνω Μαρ[, δαῖτον τοῦ Ἀτταλίας παρὰ τοῦ βασιλέως δηλονότι προβάλλεσθαι, διὸ καὶ παρὰ 170 Λέοντος, τοῦ μακαριστῶτος βασιλέως, κατεπάνω προβλήθη ἡ Σταυρακιῶν ὁ Πλατύς ἐπονομαζόμενος, δε χρόνως μὲν διέτρεψεν Ἰκανοίς, οὐχὶ καλῶς δὲ καὶ τὰ τέλη διεύθυνεν. Τοῦ γὰρ προτασσαθαρίου Εὐστάθειο̊ν 170 Ρωμαίοις ἄσχημης ἐν τῷ τῶν Κυβερνητῶν Θέματι ἐν προσώπῳ ἀποσταλέντος, φθόνοι τινὲς ἀναμεταξύ τούτων καὶ μᾶχαι γεγόνασιν ὁ τε 175 γὰρ Σταυράκιος ὁ Πλατύς εἰς τὸν πατρίκιον Ἡμέριον καὶ λογοθέτην τὸν δρόμον θάρρων, ὡς ἀτε παρ’ αὐτὸν εἰς τὸν βασιλέα μεσιτευθεῖς, τῷ ἐκ προσώπου Εὐστάθεων ἀντέπτυται, καὶ μάλιστα ἐναντίως εἰχέν, ἐν οἷς αὐτῶν ἐώρα ἔξω τοῦ δέοντος τι διαπραττόμενον ἢ καὶ προστάτοντος, ὁ τοῦ δὲ πάλιν ὁ ἐκ προσώπου Εὐστάθεως πρὸς τὸ Σταυράκιον διέκειται 180 ἐχθροδίκης, καὶ πολλάς κατ’ αὐτοῦ ἐπιθετέσεις καὶ μηχανάς ἐπιλάττετο. Ὡθεὶν αἰτίας ὁ προφθηκέναι Εὐστάθειος κατὰ τοῦ Σταυρακίου ἀνήγαγεν, ὡς: "Τὸ τῶν Κυβερνητῶν θέμα δύο στρατηγοὺς ἔχειν οὐ δύναται, δηλοντὶ ἐμὲ καὶ Σταυράκιον, τὸν κατεπάνω Μαραθάτεων, ἀλλὰ γὰρ ἐμοῦ

V 152 καὶ om. V edd. || 154 Μελίας P || Λυκανδίδος P || 155 ἁμομάζεθη P || 156 κλεισσοῦρα P || 157 Λυκανδίδος P || 159 τουρμαρχάτων P || 160 τοῦ τό:
with that Ismael, Symposion remained deserted. And when Baasakios was accused of plotting treachery and exiled, Larissa became once more a county under Sebasteia, and Leo Argyrus, son of Eustathius, was appointed military governor there, he who afterwards became magister and commander-in-chief. But Melias had his seat at Euphrateia, and when Constantine Dux had been appointed in Charsianon, this Melias aforesaid came down and took possession of the ancient city of Lykandos and built it up and fortified it and took his seat there, and it was named a frontier pass by Leo, the Christ-loving emperor. After this he crossed from Lykandos to the mountain of Tzamandos and there built the city which is there now, and similarly this too was designated a frontier pass. And he took possession of Symposion also and made it into a county. And in the first reign of Constantine the Christ-loving sovereign, when his mother Zoë was associated with him, Lykandos became a province, and the first military governor to be nominated was the patrician Melias, who was, of course, at that time frontier warden of Lykandos. And this same Melias, both for the loyalty that was in him toward the emperor of the Romans and for his many and infinite feats of daring against the Saracens, was afterwards honoured with the rank of magister.

Abara used to be a county under the province of Sebasteia, but in the time of the sovereign Romanus it became a frontier pass.

By old-established rule the captain-general of the Mardaïtes of Attalia was appointed of course by the emperor; and therefore by Leo, the emperor, of most blessed memory, Stauracius, surnamed Platys, was appointed captain-general, who gave splendid service for several years, but disposed things ill at his ending. For when the protopatharius Eustathius, of the imperial chancellery, was sent as deputy military governor to the province of the Kibyrhiaiotaï, certain jealousies and broils arose between them: and sometimes Stauracius Platys, who relied upon the patrician Himerius, the foreign minister, as one who had been his intermediary with the emperor, would fall foul of the deputy Eustathius and indeed flatly oppose him in matters where he saw him acting or giving orders beyond his competence; and sometimes, on the other hand, the deputy Eustathius would be at odds with Stauracius and would devise many assaults and artful accusations against him. For this reason the aforesaid Eustathius reported unfavourably on Stauracius, saying: «The province of the Kibyrhiaiotaï cannot have two military governors, me, that is, and Stauracius, captain-general of the
170. Πρὸ στάττοντος καὶ διοικεῖν ἐθέλοντος, ἄλλα ποιεῖν ὁ κατεπάνω Μαρ-185 δαίτων βούλεται, καὶ αὐτεξούσιος ὡν τά κατ' ἄποικα, δοκοῦντα μανίκιοις δια-πράττεται. Ανήγαγεν δὲ καὶ ἄλλας ψευδολογίας τινάς, καὶ πολλὰς μηχανὰς καθ' αὐτοῦ συνεργάται, τάς μὲν πιθανὰς συνθέτες, τάς δὲ συκοφαντικάς τε καὶ μανίκιος ἀναπλασμένοις. Καὶ οὗτος δηλοντι τῷ 230Βε πατρικῷ Ἡμερίῳ καὶ λογοθέτῃ τοῦ δρόμου Θαρρῶν ταῦτα ἔγραψεν, ἐπειδὴ τῷ τότε καιρῷ φίλος Εὐσταθίου μᾶλλον ἦν ὁ πατρικός Ἡμερίος, ἦπερ Σταυρακίου, καὶ οὗτος ἐχθρανδέντες ἀμφότεροι ἐχθράς ἀνήμεστοι καὶ μανίκιας πλήρεις γεγόνασιν. Τὴν ὄνν τοιαύτην ἀναφορὰν Εὐσταθίου δεξάμενος ὁ βασιλεὺς καὶ τῇ αἰτήσει τοῦ πατρικίου Ἡμερίου πειθεῖς, 171Π ο̣ διδόμεν ἡν τοῦ τοιοῦτον κατεπάνω ἐξουσίαν τῷ πρωτοσταθαρίῳ Ἐσταθίῳ καὶ ἐκ προσώπου. Τοῦ δὲ μακαρίου βασιλέως τῶν βιῶν ἀπὸ τῶν κάτω πρὸς τὰ ἄνω μετῆλαχότος, Ἀλέξανδρος, ὁ ἀδελφὸς αὐτοῦ, τῆς αὐτοκράτορος ἀρχής ἑγκρατῆς γεγονός, ὅς πάντας τοὺς ὑπὸ τοῦ μακαρίου βασιλέως καὶ ἀδελφοῦ αὐτοῦ προβληθέντας ἐν τις αρχαῖς διεξῆς ἐν, χαριστάκιος καὶ κακοβούλους ἀνδράσιν πειθεῖς, οὕτω δὲ καὶ 200 διὸ τὸν προφηθέντα Εὐστάθιον διεξῆς, καὶ ἀντ' αὐτοῦ πεποιηκέν ἔτερον. Ὁ γὰρ Χασέ ἐκεῖνος, ὁ ἐκ Σαρακηνῶν τῷ γένει ὁρμώμενος, Σαρακηνὸς δὲ τῷ δυντὶ τῇ γνώμῃ καὶ τῷ τρόπῳ καὶ τῇ λατρείᾳ διατελῶν, ὁ τοῦ πατρικίου Δαμιανοῦ δούλος, ἐπεὶ πολλὴν παρρησίαν εἶχεν τῷ τότε καιρῷ 171Ν ὁ πρωτοσταθαρίος οὗτος Χασέ πρὸς τὸν κύριον Ἀλέξανδρον, τὸν βασιλέα, ἀναφέρει καὶ ὁ πρωτοσταθαρίος Νικήτας, ὁ ἀδελφὸς τοῦ Χασέ, ὁ καὶ τῶν Κιβυραιωτῶν στρατηγός γεγονός παρὰ αὐτοῦ τοῦ χυροῦ Ἀλεξαν-δροῦ βασιλέως, ὁ Νικήτας οὗτος, ὁ ἀδελφὸς τοῦ προφηθέντος Χασέ, τὸν βασιλέα ἔτησατο, ὅτι: 'Ὅς ἄρχαῖοι σοι φίλον ευρεγετεῖν με πρέπον 231Βε ἔστιν, ἐν δὲ πρὸς τὴν βασιλείαν σου αἰτήμα τα ἐξω, καὶ δικαιὸν ἐστιν 210 εἰσακούσα μου. Τοῦ δὲ βασιλέως διαπορομένου καὶ ἀντερωτώντος, τί ἐν εῇ τοῦτο τῷ αἰτήμα, καὶ ὅπερ εἶτε ἐστιν, ὑπακούσα ὑποσχομένου, ὁ προφηθείς Νικήτας ἔτησατο, ὅτι· 'Τῶν ὑπὸ μου, αἰτούμαι, ἵνα ποιήσῃ ἡ βασιλεία σου κατεπάνω τῶν Μαρδαίτων ᾽Ατταλίας', οὗτος ὁ βασιλεύς τῇ αἰτήσει πειθεῖς, ὅπι προς [λέσσεσθ] εἰσακούσων ἐπὶ τοῦ Χρυσο-255 πρωτοσταθαρίου Νικήτα, τὸν σταθαροκινδύνητον ᾽Αβέρκιον, προεβάλετο αὐτὸν κατεπάνω τῶν Μαρδαίτων ᾽Ατταλίας, καθὼς καὶ ὁ μακαρίος Λέων ὁ βασιλεύς πρότερον Σταυράκιον τὸν Πλατών επονομαζόμενον. Καὶ ὁ ξένος αρχηγὸς πυλακίων ἔχων τύπος, καθὼς ἐν ἄρχαῖς εἰρηται, ὑπὸ τοῦ βασιλεῶς προβάλλεσθαι τοῦ κατεπάνω Μαρ-220 δαίτων.

Mardaïtes; for while I give one set of orders and try to administer them, the captain-general of the Mardaïtes will do something different, and being his own master acts wildly as he sees fit. He reported other false charges besides, and concocted many artful accusations against him, composing some that had an air of probability and inventing others that were calumnious and wild. These things he wrote down, relying of course upon the patrician Himerius, the foreign minister. And at that time the patrician Himerius was more friendly with Eustathius than with Stauracius, though afterwards the two fell out and became full of enmity and replete with fury. The emperor, then, received this report of Eustathius and, according to the request of the patrician Himerius, gave the authority of this captain-general to the protospatharius Eustathius, the deputy. But when the emperor, of blessed memory, exchanged the things below for the things above, Alexander his brother took the position of senior emperor, and as he superseded all who had been appointed to any commands by the emperor his brother, of blessed memory, being thereto persuaded by malicious and foolish men, so he superseded the aforesaid Eustathius also, and made another in his stead. For the late Chase, who sprang from the race of the Saracens and continued a true Saracen in thought and manners and religion, the slave of the patrician Damian, this protospatharius Chase had at that time great freedom of intercourse with the lord Alexander the emperor, as had also the protospatharius Niketas, the brother of Chase, who was made military governor of the Kibyrrhiaiotai by this lord Alexander the emperor; this Niketas, then, brother of the aforesaid Chase, made a request to the emperor, saying: «As I am your old friend, it is fitting you should do me a favour; and I have a thing to request of your imperial majesty, and it is right that you should grant it to me.» The emperor being taken by surprise and asking in his turn what this request might be and promising to grant it whatever it was, the aforesaid Niketas made his request, saying: «I request that your imperial majesty should make my son captain-general of the Mardaïtes of Attalia»; and the emperor, acceding to his request, on the occasion of a procession introduced into the Chrysotriclinus the son of the protospatharius Niketas, the spatharocandidate Abercius, and appointed him captain-general of the Mardaïtes of Attalia, just as Leo the emperor, of blessed memory, had previously appointed Stauracius, surnamed Platys. It is the old rule, established from the beginning, as was said at the start, that the captain-general of the Mardaïtes is appointed by the emperor.
'Ιστέον, ὃτι ἔτι βασιλέως τοῦ Θεοφίλου παρακομιμομένος γέγονεν Σχολαστικός ὁστιάριος, ἐμὲ δὲ Μιχαήλ, ύπον Θεοφίλου, παρακομιμομένος Δαμιανός πατρίκιος, καὶ μετὰ τούτον ἕτος τοῦ αὐτοῦ γέγονεν παρακομιμω- 
μένος Βασιλεὺς, ὁ φιλόχριστος βασιλεὺς. Ἐτὶ δὲ Βασιλεὺς, τοῦ φιλο-
25 χριστοῦ δεσπότου, παρακομιμομένος ὧν γέγονεν δὲ ἐλθέ τῆς αὐτοῦ 
βασιλείας. Ἐτὶ δὲ Λέοντος, τοῦ φιλοχριστοῦ δεσπότου, παρακομιμομένος 
γέγονεν Σκμωνᾶς ὁ πατρίκιος, καὶ μετὰ τούτον ἑτος τοῦ αὐτοῦ βασιλεὺς 
γέγονεν Κωνσταντίνος πατρίκιος. Ἐτὶ δὲ Ἀλεξάνδρου βασιλέως γέγονεν 
232Βε παρακομιμομένος πατρίκιος Βαρβάτος, ἐτὶ δὲ | Κωνσταντῖνος, τοῦ 
φιλοχριστοῦ δεσπότου, γέγονεν πάλιν Κωνσταντίνος πατρίκιος, ὁ προφητεῖς 
ἐτι δὲ Λέοντος δεσπότου, ἐτὶ δὲ Ὄρμανον δεσπότου Θαυφάνης πατρί-
κιος, ἐτὶ δὲ Κωνσταντῖνος πάλιν τὸ δεύτερον γέγονεν Βασιλεὺς 
πατρίκιος.

'Ιστέον, ὃτι ἔτι Λέοντος, τοῦ φιλοχριστοῦ καὶ ἀειμνήστου βασι-
25 λέως, ἥν ὁ Κτενᾶς ἐκείνου γέρων, κληρικὸς πάνω πλουσιος, ὅστις ἦν καὶ 
δομέστικος εἰς τὴν Νέαν Ἐκκλησίαν, ὑπήρχεν δὲ τεχνίτης εἰς τὸ ἁσια, 
173Βδὸς τῷ τότε καιρῷ ἑτερος οὐκ ἦν. Ὁ δὲ αὐτὸς Κτενᾶς τὸν πατρί-
κιον Σκμωνᾶν ἐνδυσώτησεν, τῷ τότε καιρῷ παρακομιμομένον αὐτοῦ ὄντος, 
μεστέωρι αὐτῶν εἰς τὸν βασιλέα τὸν γενέσθαι πρωτοσπαθαρίων καὶ240 
φορεῖν ἐπικούτζουλον καὶ προφερέσθαι εἰς τὸν Λαυσιακὸν καὶ καθέξε-
θαι ὡς πρωτοσπαθαρίων καὶ ῥυγεύσθαι αὐτὸν λίτραν μίαν καὶ ὑπὲρ 
τῆς τοιαύτης ἀντιλήψεως δοῦναι τῷ βασιλεῖ λίτρας τέσσεράκοντα. Ὁ δὲ 
βασιλεὺς οὐκ ἤγεγέρθη τούτο πουέσσα, λέγων τῶν ἀδανάτων τυγχάνειν, 
καὶ: «Εἰς μεγάλην ἁδοξίαν τῆς βασιλείας μου κληρικόν γενέσθαι πρῶ-
245 τοσπαθάριον.» Ἀκούσας δὲ ὁ αὐτὸς Κτενᾶς παρὰ τοῦ πατρίκιον Σκμωνᾶ 
ταῦτα, προσέχθηκεν εἰς τὰς τεσσάροις λίτρας καὶ σχολαρχία ζυγίῳ 
μίαν, ἐκτιμηθέασαν λίτρας δέξα καὶ τραπεζίον ἀσήμιν ἐνζιφοῦν 
διάχρυσον ἀνάγλυφον, ἐκτιμηθέν καὶ αὐτοῦ λίτρας δέξα. Καὶ δυσωπηθέθεις ὁ βασι-
173Βλεὺς τῇ παρακλήσει | τοῦ πατρίκιον Σκμωνᾶ καὶ παρακομιμομένον,250 
233Βε ἀνελάβετο τὰς τεσσάροις τοῦ | χρυσίου λίτρας καὶ τὴν ζυγίῳ 
τὰ σχολαρχία καὶ τοῦ τραπεζίου τὸ ἀνάγλυφον καὶ διάχρυσον ἀσήμιν, ὡς 
γενέσθαι τὸ πᾶν δόμι τοῦ αὐτοῦ Κτενᾶ λίτρας ἐξέκοντα. Τότε ἐποίησαν 
αὐτὸν ὁ βασιλεὺς πρωτοσπαθαρίων, καὶ ἐρογεύθη τῷ καιρῷ ἐκείνω λίτραν 
μίαν. Ἔρχεσθε δὲ ὁ αὐτὸς Κτενᾶς μετὰ τὸ τιμηθήναι αὐτὸν πρωτοσπα-
25 θάριον ἐτή δύο καὶ ἐτελεύτησαν ἐρογεύθη δὲ τὰ δύο ἐτη ἁνά λίτραν μίαν.
In the time of the emperor Theophilus, Scholasticius the door-keeper was chamberlain, and in the time of Michael, son of Theophilus, the patrician Damian was chamberlain and after him, in the same reign, Basil, the Christ-loving emperor, was chamberlain. In the time of Basil, the Christ-loving sovereign, there was no chamberlain during all his reign. In the time of Leo, the Christ-loving sovereign, the patrician Samonas was chamberlain, and after him, in the time of the same emperor, the patrician Constantine. In the time of Alexander the emperor, the patrician Barbatus was chamberlain; and in the time of Constantine, the Christ-loving sovereign, the patrician Constantine, mentioned before in the time of the sovereign Leo, was chamberlain again; and in the time of the sovereign Romanus, the patrician Theophanes; and in the second reign of Constantine, the patrician Basil.

In the time of Leo, the Christ-loving and ever-memorable emperor, lived the late Ktenas, an aged cleric of great wealth, who was preceptor of the New Church and was skilled in singing as was no other at that time. This same Ktenas besought the patrician Samonas, who was at that time chamberlain, to intercede for him with the emperor so that he might be made protospatharius and wear the shirt and go in procession to the Lausiacus and take his seat as protospatharius and receive a stipend of one pound, and in respect of this remuneration might give the emperor forty pounds. But the emperor could not bring himself to do this, saying that it was out of his power, and «to the great disgrace of my imperial majesty if a cleric becomes protospatharius». On hearing this from the patrician Samonas, this same Ktenas added to the forty pounds a pair of ear-rings valued at ten pounds, and a silver table with animals on it in gold relief, also valued at ten pounds. And the emperor, besought by the request of the patrician Samonas, the chamberlain, took the forty pounds of gold and the pair of ear-rings and the table with its gold on silver relief work, so that the total gift of the same Ktenas amounted to sixty pounds. Then the emperor made him protospatharius, and he received a stipend on that occasion of one pound. After being honoured with the rank of protospatharius this same Ktenas lived two years and then died; and he received a stipend of one pound for each of the two years.
51. Περὶ τοῦ, τίνι τρόπῳ γέγονεν τὸ βασιλικὸν δρομώνιον, καὶ περὶ τῶν πρωτοκαράβων τοῦ αὐτοῦ δρομώνιον, καὶ διὰ περὶ τοῦ πρωτοσπαθαρίου τῆς φιάλης.

'Ιστένω, ὅτι μέχρι τῆς βασιλείας Λέοντος, τοῦ ἀοιδίμου καὶ σοφοῦ 5 174Ρ τάτου βασιλέως, οὐκ ἦν βασιλικὸν δρομώνιον, ἧν ἦν βασιλεύος, ἀλλ' εἰς βούσιν ἄγραφον εἰσήγησεν, πλην ἐπὶ Βασιλείου, τοῦ φιλοχρίστου δεσπότου, ὅτε ἀπῆλθεν ὁ αὐτὸς βασιλεῦς εἰς τὰ θέρμα τῆς Προύσης, καὶ πάλιν ἦν ἀπῆλθεν θεάσασθαι τὸ γεφύριον τοῦ Ρηγίου, δηλονότι τῇ κελεύσει αὐτοῦ καὶ προνοία κτιζόμενον, εἰς δρομῶνιον εἰσῆλθεν, καὶ 10 ἔτερον δρομῶνιον ἡκολουθεῖ ὑπίσχεθαι. Οἱ δὲ ἐν αὐτῷ ἐσελεύθησαν ἐλάττει ὑπήρχον ἀπὸ τοῦ βασιλικοῦ ἄγραφου καὶ ἀπὸ τῶν Στενίτων πλοίων. 234Βε Τὸ γὰρ παλαιὸν ἔχετο καὶ τὸ Στενίτον χελάνδια βασιλικοπλάγια μέχρι τῶν δέκα. Ἐπεὶ δὲ ὁ μακάριος βασιλεὺς ὅλα τὰ πλείονα αὐτοῦ μετατασχι- 

ματά εἰς τὰς Πηγὰς ἐποίει διὰ τὸ καὶ ὅτι ἀυτὸν κτισθῆναι τὰ τοιαῦτα 15 174Ρ παλάτια, ὁμολόγες καὶ ἐλεῖς τὸ Ἐβδομον καὶ ἐλεῖς τῆς Ιερείας καὶ ἐλεῖς τὸν Βρίαν, εἰσήγησεν εἰς ἄγραφον κατὰ τὸν παλαιὸν τύπον. Ὅτε δὲ εἰς μικρότερον ἀπῆκα πρόκειντο, οἶον εἰς τὰ θέρμα τῆς Προύσης καὶ εἰς ἐπιτήρησιν τοῦ Ῥηγίου τῆς γεφύρας, εἰσῆγη, καθὼς προείρητα, εἰς δρομῶνιον, καὶ ἡκολούθει ἔτερον δρομῶνιον διὰ τὸ καὶ πλείονας ἁρχοντας 20 εἰσέρχεσθαι μετὰ τοῦ βασιλέως καὶ τοὺς ὑπολοίπους εἰς τὸ δεύτερον δρομῶνιον. Ὅ δὲ ἀοιδίμος καὶ σοφῶτατος Λέων ὁ βασιλεὺς φιλομό- 

τερόν πως πρὸς τοὺς μαγίστρους καὶ πατρικίους καὶ οἰκείους συγκει- 

κούς διακείμενος καὶ θέλων ἀεὶ τούτους συγκαρέσθαι, λογισάμενος μὴ ἐπαρχεῖν εἰς υποδοχὴν πλείονον ἁρχόντων τὸ ἄγραφον, ἐποίησεν δρο- 

235Βε μόνον, καὶ δὴ ἀπεκύθως εἰσήγητο ἐν αὐτῷ, ὅτου δὴ ἀν ἐβούλετο ἀπελθεῖν. Συνήρχοντο δὲ μετ᾽ αὐτοῦ, οἴους ἦν ἐβούλετο τῶν ἁρχόντων, ἀπὸ το μαγίστρων καὶ πατρικίων. Κατὰ τοῦτον γὰρ ἐν τῷ ἄγραφῳ ὅρθει ἐτέρου εἰσήγητο μετὰ τοῦ βασιλέως, εἰ μὴ ὁ δρουγγάριος τῆς βίγλης καὶ ὁ δρουγγάριος τοῦ πλοίου καὶ ὁ λογοθέτης τοῦ δρόμου καὶ ὁ 30 ἐπαιρείχατο καὶ ὁ μυστικός καὶ ὁ τῶν δήσεως, καὶ ὅτε παρῆν ἐν τῇ 


πόλει, καὶ ὁ δομέστικος τῶν σχολῶν καὶ ὁ παρακομιώμενος καὶ ὁ πρωτο- 


235Βε βεσταρίας καὶ ἐκ τῶν κοινωνικῶν, οὗς ἦν ἐκέλευσεν ὃν ἄβασιλεύος. Δι' ὅν τὸν τρόπον τούτον ἐποίησεν Λέων, ὁ ἀοιδίμος καὶ σοφῶτατος βασιλεύς, τὸ δρομῶνιον, καὶ μετὰ τῶν καίρων ἐποίησεν καὶ ἔτερον δρομῶνιον, 35 ὁ καὶ δεύτερον προσχορεοῦσι καὶ ἀκόλουθος ἀναμάθησι. Καὶ γὰρ εἰς 4
51. Why the imperial galley came to be made, and of the steersmen of this same galley, and all about the protospatharius of the basin.

Until the reign of Leo, the glorious and most wise emperor, there was no imperial galley for the emperor to embark in, but he used to embark in a scarlet barge; except that, in the time of the Christ-loving sovereign Basil, when this same emperor visited the hot baths of Prousia, and again when he went to inspect the bridge of Rhegium that was, of course, being built by his mandate and providence, he embarked in a galley, and another galley followed behind. And the rowers who embarked in it were taken from the imperial barge and from the sailors of the Stenon. For of old the Stenon too had up to ten ships of war of the imperial navy. But since the emperor, of blessed memory, on most of his progresses always went to Pegai because of the palace he had built there, and in like manner to Hebdomon and to Hierieia and to Bryas, he used to embark in a barge, according to the old rule. But when he was going on a longer progress, to the hot baths of Prousia, for example, and to inspect the bridge of Rhegium, he would embark, as was said above, in a galley, and another galley would follow, so that more nobles could embark with the emperor, and the rest in the second galley. But the glorious and most wise Leo, the emperor, who was rather more hospitably inclined towards magisters and patricians and familiars of senatorial rank, and who always wished them to share his pleasure in this, reckoned that the barge was inadequate for the reception of a larger number of nobles, and constructed a galley, and would invariably embark in it wherever he desired to go. And there would go with him whomsoever he might desire of the nobles, both of magisters and patricians. For in the barge it used to be the rule that none other embarked with the emperor except the colonel of the watch and the lord admiral and the foreign minister and the commander of the company and the private secretary and the secretary of the pleas and, when he was present in Constantinople, the commander-in-chief also, and the chamberlain and the master of the wardrobe and of the gentlemen of the bed-chamber whomsoever the emperor commanded. For this reason, then, Leo, the glorious and most wise emperor, constructed the galley, and, some while after, he constructed another galley as well, which was known as the 'second' and christened 'Attaché'. For this emperor, of blessed memory, would go on distant
175ρ μακρόκενσα | ἀπήει ὁ μακάριος οὗτος βασιλεύς, οἶον εἰς Νικομήδειαν, εἰς τὸν Ἅλαμπον, εἰς τὰ Πύθια, καὶ διὰ τοῦτο ἐπεπεθείσατο τὰ δύο δρομώνια εἰς ὑπηρεσίαν καὶ ἀνάπαυσιν αὐτοῦ τε καὶ τῶν ἀρχιττῶν αὐτοῦ. Πολλάξις γὰρ ἐξερχομένου αὐτοῦ εἰς τὰ πλησίον πρόκενσα, 40 τὴν μίαν οὕστιν κατελήμπταν εἰς τὸν ἱππόδρομον πρὸς φύλαξιν τοῦ παλατίου διὰ τὸ τάγμα τοῦ ἀριθμοῦ κατὰ τὸν ἐπικρατήσαντα παλαιὸν τύπων μετὰ τοῦ δομεστικοῦ τῶν σχολῶν ταξιδεύειν, καὶ ἐναπομένοντες εἰς τὸν ἱππόδρομον ἢ (οὐ) συνεξιοῦσι κατὰ τύπων τοῖς βασιλεύσαν εἰς τὰ πρόκενσα.

"Οτι εξ ἀρχῆς καὶ ἀνωθεν βασιλικὸν ὄφρικοιο ἦν τὸ πρωτοσταθείρῳ τῆς φύλης· οὗτος δὲ ὁ πρωτοσταθείρος τῆς φύλης ἑπεκράτει 176ρ καὶ εἶχεν ύπε αὐτῶν πάντας τους ἐλάτας | τῶν βασιλικῶν ἀγαρίων, ὑποσει χεὶ τα μαύρων, ἄνευ τῶν ἀγαρίων τῆς αὐγούστης· τα γάρ ἀγραία τῆς αὐγούστης, τα τα βουσία καὶ μάφρα, ἑπεκράτει καὶ ἐξου. 50 σίασαν τὴς τραπέζης τῆς αὐγούστης. 'Επὶ δὲ τῆς βασιλείας Λέοντος, τοῦ ἀδίκου καὶ σοφοτάτου βασιλέως, καίνουργηθέντα τὰ δρομώνια 236Βε κελεύεσε βασιλικῆ, εἶχεν ὁ αὐτὸς πρωτοσταθαρίους τῆς φύλης | καὶ τῶν τοιοῦτον δρομωνίαν τοὺς ἐλάτας ὑπὸ τὴν ἐκτού ἑξουσίαν. 'Ο σου προ- ρήθες προσταθαρίους τῆς φύλης καθ' ἑκάστην ἠμέραν καὶ καθ' 55 ἑκάστην δελίνην ἀπὸ παλαιοῦ τύπου καθρήκτις καὶ ἐκαθέζετο ἐν τῇ φύλῃ (διὰ τοῦτο γὰρ καὶ ἐλέγετο πρωτοσταθαρίους τῆς φύλης), καὶ τὰς ἀναμετατὰ δίκας τῶν ἐλατῶν τῶν τὸ ἀγαρίων καὶ τῶν δρομώνιων, 176ρ τῶν παρ' αὐτοῦ ἑξουσίας ἔμενων, ἔχρυεν καὶ κατὰ τὸ διήκονον ἐδίκαζεν τε καὶ ἐδικίσει. Καὶ ἥνικα παρὰ τὸ δέδον εὑρίσκειν τίνα ἢ ἐγκαθίσαμεν 60 ἢ τίνα ἀδικοῦντα ἢ εἰς τὴν ἠδίκαν δουλείαν βαγεῖντα, τοῦτον διὰ μαγγαλι- βίων σφοδρῶν ἐπεξήρχετο. Καὶ καθ' ὅν εὑρίσκει τρόπον, πάντες οἱ τῶν δρομωνίων ἐλάτα καὶ οἱ τῶν βασιλείας ἀγαρίων, τῶν τα βουσίων καὶ τῶν μαύρων, ὑπὸ τὴν χείρα καὶ τὴν ἐφορείαν ὑπήρχον τοῦ πρωτοστα- θαρίου τῆς φύλης. Τὰ δὲ τῆς αὐγούστης ἀγγάρια, τα τα βουσία καὶ 65 μάφρα, υπὸ τὴν χείρα καὶ τὴν ἐφορείαν ὑπῆρχον τοῦ τῆς τραπέζης τῆς αὐγούστης, δηλοῦντον τὸν λόγον τῶν ἀγαρίων τούτων ποιοῦντος τοῦ τῆς τραπέζης οὐχὶ πρὸς τὴν αὐγούσταν, ἀλλὰ πρὸς τὸν βασιλέα. 'Επὶ δὲ Λέοντος, τοῦ ἀδίκου καὶ σοφοτάτου βασιλέως, ἦν πρωτοσταθάριος 177ρ τῆς | φύλης ὁ πρωτοσταθάριος Ἰωάννης, οὗ τὸ ἐπίκλητον ὁ Θαλάσσων, 70 καὶ μετ' αὐτῶν γέγονεν ὁ πρωτοσταθάριος ὁ Παδάρων, καὶ μετ' ἐκείνου ὁ πρωτοσταθάριος Λέων ὁ Ἀρμένης, ὁ τοῦ πρωτοσταθάριοι Ἀρσενίου 237Βε καὶ μαγγαλιβίτου πατήρ. Οὕτω δὲ, ὁ τὸ πρωτοσταθάριος ὁ Παδάρων καὶ ὁ πρωτοσταθάριος Λέων ὁ Ἀρμένης, πρωτελάται γεγόνακα τοῦ πατρικίου Νάσαρ καὶ δρουγαρίου τοῦ πλωίμου, καὶ ἐπὶ Βασιλείου, 75
progresses, to Nicomedia, for instance, to Olympus, to Pythia, and therefore he had the two galleys specially made for the service and recreation of himself and his nobles. For when he went out on a short progress, he used often to leave one of the complements behind in the hippodrome to guard the palace; because the brigade of the Arithmos, according to the old rule which has grown into force, goes out on active service under the commander-in-chief and they, this complement, stay behind in the hippodrome and do not go out on progress with the emperors in the ordinary way.

From time immemorial the protospatharius of the basin has been an imperial appointment; and this protospatharius of the basin used to control and have beneath him all the oarsmen of the imperial barges, both scarlet and black, except for the barges of the Augusta: for the barges of the Augusta, both scarlet and black, were controlled by and under the authority of the master of the Augusta's table. In the reign of Leo, the glorious and most wise emperor, when the new galleys were constructed by imperial mandate, this same protospatharius of the basin had beneath his authority the oarsmen of these galleys also. Now, the aforesaid protospatharius of the basin would by ancient rule go down every day in the afternoon and take his seat in the basin (for which reason he was called the protospatharius of the basin), and would judge cases arising between the oarsmen, both of the barges and of the galleys, over whom he had authority, and would give sentence and administer according to the law. And whenever he found anyone acting beyond his competence or wronging another or remiss in his own work, he would punish him with a sound cudgelling. And, as has been said, all the oarsmen of the galleys and of the emperor's barges, both scarlet and black, were beneath the hand and the supervision of the protospatharius of the basin. But the barges of the Augusta, both scarlet and black, were beneath the hand and the supervision of the master of the Augusta's table, though of course the master of the table accounted for these barges not to the Augusta, but to the emperor. In the time of Leo, the glorious and most wise emperor, the protospatharius John, surnamed Thalasson, was protospatharius of the basin, and after him the protospatharius Podaron, and after him the protospatharius Leo Armenius, father of the protospatharius Arsenius, the lictor. These, the protospatharius Podaron and the protospatharius Leo Armenius, had been chief oarsmen of the patrician Nasar, the lord admiral, and in the time of Basil, the Christ-loving sovereign, were

τοῦ φιλοχριστοῦ δεσπότου, ἀνήξεν ἀπὸ τοῦ πλωίμου, καὶ γεγόνασιν πρωτελάται τοῦ ἄγαριον τοῦ βασιλέως, ἐπὶ δὲ τῆς βασιλείας Λέοντος, τοῦ ἀοιδίμου καὶ σοφωτάτου βασιλέως, ἦνικα καὶ τὰ δρομώνια ἐποίησεν, διὰ τὴν ἀνδρεῖαν αὐτῶν καὶ τὴν ἐμπειρίαν τῆς θαλάσσης ἐποίησεν αὐτοὺς πρωτοκαράβους. Καὶ περιστάσεως γενομένης, εἰσήγαγεν ὁ βασιλεὺς θ

177τὸν δύο δρομανίων τοὺς ἐλάτας μετα τῶν δύο πρωτοκαράβων τοῦ πρῶτου δρομανίου εἰς χελάνδια πλοίωμα, δοὺς αὐτοῖς ἐξόπλισεν πολλὴν καὶ ἀναγκαίαν, ὅποια σκουτάρια, δόρκα, χλιβάνια κάλλιστα καὶ άλλα, ὡσα ἐπιδέονται πλοίωμα στρατήωται ἑπιφέρεσθαι, καὶ ἀνελάβετο αὐτοὺς ὁ πατρίκιος Εὐστάθιος καὶ δρομαγάριος τοῦ πλωίμου μετα τοῦ βασιλικοῦ στόλου, καὶ ἀπῆκατα τῶν ἐναντίων. Τούτο δὲ ὑλὸν ἐποίησεν ὁ βασιλεὺς διὰ τὸ ἀποβλέπειν τὸν πατρίκιον Εὐστάθιον καὶ δρομαγάριον τοῦ πλωίμου πρὸς πόλεμον τῶν ἐναντίων. Καὶ ἀντ’ ἐκείνων ἐκυβέρνα τὸ βασιλικὸν δρομανίων Μιχαήλ ὁ γέφρων καὶ Ἀυγούστης ἐκείνων, ὃντων αὐτῶν τῷ τότε καιρῷ πρωτελάτων. Οἱ δὲ ἐλαύνοντες εἰς τὰ δρομανία ἔως τῆς

178τοῦ ἐλαύνουσας τῶν βασιλικῶν ἐλατῶν ὑπῆρχον Στεννίται ἐκ τῶν ὑπόσαυν τοῦ Στενοῦ. Ὅτε δὲ ὑπεστρέφαν ἐκ τοῦ ταξιδίου, πάλιν ἤσαν εἰς τὴν ἦδον δουλείαι, καθὼς καὶ προπύρροι. Τότε οἴονεν φιλοτιμούμενος ὁ βασιλεὺς τῶν πρωτοπαράφιων τοῦ Ποδέρωνα διὰ τὸ ἀνδραγαθῆσαι καὶ εὐδοκιμῆσαι | ὑπὲρ πάντας εἰς τὸν πόλεμον καὶ μαρτυρῆσαι καὶ παρὰ τοῦ πατρίκιον Εὐστάθιον καὶ δρομαγάριον τοῦ πλωίμου ἔτερον τοιούτον μὴ εἴναι εἰς τὸ πλοίωμα ἐπὶ τε ἀνδρεία καὶ διεγέρσει καὶ ταῖς λοιπαῖς ἀρεταῖς καὶ μάλιστα τῇ πρὸς τὸν βασιλέα εὐνοία καὶ ὑφη πίστει, δέδωκεν αὐτῷ καὶ τὴν ἐξουσίαν τοῦ πρωτοσταθεριῶν τῆς φιάλης. Διὰ δὲ δὲ εἶναι αὐτὸν ἄγαμον καὶ κατοχυτήσει τοῦ βασιλέως κατῆρχετο κρῖτης ἀπὸ τὸν ἱπποδρόμου, καὶ συνεκαθήθησε βελτιωτάτων αὐτοῦ

178τὸν τῆς φιάλης, καὶ ἔκρινεν τοὺς ἐλάτας. | Τὰ δὲ αὐγούστησιν ἄγαριά, καθὼς προσέρχεται, ἐπεκράτει ὁ τῆς τραπεζῆς τῆς αὐγοῦστης. Μετὰ τούτο δὲ προσβάλετο ὁ βασιλεὺς τῶν τὸν Ποδέρωνα καὶ τὸν Δέοντα τὸν Ἀρμένην τοποτηρῆται τοῦ βασιλικοῦ πλωίμου, πρωτοκαράβους δὲ τοῦ δρομανίου αὐτοῦ προσβάλετο τὸν Μιχαήλ ἐκείνον τὸν γέροντα, πρωτελάτην τῇ τότε καιρῇ τοῦ δρομανίου τυγχάνοντα, δευτεροελάτην δὲ γεγονότα τοῦ ἄγαριον Βασιλείου, τοῦ φιλοχριστοῦ δεσπότου, καὶ τὸν ἔτερον Μιχαήλ, οὗ τὸ ἐπίκλητον τοῦ Βαρκαλᾶς, ὃς τινὶ πρότερον εἰς τὸ πλοίωμα πρωτελάτης τοῦ δρομαγάρα Εὐστάθιον καὶ πατρίκιον, ἐτέοι ἐπέφερεν τοὺς Τούρκους, καὶ καταπλημμένον τοὺς Συμεών, τὸν ἄρχοντα Βουγαρίας. Οὕτωσι οὖν ὁ Συμεών, ὁ ἄρχων Βουγαρίας, μαθὼν τὴν τοῦ τοῦ 179τοῦ πλωίμου πρὸς τὸν ποταμόν ἀφίησεν, καὶ ὡτὶ μέλλει τὸ πλοίωμα τοὺς Τούρκους καὶ τοῦ αὐτοῦ περάσαι, ἐποίησεν λέσας, ἦτοι πλοιούς ἱσχυροὺς πάνω καὶ στερεμνίους, ὅπως μὴ δύνασθαι τοὺς Τούρκους ἀντιπερνᾶν,
promoted from the navy and became chief oarsmen of the barge of the emperor; and in the reign of Leo, the glorious and most wise emperor, when he constructed the galleys, he made them steersmen for their bravery and seamanship. And when a crisis arose, the emperor seconded the oarsmen of the two galleys, together with the two steersmen of the first galley, to ships of war of the navy, giving them much needful equipment, such as shields, leather targes, very fine coats of mail and everything else that naval personnel require to take with them; and the patrician Eustathius, the lord admiral, took them with the imperial fleet and went off against the enemy. All this the emperor did because the patrician Eustathius, the lord admiral, was intending to engage the enemy. And in their stead the imperial galley was steered by Michael the elder and the late Michael the clever, who were at that time chief oarsmen. And pending the return of the imperial oarsmen, those who rowed the galleys were Stenites from the complements of the Stenon. But when they returned from the campaign, they resumed the same employment that they had been in before. Then the emperor, to reward, as it were, the protospatharios Podaron because of the bravery he had shown and because he had approved himself above all others in the battle and had received a personal testimonial from the patrician Eustathius, the lord admiral, that there was in the navy none other like him for bravery and energy and the other virtues, and particularly for affection and upright loyalty toward the emperor, gave to him the authority of the protospatharius of the basin. But because he was illiterate, by order of the emperor a judge from the hippodrome used to go down and take his seat with him in the basin and judge the oarsmen. But the barges of the Augusta, as has been said before, were in the control of the master of the Augusta’s table. After this, the emperor appointed Podaron and Leo Armenius to be vice-admirals of the imperial navy, and as steersmen of his galley he appointed the late Michael the elder, who was at that time chief oarsmen of the galley, and had been second oarsman of the barge of Basil, the Christ-loving sovereign, and the other Michael, surnamed Barkalas, who had previously served in the navy as chief oarsmen of the lord admiral, the patrician Eustathius, when he carried the Turks across and defeated Symeon, prince of Bulgaria. Now this Symeon, prince of Bulgaria, on learning that the navy had arrived in the river, and that the navy was about to carry over the Turks against him, constructed mantlets or wicker fencing, very strong and tough, so that the Turks might not be able to cross over, and by this device the Turks were
239Be | δι' ἦν ἐπίνοιαν καὶ ἐκαλύθησαν οἱ Τούρκοι τὸ πρῶτον περάσαι. Ο οὖν προφητείς Μιχαήλ ὁ Βαρκαλάς μετὰ καὶ ἄλλων δύο πλοίων ἀναλαμβάνομεν τὰ σκουτάρια καὶ σπαθία αὐτῶν, ἀνδρεία καὶ ῥωμαλέως ὀρμήσας ἐκπροφήσαντες τὸν χελανίδιον, κατέκοψαν τὰς λέσας, ήτοι τοὺς πλοῖους, καὶ ἤνοιξαν τὸν πόρον τοὺς Τούρκους. Τούτων οὖν τὸν Βαρκαλάν οἴκοι Τούρκοι ἴδοντες καὶ τὸ ἀνδρεῖον αὐτοῦ ὑπερθαυμάζοντες, ὅτι μόνος τῶν δύο προτερευόμενος πλοίων πρῶτος κατέκοψε τὸν πλοῖον, Θεομάκρος 179νΡ σαντες εἶπον, ὅτι τούτων ἔπρεπεν ὁνομάξεσθαι πατρίκιοι καὶ εἶναι κεφαλὴ τοῦ πλοίου. Τὴν οὖν τοῦ Βαρκαλοῦ ἀνδρείοτητα ἀκούσας ὁ βασιλεὺς, ἐποίησεν αὐτὸν δευτεροελάτην εἰς τὸ βασιλικὸν δρομόν. 125 Εἰς' οὖτος τοῦ Ποδάρωνος καὶ τοῦ Λέοντος γενομένων τοποτρήτων, προεβλήθη ὁ Μιχαήλ ὁ γέρων καὶ οὗτος ὁ Βαρκαλάς πρωτοκάραβος τοῦ δρομοῦ.

"Ὅτι ὁ προφητείς Λέων ὁ 'Αρμένης, ὁ πατὴρ τοῦ πρωτοσταθαρίου Ἀρσενίου καὶ μαγγαλίτου, τοῦ τελευτήσαντος, τελευτᾷ τοποτρητής ὃν εἰς τὸ πλοίον, ὁ δὲ πρωτοσταθαρίος ὁ Ποδάρων μετὰ τινὰς χρόνους προεβλήθη στρατηγὸς ἐν τῷ θέματι τῶν Κυβηρραιοτῶν.

"Ὅτι τοῦ Ποδάρωνος γεγονότος τοποτρητήτω, προεβλήθη πρωτοσταθαρίος τῆς φύλης ὁ πρωτοσταθαρίος Θεοφύλακτος ὁ Βιμβιλίδης, 180Ρ ἀνεψιός τυγχάνων τοῦ | πρωτοσταθαρίου Ἰακώβου, οὗ τὸ ἐπίκλησιν 135

240Βε Θαλάσσων, καὶ διήρκεσεν ἐν ἐτοῖς τεσσαράκοντα | τῆς πρώτης αὐτοκρατορίας Κωνσταντίνου, τοῦ πορφυρογεννήτου καὶ φιλοχριστοῦ δεσπότου. Τούτου οὖν τελευτήσαντος, — διὰ τὸ υπερηφάνεια τὸν προφητεύειν Μιχαήλ τὸν γέροντα καὶ ἐν πολλῶν ἐτῶν περιόδοις διατρίψας ἐν τῇ τοῦ πρωτοκαρά- βου ὑπουργίᾳ — ἐτύμηθαι τῇ τοῦ πρωτοσταθαρίου ἄξια καὶ προεβλήθη πρωτοσταθαρίος τῆς φύλης. Καὶ εἰσερχομένου τοῦ βασιλέως ἐν τῇ φύλῃ ἐν τῷ δρομονῷ καὶ ἀπόκαταστεί εἰς ἐν προκένωσι, εἰς ἅλλαχο, ἦσαν ὁ καλὸς ἐκεῖνος γέρων καὶ ἀξιόνος κατὰ τὴν τῆς θαλάσσης ἐμπεριέραν μέσον τοῦ δρομοῦν, προθυμοποιούν καὶ προτετευόμενος τοὺς 180νΡ τοῦ δρομονὸν ἐλάττως γενναίοτερον καὶ ἀνδρικοῦτον ἑλάνυσε τε | καὶ τοῖς 145 καταπλαστέων, ἄμα δὲ καὶ τοῖς τότε πρωτοκάραβοις ὑποτυπάμενοι κατὰ τὴν δυσκρατίαν καὶ πνεύσιν τῶν ἀνέμων τὴν βασιλείαν καὶ τῷ πνεύμασιν τῷ κυβερνοῦν τε καὶ κυβερνάν. Τούτου οὖν τελευτήσαντος, — διὰ τὸ νόησιν τυγχάνειν τὸν βασιλέα καὶ τὸ διάκριτον τὸ πατρικίῳ Κωνσταντίνου καὶ παρα- κοιμώμενον — γέγονεν ὁ Θεόδωτος ἐκεῖνος πρωτοκάραβος, τοῦ τότε 150 καρδίᾳ πρωτελήταις ἄνω, τιμηθείς κατὰ διαφόροις καιροῖς κανειδατός, στρατωρ, σταθαρίως, σταθαροκανειδατός καὶ μετὰ ταῦτα πρωτο- σταθαρίος καὶ πρωτοσταθαρίος τῆς φύλης, δς ἐν γαμβρῷ τοῦ προσερ- θέντος Μιχαήλ, τοῦ γέροντος. Οὔδ' ἦσαν ἀπὸ παλαιοῦ τότου ποτὲ ἐγεγο- νεί ἡ ἐτύμηθη πρωτοκάραβος τοῦ βασιλέως πρωτοσταθαρίου, ἀλλ' οὔδ' ἐτύμηθη πρωτοσταθαρίου τοῦ
at first prevented from crossing. So the aforesaid Michael Barkalas and two other sailors took up their shields and swords, and leaping down from the warship with a brave and powerful rush, cut down the mantlets or wicker fences and opened the passage for the Turks. The Turks, who watched this Barkalas and exceedingly admired his bravery because he, by himself, advancing in front of the two sailors, was first to cut down the fencing, said in their admiration that this man ought to be named patrician and be head of the navy. So the emperor, on hearing of the bravery of Barkalas, made him second oarsman in the imperial galley. Thereafter, when Podaron and Leo became vice-admirals, Michael the elder and this Barkalas were appointed steersmen of the galley.

The aforesaid Leo Armenius, father of the late protospatharius Arsenius, the lictor, died a vice-admiral of the navy; but the protospatharius Podaron was after some years appointed military governor in the province of the Kibyrrhaioietai.

When Podaron became vice-admiral, the protospatharius Theophylact Bimbilidis was appointed protospatharius of the basin, who was nephew of the protospatharius John, surnamed Thalasson, and he lasted during a few years of the first reign of Constantine the Porphyrogenitus, the Christ-loving sovereign. On his death, since Michael the elder aforesaid was grown very old indeed and had given many long years of service as steersman, he was honoured with the rank of protospatharius and was also appointed protospatharius of the basin. And when the emperor embarked on the galley in the basin and set out either upon a progress or somewhere else, that good old man, ever memorable for his seamanship, would take his stand amidships of the galley, inspiring und urging the oarsmen of the galley to pull and row more bravely and manfully, and at the same time instructing the steersmen of the day how to manage the rudders and steer the imperial vessel when the winds were blowing distemperately. Well, he died; and, owing to the infancy of the emperor and the indiscretion of the patrician and chamberlain Constantine, the late Theodotus, at that time chief oarsmen, was made steersman, and was at sundry times honoured with the ranks of candidate, strator, spatharius, spatharo-candidate, and afterwards protospatharius and protospatharius of the basin; he was son-in-law of the aforesaid Michael the elder. For by ancient rule a steersman of the emperor had never been made, or honoured with the

V 116 Ταύρκοι P || 120 τοῦς om. edd. || Ταύρκοις V edd. || 121 Ταύρκοι P || 123 καὶ εἶναι edd.: εἶναι . καὶ P || 125 δρομώνιον βασιλικόν edd.: δρομώνιον (τὸ) βασιλικὸν coni. Bekker || 139 ἐν: εἰς edd. || περίδος Moravský: περίδος P edd. || 144 ἐμπερήτοραν litteras ei in ras. scriptis P1 || 145 ἄνδρειωτερον edd. || 147 ναῦν V edd.: ναῦ P || 151 κανδιδάτος P || 152 σπαθαροκανδιδάτος P ||
σπαθαροκανθάδος, ἂλλ' ἡ κανδιδᾶτος ἡ στράτωρ ἡ τὸ πολὺ σπαθάριος. Ἑπὶ δὲ Λέοντος, τοῦ ἀουδίμου καὶ σοφοτάτου βασιλέως, οὗτος μονός ὁ Μιχαὴλ ἐτιμήθη σπαθάριος καὶ μετά ταύτα σπαθαροκανθάδατος. Διὰ δὲ τὸ νῆπιον τυγχάνειν τὸν βασιλέα, καθὼς εἰρηταί, καὶ τὸ ἀδιάκριτον τοῦ πατρικίου Κωνσταντίνου καὶ παρακομωμένου γεγόνασιν οἱ 180 πρωτοκάραβοι σπαθαροκανθάδατοι, καὶ οὗτος ὁ Μιχαὴλ πρωτοσπαθάριος. Τοῦ δὲ βασιλέως τοῦ κυρίου Ὁρμανοῦ ἀνελθόντος ἐν τῷ παλατίῳ καὶ τῆς βασιλείας, οὔκ οἶδ' ὅπως εἴπετο, ἐγκρατοῖς γενομένου, τὸν μὲν Θεόδοτον διὰ τὴν πρὸς Κωνσταντίνον, τὸν φιλόχριστον δεσπότην καὶ βασιλέα, εὐνοιαν οὐ μονόν διεδέξατο, ἀλλὰ καὶ τὴν διὰ διαρμοῦ καὶ κουράζει 181 ἐπεζήλθε τιμωρίαν, καὶ ἐν δυνηκεὶ παρέπτευμεν ἐξορία, ἐν ἣ καὶ τῷ 181νΠ τέλει τοῦ βίου ἐχρήσατο, ἐὰς τὸν σὺν αὐτῷ πρωτοκάραβον Κωνσταντίνον ἐκείνων τὸν Λωρικάτων διὰ τὸ διὰ φόβον εὐνοϊκὸς διακείσθαι πρὸς αὐτὸν καὶ ὅρκῳ ἰδιοχείρῳ ἐξαρνησμένον τὴν πρὸς τὸν βασιλέα Κωνσταντίνον εὐνοιαν καὶ ἀγάπην, ὅν πρὸτόν μὲν σπαθαροκανθάδατον 170 ἔτιμησεν, καὶ πρὸτόν πρωτοκάραβον ποιῆσας καὶ πρωτοσπαθάριον τῆς φιλίας προβαλόμενος, μετ' ὅλγον καὶ πρωτοσπαθάριον ἔτιμησεν. Οὕτως οὖν δὲ ὑπομνήσεως τοῦ κληρικοῦ Ἰωάννου καὶ κατὰ συγχώρησιν Θεοῦ ἰερωτός γεγονός, ὑπέθετο τῷ μαχαρίτῃ βασιλεί̇, τῷ κυρίῳ Ὁρμανῷ, ὅτι: «Ὁ πρωτοσπαθάριος Θεοφύλακτος καὶ τῆς τραπέζης τῆς 175 242Βε αὐγοῦστος, ἐπεί προβολὴ καὶ ἀντλητικῆς τῆς μητρὸς τοῦ βασιλέως τυγχάνει καὶ αὐτοῦ τοῦ βασιλέως, ἀνάγκη καὶ πρὸς τοὺς ἰδίους δεσπότας 182Π καὶ ἑυρέγεταις προσπαθεῖν. Καὶ τίς ἡ χρεία τὸν λαὸν τῶν ἀγαριών τῆς φιλίας ἐν δυσὶν ἐξουσίας διακρίσεσθαι; Δύναται γὰρ τῆς τραπέζης τῆς αὐγοῦστης τῆς πρὸς τὸν βασιλέα καὶ τὴν αὐγοῦσταν εὐνοίας κρατοῦ-180 μενος, ἐξακτίνησας τοὺς ὑπ' αὐτοῦ κρατουμένους αὐγουστατικοὺς ἀγαριώτας, πολλάκις δὲ καὶ τοὺς τῶν δρομονίκων ἐλάτας, καὶ μελετήσουσιν τινα ἐπανάστασιν κατὰ τῆς βασιλείας σου.» Ταῦτα εἶπόν πείθει τοὺς κακοὺς ἐκείνους καὶ σκολιόν ἰερώτακα καὶ δι' αὐτοῦ τὸν βασιλέα. Ἐδοξοῦν γὰρ ἡ κυρφότητα καὶ ἀδιάκριτος γνώμη πρὸς ἄταν τὸ κακούργημα λεγό-185 μενος καὶ ὑποτεθέμενον ἀποπλανᾶσθαι καὶ ἐκκυλίσθαι. Καὶ εἰπόν 182νΠ πεῖθει καὶ πείθεις, δίδοται αὐτῷ καὶ ἡ τῶν αὐγοῦςτικῶν ἀγραρίων ἐξουσία. Καὶ ἐκτοτε ἐπεράτησεν τὸ τοῦ πρωτοκάραβον τοῦ βασιλικοῦ δρομονίου ἐπέχειν καὶ ἐξουσιάζειν πάντας τοὺς ἐλάτας τῶν τε δρομονίων.
rank of protospatharius, or even of spatharocandidate, but was either a candidate or a strator, or at the most, a spatharius. And in the time of Leo, the glorious and most wise emperor, this Michael alone was honoured with the rank of spatharius and subsequently of spatharocandidate. But owing, as has been said, to the infamy of the emperor and to the indiscretion of the patrician Constantine, the chamberlain, steersmen became spatharocandidates, and this Michael a protospatharius. But when the emperor lord Romanus ascended into the palace and, somehow or other, possessed himself of the throne, he superseded Theodotus because of his affection for Constantine, the Christ-loving sovereign and emperor, and not only that but he punished him with flogging and tonsuring and dismissed him to perpetual banishment, in which he came to the end of his life; but his colleague in the steersmanship, the late Constantine Loricatus, the emperor lord Romanus let be, because Loricatus was affectionately disposed towards him through fear and had renounced, by an oath written in his own hand, his affection and love toward the emperor Constantine; him the emperor lord Romanus first honoured with the rank of spatharocandidate, and, after making him first steersman and appointing him protospatharius of the basin, honoured him shortly afterwards with the rank of protospatharius. Now, this man, by means of a memorial to the cleric John, whom God had allowed to become rector, put before the emperor, of blessed memory, the lord Romanus, this suggestion: «The protospatharius Theophylact, master of the Augusta’s table, since he is an appointment and a support of the mother of the emperor and of the emperor himself, must necessarily be in sympathy with his own masters and benefactors. Besides, what need is there for the men of the barges of the basin to be divided between two authorities? For the master of the Augusta’s table, governed by his affection towards the emperor and the Augusta, may mislead the sailors of the barges of the Augusta, who are under his control, and perhaps even the oarsmen of the galleys, and they will plan a rising against your imperial majesty.» With these words he won over that evil and crooked rector, and through him the emperor. For it is easy for a light head and indiscreet heart to be seduced and fall towards every malicious word and hint. He spoke and won them over, and, having won them over, was given the authority over the barges of the Augusta also. And since then it has become the rule for the steersman of the imperial galley to have charge of and exercise authority
βασιλικῶν τε καὶ αὐγουστιατικῶν ἄγαριῶν καὶ εἶναι καὶ πρωτο-παθάριον τῆς φιλάκης.

'Ιστέον, ὅτι ἐπὶ Λέοντος, τοῦ φιλοχρίστου καὶ ἀειμνήστου βασιλέως, ἐγένετο ἀπὸ τῶν τῆς δύσεως θεμάτων λογαρίου ἀπαίτησις διὰ τοῦ πρωτοσταθάριου Λέοντος καὶ γεγονότος στρατηγοῦ τοῦ Τίμικανῆ ἐκ τῶν αἰφρομένων μὴ ταξιδεύσειν.

'Ιστέον, ὅτι καὶ πάλιν ἐπὶ τοῦ αὐτοῦ φιλοχρίστου καὶ ἀειμνήστου Λέοντος ἐγένετο ἀπὸ τῶν τῆς δύσεως θεμάτων | λογαρίου ἀπαίτησις διὰ τοῦ μακρύτερον Ἰωάννου τοῦ Ἐλαδᾶ, τῷ τότε πατρικίῳ αὐτοῦ ὄντος.

'Ιστέον, ὅτι καὶ πάλιν ἐπὶ Ρωμανοῦ δεσπότου, Βουληθέντος ταξιδεύσαι τοὺς Πελοπονησαίους ἐν Λαγουβαρδία, τοῦ πρωτοσταθάριου 200 Ἰωάννου τοῦ Πρωτεύοντος ἐν Πελοπονήσῳ τότε στρατηγοῦντος, ἠρετίσαντο οἱ αὐτοῖς Πελοποννησαῖοι μὴ ταξιδεύσαι, ἀλλὰ δοῦναι ἰστάρια χύλα ἐστρωμένα καὶ χαλινωμένα καὶ λογάριον κεντηνάριον ἐν, ἀπερ καὶ μετὰ πολλῆς προθυμίας παρέσχον.

52. Ἡ γενομένη ἀπαίτησις τῶν ἰππαρίων ἐν τῷ θεματί. Πελοπονήσου ἐπὶ Ρωμανοῦ δεσπότου, καὶ θως προειρηταὶ.


'Ιστέον, ὅτι καὶ πάλις ὁ στρατάς Πελοπονήσου ἀπητήρησαν ὑπὲρ τούτως τοῦ ταξιδίου ἀνὰ νομίσματα πέντε, οἱ δὲ παντελῶς ἰστάριοι σύνδεο νομίσματα πέντε, εἰς ὅν τυπεστή καὶ τὸ προτρηθὲν διὰ χαράγματος κεντηνάριον ἐν.
over all the oarsmen, both of the imperial galleys and of the barges of the Augusta, and to be also protospatharius of the basin.

In the time of Leo, the Christ-loving and ever-memorable emperor, a demand was made from the provinces of the west, through the protospatharius Leo Tzikanes, the ex-military governor, for ready money from those who opted against military service.

And again, in the time of the same Christ-loving and ever-memorable Leo, ready money was demanded from the provinces of the west, through the magister John Eladas, who was then patrician.

And again in the time of the sovereign Romanus, who desired the Peloponnesians to do military service in Lombardy, the protospatharius John Proteun being then military governor in Peloponnesus, these same Peloponnesians opted against military service, but to give instead a thousand horses, with saddles and bridles, and one hundred pounds in ready money, and these they supplied with great readiness.

52. Demand made for horses in the province of Peloponnesus in the time of the sovereign Romanus, as stated above.

The metropolitan of Corinth, four horses; the metropolitan of Patras, four horses; all the bishops of the province, two horses each; the protospatharii, three horses each; the spatharocandidates, two horses each; the spatharii, the strators, one horse each; the imperial and patriarchal monasteries, two horses each; the archiepiscopal, metropolitan and episcopal monasteries, two horses each; the monasteries without means, one horse between two. Holders of imperial dignities, sailors, purple-fishers, parchment-makers did not provide horses.

A demand was made for five nomismata per head from the whole military force of Peloponnesus in respect of this military service, and from those absolutely without means of five nomismata from every two, and from this was made up the aforesaid one hundred pounds in coined money.
53. Ἡστορία περὶ τοῦ καστροῦ Χερσὼνος.

Βασιλεύοντος Δοικλητιανοῦ ἐν Ἡρώμη, ἐν δὲ τῆς Χερσονήτων
184Ρ στεφανηφοροῦντος καὶ πρωτεύοντος Θεμιστοῦ, τοῦ Θεμιστοῦ, | Σαυρό-
ματος, δ’ εἰ τῶν Βοστοριανῶν, Κρισκόρον δὲ παῖς γενόμενος, συναθρο-
σας Σαμράτας τοὺς τῆς Μαϊωτίδα λίμνην οἴκουντας, ἔστρατοπεδεύσατο 5
κατὰ Ῥωμαίων, καὶ καταλαβὼν <τῆς> τῶν Λαζῶν χώραν καὶ πολεμίσας
τοὺς ἔκεισε, φθάζει καὶ ἔως τοῦ "Ἀλυσ ροταμοῦ. Μαθὼν δὲ τοῦτο ὁ
βασιλεὺς Διοκλητιανός, πορθεῖται τὴν τῶν Λαζῶν χώραν καὶ τὴν
Ποντικῆν, ἀπέστειλεν ἔκεισε στρατὸν ἀντιπαρατάξασθαι Σαμράτας
βουλόμενος. Ἡν δὲ ἐξαρχὸς τοῦ στρατοῦ Κώνστας τρισθόνος, καὶ καταλα-
βὼν τὸν "Ἀλυσ ὁ Κώνστας σὺν τῷ στρατῷ, ἐκαθέσθη ἔκεισε, κοιλῶν
Σαμράτας ἀντιπεράσαι τὸν "Ἀλυν. Καὶ μὴ δυναμένου αὐτοῦ ἀντιπαρατα-
έξεσθαι αὐτούς, ἐβουλεύετο καὶ ἔκατον ὁ | Κώνστας μηδαμῶς ἄλλος
δύνασθαι τοὺς Σαμράτας ἔκδιδοι, εἰ μὴ γε τῶν πλησιωχώρων τῆς
Βοστοριανῶν καὶ τῆς Μαϊωτίδος λίμνης τινὸς κατ’ αὐτῶν ἐκπεμφθήναι 15
εἰς τόλμουν καὶ τὰς τούτων φαμιλίας ἐκπορθήσατε, ὅπως ταῦτα ἀκούσας
ὁ Σαυρόματος ὑποστρέψῃ ἐκ τοῦ πολέμου, καὶ ταῦτα μηνύσαι τῷ βασιλεῖ,
ἐφ’ ὅ τε ἀποστείλαι κατὰ τῶν Χερσονήτων καὶ τούτους διεγείραι κατὰ
τῶν Σαμρατῶν, ὡς πλησιωχώρων αὐτῶν ὄντων, καὶ πολεμήσαι τὰς
αὐτῶν φαμιλίας πρὸς τὸν Σαυρόματον ἀκούσαντα τὸ τάχος ὑποστρέφας 20
ἐκ τοῦ πολέμου. Ὅ δὲ βασιλεὺς Διοκλητιανός ταῦτα ἀκούσας, ἀπέστειλεν
185Ρ | εὐθείας κατὰ τῶν Χερσονήτων, προτρεπόμενος συμμαχῆσαι αὐτῷ καὶ
ἀπελθόντας τὴν Βοστοριανῶν καὶ Σαμρατῶν χώραν ἐκπορθῆσαι καὶ
τὰς τούτων φαμιλίας αἰχμαλωτίσαι. Στεφανηφοροῦντος δὲ τότε καὶ
πρωτεύοντος τῆς Χερσονήτων Χρήστου, τοῦ Πατίου, οἱ Χερσονῖται 25
τοὺς τὸ βασιλέας ῥήμασιν ἄσμενος ὑπακούσαντες, ἐμηχανῶντο λυτών,
ποῦ ὀρθῶς δυνηθείν τὴν τε τοῦ Σαυρομάτου πόλιν Βοστορὸν καὶ τὰ
τῆς Μαϊωτίδος καστέλλια παραλαβείν. Καὶ συναθροίσασθε τοὺς τῶν
πλησιωχώρων καστελλῶν ἄνδρας καὶ κατασκευάσασθε ἀρματα πολεμικὰ
καὶ ἐνθέντες ἐν αὐτοῖς τὰς λεγομένας χειροβολίστρας, παρεγένοντο κατὰ 30
185Ρ | τὴν Βοστοριανῶν πόλιν, καὶ ποιῆσαντες ἐγκρύματα διὰ τῆς νυκτὸς
926Βε διλυγώστοι προσῆψαν τὸν πόλεμον τῇ πόλει, | καὶ τείχωμαχῆσαντες ἀπὸ
ἀρθρόν ἐως ὃς τρίτης, ἐτεκμήρισεν τοῦ φυγεῖν, μὴ προδειξαντες

V  53. 4 Κρισκόρον ον. Bekker: Κρίσκον. "Οροῦ P Κρισκόναροι Be ||
5 τοὺς om. edd. ἐστρατ(οπεδ)εύσατο Migne || 6 τὴν add. Be || πολεμίσας
P || 8 ante πορθείσαθαι addendum καὶ om. Jenkin || 11 ἐκαθέσθη; κατέστη
Be || 13 αὐτοῖς edd. ἄλλωσ V edd.: ἄλλος P || 14 μήτοι P || 16 φαμιλίας
P || ἐκπορθήσα F ἐκπορθεῖσα P V: ἐκπορθεῖσα edd. || 17 Σαυρόματος scr.
When Diocletian was emperor in Rome, and Themistus, son of Themistus, was chief magistrate and primate in the country of the Chersonites, Sauromatus the Bosporian, son of Criscoronus, gathered together the Sarmatians who dwelt on the Maeotic lake and marched against the Romans, and, having occupied the country of the Lazi and defeated those who were there, arrived as far as the Halys river. The emperor Diocletian, learning this, that the country of the Lazi and the Pontic land were being laid waste, sent thither an army with intent to oppose the Sarmatians. The commander of the army was Constans the tribune, and Constans, having reached the Halys with the army, sat down there and prevented the Sarmatians from crossing the Halys. And being unable himself to oppose them, Constans resolved in his own mind that in no other way could he expel the Sarmatians except perhaps if some of the neighbours of the Bosporians and of the Maeotic lake were sent out to make war upon them and plunder their families, in order that Sauromatus might hear of it and retire from the war; and to communicate this in a message to the emperor, so that the emperor should send to the Chersonites and rouse them against the Sarmatians, their neighbours, and to attack their families, so that Sauromatus, when he heard of it, might speedily retire from the war. Hearing this, the emperor Diocletian at once sent to the Chersonites bidding them to join him in the war and to go and plunder the country of the Bosporians and Sarmatians and take their families captive. The chief magistrate and primate of the country of the Chersonites was at that time Crestus, son of Papias, and the Chersonites willingly obeyed the words of the emperor and therefore set about devising in what manner they might be able to capture the city of Sauromatus, Bosporus, and the forts of the Maeotis. They gathered together the men of the neighbouring forts and constructed military waggons and placed in them the so-called arbales, and they arrived at the city of the Bosporians and, after laying an ambush while it was night, a handful of them joined battle at the city; and having fought at the wall from dawn till the third hour, they made a show of flight, not

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τας εν τοις άρμασι κατασκευασμένας χειροβολίστρας. Καί δή των εν τῇ Βοστόρῳ νομισάντων ώς δι' οιγότητα ήττητικένους φεύγειν τοὺς Χερσο- 35 νίταις, καταφερομέντες έκατονν εξήσασι προς διοξίν αυτῶν. Οι δὲ Χερσονησίται ήρέμα, φησὶ, φεύγουσι τας χειροβολίστρας τούς διώκον- τας ἀνήλικον Βοσποριανούς, ἀναστάντες δὲ καὶ οἱ ἐνεδρεύοντες Χερσο- 186Ρ νιται, καὶ περικυκλώσαντες τοὺς Βοσποριανούς, πάντας αὐτοὺς | κατέσφα- έζαν, καὶ ὑποστρέφαντες κατέλαβον τὴν Βόσπορον, ὁμίλος δὲ καὶ τὰ πρὸς 40 τὴν Μακωτίδα λιμήν καστέλλα καὶ πάσας τὰς φαμίλιας <τῶν> Σαυρομάτων, καὶ ἐκαθέζοντο εν τῇ Βοστόρῳ, μηδένα τοῦ λοιποῦ κατα- σφάζοντες, τῆλη τῶν πολεμησάντων, καὶ ἐχόμενοι Βοσπόρου, ἐφύλαττον αὐτὴν. Ἦμερον δὲ τινὸς διαγενεμένον, λέγει Χρήστος, ὁ τοῦ Πατίου ταῖς τῶν Σαυρομάτων γυναιξί, διτῷ «Ημεῖς οὖν εἰχαμεν χρεῖαν ὑμᾶς 45 πολεμεῖν, ἀλλ' ἐπειδή ο Σαυρόματος ἀπελθήνη τῆν τῶν 'Ρωμαίων χώραν πορθήσαι, τούτου χάριν προτραπέντες ἡμεῖς παρὰ τὸ βασιλέας 'Ρω- 186Ρ μαίων, ὡς ὑπήκοοι αὐτοῦ ὄντες, ἐπο|λεμήσαμεν ὑμᾶς. Ἔδων οὖν θέλετε ζήσαι εν τῇ πόλει ὑμῶν, δεῦτε ἀποστείλομεν πρέσβεις πρὸς τῶν κύριον ὑμῶν, Σαυρόματον, ἐφ' ὅ τε αὐτὸν ποιήσαι εἰρήνην μετὰ τῶν 'Ρωμαίων. 50 ἐπὶ δὲσε τῶν πρέσβεων ἡμῶν καὶ ἀναχωρήσαι τῶν ἐκείσθει, καὶ ἠμεῖς 247Βε ἀφίσαιν ὑμᾶς, | καὶ ἀπερχόμεθα εν τῇ πόλει ἡμῶν, οὔτω μέντοι, προπέμ- ποντος Σαυρομάτου ἐνταῦθα τοὺς πρέσβεις ἡμῶν καὶ μετὰ τῶν ἱδίων ἀνθρώπων μισοῦντος ἡμῖν τὰ τῆς εἰρήνης, καὶ οὔτως ἀφίσαι μισάς καὶ ἀναχώρουμεν' εἰ δὲ καὶ δοκιμάσῃ Σαυρόματος δόλῳ τινὶ ἐρχεθαί, 55 ὡς νομίζων ἡμᾶς ἐνταῦθα συγκλεισέω καὶ πολέμησαι, καὶ γνώμων τούτου διὰ τῶν συνολοκατάρων ἡμῶν, πάντας ὑμᾶς ἀπὸ μικροῦ ἐως μεγάλου 187Ρ κατασφαξομεν, καὶ οὔτως | ἀναχωροῦμεν τῶν ἐντεύθεν. Καὶ τι τὸ λοιπόν Σαυρόματῳ ὅφελος, τῆς φαμίλιας αὐτοῦ πάσης καὶ τῆς πόλεως ἀπολυ- μένης;» Αἰ δὲ γυναῖκες Σαυρομάτου ταύτα ἀκούσασαι, στοουδάως τοῦτο 60 γενέσθαι παρεσκεύασαι. Καὶ δὴ ἀποστέλλουσιν οἱ Χερσονησίται μετὰ Βοσποριανῶν καὶ ἴδιους πέντε πρέσβεις πρὸς Σαυρόματον, μηνύντες αὐτῷ τὰ γενόμενα καὶ λεγόντα. Καὶ δὴ τῶν πρέσβεων καταλυβόντων τῶν Σαυρομάτων κατὰ τοὺς τοῦ Ἀλυως ποταμοῦ τόπους, ἀνήγγειλαν αὐτῷ πάντα τὰ γενόμενα κατὰ τῶν Βοσποριανῶν παρὰ τῶν Χερσονησιτῶν. 65 Ο δὲ ἐν πολλῆ στενώσει γενόμενος, ως δήδεν, φησί, βουλόμενος τοῦς 187Ρ τῶν Χερσονησιτῶν | πρέσβεις ἐκ τῆς δοθοποιίας ἀναπαύει, λέγει αὐτοῖς' «Ἐπειδὴ κοπιομένοι ἐστέ, θέλω ὑμᾶς ὀλιγάς ἡμέρας ἀναπαύει, καὶ εἰδ' οὔτως πάντα τὰ ὑφ' ὑμῶν λεγόντα ποτήσω. *** ἐνεύθεν ἀπέλθατε

V 34 κατασκευασμένας Ba Be || τῇ Ba Be: τῷ P || 41 φαμιλίας P || τῶν add. edd. || 42 Σαυρομάτων V edd. || 43 Βοστόρου: τῇ Βόσπορον edd. || 44 Χρίστος P || 45 Σαυρομάτων edd. || είχαμεν: εἴχομεν edd. || 48 θέλητε
having exposed the arbaelestes they had made, that were in their waggons. Those in Bosporus of course supposed that the Chersonites had been beaten owing to their small numbers and were in flight, and, with complete confidence in themselves, they sallied forth to pursue them. But the Chersonites, as it appears, retiring gradually, destroyed the pursuing Bosporians with the arbaelestes, and the Chersonites besides who lay in ambush started up and surrounded the Bosporians and put them all to the sword, and, returning, captured Bosporus and in like manner also the forts on the Maeotic lake and all the families of the Sarmatians; and they took up their quarters in Bosporus, putting none to the sword thereafter save those who had fought, and they held on to Bosporus and guarded it. After some days interval, Chrestus, son of Papias, said to the women of the Sarmatians: «We ourselves had no need to make war upon you, but since Sauromatus has gone off to ravage the country of the Romans, we, being for this reason hidden by the emperor of the Romans, whose subjects we are, have made war on you. So now, if you would live in your city, come, let us send envoys to your lord Sauromatus, so that he may conclude peace with the Romans in sight of our envoys and withdraw from those parts, and we will leave you and go off to our city; but only when Sauromatus so escorts our envoys hither and sends us with his own men the news of the peace, then so will we leave you and withdraw; but if Sauromatus so much as tries to proceed by any trickery, believing he may cut us off here and attack us, and we get to know of it through our scouts, we will put all of you, both small and great, to the sword and so withdraw hence. And what good will Sauromatus get of it hereafter, if all his family and the city are destroyed?» Hearing this, the women of Sauromatus made preparations to carry it out with alacrity. And with the Bosporians the Chersonites sent to Sauromatus five envoys of their own, to inform him of what had been done and said. Well, when the envoys reached Sauromatus, in the region of the Halys river, they reported to him all that had been done against the Bosporians by the Chersonites. He was in great perturbation, and, pretending to desire, as it appears, that the envoys of the Chersonites should take rest after their journey, said to them: «Since you are fatigued, I desire you to rest yourselves a few days and then I will do all that you have said; *** go
πρὸς τοὺς Ἔρωμας, καὶ μᾶθετε παρ’ αὐτῶν καὶ πείθεσθε, ὅτι ἐλθεῖν 70 ὑμῖν καὶ οὐ ψεύδομαι.» Τῶν δὲ Χερσονίτων ἀπελθόντων πρὸς Κώνσταν
424ΒΒε μετὰ καὶ πρέσβειον τοῦ Σαυρομάτου, ἐπούθησε τὰ μεταξὺ αὐτῶν γενόμενα, ἀνήγγειλαν δὲ τῷ Κόνσταντα καὶ πάντα τὰ ὑπ’ αὐτῶν κατὰ τὴν Βοσπορικὴν καὶ τὴν Μαυρίτιδα λίμνην γενόμενα, καὶ τὸ, πῶς τὰς φαμαλίας Σαυρομάτου παρέλαβον, καὶ ὅτι τῇ ἀνάγκῃ ταύτῃ εἰς εἰρήνην 75
18ΒΡ ἦλθεν ὁ Σαυρόματος. | Ἀκούσας δὲ ταῦτα ὁ Κώνστας πάνω ἐλυπῆθη, καὶ λέγει τοῖς Χερσονίταις· «Καὶ τί μοι τὸ ὃρελος λουτρὸν τῆς ὑμετέρας συμμαχίας, ἀφ’ ἢς ἔγω ἐποίησα πάντα δοῦναι αὐτοῖς χρυσὸν τοσοῦτον;» Λέγουσιν αὐτῷ οἱ Χερσονίται· «Μὴ λυπηθῆς, δέσποτα, καὶ εἰάν θέλης, ἡμεῖς ἀναλύωμεν τὸ περὶ τῆς δόσεως πάκτων». Λέγει αὐτοῖς ὁ Κώνστας· 80 «Καὶ πῶς δυνάτον;» Λέγουσιν αὐτῷ οἱ Χερσονίται· «Δὴλωσον καὶ αὐτάς τῷ Σαυρόματῳ, ὅτι Τὰ μὲν ἢδη μεταξὺ ἡμῶν γενόμενα πάκτα κεκράτηται· ἔπει ὅπως τῇ αἰτίᾳ τῇ σῇ κάγῳ ἀναλώματα καὶ ζημίας πολλὰς ἐποίησα σὺν τῷ στρατῷ ἀπὸ Ρώμης ἕως τῶν ὀδών, δός μοι καὶ 18ΒΡ σὺ ταῦτα, κακὸ σου ἀποδιδομὶ τὰς φαμαλίας σου | πάσας καὶ τὴν πόλιν 85 σου.’» Περιγραφῆς δὲ γενόμενοι ὁ Κώνστας ἐμήνυσεν ταῦτα τῷ Σαυρομάτῳ, ὁ δὲ Σαυρόματος ἄκουσας καὶ λυπηθεὶς σφόδρα, μνημεύει τῷ Κόνστας λέγων, ὅτι: «Οὐ θέλω δοῦναι τίποτ’ οὖν, οὐδὲ λαβεῖν, ἀλλὰ μόνον ἀπόστειλον μοι τὸς Χερσονίτας, ἕνα τῶν ἐντεύθεν ἀναχώρησόν·» Λέγουσιν οἱ Χερσονίται τῷ Κόνστας· «Μὴ ἀπολύσῃς ἡμᾶς, ἐως ἀν πάντας 90 24ΒΒε τοὺς αἰχμαλώτους ἀπολάβῃς.» Τότε μνημεύει ὁ | Κώνστας τοῖς Σαυρομάτῳ λέγων, ὅτι: «Ἀπόστειλον μοι πάντας, οὓς ἔχεις, αἰχμαλώτους, καὶ ἀπολύω τοὺς Χερσονίτας.» Ὁ δὲ Σαυρόματος ταῦτα ἄκουσας, ἀκώς καὶ μὴ βουλόμενος ἀπέλυσεν ἄπαντας, οὓς ἔχεις, αἰχμαλώτους ἐως ἐνός. Ἀπολαμβάνον δὲ 18ΒΡ οὖν ὁ Κόνστας ἄπαντας τοὺς προανεύθυντας, δύο τῶν Χερσονίτων 95 πρόσβεσις κατασχῶν παρ’ ἑαυτῷ, τοὺς ἄλλους ἀπέστειλεν πρὸς τὸν Σαυρόματον, δοσὶς Σαυρόματος παραλαβὼν αὐτοὺς προανεύθυνεν ἐκ τῆς τῶν Λαξίων χώρας μετὰ καὶ τῶν ἰδίων ἀνθρώπων πρὸς τὸ παραδοῦναι αὐτοὺς τὴν τῇ Βοσπορον καὶ τὰς φαμαλίας αὐτῶν. Αὐτὸς δὲ ἃ ὁ Σαυρόματος τὴν πορείαν μετὰ τοῦ ἐθνοῦς αὐτοῦ ἐν καταστάσει ἐποίησε πρὸς τὸν ἐθνοῦς αὐτοῦ ἐν καταστάσει ἐποίησε πρὸς τὸν Βοσπόρον, καὶ συμβασίλευσε τός γενόμενα ἀπαντα ἐπὶ Κωνσταντον καὶ τοῦ Σαυρομάτου, παρέδωκεν τὸν Σαυρομάτου ἀνθρώπων τὴν τῇ Βοσπορον 18ΒΡ καὶ | τὰ τῆς Μαυρίτιδος καστελλα καὶ τὰς φαμαλίας πάσας ἀβλαβεῖς, 100

V 70 Ράμης: 'Ρωμαίος F || 71 οὖ: µὴ edd. || Κώνσταντα edd. || 72 Σαυρομάτου P || ἐποίησεντο P || 73 τὴν (εἰσιμ Bandurius): τῶν V edd. <τήν> τῶν cont. Bekker || 75 φασμαλίας P || Σαυρομάτου P || 76 Σαυρόματος P || 82 Σαυρομάτω
hence to the men of Rome and learn of them and be persuaded that my words to you are truth and that I do not lie." The Chersonites went off to Constans together with envoys of Sauromatus, and learnt what had gone on between them, and reported to Constans all that had been done by them in the country of the Bosphorians and at the Maeotic lake, and how they had captured the families of Sauromatus, and that Sauromatus had through this necessity been brought to make peace. On hearing this, Constans was quite cast down, and said to the Chersonites: "And what good, then, is your alliance to me, now that I have made agreements to give them so much gold?" The Chersonites said to him: "Be not cast down, my lord: if you wish, we will dissolve the agreement for your payment." Constans said to them: "How is it possible?" The Chersonites said to him: "Do you, for your part, thus declare to Sauromatus: 'The agreements already made between us hold good; and now, since on your account I too have incurred expenses and great losses on my way hither from Rome with the army, do you, for your part, pay me these, and I will give you back all your families and your city.'" Constans was overjoyed and sent this message to Sauromatus. Sauromatus, when he heard it, was exceedingly downcast, and sent to Constans a message saying: "I will neither pay nor take anything at all; do you but send me the Chersonites, that I may withdraw hence." The Chersonites said to Constans: "Do not dismiss us until you get back all the prisoners." Then Constans sent a message to Sauromatus saying: "Send me all whom you hold prisoners, and I will dismiss the Chersonites." Sauromatus, when he heard it, unwillingly and against his desire dismissed all the prisoners whom he held, to the last one of them. So then Constans, having got back all those who had been taken in the forays, kept with him two envoys of the Chersonites and sent the others to Sauromatus, and Sauromatus received them and sent them on ahead out of the country of the Lazi, together with some of his own men, to whom might be handed over Bosporus and their families. Sauromatus himself put his march with his nation in train, so that the Chersonites might honestly hand over the families and withdraw. The Chersonites, having received their own envoys in Bosporus and having learnt all that had been done by Constans and Sauromatus, handed over to Sauromatus' agent both Bosporus and the forts of the Maeotis and all the families, unharmed, and came in peace to the country.
καὶ κατέλαβον ἐν εἰρήνῃ τὴν Χερσοσσιτῶν. Ὅ δὲ Κώνστας, ἀναχωρήσαντος τοῦ Σαυρομάτου ἐκ τῶν Ἦμοιων, καὶ ἄνεξεύειν ἐπὶ τὴν Ἦμοιων, καὶ ἄνεξεύειν πάντα τῷ βασιλεῖ τὰ ὑπὸ τῶν Χερσοσσιτῶν γενόμενα, προσαγάγων καὶ τοὺς δύο αὐτῶν πρέσβεις, ὦστινας ἰδίων ὁ βασιλεὺς καὶ φιλοφρόνως ἀποδεξάμενος καὶ τὰ μέγιστα εὐχαριστήσας, εἶπεν αὐτοῖς· «Τί θέλετε παράσχω ὑμῖν τι καὶ τὰ πόλει ὑμῶν 250Βε ὑπὲρ τῆς τοιαύτης εὐνοίας τι καὶ συμμαχίας;» Ὅδε εἶπον τῷ βασιλεῖ, ὅτι· «Ἡμεῖς, δέσποτα, οὐδὲν ἔτερον Θέλομεν, εἰ μὴ τί γε τοῦτο μόνον αἰτούμεν, ἐφ’ ὃ τε δεξίας ἐλευθερίας καὶ ἀτελείας παρασχέσθαι ἦμῖν 190Ρ οὕτω τῷ χράτως ὑμῶν.» Ὅ δὲ βασιλεὺς ἀσμένως ὑποκύψας τῇ αἰτήσει ἰδίων αὐτῶν, ἀφθόνας παρέσχεν αὐτοῖς τὰς τοιαύτας τῆς ἐλευθερίας τι καὶ ἀτελείας δεξίας, ἀποστείλας αὐτοὺς μετὰ καὶ διώρων πλείστων κατά τὴν Χερσοσσιτῶν, ὡς γνησίους ὄντας αὐτοὺς ὑπηκόους τῆς Ῥωμαίων βασιλείας. Ὅ δὲ Κώνστας μεγάλως καὶ αὐτὸς ὑποδεχθεὶς παρὰ τοῦ βασιλέως Διοκλήτιανου, ὡς ἀνδρείως παραταξάμενος κατὰ τὸν τῶν 120 Σαυρομάτων πόλεμον καὶ περιφάνης καὶ ἔνδοξος γενόμενος, μετ’ ὅλον τινὰ χρόνον τῆς Ῥωμαίων ἀνεδείχθη βασιλείας, Διοκλήτιανου ἐπὶ τὴν Νικομήδειαν ἐπαναγχάνοντος.

Κώνστα δὲ τελευτήσαντος, ἐν Ῥώμη ἐβασίλευσεν Κωνσταντῖνος, 190Ρ ὁ ὦς αὐτοῦ, καὶ ἐρχομένου αὐτοῦ ἐπὶ τὸ Βυζάντιον, ἀπεισότασες αὐτῷ ὑπὸ τῶν ἰδίων ἕκβαλλες γενόμενης, ὑπεμνήσθη τὸ ὑπὸ τοῦ πατρὸς αὐτοῦ, Κώνστα λειψάνων περι τῆς τῶν Χερσοσσιτῶν εὐνοίας τι καὶ συμμαχίας, καὶ ἀπέστειλεν κατὰ τὴν τῶν Χερσοσσιτῶν πρέσβεις, ἐφ’ ὃ τε ἐλθεῖν αὐτοὺς κατὰ τὴν τῶν Σκυθῶν χώραν καὶ μαχητός τοῖς ἀνθε- στηρικῶν αὐτῶν. Στεφανοφυρνόντος δὲ τότε καὶ πρωτεύοντος τῆς Χερσοσσιτῶν 130 τῶν Διογένους, τοῦ Διογένους, ὁι Χερσοσσιτῆς τὴν κέλευσαν ἀσμένος πειθαρχήσαντες, πάση στουδῇ κατασκευάσαντες τὰ τρεῖς πολεμικὰ ἀρ- 251Βε ματα καὶ τὰς χειροβολίστρας, καταλαμβάνουσι | τὸν "Ιστρον ποταμόν
191Ρ καὶ τούτων περάσαντες, ἀντεπαρατάξαντο τοῖς ἀνθεστηρικῶσιν, καὶ ἐπο- τόμαντο ἀυτοὺς. Μαθὼν δὲ ὁ βασίλεις τὴν ὑπ’ αὐτῶν γενόμενην τροπῆν, 135 ἐκέλευσεν αὐτοὺς τὴν ἐνεχαμένην ἀπίπαναι, τοὺς δὲ τούτων προ- τεύοντας προσκαλεσάμενος κατὰ τὸ Βυζάντιον καὶ εὐχαριστήσας τὰ μέγιστα, ἐφ’ αὐτοῖς· «Επειδὴ καὶ νῦν εὐνοούσις ὑπὲρ ἡμῶν ἐκάμετε, καθὼς καὶ ἑπὶ τῶν εὐσεβῶν προγόνων τῆς ἡμετέρας ἔθνετος, ἵδοι καὶ ἡμεῖς ἐπικυροῦσiete τὰς ἡδη ἐπ’ ἐλευθερία καὶ ἀτελείας δοθεῖσας ὑμῖν ἐν 140 τῇ Ῥωμαίων ἐκ τῆς ἡμετέρας βασιλείας δεξίας, παρέχομεν ὑμῖν καὶ ἡμεῖς ἀνδριάν χρυσοὺς μετὰ καὶ χαμάδδος βασιλικής καὶ φιλακτοφάρας καὶ στέφανον χρυσοῦν πρὸς εὐπρέπειαν τῆς ἡμετέρας πόλεως μετὰ καὶ 191Ρ ἐγγράφῳ ἡμῶν ἐλευθερίας καὶ ἀτελείας ὑμῶν τι καὶ τῶν πλούτων ὑμῶν, καὶ πρὸς τὴν γνησιότητα τῆς ὑμῶν εὐνοίας δίδομεν ὑμῖν καὶ 195
of the Chersonites, Constans, too, on the withdrawal of Sauromatus from the Roman territories, himself set out for Rome, and reported to the emperor all that had been done by the Chersonites; and he brought their two envoys also, whom the emperor saw and bounteously entertained and thanked most gratefully, and then said to them: «What will you that I should grant to you and your city in return for this affection and alliance?» They said to the emperor: «We, my lord, wish for nothing else, but request this one thing only, that your majesty should grant us pledges of freedom and immunity from tribute.» The emperor gladly acceded to their request and ungrudgingly granted them these pledges of freedom and of immunity from tribute, and sent them to the country of the Chersonites with very many gifts besides, as true subjects of the empire of the Romans. Constans too was grandly entertained by the emperor Diocletian for his brave support in the war of the Sarmatians, and became noble and illustrious and after a short while was proclaimed emperor of the Romans, when Diocletian had retired to Nicomedia.

On the death of Constans, his son Constantine became emperor at Rome, and when he came to Byzantium, and certain of those in Scythia revolted against him, he called to mind what had been said by his father Constans concerning the affection of the Chersonites and their alliance, and he sent envoys to the country of the Chersonites, with instructions that they should go to the country of the Scythians and fight those who had revolted against him. The chief magistrate and primate of the Chersonites was at that time Diogenes, son of Diogenes, and the Chersonites gladly obeyed the imperial mandate and with all zeal constructed the military wagons and the arbalests and arrived at the Ister river and, having crossed it, arrayed themselves against the rebels and routed them. The emperor, learning of the victory won by them, bade them go back to their country, but their primates he invited to the city of Byzantium and, after thanking them most gratefully, he said to them: «Since now too you have laboured loyalty on our behalf, as in the time of the pious forbears of our divine majesty, see, we too do ratify the pledges of freedom and immunity from tribute already granted to you in the city of the Romans by our imperial government; and for our part we give you besides a golden statue with imperial cloak and clasp and a golden crown, for the beautifying of your city, and thereto our charter of freedom and immunity from tribute for you and for your sailors; and, for the purity of your affection, we give you also golden

V 107 Σαυρομάτων P || 116 τε om. edd. || 121 Σαυρομάτων P Σαυροματών Migne || 122 ἀνεδεχθῇ (coni. etiam Bekker): ἀνεδεχθῇ edd. || 127 λέχθεν V edd.: λεχθέν (littera δ in ras. scripta) P1 || 129 αὐτοῦς om. edd. || 130 τῆς edd.: τῇ P || 134 ἄντιπαραπετάξαντο Migne || 142 ἀνδριάντα P ||
δακτυλίους χρυσούς, ἐκτυποῦντας τάς ἡμετέρας εὐσεβείς εἰκόνας, δε' ἦν τάς κατὰ καιρόν μελλούσας ἀποστέλλεσθαι ἦμιν παρ' ὑμῶν ἀναφοράς τε καὶ δεήσεις σφραγίζοντες ταύτας, γνωρίμως ἦμιν ἀποδείκνυτε τοὺς ἑαυτῶν πρέσβεις, πρὸς ἐπὶ τούτων δὲ παρέχομεν ὑμῖν καθ' ἐκαστὸν ἐτῶς νεύρον τε καὶ κάναμβον, σίδηρον τε καὶ ἔλαιον ὑπὲρ κατασκευῆς τῶν βαλλυστρῶν ὑμῶν, καὶ δίδομεν ὑμῖν πρὸς ἀποτροφὴν ὑμῶν χιλίας ἀνώνυμας, ἐφ' ὧν τε εἶναι ἡμᾶς βαλλυστράρους, λεγόμενον, ὡς τάς τοιαύτας συνήθεις τε καὶ συνηθείας πάσας καθ' ἐκαστὸν ἐτῶς τῶν | ἐντεῦθεν μέλλομεν ὑμῖν ἀποστέλλειν κατὰ τὴν Χερσονήσιον.» Οἱ δὲ Χερσονήται τὰς τοιαύτας εἰληφότες ἀνώνυμας, εἰς ἐκαστοὺς τε καὶ τὰ τούτων τέκνα 155 διαμερίσαντες, τὸν ἀριθμὸν συνεστήσαντο· διὰ τὸ καὶ ἑαυτὸ τὸ γένος τῶν τὰ τούτων τέκνα κατὰ τῶν γονέων τῆς στρατείας συμπλήρωσιν ἐν τῷ ἀριθμῷ καταστάσαντον. Εφεδροίς δὲ καὶ δώροις πλείστοις τότε τιμηθέντων ὑπὸ τοῦ θεοφιλοῦς βασιλέως Κωνσταντίνου, τοῦ τε Διογένους καὶ τῶν σὺν αὐτῷ, κατέλαβον τὴν Χερσονήσιον ἀποκομίζοντες καὶ τὰς θείας 160 φιλοτιμίας.

Μετὰ δὲ χρόνους τίνας τοῦ ταύτα γεγονέναι Σαυρόματος, ο ἔγγονος Σαυρομάτου, τοῦ Κρισοκόρου, τοῦ πολεμήσαντος τὴν Λαξικὴν, συν- 192ρ αθροίσας πόλεμον ἐκ τῆς Μαιώτιδος λίμνης, ἐπανέστη τοῖς Χερσονήταις, βουλόμενος, φησιν, τὴν τῆς αἰχμαλωσίας ὑβρίν τοῦ οἰκείου πάππου 165 ἐκδικήσαι, τὴν παρ' αὐτῶν ἐπὶ Διοκλητιανοῦ τοῦ βασιλέως γενομένην. Μεμαθηκότες δὲ τούτο οἱ Χερσονήται, στεφανηφοροῦντος τότε καὶ πρωτεύοντος τῆς Χερσονήσου Βόσκου, τοῦ Σουπολλῆχου, ἀντιπαραστατέμενοι καὶ αὐτοὶ ὑπήγαγον τῷ Σαυρομάτῳ ἔξω ἐν τοῖς τοῦ λειμαρέας Καρφά τότοις, καὶ πολεμήσαντες μετὰ αὐτοῦ, τοῦ Θεοῦ τοῖς Χερσονήσιοις 170 βοηθοῦντος, ἐνίκησαν τὸν Σαυρομάτον καὶ ἐδώξαν, θησάντες καὶ ὀρθείας ἐν τῷ αὐτῷ λεγόμενον Καρφά, ἐν τῷ τόπῳ πολεμήσαντες τὸν Σαυρόματον | ἐνίκησαν, ἐν ὃ καὶ ὄρκους ἐπετελέσαν ὁ αὐτὸς Σαυρόματος καὶ οἱ σὺν αὐτῷ ὑπολειφθέντες τοῦ μηκέτι αὐτοῖς χάριν πολέμου ὑπερ- βαίνειν τὰς μεταξὺ αὐτῶν τεθείας ὀρθείας, ἀλλ' ἐκαστὸν αὐτῶν 175 τοὺς ἱδίους ἔχειν τόπους πρὸς τὰς τεθείας ὀρθείας. Καὶ οὔτως ἀνε- χώρησαν ἐπὶ τὴν Βόσπορον ὁ δ' Σαυρόματος, καὶ οἱ Χερσονήται εἰς τὰ ἔδα.

Καὶ δὴ τούτων οὕτως γενομένων, πάλιν μετὰ χρόνους τίνας ἐτερος Σαυρόματος ἀναστὰς καὶ σὺν αὐτῷ πλήθους ἀνδρῶν ἐκ τῆς Μαιώτιδος 180 λίμνης, παρετέλεσεν πόλεμον κατὰ τῶν Χερσονησίων, καὶ παρελθὼν τὰς μεθ' ὄρκου τεθείας ὀρθείας ἐν τῷ Καρφὰ ὑπὸ τοῦ πρώτου γενο-
rings expressing the likenesses of our pious selves, wherewith you are to seal reports and petitions which shall from time to time be sent from you to us, and thus make your envoys known to us; and besides, in addition to these, we grant you annually cord and hemp, iron and oil, for the manufacture of your bows, and we give you for your sustenance a thousand military rations, so that you may be bowmen (as they are called): so that all these provisions and regular grants we shall send you every year from here to the country of the Chersonites.» The Chersonites, receiving these rations, divided them out among themselves and their sons and so made up the brigade, and that is why, even to this day, their sons are «enrolled in the brigade», to fill up the number of their parents' levy. Diogenes and those with him were then honoured with a multitude of supplies and gifts by Constantine, the emperor beloved of God, and came to the country of the Chersonites, bringing back the gifts conferred by his divine majesty.

Some years after these events had taken place, Sauromatus, grandson of Sauromatus the son of Criscoronus who had attacked Lazike, gathered together a warlike power from the Maeotic lake and rose against the Chersonites, desiring, it appears, to avenge the insult of the captivity done to his grandfather by them in the time of Diocletian the emperor. The Chersonites, Byscus, son of Supolichus, being at that time chief magistrate and primate of Cherson, learnt of this and on their side arrayed themselves in opposition and met Sauromatus outside, in the region of Kapha, so-called, and they fought with him, and, God aiding the Chersonites, defeated Sauromatus and drove him off; and they set up boundary-stones in that same Kapha by name, in the place where they had fought and defeated Sauromatus, and there this same Sauromatus and those that were left with him swore oaths in due form that they would never more pass for purposes of war beyond the boundary-stones set up between them, but that each of them should keep to his own places on his side of the boundary-stones set up. And so they withdrew, Sauromates to Bosporus, and the Chersonites to their own homes.

When this had been done, once more after some years another Sauromatus rose up and with him a multitude of men from the Maeotic lake, and they drew up their force against the Chersonites, and, crossing over the boundary-stones set up in Kapha by the first Sauromatus with an oath that
μένου Σαυρόματου τού μηδένα ποτε ἐπιχειρήσατι τῶν Βοστορικῶν
194 Ρολόμυτινα χάριν ταύτας ὑπερβῆναι, οὗτος ὁ Σαυρόματος | ὑπερέβη, ὥς οἷα
βουλόμενος τὴν μετὰ βίας αὐτῷ ἀφαιρεθεῖσαν γῆν ἐκδικήσαι καὶ ἀπολα-185
βεῖν. Καὶ δὴ ἐν τοῖς τότε καιροῖς στερεφθησοῦσκοντος καὶ πρωτεύοντος
τῆς Χερσονιτῶν Φαρνάκου, τοῦ Φαρνάκου, ἀντεπαρατάξαντο καὶ οἱ
Χερσονίται τῷ Σαυρόματῳ, καὶ ἀπαντήσαντες ἄλληλοις ἐν τοῖς τοῦ
προειρήμενον Καρφά τόποις, ἐστηκαν ἐκάτερα τὰ μέρη ἐν τοῖς ὅρεσιν.
'Ο δὲ Σαυρόματος ὃν μέγας τὴν ἡλικίαν ἐθάρρυσαν ἑαυτῷ, καὶ ἔμε-190
γαλαύχει κατὰ τῶν Χερσονιτῶν φροντίσκοντος, θαρρῶν ἀμα καὶ ἐπὶ τῷ
ἀπείρῳ πλῆθει, τῷ μετ' αὐτοῦ ὄντι. 'Ο δὲ Φαρνάκος μικρὸς ἦν τῇ ἡλικίᾳ
κατὰ τὸν Σαυρόματον, καὶ ἱδὼν τὸ πλῆθος τοῦ Σαυρόματος, ἐσκέφσατο
μετὰ τοῦ ἱδίου | στρατοῦ τούτου, ἐφ' ὃ τε μονομαχῆσαι αὐτὸν μετὰ τοῦ Σαυρό-254Bε
μάτου καὶ μὴ ἄπειρον πλῆθος ἀπολέσασθαι. Καὶ δὴ σκέψεως τοιαύτης 195
γενομένης, δῆλοι ὁ Φαρνάκος τὸ πλῆθος τοῦ Σαυρόματος λέγων, ὅτι:
'Τις χρεία ἐστὶν τοσοῦτον ὄχλου γενέσθαι ἀπόλεσαι; Οὐ γὰρ ὡμεῖς
οἰκεῖα προσανερήσεσθαι πρὸς τὸν πόλεμον ἔτραφητε, ἀλλὰ Σαυρόματος ὡμῶς
προσερέθητο. Θελήσατε οὖν τοῦτον ἀναγκάσαι τὸ μονομαχῆσαι μετ' ἐμοῦ, καὶ ἐάν διὰ τοῦ Θεοῦ δυνηθῶ ἀυτὸν, ὡμεῖς ἀναχωρεῖτε εἰς τὰ ἱδία 200
ἀβλαβῶς, καὶ αὐτὸς καὶ ἡ πόλις αὐτοῦ ὑπέπεσαν μοι, εἰ δὲ καὶ δυνηθῇ με
αὐτὸς, καὶ ὡμοίως ὡμεῖς ἀναχωρεῖτε εἰς τὰ ἱδία, καὶ αὐτὸς ἑπέβη ἐν τοῖς
254Bε ἐμοῖς. 'Ο δὲ ἵγλος τῶν Σαυρόματων | ἡδέως τούτῳ ἀποδεξάμενος
προσερέθησαν τοῦ Σαυρόματος μονομαχῆσαι μετὰ τοῦ Φαρνάκου. 'Ο οὖν
Σαυρόματος μακάδον μικρὸν πάνω ὄντα τῇ ἡλικίᾳ τὸν Φαρνάκον, ἑαυτὸν 205
δὲ ὑπερμεγέθη, ἔχαρη ἐπὶ τούτων, πεποιθῶς τῇ οἰκείᾳ δυνάμει καὶ οἷς
ἐκέχρητο ὁπλίς καταστεθηρακισμένος. Καὶ τούτων οὕτως δοξάντων,
λέγει ὁ Φαρνάκος τῷ ἱδίῳ στρατῷ, ὅτι: «Ὅταν κατέλθω διὰ τοῦ Θεοῦ
εἰς τὸ μονομαχῆσαι, καὶ Ἴδητε, ὅτι ὁ Σαυρόματος τὰ νόητα αὐτοῦ ἔχει
πρὸς ὡμῶς καὶ τὴν ὄψιν πρὸς τοὺς ἱδίους, ἑγὼ δὲ τὴν ὄψιν μου πρὸς
210 ὡμῶς καὶ τὰ νόητα μου πρὸς τοὺς ἐναντίους, ἀπαντήσετε ὡμεῖς βάλετε μίαν
κραυγήν καὶ μόνον λέγοντες τῷ ἡ, ἢ, καὶ μὴ δυσερατήσητε ἐπὶ τῇ κραυγῇ.»
215 Καὶ δὴ | κατελθόντων αὐτῶν ἀμφοτέρων ἐν τῷ πεδίῳ πρὸς τὴν μονομα-
χίαν καὶ πρακτεύοντων ἑαυτοὺς, καὶ τοῦ Φαρνάκου γενομένου εἰς τὸ τοῦ
255Βε Σαυρόματου μέρος καὶ τοῦ Σαυρόματος εἰς | τὸ τοῦ Φαρνάκου, ἐδωκεν 215
ὁ τοῦ Φαρνάκου στρατὸς μίαν φωνήν, τῷ ἡ, ἢ. 'Ο δὲ Σαυρόματος τῆς τοιαύτης
φωνῆς ἀκοῦσας περιεστράφη ἱδεῖν ἐναγώνιος, τῖς ἡ γενομένη κραυγή
none of the Bosporians should ever attempt to pass beyond them for purposes of war, this Sauromatus passed beyond them, as desiring to avenge and recover the land forcibly taken from him. In those times the chief magistrate and primate of the country of the Chersonites was Pharnacus, son of Pharnacus, and the Chersonites on their side arrayed themselves against Sauromatus, and they met one another in the region of the aforesaid Kapha, and each side took up position on the mountains. Sauromatus, being of huge stature, had confidence in himself and boasted insolently over the Chersonites, confiding also at the same time in the infinite multitude that was with him. But Pharnacus was of small stature compared to Sauromatus, and, seeing the multitude of Sauromatus, resolved with his own army that he should fight in single combat with Sauromatus, to avoid the destruction of an infinite multitude. This resolution having been made, Pharnacus made a declaration to the multitude of Sauromatus, saying: «What need is there of the destruction of so great a throng? For you have not resorted to war of your own choice, but Sauromatus has bidden you to it. Do you, then, urge him to fight in single combat with me, and if by God's aid I overpower him, do you withdraw unharmed to your own homes, and he and his city shall have fallen beneath me; but if he overpowers me, in this case also you withdraw to your own homes, and he shall have become master over mine.» The throng of the Sarmatians accepted this with joy, and told Sauromatus to fight in single combat with Pharnacus. So Sauromatus, learning that Pharnacus was quite small in stature, while he himself was gigantic, was delighted at this, for he trusted in his own strength and in his armour, by which he was completely protected. This being so resolved upon, Pharnacus said to his army: «When I go down with God's aid to the single combat, and you see that Sauromatus has his back towards you and his face towards his own men, while I have my face towards you and my back towards the enemy, do you all raise one shout, saying simply 'Ah! Ah!', and after the shout, do not repeat it.» And so, when both had gone down to the plain for the single combat, and were manoeuvring about one another, and Pharnacus had taken the ground of Sauromatus and Sauromatus that of Pharnacus, the army of Pharnacus gave one shout, 'Ah! Ah!'. Sauromatus, hearing this shout, turned about in the action to see what cry was raised in the army of
ἐν τῷ τοῦ Φαρνάκου στρατῷ. Ἡν δὲ τῷ περιστρέψας τὸν Σαυρόματον τὴν ἑαυτοῦ ὤμοι εἰς τὰ ὁπίσω διηνοχθῆ μικρῶν τὸ τοῦ καστίδιου αὐτοῦ πεταλοῦν, καὶ εὐθέως ἐπιστράτημα καὶ Ἐδωκεν τῷ ἱοντι τὸν 210 Σαυρόματον καὶ ἀνειλεν αὐτῶν. Πεσόντος δὲ τοῦ Σαυρομάτου, κατελθὼν ὁ 195 Φαρνάκος | τού ἵππου, ἀπεκεφάλισεν αὐτῶν, καὶ γενόμενος ἐγχρατής τούτον πολέμου, τὸ μὲν πλῆθος τῆς Μαιώτιδος ἀπέλυσεν, τοὺς δὲ τῆς Βοστόπου ἀχιμαλώτως λαβόν ἀν ἡγήν αὐτῶν ἄφελμον, ἐν Κυβερνίκῳ ἄνω τῆς τῶν Χερσονησίτων ὀρθοσθίας ἔστησεν, ἄχρη τεσσαράκοντα καὶ μοῦν 225 μιλίων γῆν αὐτοῖς ἐδάσας, αὐτῖνες ὀρθοσθία ἐως τοῦ νῦν διαμένουσιν, καὶ ἔθηκεν πρῶτοι ὀρθοσθία ἐν Καραφ εἰςιν ἀποθείμαν. 'Ὀλγοὺς δὲ τινὰς κατασκοφὸν παρ' ἑαυτῷ τῶν Βοστοριανῶν ὁ Φαρνάκος γεωργῶν ἔνεκα, τοὺς ἄλλους ᾠκτανας ἄξιους ἀξιώσας ἀπέλυσεν κατὰ τῶν Βοστοριανῶν ἀπελθεῖν, οὕτως ἀπολυθέντες ὑπὸ τοῦ Φαρνάκου, ὑπὲρ τῆς τοιαύτης 230 Περγεσθέας καὶ φυλακῆς ἡμῶν τῆς ἐλς ἡμῶς γενομένης στῆλην αὐτῷ ἥγεσαν ἐν τῇ Βοστόρῳ. Ἔκτοτε οὖν λατον ἡ τῶν Σαυρομάτων ἐν τῇ Βοστόρῳ βασιλεία κατελθήσει. 

Τούτων δὲ οὕτως γεγομένων, Δαμάχου στερανηθηροῦντος καὶ 256 ἐπρωτευόντος τῆς τῶν Χερσονήσων, 'Ἀσάνδρου δὲ τῆς Βοστοριανῶν 256 βασιλευόντος, κακίας πολλῆς μεμεστωμένοι οἱ Βοστοριανοὶ κατὰ τῶν Χερσονήσων καὶ μηδαμοῦ δυνάμενοι τῇ πονηρᾷ ἡρμηνείᾳ, ἔσπευδον οὐκ ὑπ' ἀρχῆς τοῦ τῆς οὔτως ἁλκαλωτῶς τῶν Χερσονήσων ἀποδοῦναι. Καὶ δὴ μεμαθηκότες ἔχουν ἡθοποιήσει τῇ Γυκάκου, ἔχοντος δὲ καὶ τοῦ 'Ἀσάνδρου ὑιοῦς, ἐμμηχανὸτε ἐπιγαμβρεῖαν ποιήσασθαι, 240 ἐπῶς διὰ τούτου ἀδειῶς ἐπιβαίνοντες τῇ Χερσονήσῳ ἀμύνοισθαι. Καὶ δὴ ἀποστέλλοντες πρόσβεσις κατὰ τὴν Χερσονήσου παραχαλούντες: 'Ἐὰν οὗτας ὁμοίως, ὧν ἡγηκαίρης μεταξὺ ἡμῶν ἔστησεν, καὶ ἀδύνατος πρὸς ἀλλότριος ἔχομεν, ἐπιγαμβρεύσομεν ἑαυτοῖς, καὶ δώτε ἡμῖν εἰς νύμφην τὴν θυγατέρα Δαμάχου, τοῦ πρώτου ὑμῶν, ἔνεκεν τοῦ ὑιοῦ 'Ἀσάνδρου, 245 τοῦ κυρίου ἡμῶν, ἡ λάβετε αὐτὸν αὐτότι εἰς γαμμαῖν, καὶ οὔτας, καὶ πιστὰ ἔχομεν εἰς ἀλλήλους, ὑπὲρ τοῦ ὑιοῦ τοῦ βασιλέως ὑμῶν ἔτος μεθ' ὑμῶν.» Δέγουσιν αὐτοῖς οἱ Χερσονήσωται, δι' ὅτι 'Ἱμήνης πρὸς ὑμᾶς θυγατέρα ἡμῶν δοῦναι οὐκ ἀνεχόμεθα, εἰ δὲ ἐκ τῶν ὑιῶν 'Ἀσάνδρου, τοῦ βασιλέως ὑμῶν, θέλετε δοῦναι ἡμῖν εἰς γαμμαῖν, δεχόμεθα, οὕτω μεντοι, μητ' 250 δυναμένου ἔτη τοῦ ὑιοῦ 'Ἀσάνδρου, | τοῦ ἐρχομένου πρὸς ἡμᾶς ἐπιγαμβρεύ- σασθαι, κατὰ ποτὲ ἡ χρύνη πειράζηκε τοῦ ὑποστρέφασι κατὰ τὴν τῶν Βοστοριανῶν χάριν ἐπισκέψεις ὡς προσηγορίας τοῦ οἰκείου πατρός,
Pharnacus. And as Sauromatus turned his face to the rear, the plating of his helmet opened a crack, and at once Pharnacus charged upon him and smote Sauromatus with his lance and slew him. When Sauromatus had fallen, Pharnacus got down from his horse and cut off his head, and, having won the battle, dismissed the multitude of the Maeotis, but took prisoner them of Bosporus and took away their land and set up boundary-stones in Kybernikon, beyond the country of the Chersonites, leaving to the Bosporians land up to forty miles only, and these boundary-stones remain to this day, and the said first boundary-stones in Kapha are laid aside. Pharnacus, keeping by him some few of the Bosporians to do agricultural work, in pity dismissed all the rest, to go to the country of the Bosporians, and they, dismissed by Pharnacus, erected a column to him in Bosporus for the beneficence and mercy which he had shown towards them. From that time, then, the rule of the Sauromati in Bosporus was ended.

These events, then, fell out so; but when Lamachus was chief magistrate and primate of the country of the Chersonites and Asander was king of the country of the Bosporians, the Bosporians, being replete with much malice against the Chersonites and wholly unable to rest from wickedness, were still eager how they might pay back the recompense of the captivities upon the Chersonites. And so, learning that Lamachus had an only daughter, Gykia, while Asander had sons, they set about contriving the conclusion of a marriage alliance, in order that thereby they might safely gain a footing in the country of the Chersonites and take vengeance on it. And so they sent envoys to the country of the Chersonites, with this request: «If we know that sincere love exists between us, and if our relations one toward another are without guile, let us make for ourselves a marriage alliance, and do you give us the daughter of Lamachus, your first man, to be bride of the son of Asander our lord, or else receive him on your side as son-in-law, and we shall know that we have faith one toward another when the king's son is among you.» The Chersonites said to them: «We cannot consent to giving our daughter to you; but if from among the sons of Asander your king you would like to give us a son-in-law, we accept, but on such terms that the son of Asander who comes to us to be allied in marriage shall no longer have in his power ever at any time or season to attempt to return to the country of the Bosporians for the purpose of visiting or greeting his
εἰ δὲ τούτο βούλεταί, πάντως, ὅτι τῇ ὁρᾷ ἀποδενήσει.· Τὸν δὲ πρεσβεὺς ἀπολυθέντος καὶ καταλαβόντων τὴν Βοσποριανὴν καὶ ταύτα· 255
257 Βε ἀναγγελλόντων, ἀπέστειλεν πάλιν ὅς "Ασανδρὸς πρεσβεῖς, λέγων τοῖς Χερσονήταις, ὅτι ἔδα άληθῶς λέγετε καὶ πιστοποιεῖτε με, ὅτι Λάμαχος ἄνεχεται λεύξει τὴν θυγατέρα αὐτοῦ τῷ μειζότερῳ μου υἱῷ, ἀποστελῶ ύμον αὐτὸν ἐκείνου αὐτὸν ἐπιγαμβρεύσασθαι.· Ἡν δὲ Λάμαχος τοῖς τότε καιροῖς, ὡς λόγος, πλοῦτω πολλῷ κομίζεν εἰ τῷ χρυσῷ καὶ ἄργυρῳ, 260
197 ν παιά <τε> καὶ παιδίσκαις καὶ ἀλόγοις διαφόροις καὶ κτήμασι πολλοῖς, καὶ τέσσαρις δὲ βεγγαίοις τὸν οἴκον αὐτοῦ ἐπικρατεῖν εἰ πλάτει καὶ μέχρι ἔως κάτω τῶν λεγομένων Σωσών, ἐν ὅς καὶ ίδιον πώλην εἶχαν εἰ τῇ τείχει καὶ τέσσαρας πυλεώνας μεγάλους εἰς τὴν εἴσοδον καὶ τὴν ἔξοδον σῦν ἔτεροις δὲ παραπλοῖς σεμνοῖς, ὡστε εἰσερχομένων τῶν ἀλόγων 265 αὐτοῦ εἰ τῇ πόλει, ἐκάστην ἄγελην ζώων, ἅπαν τε καὶ φορβάδων, βοῶν τε καὶ δαμάλεων, προβατῶν τε καὶ θηρῶν καὶ δ' ἰδιὰς πώλης εἰσίεραν καὶ εἰς ίδιον στάσιν ἀπέτειναν. Παρεξάλεσαν οὖν οἱ Χερσονήται τὸν Λάμαχον, ὡς δὲ εἰς ἐπιγαμβρεύσασθαι αὐτὸν τὸν τοῦ Ἀσάνδρου υἱόν. Τοῦ δὲ Λαμάχου ἐπηνευσάντος τῇ παρακλήσει αὐτῶν, ἤθελεν οὖ τοῦ Ἀσάνδρου 270
198 ύδας ἐν τῇ Χερσονήσῳ, καὶ ἔγχειν τὴν Χυκίαν. Καὶ διείτος μικρὸν χρόνον διεγενομένου, ἐπελεύσθησαν ο Λάμαχος ἡ γαρ μέχρι τῆς Γυκίας προ- τελευτήσασθα. Ἡ οὖν Γυκία μετὰ τὴν τοῦ ἐνιαυτοῦ περαίως τῆς τοῦ πατρὸς ταφῆς, τῆς ἐνιαυσίας ἡμέρας ἐνστάσεως, τῆς μνήμης θέλουσα φανερῶν τοῦ ἱδίον πατρὸς, στεφανοφοροῦντος τότε καὶ προτελεύσαντος. 275
258 Βετῆς Χερσώνος Ζήηπου, τοῦ Ζήηπος, παρεξάλεσεν τοὺς προύχουσι τῆς πόλεως, ἐφ' ὃ τε ἄνευ ὑβρεως ἀνεγήθηναι αὐτοῖς τῷ λαβέτι παρ' αὐτὴς σὺν πατὶ τῷ δήμῳ οἶνον τε καὶ ἄρχουσα καὶ ἐλχιον, χρέα τε καὶ ἰχνέα καὶ ὄψια, καὶ εἰ τοῦ ἐτερον πρὸς τὴν τῆς εὐφρατίας χρειάν, πρὸς τὸ τὴν 198 ν ἡμέραν τῆς μνήμης τοῦ Λαμάχου ἀπαντας τοὺς πολίτας σὺν γυναικί 280 καὶ τέχνισι καὶ πάσῃ τῇ φαμίλια αὐτῶν εὐφρανθήκαι καὶ ἀγάλλεσθαι, ἐκατον ἐν τῷ ἱδίῳ βεγγαίῳ καὶ δημοσίᾳ χορεύειν καὶ ἔργῳ τυνὸς τὸ σύνολον μὴ ἀψαράθαι, συνταξαμένη τοῖς πολίτας ἐν ὅρκῳ, ἐφ' ὃ τε ἀπαντατο τὸν χρόνον τῆς ζωῆς αὐτῆς οὖτω τὰ τῆς εὐφρατίας καθ' ἐκατον χρόνου διδόται αὐτῶς ἐν τῇ αὐτῆ τοῦ Λαμάχου μνήμη. Τούτων δὲ οὔτως 285 γενομένων ἦκαί εἰ ὅρκῳ ὅτι αὐτῆς παγιωθέντων, το ταύτῃ ἀνήρ, ὁ τοῦ Ἀσάνδρου υἱός, ἔχων ἐν κρυπτῷ τὸν δόλον καὶ ἐπιζητήτων καὶ φυγὼν προδοσίας, ἀναυάσας ταύτα τὰ πρὸς τὴν τῶν Γυκίας λεγεύται καὶ εἰν ὅρκῳ παγιωθέντα, ἑθάμασε μὲν καὶ ἐπέγνεσεν τὴν Γυκίαν ἐπὶ τῇ ἑνόρω ἱερά, συντάξει, οἷς γνησίως περὶ τός γυναῖκες ἔχουσαν, συνθημενοῦς δὲ καί.
father, and if he shall resolve to do this, surely he dies that hour." The envoys were dismissed and reached the country of the Bosporians and reported this, and Asander once more sent envoys, saying to the Chersonites: «If you speak truly, and assure me that Lamachus consents to yoke his daughter with my eldest son, that same son will I send there to you, to be joined in marriage.» Lamachus in these days, as it appears, prided himself upon much wealth, in gold and silver, male and female slaves, and cattle of various kinds and many estates, and his mansion occupied ground far and wide in four wards, as far as to below the so-called Sosae, in which it had its own gate in the wall and four main gate-ways for ingress and egress, together with other small side-entrances, so that when his cattle entered the city, each herd of beasts, stallions and mares, cows and heifers, sheep and asses, came in through its own gate, and went to its own stabling. The Chersonites, therefore, begged Lamachus that this son of Asander might be his son-in-law. Lamachus granted their request, and the son of Asander came to Cherson and married Gykia. And after the space of about two years, Lamachus died; the mother of Gykia had died before him. So, after the lapse of a year, when the anniversary of her father’s burial was near, Gykia, wishing to keep bright the memory of her father, begged the leading men of the city, the chief magistrate and primate of Cherson being Zethus, son of Zethon, that they would kindly consent, together with all the populace, to receive from her wine and loaves of bread and oil, flesh and game and fish, and anything else needed to make merry, to the end that upon this day of the commemoration of Lamachus all the citizens, with their wives and children and all their families, should feast and rejoice, each in his own ward, and dance in the streets and completely abstain from any work; and she promised the citizens upon oath that each year of her life she would in the same way give them the means of merry-making at this same commemoration of Lamachus. This being so arranged and confirmed by her upon oath, her husband, the son of Asander, who was plotting in secret and looking for an occasion of treachery, when he heard what Gykia had said and confirmed upon oath, admired and congratulated Gykia upon the sworn convenant, as one showing a truly filial spirit towards her parents, and consented himself also, as it appears, to rejoice and pour

199Ρ αὐτός, ἡ φησί, χάρειν καὶ σπένδειν ἐπὶ τῇ τοιαύτῃ συντάξει. Καὶ μετὰ τοῦτο παρελθούσης τῆς μνήμης καὶ τῆς εὐφρασίας, δηλοῖ τοῖς ἐν Βοσπόρῳ δι’ οἰκεῖου παιδὸς λέγων αὐτοῖς, ὅτι «Εἶδον μέθοδον, δι’ ἥς ἀκόπως τὴν Χερσοσκία μέλλομεν παραλαβεῖν; ὑμεῖς οὖν ἐν διαλειμματῶν ἀποστελλέτε μοι δέκα ἡ δώδεκα νεατέρους χρησίμους ἐκτὸς τῶν ἐν τῇ 259Βε τῷ καράβῳ ἔλαυνόντων ὡς δὴ ἦθεν ξένια μοι πεμπόντες, ἐν Συμβόλῳ δὲ παραβαλλόντων τῶν ἐρχομένων καράβων ὑμῶν καὶ ἑκεί μενόντων, ἐμοῦ δὲ πεμπόντος καὶ δι’ ἔπαινων φέροντος τοὺς ἐρχομένους νεατέρους ἐν τῇ πόλει καὶ τὰ πεμπόμενα.» Καὶ δὴ τῷ τρόπῳ τούτῳ ἐπὶ διετή χρόνος.

199Ρ φνον ἐν τούτῳ κατὰ μέρος ἐρχομένων τῶν Βοσποριακῶν μετὰ τῶν ἐκ νόον 300 πρὸς τὸ μῆν γνωσθῆναι τῇ πόλει τὸν δόλον ἔφερε μὲν αὐτοὺς πεζικός ἐν τῷ Συμβόλῳ οὗ τοῦ Άσάνδρου οἴς, καὶ μετὰ ἡμέρας τινὰς πάλιν ἐπὶ πάντων πρὸς ἑστρέφα τὸν καράβον, αὐτοῖς φησίν, ἐπὶ τὰ εἶχα δηθέν προς τὴν ὄραν. Οἱ δὲ ἑξερχόμενοι ἐν τῇ χώρᾳ ἀχρι τριῶν μιλίων, σκοτίας βαθείας γενομένης, ὑπέστρεφον καὶ ήρχοντο ἐν τῷ 305 λεγομένῳ Λιμόνι, καὶ ἐκείθεν διὰ καράβου ἐφερεν αὐτοὺς ἐν ταῖς Σώσαις, καὶ διὰ τοῦ παρατυλίου, οὐ εἶχεν ἐν τῷ τείχει, εἰσέφεραν αὐτοὺς ἐν τῷ οἰκῳ αὐτοῦ, μηδενὸς εἰδότος, εἰ μὴ γε τριῶν παίδων αὐτοῦ Βοσποριακῶν καὶ μόνων πιστικῶν αὐτοῦ δυνῶν, ἐνδὲ μὲν τοῦ ἐν Συμβόλῳ 200Ρ ἀπερχομένου καὶ μηνύντος ἀναχωρεῖν τοὺς | καράβους, ἀλλοῦ δὲ τοῦ 310 ύποστρέφοντος τοὺς Βοσποριανοὺς καὶ φέροντος ἐν Λιμόνι, ἔτερον δὲ τοῦ ἐκ Λιμόνος μετὰ καράβου ἀποκομίζοντος ἐν ταῖς Σώσαις καὶ ἀποκαθιστόντος ἐν τῷ τοῦ Λαμάχου οἴκῳ, καὶ δι’ ἦν ἐπέστρεφεν αὐτοὺς ἐν ταῖς ἀποθήκαις αὐτοῦ, μήτε τῆς Γυκιας εἰδούσης τῶν δόλων, προσδοκόντων, καθὰ εἰρήται, κατὰ τὴν ἐναισθαίνειν ἡμέραν τῆς τοῦ Λαμάχου 315

260Βε μνήμης, τῆς πόλεως πάθους εὐφρανομένης τε καὶ ἀποκομίμησις, αὐτῶν τὴν νῦκτα ἐπαναστήσιμα μετὰ τῶν Βοσποριανῶν τε καὶ οἰκείων καὶ ἐμπρύσσαι τὴν πόλιν καὶ πάντας κατασφάξαι. Συναχθέντων δὲ ἐν τῷ διετείρ χρόνῳ ἐν τῷ τῆς Γυκιας οἴκῳ ἄριστος διακοσίων Βοσποριανῶν, καὶ 200Ρ τῆς μνήμης τοῦ Λαμάχου ἢδη λοιπῶν | ἐγνικούσης, ἐγένετο παῦδισκην 320 τῆς Γυκιας κομίκου κοιλαρέων, πάνω αὐτὴ οὖσαν προσφιλεστάτην, πταίσα- σαν ἀπὸ Ὀψως αὐτῆς γενεσθαι καὶ ἀποκλεισθῆναι αὐτήν. Ἐν ἂν δὲ ὀικῳ ἀπεκλείσθη ἡ παῦδισκή, ὑποκάτωθεν αὐτῷ ἦσαν οἱ Βοσποριανοὶ ἐπιτρέφομενοι. Τῆς δὲ παῦδισκῆς καθεκομένης καὶ νησίδος τῷ λίβνῳ, ἐγένετο τῷ σφοντόλι τῆς ἀπάκτου αὐτῆς ἐκπεσεῖν καὶ κυλισθὲν εἰσελ-325
a libation on this covenanted occasion. Afterwards, when the commemora-
tion and merry-making had gone by, he made a declaration to those in
Bosporus, through his confidential slave, and said to them: «I have found
a means whereby we shall take Cherson without trouble; do you, there-
fore, send to me at intervals ten or twelve serviceable young fellows, in
addition to the rowers of the ship, on the pretext that you are sending me
presents, and let your ships that come hither put in at Symbolon and wait
there, and I will escort and convey on horseback to the city the youths
who come and the presents that are sent.» And so, in this manner, over
a period of two years the Bosphorians came, a few at a time, bringing
the presents in order that the plot might not become known to the city, and
the son of Asander conveyed them on foot from Symbolon, and then again
a few days later, in sight of all, towards evening he would, as it appears,
send them off outside the city, of course at as late an hour as he could.
They would go out of the city a distance of three miles, and then, when
it was pitch dark, would turn about and come to the so-called Limon, and
thence he would convey them by boat to Sosae, and, through the side-gate
which he had in the wall, would introduce them into his mansion; none
being privy save three Bosphorian slaves of his, who were his only confidants,
one of whom used to go to Symbolon and give the word for the ships to
depart, another would turn the Bosphorians about and convey them to Limon,
and the other would carry them by boat from Limon to Sosae and return
them to the mansion of Lamachus; and by the agency of these three slaves
he maintained them in his magazines, without even Gykia’s being aware
of the plot; and he expected, as has been said, on the anniversary of the
commemoration of Lamachus, while all the city was making merry or had
gone to sleep, to start up in the night with the Bosphorians and his own
slaves, and burn the city and put everyone to the sword. Now when, during
the space of two years, as many as two hundred Bosphorians had been collected
in Gykia’s mansion, and the commemoration of Lamachus was then already
approaching, it fell out that a girl slave of Gykia, a chamber-maid, of whom
she was exceedingly fond, committed some fault and was banished from
her company and shut up. The room in which the girl slave was shut up had
beneath it the Bosphorians who were being kept there. It happened that,
while the girl slave was sitting and spinning flax, the weight fell off her
θειν εἰς βασιλείαν ὅπῃ πρὸς τὸν τοῖχον. Ἡ δὲ ἀναστάσα πρὸς τὸ ἔπαθαι αὐτῷ, ὅρα αὐτῷ ἐν βασιλείᾳ ὅπῃ ἦν, καὶ μὴ δυναμένης αὐτῆς ἐκστάσασι αὐτῷ διὰ τὸ βάθος, ἡναγκάζοντα τῇ τοῦ πάτου τοῦ πρὸς τὸν τοίχον ἀναστάσασι ἐνα βήσασαν πρὸς τὸ τοῦτο ἔπαθαι, καὶ ὅρα διὰ τῆς 201RPC ὅπῃς κάτω ἐν τῷ ὑπογείῳ οὐκ ἔσχε τὸ πλῆθος τῶν ὄντων ἀνδρῶν. Καὶ ἴδοισα εὐφυεῖς πάλιν ἀπέθετο ἐν τῷ τόπῳ τὸ βήσασαν πρὸς τὸ μὴ γνωσθῆναι τοῖς κάτω, καὶ λαβαθίως ἀποστέλλασα μιᾶς τῶν παιδῶν, προσκαλεῖτο τῇ κυρίᾳ αὐτῆς ἐπὶ τῇ θὴ ναὶ αὐτὴν ἄφησεν σύμφωνον ἄναγκαιον ἀκούσαι καὶ Ιδην. Ἡ δὲ Γυκία ὑπὸ τοῦ Θεοῦ κατανυγεῖσα ἀπῆλθεν 261Βε πρὸς τὴν παι δίσκην, καὶ εἰσελθούσης αὐτῆς κατὰ μόνας ἐν τῷ οἰκήματι καὶ κλεισάτος τῇ θυρίᾳ, πεσοῦσα ἀ παιδίσκη πρὸς τοὺς πόδας αὐτῆς, εἶπεν «Δέσποινα, έξοσιάζεις εἰς τῇ θυρίᾳ σου δούλην πλὴν βούλομαι τῇ κυρίᾳ μου ξένον τι καὶ παράδοξον πράγμα δείξας.» Ἡ δὲ Γυκία εἶπεν αὐτῇ «Ἀφόβας εἰπὲ καὶ δείξον, τὸ τὸ τοῦτον;» Ἡ δὲ παῖ 201RPC δίσκη | ἀπαγορεῦσα αὐτῆς πρὸς τὸν τοίχον καὶ εὐφυείς ἐπάρασα τὸ βήσασα- 340 λον λέγει αὐτῇ «Ορᾶς διὰ τῆς ὅπης, δέσποινα, τῶν κάτω κρυπτόμενον ὄχλον τῶν Βοστορικών;» Ἡ δὲ Γυκία ἴδοισα καὶ ἐκπλαγεῖσα ἐπὶ τῷ πράγματι ἔφη «Οὐκ ἀργόν τὸ σκέμμα τοῦτο.» Καὶ λέγει τῇ παιδίσκην «Πῶς εὑρεῖς τὸ πράγμα τοῦτο;» Ἡ δὲ παιδίσκη λέγει «Πάντως, δέσποινα, ὅτι ἐπὶ θελήματος Θεοῦ ἔπεσεν τὸ σφοντοῦλ ἐκ τῆς ἀτράκτου 345 μου, καὶ κυλισθὲν εἰσῆλθεν ἐν τῇ ὅπη ταύτῃ καὶ, μὴ δυναμένης μου αὐτὸ ἐπάθαι, ἡναγκάζον πῆ σαλον ἀναστάσας, καὶ τότε εἴδον αὐτοὺς.» Ἡ δὲ ἐκέλευσεν τῇ παιδίσκη ἀποθέεσα τὸ βήσασαν εὐφυεῖς ἐν τῷ τόπῳ 202RPC αὐτοῦ, καὶ ἐπιλαβομένη αὐτῆς καὶ περιπλακείσα κατεφιλήσε γνησίως, καὶ εἶπεν αὐτῇ «Μηθέν πτοληθῆς, τέκνων, συγκεκράτησαι σοι τὸ πταῖσμα, 350 ο γὰρ Θεὸς ἥθελησε σε πταῖσαι, ἐνα τῶν δόλων ἡμῶν φανερώση βλέπε οὖν, ὅτε δυναμείς φύλαξαι τὸ πράγμα, καὶ μὴ τολμήσας τινὶ τό ὄνομαν τοῦτο ἀφρήσει.» Καὶ λοιπὸν εἴχεν αὐτῆς διόλοιν μεθ' ἐκατοντάδε πλέον τοῦ 226Βε πρῶτου ὡς πιστικὴν αὐτῆς οὖσαν. Καὶ προσκαλείσα μένῃ ἡ Γυκία δύο τινὰς τῶν συγγενῶν αὐτῆς, πιστικοὺς αὐτῇ δυνας πάνω, λέγει αὐτοῖς ἐν τοῖς ἴδιαξούσις «Ἀπελθόντες συναγάγετε καὶ ἐμούς ἐν μυστηρίῳ τοὺς πρωτεύοντας καὶ εὐγενεῖς τῆς πόλεως, καὶ ἐκλεξάσθωσαν τρεῖς ἄνδρας πιστικοὺς, δυναμένους φύλαξαι μυστήριον καὶ πράγμα ποιήσαι, 202RPC καὶ πιστοποιήσουσιν | αὐτοὺς οἱ πάντες ἐνόρκως πρὸς τὸ καὶ αὐτοῖς ἐμὴ πληροφορήσαι, ἐν οἷς μέλλου ἐπερωτάσσης αὐτούς, καὶ ἀποστελεῖσαν αὐτοὺς πρὸς μὲ ἐν μυστηρίῳ, καὶ ἐχω αὐτοῖς ἀναγκαίον τι καὶ ὁφέλιμον τῇ πόλει ἔκθεσαι, μόνον διὰ τάχους ποιήσας, ὄ λογο υἱῶν.» Ἀπελθόντων δὲ τῶν συγγενῶν αὐτῆς ἐν μυστηρίῳ ταῦτα τοῖς πρωτεύονσιν
spindle and rolled and dropped into a very deep crevice by the wall. Getting up to recover it, she saw it lying in a very deep crevice, and, being unable owing to the depth to pluck it out, she was forced to pluck up a brick from the floor by the wall in order to recover it, and she saw through the crevice down below in the basement room the multitude of men who were there. When she had seen, she deftly put the brick back again in its place in order not to reveal herself to those below, and sent in secret one of the servants and invited her mistress to come to her, for there was something needful for her to hear and see. Gykia, pricked on by God, went to the slave girl, and when she entered the room alone and closed the door, the girl slave fell at her feet and said: «Lady, yours is the power over your unworthy slave: but I would show to my mistress a matter strange and unlooked-for.» Gykia said to her: «Fear not: speak and show what this is.» The girl slave led her to the wall and, deftly raising the brick, said to her: «Do you see, lady, through the crevice the throng of Bosphorians in hiding below?» Gykia looked and was astonished at the affair, and said: «This is a serious plot!» And she said to the girl slave: «How did you find out this matter?» The girl slave said: «Surely, lady, by the will of God, the weight fell off my spindle and rolled and dropped into this crevice, and as I was unable to recover it I was forced to pluck up the brick, and then I saw them.» She bade the girl slave put the brick back deftly in its place, and then she caught her in her arms and embraced her and kissed her in earnest, and said to her: «Fear nothing, child; your fault is forgiven you, for God willed you to err, so that He might reveal the plot to us; see, now, that you do all you can to keep the matter close, and do not venture to entrust it to anybody at all.» And for the future she kept her wholly with herself as her confidante, even more than at first. Then Gykia summoned two of her relations, who were very much in her confidence, and said to them in private: «Go and collect together on their own in secret the primates and nobles of the city, and let them choose out three men in whom they confide, men who can keep a secret and do a deed, and let them all upon oath assure these men that they will satisfy me in what I am about to ask of them, and let them send them to me in secret, and I will confide to them a thing necessary and advantageous for the city; only do with speed what I tell you.» Her relations went off and told this in secret to the
εἴρηκότων, εὐθέως ἔξελέξαντο τρεῖς ἄνδρας, οδὸς ἦδεσαν αὐτοὶ πιστοὶς εἶναι, καὶ πιστοποιήσαντες αὐτοὺς πάντες ἐν ὅρχῳ, ὅτι εἰ τι συνήωνται τῇ Γυκίᾳ εἴτε ποιήσαι, εἴτε δοῦναι, μὴ ἀκυρώσαι τούς λόγους αὐτῶν, ἀλλὰ εἰς πέρας ἀγαγεῖν τὰ υπ' αὐτῶν συνταττόμενα αὐτῇ. Τούτων δὲ πρὸς τὴν Γυκίαν ἐν μυστήριῳ ἀπελθόντων, ἐδέξατο αὐτούς, καὶ λέγει 203ε οὐτοῖς· «Δύνασθε μὲ πληροφορῆσαι ἐν ὅρχῳ, περὶ ὧν μέλλω ἐπερωτάων ὑμᾶς, ὅτι ποιεῖτε ταῦτα;» Οἱ δὲ εἶπον αὐτῇ· «Ναὶ, κυρία, ἐτοιμὼς ἐχο-370 μεν, περὶ ὧν μέλλεις ἡμῖν ἐπιτεθεῖν, πληροφορήσας κα, ὅτι εἰς πέρας ἀγονται οἱ λόγοι σου. Τότε λέγει αὐτοῖς ἡ Γυκία· «Πληροφορήσατε μὲ, ὅτι ἂν ἀποθάνω, ἐν μέσῳ τῆς πόλεως με θάπτετε, καὶ λέγω ὑμῖν τὸ 263Βε μυστήριον μου· ἵνα βαρύ ὑμῖν τίποτε οὐκ ἐπιτιθῇ.» Οἱ δὲ ἄνδρες ἀκούσαντες τούτο, μετὰ πάσης προθυμίας ἐπιληφθοῦσαν αὐτὴν ἐν 373 ὅρχῳ, λέγοντες, ὅτι· «Εάν τελευτησής, ἐν μέσῳ τῆς πόλεως σε θάψωμεν καὶ οὐκ ἐξάξομεν σε ἐξ 374 τῶν τεσσαρών.» Ἡ δὲ Γυκία πεισθεῖσα τοῖς ὅρκοις αὐτῶν λέγει αὐτοῖς· «Ἐφ' οὗ ἐπιληφθοῦσατε με, καγώ λοιπὸν 203ρεθ' ἐξαιροῦν ὑμῖν τὸ μυστήριον μου. ἤδη | ἐδέναι ὑμᾶς Θέλω, ὅτι ο ἄνηρ 380 μου τὸ ἐμφύτων κακὸν τῆς πόλεως αὐτοῦ ἔχων, τὸ τοῦ δόλου καὶ φθόνου καθ' ἡμῶν, ὅχλον ἐκ τοῦ κατὰ μέρος Βοσποριανῶν ἐν κρυφῇ εἰςαγαγόν ἐν τῷ ὅχλῳ μου, ἀχρις διακοσίων ψυχῶν ἐνόπλων διατρέφει, ἐμὲ μὴ εἰδάς τὸ πράγμα· ἀλλ' ὁ Θεὸς νῦν διὰ προφάσεως ἑφανέρωσέν μοι αὐτὸ. Αὐτὸς οὖν σαῦτην ἔχει τὴν σκέψιν, ἐφ' ὃ τε, φησίν, εἰς τὴν μνήμην τοῦ πατρὸς μου διδοῦσιν μου τὴν εὐφράσιαν τῆς πόλει, καὶ εὐφρανθέντων ὑμῶν καὶ ἀποκομμωμένων, αὐτὸν τὴν νόκτα ἐπαναστῆναι μετὰ τῶν συνόντων αὐτῷ Βοσποριανῶν τε καὶ οἰκείων, καὶ βαλεῖν ἐμπρησμόν ἐν τοῖς οὐχιοῖς υμῶν καὶ κατασφάξαι πάντας υμᾶς. Ἱδοὺ λοιπὸν θάξας καὶ ἡ 400 Βε μνήμη τοῦ πατρὸς μου, καὶ δέν οἷον μὲν ἐστι πρὸς τὸν | ὅρχον μου δοῦναι υμῖν κατὰ τὸ ἐθος τὰ τῆς εὐφρασίας, πάντα γὰρ ἐτοιμὰς ἔχω. Θελήσατε 390 οὖν πάντες προσδραμεῖν χαίροντες καὶ ξητήσαι καὶ λαβεῖν πάντα προ-θύμως πρὸς τὸ μήπω νοησάι αὐτὸν, ὅτι ἔγνωμεν τὸ πράγμα, καὶ ἄρων ἐμφύλιος πόλεμος γένηται. Θελήσατε οὖν καὶ δημοσίως κατὰ τὸ ἔδος 264Βε εὐφραίνεσθαι, συμμέτρως δὲ, καὶ χορεύειν ἐν ταῖς πλατείαις, ἐτοιμάσατε δὲ ἐκατός ἐν τοῖς οὐχιοῖς υμῶν ξύλα τε καὶ ποτίζα τοὺς στεγάζομεν πρὸς τό, μισοποιοῦντας υμῶν τὰς εὐφρασίας καὶ τοὺς χοροὺς, δόξασαν πρὸς ἀνάπαυσιν υμῶν ἀπείναι, καὶ ἐμεῖς δὲ ταχέοτερον μισοτοποιήσας καὶ κελευόμενος ἀσφαλίσθηνα τοὺς πυλεώνας μου, ὑμεῖς εὐθέως ἐν 204ρ ἡσυχίᾳ τολῆν χῦν παντὶ καὶ παϊδίσκαις υμῶν πανοικει παρενεχόμενας τὰ ξύλα καὶ ποτίζα καὶ δίδας, παράδειτε αὐτὰ ἐν τοῖς πυλεώνας μου καὶ 400
primates, and they immediately chose out three men, in whom they knew they could confide, and all on their oaths assured them that, if they should covenant with Gykia to do or to give anything, they would not go back on their words, but would carry out to the end what they promised to her. These men went in secret to Gykia, who received them and said to them: «Are you able to satisfy me on oath concerning these things that I am about to ask of you, that you will do them?» They said to her: «Yes, lady, we will readily satisfy you concerning what you are about to require of us, that your words shall be carried out to the end.» Then Gykia said to them: «Satisfy me that if I die, you will bury me in the middle of the city, and I will tell you my secret; see, I do not require anything at all burdensome of you.» The men, on hearing this, with all readiness satisfied her upon oath, saying: «If you die, we will bury you in the middle of the city and will not carry you outside the walls.» Gykia believed their oaths, and said to them: «In view of the satisfaction you have given me, I on my part will now discover my secret to you; see now, I would have you know that my husband, who has the congenital vice of his city, that of plotting and envy against us, has introduced secretly into my mansion a throng of Bosporians, a few at a time, as many as two hundred souls, armed, and maintains them, I being in ignorance of the affair; but now God has found an occasion to reveal it to me. This, then, is his plan, that, so it appears, when at the commemoration of my father I provide the merry-making to the city and you have made merry and are gone to sleep, he will start up in the night with the Bosporians that are with him, and with his own slaves, and will set fire to your houses and put you all to the sword. See, now, my father’s commemoration approaches, and I must, in accordance with my oath, give you as usual the means of merry-making, for I have all ready therefor. Do you, then, all run up joyfully and ask for and take everything eagerly, so that he may not yet realise that we have got to know of the affair, and a civil war suddenly break out. Resolve, therefore, to make merry publicly as usual, though moderately, and to dance in the squares, but let each of you make ready in his house timber and faggots and dry torches, so that when you break off the merry-makings and dances you may appear to go off to take your rest, and I for my part will break them off rather early and order my doors to be made fast, and then you, very quietly, with your male and female slaves and all your households, must at once bring along the timber and faggots and torches and pile them

παραπολύοις καὶ κύκλω τῆς οἰκίας πάσης, ἐπιχέοντες καὶ ἔλαιον τοὺς ἤλιους πρὸς τὸ τάχιον ἀφθηγιαί, καὶ ἰνίκα εξέλθω ἐγὼ καὶ ἐπὶ ύμιν, εὐθέως βάλετε τὴν πυράν, καὶ ὡμεῖς δὲ ἐν ὑπλοὶς παραστήκητε κύκλω τῆς οἰκίας, ἵνα ὅπου τυλίκος ἑπηράζετε ἐκπεραίνοντας ἐξ τοῦ ὀξοῦ διά θυρίδος, τοῦτος κατασφάζητε. 'Απελθόντες οὖν τὸ μυστήριον τοῦτο 405 λαλήσατε καὶ ἐποίμασατε πάντα, ἐ εἶπον ύμιν.' Οἱ δὲ πολίται ταῦτα ἀκοῦσαντες ἀπὸ τῶν τριῶν ἄνδρων, ἐποίησαν πάντα ἐν συντομίᾳ κατὰ 205Ρ τὸν λόγον τῆς Γυκίας. 'Ενστάσες δὲ τῆς μνημοσύνης ἡμέρας, ὥς δὴ θείαν χαριμένη ἡ Γυκία μετεπέμψει τοὺς τῆς πόλεως ἄνδρας, προτρεπομένη τοῦ λαβεῖν αὐτοὺς τὰ τῆς εὐφρασίας. Συνέτρεξε δὲ καὶ ὁ ἄνδρας αὐτής ἐπὶ 410 τοῦτο, καὶ παρεκάλεσε πλεῖον ὁμιλοῦν δοθῆναι αὐτοῖς ἐπὶ τῇ εὐφρασίᾳ. Οἱ δὲ πολίται ἀσμένως πάντα δεξαμένοις εὐφραίνοντο, καθὼς παρηγγέλθησαν, καὶ ἔχορευον τὴν πάσαν ἡμέραν, φθαράσας δὲ τῆς ἕσπερας, ήρξαντο 265Βε μισοῦσαι οἱ | πολίται καὶ ἁπάντες ἐν τοῖς ὁξωτοῖς αὐτῶν τοῦ ἀνασταθηκαί, εὐφραίνοντο δὲ πανοικία. Καὶ ἡ Γυκία ἐν τῷ ὀξωτῷ αὐτής προτρεπομένη 415 πάντας τοὺς αὐτῆς ἀδείας πίνειν πρὸς τὸ μεθυσθέντας αὐτοὺς τάχιον κομηθῆναι, μονὸν ταῖς κοιμισκολαίρας αὐτῆς παρῆκελεν τοῦ νήφειν, 205Ρ καὶ ἐκείνη τοῦ ὄνου | ἐφύλαττεν. Ἐδρηκεία γὰρ ποθῆριον πορφυρών δέδωκεν τῇ κοιμισκολαίρᾳ αὐτῆς, τῇ ποιὼν ἐβαλοῦσα, καὶ παρηγγειλεν αὐτῇ ἐν αὐτῷ αὐτῆς κρυπγάν σὺν ὕδατι. 'Ο δὲ ἄνδρας αὐτῆς ἠθέρω 420 τὸ πορφυρών ποθῆριον, οὗ υπενοεί σὺν ὕδατι αὐτῆς πίνειν. Τῆς δὲ εὔπερας φθαράσας, καὶ τῶν πολιτῶν, ὡς ἦν εἶπον, μισοποιησάντων, λέγει τῷ ἄνδρι αὐτῆς ἡ Γυκία: 'Εὐφρανθέντων ἡμῶν, δεύορ λυπῶν ἀναπαυθῶμεν καὶ ἡμεῖς.' Ο δὲ ἄνδρας αὐτῆς ἀκούσας μᾶλλον ἔχαρη, καὶ ἐστευθεῖν τοῦ κομηθῆναι· οὐ γὰρ ἢδυνατον ἂρ' ἐαυτοῦ εἰπεῖν τοῦτο, 425 ἡμᾶς ὑπόνοιαν δὲ τῇ γυναικί, περὶ οὗ ἐβουλευόταν δόλου. Κελεύει οὖν ἡ Γυκία ἀσφαλισθῆναι τοὺς πυλεῶνας καὶ πάντα τὰ παραθύρια καὶ 206Ρ ἐνεχθῆναι αὐτῇ τὰς κλεῖς κατὰ τὸ ἔθος. | Καὶ τοῦτον γενομένου, λέγει ἐν τῷ λεληθῇ τῇ πιστῇ αὐτῆς κοιμισκολαίρᾳ, τῇ τῶν δόλων εἰδούσῃ, ὅτι: 'Θέλησον σὺν ταῖς λοιπαῖς κοιμισκολαίρεις εὐφραίως ἐπάρτε πάντα 430 τὰ χόσμια μου καὶ τὸ χρυσόν, καὶ εἶ τι χρήσιμον δύνασθε ἐγκοιλιάσθαι, καὶ ἔτοιμασατε ἑαυτάς, ἵνα, ὅταν εἶπο ὑμῖν, ἀκουσθήσητε μοι.' Αἱ δὲ 266Βε ποιήσασι κατὰ τὴν κέλευσιν αὐτῆς ἤσαν ἐτοίμαι. Τού δὲ ἄνδρος αὐτῆς δὴθεν ἀνακλιθέντος τοῦ ἐκ συντομίας κομηθῆναι 〈καλ〉 διὰ τάχους αὐτῶν πάλιν ἀναστῆναι πρὸς ἐπιβουλὴν τῆς πόλεως, ὡς ἡ Γυκία παρέστησεν 435

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up in my doorways and side-gates and all round the house, pouring oil also upon the timbers so that they may catch the sooner, and when I come out and give you the word, set fire to them at once, and yourselves stand by armed around the house, so that where you see any jumping out of the house through a window, you may put them to the sword. Go now, and tell this secret, and make ready all that I have told you." When they heard these things from the three men, the citizens hastily did all in accordance with the word of Gygia. When the commemoration day was upon them, Gygia, with an appearance of enjoyment, sent for the men of the city and told them to take the means of merry-making. And her husband, too, helped in this and begged that more wine should be given them for the merry-making. The citizens gladly took everything and began to make merry, as they had been ordered, and danced all the day; but when evening had come the citizens began to break off, and to go off to their houses to take their rest. And they made merry with all their households. Gygia in her house urged all her people to drink freely in order that they might get drunk and sleep the sooner, only enjoining upon her chamber-maids to be sober, and she herself abstained from wine. For she had found a purple goblet and gave it to her chamber-maid, who was in the secret, and instructed her to pour water into it for her. Her husband, seeing the purple goblet, did not suspect that she was drinking water out of it. When evening had come, and the citizens, as I have already said, had broken off the merry-making, Gygia said to her husband: «We have made merry; come, now let us too take our rest.» Hearing this, her husband was only too glad, and hastened to go to sleep; for he could not have said this himself, in case he might give his wife a hint of the plot he was hatching. So Gygia ordered the gates to be made fast and all the windows, and the keys to be brought to her as usual. When this was done, she said aside to her confidential chamber-maid, the one who knew of the plot: «You, with the rest of the chamber-maids, are deftly to remove all my jewelry and gold, and anything else of use that you can carry in your bosoms, and make yourselves ready, so that when I give you the word, you may follow me.» They did as she bade them, and were ready. Her husband was of course lying down in order to take a hasty nap and to get up again in a short while for his treachery against the city; but Gygia avoided going to sleep until all their house-
τοῦ καθευδῆσαι, ἐως ἃν πᾶσα ἡ φαμίλια αὐτῶν ἐκοιμήθη. Ἡ δὲ ἀνήρ αὐτῆς ἐκ τοῦ πολλοῦ πότου ἀφύτωσεν. Ἡ δὲ Γυκία ἴδοισα τούτων 206νΡ κομμηθέντα, ἐφυόμ. τὸν κοιτῶνα | τῷ κλειδίῳ ἱσσαλίστατο, ἀποκλείσασα τὸν ἄνδρα καὶ καταλύσασα ἐκ τοῦ οίκου σὺν ταῖς κουβικουλαρέσσις αὐτῆς, ἔξελθοσα τῶν παραπλαίων ἁσύχως καὶ κλείσασα, εὔθεως ἐπέτρεψεν440 τοὺς τῆς πόλεως διὰ τάχισ ειληθήναι τὸ τῷ κόσμῳ τοῦ οίκου. Βληθέντος δὲ τοῦ πυρὸς, καὶ τοῦ οἴκου ἀναφθέντος, εἰ ποῦ τις τῶν ἔσωθεν ὄντων ἡδυνήθη ἐκπηδήση ἡ ἑαυτὸν βῆσαι, ὑπὸ τῶν πολιτῶν κατασφάγη. Τοῦ δὲ οἴκου παντὸς καὶ τῶν ἐν αὐτῆς ἔως ἐδάφους καταφλεγθέντων, διέσωσεν ὁ Θεὸς τὴν Χερσωνίτιδοι πόλιν ἐκ τῶν ἑπιβουλῶν Βοσποριανῶν. Ἡ δὲ 445 Γυκία, βουλομένων τῶν πολιτῶν τὴν καταφλεγθεῖσαν αὐτῆς οἶκαν 207Ρ ὁρᾶει καὶ καθάραι τὸν τόπον πρὸς οἰκοδομήν, όπως εἶλαν, ἀλλὰ μᾶλλον ἐπέτρεψεν πάση τῇ πόλει φέρειν ἔκαστον αὐτῶν καὶ ἐκχύνειν αὐτῶν τὴν πάσαν αὐτῶν κοπρίαν πρὸς τὸ ἐν αὐτοῖς καταχωσθῆναι τὴν πᾶσαν αὐτῆς οἴκαν, ὡς πρὸς ἑπιβουλὴν τῆς πόλεως γενομένην· διὸ καὶ ἐκλήθη 450 ὁ τόπος Λυσάχου Σκοπῆ ἐως τῆς σήμερον.

Τούτων οὖν ἀπάντων ὅτως γενομένων, ἴδοντες οἱ Χερσωνίται τὴν 267Βειοιούντην ἀπειρον ὑπὸ τῆς Γυκίας εἰς αὐτοὺς μετὰ Θεόν | γενομένην εὐεργεσίαν, καὶ ὅτι οὐδενὸς τῶν αὐτῆς τὸ σύνολον ἐφείσατο, ἀλλὰ τὴν σωτηρίαν τῆς πόλεως προετιμήσατο, ὑπὲρ τῆς τοιούτης μισθαποδοσίας 455 δύο χαλκοὺς ἀνδριάντας πρὸς τιμὴν αὐτῆς ἐν τῇ πλατείᾳ τῆς πόλεως 207Ρ ἀνήγεραν, νεάζουσαν αὐτὴν τῇ ἡλικίᾳ | δεικνύοντες, καθ’ ὅν καὶρον ἦν τὸτε συμβαίνουσα, ἐν τούτοις δεικνύοντες καὶ τὴν αὐτής ἀφατὸν εὐεργεσίαν καὶ στοργὴν περὶ τοὺς πολίτας, ὅτι καὶ ἐν ἡλικίᾳ νέα ὦσα οὕτως ἐφρόνησεν τὴν ιδίαν πατρίδα μετὰ Θεόν περισσοῖναι. Ἔν μὲν γὰρ 460 τῇ μιᾷ στήλῃ σωφρόνως αὐτὴν κεκαλλωτισμένην στήσαντες καὶ τὰ τῆς ἑπιβουλῆς τοῦ οἴκου ἄνδρος τοῖς πολίταις ἐφραίνουσαν, ἐν δὲ τῇ ἑπερὰ ἐναχώνιον αὐτὴν καὶ ἐπαμμουμένην κατὰ τῶν τῆς πόλεως ἑπιβουλῶν ἀποδεικνύσαν, ἐν οἷς καὶ ἐπέγραψαν ἐν τῇ τού ἄνδριάντος αὐτῆς βάσει ἀπασάν τὴν ὑπ’ αὐτῆς μετὰ Θεόν γενομένην τοῖς πολίταις εὐεργεσίαν. 465 208Ρ Ἐπερ μέλλει τις εἶναι φιλόχαλκος, τῆς αὐτῆς σὺνεχῶς κατὰ καρφὸν τὴν βάσιν ἀποσμῆχει πρὸς τὴν τῶν ἐν αὐτῆς γενομένων ἀνάγκασιν τε καὶ ὑπόμνησιν τῶν ὑπ’ αὐτῆς γενομένων, ἔλεγχον δὲ τῶν ἑπιβουλῶν Βοσποριανῶν.

Μετὰ δὲ χρόνους τινάς, στεφανηφοροῦντος καὶ πρωτεύουσας 470 τῆς Χερσωνίτιδοι Στρατοφῆλα, τοῦ Φιλομούσου, πάνυ συφωτάτη οὖσα ἡ Γυκία καὶ θέλουσα δοκιμάσαι τοὺς Χερσωνίτας καὶ γνώναι, εἰ ἄρα
hold was sleeping, and her husband was soundly off after his deep potations. Gykia, seeing him asleep, deftly made fast the bed-chamber with the key, shutting her husband in, came down from the house with her chambermaids, went quietly out of the side-gates and locked them, and at once gave the word to them of the city to light the fire quickly all round the house. The fire was lit and the house caught, and if any of those within managed to jump or throw himself out, he was slain by the citizens. The whole house, with those in it, was gutted to the foundation, and God preserved the city of the Chersonites from the treacherous Bosporians. When the citizens wished to dig into her gutted house and to clear the site for building, Gykia would not allow it, but rather bade all the city bring, each one of them, and empty out on that spot all their ordures, so that her whole dwelling might be buried deep in them, inasmuch as it had served for treachery against the city; and so unto this day the place has been called the Spy-tower of Lamachus.

All these things having so fallen out, the Chersonites, seeing the infinite benefits that Gykia had, under God, conferred upon them, and that she had not spared anything of her own at all, but had put first the salvation of the city, erected in payment for this service she had done them two bronze statues to her honour in the city square, representing her as young in years, as then, at that time, she was, and therein showing her ineffable benefits and affection toward the citizens, in that at her tender age she had shown such wisdom for the preservation, under God, of her own fatherland. For upon one column they set her soberly adorned and discovering to the citizens the tale of her husband’s treachery, and upon the other they represented her in action and fighting against the betrayers of the city; and thereeto, upon the base of her statue, they also inscribed all the benefits which she had, under God, conferred upon the citizens. And if any would be a lover of virtue, he regularly scours from time to time the base of the same, so that what is there written may be read and there may be a reminder of what she did, and a refutation of the treacherous Bosporians.

And after some years, when the chief magistrate and primate of the country of the Chersonites was Stratophilus, son of Philomusus, Gykia, who had most excellent wit, desired to put the Chersonites to the proof.

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άληθώς μέλλουσιν τήν τοῦ ὄρχου ὑπόσχεσιν ἐκπληροῦν καὶ θάπτειν αὐτὴν ἐν μέσῳ τῆς πόλεως. συλλογισμένη μετὰ τῶν παιδισκῶν αὐτῆς, ἐποιήθη. 268Βε σεν ἑαυτὴν τίνα ἄργηζομένην καὶ ἀποδαπνοῦσαν. Καὶ κηδεύσασθαι αὐτὴν 475 αἰ παιδίσκαι, ἐμῆνυσαν τοῖς πολίταις λέγουσα, ὅτι: «Ἡ κυρία ἡμῶν 208νΡ ἐτελεύτησεν, καὶ ἐν πολὺ τόπῳ μέλλει θάπτεσθαι, ὑποδείξατε ἡμῖν.» Οἱ δὲ Χερσονίται ἀκούσαντες, ὅτι τεθνήκεν ἡ Γυκία, σκέφθησαν καθ' ἑαυτοὺς, οὐκέτι τὸ ἰκανόν τοῦ ὄρχου ἐστευσαν ποιήσασθαι, ὡστε ἐν μέσῳ τῆς πόλεως αὐτὴν ταφῆναι, ἀλλὰ ἄφαντες αὐτὴν ἐξήγαγαν ἐξω τῆς πόλεως 480 Θάγας. Ἀποτεθέντος δὲ τοῦ κραββάτου πρὸς τὸ μνήμα, ἀνακαθίσασα ἡ Γυκία καὶ περιβλεψαμένη πάντως τοὺς πολίτας, λέγει: «Αὐτὴ ὑμῶν ἦττιν ἡ μεθ' ὄρχου ὑπόσχεσις; Οὔτως ἀληθεύετε περὶ πάντων; Ἀβαλε λοιπὸν τὸ πιστεύοντες Χερσονίτη πολιτή.» Οἱ δὲ Χερσονίται ἱδόντες τὴν ὑπὲ αὐτῆς γενομένην αὐτῶν χλεύην, αἰσχυνθέντες μεγάλως ἐπὶ τῷ γεγονότι 485 τῆς παραβασίας πράγματι, παρεκάλουν αὐτὴν πολλὰ τοῦ ἡσυχᾶσαι καὶ 209νΡ παραχωρῆσαι αὐτοῖς τὸ πταῖσμα καὶ μὴ ἐπὶ πλείον ὑνειδίζειν αὐτοὺς. Λοιπὸν δευτέροις ὄρκοις αὐτὴν ἐπιστόσαντο, ὡστε μηκέτι ἐξω τῆς πόλεως θάψαν αὐτὴν, ἀλλ' ἐν μέσῳ τῆς πόλεως, δὴ καὶ ἐποίησαν. Καὶ γὰρ αὐτῆς ζώσης ἦτι, ἐν ὃ τόπῳ ἦρετσατο, τὴν σοφὸν αὐτῆς ἐστήσαντο, 490 καὶ ἀνθρώπα χαλκοῦν καὶ ἔτερον ἦγεραν, καὶ τοῦτον χρυσώσαντες ἐστησαν πρὸς τῇ ταφῇ αὐτῆς πρὸς περισσοτέραν πίστωσιν.

269Βε Ἰστέων, ὅτι ἐξω τοῦ κάστρου Ταμάταρχα πολλὰ πηγαὶ ὑπάρχουσι ἄφθαναν ἀναδιδοῦσαι.

Ἰστέων, ὅτι ἐν Ζιχίᾳ πρὸς τὸν τόπον τῆς Πάγης, τῆς σύσκις εἰς 485 τὸ μέρος τῆς Παπαγιᾶς, ἐν δὲ κατοικοῦσι Ζιχοῖ, ἐννέα πηγαὶ εἰςαἰν ἄφθαν ἀναδιδοῦσαι, πλὴν ὅλη ὄμορφουσαν τῶν ἐννέα πηγῶν τά ἔλαια, ἀλλὰ τὰ 209νΡ μὲν εἰς αὐτῶν εἰςαὶ ἐρυθραὶ, τὰ δὲ χαλκότερα, τὰ δὲ μελανώτερα.

Ἰστέων, ὅτι ἐν Ζιχίᾳ ἐν τῷ τόπῳ τῷ καλουμένῳ Πάπαγι, ἐν δὲ καὶ πλησίον ἔστι χωρίον ἐπονομαζόμενον Σαπαξί, δὲ ἐρμηνεύεται 'κοινοῖ-500 τῶς', ἐστὶν ἐκείσε βρύσεις ἄφθαν ἀνακαθίσασαι.

Ἰστέων, ὅτι ἐκεῖα βρύσεις ἐστὶν ἐκείσε ἄφθαν ἀνακαθίσασα ἐν τῷ χωρίῳ τῷ καλουμένῳ Χαμοῦχ. Τὸ δὲ Χαμοῦχ ἐστὶν ὅνομα τοῦ συστησαμένου ἀρχαίου ἄνδρος τῷ χωρίῳ τῷ ὅπου χωρίον ἐκείνῳ διὰ τοῦτο ἐκλήθη Χαμοῦχ. Ἀπέχουσα δὲ οἱ τοιοῦτοι τόποι ἀπὸ τῆς θαλάσσης 605 ὁδὸν ἰδιοκαβάλλου ἡμέρας μᾶς.

Ἰστέων, ὅτι ἐν τῷ θέματι Δερζήνης πλησίον τοῦ χωρίου τοῦ Σαπαξίου καὶ τοῦ χωρίου τοῦ ὅνομοιομένου 'Επισκοπεύου, ἐστὶν πηγή ἄφθαν ἀναδιδοῦσα.
and to know whether in fact they would fulfill the sworn promise and bury her in the middle of the city; and having concerted with her girl slaves, she made herself as one who was weary of life and had died. Her girl slaves laid her out on the bier and sent a message to the citizens, saying: «Our lady has died, and do you point out to us in what place she is to be buried.» The Chersonites, when they heard that Gykia was dead, turned the matter over in their minds and were no longer eager to fulfill the oath that she should be buried in the middle of the city, and they took her up and bore her outside the city to bury her. But when the bier was set down at the tomb, Gykia sat up and looked about on all the citizens and said: «Is this your sworn promise? Is this your truth in all your dealings? Woe to him, then, who puts faith in a Chersonite citizen!» The Chersonites, seeing the mock she had made of them, were greatly ashamed of their conduct in breaking their word, and earnestly besought her to be appeased and to pardon their transgression and to rail upon them no more. And so they gave their word to her with a renewal of their oaths that thereafter they would not bury her outside the city, but in the middle of the city, and so they did. And while she was still alive, they set up her coffin in the spot that she chose, and erected yet another bronze statue and gilded it and set it upon her tomb for greater assurance.

Outside the city of Tamataarcha are many wells yielding naphtha.

In Zichia, near the place called Pagi, which is in the region of Papagia and is inhabited by Zichians, are nine wells yielding naphtha, but the oils of the nine wells are not of the same colour, some of them being red, some yellow, and some blackish.

In Zichia, in the place called Papagi, near which is a village called Sapaxi, which means 'dust', there is a spring yielding naphtha.

There is there yet another spring yielding naphtha, in the village called Chamouch. Chamouch is the name of the man of olden times who founded the village: for this reason that village was called Chamouch. These places are distant from the sea a journey of one day without changing horses.

In the province of Derzene, near the village of Sapikion and the village called Episkopion, is a well yielding naphtha.
Ιστέων, ὁτι ἐν τῷ θέματι τοῦ Τζιλίάπερτ ὑπὸ τὸ χωρίον τὸ 510 Σκρεχαβαράξ ἐστὶν ἐκείσε τῇ γῆ ἄφθαν ἀναδιδοῦσα.

Ιστέων, ὁτι ἐλ ἀντάρωσι ποτε οἱ τοῦ κάστρου Χερσόνος, ἡ ἐναντία τῶν βασιλικῶν κελέσεων βουληθῶσι διαπράξεσθαι, ὕφελουσιν τῆν καῦτα, ὅσα εὐρεθῶσιν ἐν τῇ πόλει Χερσονησία καράβα, μετὰ τοῦ γόμου 527 Βελεύτων εἰσκομίζονται, οἱ δὲ ναῦται καὶ ἐπιβάται Χερσονήται ἵνα δὲ-515 σμεύνται καὶ ἐναποκλείσωσι εἰς τὰ ἐργαλεῖα, εἰθ' οὕτως ὕφελουσιν ἀποσταλῆναι τρεῖς βασιλικοὶ εἰς μὲν ἐν τῇ παραλίᾳ τοῦ Θέματος τῶν Ἀρμενίακων, ἐπερος δὲ ἐν τῇ παραλίᾳ τοῦ Θέματος Παφλαγονίας καὶ ἄλλος ἐν τῇ παραλίᾳ τοῦ Θέματος τῶν Βουκελλαρίων, ἵνα πάντα τὰ Χερσονήτικα καράβα κρατῶσιν, καὶ τὸν μὲν γόμον καὶ τὰ καράβια 520 520 ΡΕΙΣΚΟΜΙΣΩΝ, τοὺς δὲ ἀνδρώπους δεσμεύσωσι καὶ ἐναποκλείσωσιν εἰς δημοσίους φυλακάς, καὶ ἀναγάγωσι περὶ τούτων, καὶ ὑστ' ἄν δὲξωσθηται. Πρὸς τούτους ἵνα οἱ τοιούτοι βασιλικοὶ κωλύσωσι καὶ τὰ Παφλαγονικὰ καὶ Βουκελλαρικὰ πλοῖα καὶ πλαγίτικα τοῦ Πόντου τοῦ μῆ διαπερᾶν ἐν Χερσόνῃ μετὰ σῖτου ή ὀίνου ή οἰκοδόμοτο χρείας ή πραγματείας. 525 Εἴθ' οὕτως ὕφελες δὲξασθηται καὶ ὁ στρατηγὸς τοῦ κόψαι καὶ τὰς δέκα λίτρας, τὰς διδομένας ἀπὸ τοῦ δημοσίου εἰς τὸ κάστρον Χερσόνος, καὶ τὰς δύο τοῦ πάντων, καὶ την καῦτα ἀναχωρῆσαι ἀπὸ Χερσονῆσιν τὸν στρατηγὸν καὶ ἀπελθεῖν ἐν ἑτέρῳ κάστρῳ καὶ καθεσθήσει ἐκεῖσθαι.

"Οτι ἐὰν οὐ ταξιδεύσωσιν οἱ Χερσονήται εἰς Πρωμαχίαν, καὶ 530 530 ΡΙΠΙΡΑΣΚΩΣΤΑΤΑΡΙΑ καὶ τὰ κηρία, ἀπερ ἀπὸ τῶν Πατζινακίτων πραγματεύονται, οὐ δύνανται ᾑχάσαι.

"Οτι ἐὰν μὴ ἀπὸ Ἀμινοῦ καὶ ἀπὸ Παφλαγονίας καὶ τῶν Βουκελ- λαρίων καὶ ἀπὸ τῶν πλαγίων τῶν Ἀρμενίακων περάσωσι γεννήματα, οὐ δύνανται ᾑχάσαι οἱ Χερσονήται. 535

In the province of Tziliapert, below the village of Srechiabarax, there is a well yielding naphtha.

If ever the men of the city of Cherson revolt or decide to act contrary to the imperial mandates, then all Chersonite ships at Constantinople must be impounded with their cargoes, and Chersonite sailors and passengers must be arrested and confined in the gaols; and then three imperial agents must be sent: one to the coast of the province of the Armeniakoi, another to the coast of the province of Paphlagonia, and another to the coast of the province of the Boukellarioi, in order to take possession of all Chersonite ships, and to impound the cargo and the ships, and to arrest the men and confine them in public prisons, and to report upon these matters and as they may be instructed. Moreover, these imperial agents must forbid the Paphlagonian and Boukellarian merchant-ships and coastal vessels of Pontus to cross to Cherson with grain or wine or any other needful commodity or merchandise. Then, the military governor too must be instructed to sequestrate the ten pounds granted by the treasury to the city of Cherson and also the two pounds of tribute, and then the military governor must withdraw from Cherson and go to another city and take up residence there.

If the Chersonites do not journey to Romania and sell the hides and wax that they get by trade from the Pechenegs, they cannot live.

If grain does not pass across from Aminsos and from Paphlagonia and the Boukellarioi and the flanks of the Armeniakoi, the Chersonites cannot live.
INDEX OF PROPER NAMES

Passages are cited by chapter and line in the chapter. P, in such citations, stands for "Proem".


'Αρφώ, chief of the Arabs 22/59, 63.
'Αφάρα (ἵ), county and frontier pass in the province of Sebastia 50/167.
'Αβαρες cf. "Αβαροί.
'Αβαροί, Avars 29/17, 20, 33, 37, 31/18; "Αβαρες 25/22, 80/21, 30, 60, 66, 71, 31/11; 'Αβάρων (gen.) 28/7, 30/21, 27, 68, 70, 81/15, 19, 32/24, 33/7, 35/6, 36/7; cf. Σκλάβοι.
'Αβασγά, Abasgia 42/13, 109, 45/77, 46/17, 18, 19, 22, 26, 44, 48.
'Αβδέλλας, 1. chief of the Arabs 21/39, 45.
2. chief of the Arabs 22/56.
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'Αβδεράχειμ, emir of the city of Manzikert 44/68, 69, 70, 74, 81, 89, 92, 95.
'Αβδεραχμίτ, ruler of the city of Manzikert 44/24, 25.
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'Αβίνκιοι, cf. 'Αβίνκιον.
'Αβουβάχαρ, chief of the Arabs 17/12, 18/1, 3, 4; Bouváchar 14/25;
'Αβουβάχαρον, τόν και Bouváktora 17/3–4.
'Αβραχμ, Abraham 14/4.

'Αβρών, grammarian 23/38.
'Αγαπητός cf. "Αγιος 'Αγαπητός.
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'Αγία Τριάς, church in Diadora 29/282.
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'Αγρός: ἡ μονή τοῦ καλουμένου μεγάλου 'Αγροῦ, monastery 22/78.
'Αδράφα (τά), place near the mouth of the river Dnieper 42/68.
'Αδριβερτος, son of king Lothair I and father of king Hugh 26/15, 70.
'Αδέλεσσα, wife of king Lothair II 26/65.
'Αδρανασέ, 1. europaete, son of Asotios (cf. 'Ασότιος 4.): 'Αδρανασέ (acc.) 46/83; 'Αδρανασέ (gen.) 46/36, 85, 89, 147, 164; 'Αδρανασήρ 43/39, 47, 111; 'Αδρανασή (acc.) 45/35.
2. magister, son of Pankratious (cf. Παγκράτιος 4.); 'Ἀδρανάσσερ 46/6.
3. magister, nephew of Adranase (cf. 'Ἀδρανάσσει 1.); 'Ἀδρανάσσε 45/126; 'Ἀδρανάσση 46/41; 'Ἀδρανάσση (gen.) 46/40.

'Αδρανάσσερ, 'Ἀδρανάσση, 'Ἀδρανάσσης cf. 'Ἀδρανάσσε.

'Ἀδραννοῦτς cf. 'Ἀράννοῦτς.

'Αειβόλες, place near Venice: εἰς τόπον λεγόμενον — 28/22.

'Αειμάνα, city of the Venetians: κάστρον — 27/92.

'Αειφόρος, barrage of the river Dnieper: τῶν θέατων ρυμγῶν, τῶν μέγα, τῶν ἐπελεγόμενον Ῥωσίστι μέν; 'Αειφόρος, Ἐκλαβηγνύστι δὲ Νεκασίτι, διότι φωλέουσιν οἱ πελεκαῖοι εἰς τὰ λιθάρια τοῦ φραγμοῦ 9/45—47.

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'Ατέχ, island near Tamatarcha: νησίον, τὸ λεγόμενον — 42/95.

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Εσσουτη, barrage of the Dnieper
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ἐπονομαζόμενον "Εσσουτη, ὁ ἐφημε-
νεστα Ρωσιστι καὶ Σκλαβηνστι 'μὴ
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Κωμόδρομος garrison in the province of Charsianon: ἐν τοῦ Κωμο- δόμου ὄροφησιάς 50/106.

Κωνστάντια (ἡ) city on the coast of the Black Sea 9/99.

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3. emperor (IV): 21/9, 10, 46, 48/28.

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pastarius of the basin: Κωνσταντί¬
νος ὁ Λωρικάτος 51/168.

Μαδαμαύκων, island near Venice:
τοῦ Μαδαμαύκου 28/25.

Μαδαύκων, city of the Venetians:
κάστρον — 27/86.

Μαδιανίτες, desert: τῆς Μαδιανίτιν
ἐρήμου 14/7.

Μαδίς, chief of the Arabs 22/58.

Μάζαροι cf. Χάζαροι.

Ματνή (τή), city in Peloponnese:
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Μαντίτις (τή), Maetic lake 42/9, 73,
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105, 164, 180, 223.

Μακεδόνες, Macedonians 50/12.

Μαλέας (ὁ), promontory in Pelopon¬
nesus: τοῦ Μαλέα 50/79.

Μαλθασοί, comedy of Cratinus 29/39.

Μαλκζάραται cf. Μέλετα.

Μάμπαλις cf. Μαμλά 4.

Μανζιέρ (τό), city in Armenia
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80, 86, 94, 99, 107, 45/97; Μανζιέ¬
ραται (οί) 45/65.

Μανζιέρται οἱ Μανζιέρτη.

Μαντούλα, protospastarius 50/115, 118,
120.

Μαρδάιται, Mardaites 21/4, 22/10, 18, 21,
24, 50/169, 184, 185, 214, 217, 220.

Μαρά, the Mother of God 21/124.

Μαρκιανός, 1. author 29/27.
2. emperor 25/53.

Μαρμαρήν, general of Symeon, prince
of the Bulgarians: Μαρμαρήν (acc.)
32/93; Μαρμαρίτης (gen.) 32/112. — Cf.
Byzantinoturcica p. 161 (2nd ed.
p. 182).

Μαρουάμ, 1. chief of the Arabs 21/26, 42.
2. chief of the Arabs 22/56, 56.

Μαρτίνος, missionary 31/45.

Μάρτινος, March 50/42.

Μάσσαμας, general of the Arabs
21/112, 116, 117, 22/50; Μάσσαμας
(gen.) 21/121.

Μαστάτον (τό), city in Armenia 45/129,
142, 145, 155.

Μαστιγοί cf. Μαστιγό.

Μαστιγοί, Iberian tribe 28/10 [recte: Μαστιγοί].

Μαυλας (ον gen.), chief of the Arabs
20/3, 10, 21/3, 7, 12, 19, 20,
20, 22, 25, 27, 28, 29, 34, 35, 67, 72,
79, 89, 91, 98, 98, 100, 101, 107, 108,
109, 110, 111, 112, 22/2, 36, 25/62;
Μαυλαται (οί) 22/39.

Μαυλαται cf. Μαυλας.

Μαύρων, mountain in Lebanon: τοῦ
Μαύρου ὄρους 21/4.

Μαυροφόρος, Black-robed (= Ab¬
basides) 21/24, 27.

Μεγέρης (σ), clan of the Turks (= Magyars): τρίτη τοῦ Μεγέρης 40/4. —
Cf. Byzantinoturcica p. 164 (2nd ed.
p. 186).
Męgurėtouς (tō), city in Serbia 32/150.
Méke, Mecca: τοῦ Méke 15/4.
Méletα, deserted city in Dalmatia: — 29/292.
Méleta (tā), island off Dalmatia 30/110; νῆςος έτέρα μεγάλη τά Méleta, ἡ τοῦ Μαλαζέτα, ἡν ... ὄ ἄγνος Λουκάς μέμνηται, Μελίτην τούτην προσαγορεύουν 36/16—18.
Méliaς, patrician and magister 50/138, 145, 152, 154, 162, 164.
Mélita cf. Méleta.
Mελιτήνη (ή), city in Asia Minor 50/138; Μελιτηνάται (οί) 50/114, 147.
Mελιτηνάται cf. Μελιτήνη.
Ménavádos, dramatist 23/25.
Mεσαμβρία (ή), Mesembria 9/102.
Mεσσοποταμία, province 45/47, 50/117, 126, 128, 129, 131.
Mηλιγγοι, Milingoi 50/2, 15, 20, 23, 28, 48, 61, 68, 70 [Μηλιγγοί variant in P].
Mηληγγοί cf. Μηλιγγοί.
Μιλινίσκα (ή), city in Russia: Τήν Μιλινίσκαν 9/6.
Μιρόσθαλαςς, prince of the Croats: Μιροσθάλαβο (gen.) 31/77.
Μισχοι, Misochians 46/48.
Mιχαήλ, 1. emperor (ΠΙ): Μιχαήλ ο Τρακώλις 22/41, 29/61.
2. emperor (ΠΙΙ) 50/7, 9, 223.
3. prince of the Zachlumi 32/87, 33/16.
4. protospatharius and collector 49/176.
6. cf. Βαρκόλος, Βορίςς.
Μοάμεδ cf. Mouámed 2.
Μοχρισίκα (tō), city in the territory of the Zachlumi 33/21.
Μοχρός (ό), zupania of Pagonia 30/106, 107.
Μόχρων (tō), city in Pagonia 36/14.
Μομφουεστία (ή), city in Asia Minor 22/20.
Μοραβία, Moravia 41/1, 2, 42/19; ή μεγάλη Μοραβία 18/5, 33/58; ή μεγάλη Μοραβία, η βάττατος 40/33.
Μορδία, Mordia 37/46.
Μορής (ό), river in the country of the Turks (= Magyars) 40/39.
Μουάμεθ, 1. prophet 17/2, 21/50, 51, 69; Μουχομέτ 14/1, 2, 11, 15/2, 5, 7; Μουχάμεθ, δο όι "Αραβες καλοῦσι Μουχομέτ 16/10; Μουχάμεθ, ή τοῦ Μουχουμέτ 25/58, 60.
2. chief of the Arabs: Μουχάμεθ 22/64.
Μουδάφαρ, son of Manuel protospatharius 50/121, 124.
Μουνάδαρος, son of Zinaros (= Nizaros) 14/5, 6.
Μουνδράγα, city in Bulgaria: κάστρον το λεγόμενον — 40/11.
Μουντιμής, prince of the Serbs 32/43, 52, 59, 65.
Μουράν, city of the Venetians: κάστρον — 27/93.
Μουργούλη (ή), county in the province of Chaldia: τή Μουργούλη 46/119.
Μουσέλ (tō), emirate 25/73.
Μουχλό, chief of the Croats 30/64.
Μουχουμέτ cf. Μουάμεθ 1.
Μυροκέφαλος (tō), garrison in the province of Charsianon; τοποτερσία Μυρωκέφαλο 50/103.
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Ναρσής, patrician 27/15, 17, 19, 27, 32.
Νάσαρ, patrician and lord admiral 51/75.
Νέκα Ἐκκλησία (ή), church in the imperial palace at Constantinople 50/237.
Νεάπολις (ή), Naples 27/4, 10, 49, 51, 58, 59, 60, 60, 67.
Νεασή cf. Άσιψη.
Νεκροτηλή cf. Νεκροτηλή.
Νεκροτήλη (tā), gulf near the Dnieper river 42/5, 69, 79 [Νεκροτήλη everywhere P].
Νεμογαρδάς, city in Russia: τού Νεμογαρδάς 9/4.
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3. patrician and military governor, son of Krikorikios, prince of Taron (cf. Κρικόρικιος 1.) 43/150, 164.
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Παγκρατούχας, military governor 50/121, 122.

Παζουνής, brother of Baasakios: Παζουνή (gen.) 50/140.

Παλαιστίνη (ἡ), Palestine 14/14, 16, 19/2, 6, 21/18, 40, 41, 67, 26/9.

Πανία cf. Πανοικία.

Παννονία, Pannonia 25/24, 27/31, 30/77.


Πανοικία, Panonia 24/13 [recte: Πανία].

Πάπαγο, place in Zichia: ἐν τῷ τόπῳ τὸ κυκλομένω — 55/499.

Παπαγία, Papagia 42/12, 100, 100, 53/496.

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Παραθάλασσία (ἡ), zupania of Croatia 30/92.

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Πάτρα, (αl), city in Peloponnesus 49/1, 7, 57, 52/5.

Παύλος, 1. Saint, apostle 36/19, 20.
2. imperial agent 22/15.

Παφλαγονία, Paphlagonia, province 42/32, 53/518, 533; Παφλαγονίκος 53/523.

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Περί γῆς, work of Apollodorus 23/3.

Περσίλλους, work of Marcianus 23/28.

Περσίς (τό), city in Armenia 44/2, 11, 15, 21, 54, 102, 126.

Πέρσας, Persians 28/19, 45/19, 25, 26, 28; Περσικός 44/126.

Περσαθάβος cf. Περσαθάβος.


Περσίς cf. Περσία.

Πεσέντα (ἡ), zupania of Croatia 30/92.

Πέτρος, 1. Saint, apostle 27/85, 31/36, 42.
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Πηγάς (αl), place near Constantinople with imperial palace 51/15.

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Πηκούχα, deserted city in Dalmatia: — 29/291.

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Πιπίνος, king 29/17, 18, 20, 23, 27, 31, 33, 39, 47.
Πίτσαρα, city of the Ragusaioi: κάστρον τὸ ἐπιλεγόμενον — 29/223.
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Πλαζέντα, city in Italy; τὸ κάστρον — 26/13.
Πλακιδία, mother of the emperor Valentinian III 25/10, 43, 44.
Πλατυπόδης, protospatharius: Βάρδα τοῦ Πλατυπόδη (gen.) 50/54, 57.
Πλατύς, captain-general of the Mardaites of Attalia: Στυφάκιος ὁ Πλατύς 50/171, 176, 218; Στυφάκιος 50/180, 182, 184, 192.
Πλέβα (ἡ), zupania of Croatia 80/91.
Ποδάρων, protospatharius of the basin, vice-admiral and military governor 51/71, 73, 94, 104, 126, 131, 133.
Ποντική (ἡ), northern coastal district of Asia Minor 58/9.
Πόντος (ὁ), Pontus 42/6, 91, 59/524.
Ποργάξ, prince of the Croats: Ποργάξ (gen.) 31/21; Ποργάξ (acc.) 31/25.
Πόρινος, prince of the Croats: Πόρινο (gen.) 90/90.
Πρεσβελάμος (ἡ), city in Bulgaria: Πρεσβελάμου (gen.) 40/10; Πρεσβελάμου (gen.) 32/130.
Πρεβέσταλάμος, prince of the Serbs 32/66, 68, 70, 101.
Πριβουνίκες, ban of the Croats: Πριβουνίκα (gen.) 31/78.
Πριστήνας, city of the Venetians: κάστρον — 27/86.
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Πτελέας (αὐτ), place in Zichia 42/107.
Πύθια (τά), city in Asia Minor 51/38.
Πυρηνία (τά), Pyrenees mountains 28/13, 15.
Πυρήνη (ἡ), Pyrenees mountains 23/4.
Πυρότιμα, deserted city in Dalmatia: — 29/291.
Πωγωνίτος cf. Κωνσταντίνος 2.
Ραβδούχος, magister and foreign minister: Λέων ὁ Ραβδούχος 82/83.
Ραβίας, son of Zinaros (= Nizaros) 14/6.
Ράμβελα cf. Φιλιστήμη.
Ραούσαοι cf. Ραούσιον.
Ραούσιον (τό), city in Dalmatia 29/231, 234, 80/138; Ραούσιο 29/217; Ραούσιον 29/51; Ραούσιον (gen.) 29/93, 100, 114, 217, 380, 99, 100.
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λέκτω, ἀλλ' ἐπεὶ ἐπάνω τῶν χρησιῶν ἵσταται, λέγεται: "Ρωμαϊστί ὁ χρησιμός λαοῦ" ἐκλήθησαν δὲ ἐκ τοῦτοῦ Λαυ-
σαίοι, ἤγουν οἱ καθεξῆς οἱ τῶν χρησιῶν. "Ἡ δὲ κοινή συνήθεια ... Ραουσίους τούτους ἐκάλεσαν 29/217—222.
Ράση (ἡ), place on the frontier of Serbia 32/53.
Ράστατζα (ἡ), zupania of Pagania 80/106, 107.
Ρέγγιον (τό), place near Constantinople: τοῦ Ῥέγγιον 51/9, 19.
Ρήνος cf. Νίνος.
Ριβαλενσής, city of the Venetians: κάστρον — 27/82.
Ρίβαλτον, city of the Venetians: κάστρον 'Ριβαλτον, ὁ ἐρυμνεύεται "τόπος ὑψηλότατος" 27/93 ['Ριβαλτόν π],
Ρίβαλτον cf. 'Ριβαλτον.
Ρινότιμος cf. Ἰουστινιανὸς.
Ρίσενα (τά), city in Terbounia 34/20.
Ροδανός, river Rhone?: † ἡ διαρρηκ-
νος † 28/11.
Ροδόλφος cf. Ροδολύφος.
Ρόδος (ἡ), Rhodes 20/4, 7, 21/54, 57, 61.
Ῥωσία, Russia 2/4, 8, 6/5, 9/1, 5, 67, 37/42, 43, 47, 42/4, 62; ἡ ἔξω Ῥωσία 9/3.

Ῥῶσα (ἡ), city in Dalmatia 29/92.

Σάβαρτοί ἄφαλοι, ancient name of the Turks (= Magyars): 38/9, 28.

Σάβαξς, Saint 22/74.

Σάβαξς, Saracen general: τοῦ Σάβα 29/90.

Σάβαξς (ὁ), river in the country of the Turks (= Magyars): Σάβα (gen.) 42/20.


Σαλαμάζ (τό), city in Armenia 44/4, 16.

Σαλερινόν (τό), city in Italy 27/4, 52, 57.

Σαληνές (τό), city in Serbia 32/151.


Σαλμούτζης cf. Αλμούτζης.

Σαλούνα (ἡ), city in Dalmatia 29/26, 30/14; Σαλούνα (acc.) 29/45, 233, 30/17, 30; Σαλωνάς (gen.) 31/39; Σαλονός (gen.) 30/20, 34, 46.

Σαμβατάς cf. Κάβας.

Σαμωνάς, patrician and chamberlain 50/228, 239, 246, 250.

Σανιάνα, county in the province of Charissiano: τοῦρμα ἢ νῖν Σανιάνα λεγομένη 50/105.

Σαξια cf. Φραγγία.

Σαπαξί, village in Zhebia: χωρίον ἐπονομαζόμενον Σαπαξί, ὁ ἐρμήγειος τοῦ 'κονυρτούς' 53/500.


Σαράτ (τό), place on the frontier of Patzinacia 42/63.


Σαρμάτων, Sarmatians 58/5, 9, 12, 14, 19, 23; Σαρμάτης 53/42, 45, 121, 203, 232; Σαρμάτων (ό) 53/3, 17, 20, 27, 46, 50, 53, 55, 59, 60, 62, 64, 72, 75, 76, 82, 86, 87, 91, 93, 96, 97, 99, 104, 104, 107, 162, 163, 169, 171, 173, 177, 180, 183, 184, 188, 190, 193, 193, 194, 196, 198, 204, 205, 209, 215, 215, 216, 218, 221, 221.

Σαρμάτων, Σαρμάτων of Σαρμάτων.

Σεβάστεια (ή), city and province 50/134, 149, 167.

Σεβέριοι, tributaries of the Russians: Σεβέριον (gen.) 9/108.

Σελβώ, deserted city in Dalmatia: — 29/291.

Σελενάς (ό), river, branch of the Danube 9/79, 92, 94, 97.

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Σερβία, Serbia 30/98, 100, 104, 117, 117, 31/15, 32/7, 21, 43, 53, 76, 86, 92, 95, 96, 102, 102, 123, 130, 146, 34/6, 12, 35/6; ἡ βασιλεία τῆς Σερβίας 32/149; ἡ βασιλεία τῆς Σερβίας 34/6.

Σερβιά (τό), place in the province of Thessalonica 32/11.

Σερβίς, Serbs 29/55, 57, 63, 31/9, 34, 32/1, 2, 6, 15, 17, 26, 36, 40, 47, 49, 51, 108, 137, 33/9, 36/10; Σερβίς (ό) 29/109, 32/31; ἀβά-
Σκιθαί, Scythians 43/2, 53/129;
Σκυδία, Scythia 53/126.
Σλαβίνετζα (ή), city in Pagania 36/15.
Σμύρνη (ή), Smyrna 20/11.
Σολδανός, Saracen general 29/90, 102, 117, 120, 122, 128, 130 [Σολδανός P], 142, 150 [Σολδανός Ρ], 156, 163, 164, 175, 176, 180, 183, 191, 205, 209, 212.
Σολομών, Solomon 19/10.
Σολδανός cf. Σολδανός.
Σολεμνία, chief of the Arabs 21/111, 116, 120, 126, 22/49, 50, 52.
Σοκοπλαχος, father of Byseus, primate of the Chersonites: Σοκοπλάχου (gen.) 53/168.
Σούσσα cf. Σάσσα.
Σοφία of: Άγια Σοφία.
Σοφία, progenitor of Mauias, chief of the Arabs 21/111.
Σπανδάτης, ancestor of the Iberians 45/14, 14, 33, 37.
Σπανία, part of Iberia 23/29, 29 [recte: Ίσπανία].
Σπασταλό (ν), harbour in Zichia: εἰς τὸν τοῦ Σπασταλοῦ ἵμηνα 42/106.
Σρεξιαβράξ (τό), village in the province of Tziliapert 58/511.
Σταγνόν (τό), city in the territory of the Zachlimo 33/21.
Σταυράκιος cf. Πλατάς.
Σταυρός cf. Τίμως Σταυρός.
Στενίται, sailors of the Stenon 51/12, 91.
Στενόν (τό), the Bosphorus 51/13, 92.
Στέφανος, 1. Saint 29/236.
2. astrologer 16/1. 3. protospatharius, son of Valentine (cf. Βαλεντίνος 2) 29/233.
4. son of Muntimer, prince of the Serbs 32/52, 67.
Στόλπον (τό), city in Croatia 31/69.
Στρατόφιλος, primate of the Chersonites 53/471.
Στράβιλος cf. Πίνετς.
Στρωμηρός, prince of the Serbs 32/44, 63.
Στρούχουν, barrage of the Daniper river: πρὸς τὸν ἔβδομον φραγμὸν, τὸν ἐπιπλαγμένον 'Ρωσιτῆι μὲν Στρούχουν, Σκλαβνητῆι δὲ Νασροζή, δ' ἐφυγεύεται 'μικρὸς φραγμός' 9/64—65.
Συγγούλ (δ), river between the Danub and the city of Sarker 42/58.
Συμβάτιος, 1. prince of princes of Armenia 45/30, 34, 35, 44/7, 18, 22, 26, 35, 50, 119.
2. Iberian ruler of the city of Ardanoutzi: ὁ μέγας Συμβάτιος 46/4.
3. son of David (cf. Δαυίδ 4) 46/29, 33, 38, 41.
Σύμβολο (ν), port near the city of Cherson: ἐν Συμβόλῳ 53/296, 309; τοῦ Συμβόλου 53/302.
2. patrician and chief of the imperial chancellery 46/68.
Συμπόσιον (τό), frontier pass, desert adjacent to the region of Lykanos 50/135, 145, 148, 159.
Συρεντός (ή), city in Italy 27/49, 67.
Συρία, Syria 21/12, 23, 63, 73, 102, 22/68, 24/56, 64, 42/78, 43/11, 14, 46/45, 47/19, 21.
Συροκάλτες, province of the Pechegns: τὸ Θέμια — 37/35; cf. Κούλτενη.
Σφενδοπλάχος, prince of Moravia 13/6, 40/34, 41/2, 4, 19.
Σφενδοσιλάβος, son of Igor, prince of Russia 9/4.
Σχολαστικός, door-keeper and chamberlain 50/223.
Σώσσα (αι), place near the city of Cherson 53/263 [Σωσόν P], 306, 312.
Σωτηριώτωλις, city on the frontier of Abasgia: κάστρον Σωτηριώτωλιος 42/14, 110.
Σωφρόνιος, bishop of Jerusalem 19/4, 8.
Τάβια, garrison in the province of Charsianon: τοποτηρησία Τάβιας 50/107.
Ταλιαφέρνος, Burgundian marquis: Ταλιαφερνου (gen.) 26/43; cf. Οιγον 2.
Ταλματ (τό), province of the Pechenegs 37/18, 33; cf. Βορσταλματ. — Cf. Byzantinoturcica p. 94 (2nd ed. p. 97).
Τάνας (δ), river Tanaïs 42/34, 87.
Ταρης, part of Iberia 29/29.
Τερτησιον, Iberian tribe 28/10.
Ταρτον (τό), Armenian principality 43/1, 7, 37, 38, 46, 47, 49, 56, 62, 63, 66, 110, 153, 186; Τατερνίτης (δ) [= Κρικτησ] 43/32, 51, 97, 101, 113, 119, 122, 146, 151, 180.
Τατερνίτης cf. Τατρών.
Τατζατής, possessor of a suburban estate in Keltzini: Τατζατου (gen.) 43/92.
Τεβέλης, grandson of Arpad, prince of the Turks (= Magsars) 40/63; Τεβέλη (acc.) 40/57. — Cf. Byzantinoturcica p. 256 (2nd ed. p. 303).
Τεχνής (τό), district in the province of Mesopotamia 50/115, 119.
Τελαυντζα (η), city in Russia: Απο Τελαυντζα 9/6.
Τετζην (τό), city in Croatia 31/70.
Τερπουνίτα, Terbouniotes 29/57, 64, 109, 34/1, 3.
Τερματζούς, great grandson of Arpad, prince of the Turks (= Magsars) 40/64. — Cf. Byzantinoturcica p. 258 (2nd ed. p. 306).
Τερπημέρης, prince of the Croats: Τερπημέρη (gen.) 31/43.
Τετραγώνια (τό), island and city off Dalmatia 29/51, 258, 30/134; Τετραγώνια δέ καλεται δαδ τι είναι κάτω μικρόν δάκην άγγουριον 29/260–261.
Τζαμανδός (η), mountain and county in the province of Lykandos: δρος τῆς Τζαμανδού 50/157.
Τζαρβαγάνι (τό), island off Zichia 42/105.
Τζεσθαλβος, prince of the Serbs 32/65, 75, 119, 121, 129, 140.
Τζέννα (η), zupania of Croatia 30/91.
Τζέντινα cf. Ζέντινα.
Τζεματζου (τό), city in Armenia 44/5, 62.
Τζερναβουσέχην (τό), city in Serbia 32/150.
Τζερνιγόγα, city in Russia: Από Τζερνιγόγα 9/6.
Τζεβιτανόβα, city in Lombardy: διονυστεται Τζεβιτανόβα, τουτέστω νεόκαστρον 27/41.
Τζικάννα, protospatharius and military governor: Λέωντος Τζικανή (gen.) 51/194.
Τζιλιάπερτ, province: Θέμα του — 53/510.
Τζοπόν (τό), province of the Pechenegs 37/19, 24; cf. Βουλατζοπόν. — Cf. Byzantinoturcica p. 94 (2nd ed. p. 98).
Τζουντζεμερίζ, prince of Terbounia 34/11.
Τιμέρις, emperor (III): 'Αψμαρον 22/7; 'Αψμαρον ... τοῦ Τιμερίον 22/31.
Τιβί (τό), city in Armenia 44/15; Τιβί (gen.) 44/4; Τιβίου (gen.) 45/57.
Τιμίτ (τό), emirate 25/74.
Τιμήσας (δό), river in the country of the Turks (= Magyars) 40/39.
Τίμιος Σταυρός, garrison in the province of Charsianon: τοπογραφία του Τιμίου Σταυρού 50/104.
Τίτζα (ή), river in the country of the Turks (= Magyars) 40/40.
Τυήνα (ή), zupanija of Croatia 30/92.
Τορφίκης cf. Τορφίκης.
Τορφίκης, patrician, son of Apoganim 43/136, 139, 139, 166, 179; Τορφίκης 43/100.
Τορζέλιων (τό), city and trading station of the Venetians 27/93.
Τούργανήρι (τό), island off Zichia 42/105.
Τούρκοι, Turks (= Magyars) 3/1, 2, 5, 4/2, 5, 11, 8/21, 24, 29, 13/2, 3, 7, 8, 9, 24, 27/31, 30/23, 75, 31/87, 32/89, 37/11, 38/1, 3, 9, 10, 16, 23, 24, 25, 28, 32, 38, 47, 48, 48, 53, 55, 57, 59, 60, 62, 64, 67, 39/6, 8, 10, 40/2, 6, 16, 17, 19, 19, 23, 25, 33, 41, 45, 41/21, 25, 42/18, 51/111, 114, 115, 116, 120, 121. — Cf. Byzantinoturcica p. 270 (2nd ed. pp. 321-322).
Τούτης (δό), river in the country of the Turks (= Magyars) 40/39.
Τραχιάνος, emperor 40/28.
Τραπεζούς (ή), Trapanzi 46/43, 50/124.
Τραχιλός cf. Μιχαήλ 1.
Τράτις cf. 'Αγία Τράτις.
Τράτιος (ή), city in Africa 25/40.
Τρατιάλης, comedy of Aristophanes 25/21.
Τροίζήν (δό), Troezen 23/35, 35; Τροιζήνος (δό) 23/35; Τροιζήνου (gen.) 23/35.
Τρούλλος (δό), Domed Hall in the imperial palace 48/2.
Τρούλλος (δό), river in the country of the Turks (= Magyars) and Pechenegs 38/70.
Τρούπια (τό), desert on the eastern frontier of the Byzantine Empire 50/146.
Τρύφων, Saint 29/269.
Τυρώκαιας (τό), city in Iberia 46/14.
Τυβόλ (δό), river between the Danube and the city of Sarkel 42/59.
Τυδρεντός (ή), city in Italy 27/48.
Φαγγομουμείς (οl), illustrious Cypriots 47/18.
Φαλεμπέρτος, murderer of king Berengar 26/55.
Φαλης, grandson of Arpad, prince of the Turks (= Magyars): Φαλης 40/61; Φαλης (acc.) 40/58. — Cf. Byzantinoturcica p. 278 (2nd ed. p. 331).
Φαλιμέρης, prince of Terbounia 34/10.
Φαλιτς cf. Φαλης.
Φάρα (τό), island off Dalmatia 36/20.
Φάρος (δό) 30/110.
Φάρος cf. Φάρα.
Φασιανή (ή), district of Armenia 45/44, 50, 53, 58, 61, 63, 66, 100, 100, 158.
Φάσις (δό), river in Armenia: ο "Εράξ, ήτοι ο Φάσις 45/130, 158, 173.
Φατέμα cf. Φατιμέ.
Φατεμή, district of Libya: το Φατεμή 15/3.
Φατεμιταί, Fatemites 15/1, 3, 25/60 [Φατουμιταί P].
Φατιλάνο (ν), mountain on the eastern frontier of the Byzantine Empire: τού άρας τού Φατιλάνου 50/114.
Φατιμέ, daughter of Mahomet, the prophet 21/70, 25/59; Φατιμή 15/2.
Φατουμιταί cf. Φατεμιταί.
Φιλιστήμι (ή), emirate: τήν Φιλιστήμι, ήτοι τό 'Ράμβιλε 25/69.

Xαράντος, emirate 25/72.

Xάραξ, author 24/4.

Xάρης, cf. Λάχης.

Xαρίτων, Saint 22/73.

Xάρσα (τό), district of Armenia 44/41, 87.

Xάρσος (ό), Charoppa 23/34, 34; Χάρος (ό) 23/34; Χάρπος (gen.) 23/35.

Xαρσιάντης, military governor: Όρερ-στης ὁ Χαρσιάντης 50/127.

Xαρσιάνον (τό), province 50/90, 102, 106, 108, 109, 134, 137, 153.

Χασέ, protospatharius 50/202, 205, 206, 208.

Xέμψ (τό), emirate: τό Χέμψ, ήτοι τό "Εμέσα 25/70.

Χασών (ή), Cherson, city 1/26, 27, 27, 6/3, 7/1, 3, 6, 16, 8/8, 9/67, 11/1, 8, 10, 12, 22/30, 37/38, 49, 42/7, 32, 33, 41, 51, 53, 63, 70, 72, 81, 85, 53/1, 168, 271, 276, 294, 512, 525, 527, 528.


Χέρτ (τό), city in Armenia 44/4, 16.

Χιγγαλούς cf. Χιδμάς.

Χιδμάς (ό), river in Lebedia: Χιδμάς, ὁ καὶ Χιγγαλόου ἑποιομαζομέ-νος 85/8.

Χλέβενα (τό), city in Croatia 31/69.

Χλέβενα (ή), zupania of Croatia 30/116; Χλεβίσανα (ή) 30/91.

Χλέβισανα cf. Χλέβενα.

Χλιάτ (τό), city in Armenia 44/3, 20, 57, 102, 108, 114, 125; Χλιάτ 44/3, 11, 15, 53.

Χλούμ (τό), city in the country of the Zachlumi 35/14.

Χλούμος, mountain in the country of the Zachlumi 35/11; cf. Ζαχλούμος.

Χόζανος, province: τό τοῦ Χόζανου Ἰησοῦ 50/111.

Χρήστος, primate of the Chersonites 53/25, 44.


Χριστός, Jesus Christ Tit., 17/6, 22/72, 29/96, 31/42, 49/58; Ἰησοῦς Χριστός 13/43, 45/31.

Χρονικά, work of Charax 24/4.

Χρονικόν, work of Theophanes 17/1, 21/1; Χρονογράφος 22/1.

Χρονογράφος cf. Χρονικόν.

Χρυσόγονος, Saint 29/278.

Χρυσοτρίχλινος (ὁ), hall in the imperial palace at Constantinople 50/215.

Χρωματία, Croatia 30/70, 78, 94, 113, 118, 31/14, 44, 58, 76, 22/62, 69, 72, 120, 125, 127, 136, 35/8; ἡ μεγάλη Χρωματία, ἡ καὶ ἄσπρη ἐπονομαζόμενη 31/83; ἡ μεγάλη Χρωματία, ἡ ἀβάπτιστος, ἡ καὶ ἄσπρη προσαγορευόμενη 32/3—6; ἡ βαπτισμένη Χρωματία 31/63, 71, 86.

Χρωβάτων, Croats 13/7, 29/55, 56, 63, 113, 30/61, 68, 70, 71, 75, 79, 81, 82, 86, 103, 124, 31/1, 3, 8, 18, 20, 24, 25, 26, 29, 35, 40, 41, 46, 50, 52, 55, 61, 64, 65, 80, 32/128, 33/5, 35/5, 40/44, 41/25; Χρωβάτος (ὁ) 29/109; οἱ ἀβάπτιστοι Χρωβάτων, οἱ καὶ ἄσπροι ἐπονομαζόμενοι 31/4; Βελοχρωβάτοι 30/63; Βελοχρωβάτης, ἡγούν ἄσπροι Χρωβάτοι 30/72—73; οἱ βαπτισμενοί Χρωβάτοι 31/31; ὁ δὲ Χρωβάτων τῇ τῶν Σκλαβίων διαλέκτου ἐρμηνεύεται, τούτεστιν "ὁ πολλὴν χάραν κατέχοντες" 31/6—8.

Χρωβάτος, chief of the Croats 30/65.

Χώρα (τά), island off Dalmatia 36/22.

Χωρασάν (τό), emirate 22/64, 66, 25/67, 79.

Ψωμαθέως: ὦ τοῦ Ψωμαθέως μονῆ, monastery 43/177.

'Ομεανός (ὁ), Ocean 25/40; ὁ ἔσπερος 'Ομενός 25/32.

'Ομοφας, patrician and admiral of the fleet: τόν... Νικήτα... οὐ τὸ ἐπικήλην Ὀμοφας 29/97—98.

'Ωμος, King of Francia, or Saxony: "Ωμος (dat.) 30/73.
GLOSSARY

The Glossary contains 1. words which occur in D. A. I. only (these are marked with an asterisk), 2. words peculiar to Byzantine civilization, 3. words of the Postclassical and Byzantine periods, 4. uncommon ancient words or ancient words used in an altered sense in the Byzantine period, 5. words of foreign origin.

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αμωθαλόμητος 45/112.
A glossary page is provided with terms and their translations in Greek and Latin. The page lists various terms, their meanings, and their sources. For example, "άμηδακαί (~ Arabic amīr)" is translated as "lord, prince, ruler" with references to pages 335, 13 and 130. Other terms include "άμπλαστός", "άνέγλυφος", "άνεγγυς", "άνοιχτος", and more, each with their respective Greek and Latin translations and page references. The page appears to be part of a larger work on grammatical or historical notes, as indicated by the references to "Grammatical Notes" and "Theophanes, ed. de Boor".
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Kurtz, Byzantinische Zeitschrift, 3
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Cf. A. A. Papadopoulos, Ἑπτήρ
ἰταυρείας Βυζαντίνων Σπουδῶν, 5
(1928), pp. 233—299.
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Byzantinoturcica p. 139 (2nd ed. p. 155).
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Cf. A. N. Janmaris, Byzantinische
Zeitschrift, 10 (1901), pp. 204—207.
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[κλήματα everywhere P]. — Cf. S.
P. Sestakov, Памятники христиан,
скаго херсона III, (Москва, 1908),
pp. 69—71; V. G. Vasiljevskij,
Журнал Министерства Народного
Просвещения, 185 (1878), Лонь,
pp. 419—425 = Труды П. I. (Sankt-
Peterburg), 1909, pp. 195—201; F.
Westberg, Бизантийский Времен-
ник, 15 (1908), pp. 255—257; E.
Honigmann, Die sieben Klimata und
die poliès κλήματα, (Heidelberg,
1929).
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ed. Sathanas, Bibliothecae aevi V,
p. 532—536; O. Schissel, Glotta,
22 (1934), pp. 286—289; K. Amantos,
'Ελληνικά, 8 (1935), pp. 269—270;
Ph. Kukulea, 'Επιστημονική 'Επετηρίς
tῆς Φιλοσοφικῆς Σχολῆς τοῦ Πανε-
119; H. Grégoire, Annales de l’In-
stitut de philologie et d’histoire orientales
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Byzantinoturcica p. 146 (2nd ed. p.
163).
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Cf. F. Dölger, Beiträge zur Geschichte
der byzantinischen Finanzverwaltung
besonders des 10. und 11. Jahrhunderts,
(München, 1927), p. 87—88; Sechs
byzantinische Praktika des 14. Jahr-
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Вестник, 20 (1847), No. 8., pp.
1—10 (= Сборник сочинений,
S. Peterburg, 1870, pp. 521—527);
N. Lavrovskij, Журнал Минис-
терства Народного Просвещения,
166 (1873), Мартъ, pp. 113—121;
S. Gedeonov, Варяги и Русь II.
(S. Peterburg, 1876), pp. 546—547;
P. Jurdenko, Чтения в Имп. Объ-
ществе Истории и Древностей
российских при Московском
Университетет, 1877, II., pp. 1—14;
S. Vvedenskij, Издаваем Общества
археологии, истории и этнографии
при Казанском Университетет, 22
(1906), pp. 149—163; L. Niederle,
Slavie, 7 (1928—29), pp. 979—980;
N. Popov, Byzantinoslavica, 3 (1931),
pp. 92—96; D. A. I. Commentary,
pp. 59—60.
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(τζερβουλία); S. B. Psaltes, Gram-
matik der byzantinischen Chroniken,
(Göttingen, 1913), p. 74; Ph. Ku-
kules 'Επιστημονική 'Επετηρίς τῆς
Φιλοσοφίας τῆς Σχολής τοῦ Πανεπιστη-
μοῦ 'Αθηνῶν 1835—1936, p. 124.
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— Cf. Ph. Kukules, 'Επετηρίς τῆς Εται-
ρείας Βυζαντίων Σπουδῶν, 13 (1937),
p. 114; C. Diem, Asiatische Reiter-
spiele, (Berlin, 1942ª), pp. 111, 260;
A. Pagliaro, Un gioco persiano alla
corte di Bizanzio, Studi Bizantini e
Neoellenici, 5 (1939), pp. 521—524.

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GRAMMATICAL NOTES

Since D. A. I. contains many linguistic phenomena which diverge from classical usage and illustrate the mediaeval and modern development of the language, we think it necessary to summarize here the most noteworthy demotic characteristics of the language of D. A. I.

Words and names cited without indication of chapter and line occur in the Glossary and Index.

Orthography:

νδ ~ ντ: κονδοῦρα, σφουτύλιν.
Cf. Critical Introduction, pp. 18—19, 36, 37.

Accentuation:

ἀντίπερα, ἀπάρτι, αὐθεντῶς, θέρμα, κύρις, λάβε 27/24, μήκοθεν, πάραθυτα, "Αθαρείς, Ἀρκάτα (gen.), Ἀρμενάκοι (gen.), Ἀστονάς (gen.), Δανοῦβιν (acc.), Μάσαλμα (gen.), Πάρθικς, Πελοσονησούκοι, Ραούσογ(ν), Τάβιας (gen.), Τετραγούριν, Χερσονήτικος; cf. below, Substantives ending in -ιν.

Substantives:

nom. -άς (stants); acc. -α (-ά): Βόρεα, Λεβεδία, Διούντικα, Νικήτα, Πετρωβά, Ποργά;
nom. -άς; plur. gen. -άδων: ἀμφράδων, βοιλάδων;
nom. -ής (-ής, -ής); acc. -ή (-ή -ή); gen. -ή (-ή): ἀμφιμοιονή, "Αδρανακή, "Αδρανακά, "Αδρανακά, "Αλμύντζη, "Αποκέλπη, "Αρταδή, "Αρταδή, Βεργίγηρη, Βουσσούτζη, Ταζή, Ζουρ-βανέλη, Καλή, Καρή, Καστά, Καστά, Κασάκη, Κασάκη, Κρασημέρη, Κρικόρη, Μεγέρη, Νέκτη, Παζουνή, Πλατυπόθη, Συγρίτζη, Τεβέλη, Τετρήμερη;
nom. -ός (< -τος): κυρός;
nom. -ίς (< -ιος): κύρις, Δανοῦβιν (acc.);
nom. -ίν, -ίν (< -ιον, -ιον): ασήμιν, θεμάτιν, κλειδίν, κουροπαλατίνων, νησίν, ραπάτιν, σφουτύλιν, "Αρδανούτζ(ν), Οδυλόντιν, "Ραούσογ(ν), Τετραγούριν, Τζαρμάγάν;
nom. -ί; gen. -ί: Τιβί;
nom. -μον; plur. nom. -ματά: μεταστασίματα;
nom. -ίς; gen. -ί: Δάναπρι, Δάναστίρι.

Adjectives:

nom. -ος, -η, -ον (~ -ος, -ον): έτομου (plur. nom.) 53/433, όμοφύλας (plur. dat.) 14/24;
nom. -ος (< -ής): δασφαλού († plur. nom.) 38/10, 28;
nom. -ός (< -ούς): ἀπλός 28/33, χρυσός 42/67;
congruence: εὐεργεσίων καὶ φιλοτιμίων, τῶν ἑπαξίων πάντων 1/23, γυναικῶν ...παρόντων 17/20.

Numerals:

ἐνας (< εἰς) ἕνα βῆσαλον 53/329.

Pronouns:

αὐτός (= this) passim, e. g.: 2/11, 5/5, 9/63, 13/75, 14/11, 27/73, 28/11, 29/245, 32/81, 40/27, 44/19;
ο ἀυτός (= the same, the said, the aforementioned) passim, e. g.: 8/9, 9/104, 16/8, 18/4, 31/8, 32/10, 38/19, 41/3, 42/32, 43/27, 44/20, 49/59, 50/39, 51/8, 53/173;
τό (= αὐτό): διὰ τό 45/39, 53/156;
ο τούτους (= this, the said) passim, e. g.: 1/25, 2/22, 4/7, 6/7, 8/14, 9/36, 11/9, 13/6, 118, 15/6, 29/32, 68, 246, 30/18, 132, 31/24, 47, 32/23, 144, 33/14, 34/13, 35/9, 38/51, 42/93, 43/88, 157, 44/38, 45/48, 155, 46/35, 140, 50/78, 195, 51/54, 53/216, 505, 523:
ολοσθήπτε: τό ολοσθήπτε 13/82, τού ολοσθήπτε 13/122, τόν ολοσθήπτε 25/38;
ολοσφά: ο ολοσφά 13/89, 102;
ο δείκτα: τόν ὁ δείκτα 42/48, 48;
τίς: τί δουλεύαν 48/81.

Prepositions:

ἀνά + gen.: 29/248, 248, 31/73, 74, 74, 41/5, 52/7;
ἀπό + acc.: 9/5, 6, 96, 106, 26/25, 42, 31/55, 32/74, 42/67, 87, 95, 46/44;
εἰς + acc. (= in, into, on, at, by, among, about) passim, e. g.: 6/4, 7/6, 9/10, 60, 13/174, 15/9, 16/9, 21/17, 22/63, 25/80, 26/24, 27/39, 28/22, 29/288, 30/16, 103, 31/29, 32/82, 33/5, 35/5, 37/21, 59, 38/30, 39/10, 40/46, 42/86, 44/14, 45/57, 165, 46/55, 50/78, 137, 51/92, 131, 53/214, 264;
ἐν + dat. (= to, into, at, upon) passim, e. g.: 1/21, 7/2, 8/4, 9/3, 13/98, 21/56, 22/37, 26/9, 27/7, 28/14, 29/118, 157, 30/76, 32/50, 120, 139, 42/34, 48/62, 171, 45/89, 46/60, 79, 50/53, 174, 51/26, 142, 53/52, 266, 311, 387, 414, 525;
ἐὼς + acc.: 21/55, 22/48, 42/63;
μετά + acc. (= with): 25/23, 29/4, 30/75, 45/62, 65;
μέχρι + acc.: 37/13, 39/13, 42/53;

Prepositional adverbs:

with gen.: ἀναμέσων, ἀναμεταξῆς, ἀντίπερα, ἐκεῖθεν, ἐνθεν, ἑνώπιον, ἑπάνω, κέκλωμεν, λόγῳ, μέσον, μήκωθεν, νόμῳ, πέραθεν, ὑποκάτωθεν.
Verbs:
-άω ~ -έω: ἀπεμπολούσιν 9/16, ἔξουν 30/121;
-ῶ ~ -ών: ἀντιπερνάν 51/115;
reduplication: ἀποσταλμένοι 49/20, βαπτισμένος 81/31, 68, 71, 86, 32/149, κατασκευασμένος 55/34, κομπομένος 53/68, μεταμέλημα 29/167, τελευτηκότος 46/146, χαλκομένα 51/203 [cf. P: 1/12];
aorist: ἀλοιχέσας 47/3, ἀναπαύσαι 58/68, 414, ἀνεχθέναι 58/277, ἀπέλθαντε 58/69, ἐπιτέσεστες 30/28, ἐγκομεν 55/45, ἥλιαν 39/5, καθευδήσας 53/436, συμπαθήσαι 50/52, συνεπαρεθ 32/89, ύπέπεσαν 58/201;
 imperative: μὴ κομπακάς 9/25;
άς: ἀς ἄποστελει 45/31, ας καθεξεται 45/82 [καθεξεται P], ας θεωρη 45/33 [θεω- rei P];
γνωμαι: γενόμενος 52/58, 50/56;
διδάσκω + dat.: 1/9, 93/8;
δίδομι: ἀνέδωκαν 55/55, δέδωκαν 45/92, παρέδωκαν 58/104, συνέδωκαν 30/59;
eliμ: ἕτοι 29/273;
eliμ: συνεξιοῦσι 51/44;
έχω: ἕχει εἰσέδεται 26/26, ἔχεις ἀποκρούσθης 13/76, κλάσα  ἔχω 27/29, ἀποστέλλειν ἔχει 48/94, ἔχομεν γενέσθαι 45/76, εἰσπέν ἔχουσαν 45/78, ἔχει εἰσέλθειν 45/85, καθεξεται ἔχει 45/86, ἔχειν ἔχομεν 46/133, κινήσας ἔχομεν 46/134;
ηττώ 50/9, 40/10;
γνωμεν: ἀφίσθην 58/52, 54, ἀφίσθην 26/34;
ιστός (< ἵστημι): ἀποκαθιστών τος 53/313, ἰστόσιν 21/42, καθιστά P/5, παρα- στέκεται 58/403, συνιστάν 18/120;
οἶχα (< ὀργίμη): οὐσιομένου 9/12;
πηγῶν (< πηγήμη): πηγνώσα 9/74.

Use of the cases:
acc. instead of dat.: 26/60, 28/45, 29/140, 30/124, 31/84, 32/17, 43/122, 44/33, 45/75, 152, 46/8, 61, 63, 72, 104, 108, 117, 118, 139, 157, 49/13, 50/124, 51/120, 53/13, 99, 104, 188, 196, 220, 411, 441;
elis + acc. instead of dat. passim, e. g.: 9/16, 18/35, 21/103, 26/39, 46/59, 49/56, 58/155, 527.

Negation:
μηδὲν θαυμάζῃς 1/10, οὐδὲν οὐκ ἔτοιμον 30/37, οὐ θέλω δοῦαι τίποτε οὖν 58/88,
μηδὲν πτορηθής 53/350, ἐβρῶ ὡς ἄρτοι τίποτε οὐκ ἐπικητῶ 53/374.
Use of the tenses:


\( \text{tvx} + \text{ pres. opt.: } 13/125, 46/169; \)

\( \text{tvx} + \text{ fut. ind.: } 21/84 \) [cf. P: 29/140, 45/149, 47/20, 50/41, 213].

**Genitivus absolutus:**

instead of participium coniunctum: 8/7, 27/75, 28/20, 29/44, 89, 111, 173, 174, 195, 196, 42/47, 43/64, 66, 175, 46/51, 56, 74, 77, 78, 93, 49/24, 27, 40, 50/163, 239, 51/40, 162, 163, 198, 53/12, 71, 158, 346.

**Nominativus absolutus:**

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