THE BRITISH ACADEMY SUPPLEMENTAL PAPERS I

The Imperial Administrative System in the Ninth Century

With a Revised Text of

The Kletorologion of Philotheos

By

J. B. Bury
Fellow of the Academy

London
Published for the British Academy
By Henry Frowde, Oxford University Press
Amen Corner, E.C.

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### SUMMARY OF CONTENTS

<table>
<thead>
<tr>
<th>Bibliography</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Preliminary</td>
<td>3</td>
</tr>
<tr>
<td>B. Dignities (αἱ διὰ βραβείων ἀξίαι)</td>
<td>7</td>
</tr>
<tr>
<td>C. Offices (αἱ διὰ λόγου ἀξίαι)</td>
<td>20</td>
</tr>
<tr>
<td>D. Dignities and Offices of the Eunuchs</td>
<td>36</td>
</tr>
<tr>
<td>Text of the Klētorologion of Philotheos</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>131</td>
</tr>
</tbody>
</table>

#### A. Preliminary

1. Sources for institutional history.
2. The text of Philotheos.
3. The contents and sources of the Klētorologion. The Taktikon Uspenski.
4. Scope of the following investigation. General comparison of the Constantinian with the later Byzantine system.

#### B. Dignities (αἱ διὰ βραβείων ἀξίαι)

I. στρατηγοί.
II. δομεστικοί.
III. κριται.
IV. σεκρετικοί.
V. δημοκράται.
VI. στρατάρχαι.
VII. ἀξίαι εἰδικαἰ.

#### C. Offices (αἱ διὰ λόγου ἀξίαι)

I. στρατηγοί.
II. δομεστικοί.
III. κριταί.
IV. σεκρετικοί.
V. δημοκράται.
VI. στρατάρχαι.
VII. ἀξίαι εἰδικαὶ.

#### D. Dignities and Offices of the Eunuchs

I. ἀξίαι διὰ βραβείων.
II. ἀξίαι διὰ λόγου.

Text of the Klētorologion of Philotheos
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**Saec. V.**


[C. I.] \textit{Codex Iustinianus} (see below).

**Saec. VI.**


**Saec. VII.**

Descriptions of ceremonies in reign of Heraclius, in \textit{Const. Porph. De Cerimonis} ii, cc. 27-30 (see below).

‘D\textit{iva iussio Iustiniani Augusti [II]... in confirmationem sextae synodi Constantinopolitanæ’ [\textit{A.D.} 687], Mansi, \textit{Concilia}, xi. 737.

**Saec. VIII.**


Some descriptions of ceremonies, in \textit{Const. Porph. De Cerimonis}, esp. i. 43 and 44.

**Saec. IX.**


[Kudāma] Kudāma ibn Ja’far, ibid. (pp. 196-9).

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Description of Triumph of Theophilus, Const. Porphy. περὶ τῶν βασιλικῶν ταξειδίων, 503 sqq. (see below).

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¹ The collections of Egyptian Papyri (Pap. Brit. Mus., B. G. U., Oxyrhynchus, &c.) are occasionally useful for illustration.
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(On the organization, &c., of the Themes.)


(On titles of honour.)


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(1) Sources for institutional history.

For the history of the administrative institutions of the Roman Empire in the fourth, fifth, and sixth centuries A.D., we have material which is relatively ample. We have the lawbooks of Theodosius and Justinian, and the Notitia Dignitatum, of which the latest portions date from about A.D. 425. We have further the letters of Cassiodorus, written in his official capacity as quaestor in the palace of Ravenna, and, although he is concerned with the Imperial institutions as they were modified to suit the conditions of the Ostrogothic kingdom, the offices and functions were so little altered that the information supplied by Cassiodorus is, as Mommsen perceived, of the highest value not only for the administration of Ravenna but also of Constantinople. In addition to these authoritative documents, we have the mutilated treatise περὶ ἀρχὴν of John the Lydian, which, rambling though it is, furnishes precious material, the author having been himself an official in the reigns of Anastasius, Justin I, and Justinian. These sources—supplemented by inscriptions and the incidental notices to be found in literature—render it possible to obtain a sufficiently clear and fairly complete general view of the civil and military administration as it was organized by Diocletian and Constantine, and as it was modified in details down to the reign of Justinian. But after the death of Justinian we enter upon a period of about three hundred years which is absolutely destitute of documents bearing directly upon the administrative service. We have no source in the form of a code; for the only lawbook that survives, the Ecloga of Leo III, does not deal with public law, and casts no light on the civil and military administration. We have nothing in the form of a Notitia of offices, no official correspondence like that of Cassiodorus, no treatise like that of John the Lydian. Moreover, in the seventh and eighth centuries there is very little literature, and
inscriptions on stone are few and far between.\(^1\) Our only compensation is a very small one; we now begin to get inscribed lead seals of officials, which become numerous in the eighth and ninth centuries. At last, about the middle of the ninth century, a new series of sources relating to the official service of the Empire begins. The first of these is a notitia or \(\tau\alpha\kappa\tau\iota\kappa\iota\kappa\omicron\omicron\), as it was called, of the chief dignitaries and officials in order of rank, dating from the early years of the reign of Michael III. It is a bare list, but about half a century later comes the Klētorologion of Philotheos, which is by far the most important source for the organization of the Imperial civil service in the early Middle Ages. And then about half a century later still we have the Ceremonial book compiled by Constantine VII. This collection contains a great many older documents, some dating from the ninth century, and two or three even from the eighth. We have also other writings of Constantine VII, especially the \(\pi\epsilon\rho\iota\ \tau\omega\ \beta\alpha\sigma\iota\lambda\iota\kappa\omicron\nu\ \tau\alpha\zeta\epsilon\iota\delta\omega\nu\) and some chapters of the De administrando imperio.

Now these documents of the ninth and tenth centuries show us an administrative system quite different from that which prevailed in the days of Justinian.\(^{2}\) It is probably due, at least in part, to the nature of the documents that this later system has never been thoroughly examined. For the documents, though of official origin, are not directly concerned with administration; they are concerned with ceremonial and court precedence, and while they reveal a picture of the world of officialdom, they tell little of the serious duties of the officials.\(^3\) They have not therefore invited systematic investigation, like the Codex Theodosianus or the Notitia Dignitatum. One department indeed of the administration has, during the last twenty years, received particular attention, namely, the general administration of the provinces, the system of Themes. We have now a valuable study of this subject by the late Professor H. Gelzer, who has also partially examined the military organization. It must be added that the judicial machinery has been partly explored by Zachariaë von Lingenthal. But the general civil administration and the great ministerial bureaux at Constantinople have not been studied at all. This neglect has been a serious drawback for students of the history.

\(^1\) For the administration of Egypt the papyri supply considerable material, even for the period from Justinian to the Saracen conquest. Particular attention may be called to the documents dating from the early Saracen period in Papyri in the British Museum, ed. Kenyon, vol. iv (accessible to me, before publication, through the editor's kindness). But the Egyptian material helps little for the general administrative changes with which we are here concerned.
of the Eastern Roman Empire. We can observe its effects in most of the works that are published on the subject. We can see that the writers do not attach clear and definite ideas to the official titles which are mentioned in their pages; they often confound distinct offices, and they confound offices with orders of rank. Schlumberger's magnificent work on Byzantine Seals may be cited in illustration; it is marred by many confusions between different officials and different departments.

It is therefore a task of urgent importance to reconstruct, so far as we can, the official organization of the later Empire at the earliest period for which we have sufficient evidence. It is true that at no period of Byzantine history have we documents that can be remotely compared with the Codes of Theodosius and Justinian or with the Notitia Dignitatum; but we must make the best of what we have.

Now the most important document we possess, the only one that gives us anything like a full notitia of the bureaux and officials, is the Klètorologion of Philotheos, which was compiled in the reign of Leo VI, in the year A.D. 899. It is therefore the proper starting-point for an investigation of the subject. We may say that for the institutional history of the ninth and tenth centuries it holds the same position, in relative importance, which the Notitia Dignitatum occupies for the fourth and fifth.

Once the actual organization existing in the time of Leo VI has been worked out, a further problem presents itself, namely, to trace the steps by which it developed out of the organization existing in the time of Justinian. The evidence of our literary sources shows us that in all main essentials the later system existed in the eighth century. The transformations were effected between the end of the sixth century and the middle of the eighth, in the darkest period of Imperial history, for which we have little more than meagre second-hand chronicles and a few incidental notices in ecclesiastical documents.

In practice, however, it is impossible to separate the two investigations, namely, that of the institutions actually existing in the ninth century, and that of their history. The principal object of the present study is to determine the details of the ninth-century organization, but, as Philotheos, our main guide, only gives the names of the officials and does not indicate their functions, we are obliged to trace the offices, so far as we can, into the past, in order to discover what they were. In the case of many of the subordinate officials we have no data, and must leave their functions undetermined.
As the foundation of these investigations, a critical text of Philotheos is indispensable. The Klètorologion has come down to us as part of the second book (cc. 52–54) of the De Cerimoniis of Constantine Porphyrogennetos. But it was an independent treatise; it formed no part of Constantine’s treatise, but was appended to it, along with other documents, probably by the Emperor’s literary executors, shortly after his death, as I have shown in a study which I published on the Ceremonial Book in 1907.1

The treatise known as De Cerimoniis was first published by Leich and Reiske at Leipzig, in 1751–4, in two volumes. It was re-edited by Bekker for the Bonn edition of the Byzantine historians in 1829. Bekker consulted but did not make a complete collection of the MS.

The sole MS. in which this work of Constantine has come down to us is preserved in the Stadtbibliothek of Leipzig (Rep. i, 17). It is a fine large quarto parchment; the titles and lists of contents are in red ink, and the initials at the beginnings of chapters are coloured. It seems to have been written about the end of the eleventh century. It contains 265 folia, but ff. 1–212 are occupied by another treatise of Constantine, which in the Bonn edition curiously appears as an appendix to Book I of the De Cerimoniis. I have shown that it is an entirely distinct treatise.2 It concerns military expeditions conducted by the Emperor in person, and I have designated it as περὶ τῶν βασιλικῶν ταξειδών.

Until recently our only source for the text of the work of Philotheos was the Leipzig MS. But some years ago Theodor Uspenski, the Director of the Russian Archaeological Institute at Constantinople, found a portion of the text in a Greek codex in the Patriarchal library at Jerusalem. This MS. is numbered 39 in the Catalogue of Papadopoulos-Kerameus.3 It was written in the twelfth or thirteenth century. The portion of the treatise which it contains (ff. 181–3, 192–4) is unfortunately small, corresponding to less than eleven pages of the Bonn edition. The fragment begins with τὸμος β’ = p. 726,4 and ends at κατὰ τὰξιν τριμάσθωσαν = p. 736. Uspenski collated the fragment with the Bonn text and published his collation in Vol. III of the Izvieshiia of the Russian Archaeological

1 English Historical Review, April, 1907.
2 English Historical Review, July, 1907, p. 439.
3 Ἱεροολογικὴ Βιβλιοθήκη, p. 115.
4 I refer throughout to the pages of Bekker’s ed. which are entered in the margin of my text, and in most cases add the line for the convenience of those who care to refer to that ed.
THE IMPERIAL ADMINISTRATIVE SYSTEM

Institute at Constantinople (pp. 98 sqq. Sofia, 1898). The occurrence of this fragment in the Jerusalem MS. illustrates the fact that the Klétorologion circulated quite independently of the De Cerimoniis, with which it has been accidentally connected. Uspenski observes (p. 101) that 'it is impossible to doubt that as a practical manual the treatise of Philotheos must have been diffused in separate copies'.

But for the main bulk of the text we depend exclusively on the Leipzig MS. With a view to the text which I now publish, I had photographs made (by kind permission of the Oberbibliothekar) of the 27 folia which contain the treatise (cc. 52, 53). A comparison shows that the Bonn text is by no means trustworthy or accurate. The MS. itself is also a very careless copy of the original. It is full of errors, which were left undiscovered by Reiske and Bekker. Bekker did not study the subject at all, and Reiske, although he published a learned commentary, never made a methodical examination of the official organization, and therefore was not in a position to criticize and control the text, or to detect inconsistencies and mistakes.

The paucity of paragraphs and the absence of any tabular arrangement render the Bonn edition extremely inconvenient for practical use. I have endeavoured to remedy this defect. In introducing tabular arrangement I am only reverting to the form which the author undoubtedly adopted himself. For tabular arrangement is partly preserved in the Lipsiensis, and there can be hardly any doubt that Philotheos wrote his lists of offices in the form of a πίναξ or tabula.

(3) Contents and sources of the Klétorologion. The Taktikon Uspenski.

The superscription of the Klétorologion states that it was compiled in September of Indiction 3 = A.M. 6408 (= September 1, 899–August 31, 900), i. e. September, A. D. 899. The author describes himself as 'Imperial protospatharios and atriklines'. The duty of the atriklinai was to conduct the ceremonial of the Imperial banquets in the palace, to receive the guests and arrange them in order of precedence. In the MS. we find the form ἀτρικλίνης as well as ἀτρικλίνης, but the latter is the true form of the word, which is evidently derived

1 The ἐκθέσις of Epiphanius, which Philotheos appended to his treatise, and which appears as c. 54, does not concern my purpose, and I have omitted it. I may note here that (except in a few cases like σέκρετον, τοπογραφία) I have not normalized the orthographical variations of the MS. but have retained the double forms καμίσια : καμίσια, ἀλλαξίματα : ἰματα, στράταιρες : σωτερες, ἀτρικλίνης : ἀτρικλίνης (but not ἀτρικλιν), &c.
from a triclinio (cp. ἀσηκρήτης).\(^1\) κλητόρων was a technical word for an Imperial banquet,\(^2\) and the verb κλητορέω was used both in the general sense of inviting,\(^3\) and also in the special sense of receiving the guests and announcing their names in order of precedence,\(^4\) a duty which devolved on the atriklines. To fulfil this duty, a list of the ministers, officials, and dignitaries, who had a right to be entertained in the palace, arranged in order of precedence, was indispensable to the atriklines, and such a list was called a κλητορολόγιον. These lists were revised from time to time; for not only might new offices be instituted and old ones abolished, but changes might be made in the order of precedence.

That such changes were made is clear from the comparison of Philotheos with an earlier document which was published by Uspenski from the same MS., in which he found a portion of Philotheos.\(^5\)

This is a Τακτικόν, or table of ranks, which was compiled under Michael III and Theodora. The title is:—

Τακτικόν ἐν ἑπιτόμῳ γενόμενον ἐπὶ Μιχαὴλ τοῦ φιλοχρίστου δεσπότου καὶ Θεοδώρας τῆς ὁρθοδοξοτάτης καὶ ἀγιᾶς αὐτῶν μητρός.

Uspenski has not touched upon the limits of the date of this document, but it can be fixed within fourteen years. The fall of Theodora occurred at the beginning of A.D. 856,\(^6\) so that the Taktikon must have been compiled before that year and after A.D. 842, the year of the accession of Michael. Internal evidence bears out the date of the superscription. The Στρατέγος of Cherson (στρατηγὸς τῶν κλιμάτων) is mentioned; the first Stratēgos of Cherson\(^7\) was appointed by Theophilos (c. A.D. 834). The Charsian province appears as a kleisura not a στρατεύς; this agrees with the Arabic lists which describe the themes as they existed in the period A.D. 838–845.\(^8\)

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1 It occurs in Gen. 31 11 τοῦ τῆς ἐπιστασίαν ἔχων τῶν εἰς τράπεζαν κεκλημένων ἐν ἀτρικλίνω φημίζον. The Latin version renders rightly a triclinio, and Sophocles gives the same explanation. The word does not appear in Ducange.

2 Suidas explains κλητόρων as ἡ βασιλικὴ τράπεζα. Cp. Pseudo-Symeon 703, Leo VI crowned Anna, ἀπὸ τὸ μὴ δύνασθαι ποιεῖν τὰ ἐκ τῶν κλητόρων μὴ ὁδηγοῦν Λύγιοῦτεν.

3 Theoph. 375 19 (Justinian II) πρὸς ἀριστοδιδοῦν κλητορεῶν.

4 We meet it in this sense in Philotheos.

5 loc. cit. 109 sqq. A notable example of changes in precedence is furnished by the different positions of the Domestic of the Ἐκσυβίτων and the Prefect of the City in the two lists.

6 See the evidence in Hirsch, Byzantinische Studien, 60–1.

7 Cont. Th. 123.

8 P. 123, where we must read the singular ὁ κλεισωφυρῖχος Χαρσιανὸς.

9 Of Ibn Khurdâdhîbah, Ibn al-Fâkîh, and Kudâmâ, depending on a work of Al-Garmi, who had been a captive among the Romans and was redeemed in
A.D. 873 the Charsian theme was under a Stratêgos.¹ Kolonea, a theme in A.D. 863, is omitted, as in the Arabic lists.² The earliest mention hitherto known of the Stratêgos of Chaldia was in the Arabic lists; he appears in the Taktikon.³

The Taktikon is an epitomized catalogue of officials and dignitaries, for the purpose of showing their order of precedence. It is therefore not arranged like the Notitia Dignitatum (of the fifth century) in which the subordinate officials are placed under their chiefs. It is arranged in classes, according to ranks (patricians, &c.). It is not a klêtorologion (or it would have been so named), but it must have served court ceremonials; perhaps it was a handbook of the master of ceremonies (ὅ τῆς καταστάσεως). Taktikà βιβλία are mentioned by the biographer of Theophilus (Cont. Th. 142), and evidently mean books which deal with court ceremonial. τάξις meant, among other things, a ‘ceremony’,⁴ and we might render τακτικῶν as ‘ceremonial list’.

A new list of this kind was naturally compiled with the help of older lists which it was intended to supersede. Philotheos tells us, as we shall see, that he made use of older klêtorologia. Now in the Taktikon we can detect certain inconsistencies which must have arisen in the process of bringing an older Taktikon up to date.

(1) The governor of Chaldia appears both as stratêgos (113) and as archon (123). I infer that Chaldia had been an archontate till recently, when it had been made a stratêgis. The new dignity is duly inserted, but the compiler omitted to strike out the old title.

(2) The same thing has happened in the case of Crete. We did not know before the position of Crete in the administrative organization, before the Saracen conquest. The Taktikon shows that it was

A.D. 845. For these lists see Brooks, J. H. S., xxii. 67 sqq. (1901) and Gelzer, 81 sqq.

¹ See Gen. 122. But in A.D. 863 it was still a kleisurarchy, Cont. Th. 181.
² Cappadocia, which is still a kleisurarchy in the Arabic lists, is omitted altogether in the text. But this is probably a scribe’s mistake. The text has (p. 123):—
³ An ἄρχων Χαλδία is also mentioned (123).
⁴ Cp. e. g. Oev. 519, 516, ἡ τακτικὴ μέθοδος 517. Phil. (790) ἐκ τούδε τοῦ τακτικοῦ παραγγέλματος.
governed by an archon (123). But a stratēgos of Crete also appears (115), and it seems curious that this change should have been made in the period immediately after the loss of the island. Perhaps we may suppose that some small islands of the Aegean were included in the circumscription of Crete, so that the Cretan commander was not quite without a province. It is possible that the appointment of a stratēgos of Crete might have been made in connexion with the expedition of Theoktistos in A.D. 843 (George Mon. ed. Bonn, 814), in anticipation of the reduction of the island. In that case the date of the Taktikon would be 842–3. (3) The same explanation must also apply to the duplication of δ πατρίκιος καὶ σακελλάριος (111 and 115).

The treatise of Philotheos is divided into four Sections, τόμοι. The beginning of the first is not clearly marked, for τόμος α' has been omitted in the MS. The editors have inserted it before the list of ἀξιώματα διὰ βραβείων (p. 708 B), without any indication that it is an insertion of their own. What led them to do this, I have little doubt, the occurrence in the margin of the words κεφάλαιον α'. They took it for a heading corresponding to the subsequent τόμος β', τ. γ', τ. δ', and silently substituted τόμος for κεφάλαιον. But it is clear that κεφάλαιον α' refers to the first of the eighteen classes of dignities, each of which is marked by a numeral in the margin. It is not quite certain where τόμος α' originally stood. The most probable place seems to be at the end of the Preface, before the heading ἄρχη τῆς ὑποθέσεως λόγου, and I have placed it here conjecturally, but it is possible that it may have stood before the paragraph beginning Εἰσὶ δὲ πᾶσαι ὤμοι.

Section I is introductory to the klētorologion (ἐν ἐλασαγωγῆς τάξει) and consists of a πλωθὸς or laterculus of the ranks and official dignities of the Empire. It falls into five parts: (1) orders of rank; (2) great

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1 If the seal found at Gortyn, with the legend Σ[τ]εφανοῦ στρατ' (published by Xanthudides, Byz. Zeitschrift, 18, 177, 1909), belonged to a stratēgos of Crete it must be referred to this period.

2 I may call attention here to the fact that an archon of Dalmatia appears in Takt. Usp. (124) and a stratēgos is not mentioned. This bears on the date of a ninth-century seal of Bryennios, stratēgos of Dalmatia: Βρυενί(ιφ) Β(αυλικρ) σταθ(αρίφ) καὶ [στ]ρ(ατ)νρ(ηγ) Δαλματία(σ), Sig. 205. (There is another example in which Br. is protographarios.) Schlumberger ascribes it to Theoktistos Bryennios and dates it 'vers 840'. But there seems to be no authority for this. All we know of Theoktistos Bryennios is that he was στρατηγὸς of Peloponnesus in the reign of Michael III (De adm. imp. 221). It is a mere guess that he is the Bryennios of the seal. In any case the Taktikon shows that the seal is later than A.D. 842.
official posts; (3) minor offices in the staffs and bureaux of the great officials; (4) orders of rank of eunuchs; (5) great offices confined to eunuchs.

Section II and Section III contain lists of the officials in the order in which they are introduced by the atriklines, according as they belong to different orders of rank. Section II deals with the highest ranks; Section III with the lower, beginning with the protospathars. These Sections ought to form one; the division is not logical or convenient. To the end of III are appended explanations as to the treatment of ecclesiastics from Rome, Antioch, and Jerusalem, and of Saracen, Bulgarian, and German guests.

Section IV, which is the longer half of the treatise, contains directions for the conduct of the court banquets throughout the year: what guests are to be invited, how they are to be introduced, where they are to sit, what they are to wear, &c. It is arranged in the order of the calendar, beginning with Christmas. There follow two memoranda (which are marked off in the MS. as cap. 53 of De Cerimoniiis, Bk. 2), (1) on the pious largesses (εὐσεβίαι) given by the Emperor to the officials on certain occasions, and (2) on the fees received by the atriklinai. These memoranda might appropriately have formed a separate Section, but mediaeval compilers were so clumsy and careless in the arrangement of their books that it would be imprudent to guess the omission of a τόμος ε’.

Having concluded with a recommendation that his ‘Order of Rank’ (τακτικῶν) should be adopted as canonical, Philotheos adds an appendix on ecclesiastical precedence and reproduces a list of episcopal sees by Epiphanios of Cyprus (= De Cer. ii. c. 54). I have omitted this list, as it has no interest for the purpose of this study.

The author had before him older lists of dignities and descriptions of ceremonies, to which he refers in his preface as ἀρχαία συγγράμματα, αἱ τῶν ἀρχαίων ἐκθέσεις οἱ συγγραφαί. Some of these were doubtless Taktika or tables of rank, of which a specimen is extant in the τακτικῶν of the reign of Michael III, described above; and others were κλητορολογία which dealt especially with the arrangements at the Imperial table. The title states that the work is compiled from old klētorologia, and according to the first words of the preface this was the task imposed on the writer by his friends, men of his own calling. But afterwards he says that he did not use lists which were out of date, so that ἀρχαία is hardly an appropriate description of his sources. For he writes: ‘Since I have purposely passed over the expositions of the ancients, not all of them but those which time has rendered obsolete, I will subjoin in the form of a table, line by line,
the expositions which are both recognized and practised in the time of our sovrans Leo and Alexander.'

Now we find in the paragraph on the functions of the eunuchs (725) a distinct proof that this was transcribed from an ecthesis published in the name of an emperor, whom we cannot hesitate to identify with Leo VI.

Ταύτα δὲ πάντα φυλάττεσθαι, τηρεῖσθαι τε καὶ πράττεσθαι ἀπαρασάλευτα καὶ διαμένειν βέβαια καθὼς ἡ εὔσεβής καὶ ἐνθεὸς βασιλεία ἡμῶν ἐξήκοτο, ὥς καὶ έξ ἱρχαίων τῶν χρόνων παρὰ τῶν πρὸ ἡμῶν εὔσεβῶς βασιλευσάντων δικαῖος εξετῆθη.

Here Leo is speaking, not Philotheos. The ecthesis of Leo can hardly have been concerned exclusively with the dignities of the eunuchs, and I think we may conjecture with great probability that one of the lists of offices contained in Section I was transcribed from the Emperor's official book. In this Section the high officials are enumerated three times: (1) a full list, in order of precedence; (2) a full classified list; (3) a list of the staffs, &c. (this is not complete, because only two stratēgoi are named as samples, and a few high officials who have no subordinates are omitted). Now of these three lists (1) and (3) are completely in agreement. But (2) exhibits one important difference. (1) enumerates 60 officials, while (2) enumerates 61. The additional dignitary is the εὐαρεῖορχης. This raises a presumption that (2) was derived from a different document, and the words which conclude the first list καὶ αὐταὶ τὰ νῦν τυμηθεῖσαι ἄξια ἐπὶ Λέωντος δεσπότου are in accordance with the hypothesis that the transcriber at this point passed to a different source. The use of different sources here may be supported by the fact that, while (2) divides the officials into seven classes, this division is also mentioned at the beginning of the Section, where only six classes (ἐξ μέρη) are given (the stratarchai being omitted).

It might be thought that we have further evidence that the source of Philotheos for his first list dated from the early years of Leo VI. It does not mention the theme of Longobardia. Now this province was not, as is generally supposed (for instance by Gelzer, 133), organized as a theme by Basil I. The stratēgoi who command in South Italy during and immediately after the conquest are not yet stratēgoi of Longobardia. The first who bears that title is Symbatikios in 891, but even then Longobardia has not yet been established as a distinct theme; for this commander is 'stratēgos of Macedonia, Thrace, Cephallenia, and Longobardia',¹ and his successor George

¹ Trinchera, Syllabus graecarum membranarum, No. 3.
(A.D. 892) is 'stratêgos of Cephallenia and Longobardia'.1 Hence Gay has rightly concluded that it is not till after this year that Longobardia became a separate theme.2 But, on the other hand, there is no evidence that the separation was made before A.D. 900. Hence no inference can be drawn from the omission of Longobardia as to the date of the list.

The fact that the list includes the themes of Strymon and of Samos cannot be held to date it; for though the creation of these themes is often ascribed to Leo, this is by no means certain. The case of Thessalonica is a warning. Gelzer attributes the theme of Thessalonica to the Neuordnung of Leo VI (op. cit. 130); but this theme appears in the Taktikon of Michael III.3 The themes of Strymon and Samos do not appear in that document,4 but they may have been formed before the accession of Leo VI. The evidence, however, already adduced seems sufficient to date the source of the first list of Philotheos to the reign of Leo.

The lists of precedence in Sections II and III (cod. Lips.) agree with list 1 of Sect. I in omitting the hetaeriarch, but there are some variations in order. (a) In Section III the Drungarios of the Fleet follows, instead of preceding, the Logothete of the Course, and (b) the Logothete of the Flocks precedes, instead of following, the Protospathar of the Basilikoi (the latter does not occur in Section II); (c) in Section II the Comes Stabuli precedes δ ἐκ προσώπου τῶν ὑπαρχοντων τάξεως οἶνον δμάγιστρος, δ μάγιστρος, but Section III agrees here with the lists of Section I. The variations are common to both MSS.

Another point of difference to be noticed between Section I and Sections II, III, is the treatment of the Magistri. In Section II we have αὶ δὲ λοιπαὶ τὰς δυτὶς ἀντικειμένα τάξεως οἶνον δμάγιστρος, δ μάγιστρος, and in Section III (ad init.) simply δ μάγιστρος. In both cases we might expect αὶ μάγιστροι.

We may turn to the evidence of the Jerusalem MS. collated by Uspenski. (1) In this MS. in the lists of precedence, both in Section II and in Section III, we find the Hetaeriarch (μέγας ἐπίτηδος) immediately after the Drungarios of the Watch. The fact that he occurs in both lists shows that the omission in the Leipzig MS. is not accidental. (2) The Stratêgos of Longobardia appears after the Stratêgos of Sicily in Section II. He is not mentioned in any of the lists in the Leipzig MS. On the other hand, the stratêgos of Nikopolis is omitted in the Jerusalem MS.; but this may be a mere scribe's error.

1 Chron. Vulturnense (Muratori, R. I. S. i. 2. 413).
2 L'Italie méridionale, 171-4.
3 Uspenski, 115.
4 Phil. 713, 728.
(there are several other omissions in H which are clearly accidental).
(3) Instead of ἀνθύπατος πατρίκιος the Jerusalem MS. has throughout simply ἀνθύπατος. (It also has in most cases σπαθάριοι instead of σπαθάρωκανωδάτοι, but probably this is merely a mistake of the scribe.)
(4) In Section II where the Leipzig MS. has ὁ μάγιστρος ὁ μάγιστρος the Jerusalem MS. has ὁ μάγιστρος; but this may be due to para-
blepsia. (5) The precedence of the protospatharioi of the Chryso-
trikinos is said in L to have been established πάλαι (Section III, p. 732), but in H it is attributed to Leo VI.

The probable inference seems to be that the Jerusalem fragment belonged to a slovenly copy of a later recension of Philotheos than that which is represented by the Leipzig text, which was copied from the original. The editor, whether Philotheos himself or another, brought the treatise up to date by inserting the Stratēgos of Langobardia, and repaired the error of omitting the Hetaeriarch. The discrepancies between Section II and Section III seem to be due to the circumstance that Philotheos was using old lists of different dates and he did not succeed in eliminating all the inconsistencies.¹

(4) Scope of the following investigation. General comparison of the Constantinian with the later Byzantine System.

The following pages are not a complete commentary on Philotheos. The investigation is confined to the determination of the functions of the officials, and to the origin of the offices and of the orders of rank. I have not entered upon the subject of the fees (συνήθειαι) paid for dignities and offices, and the Imperial bounties (εἰσεβίαι, ἀποκόμβια, δῶρα) to which the dignitaries were entitled. The latter and main part of the book of Philotheos—Section IV—is important for my purpose, as it throws light on many difficulties which arise out of the earlier part; but a commentary on it belongs not to this inquiry, but to a treatise on the court ceremonies.

From Philotheos we derive no information as to the civil government of the provinces, except so far as finance is concerned. The provincial judges are not mentioned. We hear nothing of οἱ ἀνθύπατοι καὶ ἔπαρχοι τῶν θεμάτων or οἱ πραίτορες τῶν θεμάτων who appear in the Takt. Usp. (118, 119). A large question of considerable

¹ In Phil. 788, we meet the κατεπάνω of Paphlagonia. In the time of Philo-
theos, and since the early years of Michael III, the governor of Paphl. had been
a στρατηγὸς (Phil. 713, Takt. Usp. 113). Under Theophilus he had been a
Katepano (De adm. imp. 178), and perhaps Theophilus raised the dignity of
the theme. It looks as if Philotheos were here using a document dating from
more than sixty years back.
difficulty, touching the position and the districts of these officials, and their relations to the Stratègoi, is involved, and I have not been able to discuss it in the present investigation.

A few remarks may be made here as to the general character of the organization of the ninth century as contrasted with the older system which it superseded.

If we compare the scheme of administration which was founded by Diocletian, and completed by his successors, and which remained intact, except in details, till the beginning of the seventh century, with the later Byzantine system, we find that while there is no break in continuity, and the changes seem to have been gradual, the result of these changes is the substitution of a new principle.

The older system has been described as a divine hierarchy. Gibbon designates its principle as 'a severe subordination in rank and office'.

There was a comparatively small number of great ministers and commanders-in-chief who were directly responsible to the Emperor alone. All the other administrators were ranged under these in a system of graded subordination. In the Notitia Dignitatum of the East we can count twenty-two high offices, to some of which all the rest were in subordinate relations.

In the ninth century it is quite different. There is no hierarchy of this kind, so far as office is concerned. The number of independent officials responsible only to the Emperor is enormously larger. Instead of twenty-two it is about sixty. And these numbers do not fully express the magnitude of the change. For in the fifth and sixth centuries the territory ruled from Constantinople was far more extensive than in the ninth. It included Syria and Egypt and extended to the Danube. Long before the ninth century, Syria and Egypt and a great portion of the Balkan peninsula were lost.

This change was brought about in two ways. (1) The whole provincial administration was reorganized. The provincial territory was divided into a number of military districts, or Themes, and the governor of each theme, who was primarily a military commander, had also a certain civil jurisdiction. He was independent, subject only to the Emperor. He was not under the orders of any Master of Soldiers or Praetorian Prefect. In fact the Masters of Soldiers and the Praetorian Prefects disappeared. (2) The great central

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1 Decline and Fall, c. xvii, p. 169, in Bury, new ed. vol. ii (1909).
2 In the reckoning I omit the castrensis, and include the Proconsul Asiae, who was not under the vicarius Asianae or the Praef. Praet. Orientis.
3 The hierarchy of rank remains and has been developed into a more elaborate scale.
ministries of the Master of Offices, the Count of the Sacred Largesses, and the Count of the Private Estate, each of which consisted of many different departments, and had an extensive range of functions, were broken up into a large number of offices with restricted competence. These changes were not brought about at a stroke, by a single deliberative act of administrative reform. They came about by a gradual series of modifications, but they all tended in the same direction, to substitute the principle of co-ordination for that of subordination, and to multiply supreme offices instead of placing immense powers in the hands of a few. We cannot point to any single emperor as the Diocletian of the new system. It is probable that Leo the Isaurian did much to normalize it, but it was in the seventh century under the Heraclian dynasty that the older system had broken down and been irrevocably abandoned, and the chief principles of the newer had been introduced. Even in the sixth century we can discern some foreshadowings of the change.

B. DIGNITIES (αἱ δὲ βραβεῖον ἄξιαι).

In the sixth century, apart from the exceptional titles of Caesar, nobilissimus, and curopalates, there were a number of dignities, un-attached to office, which could be conferred by the Emperor. The highest of these was the Patriciate (introduced by Constantine), which was confined by a law of Zeno to men who had been consuls or prefects, but was opened by Justinian (Nov. 80) to all men of illustrious rank. There were also the titular offices of the consulship, the prefecture, and the stratēlesia (magisterium militum). The acting administrative officials were distinguished as in actu positi or ἐμπράκτοι from the titular officials (ἀπρακτοί), who were of two kinds, (1) illustres vacantes, and (2) illustres honorarii. The vacantes not only bore the title but wore the cingulum, the insigne of office; the honorarii had the title but not the cingulum. But in all cases the dignity was conferred by codicilli. In the case of most offices, the titular dignity was probably conferred only on those who had once held the office, but the consulship, the prefecture, and the stratēlesia were regularly conferred on others than officials. The

1 In later texts we generally find the forms ἐμπράτος and ἀπράτος, e.g. Cer. 239, καὶ στρατηγὸς ἐμπράτος καὶ τε ἀπράτος. Cp. περὶ ταξ. 502 ἐν ταῖς ἐμπράτοις προελθεῖσιν. In Cer. 798 we find a curious third term μεσόπρατος. From this passage it would appear that ἐμπρατος was specially used of the Stratēgos, and μεσόπρατος πατρίκιος was applied to Patricians who held official posts in the capital (ὁ ἐμπολεμικὸς δῆμοικύλαιος).

comitia, which was in principle an order of the same kind, had been appropriated with its three grades to particular offices, to which it belonged as a matter of course.

In the course of the seventh and eighth centuries, the number of these orders, or titular offices, was largely increased, and they were conferred by investiture with insignia. There were several schools of officers in the palace, who had various duties connected with the Imperial service: silentiarii, vestitores, mandatores, candidati, stratores, spatharii. All these titles came to be used as ranks of honour, and were conferred upon all the more important civil and military officials according to their degree. The chief of the school of spatharioi was entitled the protospatharios, and this term was adopted to designate a higher rank than spatharios—the rank next to Patrician itself. Between the spatharioi and protospatharioi was interpolated a new class of spatharokandidatoi. To the hypatoi (consuls) was added a new and higher class of disyplatoi (bis consules).

The protospatharioi were probably not instituted as an order before the end of the seventh century. In the seventh century, the Patricians and Hypatoi were the two most eminent ranks, and the ἀποστάφρων (ex Praefectis) and στρατηγάται were still very high dignitaries. In the course of the next two centuries these orders were rearranged and multiplied. The Patricians were divided into two ranks: the ordinary Patricians (περίβλεπτοι), who retained as their insignia (βραβεῖον) the ivory tablets, and those to whom the dignity of Proconsul was added (ἀνθόπατοι καὶ πατρίκιοι) who had purple tablets. More important and interesting is the creation of a new and higher rank, that of μάγιστροι. This innovation was obviously connected with the abolition of the office of magister officiorum. At first it was intended that there should be only one magister (as there was only one europalates); very soon we find more than one, but throughout the ninth century the dignity was sparingly conferred.

In this place it will be convenient to add a note on the use of the terms ἀπρατος, λυτς, and παγανος which occur in Philotheos. ἀπρατος (vacans), to which reference has already been made, is used of persons who bear the titles of offices of which they do not actually perform the duties (e.g. στρατηγυς, ἀσηκρήται, &c., see Phil. 71011, 7378, 10, 7). λυτς is applied to persons who have orders (dignities διὰ βραβεῖων), but are not ministers or officials; Phil. 72915 οἱ λυτοὶ ἀνθόπατοι, ib.22 λιτῶν πατρικίων (where there is question of an office being conferred on such), 73016. παγανος1 seems to be a less technical term, and to

1 The nearest equivalent of παγανος is 'ordinary'. Cp. Cer. 54825 ἡμέραν π. ordinary day (not a s ecial feast), 2342 κυριακὴν π. ordinary Sunday, 367 ἐπισ-
be used in two senses, either as equivalent to λιτός, or to designate persons who were officials but had no rank διά βραβείων (these would naturally be functionaries in a very subordinate position). In the first meaning we find it in Phil. 730, εἰ δὲ καὶ παγανοὶ τύχοιεν χωρὶς δοφικών πατρίκων and 736, ὑπατοὶ παγανοὶ τῆς συγκλήτου (opp. to ὑπ. βασιλικοὶ, who had posts in the σέκετα); in the second, Phil 739, εἰ δὲ παγανοὶ πέλοιεν, ἐν μόνοις τοῖς δοφικίους τιμᾶσθωσαν.

Philotheos enumerates, in ascending scale, eighteen grades of dignity conferred by insignia, and as the lowest (προβάθμιος) grade includes two titles which are on a parity, we have nineteen titles altogether. They are as follows:--

<table>
<thead>
<tr>
<th>List of Orders.</th>
<th>Insigne (βραβείον):</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 *(a) στρατηλάτης</td>
<td>diploma</td>
<td></td>
</tr>
<tr>
<td>*(b) ἀπὸ ἐπάρχων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 σιλευντάριος</td>
<td></td>
<td>gold staff</td>
</tr>
<tr>
<td>3 βεστήτωρ</td>
<td></td>
<td>fiblatorium</td>
</tr>
<tr>
<td>4 μανδάτωρ</td>
<td></td>
<td>red wand</td>
</tr>
<tr>
<td>5 κανδιδάτος</td>
<td></td>
<td>gold chain (of special kind)</td>
</tr>
<tr>
<td>6 στράτωρ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 ὑπατος</td>
<td></td>
<td>jewelled gold whip</td>
</tr>
<tr>
<td>8 σπαθάριος</td>
<td></td>
<td>diploma</td>
</tr>
<tr>
<td>9 σπαθαροκανδιδάτος</td>
<td></td>
<td>gold-handled sword</td>
</tr>
<tr>
<td>10 διαύπατος</td>
<td></td>
<td>gold chain (of special kind)</td>
</tr>
<tr>
<td>11 πρωτοσπαθάριος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 πατρίκιος</td>
<td></td>
<td>jewelled gold collar</td>
</tr>
<tr>
<td>13 (πατρίκιος καὶ) ἀνθύ-πατος</td>
<td></td>
<td>ivory inscribed tablets</td>
</tr>
<tr>
<td>14 μάγιστρος</td>
<td></td>
<td>purple inscribed tablets</td>
</tr>
<tr>
<td>15 ζωστὶ πατρικία</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16 κουροπαλάτης</td>
<td></td>
<td>white gold-embroidered tunic, mantle, and belt</td>
</tr>
<tr>
<td>17 νοβελήσιμος</td>
<td></td>
<td>ivory tablets (like Patri- cian)</td>
</tr>
<tr>
<td>18 Καίσαρ</td>
<td></td>
<td>red tunic, mantle, and belt</td>
</tr>
</tbody>
</table>

δυόμον ordinary horse race, Phil. 769, π. προέλευσις ordinary ceremony (opp. to ἐμπρατος προελ., see above). The use of παγανὸς for 'without office' originated the verb παγανοῦν, to deprive of office, which we find in Leo Diac. 37,22 τῶν ἀξιωμάτων παγανοί, 96,11.
Five (six) of these dignities (marked by asterisks) are designated by Philotheos as senatorial (707\(\text{p}._{11}\) εἰς συγκλητικούς, 712\(\text{p}._{14}\) τῇ συγκλήτῳ ἀρμόζονται), the rest as προελευσιμαίοι\(^1\) or βασιλικαὶ (707\(\text{p}._{12}\) εἰς προελευσιμαίους, 712\(\text{p}._{17}\) εν τοῖς βασιλικοῖς κατατάττονται κάθεξις). Apparently there were two cursus dignitatum, one a senatorial (ἀπὸ ἐπάρχων, σιλ., βηστ., ὑπ., διονυ.,) the other of a military character (μαυδ., καυδ., στρατ., σπαθ., σπαθαροκαν., πρωτοσπ.). While the higher orders from Patri­cian upwards might be conferred on members of either class. Compare Cer. 242\(\text{p}._{23}\) where the case is contemplated of the elevation to patrician rank of a person who ὦν ἐστὶ συγκλητικὸς ἀλλ' ἐστιν ἀπὸ σπαθίον.\(^2\) But this question demands a special investigation, for which the seals furnish a good deal of material. It is noteworthy that in the seventh century we often find the titles of spathar and hypatos combined.

ἀξίαι προελευσιμαίοι means dignities which gave a right to take part in the προελεύσεις or Imperial processions (cf. Reiske 160). The holders of these titles formed in a general sense the Imperial retinue. Holders of the synklêtic titles took part in some ceremonies, but not generally in the προελεύσεις (πομπαί, πρόκευσα). All the βασιλικὸς resident in the capital formed in a wide sense the προελευσις or cortège of the Emperor; so that σπαθάριοι ἐξωτικοὶ (i.e. not resident in the capital) are designated in Takt. Usp. 123 as ἐξω τῆς προελεύσεως.

All those who held ἀξίαι προελ., from the magistri down to the candidati, were grouped together for some ceremonial purposes as ἀρχωντες τοῦ Λαυσιακοῦ (a building in the Palace), a category which also included eunuchs who were praepositi or protospathars. See Phil. 787\(\text{p}._{3-7}\).

(1) ἀπὸ ἐπάρχων and στρατηλάται.

We know that the honorary ἐπαρχότης existed before the sixth century from a law of Justinian, Nov. 90 (ed. Zach. i. 500), which refers to it as ancient. ἵσμεν γὰρ ὡς τὸ ἀρχαῖον ἢν τῶς ἐπαρχότητος σχῆμα ἢν ὀνομαρίαν ἐκάλουν, καθικάλλων ἐκ τῆς βασιλείας ἐπὶ αὐτῆς παρεχομένων κτλ. Menander (fr. 46, p. 255) mentions that Tiberius II honoured the physician Zacharias τῇ λεγομένῃ ἀπὸ ἐπάρχων ἀξία. The historian Evagrius was an ἀπὸ ἐπάρχων (p. 4, l. 1; p. 241, l. 6). The importance of the rank in this earlier period is illustrated by Cer. 306 (an old ceremony, not later than seventh century, since the praetorian

\(^1\) So I correct for the προελευσιμαίοι of the MS. The same correction should be made, I think, in Miklosich and Müller, Acta et Diplomata, vi. 23. It seems probable that Philotheos intended to include the στρατηλάται among the Senatorials.

\(^2\) Cp. 248\(\text{p}._{21}\).
prefect appears; cp. 343_{12}), and by early seals. Most of those published in Sig. 508-11 are of the sixth and seventh centuries; some of them are of men who had actually filled the office of Praet. Praef. or Praef. Urbis.¹ The dignity had been degraded to be the lowest in the scale, perhaps in the eighth century, at all events by the reign of Michael III (see Cer. 633_{10}).

The association of the στρατηλάσια with the ἀποσταρχότης is illustrated by the same Novel of Justinian (p. 501), καὶ γὰρ δὴ καὶ στρατηλασίας praefectorias éinai οἱ ἡμέτεροι λέγοναι νόμοι, and the στρατηλασία could be conferred without a post, οἱ δὲ ψυλοὶ τῆς στρατηλασίας κωδίκιλλοι μόνη παρέχουσιν ἄξιαν τύχης (sc. βουλευτικῆς) οὐκ ἔλευθερώντες. The few seals of στρατηλάται belong to the sixth or seventh century, Sig. 366-7. Schlumberger, ib. 337, refers the seal of Tatas στρατηλ(άτου) καὶ καυν(δάτου) συνδρουγγαρίου to seventh or eighth century. I suspect it belongs to the eighth century, and illustrates the degradation of the dignity below that of καυνδάτος. Theopemptos, described as πρωτοστρατηλάτης (seventh century, Sig. 367), may have been the senior or doyen of the class of στρατηλάται (cp. πρωτοσταρτήκιος). These στρατ. must not be confused with the local στρατ. whom we find in Egypt in the sixth century (M. Gelzer, Studien zur byz. Verw., 30).

The ἄνδρον (cp. Cer. 99, 247) and the στρατηλάται are associated in Cer. 202, 235, 237.

It is to be noted that in the case of these dignitaries, the order is conferred (as in early times) by a codicil (χάρτης), which, however, is now regarded as a βραβείον. So too in the case of the hypatoi and patricians.

(2) σιλευτιάριον.

The silentiaries originally belonged to the class of the cubicularii; they were in the officium of the Praepositus and under the jurisdiction of the Mag. Off. Cp. C. I. 12, 16, 4. They were clarissimi, ib. 5. The ceremony of their investiture by the Emperor with the insignia of

¹ The seal of Eugenios ἀποστάρχων καὶ δρουγγαρίου is interesting. Schlumberger, Sig. 336, refers it to Eugenios mentioned by Theophanes Λ. m. 6653 (A.D. 560). Here the title is evidently honorary. It is not unlikely that the seal of Theodore ἀποστάρχων καὶ ἐξάρχων Ἰταλίας (Sig. 211) belonged to Theodore Kalliopas, who was exarch in the seventh century (Lib. Pont. 126, 133), and is described in a papyrus (Marini, Pap. Dipl. 132) as gloriosus praefecturius. I believe that praefecturius is used as the equivalent of ἀποστάρχων (Diehl, Études sur l'adm. byz. dans l'ex. de Ravenne, 166, n. 2, suggests praefectus). L. Hartmann, note to Gregory I, Epp. ix. 115, vol. ii. p. 120 (Eutychium—inlustre praefecturium) is undecided.—Note that ἄνδρον is often treated as declinable: plur. ἀποστάρχοντες or written ἄνδρον.
their office, the golden band, is described by Peter Patr. (Cer. 389); four silentarii were appropriated to the service of the Empress (ib.). Their chief duty, from which they derived their name, was to act as marshals at Imperial audiences; *silentium nuntiare* was the technical phrase for calling a meeting of the consistorium (Justinian, *Nov.* 80, p. 463; cp. Mommsen, 482).¹ (For ὁ ἀδημοσιόνδλιος see below under C. VII. 6.)

The origin of the *silentiarii* as a senatorial rank is explained by a constitution of Theodosius II (C. Th. 6, 23, 4): *cum optatum quietem acceperint* (after their retirement from service) *et inter senatores coeperint numerari*, *honore curiae sine aliqua functione laetentur*, &c. They were freed from senatorial burdens; but this privilege was to be confined to thirty. The institution of a special senatorial class of ex-silentarii naturally led to the creation of honorary silentarii.

There are several seals in which the silentarii appears as an order. Panchenko viii. 240 (eighth or ninth century) σιλ. καὶ βασιλικὸς νοτάριος, *Sig.* 603 Michael, Chartularios of the Vestiarion is ὑπατος and σιλεντιάριο, ib. 604 Σεργίῳ σιλεντιαρίῳ καὶ βασιλικῷ βεστίτῳ, cp. the earlier seal 602 (3) σελεντιαρίῳ καὶ βεστίτωρι.

(3) βεστίτωρες.

The *vestitores*, or officers of the wardrobe, were, like the silentarii, *cubiculii*, and the origin of the *βεστίτωρες* as a senatorial order was doubtless similar. Their creation by a *petitorium*, signed by the Emperor, is mentioned in Peter Patr., *Cer.* 390. For their duties cp. *Cer.* 305, 342, 129, Theoph. 226.² For seals of officers who had the rank of *βεστίτωρ* see *Sig.* 180 (5), 194 (3). Cp. ib. 602 (3, 4), 603 (6), 604 (15).² Compare Bieliaev, i. 172 sq.

(4) μανδάτωρες, (5) κανδιδάτοι.

See below under the office of the πρωτοσπαθάριος τῶν βασιλικῶν.

(6) στράτωρες.

See below under the office of the Protostrator.

(7) ὑπατοὶ.

After the abolition of the consulate by Justinian and the deaths of those who had been consuls before that date, the consular order of the Senate was composed entirely of honorary ὑπατοὶ (who *consulatus*

¹ In illustration of their duties cp. Peter (Cer. 426), *Cer.* 283, 247, 306.
² Schlumberger has confounded in the same category *vestitores, vestarchai*, &c.
The honorary consulate can be amply illustrated from seals (ὑπάτους καὶ πάντων), of sixth, seventh, and eighth centuries, of which a selection is published in Sig. 476 sqq. A seal of Sisinnios ἀπὸ υπάτων, who was Count of Opsikion in the eighth century, and prominent at the time of the revolt of Artavasdos, may specially be mentioned (Μέλ. 250). The title may also be illustrated from the addresses of letters of Theodore of Studion (cp. I, 44; II, 148, 218, 149, 173, also p. 1678, ed. Migne). It is to be remembered that the ὑπάτοι were a senatorial order; compare the formula in the ceremonies ἵστανται οἱ ὑπάτοι κοσμητώριον (καὶ οἱ λογικοὶ συγκλητικοί), Cer. 192, 209, 232, &c. ὑπατικοὶ (consulares) means the same thing: οἱ συγκλητικοὶ ὑπατικοὶ 303; cp. 288, 289, 291, 292.

(8) σπαθάριοι.

See below under the office of the Πρωτοσπαθάριος τῶν βασιλικῶν.

(9) σπαθαροκανδιδάτοι.

The earliest mention of a σπαθαροκανδιδάτος seems to occur in Sebæos (ed. Patkanian, 114) in reference to A.D. 645; the next in the First Letter of Gregory II to the Emperor Leo III διὰ αἰγουσταλίων τοῦ σπαθαροκανδιδάτου, Mansi, xii. 959, and the officer who pulled down the Image 'in the Chalkoprateia' is described as a spatharocandidatus, ib. 970. This letter indeed is almost certainly a fabrication of much later date than the age of Leo III, but the insignificant detail of the rank of these officers may rest on older and genuine evidence. In any case, the institution of the order of spatharocandidates seems to belong to the first half of the seventh century. Panchenko has published a seal (13, 85), Κωνσταντίνῳ ϋπάτῳ καὶ σπαθαροκανδιδάτῳ which he attributes to the seventh or eighth century. A text in Chron. Pasch. 696, sub A.D. 605 ἵωνησα καὶ Τίτους σπαθάριοι καὶ κανδιδάτοι suggests that σπαθάριοι, who were also candidati, may have been set apart as a special class of σπαθάριοι and were afterwards elevated into a new and separate order. It is remarkable that spatharocandidates are not mentioned in the Taktikon Uspenski.

1 In Procop. H. A. c. 2 (p. 14 Haury) ἐς τε ὑπάτων ἀξίωμα ἤκεισ the honorary consulship is meant, as Photios to whom the words refer never was an acting consul. The honorary consulate was conferred by Anastasius on Chlodwig, Greg. Tur. ii. 38 ab Anast. imp. codecillos de consolato accept ... ab ea die tamquam consul ... est vocitatus (where tamquam consul = ex consulate, the official expression for the honorary consulate). Proconsul in the Lex Salica (125 ed. Behrend) is due to misunderstanding.

In the reign of Theophilus, Petronas was a spatharocandidate before he was raised to the rank of protospatharios (Cont. Th. 123). Among the seals published by Schlumberger may be mentioned those of Martin, Logothete of the Course (Sig. 529) [βασιλικός σπαθαροκαν- 

diάτω καὶ λογοθέτη τοῦ δέξιω δρόμου, of Kosmas protonotary of Thessalonica (ib. 108)], and of Clement, commerciarius of Hellas (ib. 167). These and the seal of Thomas (διάτω βασ. σπ. καὶ τουρμάρχη, Panchenko, xiii. 106) are not later than ninth century. Spatharo-

candidates will also be found in the correspondence of Photios.

The spatharocandidates were not, like the spathars, under the Protospatharios τῶν βασιλικῶν; they did not form a taxis in any officium; and in this they resembled the order of the protospatharioi.

(10) δισύπατοι.

The senatorial order of δισύπατοι seems to have been a late institu-

tion, perhaps of the eighth century, and we seldom hear of it. Theodore of Studion addresses a letter (i. 12, ed. Migne, p. 949) Θωμᾶς δισύπατῳ, and in the reign of Leo V we meet Θωμᾶς πατρίκιος ἀπὸ δισύπατου γενόμενος (Scr. Incert. 358,12), who may be the same person. The disupatoi seem to have been a very small class; seals are rare. Of the five published by Schlumberger, only one (Sig. 215) is as early as the ninth century: Θεοδώτῳ δισύπατῳ πατρίκιῳ β(ασιλικῷ) (πρωτο)σπ(αθαρίῳ) καὶ διοικ(ήτῃ) Σικελ(ίας).

(11) πρωτοσπαθάριοι.

The protospatharios was originally the chief of the taxis of Imperial spatharoi. Narses, the eunuch and cubicularius, held this post under Justinian (Theoph. 243,31). The order of protospatharioi was prob-

ably differentiated from the spatharioi under the Heraclian dynasty. In A.D. 717–8 we meet Sergios δ πρωτοσπαθάριος καὶ στρατηγὸς Σικελίας. Numerous seals of protospatharioi of the eighth and ninth centuries will be found in Schlumberger, Sig.

(12) πατρίκιοι.

The order of patricians founded by Constantine survived till the latest period of the Empire. In the fourth and fifth centuries it was a very high dignity, sparingly bestowed. Theodosius II made an enactment disqualifying eunuchs (Theoph. 96,31), but in the sixth century this was a dead letter. Justinian (as we saw above) opened the patriciate to all illustres, and in his time the number of patricians increased considerably. The same law of Justinian (Nov. 80) enacts

1 I question whether the seal of Constantine Kontomytes (ib. 100) is as early.
that consuls should have precedence among patricians. In the reign of Justinian II (A.D. 711) we find Barisbakurios, the Count of the Opsikian Theme, designated as πρωτοπατρίκιος (Theoph. 380{a}), which appears to mean that he was the senior or doyen of the ιερὰ τάξις τῶν ἑυτίμων πατρικίων (Cer. 37). A seal of this patrician is published by Schlumberger (Sig. 249) : Βαρασβα[κ']ουρίφ πατρικίω καὶ κόμιτι τοῦ θεοφυλάκτου βασιλικοῦ ὀψικοῦ. For the patricians as an order in the Senate cp. John of Epiphania, F. H. G. iv. 274 (οἱ π. τῆς συγκλήτου βουλῆς).

(13) ἀνθόπατοι.

This order seems to have been of comparatively late institution. Schlumberger (Sig. 438) has published some seals of ἀνθόπατοι (who are not patricians) mostly later than the ninth century. One (No. 6), with Κονταττίλων ἀνθόπατοι, is of the sixth or seventh century, and probably belonged to a provincial governor with the proconsular title. We may suspect that No. 5 (Δανίδα ἀνθόπατο) is also earlier than the Isaurian epoch. The first occasion on which we hear of a πατρίκιος καὶ ἀνθόπατος is when the Emperor Theophilus raised Alexius Musele to be patrician and anthypatos (Cont. Th. 108). There seems good reason to think that at this time there was no order of ἀνθόπατοι, and that the title conferred on Alexius (who was presently elevated to the rank of magister) was singular.1 For in the Taktikon Uspenski, which was drawn up soon after the death of Theophilus, we find no mention of πατρ. καὶ ἀνθ. distinguished from simple πατρίκιοι (as we find in the work of Philotheos), but we find ὁ πατρίκιος καὶ ἀνθόπατος enumerated as a singular office or dignity (p. 111, between the Domestic of the Schools and the Strategos of the Armeniacs). It is legitimate to infer that under Theophilus, and in the first part of the reign of Michael III, there was only one ἀνθόπατος, and we may guess that the office was created for Alexius Musele. In that case the description of the ceremony for the creation of ἀνθόπατοι in Cer. i. 49 may date from the reign of Theophilus.

In the reign of Michael III, Antigonos, Domestic of the Schools, is described as ἀνθόπατος καὶ πατρίκιος (Cont. Th. 236). We may conjecture that it was in the latter part of the reign of Michael III that the rank of ἀνθόπατος was extended, so as to constitute a class higher than patricians, to which only patricians could be raised. In the time of Leo VI it seems to have been conferred on not a few, as he contemplates the possibility of almost any of the chief administra-

1 It is perhaps significant that according to Stephen Asolik, ii. 6, p. 171 transl. Dularier, Theophilus conferred the proconsular patriciate on Ashod, an Iberian prince. Cp. Marquart, Osteuropäische und ostasiatische Streifzüge, 421.
tive officials being invested with this order. The ἀνθόπατοι are usually designated as ἀνθόπατοι καὶ πατρίκιοι (regularly in Philotheos and constantly in the Ceremonies); cp. ἀνθυπατοπατρικίους, in peri ταξ. 485.ιη.

(14) μάγιστροι.

In A.D. 718–19 Nicetas Xylinites was the μάγιστρος of the deposed Emperor Artemios (Theoph. 400α. 25 μαγιστρων αὑτοῦ) 1; in A.D. 741 the patrician Theophanes was μάγιστρος ἐκ προσώπου of Artavasdos (ib. 415ο). Under Constantine V and his successors (A.D. 767–89) a certain Peter is μάγιστρος (ib. 442ο, 456δ, 464τθ), and in A.D. 792 Michael Lachanodrakon (ib. 468ρ).

In Cer. i. 43 a document is preserved dating from A.D. 768, and describing the ceremony of investing the sons of Constantine V with the rank of Caesar. 2 There we find ὁ μάγιστρος playing a part in the ceremony (219ο, 220ο), but he is also designated as ὁ πρώτος μ. (224τθ, 13), while at certain stages of the solemnity ὁ μάγιστρος appear as a velum (218ο, 221ο). At this time, then, μάγιστρος was a dignity which could be conferred on more than one person, but among the μάγιστροι there was one, ὁ μ. or ὁ πρώτος μ., who had certain high functions in the court. Evidently this office is to be identified with that held by Xylinites in A.D. 718 and Theophanes in A.D. 741.

The μάγιστρος of the eighth century is the magister officiorum shorn of most of his old functions. This is not only clear from the name (the magistri militum and the magistri scriniorum were not termed μάγιστροι in Greek), but can be proved by several facts. (1) The part which the μάγιστρος plays in the eighth-century ceremony, just referred to, is appropriate to the position occupied by the mag. off. as master of ceremonies. (2) In ceremonies which are of older date (Cer. i. 68 and 70) 3 the μάγιστρος acts as master of ceremonies; and these seem to supply a link between the eighth and seventh centuries. (3) In the ceremony for the creation of a μάγιστρος (i. 46) he is described as κεφαλὴ τοῦ σεκρέτου (233τθ), which seems to mean that he was the highest in rank at an imperial audience (σέκρετου = κονσιουτάριον, see below under the σεκρετικόλ). This ceremony (231–3) dates from a time when there was only one μάγιστρος, for no other μάγιστροι are mentioned, whereas in the second ceremony described in the same chapter (234–6) the μάγιστροι appear. 4 (4) Stylianos, the father-in-

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1 See further below under the λογοθέτης τοῦ δρόμου, p. 91, where the evidence for the mag. off. in the seventh century is given.
2 This was shown by Diehl. Cp. Bury, Ceremonial Book, 431.
3 See Bury, ib. 433.
4 Contrast 232τθ with 235τ; in the second case the μαγ. must be already a patrician.
law and minister of Leo VI, was a μάγιστρος, and he (quite exceptionally) bore the full title of μ. τῶν ὀφθικῶν, by which he is designated in Leo’s Novels.

In the ninth century the chief evidence for the μάγιστρος is as follows:


Under Michael II we hear of τὰς τῶν μαγίστρων τιμᾶς: Cont. Th. 723.

In the same reign Christophoros was made μ.: Gen. 352.

Theodore of Studion addressed a letter of consolation to Stephen, magister, apparently in A.D. 821, in which he is described (ad fin.) as τῆς συγκλήτου πρωτόβαθρον (Ep. ii. 76, ed. Migne).

Under Theophilus, Alexios Musele was raised to the rank of μ. before he became Caesar: Cont. Th. 1083.

During the absence of Theophilus on a military expedition in A.D. 831, special responsibility devolved upon ὁ μάγιστρος for the security of the city: περί ταξ. 504.

Manuel was μ. in and after A.D. 842: Cont. Th. 14813.

In the Taktikon Uspeński μάγιστροι do not appear.

Under Theophilus or Michael III, Arsaber (brother-in-law of the Empress Theodora) became μ., and it was perhaps in Michael’s reign that Theodora’s nephews-in-law, Stephen and Bardas, became μ.: Cont. Th. 175.

Under Michael III his uncle Petronas was made μ.: Gen. 978; and Basil received ἡ τῶν μ. τιμῇ, id. 11113.

In the same reign (Leo) Theodatakes was made a μ.: Nicetas, Vit. Ignatii apud Mansi, xvi. 237.

In Cer. 631, however, in a document of the same reign, we read ἀναμετάξει τῶν δύο μαγιστρῶν.

In several ceremonies, which probably date from the reign of Michael III, the μάγιστροι appear as an order like the patricians, and in Cer. i. 26 of the same period we meet the text εἰ μὲν κελεύει ὁ βασιλεύς ποιῆσαι μαγίστρους κτλ. (p. 143).

Under Basil I Manuel ὁ μ. is mentioned, Cont. Th. 30720.

In the Acts of the Fourth Council of Constantinople (A.D. 869–70) we meet Theodore πατρικίου καὶ μαγίστρου (Mansi, xvi. 309), and in the same Acts we hear of οἱ μ. καὶ πατρίκιοι πάντες (ib. 409).

In the same reign we hear of τοὺς δυναμιτὶ τῆς πολιτείας μαγίστρους, Cont. Th. 3476 (οἱ λαμπρότατοι μ. 34720).

During Basil’s campaign against Tephrike ὁ μ. shared the responsibility for the government at Constantinople: περὶ ταξ. 5033, and here
it is said that, in the case of such imperial absences, it was the custom of old (τὸ παλαιὸν) for the emperor παρεῖν τὴν ἐαυτοῦ ἀρχὴς ἐπικράτειαν καὶ τῷ μ. καὶ τῷ ἐπάρχῃ (of the city) τὴν τῆς πολιτείας καὶ τοῦ κοινοῦ [τὴν] διοίκησιν.

At the beginning of the reign of Leo VI Stephen (nephew-in-law of Theodora) was a μαγιστρος (Cont. Th. 354₁₉), and Stylianos was created μ. and Logothete of the Course: ib. 354₉.

In the same reign, while Stylianos was in power, Katakalon, who became Domestic of the Schools, was a μ.: Cont. Th. 359₂₃; and at the same period the μ. Leo Theodates was still alive: ib. 361₁₁.

In the Vita Euthymii (3₆) Stylianos is designated as πρωτομαγιστρος. A number of the Novellae of Leo VI (1, 18, &c.) are addressed Στυλιάνῳ τῷ περιφανεστάτῳ (or ὑπερφανεστάτῳ) μαγιστρῷ τῶν θείων ὀφφίκιων.

A seal of Stylianos has been preserved (Sig. 533): Στυλιάνῳ(ῷ) μαγ(ιστρῷ) ἀν(θυσατάτῳ) πατρ(ικῷ) β(ασιλικῷ) (πρωτοσ)στ(αράφῳ) καὶ λογ(οθέτῃ) τοῦ δρόμου(ο). Clearly he was not yet Basileipator, so the date of the seal can be fixed to A. D. 886–8.

From this evidence we may infer that at some time in the eighth century the title μαγιστρος was first conferred on eminent patricians for life, but involving certain duties. Not more than two bore this title at the same time. One of these was the leading member of the Senate; he was designated as protomagistros, or οἱ μαγιστρος; he was the κεφαλὴ τοῦ σεκρέτου; and he shared with the Praepositus and the Prefect the cares of government during imperial absences. Although he descends from the mag. off., his position is higher, as well as less onerous, and corresponds rather to that of a curopalates. The πρωτομαγιστρος is also mentioned in Philotheos, 781₁₁.

The second μαγιστρος shares in the ceremonial duties of the first (Cont. Th. 347₁₆, cited above). This is illustrated by the document cited above from Cer. 631, and by the description of the creation of patricians, Cer. i. c. 48, which probably dates also from the reign of Michael III. There (143) ὁ πρῶτος μ. stands on the right of the new patrician, and afterwards another μ. stands on his left (cp. below, 144, ὁ εκ δεξιῶν μ. καὶ ὁ εξ ἀριστερῶν). There is nothing to show that before the reign of Michael III there were as many as three bearing the title at the same time. We may conclude that in the eighth and the first half of the ninth century there were not more than two magistri—οἱ δύο τῆς πολιτείας μ., and that the practice of creating more than two was introduced under Michael III. In the minority of Constantine we find three—Stephen, John Eladas, and Leo Phocas (Cont.
In the later period of Constantine's reign we meet four—John Kurkuas, Kosmas, Romanos Saronites, and Romanos Musele (ib. 443). It seems to follow from Cer. 24 that in that period the number of μ. was less than twelve. The text is ΤΗ ΤΑΞΕΙ ΤΩΝ ΤΕ ΜΑΓΙΟΤΡΟΥΝ ΚΑΙ ΑΝΘΥΠΑΤΩΝ ΗΓΟΥΝ ΤΩΝ ΦΟΡΟΥΝΤΩΝ ΤΟÙΣ ΔΩ∆ΕΚΑ ΧΡΟΣΟΥΦΑΝΤΩΝ ΛΑϩΟΥΝ. This shows that there were not enough magistri to wear the twelve lóroi, and that some of the anthypatoi were chosen to make up the number (the other anthypatoi appeared with the patricians as a second velum).

There is another piece of evidence which may tell in favour of the conclusion that there was a period in which the magistri were two in number. The repetition δ μάγιοτρος, δ μάγιοτρος in the text of Philotheos, 7272, would be explained if we may assume that it was taken from an older klétorologion compiled at a time when there were two magistri.

Two seals published by Schlumberger call for notice. One, of Isaac, πατρικύων καλ μάγιοτρον, he ascribes to sixth–seventh century (Sig. 563); the other of John, πατρικίφ καλ μαγιοτρφ, to eighth–ninth century. It seems probable that both seals date from the period when μ. still designated an office and not an order of rank, and that Isaac was simply magister officiorum. John, if his seal is as late as Schlumberger thinks—not earlier I suppose than the middle of the eighth century—belongs to the period when there were only two magistri, and when the dignity had not yet been made an order of rank like the patriciate.

To sum up. Before the end of the reign of Leo III the office of magister officiorum had been transformed; his special functions had been transferred to the Logothete of the Course, and other ministers; and he was elevated to the position of head of the Senate and the ministerial world, representative of the emperor in his absence, &c. The dignity was conferred διὰ βραζελὸν, for life. He was called simply δ μάγιοτρος (as the μ. τῶν βελῶν ὄφφ. is usually termed by Theophanes). Perhaps at the same time, or perhaps soon afterwards, a second μάγιοτρος was instituted, and the first was distinguished from him as δ προσομάγιοτρος. This innovation was introduced before A. D. 768. I conjecture that the institution of the second μ. is to be connected with the imperial absences from the city. On such occasions the presence of the μ. in Constantinople was necessary, but the emperor may have found it inconvenient not to have a μ. in his moving court. (Observe that in the περὶ τάξι. the emperor is accompanied by μάγιοτρος, 485, ε.) This second μ. would be on such occasions μ. ἐκ προσωποῦ—the expression which Theophanes uses of the μ. of
Artavasdos (415). In the reign, probably, of Michael III, the dignity of μ. began to be conferred on more than two; and thus the μάγιστροι came to form a small order of rank. Within that grade the two μάγιστροι (τῆς πολιτείας) continued to function; and in the case of Stylianos Leo VI revived the original title μάγιστρος τῶν δῆμων. In the middle of the tenth century, if we can trust Liutprand (Antapodosis, vi. 10)—I am not quite confident that we can—there were as many as twenty-four magistri.

(15) ζωστὴ πατρικία.

We have no material for determining the date of the origin of this title. The earliest ζωστὴ πατρικία,2 of whom we hear on good authority, is Theoktiste, the mother of the Empress Theodora (Cont. Th. 90). Antonina, according to the author of the Πάτρια (ed. Preger, p. 254), was ζωστὴ of Theodora (sixth century); but there does not seem to be any contemporary confirmation of this statement. The ζωστὴ πατρικία was the only lady who was πατρικία in her own right, and the title might be translated, 'mistress of the robes.' The elaborate ceremony for conferring the dignity is described in Cer. i. 50: it probably dates from the ninth century, and possibly from the joint reigns of Michael II and Theophilus, when, we may suppose, Theoktiste was invested.

(16) κουροπαλάτης.

In the early part of the fifth century curapalati was the title of officials of spectabilis rank, who were subordinate to the Castrensis, and whose duties seem to have concerned the material condition of the imperial palace. See Not. Dig., Or. 17. 5; C. Th. xi. 18. 1 (probably A. D. 412, see ed. Mommsen). At the court of Theodoric we find a curapalati of spectabilis rank, but apparently not in the officium of a castrensis (there seems to have been no castrensis at Ravenna): Cass., Var. 7. 5. There is some reason for supposing that in the course of the fifth century at Constantinople a new curapalati was instituted, independent of the castrensis, and at least equal in importance to him. For in the reign of Justin I the grand-daughter of a certain Nomos (or Oninos), a patrician, married the king of the Lazi, and Nomos is described as ἀπὸ κουροπαλατῶν.3 It

1 Four magistri are mentioned under Constantine VII in Cont. Th. 443. Some of them were strategoi.
2 ζωστὴ must mean cingulo donata (Combeis, and Reiske, ii. 166), not ornatrix as Ducange thought. One seal of a ζωστὴ (Maria Melissene), of the Commenian epoch, is published by Schlumberger, Sig. 607; she is simply ζ., not ζ. π.
3 Chron. Pasch. 613, Theoph. 168; cp. John Mal. 413.
is not at all probable that an ordinary curapalati would have been created a patrician unless he had risen to some higher office, and in that case he would have been designated by that higher office. I infer that in the time of Anastasius, at latest, there existed a high official, entitled Curapalati, to be distinguished from the earlier subordinate curapalati (who was one of several). If this conclusion is right we can the more easily understand the action of Justinian, who, towards the end of his reign, exalted the dignity and gave it a new significance by conferring the title upon his nephew Justin.¹ The title was taken to mean that Justin was marked out to be the successor to the throne, and the dignity evidently did not involve any of the functions connoted by the name. Through jealousy, perhaps, Justinian did not care to create his nephew a Caesar, but κουροπαλάτης was interpreted as equivalent. This is expressly said by Corippus (in laud. Just. i. 134 sqq.):

par extans curis, solo diademate dispar,
ordine pro rerum vocitatus curapalati,
dispositu nam Caesar eras.

After this, and till the tenth century, the title curapalati, κουροπαλάτης, was only bestowed on a relative of the emperor: and the patriarch Nicephorus (7₃) describes the post as τὴν μετὰ βασιλέα πρωτῆν ἄρχὴν (i.e. of course, when there was no Caesar). From the nature of the case it was, like Caesar, only occasionally conferred. The following is a list of the κουροπαλάται till A.D. 900:

<table>
<thead>
<tr>
<th>Emperor</th>
<th>Kuropalates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justinian I</td>
<td>Justin (nephew)</td>
</tr>
<tr>
<td></td>
<td>Corippus, loc. cit.</td>
</tr>
<tr>
<td></td>
<td>Evagrius, 5, 1.</td>
</tr>
<tr>
<td>Maurice</td>
<td>Peter (brother)</td>
</tr>
<tr>
<td></td>
<td>Chron. Pasch. 694₅</td>
</tr>
<tr>
<td>Phocas</td>
<td>Domentziolos (nephew)</td>
</tr>
<tr>
<td></td>
<td>Theoph. 292₂₅</td>
</tr>
<tr>
<td>Heraclius</td>
<td>Theodore (brother)</td>
</tr>
<tr>
<td></td>
<td>Niceph. 7₃₂</td>
</tr>
<tr>
<td>Leo III</td>
<td>Artavasdos (son-in-law)</td>
</tr>
<tr>
<td></td>
<td>Theoph. 395₁₂</td>
</tr>
<tr>
<td>Nicephorus I</td>
<td>Michael (son-in-law)</td>
</tr>
<tr>
<td></td>
<td>Theoph. 492₈</td>
</tr>
<tr>
<td>Michael III</td>
<td>Bardas (uncle)</td>
</tr>
<tr>
<td></td>
<td>Cont. Th. 176₃</td>
</tr>
</tbody>
</table>

Leo VI conferred the title on the Iberian king Adranases (De adm. imp. 199); it had been more than once in earlier times bestowed on Iberian princes. In the tenth century Nicephorus II created his brother Leo a κουροπαλάτης; in the eleventh the title was no

¹ May the idea of this dignity have been derived from Persia? Cp. Theoph. Sim. 3, 18, 12.
² A seal of Artavasdos is extant, Sig. 249 'Ἀρταβασδῆς πατρ[ικῷ] κουρ[οπαλάτη] καὶ κόμ[πῳ] τοῦ ἐσοφ[υλάκτων] ὑφύσκου [ασιλικῷ ὑφίκου].
longer confined to relatives of the Emperor (cp. the seals in Schlumberger, *Sig. 490 sqq.*).

A ceremony for the creation of a kuropalates is described in *Cer. i. 45, p. 229 sqq.* When this description was first written down there were two emperors, one of whom was still a boy (δ ἀνήλικος). It may be conjectured that it refers to the creation of Michael by Nicephorus I and Stauracius. At the end of the chapter there is a notice to the effect that a kuropalates can be created ἐν τῷ ἱδώρῳ by the Basileus, without a public ceremony. I conjecture that Bardas was thus invested, and that this additional notice dates from the reign of Michael III.

(17) νοβελήσιμος.

In the third century *nobilissimus* was the standing epithet of the title Caesar which the emperors conferred on natural or adopted sons (Mommsen, *Staatsrecht*, ii. 3 1141 and note). In the fourth century we find Jovian creating his child-son Valerian a νοβελήσιμος, but not Caesar; the epithet becomes an independent title (Philostorius 8. 8). In the fifth century Constantine, the ‘tyrant’ of Britain and Gaul in the reign of Honorius, creates his eldest son, Constans, *Caesar*, and his second, Julian, *νοβελήσιμος* (Olympiodorus, fr. 12). Honorius created his child-nephew, Valentinian, *nobilissimus* (*ib. 34*), and afterwards V. was invested as Caesar at Thessalonica before he was crowned Augustus at Ravenna (*ib. 46*). *Nobilissimus* is thus a title lower than Caesar, but confined to the emperor’s family. Justinian 1 introduced the new title of kuropalates to do duty for nobilissimus or Caesar, but in the eighth century Constantine V revived the dignity of *νοβελήσιμος*. In A.D. 768 he created his second and third sons Caesars, and his fourth *νοβελήσιμος* (Theoph. 444): afterwards also his fifth son (*ib. 450*): and the sixth received the same dignity from Leo IV (*ib.*).

A description of the ceremony performed on the first of these occasions is described in *Cer. i. 44* (the mention of two Caesars proves this, as Diehl has shown). As to the insignia there is a discrepancy between *Cer.* and Theoph. The latter says that the νοβελήσιμος was invested with a χλαίνα χρυσῆ and ὁ στέφανος. In *Cer. 229* we read that his χλαμῦς is not purple like that of the Caesar but κόκκινος, and στέφανον οὐ περιτίθεται. Philotheos says that the insignia are χιτῶν ἐξ ἀλατρύγδου χρυσόθετος καὶ χλαμῦς καὶ ἄνθινη. It is clear, then, that Theoph. has made two mistakes; he has confounded the χλαίνα

1 He seems himself to have borne the title under his uncle; cp. Mareellinus *sub A. D. 527*. Women sometimes received the dignity, e. g. Galla Placida, C. 1. L. 15, 7153.
or χλαμψ with the tunic which was χρυσόθεσος, and he erroneously supposed that the νοβελήσιμος was crowned like the Caesar.

(18) Καίσαρ.

For the Caesar title, as a promise of succession under the Principate, see Mommsen, Staatsrecht, ii. 1140. After Justinian's reign we find it conferred on Tiberius by Justin II; on Germanus and Maurice by Tiberius II; on Constantine junior by Heraclius; on David and Marinus by Heraclius; on Christophorus and Nicephorus by Constantine V; on Alexios Musele by Theophilus; on Bardas by Michael III. The only case I know (later than the third century) of the elevation to this rank of one who was not a near relative (by birth, adoption, or marriage) of the emperor is that of Patricius, son of Aspar, who was created Caesar by Leo I.

From Theodosius I it was the invariable practice of the emperor, if he had a son, to create him a colleague (Basileus and Augustus). Hence the title Caesar was rarely conferred. Justin II and Tiberius II conferred it to mark out their successors, but after Maurice it was only conferred on persons who might, in certain events, succeed. Heraclius and Constantine V bestowed it on younger sons; Theophilus on a son-in-law; Michael III, who was childless, on an uncle.

The ceremony which accompanied the elevation of the sons of Constantine V is described in Cer. i. 48.

C. Offices (αἱ διὰ λόγου ἀξίαι).

The administrative officials are grouped by Philotheos in seven classes: I. στρατηγοὶ, II. δομέστικοι, III. κριταὶ, IV. σεκρετικοὶ, V. δημοκράται, VI. στρατάρχαι, VII. various (ἀξίαι εἰδικαί) ; and it will be convenient to take them in his order.

The use of the term δῆφικικάλωι, which frequently occurs in his pages, has not, so far as I know, been precisely explained. But he supplies the material for determining its denotation. In early times officiales seems to have been applied only to the members of the officium of a minister, but not to the minister himself. The Master of Offices, or the Count of the Sacred Largesses, would not have been called an officialis. In the time of Philotheos, it was applied to the ministers as well as to their subordinates. And it was applied to all the functionaries holding office or command, with the exception of the στρατηγοί. This can be proved from the following passages.

1 Speaking of the posts in the staffs and bureaux of the high officials, Philotheos (716) says that these dignities καὶ αὐτὰ δῆφικικα ὀνομάζονται.
(1) The author expressly states that the Domestici (notwithstanding their military character) were counted as ὀφφικιάλοι (715b). (2) In 742_18, 742_27, the στρατ. and ὀφφ. are distinguished: 6 στρατ., 2 ὀφφ. Cp. also 767_29. (3) Equally clearly they are contrasted in 766_17 and 767_1-3. (4) So too in 710_10. In 784_15 and 767_3 σεκρετικοὶ ὀφφικιάλοι are mentioned, meaning all those comprised in class IV.

While ὀφφίκιον in later documents is more often used in our sense of office, than in its earlier meaning of the whole staff of subordinate officials, the term τάξεις is employed for the staffs of the Stratėgoi, Domestics, Kritai, &c., and σεκρετον for the officials of class IV. For this distinction cp. Cer. 689, πάσαι ταῖς τάξεσι καὶ πᾶσι τοῖς σεκρέτοις. On σεκρετον see below in section IV on σεκρετικοῖ, p. 88.

The high officials themselves are thus divided into seven classes, but their subordinates are grouped in three classes (716b): A. ταγματικοῖ, B. θεματικοῖ, C. συγκλητικοῖ. Obviously A comprises the subordinate ὀφφίκια of the Domestics (class II), and B those of the στρατηγοῖ (class I); it follows that the subordinate officials of classes III–VII were all designated as συγκλητικοῖ.

The use of συγκλητικοῖ, which constantly occurs in Philotheos and the Ceremonies of Constantine, is confusing, and demands some observations. We must first of all distinguish the Synklētōs in the narrow sense of the Council of high officials who assisted the Emperor in business of state from the whole body of συγκλητικοῖ, or persons of senatorial rank, who had the right of being received at court, and were expected to take part in the ceremonies and processions. But there are other variations in its meaning. It seems sometimes to be

1 In 784_11, however, στρατηγοῖ are loosely included under ὀφφ.
2 But σεκρετον was doubtless also commonly used of the bureaux of subordinate officials belonging to the other classes.
3 A. Vogt, in his Basile I, p. 75, gives προδεσίας as the term for suite or bureau. Its ordinary meaning is ceremonial procession (cp. πρόφραγμα), and it is used for the suite of a στρατέγος (comitatus, cp. the προδεσιαμάτων of κρατά in Const. Porph. Nov. 9, p. 268.), but not for a bureau. The passage in Phil. 716, is difficult: εἶδθ' ἀξιωμάτων διάφορα, κατά ἀναλογίαν καὶ τάξιν καὶ τὴν ἑκάστου προδεσίας (the text seems doubtful: I think we must read καὶ τῆς τάξεως). The meaning seems to be that these subordinate offices differ according to the kind of staff to which each belongs. τάξις is used generally (including the σεκρετα), προδεσία especially of the military staffs. See above, p. 23.
4 It seems probable that in such passages as Cer. 87_3 οἱ πατρίκιοι καὶ στρατηγοὶ εἴκοσι καὶ ἡ λοιπὴ σύγκλητος, or 150_18 οἱ πατρίκιοι καὶ ἡ σύγκλητος, the senate in its narrower sense is meant; the contexts suggest that only officials of very high rank are contemplated. For the two senses of σύγκλητος cp. Ellissen, Der Senat im oströmischen Reich, 27 sqq. (1831).
opposed to \textit{βασιλικός},\textsuperscript{1} yet in its application to the officials of classes III–VII (see above), it embraces many officials who were distinctly \textit{βασιλικός}. The fact is that persons holding \textit{άξια} \textit{διὰ \textit{βραβείων βασιλικών}} might be \textit{συγκλητικός}, if they held offices under classes III–VII, and we are thus able to explain the passage in \textit{Cer. 61.22} δισυπάτους, \textit{σπαθαρίους \textit{συγκλητικούς}}, καὶ \textit{υπάτους}, where I remove the comma which appears in the Bonn edition after \textit{σπαθαρίους}; only those spathars, who are also \textit{συγκλητικός} by virtue of an \textit{δφφίκων}, are designated. The eunuch officials are not described as \textit{Synklètikē}, but some of them certainly were.\textsuperscript{2}

It appears that in its widest sense \textit{συγκλητικό} included (1) high dignitaries, magistri and patricians,\textsuperscript{3} whether they held office or not; (2) all the high officials who obtained their office \textit{διὰ \textit{λόγου}} (except perhaps some of the eunuchs), and including \textit{Στρατηγοί} and \textit{Domestics}; (3) the officials subordinate to the ministers of classes III–VII; (4) the \textit{Synklètikē} dignitaries \textit{διὰ \textit{βραβείων}}, namely disypatoi, hypatoi, \&c.; and possibly (5) an obscure class who had no such dignities (but see below VII (6) under ὁ ἐπὶ τῆς καταστάσεως). The term was also used in a restricted sense to designate the fourth (or fifth) of these categories.

In this connexion must be noticed a phrase which often occurs in the latter part of \textit{Philotheos}, \textit{οὶ \textit{καρπάγων}} (those who wear the kampagion, some kind of footgear,\textsuperscript{4} cp. Ducange s. v.). Compare:—

(1) \textit{742.18} τὴν \textit{υπὸ καρπάγων σύγκλητων πάσαν, οἷον ἀσηκρήτας κτλ.} (various members of the Sekretic officia) οἷον ἀπὸ τς \textit{σπαθαροκανδιδάτων καὶ κατόπερω, υπάτως, δισυπάτως}, and some of the tagmatic officials.

(2) \textit{752.1} τοὺς \textit{υπὸ κ. \textit{συγκλητικοῦς ἀπαντας, οἷον ἀσηκρήτας κτλ.}} (various officials under classes III–VII, also some of the tagmatic officials).

(3) \textit{757.19} \textit{φίλους τοὺς \textit{υπὸ κ. ἀπαντας, ἀρχοντας τῆς συγκλήτου, ἀπὸ τε} μαγιστρῶν, ἀνθυπάτων, πατρικίων, \textit{δφφικιαλίων, βασιλικών πρωτοσπαθαρίων, ἀσηκρητῶν κτλ.}} (including some tagmatic officials).

(4) \textit{759.19} \textit{φίλους ἐκ τῶν συγκλητικών, τοὺς \textit{υπὸ κ. πάντας, οἷον μαγιστρῶν, ἀνθυπάτων, πραποσίτων, πατρικίων, \textit{δφφικιαλίων, βασ. πρωτοσπαθαρίων, συγκλητικούς, τῶν πρωτασσήκρητος κτλ.}} (including tagmatics).

(5) \textit{769.19} — ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, πατρικίων καὶ λοιπῶν σῶν

\textsuperscript{1} Cp. \textit{Cer. 516.1}; \textit{323–4}.

\textsuperscript{2} The Praepositus, e. g. was a member of the Senate. Cp. \textit{Mansi, xvi. 392} (λ. d. 869) ὁ μεγαλοπρεπέστατος πραπόσιτος ὦς ἐκ προσώπου τῆς ἱερᾶς συγκλήτου. \textit{Ib. 329} Gregory, a Spatharocubicarius, is described as ἀπὸ τῶν τῆς συγκλήτου.

\textsuperscript{3} Also praepositi, cp. \textit{Phil. 741.7}.

\textsuperscript{4} Cp. \textit{ib.} the \textit{στρατ.} belong to the \textit{βασιλική σύγκλητος}.

\textsuperscript{5} For the \textit{καμπ.} as ceremonial footgear cp. \textit{John Mal. 322.11} (λ. d. 330).
THE IMPERIAL ADMINISTRATIVE SYSTEM 39

(6) 77415.
(7) 777.22 ἀπὸ τῶν σεκρετικῶν τῶν ὑπὸ καμπάγνων πάντων.
(8) 779.10 τῶν μαγ., ἀνθ., πατρ., ὀφφικιαλίων, πρωτοσπ. καὶ λοιπῶν συγκλητικῶν τῶν ὑπὸ καμπάγνων ὄντων.
(9) 780.3 οἱ μὲν μαγ., πραιτ., πατρ. ὀφφικιαλίοι καὶ οἱ ὑπὸ καμπάγνων πάντες—οἱ δὲ λοιποὶ βασιλικοὶ.
(10) 781.4 ἀπὸ τῆς τάξεως τῶν μαγ., πραιτ., ἀνθ., πατρ., ὀφφικιαλίων, πλὴν τῶν εὐνούχων—καὶ ἀπὸ τῆς τάξεως τῆς ὑπὸ καμπάγνων συγκλήτου, καὶ τῶν ταγματικῶν ἀλλαξιμάτων.

Of these passages, 3, 4, and 5 make it clear that the kampagion was worn by the highest officials. 1 and 2 refer only to subordinates, and in 10 the high dignitaries are contrasted with ἡ ὑπὸ καμπάγνων συγκλήτου. There is no real contradiction in this; in 8 and 9 the magistri, &c., are specially singled out of the kampagion category, and the rest are grouped together as οἱ ὑπὸ καμπάγνων. What dignitaries and officials did not belong to οἱ ὑπὸ καμπάγνων? First of all, probably the eunuchs, except patricians and praepositi (cp. 4 and 9). Secondly, the Stratēgoi and their staffs, who are never mentioned in these passages. Thirdly, protospatharioi, &c., who were not Synkλητικοὶ by virtue of office. Fourthly, some lower subordinates (cp. 7), such as δρομεῖς (Phil. 75213). It is remarkable that tagmatic officers, subordinates of the Domestics, are enumerated among οἱ ὑπὸ κ. συγκλητικοί (cp. 1–4). Is this loose language?

I. στρατηγοὶ.

(1) to (26). Stratēgoi.

This class includes, along with twenty-five stratēgoi of themes (including the Count of Opsikion), the official known as ὁ ἐκ προσώπου τῶν θεμάτων (al. σχολῶν).

The origin of the themes, and their history up to the ninth century, has been so fully treated by Gelzer1 that I need only call attention to a few general points before considering the staff of the stratēgos.

The precedence of the Eastern over the Western themes is fundamental. This order of rank is not explained by the precedence of the

1 Gelzer's conclusions, for the ninth century, have indeed to be supplemented by the Arabic evidence produced by Brooks (see Bibliography) and by the Taktikon Uspenski.
Prefecture of the East over the Prefecture of Illyricum, as many of the provinces in the latter had a higher rank than the provinces of the former. It is due to the fact that the Illyric provinces were almost a lost position in the seventh century, and that the strength of the Empire lay entirely in Asia Minor with Thrace at the time when the theme system was developed and normalized under Leo III. The naval circumscriptions, which were equally important when that emperor came to the throne, and which may truly be said to have saved the Empire under the Heraclian dynasty, were included by him among the Western themes, because recent experience had shown that they might prove a dangerous element of opposition, and his own power was based on the Asiatic armies. 1 On the other hand, when at a later time Macedonia became a theme, it was included in the Eastern class (while Thessalonica and Strymon remained in the Western). The Stratêgoi of the Eastern themes all received a fixed salary from the treasury, whereas those of the Western raised their pay in their own provinces; but the naval themes were for this purpose included in the Eastern class. 2 The number of twenty-five stratêgiai corresponds of course only to the situation at the moment when this particular list was drawn up, in the early years of Leo VI. Before the end of his reign there was a new stratêgia of Mesopotamia, and the Kleisurarchies of Sebastea, Lykandos, Seleukeia, and Leontopolis had been raised to the rank of themes. 3

The Stratêgos of the Anatolic theme 4 holds the highest rank among the stratêgoi, and his is the highest office of those not confined to eunuchs, with the exception of those of Basileopator and Rector and the ecclesiastical post of Synkellos. At a court reception, only the magistri, and these three dignitaries, the Praepositus (if a patrician), and eunuchs of patrician rank, preceded the Stratêgos of the Anatolics, provided he was a patrician. But so long as he was a patrician, although not an anthypatos, he sat among the anthypatoi. If he was

2 The salaries of the Eastern Stratêgoi were graded as follows: class 1, Anatolic, Armeniaic, Thrakian, 40 litrai (about £1752); class 2, Opsikian, Bukellarian, Macedonian, 30 l. (about £1314); class 3, Cappadocian, Charsian, Paphlagonian, Thracian, Kolonean, 20 l. (about £876), and to this class must be added the Chaldian strat., who received only 10 l., in consideration of the income he derived from custom-dues, and the Mesopotamian, who derived all his pay from customs. The naval themes formed a class 4, Kibyrrhaeot, Samian, and Aegean, 10 l. (about £436); and, class 5, the Kleisurarchs (Lykandos, &c.) received 5 l. (about £219). See the salaries as paid under Leo VI in Cer. 696–7.
3 Cer. ii. 50.
4 It is called τó ἄνθυπα in Gen. 5:17.
only a protospatharios, he was first in that order, unless the Praepo-
situs happened to be also a protospatharios. At one time the
Sakellarios seems to have been superior in rank to the Stratēgos
Anat.; this question will be considered below in connexion with the
Sakellarios. But the exalted position of the Strat. Anat. in the
imperial service corresponds to what, as I pointed out long ago, was
the origin of the post; he took the place of the magister militum per
Orientem. Next to him in rank, among the officials, was the
Domesticus Scholarum, who in the later Empire corresponds most
nearly to the old magister militum in praesenti (though he does not
descend from him); and after the Domesticus comes the Stratēgos
of the Armeniac theme, who represents the magister militum per
Armeniam, instituted by Justinian.

The officium of a stratēgos is as follows:

1 Turmarchae, (2) merarches, (3) comes τῆς κόρτης, (4) chartularius,
(5) domesticus, (6) drungarii bandorum, (7) comites bandorum, (8) cen-
tarchus spathariorum, (9) comes τῆς ἑταρείας, (10) protocancellarius,
(11) promotandator (and in the case of the maritime themes, (12) pro-
tocarabi, (13) centarchi).

(1, 2) The turmarchs commanded the τοῦρμαί, or divisions of the
military δῆμα or corps, and governed the turms or districts of the
geographical theme. The military unit was the βάνδων, of which
the commander was entitled (7) comes. According to Leo, Tact. iv.
42, the βάνδα were grouped in higher units, called μοίραι or ὄροι, and
these regiments were commanded by μοιράρχαι or ὀρογγάριοι.
The turm or brigade consisted of three such μοίραι, ib. 9. The turm
was also called μέρος, and the τουρμάρχης a μεράρχης.1 There were
three turmarchs under the stratēgos.2 This account differs from that
of Ibn Khurdâdbah, who wrote his description of the administrative
organization of the Roman Empire, c. A.D. 840–5 (ed. De Goeje,
see Bibliography). According to him, there were two turmarchs
under the command of the stratēgos of one of the larger themes.
Under the turmarch were five drungarioi, and under the drungarios
five comites.3 The discrepancy arises from the fact that the number
of turms and turmarchs differed in the different themes. We have
tenth-century documents (A.D. 935 and 949) showing that there were
three turms in the Thracesian theme.4 Ibn Khurdâdbah generalized

1 Ib. 8, 9.
2 Ib. 44.
3 Gelzer has tabulated the subdivision, pp. 116, 118.
4 Cer. 663s, and 666v. The text of the former passage requires correction.
It stands ὃ τουρμάρχης τῶν Θεοδοσιακῶν, ὃ τουρμάρχαι τῶν βικτόρων, ὃ τουρμάρχαι
τῆς παραλόου. Read τοῦρμαρχης for the plural in both cases (cp. 66320 ὃ τ. τῶν
βικτόρων).
from one theme. We can prove this by the fact that he represents the numbers of troops in the (larger) themes as uniform—10,000 men.\(^1\)

Now we know from another Arabic writer, Kudama (who copied Ibn Khurdâdúbhâb, but added new facts), that the number of the troops in the various themes both larger and smaller varied considerably.

Leo VI speaks of μεράρχης as an (older) equivalent of τουρμάρχης (Tact. iv. 8, 9). In Philotheos they are distinguished, and other texts prove that μεράρχαι is not a gloss on τουρμάρχαι. In the official description of the troops sent to Italy in A. D. 935 by Romanus I, διμεράρχης\(^2\) of the theme of Charpezikion, and διμεράρχης of the Thracian, are mentioned as well as the turmarchs.\(^3\) Moreover, we find διμεράρχης in the treatise περὶ ταξείδων.\(^4\) These passages entitle us to correct the text of Philotheos, and read μεράρχης for μεράρχαι.

These divisions of the army τουρμαί, μοίραι, βάνδα correspond to the sixth-century divisions, μέρη, μοίραι, τάγματα. Turmarchs replace merarchs, the drungarioi correspond to the moerarchs (see below), and the κόμητες (see below) to the ἀρχιοντες (also called κόμητες). See (Maurice) Strat. passim, and Aussaresses, L’armée byzantine, 19 sqq. Who then is the later merarch? I suggest that in most themes there were two geographical turms in the ninth century and two turmarchs, while the army consisted (as in the sixth century) of three brigades, and that the third brigade was under a commander who bore the old title μεράρχης and had no geographical district.

\((6, 7)\) We must also correct δρουγγάριος τῶν βάνδων to δρουγγάριοι τ. β.\(^5\) The drungarios, as we have seen, was the commander of a μοίρα, and there were probably three μοίραι in each turm. With δρουγγάριος, τῶν βάνδων has a collective sense—the (ten) banda which compose his μοίρα; with κόμητες (δομοί τῶν βάνδων) it is distributive, each comes commands a βάνδον. For the drungarioi compare Cer. 666, 19 (οἱ δρ. καὶ κόμητες), 667, 103, 662, 19, 21. They are also called

\(^1\) From the Armenian, if Gelzer is right in his probable correction of Kudama (p. 98).

\(^2\) The MS. of Cer. varies between μεράρχης and the right form μεράρχης (663\(_n\)). Compare the seal published by Schlumberger (Sig. 201) σφραγίς μεράρχη(ν) τῆς Κνωσο(ν) Κωνσταντινού. This belongs to the later period after the reconquest of Crete by Nicephorus II. In Genesios we meet the merarch of the Charsian theme in A. D. 363 (97\(_{a}\)).

\(^3\) Cor. 662, 19, 663, 4, and 663 (ἐπὶ τῶν βάνδων τῶν μεράρχων, which is obscure).—In the theme of Charpezikion we find great and minor turmarchs distinguished, 662, 19, 203, 667, 93, 669, 8.

\(^4\) Cor. 482, 19.

\(^5\) This was not apprehended by Kulakowski, Drung i drungarii. To this article I may refer for the history of the terms drungos and drungarii.
THE IMPERIAL ADMINISTRATIVE SYSTEM

(3) On the duties of the comes τῆς κόρης (count of the tent) 1 the chief source is the treatise περὶ τῶν βασιλικῶν ταξειδων. When the emperor leads a military expedition, the comites τῆς κόρης of the various themes attend the emperor to pitch the imperial tent, along with the cortinarii who are under their command, and accompany the Druangarios of the Watch in his nightly circuit round the camp. They supply posthorses to the Druangarios of the Watch for imperial business, Cer. 489-90. They might also be sent on special missions. For instance, the strategos of the Anatolic theme sent his comes τῆς κόρης to examine Theodore of Studion in prison at Smyrna (A.D. 819, Theod. Stud., Epist. ii. 38, p. 1233, ed. Migne). In Leo, Tact. iv. 30, the comes τῆς κόρης is described as a member of the general's staff (προδέλευσις). These officials might be spathariosi, see Philotheos, 735, 7, where the text must be corrected ὁ σπαθάριος καὶ κόμης τῆς κόρης τῶν Ἀνατολικῶν. The Theophylactus, count of the tent in the theme of Chaldia, whose name is preserved on a seal in Schlumberger's collection (Sig. 289, 331), was a candidatus. 2 The emperor sometimes had a comes τῆς κόρης of his own; e.g. Michael the Amorian filled the post for Nicephorus I (Genes. 10, Cont. Th. 9, 12). 3 The seal of a k. τῆς κόρης (ninth–tenth century) is published by Schlumberger, MéL. 245.

(5) The δομέστικος is mentioned as a member of the general’s staff in Leo, Tact. iv. 30. Compare Cer. 482, 662, and 663 (ὁ δομέστικος τοῦ θέματος); Takt. Usp. 128. These officers have the rank of strator in Phil. 737. See also Alexius Comnenus, Nov. 30, p. 374, ed. Zach.

(8) The κένταρχος τῶν σπαθάριων must be distinguished from the κένταρχοι mentioned in Leo, Tact. iv. 11, who commanded each 100

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1 κόρη was the tent, especially of the emperor, but also of the strategos. See Ducange, s. v. Cp. Cont. Th. 236; George Mon. (Bonn) 830 = Pseudo-Simeon, 678.
2 The legend is θεοτόκε βοήθει τῷ σῷ δούλῳ και σφηνάκτει βασιλείας. Περὶ τῶν βασιλικῶν ταξειδων. The seal belongs to the ninth century. Chaldia seems to have become a separate government towards the end of the eighth century (Gelzer, 95-6), and it was raised to the rank of a strategia before the middle of the ninth century. Gelzer thought that it was a κισαλούρα till the reign of Leo VI. But the Taktikon Uspenski mentions ὁ πατρίκιος και στρατηγὸς καλλίδας (p. 113) and also ὁ δοῦξ καλλίδας (p. 119). We may infer that it had been at first a Ducatus and had been recently made a στρατηγία; ὁ δοῦξ X. was taken over from an older list.
3 In Alexius Comnenus, Nov. 30, p. 374 (foot of page) κομῆτων . . . δομεστικῶν τῶν θεμάτων, we should, I conjecture, read κομῆτων τῆς κόρης.
men, and were subject to the comes.¹ This distinction seems to correspond to the distinction in Phil. 738, 29 between the κένταρχοι τῶν στρατηγῶν τῶν θεματικῶν and the κένταρχοι τῶν βαύδων. Are we to identify the κένταρχοι τῶν σπ. with the πρωτοκένταρχοι who is recorded on seals (Schlumberger, Sig. 166 Σημαίνω πρωτώκ(ευ)τάφ(χω) 'Ελ(λ)άδ(ος) 357 Στρατηγ(ω) ἀκενταρκ(ω)? But there were more than one πρωτοκένταρχοι in a theme. Six are mentioned in the staff of the general of the Thrakesians (Cer. 663).² It seems possible that κένταρχοι in the text of Phil. is an error for κένταρχοι. The spatharioi whom the centarch commanded were probably a guard attached to the immediate service of the general.³

(9) The κόμης τῆς ἐταιρείας is, I conjecture, referred to in Cer. ii. 44, p. 659, ἱνα ἀποσταλεί τῆς ἐταιρείας μετὰ κελεύσεως πρὸς τὸν κατεπάνω, where perhaps τὸν κόμητα has fallen out after ἀποσταλεῖ.

(4) The χαρτουλάριος of the theme was in the officium of the stratēgos, but his duties connected him with the department of the Logothete τῶν στρατιωτικῶν, so that he also belonged to its officium and was responsible to him. This is explained in Leo, Tact. iv. 31, where the function of the chartarius is described as πρὸς τὴν τοῦ στρατοῦ (MS. στρατηγοῦ) καταγραφῆν τε καὶ ἀναζήτησιν (he kept the military rolls), and it is said that while he and the protonotary and the praetor were in some respects (ἐν τισὶ) subject to the stratēgos, they were also directly responsible to the central government: τοὺς λόγους τῶν ἱδικῶν αὐτῶν διοικήσεων πρὸς τὴν βασίλειαν ἡμῶν ἀφαρὰν ὡστε δι’ αὐτῶν μαθάνειν τὰς τῶν πολιτικῶν καὶ τῶν στρατιωτικῶν πραγμάτων καταστάσεις καὶ διοικήσεις ἀσφαλέστερον ἡγούμεθα.

From the relation of the chartarius to the Logothete τ. στρατιωτικῶν, and from the functions of the χαρτουλάριοι τῶν δήμων referred to in the edict of Cer. ii. 56,⁴ we can see that he had financial duties, and that the pay of the officers and soldiers came into his department. He might have the rank of a spatharios (Phil. 735) or a strator (736). Nicephorus, chartarius of Sicily (eighth—nineteenth century),

¹ It is to be noted that Ibn Khurdadhbah speaks of Kontarhîn who command each forty men and are identified by De Goeje with kentonarchs (hekatontarchas), but by Gelzer (116) are explained as (pente)kontarchas, on the basis of a passage in the Acta S. Demetrii, 181 C. Leo does not mention pentekontarchas.
² πρωτοκένταρχοι occurs in a doubtful passage in Basil II, Nov. 29 (p. 311), and in the list of the stratēgic officials (A.D. 1079) in Miklosich and Müller, Acta et Diplomata, vi. 21.
³ At the beginning of the eighth century the stratēgos had also stratores, for in A.D. 718 (Theoph. 388) we meet a δομέστικος τῶν στρατάρων of the strat. of the Anatolic theme.
⁴ Cp. Rambaud, 204.
whose seal is preserved (Panchenko, 9. 384), was a spatharios. Drosos, chartularius of Thrace (eighth or ninth century) (Schlumberger, Sig. 122), was a candidatus. Orestes, chartularius of the theme of the Aegean Sea (tenth century), had the higher rank of a spatharocandidatus (Sig. 194).  

(10) The πρωτοκαγκέλλαριος was the chief of what would in earlier times have been called a schola of cancellarii. There was such a schola under the mag. off. of the West in the fifth century (Not. Dig. Occ. ix. 5). There was probably a cancellarius in all bureaux of the first and second class; we find a cancellarius of the Prefect of the City in the time of Julian (C.I.L. 6. 1780), and one attached to the bureau of the Dux Pentapoleos in the reign of Anastasius I. His duty was to keep the public from entering the secretum of the minister, and to carry communications between him and the general officium. He was outside the officium (see Cass. Var. xi. 6), and this may explain why he is not mentioned in the Not. Dig. When John Lydus wrote, the Praet. Praef. of the East had two cancellarii, but this may have been exceptional and temporary; the Praet. Pref. selected his cancellarii from the schola Augustalium; the post was not filled by ordinary advancement within the officium. Cancellarii and a protocancellarius are found in most of the officia (except in the domesticates) enumerated by Philotheos, but they occupy a low position in the matricula. There are no seals of protocancellarii. The protocancellarius of the theme is mentioned in Cer. 659,iv.

(11) Mandatores, with a πρωτομανδάτωρ at their head, occur not only in the officia of the Stratêgoi, but also in those of the Domesticas, of some of the Logothetes, and others. They were properly adjutants, or bearers of commands (μανδατοφόροι). The mandatores of the Stratêgos are defined in Leo, Tact. iv. 16, as οἱ τὰ μανδάτα ἀπὸ τῶν ἄρχοντων πρὸς τοὺς στρατιώτας ἀξέως διακομίζοντες (cp. ib. 49). The protomandator of a theme was an official of some importance. For a seal of a protomandator of Dalmatia see Schlumberger, Sig. 206. Carbeas was protom. of the Strat. Anatol. under Michael III (Cont. Th. 166).
The functions of the ēk προσώπου have been discussed by Reiske,1 Rambaud,2 Schlumberger,3 and most recently by Mitard.4 I need not consider Reiske’s view, which is palpably wrong. Rambaud rightly saw that these functionaries were representatives of the emperor, and that the temporary government of a province or district was delegated to them; they were temporary stratēgoi, distinguished from the Stratēgoi proper. This has been more clearly and fully set out by Mitard. That ēk προσώπου means ēk προσώπου τῶν βασιλέως is proved by the passage in De adm. imp. 228 sqq., which Rambaud and Mitard consider,5 and is illustrated by Leo VI’s idea that the stratēgos himself is an ūk προσώπου of the emperor, who is the supreme stratēgos (Tact. 4. 7, cited by Mitard). We might further cite a late seal (Sig. 577) Παναγίωτη τ(ου) πατρ(ικο) και ēk προσ(ωπου) τ(ου) φιλ(οχριστου) δεσπ(οτου).

These writers have not called attention to the difficulty which lies in the alternation of the plural with the singular in Philotheos, to whose notices we have to add the evidence of Takt. Usp.

Singular: (1) Takt. Usp. 120 ὥς ἄκ προσώπου τῶν θεμάτων (a proto-spatharios).
(2) Phil. 714, ἥ τοῦ ἄκ π. τῶν θ. 
(3) ὅ τοῦ. πατρ. καὶ ἄκ π. τῶν θ. 
Plural: (4) Phil. 715, ὅς ἄκ προσώπου τῶν θεμάτων (cod. σχολῶν). 
(5) ὅ τοῦ πρωτοσπαθαρίων ἄκ προσώπου τῶν θεμάτων κατὰ τὸ ἱδιον ἐκαστὸν θέμα.

We must interpret the singular as equivalent to a plural; as these officials were appointed for temporary needs, it is clear that there might sometimes be one, sometimes more than one, sometimes none. It is, however, quite possible, seeing the constant confusions of sing. with plur. both in the Taktikon and in Philotheos, that the plural should be read in 1, 2, and 3. From the nature of the case, an ἄκ προσώπου had no permanent ὀφθίκων, he would use the existing ὀφθίκων of the Stratēgos in the theme to which he was sent; and

1 337 ‘pute eumuisse qui legiones integras repraesentaret, eorum loco et nomine ad imperatorem porreret’, &c. He is followed by Schlumberger.
2 197-8.
3 Sig. 576.
4 See Bibliography. Uspenski, Tabel, 135 quotes from Kekaumenos, Strategikon, 40 (ed. Jernstedt) ἐγχειρίςθη κάν ἐκπροσωπικές ὥς τῆς ἄρχουσας ἐκ τοῦ βασιλείου τῆς πολείας ἡμῶν, where ἐκπροσωπική (ἄρχη) is probably the office of a locum tenens for a stratēgos. But Uspenski throws no light on the subject.
5 τοῦ γέρω πρωτοσπαθαρίου Ἔνσταθαι καὶ άσηκρήτει ἐν τῷ τῶν Καβουρματῶν θέματι ἄκ προσώπου ἀποσταλέως.
therefore these officers are passed over by Philotheos in his list of the ὀμίλια.

Philotheos mentions (788\textsubscript{10}) the fees paid by the ἐκ τρ. to the atriklinaí, and here he uses the phrase ἐκ προσώπων ὀστρατηγοῦ, which illustrates the construction of the genitive τῶν θεμάτων, in the title ἐκ τρ. τῶν θ., as dependent not on ἐκ τρ. but on ὀστρατηγών or a word of the kind.

Schlumberger has published a seal (Sig. 245) of eleventh or twelfth century of an ἐκ προσώπων in the Theme of the Optimati: Μιχαὴλ ἐκ προσώπων τῶν ὀπτε(ματων).\textsuperscript{1} An earlier seal of the eighth or ninth century (ib. 577, No. 6) records a πρωτοσπαθάριος καὶ ἐκ προσώπου. The ἐκ προσώπου τοῦ δρόμου (Sig. 123) must be kept apart from the τῶν θεμάτων. An earlier seal of Theodotos, ἐκ προσώπου Μεθώνης, will be found in MéI. 204.

II. δομέστικοι.

The Domestici fall into two groups, the four Domestici of the Tagmata,\textsuperscript{2} and the rest. Before treating them separately, some general words of explanation seem required concerning the Tagmata, as to which vague and incorrect opinions have been held.\textsuperscript{3}

The Byzantine army consisted of two great divisions, the θέματα and the τάγματα, and troops were designated as thematic or tagmatic according to the division to which they belonged.\textsuperscript{4} The themata were the troops of the provinces, and the tagmata were the troops stationed in or about the capital. The themata were commanded by stratēgoi, the tagmata by domestici, and there were differences in the organization.

The tagmata are frequently mentioned by Theophanes in the history of the eighth century, e. g. σχολάριοι τε καὶ τῶν λοιπῶν ταγμάτων (437\textsubscript{23}, A.D. 764),\textsuperscript{5} and he opposes them to the themes (τὰ ἔξω θέματα 442\textsubscript{28}, cp. τὰ ἔσω τάγματα 449\textsubscript{27}). In the ninth century there were four Tagmata proper, namely (1) the Scholarii, (2) the Excubitores or

\textsuperscript{1} Cp. also 577, No. 4.
\textsuperscript{2} οἱ μεγάλοι δομέστικοι τῶν τ. in Cer. 287\textsubscript{20}, 299\textsubscript{14} seem to mean these four, cp. 291\textsubscript{17}.
\textsuperscript{3} The subject has been treated by Uspenski, \textit{Voennoe ustroistvo} (see Bibliography). Reiske (837) enumerates the four tagmata incorrectly, and it is clear that Gelzer (17 sqq.) did not realize what they were.
\textsuperscript{4} Cp. e. g. Νομ. Nicephori Phocae xviii, p. 290 ταγματικοί καὶ θεματικοί.
\textsuperscript{5} Also 461\textsubscript{29}, 468\textsubscript{7}, 471\textsubscript{14}, &c. It may be noted that τάγματα is used of the Scholarians by Agathias, 5, 15 (310\textsubscript{13}, 13). Cp. Menander, fr. 11 τῶν κατὰ τὴν ἀληθὴ ταγμάτων commanded by the Mag. Of. In the sixth century τάγμα was used for βίον, see above, p. 42.
Excubiti, (3) the Arithmos, (4) the Hikanatoi. The evidence\(^1\) for the four Tagmata is abundant in documents of the ninth and tenth centuries. For the eighth century there is no explicit evidence as to their number, but, as the Hikanatoi seem to have been instituted by Nicephorus I (see below), we may assume that there were three.\(^2\) They consisted of cavalry.\(^3\) But tagmata was also used in a looser sense to include two other bodies, the Numeri and the Imperial fleet.\(^4\)

The Numeri were infantry\(^5\) and did not leave Constantinople, and this applies also to the troops who were under the command of the Count of the Walls.\(^6\)

The term σχολάριω, though strictly used of the troops of one tagma, the Σχολαριω, was also used for the rank and file of all four Tagmata.\(^7\)

It appears from a document of the tenth century that detachments of the four Tagmata were stationed in Thrace, in Macedonia, and in the "Peratic" region on the Asiatic side of the Bosphorus.\(^8\)

1. Phil. 758, λοιπῶν ἀρχόντων τῶν δ' ταγμάτων, 763 oί δ' δομέστικοι τῶν δ' ταγμάτων. Cer. 598, (ii. 16) oί τῶν δ' τ' ἀρχόντες, καί ἄριστοι δομέστικοι τῶν σχολῶν καί ἡ ἐξοκύβιτος καί ἡ ικανάτος εἰσέρχεται ... χαριτείζοντων τῶν θρυσσών τῆς βίγλαν. Cp. 605, Peri ταξ. 484, Τά τάγματα ... αἱ σχολαὶ ... τὰ ἐξοκύβιτα ... ὁ ἠρμός ... ὁ ικανός (λο. oί ικανοί). Cer. 666, (A.D. 863) μετά τῶν βασιλικῶν τεσσάρων ταγμάτων. The earliest enumeration is in Kudama (depending on Al Garmi and relating to A.D. 838-45), De Goece, 196 sq. (Gelzer, 17 sqq.). Some of the names are mutilated. (1) Scholarii; (2) Excubiti—so Gelzer, and Uspenski, op. cit. 169; (3) 'wkws, under the command of a trungav (drungarios): Gelzer thinks the Hikanatoi are meant, but (a) the title drungarios points to the Arithmos, and (b) the Arithmos is third in precedence; Uspenski also believes that the Arithmos is meant; (4) fidaratiyin = φοίδεραίοι; De Goece indiscreetly suggested σκωτάριοι: it is very unlikely that the Hikanatoi are designated under the name φοίδεραίοι, but emendation is out of place. See below, p. 64.

2. We cannot press Theoph. 461, τῶν σχολαρίων τε καὶ ἐκακουβτήρων καὶ τῶν λοιπῶν ταγμάτων, esp. as 'the remaining tagmata' may include the Numeri and Teichistai. The Arithmos (Vigla) is included 491,11, where however the Hikanatoi are not mentioned (A.D. 811).

3. Kudama says they were each 4,000 strong; but Ibn Khurdadhbeh (81) seems to suggest that they were 6,000.

4. Cer. 604, οί τῶν ταγμάτων ἀρχόντες τῶν σχολῶν, τοῦ ἄμεθου, τῶν νουμέρων ἐν μιᾷ τάξει οἱ δὲ τῶν ἐξοκύβιτων, οἱ ικανοί καὶ οἱ τῶν βασιλικῶν πλοίων ἐν ἑτέρα τάξει.

5. Kudama, ib.

6. Cp. Cer. 524,525,\(^3\)

7. The text (which can be dated A.D. 949) in Cer. ii. 45, 666,3-13 proves this quite clearly. The ἀρχόντες τῶν δ' τ. are opposed to the σχολαρίων τῶν β' τ., and the ἀρχόντες and σχολάρια of the Excubiti and Hikanatoi are mentioned. So too Cer. 619, oί ἀρχ. τῶν τ. μετὰ τῶν σχολαρίων. This ought to have been recognized by Uspenski (cp. loc. cit. 171).

8. Cer. 666. This passage will be discussed below in connexion with the topotéretes of the Schools.
As to the title Domesticus. In the fourth, fifth, and sixth centuries it constantly occurs in the sense of *princeps officii*, as the designation (*primicerius* is used in the same way) of the chief subordinate of a general, minister, or governor of a province. In the fifth and sixth centuries the domestici of the magistri militum were important persons. It will be shown below (p. 50) that the elevation of the title to designate the commanders of the guard troops was probably due to the withdrawal of the Schools from the control of the Master of Offices.

(1) ὁ δομέστικος τῶν σχολῶν.

At the beginning of the fifth century there were seven scholae of palace guards at Constantinople. Some of these scholae were composed of foreigners (*gentiles*), and during that century up to the reign of Zeno the foreign element seems to have been chiefly Armenian. Zeno introduced Isaurians. The total number of the scholarian troops was 3,500, and we may infer that each schola was 500 strong. As palace guards they were under the orders of the magister officiorum. Justinian at the beginning of his reign increased the number to 5,500, adding four new 'supernumerary' scholae. The number might seem to have been afterwards reduced to the original seven by Justinian himself. For Theophanes records that in A.D. 562 that emperor transferred to Thrace (Heraclea and the adjacent cities) the scholarians who were settled in Nicomedia, Prusa, and other Bithynian towns. The text (p. 237) gives τῶν ἐπτά σχολαρίων τῶν καθεξιόμενων κτλ., where σχολαρίων should be corrected to σχολῶν. Again in the περὶ ταξινομίων of Constantine Porph. an account of a ceremony in the reign of Justinian is preserved, and αἱ ἐπτὰ σχολαρία are mentioned (49721). But it seems more probable that the original seven scholae were distinguished from the four new supernumerary regiments. Further there is indirect evidence that the number of scholae was afterwards increased to fifteen, for in the

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2 See Mommsen 508, and *Eph. Epigr.* v. 139–41, where the material will be found. Marcian was a dom. of Aspar, *Theoph.* 10421.
3 *Not. Dig. Or.* xi. 4–10.
4 *Ib. Scola gentilium seniorum,* and *sc. gent. iuniorum.* Amm. Marc. 14. 7, 9; 20, 2, 5; 27. 10, 12, &c.
5 *Proc. H. A.* 24. 16.
6 (Ib. 17 and) Agath. 5. 15, p. 310.
7 *Proc. ib.* 15.
8 *Ib.* 19 (ὑπεράπισθοι). *C. I.* 4. 65. 35 (*A. N.* 530) in *undecim devotissimis scholis.*
tenth century there were fifteen counts, and the count was the commander of the schola¹ (see below).

The Domestic of the Schools is first mentioned in the eighth century (Theoph. 442, a. d. 767). The abolition of the Magister Officiorum led to the distribution of the various duties which he performed to a number of independent functionaries, and the Domestic of the Schools was his successor in the command of the scholastic guards. As we have no formal evidence as to the date or mode of the change, it must be left an open question whether the Magister was relieved of this command before his final disappearance from the scene. But we may ask whether the Domestic was a new creation, whose title was invented at the time when the Magister was superseded, or was he an already existing subordinate who was raised to the supreme command.² Now there is an important text in the Chron. Pasch. (724) which throws light, I believe, on this question. The chronicle tells that when Heraclius went to the East in a. d. 624 he was accompanied by Anianus, the Domesticus of the Magister (δομεστικὸν τοῦ μαγίστρου).³ The Magister, standing alone, means the Magister Officiorum. The obvious inference is that the Scholarians went with the emperor, and were under the command of the Domesticus of the Magister, while the Magister remained at Constantinople. The Domesticus of the Magister is mentioned in the fourth century (Ammianus Marc. 30. 2, 11), and is perhaps the same official who is called the adiutor in the Not. Dig. (Or. xi. 41). The text connecting the Domesticus with the scholastic guards seems to supply the explanation of the origin of the Domestic of the Schools. The supersession of the Magister meant, so far as the Schools were concerned, the transference of the command to his Domestic, who retained the title. To this change we may probably attribute the exaltation of the title δομέστικος.⁴

When we meet δομέστικος without any qualification, it means the

¹ For a place in the Palace called πρώτη σχολή see schol. on Cer. 8, 11.
² We must eliminate a passage of Theophanes, which, as the text stands, might seem to point to a κόμης over the scholae. He records a mutiny of the scholae in a. d. 562 (p. 237): ἐπανέστησαν αἱ σχολαὶ τῷ κόμμῃ αὐτῶν—καὶ ἐπήλθον αὐτῷ. We should expect τοῖς κόμμησι καὶ αὐτοῖς. It is not a case for emendation; the chronographer misunderstood his source.
³ The Parisinus has μεγίστου.
⁴ It may be noted that in late times domesticus was used as an ecclesiastical title. Referring to a precentor at Thessalonica, Philotheos, in an Encomium on Gregory Palamas, says δομεστικὸς ἡ συνόβεια τοιῶν φησιν (Migne, P. G. 151, 638). I notice this passage only because Uspenski strangely cites it as if it were important, B. Z. 3. 186.
δ. τῶν σχολῶν (as in Theoph. 456,10). The Domestici Schol. in the eighth century mentioned by Theophanes had the Patrician rank. From the Taktikon Uspenski (111) we learn that in the reign of Michael III they came in order of precedence above all military commanders except the straτέρως of the Anatolics, and they hold the same place in the list of Philotheos. The Domesticate was held in the ninth century by such men as Manuel and Bardas, and for military expeditions the Domestic was sometimes appointed Commander-in-Chief of the whole army. But it was not till the tenth century that it became the habit to appoint him to this supreme command. The biographer of Basil I says that he sent the Domestic of the Schools against Chrysocris or συνήθως (Const. Th. 272,3). This συνήθως seems to be an inference of the writer from the practice of his own time. In the second half of the tenth century the δομέστικος τῶν σχολῶν has become the δομέστικος ἀνατολής, and has his counterpart in a new creation, the δομέστικος δύσεως; but this lies outside our present scope. The ceremony of creating the Domestic of the Schools was the same as that for other domestics (Cer. ii. 3).

There are but few extant seals of these Domestici. Four, none of which seems to be earlier than the tenth century, will be found in Sig. 360. In two of these the Domestic holds also the post of λογαθέτης τῶν ἀγελάων.

(1) The first official in the bureaux of all the Domestics is the τοποθητής, which represents the Latin vicarius. We find the name used officially in this sense in the sixth century in laws of Justinian 5: Nov. 152, § 19 (p. 284) τοποθητήγν τῶν ἐνδοξειτατων ἐπάρχων ἡ στρατηγίδος ἀρχής, 16, § 4 ἐκπείπευε ἐν ταῖς πόλεσι τῆς ἐπαρχίας ἡ ἀρχει τοὺς καλουμένους τοποτητάς. Nov. 166 (p. 375), topoteretai of praet. praef., com. larg., com. r. priv. Chron. Pasch. (A. D. 532), p. 876

1 Artavasdos, the Domestic of the tyrant Artavasdos (Theoph. 419,18), must have been Dom. Schol. Cp. Takt. Usp. 111.
2 The appointment did not depend on the post, but on the man. Thus Petronas, to whom the command of all the forces (both τάγματα and θέματα) was entrusted in A. D. 863, was straτέρως of the Thraikesian theme at the time. In Cont. Th. 167 it is suggested that Bardas should have led an expedition, as being Dom. Schol., but that he deputed his brother Petronas to take his place. I imagine that the statement is coloured by the later practice.
3 Kestas Styppiotes is another instance of a Dom. Schol. appointed Commander-in-Chief under Basil: George Mon. 847, Cont. Th. 286.
4 Cont. Th. 415, 479,10; Leo Diac. 7,11, 40,6, 18,12. Cp. Cer. 610,63, 613,15.
5 See also Nov. 16, 4, p. 99; Nov. 21. 10, p. 144—of sending τοπορ. to provincial cities. Cp. also B. G. U. ii. no. 660 μεγαλοπρεπεστάτηφ καὶ περιβλέπτηφ Φλανίφ Μιρκέλλσ καγικ(ελλαρίφ) καὶ τοποθητι(ηγή).
It is often used of ecclesiastical deputies.

The toposthetai of the Domestics must not be confused with the provincial toposthetai, whom we find in charge of districts and forts. The topotéresia or geographical bandon was a subdivision of the turma: see Const. Porph., Them. i. 16; De adm. imp. 50. Some seals of such officers have been preserved (Sig. 370\textsuperscript{2}–1). Schlumberger cites one seal which might be that of a toposthêtès of one of the Domesticates (633) \([\Theta\varepsilon\varepsilon\Delta]\Omega\varepsilon [H\ T\varepsilon]\ KATAK[\textsuperscript{\textit{AIA}}\textsuperscript{\textit{ONI}}]. He ascribes it to the ninth century.

The official document on the Cretan expedition of A.D. 949 (in Cer. ii. 45) contains an important passage (666) bearing on the tagmata and the toposthêtai, the significance of which has not been appreciated. It must be given in full:

(1) ἀπὸ τοῦ θέματος Θρᾴκης, ὁ τοπωτηρητής καὶ ἀπὸ τῶν δ' ταγμάτων ἄρχοντες, ἀνδρεῖς ραλθ', σχολάριοι τῶν δ' ταγμάτων ἄνδρεις τυδ'. ὧμιοι ἄρχοντες καὶ σχολάριοι τῶν δ' ταγμάτων, ἄνδρεις υφ' [139+354 = 493].

(2) ἀπὸ τοῦ θέματος Μακεδονίας, ὁ τοπωτηρητής καὶ ἀπὸ τῶν δ' ταγμάτων ἄρχοντες, ἀνδρεῖς πγ'. σχολάριοι τῶν δ' ταγμάτων ἄνδρεις στγ'. ὧμιοι ἄρχοντες καὶ σχολάριοι τῶν δ' ταγμάτων ἄνδρεις αξθ' [83+293 = 376. + 493 = 869].

(3, 4) ἀπὸ τῶν περατικῶν θεμάτων.

(3) ὁ ἐξεκουβίταρ μετὰ τοῦ τοπωτηρητοῦ αὐτοῦ καὶ παιτὸς τοῦ τάγματος αὐτοῦ, ἄρχοντων καὶ σχολαρίων ὧμιον ἄνδρων ψ' [700].

(4) ὁ ἱκανάτος μετὰ τοῦ τοπωτηρητοῦ αὐτοῦ καὶ παιτὸς τοῦ τάγματος αὐτοῦ, ἄρχοντων καὶ σχολαρίων, ὧμιον ἄνδρων υψ' [456].

Here we have the four toposthetai of the four tagmata. Those of the Excubiti and Hikanatoi are expressly designated. The order suggests that (1) is the topotéresia of the Schools; (2) would then be the topotéresia of the Arithmos. The passage proves \(^1\) that detachments of all the tagmata had their quarters in Thrace and Macedonia, and detachments at least of the Excubiti and Hikanatoi had quarters in Bithynia. (Under Justinian II, Scholarians stationed in Bithynia were transferred to Thrace, Theoph. 236\textsuperscript{17}.) So too in the Cretan expedition of A.D. 902, we find Thracian and Macedonian Scholarians (Cer. 652\textsuperscript{c}), and in the Italian expedition of A.D. 935 (ib. 660\textsuperscript{1}). We may reasonably conjecture that it was a special function of the toposthêtai to command the provincial detachments of the tagmata.

In military expeditions (Anon. Vári, 6\textsuperscript{19}) we find the topotéresia and the chartularius of the Schools each in charge of half the tagma. For the τοπ. τῶν σχολῶν see further Cer. 599\textsuperscript{4}, 256\textsuperscript{7}. The toposthêtai

\(^1\) The inferences of Uspenski (loc. cit. 136–7) are very perverse.
are spathars in Takt. Usp. 127; in Phil. (734) they may be spatharo-
candidati. For their participation in ceremonies see Cer. 524

(2) The κόμητες τῶν σχολῶν belong to the not large number of
officers who have retained the title which they bore in the fifth century.
In the fourth century the commander of the schola was a tribunus
(Amm. Marc. 20. 2, 5; C. Th. 7. 4, 23 scholarum tribunos, A.D.
396), but before A.D. 441 he has become a (vir spectabilis) comes
scholarum, Nov. Theod. ii. 21 = C. I. 1. 31. 3). κόμητες σχολῶν are
mentioned in the reigns of Leo I (document in Cer. 416) and of
Anastasius I (Theoph.138), and in the sixth century we meet τῶν κόμη-
ta τῆς ἐκκλῆς ἤ ἐβδόμης σχολῆς in a fragment of Peter Patr. (Cer. 391,392). A seal (eighth or ninth century, according to Schlumberger)
of the count of the fifth schola is preserved (Sig. 359 κόμη[τή] τῶν
σχολῶν σχολῆς πεμπτῆς).

The text of Philotheos gives δύο κόμητες. This is plainly an error,
but can easily be corrected to β', which corresponded to the following
γ' and δ' and meant that the κόμητες were the second item in the
officium. We have seen already that there were seven scholae in the
fifth century and that Justinian raised the number to eleven. How
many were there in later times? For the end of the tenth century
we have evidence in Anon. Vári, where we find thirty counts, κόμητες
ἀνὰ δόκτῳ ... κόμητες ἀνὰ ἐπτά (622, 22). From the same context we
learn that there were thirty banda, so that each count was
captain of a bandon, but we are not told by this writer the size of
a bandon. Was the schola a bandon, considered tactically?
In that case there would have been thirty scholae. But if so,
the schola cannot have retained its old number of 500 men (cp.
above, p. 49), for 15,000 is much too high for the total number of
the scholarii. If we assume the bandon to have been 200 the total
would be 6,000, a figure which might be defended by a statement of
Ibn Khurdádbhah that 'the emperor's camp, in his residence or in
the field, consists of four divisions of cavalry commanded by a patri-
cian, under whom are 6,000 soldiers and 6,000 servants' (81, cp.
Gelzer, 125). But this statement does not agree with the statement
of Kudáma, which comes from the same source as Ibn Khurdádbhah's
information. According to Kudáma the total number of the scholarians
was 4,000 (157). It may, however, be shown that the data of Anon.
Vári (even assuming that no change had been made in the organiza-
tion of the scholae in the intervening century and a half) cannot be
combined with the data of the Arabic writers. For the anonymous

2 This is observed by Vogt, Basile Ier, 348.
military writer cannot possibly have contemplated as present in the camp which he describes a force of scholars, numbering anything like 4,000. In c. viii (p. 17) he says that the minimum number of cavalry with which an emperor can march in person is 8,200, which includes a thousand guards (i.e. the Hetairoi and Athanatoi). Ordinarily he would have more; let us say, with Kulakovski,1 10,000 or even 12,000. If we consider that not only the other three tagmata, but also cavalry of the themes have to be included in this total, it is clear that the scholarii alone cannot have numbered anything like 4,000, much less 6,000. The bandon therefore must have been much smaller than 200 men. As a matter of fact, we learn what the bandon of cavalry in the latter half of the tenth century was from the Στρατηγικῇ ἔκθεσις of Nicephorus II (see Bibliography): τῶν καβαλαρικῶν διατάξεων οἱ ἄρχηγοι ἔχετωσαν βάνδα. τὰ δὲ βάνδα αὐτῶν εἶναι ἀνὰ ἄνδρας πεντήκοντα (p. 12). Thirty such bandon give a total of 1,500, which is a reasonable proportion.

We might attempt to reconcile this result with the number of Kudâma by supposing that only a part of the tagma of Scholarii is contemplated by Anon. Vári.2 But the figures of the Arabic writer seem to be very doubtful in view of the numbers given for the Excubiti and the Hikanatoi. Kudâma gives 4,000 for each of these corps; but in the document of A.D. 949 cited above (Cer. 666) we find that the whole tagma of the Excubiti, including officers, numbered 700, and the whole tagma of the Hikanatoi, including officers, 456. There are two alternatives: either the tagmata suffered an immense reduction in numbers between the middle of the ninth and the middle of the tenth century, or the figures of Kudâma are utterly erroneous. I have little doubt that the latter inference is the correct one.

The data point to a complete reorganization of the Scholae since the sixth century. Under Justinian, there were the seven old Scholae, and four 'supernumerary' scholae, each 500 strong, so that the whole number was 5,500. In the tenth century there are thirty bandon, each fifty strong: in all 1,500. Whether the bandon was a schola, so that there were thirty scholae, or whether each schola had several bandon, is a difficult question. For the first alternative it may be argued (1) that the seal of a count of the fifth schola, belonging to the eighth or ninth century (see above), points to the continued connexion of the count with the schola; to which it may be replied that the thirty counts of the bandon may have been instituted subsequently to the date of the seal; (2) that a passage in the περὶ ταξ. of Con-

1 Loc. cit. 70.
2 But the writer speaks as if the whole τάγμα were present 617–20.
stantine VII points to the comites being still assigned each a schola (494, ινα καὶ οἱ κόμητες κατὰ μίαν σχολὴν τὴν αὐτὴν ἀκολουθίαν ἐχωσιν. The κόμητες τῶν σχολῶν are of spathar rank in Philotheos (735), of lower rank in Takt. Usp. 127.

(3) The functions of the chartularius (spathar, Phil. 735, lower, Takt. Usp. 127 leg. δ χαρτουλάριος, 129) must have corresponded, mutatis mutandis, to those of the chartularius of the theme (see above, p. 44). He, the topotērētes, and the comites are distinguished as μεγάλου ἄρχοντας from the lower members of the officium, Cer. 524. His rank next, and near to, the τοποτηρητῆς, is also illustrated by the position his tent occupied in a camp, Anon. Vári, 621.

(4) The domestici (stratores, Phil. 736, candidati, Takt. Usp. 128) were officers under the comites. Cer. 599, οἱ πρῶτοι καὶ δεύτεροι ἄρχοντες τῶν σχολῶν ἆγον κόμητες καὶ δομέστικοι. Anon. Vári, 623 κάκεθεν κόμητες—σὺν τοῖς ὑπ’ αὐτῶν δομεστικοῖς. If the comites commanded a bandon of fifty, it may be conjectured the domesticus commanded a subdivision of ten, so that there would be five domestici under each comes, and 150 domestici in all.

(5) The πρόεξιμος or πρόξιμος (so Takt. Usp. 129) was of lower than spathar rank. We meet him in the reign of Constantine V described as an ἀνήπ ξεφὴρης: in the Vita S. Stephani iunioris (Migne, P. G. 100, 1169, 1172) he removes Stephen from the prison of the Praetorium. The position of his tent in the camp (on an expedition led by the emperor) is noted in Anon. Vári, 56.1 From a comparison with the officium of the Domesticus Excubitorum we might surmise that he performed the same kind of duties as the protomandator of that officium, and this is confirmed by Cer. 599, where these two officers play corresponding parts in the ceremony there described.

In early times proximus was the title of the chief in certain bureaux (scrinia), e.g. in the sacra scriinia (memoriae, &c., C. Th. 6. 26. 10), in the scriinium ammissionum (Peter Patr., in Cer. 394, πρόξιμος τῶν ἀδιμηνυστῶν). We must suppose that the proximus of the Schools was chief of a scriinium (not mentioned in Not. Dig.), which performed for the Scholae the same functions that the scriiniarion of the magister militum performed for them (Not. Dig. Or. v. 72, 73, &c.).

(6) The προτίκτωρες can hardly be dissociated from the protectores of the earlier empire. These guards, who were instituted in the third century, and the Domestici, have been fully studied by Mommsen, Eph. Epig. 5. 121 sqq. They were closely associated and were under the two comites domesticorum (equitum and peditum). In the latter half of the sixth century Menander, the historian, was a protector.

1 ο δὲ πρόξιμος καὶ ο κόμης τῶν βουκίνων σὺν τοῖς μαγκλαβίταις ἑστῶσαν κτλ.
In a Novel of Justinian (158, A.D. 548) mention is made of domestici and protectores, deputed on service in Pontus. In A.D. 559 the protectores are mentioned with the Schools as guarding the walls against the Huns and Slavs (Theoph. 233). By the eighth century these guards and their counts have disappeared. The *προτίκτορες* under the Domesticus of the Schools point to the conclusion that they were merged in the Scholarian guards.

(7, 8, 9) The *εὐτυχιοφόροι* (? *εὐτυχιοφόροι*) were so called because they carried *εὐτύχια* (vulgo πτυχία), images of Fortune or Victory (see Reiske, 668 sqq., and Bieliaev, ii. 70–71, note). Cp. Cer. 576, ἐστησαν τὰ 'Ρωμαϊκὰ σκῆπτρα καὶ πτυχία καὶ λουτᾶ χρυσᾶ σκῆπτρα. This passage does not support Reiske in holding that they were *vexilla*. Rather they were *σκῆπτρα*, staves, with images at the top. See Cer. 11, τὰ τέ 'Ρωμαϊκὰ σκῆπτρα τὰ λεγόμενα βῆλα, ὄμωσι καὶ τὰ εὐτύχια καὶ τὰ ἐπερα σκῆπτρα, πρὸς τοὺς τὰ σκεῦα τῶν προτικτόρων καὶ σιωπέρον, καὶ τὰ σκεύα τῶν ἄρακοναρίων; ἄβασσα τε καὶ καμπηδηκτορία, μετὰ καὶ τῶν βάνδων. The *σκῆπτρα* called *vela* may have been the *σκῆπτρα* of the *σκηπτροφόροι*. *Σκεύη* is used as a general word for all such insignia or emblems. We are not told what the *σκεύη* of the protectores were. It is probable that the *ἄξιωματικοί* also had *σκεύη*. Each of the four tagmata had four (the Hik. alone, three) classes of this kind, and they may be placed here side by side.

**Scholae.**

- προτίκτορες
- εὐτυχιοφόροι
- σκηπτροφόροι
- ἄξιωματικοί

**Excubiti.**

- ἀρακονάρωι
- σκευοφόροι
- σιγνοφόροι
- σιὼτορες

**Aριθμος.**

- βαιδοφόροι
- λαβουρίσιοι
- σημειοφόροι
- δουκικιάτσορες

**Hikanatoi.**

- βαιδοφόροι
- σημειοφόροι
- δουκικιάτσορες

We may conjecture that the *καμπηδηκτορία* (Cer. 11 and 575), whatever they were, may have been the emblems of the *ἄξιωματικοί*. These groups are arranged in strict order of precedence.

1 Cp. C. Th. 7. 4. 27, and Not. Dig. Or. xv. 8 et deputati eorum.


3 The text of Philotheos transposes, but in another place (738) he shows the true order.

4 In connexion with this, it is relevant, I think, to note the part played by *campiductores* at the elevations of Leo I and Anastasius (Cer. 411, 423).
The άξιωματικός seem to be referred to in Cer. 250, where they are mentioned with the σκευοφόροι of the Excubiti; but in 251, 230, 236, 239, the word can hardly have this narrow sense; it means dignitaries, as generally elsewhere.

(10) Of the μανδάτορες it need only be said that they were a part of the officium of all military chiefs. The place of protomandator seems to have been taken by the proximos.

(2) ο γνήσιος τῶν ἑκουβιτῶν.

The Excubitores (έκουβιτορες or ἑκουβιτοί) were a body of palace guards, as the name denotes, organized probably by Leo I. They were under the command of a comes, a post which was held by Justin I at the time of his elevation (Cer. 426, John Mal. 410). We can trace this title down to A.D. 680. In the eighth century we first meet the δομέστικος τῶν ἑκουβιτῶν instead of the κόμης (Theoph. 438, A.D. 765). This was more than a simple change of title. There must have been a general reorganization of the guards (perhaps by Leo III), and the style of the commander of the Excubiti was assimilated to the title of the commander of the Scholae, the origin of which was discussed above. The high importance of the post in the sixth and seventh centuries is shown by the fact that it was held by Tiberius, afterwards emperor, by Philippicus, the brother-in-law of Maurice, and by such an important person as Priscus (under Maurice and Phocas); and by the fact that a subordinate of the Count had patrician rank in A.D. 680 (see below under τοποτηρητῆς). In the eighth century we meet Domestici Excubitorum who have only spathar rank (Theoph. 438, 454). This degradation in rank shows that the old comes was not renamed but abolished, and that the Excubitors were placed under an officer of inferior rank and title. The policy of Leo III, to whom we may most probably ascribe the change, was to make the guards more dependent on himself by decreasing the dignity of their chiefs. But the inferior position of the commanders of such important troops did not endure. Their very position raised the title of Domesticus to high honour. In the case of the Schools we meet a Domestic who is a patrician in the reign of Constantine V (Theoph. 442. 25). In the case of the Excubiti the rise seems to have been slower. Michael the Amorian was created Patrician and Dom.

1 They first definitely appear in the reign of Leo I, John Mal. 371, but we meet an Excubitor at an earlier period, in a letter of St. Nilus (Migne, P. G. 79, Epp. ii. 322); then A.D. 490, Chron. Pasch. 606, cp. 608.

2 Theoph. 272 (reign of Maurice), 294 (reign of Phocas); Chron. Pasch. 703, sub a. 612; Mansi, xi. 209 (A.D. 680).
Exc. by Leo V (Gen. 1210). In the Takt. Usp. the δομέστικος τῶν ἐξοκουβίτων is a patrician, inferior in precedence to all the στρατηγοὶ and to the Prefect of the City; in the time of Philotheos he immediately precedes the Prefect, and both of them are superior to the stratēgoi of the western themes. He is often called, for brevity, δ ἐξοκούβιτος, according to a common Byzantine fashion (cp. δ γενικός, δ ἵκανατος), cp. e. g. περὶ ταξ. 460, Cont. Th. 14210.

The Excubitors are often called as a body τὸ ἐξοκουβίτον 2 or τὰ ἐξοκούβιτα. 3 They were divided into eighteen or more bands. 4 In A. D. 949, according to the official text quoted above, p. 52, the total number of the body, including officers, was 700. Possibly there were 100 officers, and 600 guardsmen. But the organization seems to have been different from that of the Schools. The σκρίβονες (see below) correspond to the κόμητες τῶν σχολῶν, but no officers are mentioned corresponding to the δομέστικοι.

Schlumberger has published a seal, which he does not date, of a Domesticus of the Excubitors (Sig. 346): πατρικ(ιω) β(ασιλικω) ασπαθ(αριω) καὶ δομεστ(ικω) τ(ιω) β(ασιλικω) ἐξοκούβ(ιτω).

(1) In the list of this officium the MS. has falsely the plurals τοποτηρηταὶ, χαρτουλάριω, πρωτομανδάτορες for the corresponding singulares. 5 The topotērētes of the Excubitors first appears in the Acts of the Sixth Ecum. Council (A. D. 680: see Mansi, xi. 209), and curiously has the rank of Patrician: 'Αναστασίων τοῦ ἐνδοξοτάτου ἀπὸ ὑπάτων πατρικίων καὶ τοποτηρητοῦ τοῦ κόμητος τοῦ βασιλικοῦ ἐξουβίτου.

(2) χαρτουλάριος.

(3) In the sixth century we find σκρίβονες as a company of imperial guards. The word first occurs, so far as I know, at the beginning of the fifth century in the address of a letter of St. Nilus, Οὐδὲνετι σκρίβων (ii. 204). Agathias (B. 14, p. 171) mentions (A. D. 554) Metrianus, a scribon, explaining that he was one of τῶν ἀμφί τα βασίλεια δορυφόρων. Eustratios (Vita Eutychii, P. G. 86 A, 2353) describes the persons who were sent to bring Eutychius back to Constantinople (A. D. 574–8).

1 In the Acts of the Fourth Council of Constantinople (A. D. 869), Leo dom. exc. is mentioned before the Prefect, but after the Logothete of the course; his rank is not given (Mansi, xvi. 310).

2 Theoph. 491, Mansi, xi. 200 τοῦ βασιλικοῦ ἐξουβίτου.

3 Theoph. 279, τὰ ἐξοκούβιτα. This plural also meant the quarters of the Excubitors in the palace, as in Cont. Th. 383, &c.

4 Sabas, Vita Ioannicii, in ΑΑ. SS. Nov. 4 (1894) ad init. Ioannikios, at the age of 19, in A. D. 773 εἰς τὴν τῶν ἐξουκουβιτῶν στρατιῶν καὶ ἐν βαύνῳ ὠκτοκαιδεκάτῳ καὶ ἐκλογήν ἀκριβῆ ἐντάστεια.

5 But elsewhere the text has the singular correctly: 734, τοποτηρητῆς, 735, οἱ μανδάτορες, 737, πρωτομανδάτωρ (739, however οἱ πρωτομανδάτορες, read οἱ μανδάτορες).
as τοὺς γενναωτάτους σκρίβων. Comentiolus, the well-known general of Maurice, had been a σκρίβων, and Theophylactus Simocatta explains it to mean one of the emperor's σωματοφύλακες (see 1. 4, 7; also 7, 3, 8). Bonosus whom Phocas made comes orientis (Theoph. 296) had been a scribe (Theoph. Sim. 8, 9, 10), as also Theodore, who was Patriarch of Alexandria at beginning of seventh century (List of Patriarchs at end of Nicephorus, Chron. 129). Schlumberger (Sig. 361) has published a seal Στεφάνου σκρίβωνος which he ascribes to the sixth or seventh century, and Panchenko another of the same period (Ιωάννου σ., xiii. 148). These data point to the existence of a taxis of scribones, perhaps connected with the Excubitors, and supplying officers to that body. Even in later times we find σκρίβωνες taking part in ceremonies separately from the rest of the Excubiton. Thus Cer. 81 κανδιδάτοι δὲ καὶ σκρίβωνες καὶ μανδάτορες βασιλικοὶ, 99 oi δὲ κανδιδάτοι καὶ μανδάτορες, ὡσαύτως καὶ οἱ σκρίβωνες, 99 σκρίβωνες καὶ μανδάτορες βασιλικῶν τὰ βεργία αὐτῶν. These σκρίβωνες can hardly be the regular officers of the divisions of the Excubiton (cp. 99), but they may have been under the control of the Dom. Exc. The candidates and mandatores associated with them were under the protospatharios τῶν βασιλικῶν, and were at the emperor's disposal for special service. The scribones seem to have been employed in the same way. Scribones were regularly attached to the regiments of the themes, as deputati to remove and look after the wounded in battle. They had the rank of stratores, Phil. 736. The ceremony of creating a scribe was performed in the hall of the Excubiti (Cer. 130), and is described along with that of a κόμης τῶν σχολῶν (132). In the ceremony described in Cer. ii. 16 (599) they play a similar part to that of the κόμητες.

(4) The πρωτομανδάτωρ corresponded to the proximus of the Schools (see above). His rank was low (Phil. 737). Both he and the scribones are omitted in Takt. Usp.

(5) The δρακονάριοι seem to correspond on one hand with the domestici of the Schools (see Cer. 599, where they are associated with the scribones, as the domestici are associated with the comites), but in rank they were lower, being inferior to the προτίκτορες (Phil. 737), to whom they also seem to correspond, as bearers of insignia (δράκουντες).

(6, 7, 8) The σκευοφόροι in the Excubiton corresponded to the eutychophori in the Schools (Phil. 737), the σιγυνοφόροι to the

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1 Leo, Tact. 4. 15 δεσποτάτοι (sic leg. prov. δεσποτάτοι). Cp. ib. 4. 6.
2 Cp. Ducange, s. v. δρακονάριος.
skeptronophoroi (Phil. 738)\textsubscript{i}, the συνάτορες (i. e. signatores) to the axiomatikoi (Phil. 738)\textsubscript{a}. See above, p. 56.

(9) μανδάτορες. There were also λεγατάριοι in the Excubiton, though not mentioned here; but see Phil. 738\textsubscript{io} oi μανδάτορες (see above) καὶ λεγατάριοι τῶν ἐξοκουβίτων.

(3) δὲ δρουγγάριοι τοῦ ἄριθμοῦ.

The third tagma had two designations, ό ἄριθμος \textsuperscript{1} (also οἱ ἄριθμοι) \textsuperscript{2} and ἡ βίγλα \textsuperscript{3} (ἡ βασιλικὴ βίγλα) \textsuperscript{4}. The earliest δρουγγάριος τῆς βίγλας mentioned in our sources seems to be Alexius (of spathar rank) in A.D. 791 (Theoph. 466). The designation βίγλα is more frequent than ἄριθμος in the sources, and appears on two seals of drungarioi published by Schlumberger.\textsuperscript{5} The βίγλα (vigiliae) and its commandant had special duties, which differentiated it from the other tagmata and are indicated by the name. On Imperial expeditions they had sentinel duty to perform, and the drungarios was responsible for the safety of the camp and received and conveyed the orders of the emperor (see the section περὶ κερκέτων in περὶ ταξ., 481 sqq.).\textsuperscript{6} The exceptional position of the drungarios is also reflected in the ceremony in the Hippodrome in Cer. 598–9, cp. 605\textsuperscript{7}. He had also duties connected with prisoners of war, see Cer. 614, Cont. Th. 303.\textsuperscript{8}

From (1) their duties, from (2) the double name of the tagma, and (3) the title of the commander, it may be inferred that the βίγλα existed before the tagmata were reorganized on a symmetrical plan. If it had only been instituted when the Scholae and Excubitors were reorganized, the commander would almost certainly have been entitled Domesticus. Now there is some evidence which suggests that the ἄριθμος descends from a body which existed in the sixth century. In the barbarian invasion of A. D. 559, the scholae, the protectores, καὶ οἱ ἄριθμοι, and all the senate, were set to defend the Theodosian Wall

\textsuperscript{1} e. g. Phil. 715\textsubscript{io}, 718\textsubscript{a}; Cer. 611\textsubscript{io}, &c.
\textsuperscript{2} Takt. Usp. 115, 119.
\textsuperscript{3} Phil. 713\textsubscript{a}, 723\textsubscript{a}, &c.
\textsuperscript{4} Theoph. 491; see next note.
\textsuperscript{5} SIG. 340—1 (1) Λειτω βασιλικὸς πρωτοσταθαρὼ καὶ δρουγγαρίῳ τῆς βίγλης, (2) Λειτω βασιλικὸς (ω) σταθαρῳ (ω) καὶ δρουγγαρίῳ της βίγλης (λακτου) βασιλικῆς β’γλῆς. Both may be of the ninth century. Schlumberger suggests that Aetios may be the same as the patronic who was stratēgos of the East and in charge of Amorion when it was destroyed by Mamun (A.D. 838, not, as Schl. says, A.D. 846).
\textsuperscript{6} The drungarioi was one of the ministers who had the duty and privilege of attending the emperor in his private yacht, De adm. imp. 234.
\textsuperscript{7} Cp. also Cer. 546\textsubscript{io} οἱ τοῦ ἄρ. where the other tagmata are not associated.
\textsuperscript{8} Leo, ὁ καλούμενος Κατάκαλος, who was τῆς β. δρουγγάριος under Basil I (Niketas, Vit. Ign., Mansi xvi. 288), seems to be the same as Katakalon who was dom. schol. under Leo VI. Others who held the post in the ninth century are Petronas, Constantine Maniates and Joannes (George Mon. 793, 822, 835, 842).
(Theoph. 233\textsuperscript{15}). The ἄριθμοὶ are clearly residential troops like the\textsuperscript{1} scholars. If we observe that the ἄριθμος appears in the plural, τῶν ἄριθμῶν, in Takt. Usp. (loc. cit.), there is evidently a case for the connexion of the later with the earlier body. The ἄριθμοι mentioned in A.D. 540 by Theophanes, who records that Bulgarian captives κατεστάγησαν, in Armenia ἐν τοῖς νομερλοῖς ἄριθμοῖς (219\textsuperscript{16}), are numeri in the wide sense of the word, but there is some corruption in the phrase, and De Boor may be right in his conjecture ἐν τοῖς νομερέωσι (ἄριθμοις being a gloss). Numeri meant generally the regiments, &c., of the army (cp. in numeris militantis, frequent in the Not. Dig.).\textsuperscript{2} ἄριθμος is a translation of numerus, but was used (as numerus also) in a more restricted sense of certain troops stationed in the capital. It is tempting to connect their origin with a regiment instituted by Arcadius. John Malalas, who has devoted only half a dozen lines to that emperor's reign, singles out for mention the institution of the Arcadiaci (349\textsuperscript{2}), ἐποίησε καὶ ἵδιον ἄριθμον ὅς ἐκάλεσεν 'Αρκαδιακοῦς. These are, doubtless, to be identified with the Comites Arcadiaci, a vexillatio palatina, under the general command of the mag. mil. per Thracias (Not. Dig. Or. viii. 25). There were two other associated vexillationes palatinæ, the Comites Honoriaci and the Equites Theodosiaci iuniores (ib.), established evidently about the same time. My conjecture is that these troops, as distinguished from the vex. pal. under the two magg. mil. in praesenti, had special garrison duties in the capital and came to be designated as οἱ ἄριθμοι. I put it forward merely as a guess, founded on the probability that the special mention of the Arcadiaci by Malalas points to their having an exceptional position, as well as the title comites.

The title of δρονγγάριος occurs on a seal which Schlumberger (Sig. 336) attributes to the sixth century: Ἐν[γ]ε[ι]μον αποσταρχῶν καὶ δρονγγαρίων (sic). He plausibly identifies Eugenios with Εὐγ. δ ἀπὸ ἐπάρχων mentioned by Theophanes, A.D. 560 (235\textsuperscript{2}). Now the Emperor Heraclius, in his letter of A.D. 628, of which the text is given in the contemporary Chron. Pasch. (p. 731) relates that he sent to conduct Siroes Ἑλιᾶν τὸν ἐνδοξότατον στρατηγάτην τὸν ἐπίκλην Βαρσοκά καὶ Θεόδωτον τὸν μεγαλοπρεπέστατον δρονγγαρίων. It seems possible that Theodotus was commander of the ἄριθμοι, and if so it would be natural to suppose that Eugenios held the same post. But we have no material for a conclusion. We do not know at what date δρογγγαρος, which originally had a tactical meaning (=globus)\textsuperscript{2}, came to be used for

\textsuperscript{1} This is so familiar that it requires no illustration. Cp. C. I. 12. 35. 14.

\textsuperscript{2} In the sixth century [(Maurice), Strat.] it had a general meaning, and could be applied either to the μοίρα or the μέρος (= 3 μοίραι) or to other groups. Cp. Kulakovski, Drung i drungarii, 6.
a definite subdivision of the army, or whether in A.D. 628 all the officers commanding subdivisions (μοιραί) of a particular size would have been known as drungarioi.

(1) Here, as in all the domesticates (except the Schools), the MS. has the false reading τοποτηρητάλ for τοποτηρητής (cp. Phil. 746, 734). See Cer. 82.

(2) The χαρτουλάριος, the chief of the office, was below spathar rank, Phil. 737, Takt. Usp. 129. A seal of Nikolaos βασιλικός σπαθαροκανθιδάτος καὶ χαρτουλάριος τοῦ ἀριθμοῦ (ninth or tenth century) has been published by Panchenko (viii. 246): the rank suggests a date later than Philotheos.

(3) The ἀκόλουθος (Phil. 737) corresponds to the proximus of the Schools, and to the protomandator of the Excubiton. He is mentioned in Ceremonies in Cer. 523, 442. He is omitted in Phil. 746, where we should expect to find him—no doubt accidentally. In later times ἀκόλουθος was the title of the chief of the Varangian guard.

(4, 5) The κώμητες correspond in position in the officium to the κώμητες of the Schools and the scribones of the Excubiton (Cer. 494). In Cer. 599 they and the κένταρχος accompany the topotērēτες; in Phil. 733, 772, they are also bracketed with the κένταρχοι. In Takt. Usp. 129 δ ἀκόλουθος τοῦ ἀριθμοῦ is an error for ὁ κώμητα. In Cer. 230 (οἱ ἀξιωματικοὶ καὶ κώμητες τοῦ ἀριθμοῦ ἀξιωματικοῖ means (not the ἀξιωματικοὶ of the Schools, but) the officials of the ἀριθμὸς superior in rank to the κώμητες. These officers, like the κώμητες of the Theme, evidently commanded the band of the Arithmos, and the divisions of the band were commanded, as in the Theme, by κένταρχοι. It is strange that in the list of precedence in Phil. 737 the κένταρχοι should have the rank of stratores, and the Akoluthos, who was superior to the κώμητες in the officium, should have a lower rank (737).

(6, 7, 8, 9) The βενδοφόροι, λαβοφόροι, σημειοφόροι, and δοκιμάτορες correspond (Phil. 737-738) to the drakonarioi, skeuphoroi, signophoroi, and sinatores of the Excubiton respectively. Λαβαρήσιοι are mentioned in the sixth century (Peter Patr., Cer. 404), when they seem to have been under the magister officiorum.

(10) The μανδάτορες appear Cer. 578 μετὰ σπαθίων καὶ σκουταρίων. There were also λεγατάριοι (Phil. 738), σκουτάριοι (Cer. 236), θυρωροί and διατρέχοντες (Phil. 746) attached to the Arithmos.

1 Pseudo-Symeon (719, 7) has μέχρι τῶν σκουταρίων, evidently a mistake for εξουσιάζων; see the corresponding passage in George Mon. (ed. Bonn.) 875 (ed. Murtal, p. 800), Leo Gramm. 269.
The tagma of the Hikanatoi is not mentioned in our sources till the ninth century, and it was said to have been first organized by Nicephorus I. Our authority for this is a passage in the *Vita Ignatii*, ascribed to Niketas the Paphlagonian (in Mansi, xvi. 213):

*Nikēs an δε πρῶτον μὲν δεκαέτη τυχαίνοντα τῶν λεγομένων ἱκανάτων παρὰ Νικηφόρου φασὶ τοῦ πάππου προβεβλήσθαι, δι' ἐν ἕκεινο τὸ πράγμα πρῶτον καταστήμαν. That is, Nicephorus created his grandson Nicetas (afterwards the Patriarch Ignatius), domesticus of the Hikanatoi at the age of ten years, on whose account that body (for πράγμα read τάγμα) was first instituted. The biographer does not commit himself to either statement; he records both the appointment of Nicetas and the institution of the tagma as resting on report (φασὶ). It would therefore be rash to say that this date for the origin of the Hikanatoi is certain. Schlumberger has published two seals (Sig. 351) which might belong to the eighth century, but he has not demonstrated that they did not belong to the ninth; the chronology of the types is not at all clearly enough defined to justify his observation that the type of these seals ‘vient démentir cette hypothèse’ (namely, of the origin under Nicephorus I). A very large number of seals which he has published ascribes to the ‘eighth or ninth century’ without being able to define the date more precisely.

The Domestic of the Hikanatoi appears in Takt. Usp., with the rank of protospatharios (119). In the Arabic list of Kudâma—which, as we saw, represents roughly the same period as Takt. Usp.—the fourth body of cavalry guarding the capital are termed *fidaratiyyin*. Uspenski holds that the Hikanatoi are meant, and apparently suggests that the text should be amended. But it is clear that the writer meant to say *φοινίκιτοι*. Now, as Gelzer points out, a body of *φοινίκιτοι* is mentioned in our sources as existing in the early years of the ninth century. Leo the Armenian (afterwards Leo V) was rewarded by Nicephorus I, for abandoning the cause of Bardanes, by the post of commander of the *φοινίκιτοι* (Gen. 10.12 = Cont. Th. 9.12). The revolt of Bardanes was in A.D. 803. Gelzer does not notice that

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1 This statement is borne out by Cont. Th. 205.

2 Ἡ Ὀ[ανη] Ἰου(ανου) μὴ(σαλικω) α'/σπ[αθ]ἀρω καὶ δομεστικ[ω] τῶν [τ腿]κανατ(ων), και [⋯] καὶ Δο[μεστικ] ικω τ(ων) [ικανα] ν(υ). Is it possible that the first of these might be Ioannes Krokoas who was Dom. Hik. under Basil I (George Mon. 84716)?

3 Orestes, dom. των Ικ., present at the Council of Constantinople A.D. 869, was a protospathar, Mansi, xvi. 309.

4 See above, p. 48.
ten years later, after the accession of Leo, A.D. 813, Thomas was made a captain of the φοιδεράτοι: Gen. 12.4 τουρμάρχην εἰς φοιδεράτον ἐπέστησεν, and he seems to have held this post at the time of Leo’s death (Cont. Th. 52). Then, in Takt. Usp., we find among the spatharii (123) οἱ τουρμάρχαι τῶν φιβεράτων.1 In view of this evidence we cannot hesitate to connect the foederati of Kudāma with these φοιδεράτοι who existed under that name as late, at least, as A.D. 813–14.

The possibility then might be entertained that the Hikanatoi are the foederati under a new name, and that Kudāma’s authority (Al-Garmi) used an old notitia in which they were called by the old name. Such a view, I think, must be rejected. For in the first place, there is no evidence whatever that the Hikanatoi were foreigners, as the φοιδεράτοι certainly were. In the second place, as our only evidence for the origin of the Hikanatoi refers their creation to the reign of Nicephorus I, and as φοιδεράτοι still existed three years after his death, a conversion of the one body into the other is excluded. And that the φοιδεράτοι in A.D. 813–14 were differently organized from the Hikanatoi is proved by the title ‘turmarch of the foederati’ which Thomas bore, and which is guaranteed by the Takt. Usp.; the Hikanatoi had no tarmarchs.

In the reigns of Basil I and Leo VI we find the foreign soldiers in the service of the Empire organized as the ἑταιρείαι, under the ἑταιρειάρχαι or ἑταιρειάρχης (in connexion with which post they will be considered below, p. 106). We may therefore safely identify the φοιδεράτοι of Kudāma and the Takt. Usp. with the later ἑταιρείαι, and conclude that the Hikanatoi are not mentioned by Kudāma. It is possible that Al-Garmi used a notitia which was anterior to the creation of the Hikanatoi.

The corps of Hikanatoi seems to be called ὁ ἰκανάτος in περὶ ταξ. 484,10 (cp. τὸ ἰκανάτον Cont. Th. 389): one would rather expect τὸ ἰκανάτον, for ὁ ἰκανάτος usually means the Domestic (περὶ ταξ. 460, 489, Cer. 598). The number of the Hikanatoi in the official document of A.D. 949 (Cer. 666) is given as 456, including officers (possibly eight bands of fifty men, and fifty-six officers).

All the officials of the Hikanatoi, except the totopérêtēs,2 are below spathar rank. The officium, as observed above, is identical with that of the Arithmos, except that a protomandator corresponds to the akoluthos, and he is placed after, instead of before, the κόμητες.3 In Phil. 738 the mandatores are omitted accidentally.

1 The same corruption appears in the MS. of Genesios, 10, 12, 12.
2 He is a spathar in Takt. Usp. 124, where for οἱ ταξ. read ὁ ταξ.
3 Takt. Usp. 129 δὲ κόμης τῶν ἱκ., read οἱ κόμητες.
The imperial administrative system

(5) ὁ δομέστικος τῶν νούμερων.

In our literary sources, the troops known as τὰ νούμερα are first mentioned as such in Takt. Usp. 119 and Kudâma. It is at least generally agreed (so Gelzer and Uspenski) that De Goeje's emendation of mwnrh to nwmrh = númera, in Kudâma's text, is certain. The importance of this text is that it describes the Numeri as a body of infantry.¹ The Numeri and their Domestic are mentioned in other texts relating to the reign of Michael: Nicetas, Vit. Ignat. apud Mansi, xvi. 233 (Leo Lalakon = Dom. Num.)²; Cont. Th. 175обр. 20.³ Both these passages mention the Numeri, a barracks in the palace which was used as a prison (like the Chalke), and is frequently referred to in the Book of Ceremonies (cp. also Cont. Th. 480обр.). The Domestic is often called, more Byzantino, ὁ νούμερος (Cont. Th. 175обр., Cer. 293обр., pereπ. ταῦτα, 460обр.).

We have, however, a piece of evidence for the Numeri which seems to be older, in the form of a seal which Schlumberger ascribes to the seventh or eighth century ⁴: Νηκηφορω β(ασιλικο) κανδιδατ(ω) και δρούνγαρω [το]ν νού[μερον]. The corps is here called by a collective singular τὸ νούμερον and the officer is a drungarios. Now there were no drungarioi under the Domestic of the ninth century, and it is permissible to infer that in older times the commander bore the title of Drungarios. The titles of some of the subordinate officers prove to a certainty that these troops were not a comparatively new institution like the Hikanatoi. The survival of the names τρίβονι and βικάριοι is a guarantee of antiquity (cp. also πορτάριοι). Now in the sixth-century document (probably from the Kárástasios of Peter the Patrician) describing the accession of Justin I, we have the following passage: ἐδήλωσεν δὲ καὶ ὁ τῆς θείας λῆξεως ἱουντίνοι τῶν στρατιώτασι καὶ τρίβονιοι καὶ βικάριοι ἀπαινήσαι καὶ τῶν πρώτων (sic) ἄξιορῶν (Cer. 426). Justin was Comes Excubitorum. This suggests that the tribuni and vicarii were officers of a numerus, which then was subordinate to the comes excubitorum, and from which the later tagma of the Numeri descends. It may have been under a drungarios in the seventh century, and perhaps still subordinate to the comes excubitorum; it was probably organized under a Domestic

¹ Kudâma says that it was 4,000 strong. But we have seen that we can attach no weight to these numbers.
² Cp. Pseudo-Symeon 668α.
³ The Domesticus is mentioned in Cer. 100ψ, in a ceremony of which the description probably dates from the reign of Michael III.
⁴ Sig. 355. Schlumberger confuses (after Reiske) the Numeri with the Arithmos.
in the eighth century. Observe that the Drungarios had only the rank of a candidatus. In Takt. Usp. the Domestic is a protopspathar (119).

It is obvious that the first three items in the officium are (1) τοποτηρητής, (2) χαρτουλάριος, (3) τριβούνοι, and this correction of the text is demonstrated by another passage in Philotheos (7531), τῶν δύο τοποτηρητῶν καὶ χαρτουλάριων τῶν νουμέρων καὶ τειχέων, τριβούνοις, βικαρίοις, &c. In 73712 the tribuni precede the chartularius; and while (5) βικάριοι may be stratares (73717), the (4) πρωτομανδάτωρ is of lower rank (7388). The tribuni2 and vicarii are commonly mentioned together, Phil. 78921, Cer. 29317, 29412, 14, 29522. The tribuni evidently correspond to the κόμητες of the other tagmata, the vicarii to the κένταρχοι. In the Procheiron, xi. 20, p. 21, we read τῶν χαρτουλάριων καὶ ληγαταρίων καὶ τριβούνως τῶν ἀρίθμων. As Phil. mentions no tribunes in the Arithmos, ἀρίθμος is probably an error for νουμέρων. The occurrence of λεγατάριοι here makes it probable that the λεγατάριοι mentioned immediately after the βικάριοι in Phil. 7532 were λεγ. τῶν νουμέρων καὶ τῶν τειχέων. (6) μανδάτορες. (7) πορτάριοι = θυρωροί.

(6) δ δομέστικος τῶν δπτιμάτων.

Although entitled a Domestic, and counted as such, the Domestic of the Optimati held the position of a στρατῆγος, as governor of a geographical circumscription, the θέμα τῶν δπτιμάτων, and resided at Nicomedia. But these commanders occasionally adopted the title of στρατῆγος, as on a seal (not later than ninth century) published by Schlumberger (Sig. 244): β(ασιλικο) στρ(αγγ) καὶ δομ(εστικο) των δπτιματ(ον). Their order of rank, considerably below that of all the στρατῆγοι, corresponds to the inferiority of the optimatoi as a branch of the army.3 The observations of Constantine Porphyrogennetos

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1 Takt. Usp. 124 (under the spatharioi) οἱ τορ. τῶν νομ. Phil. enumerates the items of the officium as six (so also in the case of the κόμης τ. τειχ.) ; they are really seven.

2 Ducange, sub τριβούνος, cites Martyrium S. Mauricii num. 3 τριβούνος ἐχρημάτισεν ἐπισημοτάτου νομέρου. I can find no trace of this document. It is not mentioned in his Index. But the passage is irrelevant; νούμερος is used in its wide sense.

3 The treatise περὶ ταξι, furnishes information as to duties, connected with the baggage mules, to which Optimati were deputed, during imperial progresses through Asia Minor (476, 477, 487). But in the sixth century the Optimati had a privileged position, belonging to the select troops (ἐπιλεκτα), among which they acted as a reserve. They were under a taxarch. See (Maurice) Strat. i. 3, 28, cp. Aussaresses, op. cit. 16, who thinks they may have been about 2,000 strong.
The Optimati were not divided into turms or drungoi (Them., loc. cit.), and so there was no týrmarch or drungary in the officium of the Domestic. His officium was similar to that of the other Domestics, though he seems to have had no protomandator; on the other hand, like the stratēgoi, he had a protocancellarius. The chartulary and the κώμητες are enumerated among the strators, Phil. 737\(^{12-13}\).

In περὶ ταξ. 477\(^{12,15}\) we find ἀπὸ τῶν κόμητος τῶν ὅπτυμάτων. The question therefore arises whether κώμητες in Philotheos is a mistake for κόμης.

(7) ὁ κόμης τῶν τειχεῶν.

This dignitary is called by Philotheos ὁ δομέστικος τῶν τειχεῶν twice (715\(^{22}, 772\(^{12}\)), but elsewhere κόμης (714\(^{2}, 728\(^{4}, 731\(^{23}, 752\(^{26}\)), which was evidently the official title. So Takt. Uspenski 119, Cer. 67. He was also called briefly ὁ τειχεωτής, Cont. Th. 175, 398, Cer. 295\(^{21}\), περὶ ταξ. 460\(^{14}\).

The post is mentioned by Genesios (5), where the reference is to the reign of Michael I. But it is of much older date. In A.D. 718-19 we meet an ἄρχων τοῦ τειχίου (Theoph. 401, τειχών Niceph. Patr. 56\(\circ\)).\(^{1}\) The question arises whether the τειχῦ, with the care and defence of which he was charged, are the walls of the city, or the Long Wall of Anastasius. The title would apply to either, though in the latter case we might expect μακρῶν, but the singular τοῦ τειχίου, which comes no doubt from the common source of Theophanes and Nicephorus, would apply to the Long Wall, but not to the city walls. The Long Wall was called both τοῦ μακρῶν τειχῶν and τά μακρὰ τείχη (cp. De Boor, Index to Theoph., p. 655). The walls of the city were plural (including the τ. Ἰωσοσιακοῦ or χερσαίων and the τείχη παράλια). Other considerations also point to the connexion of the κόμης τ. τειχεῶν with the Long Wall.

Among the troops stationed in the capital, Kudâma does not include those of the Count of the Walls. But among the themes, he designates, under the name of Tafila, a district, including Constantinople, and extending to a wall, two days' march from Constantinople (De Goeje 77). Masâdi in a parallel passage (Gelzer, 86) names the wall Makrun Tihos. Gelzer cites a passage

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\(^{1}\) Anastasius has in his version of Theophanes comitem Titiehei (ed. de Boor, 259).
from the Acta of S. Demetrius (seventh century) to show that μακρὸν τεῖχος was used to denote the whole district between the Long Wall and Constantinople. But he is undoubtedly wrong in his theory that both the military and civil administration of this district were in the hands of the Prefect of the City until the reign of Leo VI. For this there is no evidence. Uspenski has suggested that Kudâma’s province of Tafla should be connected with the κόμης τῶν τεῖχων. But neither Uspenski nor Gelzer have noticed the important texts in the laws of Justinian bearing on the subject. In Nov. 16 (p. 114) we meet an official named ὁ βικάριος τοῦ Μακροῦ τείχους (March A.D. 535). In Nov. 25 (published a couple of months later) we learn that there were two βικάριοι τοῦ μ. τ., one military, the other civil (p. 170). Justinian, by this ordinance, combines the two offices in one, and gives to the new governor the title of πραττόμεν Ἰουστινιανὸς ἐπὶ Θράκης (p. 171). These texts permit us to infer that the district between the Long Wall and the capital had been segregated as a special circumscription by Anastasius when he built the Wall. The civil and military governors whom he set over it were vicarii respectively of the Praet. Prefect of the East and the Mag. Mil. per Thracias. We may take it, then, that the ἄρχων τοῦ τείχου descends from the Justinianean praetor, who would certainly have been a comes primi ordinis. Though Kudâma is wrong in co-ordinating the province of the Long Wall with the Themes, he is right in designating it as a district distinct from Thrace. De Goeje’s view (accepted by Gelzer) that Tafla should be corrected to Tafra = ἕ τάφρος is not very convincing. It is to be noted that the Wall of Anastasius had no ditch.

We have no evidence to show whether the Count of the Walls retained the civil powers entrusted to the praetor Justinianus. It is not inconceivable, for another of the group of Domestics, the Dom. of the Optimati, had civil powers, like the στρατηγοί, in his province. In Takt. Usp. the Count of the Walls is a proto-spatharios.

The officium τῶν τεῖχεων was modelled precisely on the officium τῶν νομίμων, or vice versa.

1 AA. SS. Oct. 8, iv. 179 C ἐξ μὴν καὶ Θράκης καὶ τοῦ πρὸς Βουλανίου Μακροῦ Τείχους. See also Theoph. 455 οδε where, as Gelzer says (83), ἐν τοῖς μακροῖς τεῖχεσι τῆς Θράκης means the district.


3 The Justinianean texts seem to me to dispose of the doubts of Vasil’ev (in his review of Gelzer’s work, Viz. Vrem. 10, 201 (1903)), as to the existence of the circumscription.

III. κριταὶ.

(1) ὁ ἐπαρχὸς τῆς πόλεως.

The Prefect of the City ¹ is one of the few high officials of the Empire who retained both his name and, for the most part, his functions unchanged throughout successive ages. In the capital his authority was supreme, next to the Emperor's.² His functions were both administrative and judicial. He was the head of the police administration and was responsible for preserving order in the City; and all the trades were organized in colleges under his control. Cp. the Ἐπαρχικὸν Βιβλίον (see Bibliography), which is supposed to date from the reign of Leo VI. For his judicial functions see Zachariā von Lingenthal, Griech.-röm. Recht 366. His official quarters were the Praetorium (in the Mese, between the Augusteum and the Forum of Constantine), where was the chief prison of the city.³

In Takt. Usp. (115) the Prefect ranks after all the stratēgoi and immediately before the Domestic of the Excubitors. In Philotheos his place is higher. He ranks above all the stratēgoi of the western Themes, but on the other hand the Domestic of the Excubitors is placed immediately before him. This change in precedence was probably due to Basil I or Leo VI. The ceremony of the Prefect's investiture is described in Cer. i. 52. He was officially termed πατήρ τῆς πόλεως (ib. 264, 528; Cont. Th. 461), and his office was one of the few which could not be held by a eunuch.

It has been held by Zachariā (op. cit. 365) that on the abolition of the Praetorian Prefect some of that minister's functions were transferred to the Prefect of the City. Zachariā puts it much too strongly when he says that 'die letztere Dignität [Praef. Praet.] in damaliger Zeit mit der ersteren [Praef. Urb.] verschmolzen war.' The fact that both offices are treated together in Bas. vi. 4 does not prove this. The only evidence we have is Epam. xi. 9, where the ἐπαρχὸς is named as a judge of appeal; but it is not quite clear from this that appeals from provincial courts could come before his court, and the comparison of Bas. ix. 2. 7, to which Zachariā refers, does not prove it. The question must be left open.⁴

It seems probable, however, that another office was transferred to

¹ ἐπαρχὸς in the lawbooks, in the Ἐπαρχικὸν Βιβλίον, and in the first list of Philotheos; ἐπαρχὸς elsewhere in Philotheos and in Takt. Usp.
² Cp. Epam. iv. 11.
³ Cp. Chron. Pusch. ad ann. 532. The principal modern study of the functions of the Prefect is Uspeński's Konstantinopol'skii Eparhii (see Bibliography). It is probably he who is designated by Ibn Khurdādībah as Great Judge (p. 84).
⁴ Uspeński accepts Zachariā's view without discussion, op. cit., 80, cp. 88.
the Prefect of the City. Justinian (A.D. 535) abolished the old Praefectus vigilum or νυκτέπαρχος, who was subordinate to the Praef. Urbis, and instituted instead the Praetor plebis or πραίτωρ δήμου (Nov. 38) who had a court, an assessor, twenty soldiers, and thirty firemen (ματρικάριοι) under him (ib. § 6). One of his most important duties was to put out fires. This Novel is reproduced in Bas. vi. 5, and Zachariä (op. cit. 372) infers that the office existed in the ninth century, notwithstanding the fact that it is not mentioned in the Epanagoge, or the Peira. But the silence of the Taktikon Uspenski and Philotheos seems to be decisive against this supposition. It is not conceivable that such an important official could have been passed over in these notitiae if he had existed; and there is no reference to him in the Ceremonial Book of Constantine. We must infer that the title in the Basilica has, like so many in that compilation, only antiquarian significance; that the praetor plebis and his court had been abolished, and that his duties devolved upon the Prefect and his officium.

(1, 2) The σύμπωνοι and the λογοθέτης τοῦ πραιτωρίου were co-equal in rank (Cer. 2743). In Takt. Usp. 127–8 they precede the chartularii of the military themes and domesticates, but are below spathar rank. In Phil. 73510 they are included among the possible spathars. They appear together at court ceremonial 7504, 7524, 77214. The procedure of their investiture is described in Cer. i. c. 57. Both officials are described as σύμπωνοι in Cont. Th. 470. Cp. also Cer. 186.

The title σύμπωνος is equated with assessor in the Glosses to the


2 This seems to be the meaning of ματρικάριοι, cp. Ducange, s. v. Fire-engines are mentioned in the older Vita Theodori Stud. (Migne, 99, 312), τῶν σφηνῶν κυτᾶ τόπους παρασκεύην.

3 Cp. also Nov. 98, p. 10.

4 Zachariä refers to the fact that the office is mentioned by Codinus, De offic., p. 60, but the list of Codinus is full of obsolete titles. He also refers to Cantacuzenus, iv. 9, p. 53 Σιγερόν τοῦ πραιτωρα δήμου (selected as an envoy to the Pope). I suspect that the office which Sigeros held was that of Prefect of the City. Leo Diaconus, there can be little doubt, used πραιτωρ in this sense, 634, 952. The latter passage runs ταῖς μεγίσταις τῆς πολιτείας ὄρχαις οἰκείους ἀνδρὰς ἀποκαθίστησιν, πραιτωρα καὶ τοῦ πλωμοῦ δρονυγάρων τῆς τε βίγλης καὶ δυ καλούσι νυκτέπαρχον. There was no distinct great officer entitled νυκτέπαρχος. We must read τῆς τε βίγλης δυ καλούσι νυκτέπαρχον, 'the drongarios of the Vigla who is known as νυκτέπαρχος', viz. on account of his sentinel duties in keeping watch over the emperor's tent.
Basilica. It seems impossible to identify this official with any of the subordinates of the Praefectus Urbis, who appear in Not. Dig. Occ. We may conjecture that he was the successor of the consiliarius or adsessor of the Prefect, who is found in a constitution of Theodosius II A.D. 444 (C. I. i. 51. 11), ‘non parum adsessoribus magistratum maiorum ... ideoque consiliarios virorum illustrium praefectorum tam praetorio quam huius inclitae urbis,’ &c. This may perhaps be borne out by a constitution of Zeno, in which such coadjutors (consiliarii, adsessores) are described by the term σύμπονοι (C. I. i. 51.13 = Bas. 6.1.71), though it is possible that σύμπονοι may have been substituted for some other word by the compilers of the Basilica. We learn something about one branch of his duties from the ἐπαρχικὸν βιβλίον, where he appears as acting for the Prefect in overseeing the guilds of the λαοτόμοι, ἀρτοποιοὶ and κατηγοροὶ. Thus xviii. § 4 προσερχόμενοι τῷ ἐπάρχω, ἵνα διὰ τῶν συμπόνων οἱ σταθμοὶ τῶν ἄρτων πρός τὴν ἔξωθην γίνωται, also xiv. § 2, xix. § 1. Nicole is quite in error (p. 90) in supposing that the corporations, or most of them, had each a σύμπονος of its own. It is quite clear that in all three texts the reference is to the σύμπονος of the Prefect.¹

There is no direct evidence for the functions of the logothete of the praetorium. His equality with the σύμπονος makes it virtually certain that the sphere of the Prefect’s administrative functions was divided into two complex departments, in one of which he was represented and assisted by the σύμπονος, in the other by the logothete. In the former was included the administration of the guilds; while from the title of the latter (associating him with the Praetorium, which was the Prefect’s courthouse, and the chief prison of the city) we may infer that his functions were specially connected with the administration of justice. λογοθέτης points to the descent of this official from an accountant in the Prefect’s bureau, possibly from the chief of the numerarii (Not. Dig. Occ. iv. 24).

(3) The κρίται τῶν ἰεγεώνων (who were, in the phraseology of the Notitia Dignitatum, sub dispositione but not in officio praefecti). See Zachariä v. Lingenthal, Gr.-Röm. Recht, 373. (He thinks that they correspond to the old curatores regionum of the Descr. Urbis Cplanae. I would rather identify the latter with the γειτωναρχαῖ, see below.) They might have the rank of protospathars, Phil. 732.18.²

¹ It may be doubted whether the σύμπονοι of seals published by Panchenko, ix. 345, and Schlumberger, Sig. 508, belong here. For a seal of a λογ. τού πραυτ. see Konstantopolus, no. 407 Β.
² For a seal with the inscription Πολυβαρῳ ἰεγεώναρῳ (6th–7th cent.) see Schlumberger, MéL., 210.
(4) For the ἐπωκεπτῆται or inspectors we have no evidence to distinguish their functions from those of the similarly named ἐπόπται.

(5) There were two πρωτοκαγκελλάριοι, or chiefs of the bureau (Phil. 77219). This exceptional arrangement suggests that a second officium was at some time or other combined with the officium proper of the Prefect, and that the πρωτοκαγκελλάριοι or princes of both were retained in the amalgamated office. We saw above that the praefectus vigilum, who used to be subordinate to the Prefect of the City, was replaced by the πρατητωρ τῶν δήμων under Justinian. This praetor existed under Maurice (Theoph. Sim. 6. 10. 6), but afterwards disappears. I conjecture that his functions were handed over to the Prefect, and the second πρωτοκαγκελλάριος descends from the princeps of the praetor. In Cont. Th. 442 only one protocancellarius seems to be contemplated.

(6) The name of the κεντυρίων points to the office being relatively ancient. We may conjecture that he commanded the στρατιώται who were under the Prefect. See Eran. iv. 8 ἔχει στρατιώτας ἔπι τῇ εἰρήνῃ καὶ ἐπὶ τὸ ἀναφέρειν αὐτῷ τὰ πανταχοῦ κυνόμενα.

(7) The ἐπόπται τῆς πόλεως (Phil. 750,1) were four in number (Phil. 77219).

(8) The ξαρχοὶ were heads of guilds. In the ἐπαρχικῶν βιβλίων we find an ξαρχός of the πραγματεύσαταi (v. §§ 1, 3), and ξαρχοί of the μεταξοπράται. The presidents of other guilds were προστάται (mentioned below). The Book of the Prefect does not refer to the heads of all the guilds; some of them it describes by the general term ὁ προστάτως. Probably in these cases the president was either an ξαρχός (Nicole thinks in the case of the most important) or a προστάτης.

(9) The twelve γειτονιάρχαι (Phil. 77210) correspond to the curatores regionum of the Descriptio Urb. Const., who however were thirteen (p. 243 in Seeck’s ed. of Not. Dig.), the fourteenth region having none. Uspenski (op. cit. 100) would identify them with the old Vicomagistri, but these were far more numerous, sixty-five in all (Descr. ib.).

(10) For the college of the νομικοὶ or notaries1 (cp. Cer. 12. 4) see the ἐπαρχικῶν βιβλίων i. (περὶ ταξιουλλαρίων), §§ 18, 15, 16; cp. Nicole, pp. 82 sqq., who has not noticed the Glossa nomica cited by Zachariai (Gr.-Röm. Recht, 297, n. 99) ταξιλλόν (that is, tabularius) ὁ τὰ τῆς πόλεως γράφων συμβολαία, ὁ παρὰ τοῖς πολλοῖς νομικῶς λεγόμενος, ἄπαντα ἐπιτελῶν τὰ τῶν πολιτῶν γραμματεία, ἕκαστον αὐτῶν οἶκειον ἐπισφραγίζων γράμμασι.  

1 The γρήγορος νομικὸς ὴς τὰ Σφορακίου in Scr. Incert. (Leo Gramm., ed. Bonn, p. 350) was one of these.
(11) The duty of the βουλασταλ was to mark with the bull or seal of the Prefect the weights, scales, measures, and sometimes the goods of the merchants and tradesmen. See ἐπαρχικὸν βιβλίον, viii. § 3.

(12) προστάται, heads of trade corporations; cp. above under (8). From the ἐπαρχικὸν βιβλίον we learn that the presidents of the σαπωνοπράται, λαροτομίοι, χορέμποροι, ἱχθυοπράται, ἐργολάβοι, &c., had this title.

(13) καγκελάριοι. See above under (5).

(14) For the παραδολασσήτης, whose name connects his duties with the policing of the seashore, see Peira, li. 29 (ὁ δὲ πλέον τὴν ταλασσάν καὶ υπόκεινται τῷ παραδολασσῆτῃ). His position here argues that in the time of Philotheos he was not an important official; but half a century later Liutprand (Ant. 3. 7) speaks of him as if he were one of the high dignitaries of the court. He is mentioned in περὶ ταξ. 461. On the occasion of the Cretan expedition A.D. 902 he was directed to arm 1,200 men (Cer. 660 c). Usenski compares the comes riparum and the comes portus who were under the Prefect of Rome.

Another member of the officium, not included in this list, is mentioned by Philotheos 750 (as a guest in the Palace) δ' λεγαστήμος τοῦ πρατούρου. The ἐπαρχικὸν βιβλίον, c. xx, treats of this functionary and explains his duties, which consisted in supervising foreign merchants and inspecting their merchandise.

(2) δ' καναίστωρ.

The Quaestor sacri palatii survived the changes of time, but the range of his functions was altered and his official rank was lowered. In early times his chief duties were leges dictandae and preces. He had to draft the Imperial laws and deal with the petitions addressed to the Emperor. He was the chief legal authority in the state and the legal adviser of the government. Cp. Cass. Var. vi. 5 (formula quaesturae). The quaestor of the ninth century had a court of his own and extensive judicial functions.

1 ἀπὸ συνδόσεως τῶν αὐτῶν, Reiske ἀστῶν, from a contribution by the citizens.
3 Op. cit. 97. There is no reason whatever for the suggestions that the λεγαστήριος is identical with the σύμπωνος (Nicole) or with the λογ. τοῦ πρατηρ. (Vogt, Basile I", 142).
4 He used to assist in the appeal court of the Praetorian Prefect. Cp. Justinian, Nov. 46.
This change arose from the fact that the Quaestor of the Sacred Palace had taken over the duties of the new quaestor or quaesitor (ἐργωντής) who had been created by Justinian. The law which created the new office is Nov. 99. Here the official is called quaestor, but Procopius, H. A. 20 (p. 125), and Lydus, 2. 29 (p. 85), call him quaesitor (κωνστροπ); Lydus however also speaks of him and the Quaestor together as οἱ ἀμφότεροι κωνστροπες (3. 20, p. 109). In Bas. vi. 6 they are treated as the same office; the compilers evidently did not realize that they were originally two. The section of the Ennages (5) on the quaestor merely reproduces Justinian’s Novel. But it would be erroneous to draw the conclusion that the later Quaestor is simply the Quaesitor and that this old Quaestor was abolished. This is disproved by the Quaestor’s officium, in which we find the ἀντιγραφής, that is the old magistri s. scriniorum (see below), whose functions were closely associated with those of the Quaestor of the Sacred Palace. This proves the continuity, which is borne out by the fact that a eunuch could not hold the post of Quaestor, a circumstance pointing to its ancient associations and prestige.

For the functions of the Quaestor, derived from those of the Quaesitor, see Zachariä v. Lingenthal, op. cit. 368. They were of an administrative as well as judicial order: supervision of travellers and provincials visiting the capital; supervision of beggars; decision in the case of complaints of coloni or tenants against their landlords who resided in the capital; duty of punishing injustice in such cases; duty of reporting misconduct of magistrates to the Emperor; judging all cases of forgery. Besides these duties (imposed on the Quaesitor by Justinian) the Quaestor had others connected with wills and inheritances. All wills were sealed with his seal and opened in his presence; he had powers of supervision over the execution of wills, and especially over the administration of the property of minors.

The Quaestor ranks after the General Logothete both in the

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1 It is entitled περίταξεως καταιστόρως καὶ τῶν βοηθῶν αὐτοῦ καὶ τῶν ἀντιγραφεῶν. This title is obviously late. The law has nothing to do with the ἀντιγραφής, who are not mentioned in the text.

2 These formalities formerly devolved on the magister census (for whom see Böcking, Occ. 193–4). See Nov. 44 of Leo VI (cp. Peira, xiv. 11), Nov. 7 of Constantine VII (αἱ διαθήκαι παρὰ τῷ κωνστροπί ἄναψαντα, p. 258). The motive of transferring the duty to the quaestor (or quaesitor), after Justinian, may have been the competence of this minister in cases of forgery. See Zachariä, op. cit. 157. For the μάγιστρος τῶν κήρυσσε (in connexion with orphans) cp. Justinian, Nov. 151, p. 275.

3 Cp. Peira, xvi. 5. 13.
Taktikon Uspeiski and in Philotheos.\footnote{He comes last among the officials who have Patrician rank in the Acta of the 6th General Council, A.D. 680, Mansi, xi. 209 'Ἰωάννου τοῦ ἐνδοξὸτατοῦ ἀπὸ ὑπάτων πατρικῶν καὶ κοιαίστων.}

(1) The ἄντιγραφῆς (spathars, Phil. 752; of inferior rank, Takt. Usp. 127, 128; in both texts, precede the σύμπωνος and λογ. πρατ.) are the old magistri scriniorum.\footnote{Mommsen, 432. Peter Patr. fr. 14 ἄντιγραφεὺς τῆς μνήμης. Suidas sub Ἀδριανός, ἀντ. τῶν ἐπιστολῶν (see also Procop., B. P. 2. 23, H. A. 14; Justinian, Nov. 10, 113, 124, 133, 1). Cp. Bury, Magistri scriniorum (see Bibliography).} In the fifth century they were four in number (memoriae, epistolarum, libellorum, graecarum: Not. Dig. Or. xi and xix).\footnote{I do not include the comes dispositionum who was under the Master of Offices; he was not one of the magistri scriniorum. He superintended the programme of the emperor’s daily movements.} Their scrinia were sub dispositione of the Master of the Offices, not of the Quaestor, but the quaestor who had in former times no officium of his own made use of adiutores from the bureaux of the magistri (Not. Or. xii). In John Malalas 494 the ἄντιγραφῆς are mentioned along with the quaestor.\footnote{We meet an ἄντιγραφεὺς in Chron. Pasch., s. a. 605, p. 973. Cp. also Menander, fr. 6, p. 248 ἐς τῶν βασιλείων διατητῶν ὁδὲ δὴ ἄντιγραφεὰς ἀποκαλέως.} Their transference to the officium of the quaestor was probably connected with the abolition of the post of magister officiorum. In the Proem to the Ecloga of Leo III (τοὺς ἐνδοξὸτατοὺς ὑπάτους καὶ ἄντιγραφῆς, p. 3) they are associated with the quaestor [A.D. 740]. Cp. also George Mon. ed. Bonn. 749.

The magister memoriae dealt with decisions made in the form of annotationes by the emperor on the margins or backs of documents presented to him; he also replied to petitions (preces). The magister epistolarum drew up the answers to communications from foreign powers and from the civitates of the empire; examined the questions propounded by officials (consultationes); and dealt with such petitions as were connected with his other duties. The magister libellorum dealt with the appeals to the emperor from lower courts and with petitions from parties to suits in such courts. The magister epistolarum Graecarum ‘cas epistolae quae graece solent emitti aut ipse dictat aut latine dictatas transfert in graecum’ (Not. Dig. Or., xix. 13).\footnote{For fuller explanation see Karlowa, i. 834 sq.}

It is clear that the duties of the magistri epistolarum connected them more closely with the magister officiorum, while those of the two other magistri associated them with the quaestor. All four had the right of direct access to the emperor, but the functions of the
magister memoriae would naturally bring him into most frequent contact with the sovran.

As Greek became the official language of the empire, the necessity of a second magister epistolarum was less cogent, though so long as Africa (throughout the seventh century) and the Exarchate of Italy (till the middle of the eighth) were held, there must have been some provision for Latin.

The abolition of the Master of Offices involved a change in the position of the scrinia. What seems to have happened was this. The magister memoriae remained an independent minister under the Greek name ὀ ἐπὶ τῶν δεήσεων (see below), while the magister libellorum and the magister epistolarum (now Greek) along with their scrinia were subordinated to the quaestor. That one of the quaestor's ἀντιγραφής was the mag. lib. is supported by the occurrence of the λιβελλίσιος (see below) in his officium. That there were two ἀντιγραφής in the ninth and tenth centuries seems a probable inference from a passage in the ceremony of their investiture, Cer. 274,14 καὶ τε εἰς ἐστὶ καὶ τε δῶ.¹

(2) The σκεῖβας of the quaestor is mentioned in a constitution of Constantine VII (Nov. vii, p. 259). We may conjecture that he descends from the scriba of the magister census, who in the fifth century was subordinate to the Prefect of the City (Not. Dig. Occ. iv). This official, whom Lydus describes as ἀρχοντα τῶν ἀρχητύπων συμβολών, had a scriba, instead of a notarius, in his scrinium (σκεῖβαν μὲν ἐκείνῳ ἀντὶ τοῦ ὑπογραφέα ὑπηρετεῖσθαι, Lydus, 2, 30). This identification is borne out by the circumstance that the functions of the magister census in connexion with the sealing and opening of wills were transferred to the quaestor (see above), and we know the σκεῖβας represented the quaestor in looking after the interests of minors (Nov. 7, c. 3, of Constantine, vii, p. 259).

(3) The σκέπτωρ, evidently = exceptor, must descend from the exceptores² of the sacra scrinia. In these scrinia the officials were (1) proximus, (2) melloproximus, (3) exceptores, (4) memoriales or epistolares or libellenses (respectively). The σκέπτωρ had doubtless a number of clerks under him who performed duties similar to those of the exceptores, copying documents and writing from dictation. In Const. Porph., Nov. vii, c. 2 the quaestor is said to have two νοτάριοι.³: Zachariā (op. cit. 368) suggests that they are the σκέπτωρ and λιβελλίσιος.

¹ In Vita Steph. iun. Migne P. G. 100, 1140 we meet Κομβοκόνων τῶν ἀντιγραφῶν.
² Cp. Grenfell and Hunt, Ὀξυρυχυσις Παρυνι, i, p. 91 (A.D. 293) ἐκακέπτοροί(τοι)ει.
³ Peira, xiv. 11 οἱ νοτάριοι τοῦ κοινωτέρων, Li. 21 τοῦ νοταρίου αὐτοῦ (sc. quaestorί).
The functionary known as ἐπὶ τῶν δεήσεων, of which the Latin would be a precibus, must be regarded as the successor of the magister memoriae, one of whose functions was precibus respondere (Not. Dig., Or. xix. 7). It is true that on the magister libellorum and the magister epistolarum it also devolved preces tractare (ib. 9. 11); but the scrinium memoriae was the chief of the sacra scrinia (it is always mentioned first), and was therefore the most likely to have been made an independent office, and we have seen that there is reason for thinking that the magister libellorum was one of the ἀντιγραφής subordinated to the quaestor. The mag. epist. need hardly be considered, as preces tractare can only have been a minor and incidental part of his business. While the ἀπὸ δεήσεων belonged to the judicial class, it does not appear that he had a court of his own; he seems to have only examined and prepared petitions to be presented to the Emperor. Cp. Zachariä, Gr.-röm. Recht, 3 356.

In Takt. Usp. 123 he is of spathar rank; in Phil. 729, 732 he may be ἀνθόπατος, πατρίκιος or πρωτοσπαθάριος. It was obligatory for him (κατὰ τύπων) to accompany the Emperor when he made excursions by sea in the neighbourhood of Constantinople (De adm. imp. 234).

It may only be an accident, whether of his own or of a copyist, that the officium of the ἐπὶ τῶν δεήσεων is omitted in the list of Philotheos; but it may well be that he had no officium (except clerks). If he had one, we have no materials for reconstructing it. Philotheos twice mentions an official whose name appears in the MS. as

Reiske proposed to read δευσογράφῳ, 758 and δευσογράφῳ, 774. This form seems impossible; we should have to go further and write δευσογράφῳ. But even if an emendation of this kind were accepted, it is not probable that the official in question was connected with the ἔπι τῶν δεήσεων. He is quite mysterious. In both passages he is named next the aktuarios and οἱ τῶν ἥλιακοῦ παραστάται.

In the provinces there were officials subordinate to the minister for petitions. Schlumberger (Sig. 493) has published the seal (eighth or ninth century) of an ἐπὶ τῶν δεήσεων Σικελίας. There are some other seals which probably belong to the minister himself. Schlumberger, Méli. 265 (eighth or ninth century), of Basil, βασ. σταθ. and ἐπὶ τῶν δεήσεων (cp. also Méli. 269); Panchenko, 8. 220 (tenth or ninth century) Κωνσταντινοῦ τὴν τρίτην ἡν σαλαρίῳ καὶ [ἐπὶ] τῶν δεήσεων, 9. 394 (ninth or eighth century) Βασιλικὸν τῶν δεήσεων κεφ., where Panchenko proposes κεφαλῇ; but we should obviously read Κεφαλῇ; Basileios Kephalas was the name of the person.

IV. σεκρετικολ.

As all the officials of this section, except the Logothete of the Course (4) and the Chief Secretary (7), are connected with financial administration, it will be convenient to discuss here as a whole the troublesome but important question of the origin and nature of the financial bureaux which existed in the ninth century. One of our greatest difficulties in understanding and estimating the policy of the later Roman Emperors lies in our ignorance of the machinery of the financial administration. The chroniclers notice financial measures rarely and briefly, but do not explain the details in such a way as to let us see how they operated and how they were carried out. Official documents are few. Even for the earlier period, from Constantine to Justinian, though we have much information about the raising of the revenue and the methods of taxation, we have very little about the expenditure and how it was divided among the several treasuries.

Under the system of Constantine there were two great financial ministries, unconnected and independent. These were the fisc, under the comes sacrarum lartgigionum (κώμης τῶν θείων θησαυρῶν), and the res privata under the comes rei privatae (κ. τῶν θείων πριβάτων or τοῦ θείου ταμελίου). Besides these two principal and independent treasuries there were also the chests of the Praetorian Prefects, to which part of the fiscal revenue was diverted and from which the army was paid.¹

¹ For the praefectoria area in the fifth century cp. C. Th., 11. 9. 17 (where it is distinguished from utrunque nostrum aerarium = s. larg. and res priv.). For the
In the sixth century, if not earlier, the Praetorian Prefect of the East had two distinct chests, or at least two distinct accounts, which are designated as the γεωρκὴ and the ἵδικη τράπεζα in laws of Justinian and Justin II. We do not know the nature of the distinction. Besides the res privata there was another administration of the same kind, the divina domus per Cappadociam, which was under the control of the praepositus sacri cubiculi, and was administered through his subordinate, entitled comes domorum per Cappadociam (κόμης τῶν ολίκων, Justinian, Nov. 46. 2). We meet in Novels of Justinian and designate had been detached from the res privata and joined with the domus divinae, which were under the comes r. priv. (Not. Dig., Or. xiv. 3), had been withdrawn from the praepositus (otherwise he must have been mentioned in the context, in which all the ministers who had financial charges are enumerated) and, with the other domus divinae, placed under a Curator. Another financial administration, named the sacrum patrimonium (τὸ θείου πατριμώνιον), was instituted by Anastasius I about the end of the fifth century. We may doubt whether there was any distinction in principle between this sacrum patrimonium, which was called ἡ ἵδικη κτήσις, and the res privata, which was called ἡ ἵδικὴ περιονοσία. The word κτήσις (not κτήματα) might suggest that the res privata had become so large, through landed property falling to the state, that Anastasius placed under the control of a new minister recent acquisitions and all that should be acquired in the future. It is doubtful whether the expressions of Lydus really signalize an important principle of distinction between the two offices. It is to be observed that the organization of the office of chest of the Pref. of Illyricum cp. Justinian, Nov. 163, p. 351; Justin II, Nov. 1, p. 4. The officials of the Prefect's area are called ἀρχάριοι, Justinian, ib., 96, p. 542; 163, p. 353.

1 Justinian, ib. 96, 9, p. 536 προνοεῖ τῆς εἰσπράξεως τῶν δημοσίων φόρων τῶν εἰς ἑκατέραν τράπεζαν εἰσφερομένων τοῦ δικαστηρίου τῆς σης ἐπιρροχής, τῇ τῇ ἱδικῇ τῇ τῇ γεωρκῇ, also 11, 12, &c. Justin II, Nov. 1, p. 4. Cp. Lydus, 3. 36.
2 C. I., 12. 24. 3; 3. 26. 11; 12. 5. 2.
3 53, p. 357; 55, pp. 366-7. Also ἡ ἡμετέρα οἰκία, 158. 2.
4 Justin II, Nov. 1, p. 4.
5 C. I., 1. 34. 1; Lydus, 2. 27.
6 Εβ. κόμιτα πριβάτων ἀντὶ τῶν ιδία πως τῶν βασιλεύων προσηκόντων, and ἡ
the Patrimony was an exact copy of the office of the res privata (κατὰ μύθηνον—αὐτὴν διωκῶν, C. I., 1. 34. 1, where it is also enacted that the officials of both shall have the same privileges).

In the sixth century, then, there were (omitting Africa and Italy from consideration) seven independent treasuries. (1) The fisc (largitiones); (2) the two τράπεζαι of the Praetorian Prefect of the East; (3) the chest of the Praetorian Prefect of Illyricum; to which must be added (4) the chest of the Justinianean quaestor of Moesia and Scythia (Justin II, Nov. 1, p. 4). These four coffers were replenished by the general taxation of the Empire. (5) Res privata; (6) sacrum patrimonium; (7) domus divinae; three treasuries deriving their revenue from the Imperial estates.

When we come down to the ninth century we find a variety of bureaux with a new nomenclature: the γενικον, σακελλιον, στρατιωτικον, βεστιαριον, μεγάλη κουρατωρεια, ἄγέλαι, στάβλον, εἰδικόν. Of these the γενικον corresponds to the sacrae largitiones. The στρατιωτικον fulfils the functions of the arcae of the Praet. Prefects so far as military finance is concerned. The μέγας κουράτωρ is the descendant of the κουράτωρ τῶν ὀικιῶν of the sixth century. The βεστιαριον is the old vestiarium sacrum which used to be under the control of the comes s. larg. (Not. Dig., Or. xiii. 28), and has become an independent office. The ἄγέλαι and στάβλον are the greges and stabula which used to be under the comes r. priv. The εἰδικόν is concerned with the state-factories which used to be under the magister officiorum and the comes s. larg. All these offices will be discussed in detail below.

More may be said here about the σακελλιον, because an important change is involved. σάκελλα or σακέλλιον means purse, and σακελλάριος keeper of a purse. The Patriarch had a sakellarios (cp. e.g. Chron. Pasch. 697, sub λ. η. 607), and we hear of the sakellarios of a 'strategos' of Numidia (Acta Maximi, Migne, P. G., 90. 112).¹ Now the Emperors, manifestly, must always have had a private purse (apart from the treasuries of the res privata and s. largitiones), and an official in charge of it. Such an official, if he were mentioned in

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¹ A σακελλάριος is mentioned in a papyrus of seventh century, published in Wessely's Griechische Papyrusurkunden kleineren Formats, no. 992, p. 174 (1908) and in the early Arab period σάκελλα is used apparently for the central treasury of that province; e.g. Pap. Brit. Mus. iv, no. 1336 (λ. η. 709) ἀπὸ τῆς σ., no. 1412 (λ. η. 710) εἰς τὴν σ.
the Notitia Dignitatum at all, would have appeared in the officium of the Praepositus—where there is an unfortunate lacuna in our texts. The Sakellarios first appears as a prominent official, under this name, at the beginning of the seventh century; but he seems to be mentioned in the sixth under the periphrasis ταμίας τῶν βασιλικῶν χρημάτων (see below under σακέλλαριον). I infer that the σακέλλαριον and σακέλλάριος had long existed, but that in the sixth and seventh centuries they begin to emerge from comparative obscurity into administrative importance.

Now it is to be observed that in the seventh century, while the Sakellarios is ascending in rank and prominence, we cease to hear of the comes rei privatae. In the ninth century we find no single department which can be pointed to as simply the old res privata with a new name. The management of the res priv. and the θείων οίκων seems to be divided between two departments, that of the σακέλλαριον and that of the Great Curator—the general administration of the estates being presumably under the latter, and the revenue being dealt with by the σακέλλαριον. We may conjecture that this new arrangement, which led to the disappearance of the comes r. p., and also of the comes s. patrimonii, came about in the seventh century. The administrative importance which the Sakellarios possessed in the reign of Justinian II, when he must have had a bureau of officials under him, points to this conclusion. The imperial estates—res priv., s. patr., and θείων οίκων—were placed under the control of the Sakellarios and the Curator (κουρατόρ τῶν οἰκιῶν), the former acting as Receiver, the latter as High Steward. We may suspect that this change may have been partly due to the loss of the Imperial estates in Syria and Egypt.

This development was an intelligible consequence of the connexion which we may reasonably assume to have existed between the sakellion and the revenue of the Imperial estates in the fifth and sixth centuries. We may take it that the sakellion was the receptacle of the net profit arising from the Imperial estates. The treasuries of the s. largitiones and the Praetorian Prefects provided for the standing expenses of the government—army, civil service, &c.—and it is highly improbable that any money was diverted from these sources into the Emperor’s sakellion. We may assume that, when the treasuries of the Private Estate, the Patrimony, and the Divine Houses had paid the expenses of administration, and perhaps certain standing charges which were allocated to them, the net annual profits were deposited in the sakellion, which not only supplied the Emperor with money for his personal expenses, but also provided for extraordinary
and irregular outlay, such as on wars, buildings, &c. The large accumulations which were made by the parsimony of Anastasius I were doubtless stored in the sakellion.

It is to be noticed that the res privata was itself a spending department. Its expenditure was known as the largitiones privatae, for which there was a special scrinium. This bureau must have been incorporated in the new organization of the Sakellion in the seventh century.

Another change of great importance was subsequently made in the financial administration. In the ninth century the head of the Sakellion is no longer the Sakellarios, but the χαρτουλάριος τοῦ σακελλάου. It is evident that this functionary was originally one of the chief subordinates of the Sakellarios, but he has become the minister in charge of the department. The Sakellarios himself has not disappeared; he has been exalted to a new position. He has no special officium of his own, but he exercises a general control over all the financial bureaux and is superior to all the financial ministers. In the words of Philotheos, 'he supervises what is done in each bureau (αἴσκεπτον) by the written reports of his own notary.' This is a fact of the highest importance, which has escaped notice. It places the later financial system in a new light. There was in the ninth century a general and methodical control exercised over all the offices which dealt with finance or administered the sources of revenue, and this control, which was not only a check on malversation but helped to mitigate the disadvantage of not having a single central exchequer, was an innovation and improvement on the Constantinian system. We cannot determine whether this arrangement was due to the Heraclians or to the Isaurians. Under the Heraclians, considerable changes were made in financial administration. The sakellarios first becomes prominent in the reign of Heraclius himself. Under his dynasty the comes s. larg. disappears and his place is taken by the Logothete of the Genikon. The Logothete of the Stratiotikon appears under Constantine IV, and was probably created either by Heraclius or by Constantine II. But it seems not unlikely that the Sakellarios under the Heraclians remained simply the minister of the Sakellion, and that his later office, as General Comptroller, was an innovation of the Isaurian period when the various administrative changes which had come about in the previous century were systematized and developed. It may be added that on general grounds it seems probable that the Sakellion, as a treasury, not as a department, was in the keeping of the sakellarios.

1 Not. Dig., Oec. xii. 4.
The heads of most of the later financial bureaux were entitled logothetes, or chartulares. λογοθέτης is the word which in early times was used to render rationalis, and in the Constantinian system the rationales were all financial subordinates of the great financial ministers.1 The chartulares were much lower in the scale; they were clerks in the various scrinia, and so we hear little about them. The Notitia Dignitatum does not enumerate the members of the scrinia. At that time, however, the head of a scrinium under the Castrensis bore the title of Chartarius (Not. Dig., Or. xvii. 10; Occ. xv. 11). The rise of the chartularii to importance is a subject which deserves a special investigation, but it lies outside my present scope. I will only note the schola chartulariorum in the officium of the Praetorian Prefect of Africa, as organized by Justinian (C. I. 1. 27.1)2; the importance of the three Chartularies of the Cubiculum (Justinian, Nov. 16)3; the distinction drawn between δρόχωτες χαρτουλαρικός and στρατιωτικός by Peter the Patrician (Cer. 92, p. 418)4; the evidence of Lydus (iii. 17, 18, 20, 27); and the Italian material in the letters of Gregory the Great and the Liber Pontificalis (reviewed by Diehl).5 The original function of the chartulii, from which they derived their name, was probably to keep and register chartae—receipts, dockets, &c., connected with the financial business of the bureau to which they belonged. The registers, e.g. containing the debts to the fisc were called chartae, cp. C. Th. 11. 28. 2; 6 (chartis quibus debita publica continentur), 12, &c.

A word may be said about the term σεκρέτον = sēcrētum (the long vowels are preserved in ἀσηκρήτις). Hesychius (s. v.) explains it as κοσσιστῶρον, and in C. Th. 6. 35. 7, we find intra consistorii secreta of notaries. Cp. Cass. Var. 6. 16 principis secretum et consilium. Also in Theoph. Sim. 8, 8, 9, the Emperor Maurice, having given an audience to Germanos, μεθύσατα πρὸς τὸν παρὰ Ρωμαίον λεγομένον σεκρέτου. It appears from these passages that originally σεκρέτου meant the Imperial Consistorium or Council, and the precincts in which it met.

1 Andreas, ὁ ἀπὸ λογοθέτων, became Prefect of the City in A.D. 563, Theoph. 239c.
3 Cp. also ib., p. 40418, τὸν χ. τῶν βαρβάρων, and 40518. For chart. in the scrin. fabr. of the mag. off. see Justinian, Nov. 108, p. 61.
5 Cp. Chron. Pasch. 703, sub A. D. 612: Philaretos was one of these chartulares. For a seal of οἱ σπαθάριοι καὶ χαρτουλάριοι, seventh or eighth century, see Panchenko, 8. 225.
In these precincts the notarii (who were under the primicerius not., Not. Dig., Or. xvii) discharged their duties. This early meaning of the term explains the usage in the Ceremonial Book of Constantine, in describing some of the court solemnities: e.g. Cer. 218, καὶ καθεσθέντων τῶν δεσποτῶν, δέχονται τὸ σέκρετον, viz. magistri, patricians, &c., successively according to rank. When the reception is over ἐξερχέται τὸ σέκρετον, except the patricians who ἴστανται κοινοιστάριον. (This latter phrase is frequent in the ceremonies: since the Consistorium had coalesced with the Synkletos, κοινοιστάριον ceased to be used except in a ceremonial sense 1 with ἴστασθαι, 'stand in attendance'.) Again 226, τὸ σέκρετον ἀθλον, 212, τὸ σ. τῶν ὑπάτων, 616, τὸ σ. τῶν συγκλητικῶν (and 618, of official ladies received by the Empress).

In C. Th. 6. 35. 7, the officials of the scrinia (sacra), of the finance bureaux, of the castrensis, &c., are distinguished from the notaries of the secreta. But the term σέκρετον in time became extended to all or most of the bureaux in which the work was chiefly secretarial and clerical, and all their officials were called σεκρετικοί. Philotheos confines the term to a certain number of such offices, but it was also used in a wider sense, covering most of the offices in classes III, V–VII, as appears from Cer. 527, cp. esp. l. 21, where the ὑπαρχεῖς is distinctly classed as a σεκρετικός. (Compare also 575, 608, 698, 524,)

The offices (σεκρετα) of the σεκρετικόλ in the restricted meaning were in the Palace.

(1) ὁ σακελλάριος.

In the reign of Heraclius we meet Theodore, a financial functionary termed βασιλικὸς σακελλάριος by Theophanes (A.D. 635; 337, 338). In the reign of Constans II a sakellarios conducted the examination of the Abbot Maximus (τὸ σακελλαρίῳ πρῶτῳ τῆν ἄξιαν τυγχάνοντι, Acta Maximi, Migne, P. G. 90, 88, 112, 113). 2 Under Justinian II the office was held by the notorious and influential Stephen (Theoph. 367).

This functionary also appears in our records under another description, ταμίας τῶν βασιλικῶν χρημάτων. The equation of this expression with σακελλάριος results from three data. Nicephorus in his Chronicle

1 Also, of course, τὸ μέγα κ., a hall in the palace.
2 The Abbot Maximus addressed a letter (C. A.D. 629) πρὸς Κωνσταντῖνον σακελλάριον (Ep. 24, Migne, 91, 608), but he may have been an ecclesiastical, or a local, sakellarios.
applies it (1) to Theodore (23\textsubscript{12}) and (2) to Stephen (37\textsubscript{12}), whom, as we have seen, Theophanes designates as sakellar\i{i}. He also (3) applies it to Leontios (5\textsubscript{6}, A.D. 609), who is described as ὁ ἀπὸ σακελλαρίων in Chron. Pasch. 701, sub A.D. 610. Hence we can infer that Philagrios, to whom he applies the same title (28\textsubscript{12}), was Sakellarios in A.D. 640.

The equation also enables us to trace the Sakellarios in the sixth century. For Agathias (3. 2, p. 140) designates Rusticus (who was sent by Justinian with money to the army in Lazica) as ταμιάς τῶν βασιλικῶν χρημάτων, and explains οὐ μὴν τῶν ἐκ τῆς δασμοφορίας ἐρανιζο-μένων (i.e. he was not comes s. larg.), ἀλλὰ τῶν ὅσα ἐκ τῶν βασιλείων δησαυρῶν ἐπετάμφει. Rusticus was Sakellarios.

The history of the Sakellarios, so far as our meagre records enable us to discern it, has been traced above. At first he was simply the keeper of the Emperor’s sakellion or treasury which received the surplus derived from the Imperial estates. In the seventh century, he took over the more specially financial functions of the ministers who managed the estates, and the Sakellion became an important ministry. As a treasury it was no longer merely the receptacle of a reserve fund for extraordinary expenses, but bore some of the regular state expenses. The Proem to the Ecloga of Leo III orders payments to be made ἐκ τοῦ εὐσεβοῦς ἡμῶν σακκελλίων to the quaestor, the ἀντιγραφῆς, &c. The third stage is reached when, probably in the eighth century, the Sakellarios (doubtless retaining the charge of the treasury) becomes a sort of Comptroller, with authority over all the financial ministries, while his place as head of the bureau of the Sakellion is taken by the χαρτουλάριος τοῦ σακκελλίου.

The Taktikon Uspenski (p. 111) attests the importance\textsuperscript{2} of the office of Sakellarios in the reign of Michael III by placing him at the head of all the officials of the Empire, not only the civil but also the military. But this position in the hierarchy depended on the order of rank of the man who held it, and the Sakellarios appears again in this document immediately after the Domestic of the Excubitors and before the General Logothete. In the list of Philotheos, he comes immediately after the stratēgoi of the western themes and before the General Logothete. However his place might vary in the scale as a whole, he had precedence over all the other themes.

\textsuperscript{1} In George Mon. 842\textsubscript{22} (ed. Bonn), τοῦ σακελλίου doubtless means χαρτ. τοῦ σακ.

\textsuperscript{2} Leo, who was sakellarios with Patrician rank under Michael II, was employed by him to negotiate with Theodore of Studion and the Image worshippers in A.D. 824, Theod. Stud. Ep. ii. 129 (Migne, P. G. 99). He may have been chosen because he was on friendly terms with Theodore.
cabinet officials (σεκρετικός). Under Basil I the office was held by Baanes, patrician and praepositus (περὶ ταξ. 508).¹

The importance of the Sakellarios as General Comptroller of the bureaux dealing with finance has been emphasized already (p. 82). The expression of Philotheos ὑποτέτακται τὰ ὀφθικία is perhaps to be confined to the financial offices; it may not have extended e.g. to the σεκρετον of the protoascretis. Philotheos mentions his notary, which obviously implies notaries,² and he had also mandatores at his special disposal (Cer. 698/18).³

See further Cer. 525, 572, 606, περὶ ταξ. 471 (where he acts with the εἰδικοῦ).

On the few extant seals of Sakellarioi, the office is generally combined with the rank of protospatharios. See Panchenko, 9, 385 (No. 269: ninth–tenth century); Schlumberger, Sig. 580.⁴

(2) ὁ λογοθετής τοῦ γεινικοῦ.

The title comes sacrarum largitionum vanishes in the seventh century. The latest ministers whom we meet bearing the title are Theodore, under Tiberius II (Menander, fr. 46), Athanasius in A.D. 605 (Chr. Pasch. 973), Anastasius in A.D. 608–9 (Theoph. 297/20). The title λογοθετής τοῦ γεινικοῦ (often briefly designated ὁ γεινικός) first occurs in the reign of Justinian II (Theodotos, Niceph. Patr. 37/19; Sergius, Theoph. 365/24; A.D. 692). It is possible, however, that it had come in long before, for in A.D. 626 (Chr. Pasch. 721) we meet Theodosius ὁ ἐνδοξάτατος πατρικίως καὶ λογοθετής (evidently a high post).⁵ The γεινικὸς λογοθετίων had generally the same functions

¹ ὁ Λυδὸς σακ. in Niketas, Vit. Ign., Mansi, xvi. 281, was sac. of the Patriarch.
² In a charter of A.D. 1088 (Miklosich–Müller, Acta et Dipl., vi. 57), we meet a βασιλικὸς νοτάριος τοῦ σεκρέτου τοῦ σακελλαρίου, κριτῆς καὶ ἀναγραφεὺς τῶν Κυκλαδῶν νῆσων. Cp. ib. 120 (Α. Δ. 1186) τὸ σεκρέτου τοῦ μεγάλου σακελλαρίου.
³ In later times (twelfth century) the Sakellarios was called ὁ μέγας σ. : Miklosich–Müller, Acta et diplomatica, vi. 120 (A. D. 1186), τὸ σεκρέτου τοῦ μεγαλοῦ σ. Cp. 57 (A. D. 1088) βασιλικὸς νοτάριος τοῦ σεκρέτου τοῦ σακ. This volume of Miklosich–Müller contains important material for the financial offices in the eleventh and twelfth centuries.
⁴ A seal of Ioannes πρωτοσπαθαρίῳ ἐπὶ τοῦ θεοφυλάκτου κοινώνος καὶ βασιλικῆς σακελλαρίῳ is published by Schlumberger, Sig. 526. He ascribes it to the time of the Commeni, and at the same time attributes it to Ioannes, a eunuch who was sakellarios under Irene in the eighth century.
⁵ The patrician Constantine Lardys is described as λογοθετής, and ex-Prætorian-Prefect in Chron. Pasch. 694 (A. D. 602). Theophylactus Simocatta (6.9.6) says: τὴν ἡγεμονίαν τῶν φύρων τῆς ἔφοι πρὸ τὸν καιρὸν ὑπὸ τοῦ αὐτοκράτορος ἀντιλήφη, ὅπως ἐπιρρήξαν πρατηρίων εἰσόδουν ἰδιωμάτων Ῥωμαίων. But for the statement in Chron. Pasch., these words would naturally be taken to mean that he was still Praet. Pref. It looks as if λογοθετής must mean here com. s. larg.
as the ministry of the sacrae largitiones; it surveyed and collected the taxation of the Empire. Some departments indeed were withdrawn from the Logothete's control, especially the vestiarium which became an independent bureau. For early seals of λογοθέται γενικόλ see Schlumberger, Sig. 530 No. 1, 531 No. 10.1

(1) The χαρτουλάριοι μεγάλοι τοῦ σεκρέτου (below spathar rank Takt. Usp. 127; spathars Phil. 73513) probably were the heads of a number of different departments or scinia. Many of the same scinia which existed in the officium of the comes largitionum must have continued down to later times. They are enumerated in the Not. Dig., Or. xiii (canonum, aureae massae, &c.). Their chiefs were then called primicerii.2

(2) χαρτουλάριοι τῶν ἀρκλῶν, also called οἱ ἐξο χαρτουλάριοι τοῦ γενικοῦ (Cer. 69413), where ἐξο shows that they functioned in the provinces. τῶν ἀρκλῶν suggests that they may have taken the place of the praespositi thesaurorum of the Notitia. This, however, is by no means certain. But they cannot be identified with the chartaruii de cohotalibus officiis uniusque provinciae, mentioned in a constitution of Leo I (C. I. 10. 23. 3, a.d. 468) as revising taxes, for these are evidently mere clerks. There is an interesting seal (of a later period, tenth–eleventh century) in Panchenko, 18, 129, of Eustathios, spatharocandidatus, who was (at the same time, apparently) βασιλικός τοῦ γενικοῦ λογοθεσίου χαρτουλάριος and πρωτοστάριος τῶν Ἀναπλοκῶν. In the latter capacity he was subordinate to the Chartulary of the Sakellion (see below).

(3) The ἐπόπται τῶν θερμάτων were the provincial tax controllers. Cp. Cont. Th. 346, Schlumberger, Sig. 513. The ἐξωστάται seem to have been different from the ἐπόπται. The two names are closely associated in Cont. Th., loc. cit., but they are enumerated distinctly in Alexius Conn., Nov. 30 (Zach., p. 374). [The seal of Michael Kanateros, ἐξωστάτης τῆς Δήσεως (end of twelfth century, Sig. 516) is hardly relevant.]

(4) The functions of the κόμητες ὑδάτων must have been connected with the aqueducts, probably not in Constantinople but in all parts of the Empire. Cp. the comes formarum, under the Prefect of Rome in Not. Dig., Occ. iv. 4.

1 The curious seal, published by Panchenko 13. 124, is too uncertain to build on. He ascribes it to the first half of the seventh century, and restores [1]"κόμην τῶν ἐνδοξάτων; ἐπί τῶν πατρικίων τινών οὐ λογοθέτης ἐστιν," [2]ἔστιν ὑδαταρχόν. If ἐργαρίων is right, J. was a rationalis under the Praetorian Prefect.

2 For the σεκρέτου of the Log. Gen. in the eleventh century see Miklosich-Müller, op. cit. vi. 50, 54–5, where μεγάλοι χαρτουλάριοι and λογαριασται are mentioned; cp. his λογαριαστής and νοσάριοι in Alex. Comm. Nov. 34, p. 393.
(5) ὁ ὀἰκιστικὸς. The name of this official is rightly given in Phil. 789, but appears as ὁ κυστικὸς in the list of officia and in 736. The true form is shown by two seals of the Commenian period (Sig. 559): (1) ἱωαννη β (ασιλικω) σπαθ(αρω) καὶ χαρτούλαριω τον οἰκιστικὼν (sic); (2) ΔΑΘ (= ΔΑΥΙ) [α᾿]νοταριο τον οἰκιστικον; also a seal (3) in Konstantopulos, No. 435 a νοτ. τον οἰκιστικὸν. It is impossible to admit Panchenko's theory that οἰκιστικὸς is a mistake for πιστικὸς (xiii. 116). The βασιλικὸς πυτικὸς of the three seals which he has published and who, as he has shown (ib. vii. 40 sqq.), had functions connected with maritime commerce, must be accepted; but there can be no doubt that οἰκιστικὸς was also an official title. Besides the seals cited above, cp. οἰκιστικῶν in the Donation of Alex. Comm. A.D. 1087, Miklosich-Müller, Acta et Dipl. vi. 28. The meaning is quite obscure.

(6) The κομμερκιάριοι were the officers who collected duties and customs throughout the Empire. They represent the comites commerciorum of Not. Dig., Or. xiii. 6, and are thus evidence of the continuity between the spheres of the comes s. larg. and the General Logothete. The term κομμερκιάριοι is officially used in the sixth century. Schlumberger publishes a seal (Méli. 237, κομμ. Τυρον) which he ascribes to that period, and another dates from the reign of Justin II (Sig. 317). In Chron. Pasch. 721 (A.D. 626) we meet Θεόδωρος ὁ ἐνδοξότατος κομμερκιάριος ὁ τήν ἰσάτων (?), evidently a comes commerciorum.

A seal [τῶν β]ασιλικῶν κομμερκιῶν στρατηγιάς 'Ελλάδος[ς] is dated to A.D. 708 (Méli. 221, and cp. 200). Early seals of κομμερκιάριοι are comparatively numerous, cp. Sig. 471 sqq.; Panchenko, viii. 18 sqq. I may note those of Constantine (Sig. 165) ἀποστάρχων καὶ γενικοῦ κομμερκιαρίων ἀποθήκης 'Ελλάδος (ἀποθήκη = customs depot), and of Kosmas (Panchenko, xiii. 115) κομμερκιαρίων ἀποθήκης Ἀγκύρας (?), both belonging to the reign of Constans II, and the latter dated apparently to A.D. 644. These officials might have the rank of hypatos or spathar: cp. Panchenko, ib. 147 No. 489, 149 No. 495.

(7) ὁ τῆς κομματωρίας, fuller title 736, ὁ (σπαθ. καὶ) ἐπὶ τῆς κομματωρίας τῶν βασιλικῶν ὀίκων. This functionary presided over a special department dealing with the fiscal revenue derived from the taxation of the Imperial estates (res privata). I believe that this was the function of the magistri privatae who are under the com. s. larg. in Not. Dig. (Or. xiii. 15). For we find that before Justinian's innovation in the

2 Rendered in the Latin version of Ducange, commerciarius Glasti.
government of Cappadocia in A.D. 536, the collection of the fiscal revenue in the Imperial estates was in the hands of μαγιστερία (Nov. 44. 2, 4, p. 266), who are evidently the magistri privatae. Justinian replaced them, for Cappadocia, by πράκτορες. At some subsequent period, these πράκτορες were either replaced by, or placed under, a single controller ὃ ἔπι τῆς κοινατοφρατας. This title is explained by the concrete use of κοινατοφρατα = res privata. Cp. Theoph. 487, τὰ δὲ κρείττονα τῶν κτημάτων εἰς τὴν βασιλικὴν κοινατοφρατῶν ἀφεσθαι.

(8) It may be conjectured with probability that ὁ κόμης τῆς λαμίας (cp. lamna, see Reiske, ad loc.) had to do with bullion and mines, and it is tempting to identify him with the comes metallorum per Illyricum who appears under the comes s. larg., in the Not. Dig., Or. xiii. 11. For a seal of a κ. τῆς ῥ. see Konstantopulos, No. 206.

(9) The διοικηταὶ were the officers who presided over the collection of taxes. (Cp. Leo VI, Nov. 61, p. 157 τοὺς ἐπὶ συλλογὴν τῶν δημοσίων φόρων καθισταμένους, διοικητάς δ’ αὐτοῖς ἡ συνήθως ὁμιλία καλεῖν οἴδε.) Paulos ὁ ἐνδοξότατος ἀπὸ ὑπάτων καὶ διοικητῆς τῶν ἀναστολικῶν ἑπαρχιῶν, in the Acts of the Sixth Ecum. Council A.D. 680 (Mansi, xi. p. 209) probably represents the ‘comes largitionum per dioecesim Asianam’ (Not. Dig. Or. xiii. 5). The abolition of the diocesan divisions led to the replacement of the ‘comites largitionum per omnes dioeceses’ by διοικηταῖ of themes and districts. See the seals of διοικηταῖ in Sig. 496–7 (cp. Mél. 205 διοικητὴ τῆς Ἀρδροῦ, saec. ix); Panchenko, xiii. 131 διοικητὴ Σάμου καὶ τῆς Χίου, saec. viii–ix; Mansi, xii. 837 dioecete quod Latine dispositor Siciliae dicitur.1 They were responsible to the General Logothete for the fiscal revenue from their districts, and liable to punishment if it fell short (cp. Theoph. 36727, from which it appears that Theodotos, the Logothete under Justinian II, was unreasonably strict in calling the διοικηταῖ to account). It appears from Theoph. 41218 that there were διοικηταῖ at Constantinople as well as in the provinces. The πράκτορες, who are often mentioned in our sources, must not be confounded with the διοικηταῖ. The πράκτορες were the officials who actually went round and collected the taxes (φορολόγοι), and every διοικητὴς must have had a number of πράκτορες under him.

(10) κομεντιανὸς (κομβεντιανὸς ?)2 seems to be equivalent to κομβεντιανὸς from κομβέντος = convenitus (e.g. Chron. Pasch. 59620, John Mal. 43823, 49412), cp. Cer. 42211, 4335 σιλέντιον καὶ κομβέντον (κοβέντου ?);

1 The office of δ. might be united with that of κομβερκώριος, cp. the seal (sacc. viii–ix) published by Panchenko, xiii. 87.

2 The letters μ and β were easily confused.
but the meaning is obscure. Can it have anything to do with market dues?

(11, 12) πρωτοκαγκελλάριος, καγκελλάριοι.

(3) ὁ λογοθέτης τοῦ στρατιωτικοῦ.

In the fifth and sixth centuries one of the most important functions of the area of the Praetorian Prefect was to furnish the pay of the army (cp. C. I. 12. 37). Difficulty has been felt as to the duties of the schola chartulariorum in the officium of the Pr. Pr. of Africa (C. I. 1. 27. 1 (38)). I conjecture that some of their duties were connected with the annonae militares. In the Prefecture of the East we find scriniaii of the Pr. Pr. administering military expenditure (στρατιωτικὰ διοικεῖν), and in Egypt such a scriniaius was called στρατιωτός; see Justinian, Nov. 96. 13, p. 544.

In the seventh century we find that a separate military chest, called τὸ στρατιωτικὸν, has been formed, at least for the eastern portion of the Empire, and removed from the control of the Praetorian Prefect. In A.D. 680 we meet Julian ὁ ἐνδοξὸς ἀπὸ ὑπάτων πατρίκιων καὶ στρατιωτικοῦ λογοθέτης, as one of the ministers who, along with the Emperor, are present at the Sixth General Council (Mansi, xi. 209). Schlumberger has published (Mél. 242) a seal Ἐφταθίου STRATI LOGO ThETOY which seem to belong to the seventh century.²

Under Irene we meet Ioannes λογοθέτης τοῦ στρατιωτικοῦ λογοθεσίων, holding the rank of (βασιλικὸς) ὀστιάριος (therefore a eunuch) in A.D. 787 (Mansi, xii. 999, 1051) and attending the sessions of the Seventh Council; two years later he is Sakellarios as well as λογ. στρατ.

(1) χαρτουλάριον τοῦ σεκρέτου. Takt. Usp. οἱ χαρτ. τοῦ στρατιωτικοῦ 127 (ὁ χαρτ. 129); Cer. 524₁₅, 694₁₉, Phil. 752₃ (τοῦ στρ. λογοθέτου); Sig. 353 seal of Constantine β' σπαθαροκανθάδατο καὶ χαρτ.' τ' στρατηγον' (eighth–ninth century) and of John υπατω μεγαλω χαρτουλαρω τον στρατιωτικον λογοθησιον (perhaps tenth century).

(2, 3) χαρτουλάριοι τῶν θεμάτων καὶ τῶν ταγμάτων. The chartarius of a theme or a tagma was subordinate to the Log. Strat. as well as to the Stratēgos or Domestic. He performed similar duties to those which used to be performed by scriniaii (στρατιωτός, &c., see above) of the Praetorian Prefect.

¹ Cp. Karlowa, i. 887.
We met λεγατάριοι also in the office of the Excubiton and the Arithmos.

(5) ὅπτιόνες, the officers who distributed pay to the soldiers (οἱ ὅπτιόνες τῶν ταγμάτων Phil. 738α). This was their function in the sixth century, Procopius, B. V. i. 17, ii. 20; Justinian, Νοv. 150. 1, p. 262. (Cp. Νοv. 141. 11, p. 221 in case of foederati.)

(6) πρωτοκαγκέλλαριος, implying καγκέλλαριοι.

(7) μανδάτορες.

The νοτάριοι τοῦ στρατιωτικοῦ, not mentioned in this list, appear in Κερ. 694 (they received half the honorarium of the chartularii).

(4) δ λογοθέτης τοῦ δρόμου.

This title should correspond to rationalis cursus publici. There was no such official, and we may conclude that the Logothete of the Course descends from the Curiosus cursus publici praesentalis who was in the officium of the magister officiorum (Νοt. Νιg., Οr. xi. 50, cp. Lydus, 2. 10).

The magister officiorum can be traced in the seventh century to the reign of Constantine IV. In the reign of Heraclius the post was held by Bonus (Chron. Πασχ. 718, 726), by Anianus and Theodorus (Niceph. Πατr. 246, 251). In Α. Ν. 680 it was held by Niketas (τοῦ ἐνδοοίτατον ἀπὸ ὑπάτων πατρικίων καὶ μαγιστρου τῶν βασιλικῶν ὀφθικῶν, Acta Conc. Const. ΙΙΙ, Μανσι, ξι. 209, 217). For the break-up of the office and for the μάγιστρου of the eighth century see above B (14) p. 29.

The magister had performed multifarious duties, and he was the functionary who most nearly corresponded to a minister of foreign affairs. This important part of his work was transferred to the curiosus who presided over the state post. It seems not unlikely that before the time of Leo III the magister had been deprived of some of his functions, and, for instance, that the state post may have been raised to a separate and independent office. In any case the official who derived his title from the state post and was named λογοθέτης τοῦ δρόμου, a name which does not appear till the eighth century, took over also from the mag. off. the duties connected with diplomacy, correspondence with foreign powers, and the reception of ambassadors.

When λογοθέτης is used without qualification, in Byzantine writers, the Logothete of the Course is generally meant (e. g. Cont. Θ. 122α, 19

1 In Chron. Πασχ. 696, Α. Ν. 605, the subadiuva of the magister is mentioned.
The office was sometimes united with others, e.g. in the reign of Theophilus, Theoktistos was Logothete and also ἐπὶ τοῦ καυκλείου (Gen. 83,17). This must also, I think, have been the case with Gregory Bardas under Leo IV, of whom Schlumberger has published a seal (Sig. 528) which he reads [βασι]λικ(ω) ασικριτ’ and λογοθετ(η) τον δρομον. I suspect that ασικριτ’ is intended for α’ ασικριτ’ = πρωτοασηκρήτη, though it is of course possible that an ασηκρήτης on becoming logothete might retain his position in the τάξις ασηκρήτων.2

The logothete was received in audience every morning by the Emperor (Cer. 520) in the Chrysotriklinos. It was his duty to present ministers and officers (stratēgoi, domestici, &c.) to be invested by the Emperor (ib. 525 sqq.). At the silence in the Magnaura, at which the Emperor makes a public speech, the logothete is associated with the protonasectes and the chief of the Imperial notaries (ib. 546). He naturally played the most important part at the reception of foreign envoys or potentates (ib. 568, 138); also at the exhibition of captives (610, 15).

(1) The πρωτονοτάριος τοῦ δρόμου (spathar Phil. 735, and Takt. Usp. 124, or inferior ib. 127) appears in some of the ceremonies (conducting captives at a triumph, Cer. 609, 613; bearing the sportula of the archon of Taro, 138, 569). He is mentioned in Cont. Th. 198.

(2) χαρτουλάριοι τοῦ δρόμου (spathars Takt. Usp. 125; omitted accidentally in the list of spathars in Phil.), in full χ. τοῦ δεξιον δρόμου Phil. 788, and so De adm. imp. 184 (Sinartes, a cunuch) χ. τ. δεξιον δ. They are probably to be identified partly with the curiosi per omnes provincias3 (Not. Dig., Or. xi. 51), and partly with the χαρτουλάριοι τῶν βαρβάρων who play a part in the reception of the Persian ambassador, as described by Peter the Patrician (Cer. 404, 405) and belonged to the scrinium barbarorum (see below). For νοτάριοι in the scrinium of the (provincial?) χαρτουλάριος we have the evidence of a seal (tenth or eleventh century): Λεων(τι) νοτ’ τον χαρ’ του δρομ’ (Mél. 240).

1 We may, I think, assume that Thomas the logothete, in Vita Euthymii (ed. De Boor) 16, 9, was Log. of the Course. Probably Χαρωνος στράτων του λο-γ(εθειον), Mél. 260 (ninth–tenth century), belonged to this officium.

2 We have also a seal of Martin, Imperial spatharocandidatus and λογοθετη του νοτάριου δρομον (Sig. 529) and one of Stylianos (568)?

After the eighth century the Logothete would hardly have as low as spatharocandidatus rank. Theoktistos was a patrician. Under Leo VI the office was held by his father-in-law Stylianos, with the rank of magister (Cont. Th. 354); in the tenth century Leo Rhabduchos was μαγιστρος και λογοθέτης τ. δρ. (De adm. imp. 156).

3 Cp. C. Th. 6. 29, De curiosis.
(3) ἐπισκεπτήται. There are some late seals of ἐπισκεπτήται who possibly belong here, e.g. that of Epiphanius, βασιλικοῦ ἐπισκεπτήτου Ποδάντου (Sig. 315). They probably had to report on matters connected with the safety of the provinces and frontiers. 1

(4) ἐρμηνευταί are the interpretæ diversarum gentium in the officium of the mag. off. in Not. Dig., Or. xi. 52. Cp. Peter Patr., in Cer. 404, 16. (On this subject cp. Bury, Byzantinische Zeitschrift, xv. 540–1.) The body of interpretæ must have belonged to the scrinium barbarorum which is mentioned in A.D. 441 in a constitution of Theodosius II, addressed to the mag. off. (Nov. 21), and is referred to in the text of Peter (Cer. 400, s.), from which we learn that, besides the chartularii an optio (ὁ ὀπτίων τῶν β., 401, g.), was attached to it, who was sent to Chalcedon to supply the Persian envoy with money.

(5) ὁ κουράτωρ τοῦ ἀποκρισιαρείου. The ἀποκρισιαρείου was (as the title κουράτωρ shows) a building; and we may readily conjecture that it was a hostel for the entertainment of foreign envoys (ἀποκρισιαριών). 3

(6, 7) διαρέχοντες (= cursores) and μονάδαρες, cp. Phil. 786, 19, 19.

The scrinium barbarorum, though not mentioned by Philotheos in connexion with the Logothete, seems to have been still in existence. Phil. 725, mentions ὁ βαρβαρός (see also περὶ ταξ. 461, 4), who is evidently identical with ὁ ἐπὶ τῶν βαρβάρων, who is recorded by several seals. Schlumberger has published six seals of Staurakios, a protopathar, who held this office. A seal of Peter β. α’ σπαθάρω κοι ἐπη τῶν βαρβάρων he ascribes to the ninth century. Sig. 448 sqq. See also Panchenko, ix. 357, xiii. 142; Konstantopoulos, No. 307. Rambaud thinks that the function of the scr. barb. was to defray the expenses of foreign ambassadors. It seems to me more probable that the βαρβάρος exercised supervision over all foreigners visiting Constantinople.

(5) ὁ χαρτουλάριος τοῦ σακελλίου.

The Sakellion has been already dealt with. The Chartulary is sometimes called briefly ὁ τοῦ σακελλίου (Phil. 777, Cer. 115, 20). We also find σακέλλης instead of σακελλίου (e.g. Takt. Usp. 127, Phil.

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1 There were ἐπισκεπτήται under (1) the Prefect of the City, (2) the Logothete of the Course, (3) the Great Curator, (4) the Logothete of the Flocks. Seals of officers with this title are generally ambiguous, e.g. that of an ἐπισκ. and κοινοκουλίλιοσ published by Panchenko, xiii. 113.

2 A ἐρμηνεύς for Arabic, in the army, is mentioned by Theoph. Sim. 2. 10. 6.

3 This word was applied to foreign as well as Imperial envoys; cp. Theoph. 392, 13, 15, 429, 475.
735<sub>22</sub>, 750<sub>18</sub>, 763<sub>6</sub>. Schlumberger (Sig. 580) has published a seal of uncertain date (‘VIII<sup>e</sup>–X<sup>e</sup> siècle’) of a Chartulary:

\[ \lambda' \text{ kai } \chiap[\text{toul}]aor' \text{ to } \beta[\text{as}(\text{ulikov})] \text{ s} \text{]akel[\text{li}]ou.} \]

(1) νοσάριοι βασιλικοί τοῦ σεκρέτου (Takt. Usp. δ νοσάριοι σακέλλης, read ει — οι, under spathar rank), Phil. 735<sub>21</sub> οι σπαθάριοι καὶ βασιλικοὶ νοσάριοι τῆς σακέλλης, 752<sub>ν</sub> ν. τοῦ σακελλίου, Cer. 694<sub>20</sub> οι ν. τῆς σακέλλης, 594<sub>ν</sub>. They correspond to the primiserinii of the comes rei priv. (Not. Dig. Or. xiv).

(2) πρωτοσπαθάριοι θεμάτων.¹ The duties of a πρωτοσπαθάριος of a theme are illustrated in the schedule of the preparations for the Cretan Expedition of A.D. 902, Cer. ii. c. 44. There we find the protonotary of the Thrakesian theme arranging for the purchase of the provisions required by the soldiers, for a supply of flux for caulking the vessels and for the use of the Greek fire-guns, and for a supply of nails (p. 658). The protonotary of the Cibyrhaeot theme is to buy 60,000 nails for fastening hides to the vessels (p. 659). For duties connected with moving the Imperial baggage, which the Emperor left behind when he crossed the Saracen frontiers, see peri τοξ. (see further 464<sub>3</sub>, 466<sub>2</sub>, 477<sub>3</sub>, 479<sub>18</sub>, 489<sub>2</sub>). The protonotaries had it in their power to oppress the provincials, Cont. Th. 443<sub>15</sub>. Their seals are common.²

(3, 6, 7) The ἕξενωδοχοι and γυροκόμοι (spathars Phil. 736<sub>4</sub>, 6; inferior Takt. Usp. 127) were heads of ἑξενώσεις and γυροκομεία supported by the state. They appear in the company of δ τοῦ σακελλίου (sc. χαρτ.), Cer. 115<sub>20</sub>, Phil. 777<sub>1</sub>. The χαρτουλάριοι τῶν οἰκών, i.e. τῶν εὐαγών οἰκών, dealt with the accounts and expenditure of these establishments. Possibly εὐαγῶν should be restored here: Takt Usp. has οι χαρτουλάριοι τῶν εὐαγών οἰκών 127, and so Phil. 753<sub>4</sub>. εὐαγής was technical, in this connexion, from an early period: cp. C. I. 1. 3. 41 (11), A. D. 528 τῶν τε εὐαγῶν ἕξενωδοχῶν καὶ νοσοκομείων κτλ. ‘the pious hostelries, hospitals,’ &c.; Justinian, Nov. 60, p. 388.

(4, 5) The ἄγοστατης (spathar Phil. 736<sub>4</sub>, inferior Takt. Usp. 127) examined and weighed the nomismata which came into the treasury.

¹ Cont. Th. 447<sub>17</sub>.
² Cp. Sig. 103, 112, 122, 298–9, 345, &c., &c. See also Mél. 208 Στεφανω β' καὶ αὐντ. Σικελ', saec. ix; 223 β' σπαθαρ' καὶ αὐνταρ' Πελοπω', saec. xi; 236 Λεωντι νπατω καὶ αὐνταρ Χαλδαῖς saec. viii–ix.
³ e.g. those of Sampson, Theophilus, Eubulus, Narses, St. Irene. There was a ἄγοστατης at Nicaea, cp. Panchenko, ix. 352 Μανούήλ βασιλικὸ πρωτοσπαθαρῷ καὶ ἕξενωδόχῳ Νικαίας (see Schlumberger, Sig. 381, Mél. 300); at Lopadion in Bithynia (Sig. 381), &c., &c. Cp. Panchenko, ix. 387–9. See also under the Great Curator.
Cp. the constitution in C. Th. 12. 7. Julian refers to ζυγοσταταί in the various cities (ib. 2: quem sermo graecus appellat per singulas civitates constituit zygosatai), who decided if there was any dispute de qualitate solidorum. The μετρηταί had similar duties connected with weights and measures.¹

(8, 9) πρωτοκαγκελλάριος and καγκελλάριοι.

(10) ὁ δομέστικος τῆς θυμέλης (ὁ ἀρχων τῆς θ. Cer. 382.) had for his province expenditure on public amusements. We may regard him as the successor of the tribunus voluptatum of the fifth century (C. Th. 15. 7. 13.). For θυμέλη in this technical sense cp. the edicts of A. D. 426, C. Th. 8. 7. 21, 22 (actuarios thymelae et equorum currulium); Justinian's edict περί τῶν ὑπάρχων, addressed to the comes s. largitionum, Nov. 81, p. 468 τὰς ἐπί τῆς σκηνῆς τε καὶ θυμέλης ἡδυπαθειας. There seems to have been a theatrical treasury controlled by the Prefect of the City in the sixth century (τῆς θεατραλίας, Nov. 84, p. 480).

(6) ὁ χαρτουλάριος τῶν βεστιαρίων.

In the fifth century (as stated above) the vestiarium sacrum was a scrinium in the officium of the comes s. larg., and its chief was, as usual, entitled primicerius. The officials at the head of the department were in the East the magistri lineae vestis (Not. Dig., Or. xiii. 14), in the West the comes vestiarii (ib., Occ. xi. 5). We may conjecture that the elevation of the vestiarium into an independent office, under a chartularius, was coincident with the transformation of the s. largitiones into the γενικῶν, was in fact part of that transformation. But when the vestiarium branched off from the fisc, the new office was increased in compass. In fact, three of the scrinia, which used to be under the comes s. larg., namely scr. vest., scr. argenti, and scr. a miliarensibus, were combined to form a new office which was called the βεστιαρίων. The minting departments of the argentiun and a miliarensibus are represented in the new officium by the ἀρχων τῆς χαραγῆς.

The vestiarium or public Wardrobe must be carefully distinguished from the Emperor's private Wardrobe, the sacra vestis, over which a comes s. vestis (who was a cubicularius) presided (see C. Th. xi. 18. 1 with note of Godofredus). These two wardrobes remained distinct in later times, though they have been confounded by Schlumberger (in his Sigillographie) and by other writers. The comes s. vestis, who was under the control of the praepositus s. cub., is

¹ Cp. Justinian, Nov. 152. 15, p. 282. The μέτρα and σταθμα supplied by Praet. Praef. and Com. larg. are to be kept in the most holy church of each city. For a δημίους ζυγοστατῆς in Egypt a.d. 609 see B. G. U, iii. 837. 18.
represented in the ninth century by the πρωτοβεστιάριος (an office confined to eunuchs), and his wardrobe is distinguished as τὸ οἰκειακὸν βασιλικὸν βεστιάριον (περὶ ταξ. 465, 17, 478) from the wardrobe of the Chartularius (τὸ βεστ. or τὸ βασιλικὸν βεστ. Cer. 672, 676).¹

For the sphere of the public vestiarium cp. C. Th. vii. 6 de militari veste, and xi. 18 de vestibus holoveris et auratis. Duties connected with the equipment of ships seem to have been attached to the department in later times (cp. ἐξαρτισθῆς below, and Cer. 672 and 676).²

Two seals, which seem to belong to our period (ninth century), are published by Schlumberger ³ (Sig. 603) Λεωντι μαγιστρω και ἐπὶ τοῦ βεστιάριον τὸ Κεληρω, and Μιχαήλ ἡπατω σιλεντιαρω και χαρτονιαρω τον βασιλικον βεστιαριων. Schlumberger suggests the ascription of the former to Leo Skleros, who became Stratēgos of the Peloponnesus ⁴ in λ. Δ. 811.

Another of the same period is published by Panchenko, ix. 364, πατ[ρικω] πρωτοσπα(θαρω) και [χαρ]τον(αρω) τ(ου) β(ασιλικο)υ [β]εστιαρ(ιον).

(1) This secretum has βασιλικὸν νοτάριον τοῦ σεκρέτου like that of the sakellion, from which it otherwise differs. These notaries (spathars, Phil. 735, 2; inferior Takt. Usp. 127 ὅ νοτ. τοῦ βεστ.) are mentioned, Cer. 594, 6 and 694. Cp. seal of Comnenian (?) age in Panchenko, xiii. 101 Λέων ἀσηκ[ρή]τι[ς] νοτό(άριος) τ(οῦ) [β(ασιλικο)υ] β[/σ]τιαρ[ιον].

(2, 3) We may conjecture that the occurrence of a κένταρχον (ὅ κ. τοῦ βεστιάριου Phil. 738) is due to the circumstance that the supply of military uniforms was an important department of this office. But we have no evidence for his duties or those of the λεγατάριοι.

(4) The ἄρχων τῆς χαραγῆς was chief of the mint (at all events for silver and bronze, see above). χαραγῆ is regularly used for moneta. Philothesos elsewhere mentions ὁ χρυσοειφητῆς (auricoctor) 736, 789, who also appears in Takt. Usp. 127. Perhaps he belonged to the οἰκειακὸν βεστιάριον.

(5, 6) ἐξαρτισθῆς. χαρτονιάριοι. The juxtaposition suggests that this

¹ It is not clear which wardrobe is meant in Constantine, Them. 15, where it is said that ἀργυρά μιναύρα (dishes) ἀφίγλυφα κεῖται ἐν τῷ βασ. βεστ. For the private wardrobe see below D, II (2).

² In the eleventh century the vestiarium (τὸ σεκρέτον τοῦ β.) seems to have dealt with vacantia : Alex. Comnenus, Nov. xx. 348-9.

³ Schlumberger groups the officials of the public and the private wardrobes, and also the βεστιάριοι, under the same heading.

The imperial administrative system is the χαρτοκλάριος τῆς λεγομένης ἕξαρτήσεως, mentioned in a synodic epistle published by Combesfis (Manipulus rerum Cplarum), and reprinted in Mansi, xiv. 113. (In the reign of Leo V, to which this text refers, the post was filled by one Basil, whom the Emperor sent in search of oracles and divinations.) ἕξαρτησις (properly ἕξάρτωσις) was an arsenal or dockyard (cp. De adm. imp. 75, George Mon. ed. Bonn, 883,). We may infer that naval expenditure belonged to the department of the Vestiarium.

(7) κουράτορες.

(8) χοισάβαται (appear along with silentarii in Cer. 234). The derivation is obscure, but the gloss βεστιάριτις quoted by Ducange s. v. is borne out by the fact that these functionaries belonged to the Vestiarium.

(9, 10) In having μανδάτορες (we must read in the text of Phil. πρωτομανδάτωρ, μανδάτορες) this office resembles the στρατιωτικοῖς.

(7) ὁ πρωτοσηκρήτης.

The ἀσηκρήται (who might have protospathar or spathar rank, Phil. 733, 758, 735; spathar or lower, Takt. Usp. 124, 127) descend from the older imperial notarii. Cp. Lydus, 3. 27 ad fin. τῶν λεγομένων ἀσηκρήτης τῆς αἰλῆς, Procop. H. A. 14, B. P. 2. 7. (cp. Procop. H. A. 16 with Theoph. 186). Their chief, the πρωτοσηκρήτης (might be ἀνθ. κ. πατρικ., Phil. 729,; protospathar, Takt. Usp. 124). Their seals are frequent (Sig. 444 sqq.).

Asecretis, however, was not merely a new name for notarius. The schola of ἀσηκρήται was differentiated from that of notarii, as a superior and select class, though the functions of both were similar. The protoasecretis took the place, in rank and dignity, of the primicerius notariorum of the Notitia; and if the direct descendant of the primicerius is, as seems probable, the πρωτοσηκρήτωρ, this office was reduced in dignity, overshadowed by the protoasecretis, to whom it was subordinate. The growth of the term asecretis is illustrated by the passages cited from Procopius and Lydus. We meet an ἀσηκρήτης in the reign of Phocas. Maximus, the Confessor, was πρωτοσηκρήτης under Heraclius. Two ἀσηκρήτες are mentioned in

1 Cp. also Malalas 494: an ἀσηκρήτης, along with the quaestor and Prefect, takes part in a criminal investigation. For the ἀσηκρήτεια in the Palace cp. e.g. Gen. 20, George Mon. ed Bonn 822, Cer. 520.
2 Theophyl. Sim. 8. 10. 2 (one of the βασ. ταχυγράφοι, cp. Lydus, loc. cit.).

M 7
the Acts of the Council of A.D. 680 (Mansi, xi. 232, 324, 329): Paulus ὁ μεγαλοπρεπέστατος ἀσεκρέτις καὶ βασιλικὸς σεκρετάριος and Diogenes τοῦ μεγαλοπ. ἀσεκρέτις σεκρεταρίου βασιλικοῦ. The Emperor Artemius had been an ἀσηκρήτης (τῆς τῶν ἀσηκρήτων σχολῆς πρῶτερον γενόμενος ἑναράθμος, Agathon Diac. in Mansi, xii. 193; Niceph. Patr. 49, 2o). The Patriarchs Tarasius and Nicephorus had belonged to this service (Theoph. 458, 481). It seems to have devolved upon the protoasecretis to draw up the Imperial χρυσοβούλλια (Basil II, Nov. 29, p. 313 ed. Zach.).

(1) Many seals of ἀσηκρήται are extant. See Schlumberger, Sig., 444 sqq., Mél. 264, Panchenko, xiii. 89.

(2) For seals of νοτάριοι see Sig., 551 sqq., Panchenko, ix. 356.

The πρωτουστάριος or chief of the school of the notaries is not mentioned here but appears along with the protoasecretis in various ceremonies (Cer. 7, 2o, 10, 22, 20, 17, 123, 3, 546). From the school of the notaries were drawn the νοτάριοι βασιλικοί attached to most of the financial bureaux. The two categories are distinguished thus, Cer. 575, 1o—12 οἱ ἀσηκρήται καὶ οἱ νοτάριοι τῶν ἀσηκρητείων = the notaries under the protoasecretis; and οἱ τῶν σεκρέτων (χαρτουλάριων καὶ) νοτάριοι = the notaries of the finance ministers. Cp. 693, 10 οἱ νοτῶν ἀσηκρητείων. It seems impossible to say for certain whether seals of πρωτουστάριος, without definition, belong here; probably some of them do. Note the late seals with ἀσηκρήτες καὶ πρωτοταραφής (Sig. 444, 552).

(3) The δεκανὸς appears with the ἀσηκρήται in the ceremony of creating Patricians, Cer. 246, 2o. On the Emperor’s military expedi-
tions the decanus had a baggage horse εἰς τὰ βασιλικὰ χαρτία (περὶ ταξιακῆς 479). [For the decani who were under the castrensis in the fifth and sixth centuries see the texts cited by Böcking, and Not. Dig., Occ. iii. 299-300.]

(8) ὃ ἐπὶ τοῦ εἰδικοῦ.

The functions of this minister, generally known as ὁ εἰδικός, have been commonly misunderstood. The name, though always spelt with εἰ, has been connected with εἰδικός, and the office thus brought into relation with the old res privata = ἡ ἰδικὴ περιονοσία or the old sacrum patrimonium = ἡ ἰδικὴ κτησίς. There is, however, no connexion either between the names or the offices. τὰ εἰδικῶν does not mean the private treasury, it means the special treasury, opposed to γενικῶν, and its functions have nothing in common with those of the res privata or the patrimonium.

1 So Reiske and Ducange.
The most important text we have bearing on the functions of this office is the list of supplies for the Cretan expedition of A.D. 949, in Cer. ii. 45. There we have an account of the διάφορα εἰδῆ \(^1\) which were ἀπὸ τοῦ σεκρέτου τοῦ εἰδικοῦ ἐξοδιασθέντα (673). Compare the list, p. 671, where it is noted ὅτι ἐὰν τῶν ἀρμενίων καὶ τῶν διφθερων ὅφεὶ εἰς ἐξοδευσθαι ἀπὸ το εἰδικοῦ. The office had a storehouse: cp. 674\(_{22}\) διφθερῶν ἀπὸ τῶν ἀποκειμένων εἰς τὸ εἰδικόν.\(^2\) Nearly all the equipments and hardstores required for the expedition seem to have been supplied by the eidikon and the vestiarion. In addition to sails, ropes, hides, axes, wax, tin, lead, casks, &c., the eidikon also furnished clothes (underclothes, leggings, &c.), 677–8. Another text bearing on the εἰδικόν is Cont. Th. 257, where we learn that Michael III deposited in its treasury gold which he had obtained by melting down works of art.

The titles of officials under the εἰδικός further show that his sphere had nothing to do with that of the old comes rei privatae. It was specially concerned with the ἐργασία or factories. In the fifth century the factories, fabricae, of arms (scutaria, elibanaria, armamentaria, &c.) were under the control of the magister officiorum; the procuratores of other public factories were subordinate to the comes s. largitionum. We may therefore infer that when the s. largitiones was transformed into τὸ γενικόν, the management of the factories was constituted as a separate ministry, and termed, in contradistinction, τὸ εἰδικόν.

The εἰδικός had a treasury (probably supplied by the sale of manufactures), from which we find him disbursing three litrae to the comes stabuli (περὶ ταξι. 462\(_{3}\)), and sums to the Imperial household (ib. 463\(_{15}\)), on occasion of an Imperial expedition. On such an occasion he himself takes charge of the transport of all kinds of εἰδῆ, from shoes to candlesticks, with a caravan of forty-six pack-horses (ib. 473–4), and he, with his hebdomarioi, gives out the supplies (cp. ib. 481\(_7\)). An important item was the supply of barley for the animals; this was furnished at the several stations by the protonotary of the theme to the comes stabuli, the amount being entered in the presence of the εἰδικός, and after the expedition the accounts were made up by the protonotaries and the chartularius stabuli in the bureau of the εἰδικός (ib. 476\(_{15}\)–477\(_9\)).

\(^1\) It would not be correct to derive τὸ εἰδικὸν from εἰδῆ in this sense. In Egyptian papyri εἰδὸς frequently occurs for ‘tax’ but generally suggests a tax in kind, cp. Kenyon, Pap. Brit. Mus. iv, No. 1346.

\(^2\) Cer. 180\(_{15}\) ἐπὶ τῶν εἰδικῶν. Does this mean the bureau of the εἰδικός, in the palace?
The earliest mention of the εἰδικός is in Takt. Usp., where he appears with the rank of protospatharios (120 ὁ πρωτοσπ. και ἐπὶ τοῦ εἰδικοῦ). Under Basil I, Nicetas, son of Constantine Triphyllos, held the post (Photius, Ep. 130, ed Valettas; Gen. 71). The seals published by Schlumberger (Sig. 518) belong to the Comnenian epoch; likewise that published by Panchenko (xiii. 98, where I disagree with his πρωτοσπατάριῳ καὶ εἰδικῷ) and would read τοῦ εἰδικοῦ).

(1) The Eidikos, like most of the other finance officials, had νοτάριον βασιλικὸι in his secretum. (Spathars, Phil. 73523; inferior, Takt. Usp. 127.) They received a large honorarium from newly appointed officials (Cer. 69417). Demetrius, a βασ. νοτ. τοῦ εἰδικοῦ, took part in a conspiracy against Romanus I (Cont. Th. 40013). There is a seal of a πρωτοσπάταριος of the Comnenian age (Sig. 517).

(2, 4) ἄρχοντες and μειζόνεροι τῶν ἐργαστηρίων. These ἄρχοντες are doubtless descended from the ἐργαστηρίῳ καὶ ἄρχοντες of whom two seals are preserved (Schlumberger, MéI. 240–1, Panchenko, xiii. 114), belonging to the seventh century, probably A.D. 643–4. For the term μειζόνερος = mayor, overseer, cp. Grenfell and Hunt, Οὐσυργυνάυς Ραψυδί, I. 158. 6 κόμητι μειζότερῳ, ib. 2 τῷ μείζονῷ = overseer, 156. 5 χαρτοναλαῖοι καὶ μειζόναι; VI. 92231 μειζότερον, 9433; B. G. U. ii. 368: all documents of sixth to seventh century.

(3) The ἐθνομάριοι τοῦ εἰδικοῦ are mentioned in περὶ τοῦ 478103, 48722.

(9) ὁ μέγας κουράτωρ, and (10) ὁ κουράτωρ τῶν Μαγγάνων.

It was shown above (p. 79) that, in the reign of Justinian, the divinae domus, which had been administered by the comes r. priv., and the divina domus per Cappadociam, which had been under the Praepositus, seem to have been formed into a new and separate administration under a κουράτωρ τῶν οἰκίων, whom we meet in A. D. 566. This functionary probably appears earlier in A. D. 557, for Agathias explains that Anatolios, who then bore the title of κουράτωρ, had the charge of the Emperor’s οίκοι and κτήματα (5. 3, p. 284). We meet Aristobulos ὁ κουρ. τῶν βασιλικῶν οἰκῶν in the reign of Maurice (Theoph. 2613). The various estates and properties had special curators, subordinate to the Curator: Justin II, Νόv. 8 (p. 19) οἱ τε ἐνδοχώτατοι κουράτωρες τῶν θείων οἰκῶν, Tiberius II, Νόv. 12 (p. 26) τῶν ἐνδοχώτατων ἡ μεγαλο-πρεπεστάτων κουράτωρ τῶν θείων ἡμῶν ἡ τῆς εὐσεβεστάτης βασιλίδος οἰκῶν. We may say that the Curator has taken the place of the

1 Theophanes, A. M. 6285 (A. D. 792) mention τῷ βασιλικῶν ἐργαδόσιον τῶν χρυσοκλαβαρίων.
 Comes domorun, who was under the comes r. priv.; but he has become an independent minister, and his administration has been enlarged.

The Curator was doubtless called μέγας to distinguish him from the subordinate curators. He had in his hands a considerable part of the administration which used to fall within the province of the comes r. priv. and comes s. patrimonii. The financial control, as we have seen, belonged to the Sakellion. The office was called τὸ μέγα κουρατωρίκιον; it and the office of Mangana were twins (τὰ δύο κουρατωρίκια, οί δύο κουράτωρες, Cer. 461, 3). Philotheos says that the only difference was that there were no ξενοδόχοι under the κουρ. τ. Magy. But did the sameness consist in actual identity or in same-ness of type (like the officia of the stratēgoi)? The μειζότερος τῶν 'Ελευθερίων, majordomo of the house of Eleutheros, occurring in both officia, if Philotheos is accurate, points to actual identity. The question is whether the παλάτια and κτήματα were divided between the two Curators, so that the subordinate κουράτωρες in the officium of each were different persons, or whether both controlled all the private estates, but for different purposes. The latter alternative seems to be supported further by the existence of a special κουράτωρ of the κτήματα. He is designated in περὶ ταξ. 461 as ὁ κτήματως, where he is distinguished from οἱ δύο κουράτωρες, and in Phil. 788 as ὁ κ. τῶν κτήματος. In the list of the officium the text gives κουράτωρες τῶν κτημάτων, but the passages quoted point to the correction κουρατωρ. This official was subordinate to the two Curators.

The origin of the second Curator may be inferred from his title, κουράτωρ τῶν Μαγγάνων (cp. Cont. Th. 397). The Imperial 'houses,' named Mangana and New House, were founded by Basil I, and were really large agricultural estates (οίκος like domus, in this sense), the revenues of which were destined to defray the costs of the Imperial banquets. This is explained in Constantine's Vita Basilii (Cont. Th. 337 μὴ βουλόμενος γὰρ τὰ δημόσια χρήματα ἀπερ οἱ ἐκ τοῦ υπηκοόν φόροι γεννώντες αὐξάνουσιν εἰς οἰκεῖας καταναλίσκειν χρέιας καὶ τῶν ἀνὰ πῶς ἔτους ὑπ' αὐτοῦ κεκλημενῶν, καὶ τοὺς ετέρους πόνους τὴν τούτων τράπεζαν ἡδύνειν ἡ συγκροτεῖν, τοὺς τοιούτους οἰκούς ἐπενοήσατο καὶ προσό- δοὺς ἐκ γεωργίας ἀπέταξεν ἐν αὐτοῖς ἱκανάς, ἀφ' ὧν ἡ βασιλικὴ πανδαισία αὐτοῦ τε καὶ τῶν μετ' αὐτῶν ἀφθονον καὶ δικαίως τὴν χορηγίαν ἐμελλεν ἔχειν

1 C. Th. 10. 1. 15, a. p. 396.
2 Mangana seems to have been acquired by Basil from the Patriarch Ignatius, who, when he returned to Constantinople to resume the patriarchal throne, was provisionally lodged εἰ τοῖς γονικοῖς αὐτοῦ παλατίοι τοῖς καλουρένοις Μαγγάνου (Vita Ignatii, Mansi, xvi, 257). The palace had seemingly belonged to his father, Michael I.
This important text proves that the κουράτωρ τῶν Μαγγάνων was a new creation of Basil I. We might reasonably infer that the νέος οίκος, established for the same purpose, was likewise under his control. But what Philotheos states about the officia seems to show, as we have seen, that he had to do with other estates and palaces, such as τὰ Ἑλευθερίων. It looks as if Constantine’s account were defective, and that Basil had also allocated a portion of the revenue from other estates to the same purpose as the revenue from Mangana, and that all such portions were dealt with by the κουρ. τ. Μαγγάνων. If this were so, some (not necessarily all) of the special κουράτωρες who were subordinate to the Great Curator would be for this purpose subordinate also to the Curator of Mangana. But the whole question is very doubtful and obscure.

Schlumberger has published (Sig. 142) a seal (which he ascribes to the ninth century) of Leo, protospatharios, μεγάλω κουράτωρ τοῦ βασιλικοῦ οίκου τῶν Μαγγάνων, which shows that the Curator of Mangana also claimed the epithet μέγας. See also the later seals (eleventh century), ib. 151.

(1, 2) In this officium the πρωτονοτάριος is designated as well as the βασιλικὸς νοτάριος.

(3) κουράτωρες τῶν παλατίων. The curator τῶν Ὄρμισθου, Chron. Pasch., A. d. 602, p. 972; the curator τῶν Ἀντιόχου, Theoph. Sim., 3. 3. 11 (cp. Chron. Pasch., p. 973). The curator in Cer. 374 is the curator of the palace of Hieria. The curae palatium were in early times under the castrensis s. palatii (Not. Or. xvii).

(4) κουράτωρες τῶν κτημάτων. Probably an error for κουράτωρ τ. κ., cp. above and Phil. 788. Perhaps, however, the plural includes both κτημάτων κ. and also a number of subordinate local κουράτωρες. Cp. ἡ κουρατωρεία τῶν Τρυχίων (in Lydia), περὶ ταξ. 462.

(5) The Palace of Eleutherios had a μειζόνερος instead of a κουράτωρ. The Palace was built by Irene. It is mentioned in Michael’s Vit. Theod. Stud. (Migne, P. G. 99. 269).

(6, 7, 8) The ἐξουσιαστεία of Sangaros, Pylae, and Nicomedia were exceptionally under the Great Curator. The other ἐξουσιαστεία were under the Sakellion.

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1 Phil. 735, οἱ σπαθ. καὶ πρωτονοτάριοι τοῦ μεγάλου κουράτωρικών must be corrected either to the singular or, more probably, by the addition of καὶ τοῦ Μαγγάνων κουράτωρικών. Cp. Cer. 461, οἱ δύο πρωτονοτάριοι τῶν δύο κουράτωρικών.


3 Πάτρια, ed. Preger, 267. It was probably no longer a palace in the thirteenth century; cp. the seal of George in Sig. 155. For the term μειζόνερος see above under ὥσπερ τοῦ εἰδικοῦ.
(9) The ἐπισκεπτήται were the inspectors whom the Great Curator sent to inspect the management of the palaces and estates.

11. ὅ Ὀρφανοτρόφος.

The οἱ Ὀρφανοτρόφοι was the Principal of the great Orphanage of Constantinople, τὸ Ὀρφανοτροφεῖον, which was situated north of the Acropolis near the Porta Eugenii.¹ In the reign of Leo I, Acacius, afterwards Patriarch,² and Nikon, a presbyter, were successively orphanotrophi, and in a constitution of that Emperor (C. I. i. 3. 34, A.D. 472) reference is made to Zotikos qui prius huiusmodi pietatis officium inuenisse dicitur. Theophanes records that in A.D. 571–2 (244,) Justin II began to build the Church of SS. Peter and Paul, ἐν τῷ Ὀρφανοτροφεῖῳ. According to the Πάτρια Κωνσταντινουπόλεως, III peri κτίσματων, 47, p. 235, τὸν ἀγιον Παύλου τὸ Ὀρφανοτροφεῖον ἀνήγερεν Ἰωντίνος καὶ Σοφία: ὥσαυτῶς καὶ τὸν ὅσιον ᾿Ζωτικὸν τὸ Δεύτερον; καὶ ἑτώσως ἀναπαυόταν τοὺς λωβόντω κέκαι καὶ σιτηρεία λαμβάνειν. παρίστατο δὲ Ζωτικὸς ὁ πρωτοβεστιάριος αὐτοῦ τῶν κτίσματος (cp. 164, p. 267). M. Schlumberger has published a small seal, with the busts of SS. Peter and Paul on the obverse, and on the reverse a monogram surrounded by the legend ὈΡΦΑΝΟΤΡΟΦΙ.³ This seal he dates from the reign of Justinian, for the same monogram appears on some bronze coins of that Emperor and has been explained as ΦΙΟΥϹΤΙΝΙΑΝΟΥ.⁴ This interpretation is, I think, erroneous. The true interpretation is, I have no doubt, ἸΩΝΤΙΝΟΥ καὶ ΣΟΦΙΑΣ,⁵ and we may infer that the coins, as well as the seal, were connected with the foundation of the new orphanage by Justin II and Sophia.

From this evidence it may perhaps be deduced that before the time of Leo I, and most probably in the fourth century,⁶ an orphanage was founded in Cple by a certain Zotikos, whose piety was rewarded by the title of ὅσιος. Justin and Sophia founded a new orphanage, which was dedicated to SS. Peter and Paul, and restored the house of Zotikos, which was perhaps converted into a home for lepers (λωβοτροφεῖον). Both these establishments were under the

¹ Mordtmann, Esquisse topographique, 50.
² Theodoros Lector, i. 13 τοῦ Ὀρφανοτρόφου; Evagrius, ii. 11 τοῦ καταγωγίου τῶν ὀρφανῶν προσωτήκει.
³ Mél. 299 and Pl. xiv. 16; Sig. 380.
⁴ Sabatier, Description générale, i. 86, 191. Wroth, Imperial Byzantine Coins, i. 72. Φ is supposed to represent Φλανίου.
⁵ Another group (Wroth, ib. 73) omits the και.
⁶ The tradition was that he lived in the time of Constantius II, Πάπας, ed. Preger, p. 235.
control of the ὃρφανοτρόφος, who was probably always an ecclesiastic.  
1 We do not know how he was appointed in early times, but we may probably conjecture that he was appointed by the Emperor, at all events since the reign of Justin II. In the ninth century he appears as one of the great officials who may hold Patrician rank. Cp. Takt. Usp. 117 ὑ πατρικίος καὶ ὃρφανοτρόφος. A letter of Theodore Studites (i. 29, ed. Migne) is addressed Λέοντι ὃρφανοτρόφῳ, and this Leo was a Patrician, as his wife is mentioned in the letter as τῆς κυρίας, τῆς πατρικίας.

Judging from his officium, the Orphanotrophos does not seem to have possessed any control over, or duties regarding, provincial orphanages. Other public charitable institutions (ξενοδοχεία, ἐδαγείς οἴκοι, &c.) were subject to the administration of the Chartulary of the Sakellion and the Great Curator. The Orphanotrophos, therefore, cannot be rightly described as a minister of assistance publique. 

Schlumberger has published a seal which may have belonged to John, the famous Orphanotrophos, brother of Michael IV. The legend is Ἰω(α)ννη Μώναχ(ω) καὶ ὅρφανοτροφ(ω). See Sig. 380, Mél. 299. Another seal (tenth or eleventh century, Sig. 379, Mél. 298) has the legend πρώτη μαθητῶν σφραγίς ὃρφανοτρόφου. Schlumberger says that ὃρφανοτρόφοφου is intended, but he has not observed that the inscription is metrical. The seal is probably to be referred to the great Orphanotrophian. Another seal of the eleventh century bears the legend Μίχαη(λ) Διακο(νος) Κληρικος [καὶ] ἁνος τον ὕρφαι(ν)τ(ροφεον) ο Τετραπολι(της) : Sig. 379, Mél. 297. M. Sorlin-Dorigny has explained ἁνος as πρωτονοσοκόμος, or chief of the hospital staff. But I very much doubt this interpretation. There seems to be no mark of abbreviation after ἁνος, and I do not see how it can be otherwise explained than as = ἄνθρωπος, for which it is the normal abbreviation in MSS. This would mean ' dependent ' or ' retainer '.

(1, 2) Χαρτονόλαμοι τοῦ οἴκου and χαρτονόλαμοι τοῦ ὄσιον. There were thus two distinct establishments under the Orphanotrophos, each of which had its staff of accountants. We may take it that these establishments were the new Orphanotrophian ('St. Paul') founded by

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1 Nicetas, Vita Ignatii Patriarchae, in Mansi, xvi. 275. Nicephorus, Bishop of Nicaea, became ὃρφανοτρόφος. A letter of Photios (186, ed. Valettas) is addressed Τεοργίῳ διακόνῳ καὶ ὅρφανοτρόφῳ, but it is not clear that this person was the orphanotrophos; he may have been the director of some provincial orphanage.

The most famous orphanotrophos, John (brother of Michael IV), who virtually governed the Empire for some years, was a monk.

2 On the general subject of l'assistance publique see Ducange, Cplis. Christiana, B. iv, c. ix, and Schlumberger, Mél. 281 sqq. Cp. also Fargoire, L'Église byzantine, 80 sqq., 324 sqq.
Justin and Sophia, and called δ ὀικός, and the older foundation bearing the name of δ ὅσιος Ζωτικός. A late seal (thirteenth century) is preserved (Sig. 155) of Niketas, Bishop of Ionopolis and χαρτουλάριω τοῦ μεγάλου Ὀρφανοτροφείου.

(3) ἀρκάδιος. If the singular is right, both houses had a common arca and treasurer. For ἀρκάδιος cp. Justinian, Nov. 163 6', p. 353; Grenfell and Hunt, Οἰκεθηγιανθύς Παπυρί, I. cxvii. 15 (A.D. 572).

(4) κουράτωρες. Perhaps the curators of dependent or affiliated institutions.

V. δημοκράται.

(1) δ δήμαρχος τῶν Βενετῶν, (2) δ δήμαρχος τῶν Πράσινων.

The organization of the demes (δήμοι, μέρη) of Constantinople is a subject in itself, and I do not propose to go into it here, or to discuss the functions of the officials, closely connected as they are with the hippodrome and the horse races. It must be sufficient to observe that there were four demes, the Blues and Greens of the city, and the Blues and Greens of the Asiatic suburbs. The city Blues, οἱ πολιτικοὶ Βένετοι, and the city Greens, οἱ πολιτικοὶ Πράσινοι, were under Demarchs; the suburban Blues, οἱ περιτικοὶ Βένετοι, and the suburban Greens, οἱ περιτικοὶ Πράσινοι, were respectively under the Domestic of the Schools and the Domestic of the Excubiti, who, acting in this capacity, were called Democrats. But the term δημοκράτης was applied in a general sense also to the Demarchs (Phil. 715).

The demarch might have the rank of ἀνθύπατος. The ceremony of his creation is described in Cer. i. 55.

2. δ χαρτουλάριως. The text of Philotheos is confusing; he should have used either the plural or the singular throughout. That each of the two demes had its chartularius is shown by Cer. 799.
4. δ δρύχων. Is this the same as δ μαίστωρ (Cer. 272)? In Cer. 269 τοῖς λοιποῖς δρύχουσι τοῦ μέρους seems to mean the chartularius, the ποιητής, and the μελιστής.

1 The explanation of Vogt (Basile I, 171) is impossible. 'Les chartulaires "τοῦ ὀικοῦ" administraient probablement la partie matérielle de l'orphantrophon tandis que les chartulaires "τοῦ ὅσιου" en avaient l'administration morale, religieuse et intellectuelle." τοῦ ὅσιου could not possibly signify 'l'administration morale', &c., nor would the instructors be called χαρτουλάριοι.

2 See Usopenski, Partit tairika i dîmy v Konstantinopole, Viz. Vrem. 1. 1 sqq. 1894. The demes were the urban populace organized as a local militia. For their importance in Egypt (fourth to seventh centuries) cp. M. Gelzer, Stud. zur byz. Verw. Aegyptens, 18, n. 2.


7. δο νοτάριος. Cer. 111, 271, 11. As the notarius was distinct from the chartularius (cp. also Philotheos, 738), the text in Cer. 272, δο νοτάριος ἦτοι δο χαρτουνλάριοσ should be corrected by the omission of ἦτοι.

8. οἵ ἡνικοχοι. I write the plural supposing that the φακτιωνάριοσ and the μικροπαντῖτις are meant. Cp. Cer. 338, and 799, where, after the chartularii, are enumerated δο φακτιωνάριοσ Βενέτων, δο Φρασίνων, δο μικροπαντῖτις λευκός, δο μ. βοσίος. Cp. 337, οἵ δύο φακτ. καὶ οἵ δύο μικροπαντῖτις.


10. δημοταῖοι.

The names of many other officials of the demes will be found in Cer. 799 (cp. 804); also 310 sqq., 352, &c.

It is to be noted that there was a staff of Hippodrome officials who were not under the control of the Demarchs, ἡ τάξις τοῦ ἵπποδρομίου. Their titles will be found in Cer. 799–800, and 804. The chief of them was the Actuarius. In Cer. 341, he stands in the Kathisma of the Hippodrome. For his duties cp. ib. 366, 304. In Philotheos he is not assigned to any officium but is mentioned several times. He may be a spathar, 735 (in Takt. Usp. 127 he is of lower rank). He is entertained at Imperial banquets, 750, 758, 774.

VI. στρατάρχαι.

(1) δο ἕταρειάρχης.

The Hetaeriarch or Great Hetaeriarch was the captain of the βασιλικὴ ἕταρεια,1 a body of guards, largely foreigners, who were in close personal attendance upon the Emperor. He is not mentioned in the Takt. Usp., nor in the first list of Philotheos; but he appears in the classified list; and in the Jerusalem MS. he occurs in the general list after the drungarios τῆς βίγλας. The Hetaeriarch existed in A.D. 867 (Andreas, George Mon., ed. Bonn, 817, and in A.D. 867 Artavasdos a Persian, ib. 838, and under Basil I, in whose reign we find Stylianos holding the post of μικρὸς ἕταρειάρχης,2 and Michael Katudares that of (μέγας) ἕταρο.3 Under Leo VI we meet Nikolaos, a confidant of the Emperor, holding the office of Hetaeriarch (Cont. Th. 361). One of the most important duties of the μέγας ἕταρειάρχης was to protect the Emperor against plots (cp. the action of Nikolaos, ib.,

1 To be distinguished from the ἕταρεια of a στρατηγός.
3 Ib. 847.
and also Cont. Th. 470b). Romanus I was created Hetaeriarch, with the rank of magister, before he became Basileopator; he was succeeded in the post by his son Christophoros (Cont. Th. 394-5).

From the fact that Hetaeriarchs are not mentioned either in Takt. Usp. or in the first list of Philotheos (transcribed from an older list), we may perhaps infer that they were first created in the reign of Michael III. But the ἑταρεία was an older term. In Takt. Usp., we find πρωτομανδάτορες τῆς ἑταρείας (129). We must, I think, identify the Hetaireia with the body of troops called φοιδεράτοι in the early part of the ninth century. The evidence for the φοιδεράτοι was cited above (p. 68, in connexion with a passage in Kudâma). We saw that they were under τουρμάρχαι, who are mentioned in the Takt. Usp. We may conclude that in Michael's reign these troops were reorganized, and that the turmarchs were replaced by Hetaeriarchs.

The organization presents some difficulties. We have seen that there was a μικρὸς ἑταρειάρχης in Basil's reign. This seems to imply a μικρὰ ἑταρεία. We often hear of ἡ μεγάλη ἑταρεία (Cer. 519, 55318, &c.) and of ἡ μέση ἑταρεία (51819, 55310, &c.); but never, so far as I know, of ἡ μικρὰ ἑταρεία. Yet the existence of the latter seems to be implied by the term μέση, which must have meant an intermediate body between the great and the little Hetaireiai. The only possible explanation seems to be that a little Hetaireia, which existed under Basil, was afterwards abolished; we do not hear of a little Hetaeriarch after his reign.1 In the tenth century we find that the μέση or μεσαία (Cer. 576) was under the ἑταρειάρχης as well as the μεγάλη, and ἡ ἑταρεία, used without qualification, seems to have included both bodies. This may be inferred from Cer. ii. 1, where the daily opening of the palace is described. When the papias opens the doors in the morning, he is accompanied by the Hetaeriarch μετὰ τῶν ἀρχόντων τῆς ἑταρείας καὶ τῶν τῆς ἑταρείας ἐβδομαρίων. Presently the members of the ἑταρεία break up into two parts, those of the μέση (51819) and those of the μεγάλη (519). We find them distinguished in other passages of the Ceremonies (553, 576, 607).

From Cer. 5763 we learn that there were Macedonians (Slavs?) in the μεγ. ἑταρεία. In περὶ ταξ. 47814, 15 we find distinguished οἱ ἐπὶ τῆς ἑταρείας ἀνδρεῖς σ', and οἱ ρ' ἄνθρωποι τῶν ἐπὶ τῆς ἑταρείας. Besides the two ἑταρείαι there were attached to them, and included under the general name ἡ ἑταρεία, two other bodies of foreign soldiers, namely, Khazars and Pharganoi. Cer. 5768 ἡ μεγ. ἑταρεία, ὁμοίως καὶ ἡ μεσαία μετὰ

1 Vit. Euthymii, i. 11 mentions the presence of members of the Hetaireia at the hunting expedition in which Basil I met his death; Stylianos was also present.
Cp. George Some Cer. naydinv T. in TrapefiadoJidpioL in period. ten, Euthymn, attended ercupetaj was Takt. in Italy, especially Philotheos fj.y. for ganoi, were the Hetaeriarch, Turk, Xazýreis kal loupoi. Turks means Hungarian in Byzantine writers of this period, though it would have been a perfectly proper description of the Farpánov, who were Turks from Central Asia (Transoxiana and especially Ferghana, whence their name). 1

Each division of the έταιρεία had its own commanders (oí áρχοντες τ. έτ. Cer. 518) the megálly and the mésoθ had each its ἐβδομάριοι or παρεβδομάριοι (ib.). The megálly had a logothete, Anon. Vári, 6 ο τής μεγ. έτ. ο λογοθέτης. Protomandatores of the Hetaireia are mentioned in Takt. Usp. 129.

The Hetaireia is constantly found in association with the μαγγλαβίται, 2 who were perhaps also under the control of the Hetaeriarch. For the duties of the Hetaeriarch and Hetaireia in guarding the Imperial tent see περί ταξι. 481. For his appearance in ceremonies in association with the παπίλας (both these officers were responsible for the safety of the palace) see Cer. 1165, 1225, Cp. also 44216. The Hetaeriarch might be a eunuch, Phil. 78414.

(2) ὁ Δρονγγάριος τοῦ πλούμων.

The history of the naval commands in the seventh and eighth centuries has been elucidated by Diehl and Gelzer. Before Leo III the navy was under the supreme command of a high admiral entitled στρατηγὸς

1 It seems probable that there may have been Farpánov among the subjects of the Caliph who deserted to the Empire in the days of Babek’s rebellion, under Caliph Mamün. This is suggested by the case of Theophanes ὁ ἐκ Φαργάνων, Georg. Mon., ed. Bonn., 815 and 821. It is suggested by Reiske (860) that the obscure ο βάφτισμος in Phil. 725 may be the Hetaeriarch, so called as commander of foreign troops, but see above, p. 93.

2 Cp. Anon. Vári, 521; Cer. 916 το μαγγλάτιον καὶ ᾗ έταιρεία, 719, 2552, 60715. We meet μαγγλαβίται who were candidati (Phil. 7865), stratores (ib. 73619), and protospathars (ib. 78516). Some of them were stationed in the Lausiankon, but they are not necessarily to be included among oí τοῦ λαυσιακοῦ ἀρχοντες (78517); for we find the stratores of the μαγγλάτιον distinguished from the stratores of the Lausiankon (73619); μαγγλάτιον seems to have meant a stick, see Reiske, 53 seq. It occurs in the sense of ‘stripe’, De adm. imp. 23618; George Mon., ed. Bonn., 80418.
THE IMPERIAL ADMINISTRATIVE SYSTEM

109

tów Karaβiσiάνων. Under him was the δρονγγάριος τῶν Κιβυραωτῶν (a post held by Apsimar before he became Tiberius III). Leo III abolished the great naval command, and subdivided it. He raised the drungarios of the Kibyrrhaeots to the rank of stratēgos. 1 The other principal naval theme, that of Dodekanesos or the Αἰγαῖον πέλαγος was under a drungarios during the eighth century, 2 and until the reign of Michael III. For in the Taktikon Uspenski (120) the title is δ δρονγγάριος τοῦ Αἰγαλοῦ πελάγους. The third naval theme, that of Samos, is not mentioned in the eighth century, nor does it appear in the Takt. Usp. It follows that it was instituted under Michael III, Basil I, or in the early years of Leo VI, as it is registered in the lists of Philotheos. According to Constantine Porphyrogennetos (Them. i, p. 41) Samos was formerly the capital τοῦ θέματος τῶν πλοιώτο- μένων (which must be equivalent to the θ. τῶν Karaβισιάνων). When this large naval province was broken up Samos was probably included in the drungariate of the Aegean Sea.

The provincial fleets were known as θεματικός στόλος. 3 Independent of them, there was always a fleet at Constantinople under the command of δ δρονγγάριος τοῦ πλοιώμον. It is not improbable that this commander existed already in the seventh century, subordinate to the stratēgos of the Karabisians. He is not mentioned in the eighth century, but there can be no doubt that the office existed then, and the fleet of Constantinople must have formed part of the squadron of 800 chelandia which conveyed an army to the Bulgarian coast in the reign of Constantine V. 4 δ δρονγγάριος δ τοῦ πλοίωμον appears in the Taktikon Uspenski (120), where his rank is inferior to that of all the Domestici and Chartularii. He comes immediately after the ἕκ προσώπων τῶν θεματῶν. This fact has considerable importance. It shows that in the interval between the early years of Michael III and A. D. 900 the post of the Drungarios had become considerably more distinguished and important; for in

1 Theoph. 410η.
2 A δρονγγάριος τῆς Δαδεκανήσου meets us in A. D. 780 (Theoph. 454η). This record shows that Isaac, the father of Theophanes the chronographer, bore the title of drungarios and not stratēgos. For as he died when his son was a child and his son was born in A. D. 759, he must have held the post before A. D. 780. The text in the Vita (ex officio festi eius dies) is (de Boor, ii. 23) τοῦ δε πατρός τελευτήσατον εν τῇ ὕπ τού διπολομένη τῶν Αἰγαιοπελαγητῶν ἀρχῇ. Gelzer (80), ignoring this decisive passage, leaves the question open.
3 Cont. Th. 55η, 79η. The three themes of the Kibyrrhaeots, the Aegean Sea, and Samos were the naval themes par excellence, cp. Cer. 636 δίὰ τῶν πλοίων τῶν γ' θεμάτων, &c., but it must be remembered that other themes, e. g. Hellas, Peloponnesus, Cephalenlia, Paphlagonia, had small naval establishments.
4 Theoph. 432η.
Philothoever he comes immediately after or immediately before the Logothete of the Course (the order varies), and is superior to the Domestic of the Hikanatoi and Numeroi, to all the Chartularioi, and to several other officials who had formerly preceded him in rank. This change corresponds to the revival of the importance of the fleet in the ninth century—a revival which is generally set down to Basil I and his son, but which really began under Michael III. We may be confident that the Drungariate had attained its new eminence when it was filled by Nicetas Oryphas, a Patrician, in the reign of Basil. The fleet which was commanded by the Drungarios was now distinguished (from the thematic fleets) as the Imperial fleet, τὸ βασιλικοπλοῖον (Cer. 651, 664, &c.).

In the Taktikon Uspenski (120) we meet a naval commander who does not appear elsewhere, ὁ δρομογάρης τοῦ κόλπου. He is enumerated immediately after the drungarios of the Aegean. The κόλπος, so called without closer definition, must have been in the neighbourhood of Constantinople, and we may, I think, infer that the naval establishment which was stationed at or near the capital was, in the eighth and early part of the ninth century, under two admirals, the δρ. τοῦ πλοίου and the δρ. τοῦ κόλπου. When the naval establishment was reorganized under or before Basil I, the latter command was abolished, and the whole fleet of Constantinople was placed under the δρ. τοῦ πλοίου, who at the same time was elevated in rank and importance. The κόλπος was hardly the inner part of the Golden Horn? (cp. Cont. Th. 586 ν ἐν τῷ πρὸς Βλαχέρνας κόλπῳ). It was rather the Gulf of Kios?

It may be observed that the information given by Constantine Porphyrogennetos in De adm. imp. c. 51 concerns only the ships appropriated to the personal service of the Emperor, and not the navy. The organization of this service by Leo VI was probably subsequent to A.D. 900, as the officer who controlled the marines of the Imperial dromonia and agraria, ὁ πρωτοσπαθάριος τῆς φιάλης, is not mentioned by Philotheos.

The officium of the drungarios of the fleet corresponds to the type of the Domesticates, in (1) the τοποτηρητής (Const. De adm. imp. c. 51, p. 238), (2) the χαρτουλάριος (cp. Panchenko, ix. 386, ἠκοντικοῦ χαρτου[λαρίον] τοῦ [βασιλικοῦ] πλω[λικοῦ], a seal of eighth or ninth century; and Niceph. presb. in Vit. MS. And. Sal. apud Ducange),

1 At the time of Basil’s accession Elias was ὁ περιφανεστάτος τοῦ βασιλικοῦ στίλου δρομογάρης, Niceas, Vit. Ign. apud Mansi, xvi. 257.

2 The order is ὁ δρ. τοῦ πλοίου, ὁ ἐκ προσώπου τῶν θεμάτων, ὁ δρ. τοῦ αἰγ. πελ., ὁ δρ. τοῦ κόλπου.
(3) the πρωτομανδάτωρ (Cont. Th. 401,2), and (7) μανδάτορες, (4) the κύμητες, and (5) κένταρχοι. But like the officium of a strategos it has (6) a κύμης τῆς έταιρειας (commander of foreign marines, esp. Ρώσ or Scandinavians).

For the πρωτοκάραβοι see De adm. imp. 237 (cp. Cont. Th. 400,13).

(3) δ λογοθέτης τῶν ἄγελων.

Philotheos includes the Minister of the Flocks and Herds among the ὀπταρχαῖ, though as a logothete one might expect him to be enumerated among the σεκρετικοί. But from his officium it appears that he had no σέκρετον, and his duties were entirely connected with the army. He controlled the management of the large tracts in Western Asia Minor where horses were reared for the supply of the army, in the μητάτα or military colonies. In the περὶ ταξ. 458–9 we find him distributing the burden of furnishing horses and mules among the various μητάτα of Asia and Phrygia, and transporting them to Malagina. (Cp. 460,2)

His province shows that he descends from the praepositus gregum of the Not. Dig. (Or. xiv.6), who was subordinate to the comes reiprivatae. The pascua and saltus of the res privata seem to have been largely utilized for military settlements, and were designated (perhaps already in the fourth century) as μητάτα (μητάτα, John Malalas, 347,18, cp. Theoph. 72,21). Compare Justinian, Nov. 150. 9, p. 265; Tiberius II, Nov. 12. 6, p. 29 (μετάτων).

(1, 2) δ πρωτονοστάριος Ἀσίας, δ πρωτονοστάριος Φρυγίας. We can infer that the μητάτα were entirely in Western Asia Minor; cp. the passage in περὶ ταξ. referred to above.

(3) We may identify the διοικηταὶ τῶν μητάτων with the procuratores saltuum of the Not. Dig.

(4, 5) The Logothete, like the two Curators, has ἐπισκεπτήται, inspectors, who were doubtless a check on the διοικηταὶ. There is no evidence for the functions of the κύμητες.

Schlumberger (Sig. 467) has published a late seal of a χαρτουλάριος τῶν ἄγελων, not mentioned by Philotheos.

(4) δ πρωτοσπαθάριος τῶν βασιλικῶν.

οἱ βασιλικοὶ ἀνθρωποὶ frequently appear in the court ceremonies (e.g. Cer. 20,20, 30,15, 15,7). They were divided into τάξεις of different orders: spatharoconditandi, spatharioi, stratores, candidati, and mandatores. Cp. Philotheos, 769,20 βασιλικῶν ἀνθρωπῶν ἀνὰ τῆς τάξεως τῶν

1 Phil. 750, τῶν κύμητα τοῦ πλοίου, read τῶν κύμητας.
The Protospatharios was also called ὁ κατετάνω τῶν βασιλικῶν, cp. Cer. 20, 20 οἱ βασιλ. ἀνθ. μετὰ καὶ τῷ κατετάνῳ αὐτῶν καὶ τῷ δοματί- κουν αὐτῶν (so also 64, 9, 15, 568, 9), and ὁ κατετάνω simply, Phil. 709, 24. In Anon. Vári. 68 the Katepano and the Domesticus are called οἱ κατετάνῳ τῶν βασιλικῶν ἀνθρώπων. When the archon of Taron is introduced to the Imperial presence he is accompanied by the Katepano and the Logothete of the Course, Cer. 138, 17.

(1) Under the Protospatharios was the Domesticus, who appears separately in the list of high officials, but without an officium of his own.

(2) σπαθάριοι. The earliest Imperial spatharioi were perhaps cubicularii who had a military character and bore a sword. Cp. Theoph. 181, 34 Kalapodios cub. and spath., 185, 13 κοφ. κ. καὶ σπαθ., in the reign of Justinian. In the Acta cited in Chron. Pasch. sub A.D. 582, Kalapodios is designated as σπαθαροκουβικολάριος. This seems to show that at that time there were other spatharioi also. In Peter the Patrician (Cer. 402, 9) we meet ὁ σπαθάριος τῶν βασιλεῶν, and in Cass. Var. 3, 43 a spatharios of Theodoric. (Under Anastasius I the Duke of Pentapolis had a spatharios under him, Zacharià von L., S. B. of Vienna Acad., Feb. 17, 1879, p. 142; and probably other military governors and generals had military attendants known by this name. Nilus, at the beginning of the fifth century, addresses a letter Σιωνινίῳ σπαθαρίῳ, i. 277, Migne, P. G. 79.) The σπαθάριοι βασιλικοὶ must be carefully distinguished from the σπαθάριοι of a stratēgos (cp. Pseudo-Maurice, Strat. 1, 9; Leo, Tact. 14, 81), and also from those who bore the title as an order of rank. There was a special hall in the

Panchenko, ix. 386, has published a seal (saec. ix-x) of a πρωτοσπ. καὶ δομ. τῶν β.
Palace for the spathars, called the spatharikon (see e. g. Cer. 157, and cp. Bieliaev, ii. 238).

For seals of Imperial spatharioi see Schlumberger, Sig. 590–3, and note those of Theodore (No. 6) and Maurianos (No. 14) which he ascribes to the seventh century.

(3) The κανδιδάτοι are said to have been instituted by Gordian and to have been chosen for their size and strength from the scholarii, Chron. Pasch., ann. 3.1 Their original connexion with the scholarian guards seems to be borne out by the ceremony of their creation described by Peter Patricius (Cer. 391). Candidati are mentioned at the beginning of the fifth century in the letters of Nilus, but we hear little of them till the sixth. From the passage of Peter we learn that they had a primicerius, and that their insigné was (as in the ninth century) a gold chain. In Procopius, B. G. 3. 38 (p. 468), we meet Asbados, who ἔσ τοὺς κανδιδάτους καλουμένους τελῶν ἔτυχε, and was in command of a troop of cavalry at Tzurulon. A seventh century seal of a βασιλικὸς κανδιδάτος is published by Panchenko, viii. 231, cp. xiii. 79. The seal of CARELLU(S) CANDIDATU(S) in Sig. 459 is probably earlier. Drosos, Chartularius of Thrace in eighth or ninth century, had the rank of candidatus, ib. 122. For other seals cp. ib. 214 (turmarch of Sicily), 197, 355, &c.

(4) We have already met μανδάτορες who acted as adjutants in the staffs of military and other functionaries (Stratégoi, Domestics, the Logothete of the Course, &c.). Besides these there were Imperial mandatores (βασιλικὸ μ.,) one of whom acted as spokesman of Justinian in the Hippodrome on the occasion of the Nika revolt.2 Theophylaktos, whose seal (eighth to ninth century) is published by Schlumberger, Sig. 536, was a dioikêtes who had belonged to the taxis of mandatores (βασιλικὸ μανδάτορι καὶ διωκτί). For a few other seals see ib.

(5) δέ κόμης τῶν σταύλων.

The κόμης τῶν βασιλικῶν σταύλων appears in the sixth century. The post was held by Baduarius, brother of Justin II (Theoph. 246, 14).3

1 Cp. Vegetius, 2, 7, who describes them as milites principales qui privilegiis municultur.
2 Theoph. 182 sq. Two mandatores, with ten excubitors, were sent to bring the Abbot Maximus to Constantinople in the seventh century, see Acta of the examination of Maximus in Migne, xe. 109. At the Second Council of Nicaea (A. D. 787) ὁ λαμπρότατος βασ. μανδάτωρ enters the Council with a message from the Emperors, Mansi, xii. 1051.
3 Under Michael II we meet Damianus holding this office (κόμητα τοῦ β. ἱπποστασίου) with rank of protospathar. Cont. Th. 76, 15.
Formerly the praepositus or praepositi stabulorum stood under the comes rei privatae (Not. Or. xiv. 6), but they were also called comites stabuli (C. Th. 11. 17. 3, A. D. 401) and tribuni sacri stabuli (C. Th. 6. 13. 1, where C. I. 12. 11. 1 substitutes comites).

The officium has dropped out in the MS., but we have material for reconstructing it, at least partially. In peri taξ. 45910 the higher officials, οἱ ἄρχοντες τῶν στάβλων, are enumerated (cp. 48015; Phil. 73220 οἱ πρωτοστ. καὶ ἄρχοντες τῶν στάβλων, Anon. Vάρι, 522 οἱ τοῦ στ. ἄρχε. Cont. Th. 2314, though here ἄρχοντες is more general).

(1) ὁ χαρτουλάριος. Takt. Usp. 128, Phil. 73710, 78823; peri taξ. 4596, 47617. He is distinguished as ὁ ἐσω χ. from ὁ χ. τῶν Μαλαγύων, see below. Panchenko (ix. 390) has published a seal (tenth to eleventh century) in which the title seems to be χαρτουλαρίῳ καὶ ἐκ προσώπου τῶν βασιλικῶν στάβλων.

(2) ὁ ἐπείκτης. Takt. Usp. 128, Phil. 737, 789, peri taξ. 4596, 47818. An occupant of the post in the reign of Leo VI is named in Cont. Th. 362. The word means an overseer who presses a work on, εργοδοκτής, cp. Theoph. 44223, 367, 3849.

(3) ὁ χαρτουλάριος τῶν Μαλαγύων (peri taξ. 4769, 479). Presumably the same as ὁ ἐσω χ., 4597. At Malagina there were important military stables.

(4) ὁ σαφραμένταριος. The text here gives διὰ τῶν σαφραμέντων, but other passages in the same treatise, 47610, 4794, show that it must be amended: either διὰ τοῦ σαφραμενταρίου or more probably διὰ τοῦ σαφραμεντων (cp. δ τῆς καταστάσεως, &c.). The meaning is unknown.

(5) οἱ δ’ κόμητες τῶν Μαλαγύων (peri taξ. 4795, 4599). Besides these, there seem to belong here:

(6) οἱ μ’ σύντροφοι τῶν σελλαρίων (peri taξ. 4792), οἱ σύντροφοι τῶν ὁδού στάβλων (Cer. 69822), sc. of the city and Malagina.

(7, 8) οἱ κελλάριοι καὶ ὁ ἀποθέτης. peri taξ. 47818 διὰ τοῦ ἀποθέτου τοῦ κελλαρίου τοῦ β. στάβλου, cp. 47919 οἱ κόμης τοῦ σ. καὶ οἱ χαρτουλάριοι καὶ οἱ κελλάριοι. This κελλάριοι must be distinguished from οἱ οἰκειακὸς κελλάριος, ib. 46411. See below, p. 121.

VII. 'Αξιαί εἰδικαί.

(1) ὁ βασιλεοπάτωρ.

This dignity was instituted, about six years before Philotheos wrote, by Leo VI, in order to give a pre-eminent political position to Zautzes Stylianos. Immediately after his accession (A. D. 886) he had appointed Stylianos to be Logothete of the Course, and conferred upon him the title of magister, with rank before the other magistri—
a position designated by πρωτομάγιστρος.\textsuperscript{1} After the death of his wife Theophano (Nov. a.d. 893) he married Zoe (already his paramour), the daughter of Stylianos, doubtless in 894, and at the same time\textsuperscript{2} conferred on Stylianos the new title of βασιλεοπάτωρ, or βασιλοπάτωρ.\textsuperscript{3} The general care of affairs of state was recognized as belonging to this office.\textsuperscript{4} The office of ‘Empress’s father’\textsuperscript{5} was one which from its very definition could only be occasionally filled. It was conferred upon Romanus Lekapenos when the young Emperor Constantine VII married his daughter.

The quasi-imperial title added to the prestige and authority of Stylianos, but probably did not increase the sphere of his political power. As πρωτομάγιστρος he had been virtually prime minister. For Leo had interpreted μάγιστρος in the ancient sense of Master of Offices; in fact, he had revived that post, with a new meaning. In the long series of laws which are addressed to him, Stylianos is styled τῶν ὑπερφυεστάτων μαγίστρων τῶν θέων ὁφεικών (Leo VI, Nov. 18 et sqq.). See above, p. 31. These laws were evidently promulgated before a.d. 894. Stylianos died in 896.\textsuperscript{6}

(2) ὁ Ρακτρω.

Philothoe is the earliest writer who mentions the Rector (whom Liutprand calls Rector domus, Antap. 6. 10), and we may assume with confidence that the post was not introduced before the latter half of the ninth century, by Basil I or by Leo VI. Basil the Rector, mentioned in George Mon., ed. Bonn, \textsuperscript{837}\textsubscript{11}, must have held the office in one of these reigns. The Rector’s prerogative probably consisted in exercising some authority over the Imperial household. He appears (Cer. 23) along with the praepositi and the members of the κοινοθέλειον. The ceremony of his creation (ib. 528) was probably composed in the reign of Constantine VII and Romanos II. He is mentioned in

\textsuperscript{1} Vita Euthymii, ii. 1 παρευθύ Στ. πρωτομάγιστρον καθιστησον, Georg. Mon., ed. Bonn. 849 = Cont. Th. 354 προεβάλετο Στ. μάγιστρον καὶ λογοβίτην τοῦ δρόμου. See above, p. 31.

\textsuperscript{2} Vita Euthymii, ib. mer' οὐ πολύ δὲ καὶ βασιλοπάτορα ἀναδείκνυον. The chronology is well discussed by De Boor in his comments on this passage, 95–107. He concludes that Zoe was brought into the Palace, and her father created basileopator early in 894, and that the marriage was celebrated towards the end of the same year. Cp. Georg. Mon. 852.

\textsuperscript{3} This form occurs three times in the text of the Vita Euthymii. Cp. βασιλόθερα (see Ducange).

\textsuperscript{4} Vita Euthymii, ib. τῶν ἐπερχομένων τῇ βασιλείᾳ διοικήσεων τὴν ἐπιστασίαν καὶ φρονίτια ὁ αὐτὸς Στ. διέτοις ἐγγραφέως.

\textsuperscript{5} It is commonly taken to mean ‘Emperor’s father’.

\textsuperscript{6} De Boor, Vita Euthymii, 105–7.
Cer. ii. 9, which seems to date from the reign of Michael III, but the passage in question is probably an addition of Constantine VII (544-19). The Emperor Alexander created a cleric, named Joannes, Rector (Cont. Th. 379). He was one of those who assumed the direction of affairs at the time of the death of Alexander (Vita Euthymii, xxii. 1 σὺν τῷ βαΐκτωρι Ἰωάννῃ); he continued to hold the office in the first years of Romanos I; and he was sent on a military expedition (Cont. Th. 399, 401, cp. 406; cp. Liutprand, Antap. 3. 26). The office was also held by a cleric under Constantine VII (De adm. imp. 241–2). The Rector occupied a prominent place in the ceremonies seen by Liutprand in the reign of Constantine VII (Antap. 6. 10).

Schlumberger has published a seal (eleventh century) inscribed Βασιλεῶς ρωματωρή (Mél. 243). See also Konstantopulos, Nos. 139, 150, 488–9.

(3) ὁ σύγκελλος.

The position and functions of the synkellos deserve a careful examination, but as they belong to ecclesiastical organization, lie outside the scope of the present study. The important point is that the synkellos of the Patriarch of Constantinople, sometimes described as the synkellos of Constantinople, was an Imperial official and appointed by the Emperor. We may conjecture that his chief charge was occasionally to conduct communications between the Emperor and the Patriarch, but the duties seem to have been very light. Synkelloi were not infrequently elevated to the Patriarchal throne, and it may be suspected that the Emperors of the ninth

1 The tenure of the office by clerics led Ducange (Gl. s.v.) to suppose that the office was ecclesiastical. Reiske (834) rightly denied this.
2 In the ninth century another Basil held the office, see Georg. Mon. 387 (ed. Bonn).
3 George, the chronographer, e.g., is described as the synkellos of Tarasios (in the title of his Chronicle) and in Theoph. 3.
4 Theoph. 164 (83).
5 That the Emperor appointed is a certain inference from the fact that the post was one of the Imperial δόξαι conferred διὰ λόγου. The account, in the Vita Euthymii (c. iv), of the appointment of Euthymios illustrates this. When Stephanos (son of Basil I), who had held the post, became Patriarch, he urged Euthymios to accept the office of synkellos, which is described as a βασιλικὸν ἀξίωμα (58); and ὁ βασιλεὺς (Leo VI) ἐνενενοκέε καὶ τὰ δύο εἰς λόγον κατένευε. Moreover, Stephanos says that the synkellate was conferred on himself by his father (ἐκ πατρὸς δωρεᾶς).
6 Vita Euthymii, ib. 5 καλὸν γάρ ἔστι καὶ ἄραρε καὶ ἀνεπιληπτον τὸ πράγμα. He was expected to be constantly in the Palace, and to take part, like other members of the σύγκλητος, in some of the ceremonies, ib. 9. 10.
century aimed at making this succession a regular practice, since it would secure them the unrestricted appointment of the Patriarch.¹

(4) δ χαρτουλάριος τοῦ κανικλείου.

This official, generally called δ ἔπι τοῦ κανικλείου, first appears in our sources in the ninth century. Under Michael II it was held by Theoktistos, and Genesios (2350) thus explains the meaning of the title: τὴν ἔπι τοῦ βασιλικοῦ καλλίμου ἐγκεχείρηστο πρόνου, δι' οὗ κανικλιος ἔδοξάζετο. His duty evidently was to be present when the Imperial pen signed state documents, and he also signed for the Emperor. A bull of Manuel Comnenus (Nov. 63, p. 457) was endorsed διὰ τοῦ ἔπι τοῦ κανικλείου καὶ δικαιοδότου Θεοδώρου τοῦ Στυπειώτου. He also prepared the codicilli of the Patricians, Phil. 710,14. Such duties required no officium,² and the post was often combined with another office. Thus Theoktistos was at the same time Logothete of the Course, and A.D. 869 the post was held by Christophoros, who was protoasecretis (Acta of Fourth Council of Cple., Mansi, xvi. 409).

The title χαρτουλάριος shows that originally this official was one of the chartularii of the σέκρετος.

(5) δ πρωτοστράτωρ.

The Protostrator was strictly the chief of the tazis of stratores, whose duty originally was to assist the Emperor in mounting his horse (cp. Hist. Aug. xiii. 7 cum illum in equum strator eius levaret) and perform the duty of grooms (ἵπποκόμοι).³ In the sixth century we meet a schola stratorum in the officium of the Praetorian Prefect of Africa (C. I. 1. 27, § 33). We meet a δομέστικος τῶν στρατώρων in the time of Justinian II along with a πρωτοστράτωρ τοῦ ὀψικλοῦ. In A.D. 765 we meet a σπαθ. καὶ βασιλικὸς πρωτοστράτωρ (ib. 438,16). See also Cont. Th. 18,24,2. Basil, the Macedonian, began his career in the Imperial service as a strator and then became Protostrator (ib. 231). He had before been protostrator (chief groom) of Theophilitzes (ib. 225,10).

The Protostrator rides beside the Emperor, with the Comes stabuli, Cer. 81,16. At a triumph he rides close to the Emperor, with the flamullum, ib. 609,10, and places the Imperial spear on the necks of

¹ Cp. the observation of Cedrenus (Skylitzes), ii. 581.
² But there was a person described as δ σκευαζὼν το κανικλείον—the manufacturer or mixer of the ink (Cer. 798,16). καν. seems to have properly meant the inkbottle, cp. Ducange, s. v.
³ C. Th. 6. 31. 1 (A.D. 365–373?) concerns stratores in the province of Nova Epirus, but it is not clear that they belong to the Emperor's personal service.
captives, 610. He may introduce foreign visitors, instead of the Protospatharios τ. βασιλικών, or the Comes stabuli, 568. In the age of Philotheos his place in the official hierarchy was not high, but in later times it grew in dignity and importance, and in the age of the Palaeologi it was one of the highest of all (Codinus, 9). Nicetas equates it with the marshal, μαρέσχαλκος, of the western kingdoms.

(1) στράτωρες, τοῦ βασιλικοῦ στρατωρίκου Phil. 736. Cp. Cer. 81, 24. Most of the seals of βασιλικοῦ στράτωρες published by Schlumberger are late, but there are two (Sig. 597) of the eighth to ninth centuries.

(2) ἀμοφύλακες (for ἀματοφύλακες cp. ἀματοφύλακες, see Ducange, s.v.), meaning officials in charge of the ἀματα = ὅπλα, military gear in the Imperial ἀρμαμέντον. There is, however, a difficulty, for the ἀρμαμέντον, which was under the control of the Magister Officiorum (cp. Justinian, Nov. 108, §§ 1, 3), was managed under Phocas (Theoph. 297) by an official named ὁ ἐπάνω τοῦ ἀρμαμέντου, and he survived till the tenth century at least: see Phil. 736, ὁ σταθ. καὶ ἀρχων τοῦ ἀρμ., and 788; Cer. 673 (a protospatharios, A.D. 949) and 676 τοῦ κατεπάνω τοῦ ἄρματος (so Reiske, but the MS. has ἀμαμέντον, and we should unquestionably read ἀρμαμέντον). The difficulty is that he is not mentioned in the official lists of Philotheos. It is hardly possible to regard him as included under the ἀμοφύλακες. One would expect him to be mentioned distinctly. In the Takt. Usp. he appears, ὁ ἀρχων τοῦ ἀρμαμέντου, immediately after ὁ τῆς καταστάσεως (124). The seal of an ἀρχων τοῦ βασιλικοῦ ἀρμαμέντου is published by Konstantopulos, No. 186.

(3) σταβλοκόμητες. They were three in number: the σταβλοκόμης τῆς πόλεως, and οἱ δύο σταβλοκόμητες (? of Malagina), περὶ ταξ. 478, 479.

(4) ὁ ἐπὶ τῆς καταστάσεως.

This official, generally called ὁ τῆς καταστάσεως, does not appear in the list of possible patricians, but may be a protospathar, in Philotheos (in Takt. Usp. he is a spathar or lower, 124, 127). The title may be rendered Master of Ceremonies. [The use of κατάστασις in the sense of ‘order’ is illustrated by περὶ ταξ. 503 τῆς μὲν κατάστασιν τῆς πόλεως καὶ φιλοκαλιάν ἦτοιμάσατο ὁ ἐπαρχὸς.] The court ceremonial in former times was controlled by the magister officiorum, and a work on the subject, entitled περὶ τῆς καταστάσεως, was compiled in the sixth century by Peter the Patrician who held that office. Under the magister was the scrinium dispositionum, of which the head was the

1 τοῦ βείου ἕμων ἀρμαμέντον. It contained ὁμόσω ὀπλα.
comes dispositionum (C. Th. 6. 26. 10 and 18), and it devolved on him to arrange for the details of the Emperor’s daily programme. ὁ ἐπὶ τῆς καταστάσεως seems to descend from this functionary (κατάστασις may represent dispositio).

There was a special officium ammissionum under the magister (Not. Or. xi. 17), of which the chief was the proximus ammissionum (Peter, in Cer. 3942); but in the time of Justinian there was already a κόμης τῶν ἀδημηστῶν (Peter, Cer. i. 84). In one ceremony we meet a κόμης τῶν ἀδημηστῶν (i. 41. 209). The official named ὁ ἀδημηστῶν is more frequently mentioned (Cer. 8006, 238, 23921, 44210), and from 26915 it appears that he might be under the orders of ὁ τῆς καταστάσεως. This is what we should expect, for in the sixth century ὁ ἀμοστιώνως was ‘the first of the silentiaries’ (Lydus, 7319). In Cer. 8008, 80217 he is mentioned along with the διαυτάρκων of the Palace, and must have been a subordinate of one of the eunuch officials (such as the παπίας or δεύτερος).

Under ὁ τῆς καταστάσεως were the τάξεις of those orders of rank which Philotheos distinguishes as senatorial from Imperial in the stricter sense, namely, the ὑπατοί, the vestetores, the silentiaries, the apoeparchontes (for all of which see above under B, p. 23 sqq.). Besides these συγκλητικοῖ are also mentioned in the officium, which, if the text is correct, points to a lower class of συγκλητικοῖ not belonging to those five or higher orders. It is difficult to believe that such a class existed, and it seems to me highly probable, if not certain, that συγκλητικοῖ is an error for στρατηλάται, who were a synklētic order, and would naturally, along with the apoeparchontes, belong here.

We constantly find the Master of Ceremonies acting in conjunction with silentiaries, e.g. Cer. 8115, 12725, 2384, 5086. From Phil. 71010 we learn that a newly elevated Patrician gave a fee of twelve nomismata to the Master of Ceremonies, ἀνευ τῶν ὀψικῶν, and a fee of eighty nom. to be divided among the ὀψικῶν. This is explained by the ceremony of the creation of Patricians, Cer. i. 47. The silentiarii act as an escort of the new Patricians; cp. 23912, 2417-9.

(7) ὁ δομέστικος τῶν βασιλικῶν.

See above under ὁ πρωτοσπαθάριος τῶν βασιλικῶν (VI. 4).

D. Dignities and Offices of the Eunuchs.

In the fifth century the cubicularii were the most important class of the Palace servants and were under the Praepositus. The other court servants were under the Castrensis s. palatii, so far as they were not under the Master of Offices. The castrensis seems to have disappeared by the sixth century. The cubicularii included the chief officials who had charge of the private wardrobe, the Imperial table and cellars, as well as the Imperial bedchamber.

The history of these domestic offices is parallel to the history of the offices of state in the principles of its development. (1) A number of the subordinate officials are elevated to independent, co-ordinate positions, and (2) titles of office are adopted as grades of rank.

The cubicularii of the bedchamber, who were specially distinguished as κουσιουκελείων, are separated from the rest of the cubiculum, under their chief the Parakoimómenos, who becomes a high official. The private wardrobe becomes an independent office under the Protovestiarios, and similarly the service of the table under ὁ ἐπὶ τῆς τραπέζης.

The rest of the cubiculum (ὁ κουσιουκολάμιον τοῦ κουβουκλείων, distinguished from ὁ κ. τοῦ βασιλικοῦ κουτόνος) seem to have remained under the Praepositus, and the primicerius s. cubiculi of the fifth century (Not. Dig., Or. i. 17) continued to be their chief (Phil. 721, Cer. 798).

The servants who attended to the cleaning, heating, lighting of the Palace, the porters of the gates, &c., had probably been under the control of the castrensis. In the later period we find that two have been raised to the dignity of independent officials, the Pappas and the Deuteros.

In a wide sense of the term all the eunuch officials belonged to the cubiculum. They were graded in eight ranks, and of these the praepositi, protospathars, primicerii, and ostiarii are described as ὁ προστάτωτες τοῦ μνηστικοῦ κουβουκλείων (Phil. 750,). ÷ ἡ τάξις τοῦ κ., Phil. 708, seems to be used in the wide sense.

The term οἰκειακός (privy, domestic) may be explained here. We find it used of the Parakoimómenos (Phil. 784), and of the private vestiarion (see above under ὁ χαρτ. τοῦ βεστ.). In the latter case it distinguishes the private from the public Imperial Wardrobe, and its most important significance is to limit the term βασιλικός. There

1 Cp. Mommsen, 513.
2 Mommsen, ib., suggests that his place was taken by the cura palati.
4 Cp. Cer., 551, τῶν πραισοσίτων τοῦ κουβουκλείων.
were many βασιλικοί, of various ranks, who were not eunuchs and did not belong to the cubiculum, but were engaged in the more personal and domestic service of the Emperor in the Palace. These (protospathars, spatharocandidates, spathars, &c.) were distinguished as οἰκειακοί. Compare Cer. 100, τῶν ἀρχόντων τοῦ κοινούκλεουν καὶ βασιλικῶν οἰκειακῶν (and 108, 18). So in Takt. Usp. 118 οἱ οἰκ. πρωτο-σπαθάριοι, 123 οὶ σπαθάριοι καὶ οἰκ., 128 οἱ οἰκειακοὶ (candidati, &c.),¹ and ep. Phil. 785, 22. The σπαθάριοι, &c., who were under the Protospatharios τῶν βασιλικῶν were of course not οἰκειακοί, nor were the protospathars, &c., of the μαγνάβιον. On the other hand, the protospathars, &c., of the Chrysotriklinos (Phil. 732, 17, 733, 19) probably were οἰκειακοί.

We also find the term used of κριταλ, Phil. 733, 20 οἱ σπαθαροκ. οἱ οἰκ. καὶ κριταλ. But 732, 18 οἱ πρωτοσπ. καὶ κρ., 735, 2 οἱ σπαθ. καὶ κρ. These judges were doubtless those who were known later as the κριταλ τοῦ βηλον or ἐπὶ τοῦ ἱπποδρόμου (Zacharia von L., Geschichte des griechisch-röm. Rechts, 358 sqq.). οἰκειακοί seems to be used to distinguish them from the κριταλ τῶν ῥεγεόνων who were under the Prefect of the City.

The financial office ἐπὶ τῶν οἰκειακῶν, which was important in later times, was not instituted as early as the ninth century. The seal of Basil, a spathar who held this office, cannot be as early as Schlumberger thinks (Sig. 556).

I. Ἄξια διὰ βραβείων.

Of the eight orders by which the eunuchs of the Palace were graded, they shared two in common with ἅρβατι, namely, the protospathariate and the patriciate. The others are, as already observed, names of office which have become grades of rank.

(1) νυστιαρίος Insigne (βραβείων): linen καμίσιον with purple embroidery.
(2) κοινοκύλαριος " καμίσιον edged with purple, and παραγάδιον.
(3) σπαθαροκοινοκυλάριος " gold-handled sword.
(4) δοστιαρίος " gold band with jewelled handle.
(5) πριμκήριος " white tunic with gold broidered shoulderpieces.
(6) πρωτοσπαθάριος " gold collar with jewels and pearls.
(7) πρατόσφυτος " ivory tablets, not inscribed.
(8) πατρίκιος " ivory inscribed tablets.

¹ The meaning of πρωτοσκειάκοι, 124, is not clear. For a seal of a protosp. καὶ οἰκειακός see Sig. 558.
The name of the νυψωτιάριον shows that their function was to preside over the Imperial ablutions. See Cer. 9.17. The linen καμύσιον (chemise), which was their emblem of rank, was ύποβλαττόμενον σχήματι φιαλίου, which I understand to mean, with the figure of a basin embroidered in purple.1

(2) κοιβικουλάριον.

The denotation of cubicularii has been explained above. When the palace staff was arranged in grades of dignity the general term κοιβικουλάριον was naturally appropriated to one of the lowest.

(3) σπαθαροκοιβικουλάριον.

We find among the cubicularii, in the sixth century, some who were also spatharii. Compare Theoph. 185.13 κοιβικουλάριον καὶ σπαθαρίους. Kalapodios (ib. 181.34) and Narses (Chr. Pasch. 626, sub a. 532) were such. These eunuch spathars were afterwards distinguished from other σπαθάριοι βασιλικοί by the compound σπαθαροκοιβικουλάριον 2 (cp. σπαθαρουκανδάτος, ἀνθυπατοπατρικός). Cp. Conc. Const. IV (A.D. 869), Act 4 init., Mansi, xvi. 329 3; Cer. 148.22.

(4) ὁστιάριον.

For the duties of the ὀστιαρίου (properly door-keepers) cp. Cer. 10.5, 172.2, &c.4 In A.D. 787 we meet John, a βασιλικὸς ὁστιάριος, who holds the office of Logothete of the Stratiotikon (Mansi, xii. 1051). This is important, because it seems to prove that ὁστιάριον had become a title of rank as early as the eighth century. One of the ὀστιαρίας retained the original functions of the ost., see Phil. 706.4 8 ὁ βασιλικὸς ὁστιάριος. For seals of ostiarii, later than the ninth century, see Schlumberger, Sig. 560–1.

(5) πρωμικήριον.

We saw above that the old primicerius sacri cubiculi continued to exist as a distinct official. There was also a primicerious of the Empress’s bedchamber: Eustathius, Vita Eutychii, c. 85 (Migne, P. G. 86. 2, p. 2372 τῷ πρωμ. Ἀγγειώτης); a seal is preserved of Nikolaos, primicerius of the Empress Eudoxia in A.D. 1067 (Sig. 570).

1 The Latin translation treats φιαλίου as = cucullus, a cowl.
2 Cer. 244.13, the text has σπαθακοιβικουλάριον.
3 Gregorios σπαθαροκ. is here described as ἀπὸ τῶν τῆς συγκλήτου.
4 There were special quarters in the Palace for the ostiarii, called the ὁστιαρί-κιον, Cer. 802.22.
THE IMPERIAL ADMINISTRATIVE SYSTEM

The domestic of the Great Palace was also called primicerius (see below under the Deuteros). The extension of the term to denote a rank is parallel to that of μάγιστρος. Ostiarii who had been raised to the grade of primicerii sometimes designated themselves by both titles: cp. the seal of a πριμ. βασιλικός καὶ ὀστ. καὶ ῥύπ τῶν οἰκειακῶν in Sig. 138. This seems to be the meaning of ὁστιαροπρυμικήριοι in Cer. 71_21 (not, as Lat. version gives, primicerii ostiariorum). For seals of primicerii see Sig. 407–8, 569–70. Cp. Cer. 259_24, 574_13.

(6) πρωτοσπαθάριοι.

The insigne of the eunuch protospathars is described as μανιάκων, necklet, which probably differed in shape from the κλονως, collar, of the other protospathars; the pearls which Philotheos mentions were probably a further differentiation. Moreover, the eunuch protospathars had a special dress which Philotheos describes, a white tunic adorned with gold, in the shape of a διβητήσιοι, and a red doublet with gold facings. Cp. also Cer. 574_10.

(7) πραιπόσιτοι.

In the fifth to sixth centuries the Praepositus s. cubiculi was one of the highest officials in the Empire, following in rank the Prefects and the Magister Militum (Not. Dig., Or. 1. 9). Besides his duties in the Palace, as head of the cubicularii, he was the minister in charge of the Imperial estates in Cappadocia. He exercised, doubtless, control over the castrensis and the primicerius s. cub. (cp. Böcking, Comm. ad Not. Occ. vii a); but on account of the loss of pages in the MSS. of the Not. Dig. we are unable to determine the organization of the s. cubiculum. The three chartularii of the s. cub. (Justinian, Nov. 16, p. 114) were probably under the primicerius. The Praepositus seems (as was shown above, p. 79) to have been deprived of his financial functions before the end of the sixth century.

There was also a praepositus of the Empress’s bedchamber, cp. C. J. 12. 5. 3 and Peter Patr. (Cer. 418) οί δύο πραιπόσιτοι (Α. Ν. 491).

In the seventh or eighth century πραιπόσιτοι (like μάγιστρος) became an order of rank. This change was connected evidently with another. The chief officers of the cubicularii who had been under the Praepositus (protovestiarius, &c.) became independent of any higher control than the Emperor’s. But the old Praepositus continued to preside over part of the cubiculum (see above, p. 120), and he had important

1 Cp. Theoph. 246_7 πραιπόσιτοι τῶν κοινβικουλαρίων. He was himself considered a cubicularius, cp. Chron. Pasch. 610, sub a. 518.
ceremonial duties to perform. The ceremonial functions which had
devolved in the fifth and sixth centuries on the magister officiorum
belonged in the ninth and tenth to the praepositus in conjunction
with the officer known as ὁ τῆς καταστάσεως. We find a second praepositus taking part in ceremonies: Cer. 245.14 (ὁ ἐνδον πραωτ., i.e. the praepositus who was in the Chrysotriklinos, cp. Bielaiav, 2. 202). The Praepositus, at the distribution of Imperial bounties, received, if he was a patrician, as much as the magistri (Phil. 784.4) and probably he was almost always a patrician (cp. 706.12 where ὁ πατρίκιος καὶ πρ. precedes the other eunuch patricians, who precede the ἄνθυπατοι), though not necessarily. Cp. 730.17 and 784.10 (where we should probably read τὸν πρωτοσπαθάριον καὶ πραιτόστιτον). Thus the Praepositus, although it is convenient to consider him here, more properly belongs under the higher grade of the patricians. He was sometimes distinguished from the other praepositi as ὁ πρώτο-
praepositus (Cer. 527.6). Schlumberger has published a seal (Sig. 568), Βασιλείῳ πραιτσοτίφι, which he ascribes to the eighth or ninth century.

Under Basil I, Baanes the Praepositus was also Sakellarios. When Basil was absent on his expedition against Tephrike, Baanes acted as regent (ἀπομονεύτος) in Constantinople, along with the chief Magister and the Prefect of the City: Constantine Porph. says that this used to be the customary arrangement (περὶ ταξ. 503. ὁ διέτων was another name for the ἀπομονεύτος, ib. 504.4).

(8) πατρίκιοι.

The eunuch Patricians had precedence over the ἄνθυπατοι καὶ πατρίκιοι, Phil. 727.8, 730.13.

II. Ἀξίαν διὰ λόγου.

In his list of the offices which were appropriated to eunuchs, Philotheos names only the chiefs; he does not enumerate the subordinates. Many functionaries connected with the palace-service are mentioned in our sources, but in consequence of this omission of Philotheos it is difficult to place them.

(1) ὁ παρακομόμενος τοῦ δεσπότου.

Those of the κοινωνικαὶ who slept adjacent to the Emperor's bedroom were called παρακομόμενοι: Theoph. 453.12 (Α. d. 780), where

1 In the ceremonies connected with the reception of foreign ambassadors, the Logothete of the Course took the place of the Mag. Off., and in the tenth century the Logothete replaced the Praepositus in some other ceremonies. Cp. Bielaiav, ii. 17.

2 Photius, Ep. 122 δαίμονες πραιτσοτίφω καὶ πατρίκιος.
three persons are designated as κοινοκουλάριοι καὶ παρακομωμένοι. As it would always have been the duty of the chief of the κοιτωνίται to sleep near the Emperor, he came to be called δὲ παρακομωμένος. The term occurs in Theoph. 285, under the reign of Maurice (A.D. 602). At that time he was subordinate to the Praepositus (Ducange is, of course, wrong s. v. in identifying him with the Praepositus). We may conjecture that Stephen, the sacellarius of Justinian II, was also the parakoinoménoi; Theoph. calls him πρωτοεσπευσίχος (367). In the ninth century, the post was held by Scholastikos (an ostiarios) under Theophilus, and by Damianos (a patrician) under Michael III (De adm. imp. 231), who afterwards appointed Basil the Macedonian to this office, though it was supposed to be confined to eunuchs.1 Under Basil the post was left vacant (ib.). Philotheos (784) calls the p. δέ οἰκειακὸς παρακομωμένος τοῦ—βασιλέως.

The seals of Parakoinoménemoi are rare, and later than the ninth century. See Schlumberger, Sig. 562.

(2) δὲ πρωτοβεστιάριος τοῦ δεσπότου.

The Protovestiarius descended from the old comes sacrae vestis of the fifth century. He presided over the private wardrobe (sacra vestis, οἰκειακὸν βεστιάριον) of the Emperor, to be distinguished from the public wardrobe which was under the Chartarius τοῦ βεστιαρίου (see above, p. 95).

This wardrobe was a store of much besides dress (see περὶ ταξ. 466 sqq.), and probably a treasury. It supplied the gratifications (ἀποκόμβια) which were given to the court officials at the Brumalia and on other occasions (cp. Cer. 605). There must have been a considerable staff, but we only know that the chief subordinate was δὲ πρυμνικήρως τοῦ βεστ. (περὶ ταξ. 466, cp. Leo, Gramm. 300). For protovestiarii in the ninth century see Georg. Mon. 791 (Leo under Theophilus), 831 (Rentakios under Michael III), 845 (Prokopios, sent by Basil I on an expedition to Sicily), 855 (Theodosius, a patrician, under Leo VI)2. The second Basileus had a protovestiarius of his own (ib. 846), and likewise the Caesar (ib. 830). We also hear of a prot. of the Domestic of the Hikanatoi (ib. 847).

(3) δὲ ἐπὶ τῆς τραπέζης τοῦ δεσπότου.

The post of δὲ ἐπὶ τῆς τραπέζης or δὲ τῆς τ. was apparently important in the seventh century: in the Acta Maximi, c. 6, p. 120, we find

1 See De adm. imp. 231; Cont. Th. 206.
2 See also Vita Euthymii, ed. De Boor, i. 8, xiv. 1, viii. 10.
Sergios Eukratas ὁ ἐπί τῆς τ. τῆς βασιλικῆς taking part in an examination of Maximus. The full title seems to have been δομέστικος τῆς β. τραπέζης, see Mansi, xvi. 209 (Ἀ.Δ. 869) Λεωντίου τοῦ εἰσδοκοτάτου ἀπὸ ὑπάτου καὶ δομ. τῆς β. τ. In the reign of Leo VI we find Constantine ὁ τῆς τ. appointed to command a military expedition to South Italy (Cont. Th. 356v).

Under this minister was probably ὁ δομέστικος τῆς ὑπουργίας (περὶ ταξ. 463, 464, 491, cp. Phil. 789). Cp. Theoph. 462 ἔξηλθε πάσα ἡ βασιλικὴ ὑπουργία καὶ ἡ κόρη ἐως Μαλαγίνων (Ἀ.Δ. 786); 390, 468. ὑπουργικά = supellex, ib. 199v, 303. We meet a νοτάριος τῆς ὑπουργίας in Leo Gramm. 303v (reign of Romanus I). Constantine, De adm. imp. 184, mentions Constantine, a protospathar, who was δομ. τῆς ὑπ., and afterwards became Great Hetaeriarch and ἀνθύπατος πατρίκιος.

The καστρησίως (castrensis) probably also belongs here: Phil. 742, 744 ὁ τερτπός κ., 744v ὁ κλεινὸς κ.

The ἀτρικλώναι are not to be placed here. The office seems not to have been confined to eunuchs (spatharocandidates Phil. 733v), and they probably formed a distinct τάξις, possibly under the Praepositus.

(4) ὁ ἐπὶ τῆς τραπέζης τῆς Ἁγιούστης.

This functionary among his other duties had the care of the private barques (ἀγράφα) of the Empress: De adm. imp. 235v. Those of the Emperor were under the management of the πρωτοσπαθάριος τῆς φιάλης.

A seal is preserved of Nicetas Xylinites, who was ὁ ἐπὶ τῆς τραπέζης of Eudoxia, wife of Basil I. Suspected of an intrigue with his mistress he was tonsured (Georg. Mon. 843, ed. Bonn). He was πρωτοσπαθάριος καὶ ἐπὶ τῆς τραπέζης τῆς θεοστέπτου Ἁγιούστης (Sig. 600). The incident shows that up to that time the office was not necessarily confined to eunuchs.

(5) ὁ παπίας τοῦ μεγάλου παλατίου.

The Papias 1 presided over all the service pertaining to the buildings of the Palace (the Great Palace, as distinguished from its adjuncts the Magnaura and the Daphne). He was responsible for the security of the doors and gates, and for all matters connected with cleaning, lighting, &c. The keys of the gates and doors were in his possession, and in the case of a Palace conspiracy a great deal might

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1 For the connexion of the name with παπίας, πάππας, πάππος, &c., ep. Bieliaev, i. 146, n.
depend upon his attitude. As a rule he probably held the rank of protospathar.

Under the Papias were:

1. διαντάριοι, namely, οἱ διαντάριοι τοῦ μεγάλου παλατίου (Cer. 800), or chamberlains-in-waiting, who had the care of the various rooms (διάστατα) in the Palace. They served in weekly relays and were hence called ἐξομάριοι. Their chief was ὁ δομέστικος τοῦ μεγάλου παλατίου (Cer. 80010; Bieliat, i. 159).

2. λουστάλ (Phil. 7244), who seem to have had the care of the baths (see Cer. 5549-14; 55518), and to include the βαλναρίτης and the πρωτεμβατάριος.

3. κανθηλάπται (Phil. 7241) had charge of the lighting of the Palace; there were special κανθηλάπται for the Lausiakos and the Triklinos of Justinian (7245, 6).

4. καμηνάδες (Phil. 7246) had charge of the heating of the Palace, and seem to have been also called καλδάριοι (Cer. 80018, 8039).

5. ὑπολόγοι (Phil. 7248) attended to the clocks.

6. ζαράβαι (Phil. 7248). Their duties and the meaning of the word are uncertain. Reiske (859) thinks that ζαράβης is derived from the Arabic zarrab = pulsator, and that their function was to sound a gong (σήμαντρον) to announce the hours of divine service, &c.

The Papias and his subordinates have been very fully discussed by Bieliat, i. 145–63.

(6) ὁ δεύτερος τοῦ μεγάλου παλατίου.

The Deuterds was the assistant of the Papias, and took his place when he was ill, but was independent of him, and had subordinates of his own. His special province was the care of the Emperor's chairs and thrones (and probably the furniture) in the Chrysotriklinos, as well as the curtains in those apartments, and all the Imperial apparel and ornaments which were kept there. See Phil. 72411.

His subordinates were:

1. οἱ ἑπὶ τῶν ἄλλαξίμων (Phil. 72410), the attendants who took care of the Emperor's apparel ('changes' of dress).

2. οἱ βεστίταρες (Phil. 72414), with their primicerii, arrayed the Emperor on ceremonial occasions (cp. Cer. 9, &c., &c.).

3. οἱ ἑπὶ τῶν ἀξιωμάτων (Phil. 72410), the keepers of the insignia and ceremonial dresses worn by persons who were invested with

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1 Compare the part he played in the overthow of Leo V and elevation of Michael II (Georg. Mon., ed. Bonn, 678, &c.).

2 This is suggested by the context of 78411.

3 Cp. Reiske, 559; Bieliat, i. 162, n. Constantine, περὶ ταξ. 472.
dignities. These σκέψεις τῶν ἀξιωμάτων were kept in the Imperial wardrobes, some of them in the oratory of St. Theodore in the Chrysotrikilos (Cer. 640), of which the Deuteros kept the key (Cer. 623). Philotheos says (ib.) that these officials συνάγονσιν τὰ ἀξιόματα παρὰ τῶν λαμβανόντων τὰς ἄξιας, which is interpreted to mean that they collected the fees paid by the recipients of the orders or offices, but we should expect τὰς συνηθείας, not τὰ ἀξιόματα.

(4) οἱ διαιτάριοι. Phil. 724 ἐπέχει δὲ ὁ δευτέρος τὰ σελλᾶ καὶ τῶν διαιτάριοι καὶ τῶν πρυμκήριον αὐτῶν. Bieliaev (i. 180) thinks that these were distinct from the διαιτάριοι who were subordinate to the Papias, and this seems borne out by the words of Philotheos (724.21) συνάγονται δὲ τῶν ἄφοτέρων διαιτάριοις, where Bieliaev is obviously right in explaining, 'of both the Papias and the Deuteros.' But I suspect that the διαιτάριοι τοῦ μεγάλου παλατίων formed one τάξις and had one primikerios or domestic, who was at the disposal of both the Papias and Deuteros, though some of the diaitarioi were appropriated to the duties over which the Deuteros specially presided. For these duties see further, Cer. 72.

For details see further, Bieliaev, i. 163-81.

(7) ὁ πιγκέρνης τοῦ δεσπότου, (8) ὁ πιγκέρνης τῆς Αὐγοῦστης.

The text of Philotheos has here, in the first case, ἐπιγκέρνησι—a form (which occurs in other texts also, see Ducange, s.v. πιγκέρνης) evidently due to a false derivation from the preposition ἐπί.2

(9) ὁ παπίας τῆς Μανναύρας, (10) ὁ παπίας τῆς Δάφνης.

The Magnaura and the Daphne, though closely connected with the Great Palace, had each a Papias of its own. In the case of the Daphne this was an innovation made in the reign of Michael III, see Georg. Mon. 816, ed. Bonn; and it is possible that the Magnaura, as well as the Daphne, was originally under the charge of the Papias of the Great Palace. The Domestic (of the διαιτάριοι) of Daphne, and the διαιτάριοι of Magnaura are mentioned, Cer. 800.10, 17.

It is to be noticed that besides the διαιτάριοι of the Great Palace, of Magnaura, and of Daphne, there were other τάξεισ of διαιτάριοι serving in various parts of the Palace: thus the δ. τοῦ κοινωστήριον, δ. τοῦ ἄγιου Στεφάνου, δ. τῆς ὑπεραγίας Θεσσαλίκου, δ. τοῦ ὁστιαρκίου, δ. τοῦ στατωρικίου, δ. τῶν ἑθ’ ἀκούβιτων (Cer. 800).

1 In Phil. 721 the prim. is called ὁ πρυμ. αὐτοῦ, sc. τοῦ δευτέρου.
2 The π. is mentioned in Vita Euthymii, x. 12.
I subjoin a list of officials mentioned by Philotheos, but not occurring in his lists of τάξεις and σεκρέτα. Most of them have already been discussed incidentally.

δ ἀδημησιονάλος, see above under C. VII. 6.
δ ἀκτουάριος, see above under C. V. 1 and 2 ad fin.
δ ἄρχων τοῦ ἀρμαρίτου, see above under C. VII. 5 (2).
δ βάρβαρος, see above under C. IV. 4 ad fin.
δ δὲκογγράφος, see above under C. III. 3.
δ μυσούρατωρ, 788. Cer. 244. εἶτα λαβὼν τὸν θυμιατὸν ὁ μυσούρατωρ ἦ καὶ ὁ πατίας τοῦ παλ. τοῦ μεγάλου; again, 245. ὁ μ., if a eunuch, raises the curtain (cp. schol. ad loc.). This official must be distinguished from the military μυσούρατωρες (who measured the ground for camps, computed road distances, &c.), frequently mentioned in tactical treatises (e.g. Leo, Tact. ix. 7). He is mentioned in Gen. 125. ɹοι παραστάται τοῦ ἡλιακοῦ, Phil. 758, 774, cp. above under C. III. 8 (is the ἡλιακὸν of the Chrysotrikinos meant?).
ɹοι τοποτηρηται τῶν χώρων, Phil. 738. ɹο χρυσοειδής, see above under C. IV. 6 (4).
AKRIBOLOIA TIS TΩΝ ΒΑΣΙΛΙΚΩΝ ΚΛΗΤΟΡΙΩΝ ΚΑΤΑ-702
ΣΤΑΣΕΩΣ, KAI EΚΑΣΤΟΤ ΤΩΝ ΑΞΙΩΜΑΤΩΝ ΠΡΟΣΚΛΗΣΕΙΣ
KAI ΤΙΜΗ, ΣΥΝΤΑΞΕΙΣΑ ΕΞ ΑΡΧΑΙΩΝ ΚΛΗΤΟΡΟΛΟΓΙΩΝ
ΕΠΙ ΛΕΟΝΤΟΣ ΤΟΥ ΦΙΛΟΧΡΙΣΤΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΗΜΩΝ
5 ΒΑΣΙΛΕΩΣ, ΜΗΝΙ ΣΕΠΤΕΜΒΡΙΩ, ΙΝΔΙΚΤ. Γ', ΕΤΟΥΣ ΑΠΟ
ΚΤΙΣΕΩΣ ΚΟΣΜΟΤ ΣΤΗ', ΤΙΟ ΦΙΛΟΘΕΟΥ ΒΑΣΙΛΙΚΟΥ
ΠΡΩΤΟΠΑΘΑΡΙΟΥ ΚΑΙ ΑΤΡΙΚΛΙΝΟΥ.

"Επειδή περ ήμας προετρέψασθε, δι φιλων ἀριστου, εἰς τά τῶν ἀρχαίων ἑπικύμφα συγγράμματα, κάκειθεν τῶν προκείμενων νοῶν ής τῶν ἄξιω-
10 μάτων τάξεως σαφῆ τῷ λόγῳ ἄκριβος παραστῆσαι, φέρε ὅτι τῷ περὶ ὑμᾶς ἐλκόμενοι πόθω, καθ" ὡς ἐφικτοῖς, τά ἐφετά τῆς ὑμετέρας ἀγάπης σχετικῶς ἐκπληρώσωμεν. πολλῶν γὰρ ὅτων καὶ μεγάλων τῶν παρὰ τοῖς ἀρχαίων καταλειφθέντων ἄξιωμάτων, πολλή τε καὶ μεγάλη καὶ ὑστάλητος ἡ περὶ αὐτῶν ὑπάρχει σαφῆνεα. καὶ γὰρ αἱ πολλαὶ τῶν
15 ἄξιωμάτων ἀμαυρωθένται τῷ χρόνῳ προσκλήσεις, ἀλλὰ μην καὶ πᾶσαι αἱ μὲν ἐκεῖνα ἐφευρεθήσασθαι ἄξιωμάτων διαφοραῖ σύγχυσιν τοῖς παρεισάγω-
νων τῆς ἄκριβοσ αὐτῶν καταλήψεις. καὶ ἐπειδὴ τὴν ἡμετέραν ἀμάθειαν τῆς ἄκριβος τοῦτον καταλήψεως τὴν συγγραφὴν ἐξητήσασθαι, ὡς τῷ μὲν ἀμβρόφῳ ἐκ τῶν πρώτην ἐγκειμένων καὶ νῦν πραγματέων περιλαβεῖν
20 ἡμοὺς ἡμᾶς, τῇ ὑμετέρᾳ φιλίᾳ περιφανῶς ἐκτίθεμεθα. εἰδέναι γὰρ ύμᾶς βουλόμεθα, δι φίλοι, ὥστε πάντα μὲν τεχνῶν ἐπιστημὴ πρὸς τὴν ἐκχρηστὸν τέλος τῶν ἐν τῷ βίῳ συνεστηκέν. ἡ δὲ τῶν ἀρτικλων ἐπιστήμη ἐν ὑμένει ἀλλὰ τὸν ἐκχρηστὸν δεικνύειν, ἀλλ' ἡ ἐν τῷ τάξει καὶ συστάσει καὶ ἀκρίβεις διαθέσει τὰς ἄξιωμάτων διαφορὰς διαστέλλειν. καὶ γὰρ πάσα
25 περιφάνεια βίου ἐνδοξος ἄξιωμάτων ἀξία ἐν ὑμενεὶ ἀλλὰ τοὺς ὑμῶν ἐνδεικτικαί, ἀλλ' ἡ ἐν τῇ κλήσει τῆς προκαθεδρίας τῆς ἐν τῇ λαμπρᾷ τραπέζῃ καὶ περιποθήθ᾽ συνεστάσει τῶν σοφωτῶν ἡμῶν βασιλεῶν. εἰ δὲ τις ἐκ τῆς ἡμῶν ἀπροσεξίας ἐπισφαλῆς προσγείη ὑμῶν τοῖς βασιλείοις κλήτωριοι, οὐ μόνον τὰς τῶν βασιλείων ἄξιωμάτων ἀρέτας 30 καταρπιτεί, ἀλλὰ καὶ ἡμᾶς αὐτοὺς καταγελάστους καὶ ἀχρεοὺς τῆς δια-
κονίας παρίστησαι. διὸ οὖν, ἀγαπητοί, δεῖ ἡμᾶς ἐν τῇ τοιαύτῃ λαχύντας διακοσίας προσοχῆ μελέτη καὶ ἐπιστήμης τῶν ἄξιωμάτων κυρι-
κλησίας ἐν τῷ οἰκείῳ νυνι περιγράφειν, καὶ εἰδ' οὖν ταῦτά αὐτών διαρέσεις καὶ ὑποδιαίρεσεις καὶ ἀκρίβεις συστάσεις ἐκφωνεῖν καὶ εκτίθεσαι.

All' 704

His compendiiis usus sum: L = Lipsiensis, H = Hierosolymitanus, B = Bekkeri ed. (Bonnensis), R = Reiskius. 702 1 KΛΗΤΟΡΙΩΝ B 3 KΛΗΤΟΡΟΛΟΓΙΩΝ B 6 ΚΤΗΣΕΩΙΝ ΛΒ: correti 8 προετρέψασθαι Λ τάς ΛΒ 16 παραζήγουσιν L 703 22 συνεστηκαί L 23 ἀλλο L 24 διαστέλει L

μ 9—2
132 PROCEEDINGS OF THE BRITISH ACADEMY

έπειπερ τας των ἀρχαίων ἐκθέσεις οὐχὶ πάσας, ἀλλ' ὅσα ὁ χρόνος ἀμαυρωθημεν ἐποίησεν, ἐκόντι παρεδράμομεν, φέρε δὴ τὰς ἐπὶ τῶν βασιλέων ἡμῶν, Λέωντος καὶ Ἀλεξάνδρου, γνωριζόμενα τε ἀμα καὶ πραττομένας ὡς ἐν πίνακος τάξει στιχηθῶν ὑποτάξουμεν. ποιμένει δὲ τούτο, οὐχ ὅσ τας τῶν ἀρχαίων συγγραφας ἀνατρέστουσ, ἀλλὰ τὰς περὶ τούτων ἐκθέσεις ὡς ἐν τάξει κανόνων τυπῶσαι σπουδάζουσαι, ὅπως μὴ μόνοι οἱ περὶ τάξτα ἐσχολακότες τὴν εὐχερὴ τούτων κατάληψιν ἔχωσιν, ἀλλὰ καὶ οἱ λίων ἀμαθεῖς τῷ μικρῷ τοῦτο κανόνι ἐπτέμεοι εὐκατάληπτον καὶ σάφη τὴν περὶ τὰς τάξεις εὐφήσκοσι πραγματείαιν. οὐ γὰρ δίκαιων ἐκρώμακαν τοὺς μὴ ταῦτα ἀκριβῶς ἐξηγημένους εἰ τῇ τοιαύτῃ τετάχθη σαβαλικὴ λειτουργία, τοι τοῦτο δὴ οὐν παρακαλῶ ὑμᾶς, ὦ φίλοι, καὶ πάντας τούς μελλοντας μεθ' ἡμᾶς εἰσενέαυ, μὴ παρέργοις καὶ ἀνωμάλως τὸ παρ' ἡμῶν συγγραφεῖν ἐπισκέπτεσθαι λόγου, ἀλλὰ προσοψη μελέτης τὸν εἰν αὐτῷ ἐγκείμενοι τετ' ἀκριβῶς ἀναμάττεσθαι καὶ πρῶτον μεν τὰς ἀκριβεῖς κυριοκλησίας τῶν ἀξιωμάτων γνωρίζεις δεύτερον δὲ τὰς τούτων διαρέσει καὶ υπο-705 διαρέσειν, αὐξήσεις τε καὶ μειώσεις, προσκλήσεις τε καὶ ὑποκλήσεις ἀκριβῶς ποιεσθαι, καθὼς ὑπότεκται. τὰς γὰρ διὰ βραβείων διδομέναις ἀδίκας κλιμάκια ὑμῶν τάξει εἰς ὀνόματο πάσας ἐκθέεικα, ἐπ' οὕτως τὰς 20 διὰ λόγου προγραμμομένας ἐστίματα, μετὰ δὲ ταύτας τὰς ταύτας ὑποκειμένας συνετάζα, τὰς μὲν κυρίας καὶ πρῶτας τούτων προκρίως τὸ λόγῳ, τὰς δὲ ὑποτεταγμένας ἓδυοι ἐκάστην ἐκθέεικΚς. ἀλλὰ μὴν καὶ τὰς τούτων τάξεις εὐδιαρέτως ἐθήλωσα, καὶ ἐκάστης τὰ τούτων τὰ οἰκεία πρόσβεια ἀλὰ τὸ τῇδε συγγράμματος σαφῶς καθορίσα, καὶ εὐσαφῆ 25 καὶ εὐκατάληπτον τὴν περὶ τούτων πραγματείαν, ὁς ἐν εἰσαγωγής τάξει, τοῖς ἐνυγχάνουσι διὰ τῆς ὑποκειμενῆς πλυνθὸς ἐγνώρισα, ἵνα οἱ ταυτίν τὴν πλυνθὰ ἐπιμελῶς ἐποπτεύουσι μεμηνεθε τῆς ἡμῶν μετρύσης μηδαμῶς κατοκηνθὲς.

(Τόμος α')

Αρχὴ τῆς ὑποθέσεως τοῦ λόγου.

Τῶν βασιλικῶν ἀξιωμάτων αἱ χάριτι Θεοῦ διδόμεναι δωρεάλ, ὡς ἐκ Θεοῦ τὴν ψήφων λαμβάνουσα, ἐπὶ τοῦ ἱερός καὶ θαυμαστοῦ βασιλικοῦ βήματος τὸν λαμπρὸν χρυσοτρικλίνων ἐν αἰσθα ἡμέραις παρὰ τῶν θεοπροβλητῶν βασιλέως τῶν ἄξιοι βραβεύονται, δηλουντὶ παρατατικὴ ἀπάσης τῆς τάξεως τοῦ βασιλικοῦ κοινουκλείου καὶ αὐτῶν τῶν βραβείων προκειμὲνων πληρῶν τῆς βασιλικῆς ἔξοδους. τοῖς γὰρ μέλλουσι τυχεῖν τῆς αὐτῶν αὐτιλήψεως ἡγο προευτρεπίζονται ὅπου τὸ τεταγμένον βασιλικὸς πρωτοσπαθαρίου ἔξο τοῦ βῆλου ἐπολισιμένοι ροαὶς σαγείως. ἐν δὲ τῇ

704 2 παρεδράμομεν L 4 στιχηθῶν L 12 τετημημένω L 18 μισεῖς L 705 25 καθορίσατα L B correcti 27, 28 πληθθός, -θα L 29 κατοκηνθέν L 30 hic, ut conicio, supplemm (τόμος α') 35 παρετώσεις L 706 39 ἐστω-λισμένοι L
τούτων εἰσαγωγὴ προσωπιστέρχονται τῷ βασιλικῷ ὀστιαρῷ ὀμότιμοι τῶν μελλόντων τυχεῖν αντιλήψεως ἄνδρες σπαθαροφόροι τρεῖς, καὶ τὸ σύνθετο ζέβας ποιήσαντες αναμένουσι πρὸς τὸ βῆθιον ἐστώτες τὴν τοῦ εἰσαγομένου παρουσίαν, καὶ ἀδεὶς τοῦ βῆθιον πεπαινέντων, συνεισέρχεται τῷ βασιλικῷ ὀστιαρῷ ὁ τῶν βασιλικῶν πρωτοπαπάριοι εἰσάγων τῶν μέλλοντα τυχεῖν αντιλήψεως, καὶ τούτων προτρεπόμενοι τρισὶ τόποις ποιήσαντες τὴν προσκύνησιν, ἵστησιν αὐτῶν κατὰ πρόσωπον τοῦ βασιλέως πρὸς τὸ ἔξι οἰκέλων χείρων αὐτοῦ λαβόντων τὸ βραβείον τοῦ ἄξιωματος. καὶ μικρὸν αὐτῶν τῶν τυχόντας διαστήσασις ὑπαντοῦσιν ὁ αὐτὸς πρωτοπαπάριος περιβάλλει αὐτῷ τὸ δοθὲν παρὰ τοῦ βασιλέως βραβείον, καὶ ἀδεὶς αὐτὸν προσωπισάσθαι ποιεῖ τὸν ίερὸς πόθας τοῦ βασιλέως· καταχθέντος δὲ αὐτοῦ πρὸς τοὺς κάτω, οἱ ὀμότιμοι τοῦ ἄξιωματος ἄνδρες ὡς ἱσότιμον εἰσ- δεξάμενους φιλον, τὸ σέβας πληροῦντες τὴν εὐχαριστεῖαν διὰ τῆς προσκυνήσεως τοῦ βασιλείου προσφωνοῦσι, καὶ συνεβαλεῖται τούτως. η δὲ παρεστὼς πάντων τῶν τοῦ κοινούκλειου ἄξια τὸν βασιλέα ἄξια ἐπευ- φημίσασα, καὶ αὐτὴ συνεξερχεῖται τούτως. εἰσάγονται δὲ πάσαι αἱ τῶν διὰ βραβείων ἄξιωμῶν διαφορὰ κατὰ τάξιν καὶ ἀριθμὸν τὸν ἑδη λε- 707 χθεσθησαν μελλοντα, καὶ τὰς συνηθεῖαι παρέχεις ὑφελθοντας. καὶ γὰρ αἱ μὲν αὐτῶν διὰ βραβείων παρέχονται, αἱ δὲ διὰ βασιλικοῦ λόγου προσγίνονται, καὶ συνέπονται ταῖς διὰ βραβείων διδομέναις ἄξιαις, καὶ αἱ μὲν αὐτῶν τὸ μόνιμον ἔχουσιν, αἱ δὲ ῥαδίως πάλιν ἀφαιροῦμαι εἰκ προσώπων εἰς πρόσωπα διαβαίνουσιν.

 Cyprus διὰ λόγου. Ἀλ δὲ διὰ λόγου προσγίνομεν ταῦτας καὶ τὸ ἄρχειον ἐνδοξος λαμ- πάνουσα εἰσὶ καὶ αὕτη πάσαι τὸν ἀριθμὸν 6′, αὕτως ἀφαιροῦμεν, ὡςπερ ἐφαμεν, ἐκ προσώπων εἰς πρόσωπα βασιλικὸν λόγον μετέρχονται. διαιροῦνται δὲ 25 αὕτη εἰς μέρη δύο, εἰς συγκλητικοὺς καὶ εἰς προελευσιμοὺς.

Πάσαι διὰ λόγουν.

Αλ δὲ διὰ λόγουν προσγίνομεν ταῦτας καὶ τὸ ἄρχειον ἐνδοξος λαμ- πάνουσα εἰσὶ καὶ αὕτη πάσαι τὸν ἀριθμὸν 6′, αὕτως ἀφαιροῦμεν, ὡςπερ ἐφαμεν, ἐκ προσώπων εἰς πρόσωπα βασιλικὸν λόγον μετέρχονται. διαιροῦνται δὲ 25 αὕτη εἰς μέρη δύο, εἰς τρεῖς, εἰς δυοτετρακές, εἰς πεντετετρακές, εἰς διαμοίρας, εἰς διαφημίας.
709 5’ ἐκτὴ ἡ τῶν στρατότητων ἀξία, ἢς βραβείων, φαγέλων χρυσῶν ἕκ ἄκουσι τοιμῶν κεκοσμημένον, ἢ κεχρεὸς βασιλείως ἑπιδίδοτα. ἰδίωσιν ὑπάθειαν τῷ πατίᾳ καὶ τῷ δευτέρῳ, β’, τοῖς πραποσίτοισ, 5’.

8’ ἐνῆμέ ἡ τῶν σπάθρων ἀξία, ἢς βραβείων, ἀμφότερον, κεραυνοῦ κῆρυκομβοῦ μέχρι τέρων κεχαλασμένον, διὰ κεχρεὸς βασιλικῆς ἑπιδίδοτα. ἰδίωσιν ὑπάθειαν τῷ πατίᾳ καὶ τῷ δευτέρῳ, β’, τῷ πατίᾳ τῆς Δάφνης, β’, τοῖς πραποσίτοισ, 5’.

134 PROCEEDINGS OF THE BRITISH ACADEMY
δειοθαι εκεινην εκεινημενα σων κωδικολοις εγγεγραμμένοι εις τύπον του νόμου, εκ βασιλικῆς χειρὸς επίδιδονται. παρέχει δὲ τοὺς κωνονίτας, εἰ ἄρα καὶ μηνυθῇ, λίτρας β’. εἰς δὲ τὸ ἀποκόμμιον τοὺς πραιτοσίτους σὺν τοῦ κωμουκλείου καὶ τοὺς λοιποὺς χρυσοῦ λίτρας η’. ταῦτα δὲ ὁφφικιάλιος καὶ στρατηγὸς διόδωσε. καὶ τὸ τῆς καταστάσεως ἀνευ τοῦ ὀψικόν, β’, τὸ ὀψικόν, π’, τὸ δευτέρῳ ὑπὲρ τῶν πλακῶν, κ’δ’, καὶ εἰς τὰ ταβάλια τοῦ χαλασόντος, κ’δ’, τοῦ κωμουκλείου ὑπὲρ τοῦ κωδικέλλου, ε’, εἰς τὴν ἀγίαν Σοφίαν, λ’.

τρακαιδεκάτη ἡ τῶν ἀνυπάτων ἀξία, ἦς βραβεῖον, κωδικολοί αλουρ-ιγ’ 10 γοειδείς γεγραμμένοι, ἐκ βασιλικῆς χειρὸς επίδιδονται. διδώσει συνήθειαν τῶν τοῦ κωμουκλείου, η’, καὶ τῷ δευτέρῳ, β’, καὶ τοῖς πραιτοσίτοις, κ’δ’.

πεντακαιδεκάτη ἡ τῆς ζωτῆς πατρικίας ἀξία, ἦς βραβεῖον, πλάκες ἐφεύμων ὁμοίως τοῖς πατρικίοις, ἐκ χειρὸς βασιλείως επίδιδοτα. διδώσα συνήθειαν τοῖς βασιλικοῖς κληρικοῖς, κ’’, καὶ τῷ δευτέρῳ, κ’δ’, τοὺς κωτουνίτας λίτρας γ’, τὸ κωμουκλείον σὺν τοῖς πραιτοσίτοις μόνοις χρυσοῦ λίτρας γ’ καὶ τὸ στιχάριον αὐτῆς τῷ πραιτοσίτῳ. τῷ τῆς τραπεζῆς τῆς αὐγοῦστης 15 μετὰ τὴν πρωτοβεστιαρίαν καὶ τὴν πρωτολησιασά καὶ τὴν πρωτοκινησάν καὶ τὴν κωινοκλαρέας λίτρας β’.

ἐξαιδεκάτη ἡ τοῦ κοιουμπαλάτου ἀξία, ἦς βραβεῖον, χιτῶν κόκκων ε’, χρυσοποίκιλος καὶ χλαμύς καὶ ωнтер, ἐκ χειρὸς βασιλείως ἑπὶ ναιοῦ Κυρίου λαμπρῶς επιδιδοτα. διδώσα συνήθειαν τὴν τοῦ μαγγιστρῶν διπλή, τῷ 30 δευτέρῳ λίτραν α’, παρέχων πάσιν αντιλήπτες καὶ αναβιβασμούς.

ἐπτακαιδεκάτη ἡ τοῦ νωβελησίμου ἀξία, ἦς βραβεῖον, χιτῶν ἐ’, ἐ’ ἀλουργίδος χρυσόθετος καὶ χλαμύς καὶ ωτή, ἐκ χειρὸς βασιλείως ἑπὶ ναιοῦ Κυρίου λαμπρῶς επιδιδοτα. διδώσα συνήθειαν καθὼς καὶ ὁ κοιουμπάτης.

ὀκτακαιδεκάτη ἡ τοῦ καλαρος ἀξία, παρομοίᾳ τῆς βασιλικῆς δόξης, ἦς β’, 35 βραβεῖον, στέφανος χαρίς σταυρουκό τοῦπον, ἑπὶ ναιοῦ Κυρίου ἐκ βασιλικῆς χειρὸς ἑπὶ κορυφῆς ἑπιτίθεται. διδώσα συνήθειαν, ὡς καὶ ὁ νωβελησίμος.

'Ὁ δὲ γεγονός αὐτοκράτωρ βασιλεὺς διδώσω εἰς τὴν ἀγίαν τοῦ συνήθειαν Θεοῦ μεγάλην ἐκκλησίαν χρυσοῦ λίτρας ρ’, καὶ τῇ συγκλήτῳ πάση σὺν εὐσεβείας. αὐτοκράτωρ.

PROCEEDINGS OF THE BRITISH ACADEMY

τῷ τοῦ κοινοτείμου καὶ λοιποῖς χρυσῷ λίτρας ῥ', καὶ χιλιάδας διαφόρους μιλαρηστῶν ἐκάστῳ τάγματι καὶ ὀφφικίων τῷ συντάσει. τοῖς δὲ πραι-
ποστίοις ἐν ἔκαρτῳ ὀφφικίαι διδώσων καὶ ἀντιλήψεις ἀξιωμάτων εἰς ἱδίους καὶ ἀνθρώπους αὐτῶν, καὶ ἀναβιβασμούς αὐτῶν τῶν πραιτσίτων, καθὼς ἂν αἰτήσονται, λαμβάνουσιν.

οὐ μικρόσ. 5

οὐ δὲ γε δεύτερος βασιλεὺς διδώσι τὸ ἡμιον τούτων.

ἐκ δὲ τῶν προλεξθέντων ἀξιωμάτων αἱ μὲν πέντε ἄξιαι τῇ συγκλήτῳ ἀρμόζονται, οἷον ἢ ἀπὸ ἐπάρχουν, ἢ τῶν σιλεντιαρῶν, ἢ τῶν βεστητόρων, ἢ τῶν ὑπάτων καὶ διοικητῶν. αἱ δὲ λοιπαί πάσαι ἐν τοῖς βασιλικοῖς κατατάττονται καθίζουσι.

(Dignitates per editum lx.)

αἱ δὲ διὰ λόγου βασιλικοῦ τοῖς ἄξιοις προσγυνόμεναι δόξαι καὶ εἰς τὸ ἄρχει τῶν ὑποτεταγμένων ἀφορισθεῖσα εἰς καὶ αὐτὴ τῶν ἀριθμῶν ζ’, αἰτίως, ὅσ ἐφάμεν, λόγῳ βασιλεῶς προσγυνόμεναι, τάλιν ῥάλιων ἀφορ-
ροῦνται καὶ ἐκ προσώπων εἰς πρόσωπα μεβίσταται.

713 10 [α’] καὶ πρώτη μὲν καὶ μεγίστη ἥ τοῦ βασιλευτάτους παρὰ Λέοντος τοῦ φιλοχρίστου ἡμῶν βασιλέως ἐκφωνηθεῖσα ἄξια:

β’ ἡ τοῦ βακτριανοῦ ἄξια;

γ’ ἡ τοῦ συγκέλλου;

δ’ ἡ τοῦ στρατηγοῦ τῶν 'Ἀνατολικῶν ἄξια;

ε’ ἡ τοῦ δομεστικῶν τῶν σχολῶν;

ζ’ ἡ τοῦ στρατηγοῦ τῶν 'Ἀρμενικῶν;

η’ ἡ τοῦ στρατηγοῦ τῶν Θράκης;

θ’ ἡ τοῦ κόμιτος τοῦ 'Ουμικὸν;

ι’ ἡ τοῦ στρατηγοῦ Βουκελλαρίων;

ια’ ἡ τοῦ στρατηγοῦ Χαρσιανοῦ;

ιβ’ ἡ τοῦ στρατηγοῦ Κολωνίας;

ιγ’ ἡ τοῦ στρατηγοῦ Παφλαγωνίας;

ιδ’ ἡ τοῦ στρατηγοῦ τῆς Θράκης;

ιε’ ἡ τοῦ στρατηγοῦ Μακεδονίας;

ιζ’ ἡ τοῦ στρατηγοῦ Χαλδίας;

ικ’ ἡ τοῦ δομεστικῶν τῶν ἕξοκουβίτων ἄξια;

ιλ’ ἡ τοῦ ἐπάρχου πόλεως ἄξια;

ιμ’ ἡ τοῦ στρατηγοῦ Πελοποννήσου;

κ’ ἡ τοῦ στρατηγοῦ Νικοπόλεως;

κα’ ἡ τοῦ στρατηγοῦ τῶν Κισσυραμώτων;

κβ’ ἡ τοῦ στρατηγοῦ 'Ελλάδος;

κγ’ ἡ τοῦ στρατηγοῦ Σικελίας;

κδ’ ἡ τοῦ στρατηγοῦ Στρυμάνως;

2 ἑκάστῳ L 3 ἑσπερία L 6 notas marginales, quae desunt in B, ex codice addidi 713 35 Πελοποννήσου L
κε’ ή τοῦ στρατηγοῦ Κεφαληνίας;
κς’ ή τοῦ στρατηγοῦ Θεσσαλονίκης;
κζ’ ή τοῦ στρατηγοῦ τοῦ Δυρραχίου;
κη’ ή τοῦ στρατηγοῦ τῆς Σάμου;
κθ’ ή τοῦ στρατηγοῦ τοῦ Αλεξού πελάγους;
λ’ ή τοῦ στρατηγοῦ Δαλματίας;
λα’ ή τοῦ στρατηγοῦ Χερσών;
λβ’ ή τοῦ σακελλαρίου;
λγ’ ή τοῦ λογοθέτου τοῦ γενικοῦ;
λδ’ ή τοῦ κυανότωρος ἄξια;
λε’ ή τοῦ λογοθέτου τοῦ στρατιωτικοῦ;
λζ’ ή τοῦ δρομευγάριον τῆς Βέλας;
λη’ ή τοῦ λογοθέτου τοῦ δρόμου ἄξια;
λη’ ή τοῦ δρομευγάριον τῶν πλοίων;
λθ’ ή τοῦ πρωτοσπάθαριον τῶν βασιλικῶν;
μ’ ή τοῦ λογοθέτου τῶν ἀγελών;
μα’ ή τοῦ δομεστικοῦ τῶν ἱκανῶν;
μβ’ ή τοῦ δομεστικοῦ τῶν νουμέρων;
μγ’ ή τοῦ δομεστικοῦ τῶν ὀπτημάτων;
μδ’ ή τοῦ κόμητος τῶν τειχέων;
με’ ή τοῦ χαρτουλαρίου τοῦ σακελλίου;
μζ’ ή τοῦ χαρτουλαρίου τοῦ βεστιαρίου;
μη’ ή τοῦ χαρτουλαρίου τοῦ κανυκλείου;
μη’ ή τοῦ πρωτοστράτορος;
μθ’ ή τοῦ πρωτοασύρητου ἄξια;
ν’ ή τοῦ ἐκ προσώπου τῶν θεμάτων;
να’ ή τοῦ κόμητος τοῦ στάβλου;
νβ’ ή τοῦ εἰδικοῦ;
νγ’ ή τοῦ μεγάλου κουράταρος;
νδ’ ή τοῦ κουράταρος τῶν Μαγγάνων;
νε’ ή τῶν δεήσεων;
νς’ ή τοῦ οἰκελατούρφου;
νζ’ ή τοῦ δημάρχου Βενέτων;
νη’ ή τοῦ δημάρχου Πρασίνων;
νθ’ ή τοῦ τῆς καταστάσεως;
ξ’ ή τοῦ δομεστικοῦ τῶν βασιλικῶν.
καὶ αὐταί τὰ νῦν τιμηθέντα ἄξιαι ἐπὶ Λέοντος δεσπότου.

(Clases vii dignitatum supradictarum.)

διαμορφώονται οὖν αὐταί πᾶσαι εἰς μέρη ἐπτά, ὦν εἰς στρατηγοὺς, εἰς
40 δομεστικούς, εἰς κριτάς, εἰς σεκρετικοὺς, εἰς δημοκράτας, εἰς στρατάρχας
καὶ εἰς εἰδικὰς μόνας ἄξιας.

5 Αἰγαλοῦ B
(I. στρατηγοί)  ὤσιεν ταῖς τῶν στρατηγῶν καταστάσεις εἰσὶ τῶν ἀριθμῶν κτ'. ὁ στρατηγὸς τῶν Ἀνατολικῶν ὁ στρατηγὸς τῶν 'Ἀμερικών' ὁ στρατηγὸς τῶν Θρηκτησίων ὁ κόμης τοῦ Ὀψικοῦ ὁ στρατηγὸς τῶν Βουκελλαρίων ὁ στρατηγὸς Καπαιδιάκης ὁ στρατηγὸς Χαρσιάνου ὁ στρατηγὸς Κολωνείας ὁ στρατηγὸς Παπαγιαννησί ὁ στρατηγὸς Τις Θρᾶκης 5 ὁ στρατηγὸς Μακεδονίας ὁ στρατηγὸς Χαλδίας. αὕτη οὖν αἱ στρατηγία 715 τοὺς Ἀνατολικοῖς θέμασιν (συν)ἀριθμοῦναι. αἱ δὲ τῆς δύσεως εἰσὶν αὕται ὁ στρατηγὸς Πελοποννήσου ὁ στρατηγὸς Νικοπόλεως ὁ στρατηγὸς Κυβερναρχῶν ὁ στρατηγὸς Ἑλλάδος ὁ στρατηγὸς Σικελίας ὁ στρατηγὸς Στρατόμων ὁ στρατηγὸς Κεφαληνίας ὁ στρατηγὸς Θεσσαλονίκης ὁ στρατηγὸς τοῦ Δυρραχίου ὁ στρατηγὸς τῆς Σέληνος ὁ στρατηγὸς τοῦ Ἀιγάου πελάγους ὁ στρατηγὸς Δαλματίας ὁ στρατηγὸς Χερσόνος καὶ ὁ ἐκ προσώπων εἰσὶ τῶν βεμάτων.

(II. δομε- στικοί 7)  αἱ δὲ εἰς δομεστικοὺς ταττόμεναι εἰσὶ τῶν ἀριθμῶν ζ', οἷον ὁ δομεστικὸς τῶν σχολῶν, ὁ δομεστικὸς τῶν ἐξοκουβίτων, ὁ δρουγγάριος τοῦ 15 ἀριθμοῦ, ὁ δομεστικὸς τῶν ἱκανάτων, ὁ δομεστικὸς τῶν νομέων, ὁ δομεστικὸς τῶν ὀπτήματων, ὁ δομεστικὸς τῶν τειχῶν, οἱ καὶ ὀφφίκιαλοι λέγονται.

(III. κρεπαί 3)  οἱ δὲ εἰς κρεπαῖ λογιζόμενοι εἰσὶ τῶν ἀριθμῶν γ', οἷον ὁ ἐπαρχὸς πόλεως, ὁ κυνότατος, ὁ τοῦ δεήσεως.

(IV. σεκρετι- κοὶ 11)  αἱ δὲ εἰς σέκρετα καθεδροῦν εἰσὶ καὶ αὐταὶ τῶν ἀριθμῶν ια', οἷον ὁ σακελλάριος, ὁ λογοθέτης τοῦ γενικοῦ, ὁ λογοθέτης τοῦ στρατιωτικοῦ, ὁ λογοθέτης τοῦ δρόμου, ὁ χαρτουλάριος τοῦ σακελλαίου, ὁ χαρτουλάριος τοῦ βεστιαρίου, ὁ πρωτοσήκηρος, ὁ τοῦ εἰδικοῦ, ὁ μέγας κουράτωρ, ὁ τῶν μαγνάων, ὁ ὀφρανστρόφος.

(V. δημοκρί- ται 2)  αἱ δὲ εἰς δημοκρίτας εἰσὶ τῶν ἀριθμῶν δύο, οἷον ὁ δήμαρχος Βενέτων καὶ ὁ δήμαρχος Πρασίνων.

(VI. στρα- τάρχαι 5)  αἱ δὲ εἰς στρατάρχας εἰσὶ καὶ αὐταὶ τῶν ἀριθμῶν ε', οἷον ὁ ἐπαι- ρείρηχος, ὁ δρουγγάριος τοῦ πλοίου, ὁ λογοθέτης τῶν ἁγελῶν, ὁ πρωτο- σπαθάριος τῶν βασιλικῶν, ὁ κόμης τοῦ στάβλου.

(VII. εἰδικαίοι ἀξίους 7)  αἱ δὲ εἰς εἰδικά μόνας ἄξιας εἰσὶ καὶ αὐταὶ τῶν ἀριθμῶν ζ', οἷον ὁ βασιλεοπάτωρ, ὁ βαλκτώρ, ὁ σύγκεκλως, ὁ χαρτουλάριος τοῦ καυκλεοῦ, ὁ πρωτοστράτωρ, τῆς καταστάσεως, ὁ δομεστικὸς τῶν βασιλικῶν.

(Officia.)

Αἱ δὲ ὄποτεταχθέναι ἐκάστη τοῦτων ἄρχη αἱ καὶ συνεπόμεναι αὐταῖς εἰσὶν εἰς ὀνόματος αὕτα.

Τοποτεταχθεῖν δὲ ἐκάστη τοῦτων ἀξιωμάτων ἄρχη εἰλῆ ἀξιωμάτων διά- φορα κατὰ ἀναλογίαν καὶ τάξειν καὶ τῆς ἐκάστου προελεύσεως, ὡς καὶ αὕτα

714 7 (συν)ἀριθμοῦνται scripsī: ἀριθμοῦνται L 715 8 πελοποννήσου L 12 Αι- γαίου B 13 oL scripsī (sed fort. del. eisı): oL θεμάτων scripsī: σχολῶν L 17 ὀπτήματων L 31 τῶν ἀριθμῶν L 716 36 αὕτα L
οφθικα ὄνομάζονται. διαφοροῦσται δὲ καὶ αὐτὰ εἰς μέρη τρία: εἰς ταγ-
ματικὸς, εἰς θεματικὸς καὶ εἰς συγκλητικὸς.

τῷ γὰρ στρατηγῷ τῶν Ἀνατολικῶν ὑποπίπτονσιν κατὰ βαθμῶν εἰδὴ
ἀξιωμάτων ι', οἶον

1. Strategi
10 μάτων ι', οἶον

2. Domestici
5 τουμάρχαι,
2 μεριάρχης,
3 κόμης τῆς κόρης,
4 χαρτουλάριος τοῦ δήματος,
5 δομέστικος τοῦ δήματος,
6 δορυγάριοι τῶν βάνδων,

4. Καθαρσίαν σχολῶν ὑποπίπτονσιν κατὰ βαθμῶν εἰδὴ ἀξιω-

15 μάτων ι', οἶον

20 τῷ δὲ δομέστικῳ τῶν σχολῶν ὑποπίπτονσιν κατὰ βαθμῶν εἰδὴ ἀξιω-

25 μάτων ι', οἶον

30 τοῦ τοῦτο πλήθους εἰς τὸν στρατηγὸν.

35 τῷ δὲ στρατηγῷ τῶν Ἀρμενικῶν ὑποπίπτονσιν καὶ αὐτῷ εἰδὴ ἀξιωμάτων
κατὰ βαθμῶν, ὡς καὶ τῷ στρατηγῷ τῶν Ἀνατολικῶν, καὶ καθεξῆς ταῖς

717
3–13, 16–28. Strategorum
15. Praefecti
14. Domestici
30. Sacel-
19. 10
25. 21
35. 26

scripsi: ἡμερίδραχα, B, 2ος οἶκον
scripsi: τοῦ τοῦτο πλήθους εἰς τὸν στρατηγὸν,

scripsi: τοῦ τοῦτο πλήθους εἰς τὸν στρατηγὸν,

scripsi: τοῦ τοῦτο πλήθους εἰς τὸν στρατηγὸν,
30. Logothetae genici.

τὸ δὲ λογοθέτη τοῦ γενικοῦ ὑποτέτακται εἶδὴ ἄξιωμάτων κατὰ βαθμοὺς, οἶνον

1 χαρτουλάριοι μεγάλοι τοῦ σεκρέτου,
2 χαρτουλάριοι τῶν ἀρκλῶν,
3 ἐπόπται τῶν θεμάτων,
4 κόμητες ὄδατων,
5 ὁ ὀικιστικὸς,
6 κομμερκιάριοι,

7 ὁ τῆς κουπατωρίας,
8 ὁ κόμης τῆς λαμίας,
9 διοικητὰς,
10 κομψιστάνδος,
11 πρωτοκαγκέλλαριος,
12 καγκέλλαριοι.

11. Quaestoris.


718

32. Logothe- tae Stratiotici.

718

33. Drungarii arithmi.

718

34. Drungarii classium.

718

35. Logothetae cursus.

718

36. Protospa- tharii basilicorum. οἶνον

3 σεκρέστοι Λ (et saepe) 8 οἰκιστικὸς coni. R recte: κιστικὸς Λ B 718 20, 36 το- ποτηρητῆς scripsi: -ηταῖ L 27 κόμητες τῆς ἑταίρεως B
ΦΙΛΟΘΕΟΥ · ΚΑΛΤΟΡΟΛΟΓΙΟΝ

10. τῷ ὁ δὲ λογοθέτη τῶν ἄγελῶν ὑποτέτακται εἶδη ἀξιωμάτων (ε'), οἶνον
1 ὁ πρωτουσιάτιος Ἀσίας, 4 κόμητες,
2 ὁ πρωτουσιάτιος Φρυγίας, 5 ἐπισκεπτήται.
3 διοικητὰ τῶν μυτάτων,

5. τῷ ὁ δὲ δομεστίκῳ τῶν ικανῶν ὑποτέτακται εἶδη ἀξιωμάτων θ', οἶνον
1 τοποτηρητῆς, 6 βαρδοφόροι,
2 χαρτούλαριος, 7 δοκιμιάτορες,
3 κόμητες, 8 σημειοφόροι,
4 πρωτομανδάτωρ, 9 μανδάτορες.
5 κένταρχοι,

10. τῷ ὁ δὲ δομεστίκῳ τῶν νομίμων ὑποτέτακται εἶδη ἀξιωμάτων ξ', οἶνον
1 τοποτηρητῆς, 4 βικάριοι,
2 χαρτούλαριος 2α τριβοῦνοι,
3 πρωτομανδάτωρ, 6 πορτάριοι.

15. τῷ ὁ δὲ δομεστίκῳ τῶν ὁπτιμάτων ὑποτέτακται εἶδη ἀξιωμάτων ε', οἶνον
1 τοποτηρητῆς, 4 κένταρχοι,
2 χαρτούλαριος, 5 πρωτοκαγκελλάριος.
3 κόμητες,

20. τῷ ὁ δὲ δομεστίκῳ τῶν τειχῶν ὑποτέτακται εἶδη ἀξιωμάτων σ', οἶνον
1 τοποτηρητῆς, 4 βικάριοι,
2 χαρτούλαριος 2α τριβοῦνοι,
3 πρωτομανδάτωρ, 6 πορτάριοι.

25. τῷ ὁ δὲ χαρτουλαρίῳ τοῦ σακελλίου ὑποτέτακται εἶδη ἀξιωμάτων ι', οἶνον
1 νοτάριοι βασιλικὸς τοῦ σεκρέτου, 6 γηροκόμοι,
2 πρωτονοτάριοι τῶν θεμάτων, 7 χαρτουλάριοι τῶν οἴκων,
3 ξενοδόχου, 8 πρωτοκαγκελλάριος,
4 ὁ δρυγοστάτης, 9 καγκελλάριοι, καί
5 μετρηταί, 10 ὁ δομεστικὸς τῆς θυμέλης.

30. τῷ ὁ δὲ χαρτουλαρίῳ τοῦ βεστιαρίῳ ὑποτέτακται εἶδη ἀξιωμάτων ι', οἶνον
1 βασιλικὸς νοτάριο τοῦ σεκρέτου, 6 χαρτουλάριος,
2 κένταρχος, 7 κουράτορες,
3 λεγατάριος, 8 χοσβαϊταί,
4 ἄρχων τῆς χαραγῆς, 9 πρωτομανδάτ(ωρ),
5 ἕξαριστης, 10 (μανδάτ)ορες.

35. τῷ ὁ δὲ χαρτουλαρίῳ τοῦ κανικλελού οὐδὲν ὑποπέπτοκε διὰ τὸ καθ' ἑαυτὸν μόνον ὑπηρετεῖν.

1 (ε') supplivi 6 τοποτηρητῆς scripsi: τοποτηριτά L 6 βαρδοφόροι L
719 9 μανδάτορες L 13 τοποτηρητῆς scripsi: -ηταί L 13 et 21 χαρτουλάριοι τριβοῦνοι L B corretxi 16 et 20 τοποτηρητῆς scripsi: τοποτηριτά L: -ηταί B 28 μετριτά L 33, 34 πρωτομανδάτ(ωρ, μανδάτ)ορες scripsi: πρωτομανδάτορες L B

37. Łogothe-tae gregum.
38. Domestici hicianatorum.
39. Domestici numerorum.
40. Domestici optima-torum.
41. Domestici moenium.
42. Chartularii sacellii.
43. Chartularii vestiarii.
44. Chartularii caniclei.
45. Protostratoris.

τῷ δὲ πρωτοστράτορι ὑποτέτακται εἷδη ἀξιωμάτων γ', οἶον
1 στράτωρες,
2 ἀρμοφόλακες, καὶ

3 σταβλοκόμητες.

46. Protoasecretae.

τῷ δὲ πρωτοασήκρητι οὐ ποπέπτωκεν εἰδὴ ἀξιωμάτων γ', οἶον
1 ἀσκήρηται,
2 νοτάριοι βασιλικοὶ,

3 δεκανόσ.

720 τῷ δὲ κόμπτι τοῦ σταβλοῦ ὑποτέτακται εἰδὴ ἀξιωμάτων (ſ. οἶον), . . .
1 βασιλικοὶ νοτάριοι τοῦ σεκρέτου,
2 ἄρχοντες τῶν ἐργοδοσίων,

3 ἐβδομάριοι, καὶ
4 μειζότεροι τῶν ἐργοδοσίων. 10

47. Comiti stabuli.

τῷ δὲ ἐπὶ τοῦ εἰδικοῦ λόγου ὑποτέτακται εἰδὴ ἀξιωμάτων δ', οἶον
1 μεγάλω κουράτωρι οὐ ποπέτηκεν εἰδὴ ἀξιωμάτων θ', οἶον
1 πρωτοκυριάρχαι,
2 βασιλικοὶ νοτάριοι,
3 κουράτορες τῶν παλατίων,
4 κουράτορες τῶν κημᾶτων,
5 μειζότεροι τῶν Ἑλευθερίων,

6 ἐξενοδόχως Σαγαγάρου,
7 ἐξενοδόχος Πυλάνω,
8 ἐξενοδόχος Νικομηδελας, καὶ
9 ἐπισκεπτόμενοι. 15

48. Idici.

τῷ δὲ κουράτορι τῶν μαγγάνων ὑποτέτακται εἰδὴ ἀξιωμάτων, ὥσα καὶ
tῷ μεγάλῳ κουράτορι, πλῆ τῶν ἐξενοδοχών.

50. Curatoris magni.

τῷ δὲ ὀρφανοτρόφῳ ὑποτέτακται εἰδὴ ἀξιωμάτων δ', οἶον
1 χαρτονιάριοι τοῦ όίκου,
2 χαρτονιάριοι τοῦ ὀσίου,

3 ἀρκάριοι,
4 κουράτορες.

51. Orphanotrophi.

τοῖς δὲ δυνα ὑποτέτακται εἰδὴ ἀξιωμάτων ἀνὰ ζ', οἶον
1 δευτερεύοντες,
2 ὁ χαρτονιάριος, καὶ
3 ὁ ποιητής,
4 ἄρχοντες,
5 γειτονάρχαι,

6 μειλαοὶ,
7 νοτάριοι τῶν μερῶν,
8 ἀναξιοὶ,
9 προτεία,
10 ἡμιωταί. 25

52, 53. Desmarchorum duorum.

τῷ δὲ ἐπὶ τῆς καταστάσεως ὑποτέτακται εἰδὴ ἀξιωμάτων ε', οἶον
1 ὕπατος,
2 βεστίτορες,
3 σιλεστιάριοι,

4 ἀπεσάρχοντες,
5 συγκλητικοὶ. 30

54. Ceremoniarii.

Περὶ τάξεως τῶν ἑφούχων. Περὶ τῆς τῶν ἑφούχων τάξεως καὶ τῆς τῶν ἀξιωμάτων αὐτῶν κυριοκησίας καὶ ποσότητι
τῶν συνθείμιν αὐτῶν.

721 Αἱ τῷ τῶν ἑφούχων ἄξιαι καὶ αὐταὶ μὲν διὰ των δίδοναι. καὶ γὰρ αἱ
μὲν εἰς αὐτὸν ἔργα τῶν ἀξίων νομίμως λαμβάνοντον αἱ δὲ λόγῳ τοῖς ἀξίοις 35
προσγίνουνται, αἱ καὶ ῥόδιοι ἐκ προσώπων εἰς πρόσωπα λόγῳ βασιλέως
μετέχονται.

3 ἄρματοφόλακες conicio 720 7 spatium duarum linearum in calce paginae
vacat ὑπὸ L: corr. R 14, 15 κουράτορες B, et infra 22 ὑ 24 τῶν χαρτο-
νιάριοι καὶ τῶν ποιητῶν expectes 29 ὑπὸ πράξαρχοντες LB 32 ποσότητων?
Dignititates eunuchorum per insignia.)

eiòi de ómou tásai aí diá βραβείων αὐτοῖς παρεχόμεναι τῶν ἀριθμῶν ὁκτώ.

καὶ πρώτῃ μὲν ἐν αὐτῶς ἡ τῶν νυφιστιαρίων ἀξία γνωρίζεται, ἢ ἡ 5 βραβείων καμάκιος λινῶν ὑποβλασττόμενον σχῆματι φιάλιον, καὶ λόγῳ βασιλέως προσγνώμονος. διδωσιν συνήθειαν τοῖς πρασποσίτοις,, ἵνα, τῷ δευτέρῳ, γ', τῷ πριμερίῳ αὐτοῦ,, β'.

δευτέρα δὲ ἡ τοῦ κουβικουλαρίου ἀξία, ἢ βραβείων ἡ ἀμφίασις τοῦ β περιβλασττόμενου καμάκιον καὶ ἡ τοῦ λευκοῦ παραγαβδίου στολή, ἢ καὶ 10 διὰ τῆς τῶν πρασποσίτων παρουσίας γνωρίζεται: διδωσιν συνήθειαν τοῖς πρασποσίτοις,, ἵνα, τῷ παπίᾳ καὶ τῷ δευτέρῳ,, β', τῷ πριμε- 15 κηρίῳ,, δ'.

τετάρτῃ ἡ τῶν ὀστιαρίων ἀξία, ἢ βραβείων, χρυσῆ βάθος ἐκ λιθῶν ἢ τιμών περικεφαλαίαν ἔχουσα, διὰ χειρὸς βασιλέως ἐπιδίδοται. διδεὶ συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ,, γ', τοῖς πρασποσίτοις,, κδ', τῷ πρι- 20 μερίῳ τοῦ κουβικουλείου, δ'.

25 μανακίων ἢ τῶν ἐν αὐτοῖς πρωτοσπαθαρίων ἀξία, ἢ βραβείων, χρυσῳγίς,

εἴπτερον ἢ τῶν λαμπροτάτων πρασποσίτων ἀξία, ἢ δ' βραβείων, πλάκες πατρικίστης, ἀνεί ἐν μὲν κωδικέλλων ἢ προελευσέως χρυσοτρικύλων χειρί βασιλέως ἐπιδίδονται: διδεὶ συνήθειαν, ἢ τῷ τυμηθῇ πρωτοσπαθαρίον ἐν τῷ ἁμα, λ. α'. καὶ τῷ δευτέρῳ ὑπὲρ τῶν πλάκων,, κδ'.

30 εἴ δὲ καὶ πατρικίος ὁ αὐτὸς ἐν ταύτῃ τιμηθῇ, διδοσι συνήθειαν ὡς οἱ 35 πατρίκιοι.

35 ὑδόθη ἡ τῶν ἐν αὐτοῖς πατρικίων ἀξία, ἢ βραβείων, πλάκες, ὁμοίως ἡ 721 5 ὑποβλασττόμενων Λ ὅγος ΛΒ: correxì 9 κακαμπισίον Λ ἢ ΛΒ: correxì 17 et ΛΒ, 21 διδι Λ 22 ἱδρυ Λ 23 ἵματι σχρίπ: ἴματην Λ: ἴματιον Β 26 χει- τῶν Λ: χρυσοκόλλος Λ 31 πλάκαις Λ 32 διδι Λ 34 τιμήθῃ Λ 36 πλάκαις Λ 38 λάφις Λ
723 tūi eīna kai praiπtōstos kai δοφικάλλος. parēxouw de swvβheian oi πατρίκων ευνούχων καθώς kai οι βαρβάτοι.

παρά de tōn eis δοφικία προβαλλομένων πάντων ἐκκομισμένου τοῦ πραιποσίτου, ὡς έκ προσώπου τοῦ βασιλέως, τῆν ἀπόκρισιν τῆς προβλή- 5 σεως, λαμβάνειν τὸν αὐτὸν πραιποσίτον καθ’ ἐκαστὸν δοφικάλλον συνη- βειαι ,, κδ’. μηδείς τόυν παραβανέτω τῆν τουαντὴν τάξιν τε καὶ στάσιν τῶν ἐκτιθεμένων ἁξιωμάτων, ἡ ἀλλος πως ταύτας μετερχέσθων, πλεὺρ τῶν κληρικῶν καὶ μόνων. οὗτοι γὰρ λόγος μόνος μετέρχονται τάς ἀξιὰς. ἡ δὲ τῶν πρωτοσπαθαρίων ἄξια δία βασιλικῆς χειρὸς μετὰ ἐπιρρητάριον βασι- το λικοῦ ἐπισυγκλέται. ταύτας de tās συναγομένας συνηθείας τῶν ἄξιω- μάτων παρὰ τὸν πάπιον καὶ τοῦ δευτέρου μερίζεσθαι αὐτοῖς ἐπ’ ῥής ἄνει τῆς συνηθείας τοῦ χρυσοτρικλίου, ὅτι μονομέρος τοῦ πάπια ἑστίν. τῶν δὲ πλακῶν καὶ τῶν μαγιστρῶν καὶ τῶν πριμικρῶν καὶ τῶν κοινοκουλαρίων μονομερῶς λαμβάνει αὐτὰ ὃ δευτέρος, καθὼς ἀνωτέρω διαγορεύει. τὸ δὲ 15 τιμῶν σταυρόν τοῦ Ἀνυγόστου ἀνὴρ ἔξερχεται ὁ πάπιας, καὶ εἶ τι ἀν ἐπι- συνάξει, ἔχει αὐτά, καὶ εἰς αὐτῶν δόθωσιν καὶ τῷ δευτέρῳ μέρισα τ. Εἰ δὲ δὲ ἀδύναμιν εἶτε νόσον οὐκ ἔξερχεται ὁ πάπιας, ἔξερχεται ὁ δευτέρος, καὶ εἰ τι ἀν ἐπισυνάξει, μερίζεται αὐτά ὃ τε πάπιας καὶ ὁ δευτέρος εἰς ῥής. ἐπέχει δὲ ὁ πάπιας τὰς εἰς ἐξοδομᾶς τοὺς διαταραίους καὶ τὸ ἔλαιον 20

724 τῶν καμαρῶν τοῦ χρυσοτρικλίου σύν τῶν κανθαλαπτῶν. τὸ δὲ ἔλαιον τοῦ πολυκανθῆλον τοῦ κατὰ τὸ μέσον κρεμαμένου τοῦ χρυσοτρικλίου καὶ τῶν λοιπῶν πολυκανθῆλων καὶ ψιαθῶν, ἐπικρατοῦσιν αὐτὰ αὐτοὶ οἱ καν- θαλάπται. ἐπέχει δὲ καὶ τοὺς λούστας καὶ τῶν καμαράδας καὶ τῶν κανθαλάπτας τοῦ λαυσιακοῦ καὶ τοῦ Ἰουστινιανοῦ καὶ τοὺς ὀρόλογους καὶ 25 τοὺς ζαράβας, καὶ οὕτως εἰς αὐτῶν λειψῆ, ἔχει ἐξουσίαν ποιεῖν ἀντιστηκόντας, καὶ λαμβάνει ρ’ συνηθείαν αὐτῶν, εἰς μὲν τοὺς πριμικρίους ,, κδ’, καὶ εἰς τοὺς διαταράσιας καὶ λοιποῦς ἀνὰ ,, κα’, λαμβάνουσι δὲ καὶ οἱ πριμικρίν ,, α’, καὶ ο λαος ,, ε’. ἐπέχει δὲ καὶ ὁ δευτέρος τὰ σελλάς καὶ τοὺς διαταράσιας καὶ τὸν πριμικρίν αὐτῶν καὶ τὰ στέμματα καὶ τὰς ἐσθήτας τῶν βασιλέων 30 καὶ τὰ βῆλα τοῦ χρυσοτρικλίου καὶ τοὺς ἐπὶ τῶν ἀλλαξίων καὶ τοὺς βεστήτορας σύν τῶν πριμικρίων αὐτῶν καὶ τὰ σκεπή τῶν ἁξιωμάτων καὶ τοὺς ἐπὶ τῶν ἁξιωμάτων, οἱ καὶ συνάγουσι τὰ ἁξιώματα παρὰ τῶν λαμ- βανόντων τὰς ἀξιὰς. καὶ οὕτως εἰς αὐτῶν λειψῆ, ἡν παρέχει ο ἐκλώνων γίνεσθαι τάς συνηθείας τῷ δευτέρῳ, καθὼς καὶ ὁ παπίας λαμβάνει. εἰς δὲ 35 τὰς προελεύσεις ἐνα συνάγιναι οἱ βεστήτορες καὶ οἱ πριμικρίοι πᾶντες, καὶ βαστάζουσι τὰ κορικλία σύν τῶς στέμμασι. συνάγεσθαι δὲ τῶν 725 ἀμφιβότερων διαταράσιων καὶ βαστάζεσι εἰς τὰς προελεύσεις τὰς ταξίλας τοῦ βασιλικᾶ μετὰ τῶν ἀλλαξίων. ἀκολουθεῖν δὲ εἰς τὰς προελεύσεις τούς

723 12 ἐφιστης L: ἐπ’ ἑσθης B: fort. ἐξ ἑσθης 13 μονομερὸς L 15 forte (τά) ἀνωτέρω 20 ἐδομᾶς L 724 26 λύρ L ἀντισυντέτας L 27 μ L 33 τά ἁξιώματα L per errorem ut videtur. Scribendum tās συνηθείας 34, 36 παρέχει... συνάγουσαι LB corregx
Dignitates eunuchorum per edictum.

"Osai dia basiliou logos prosochynetai toutois exi."

Αἰ δὲ λόγῳ προσγυμόμεναι τούτους ἀξίας εἰσὶ καὶ αὕται τῶν ἀριθμῶν κυρίως β'.

1 ὁ παρακομῶμενος τοῦ δεσπότου, 6 ὁ δεύτερος τοῦ μεγάλου παλατίου,
2 οὐ πρωτοβεστιάριος τοῦ δεσπότου, 7 ὁ ἑπιγκέρυς τοῦ δεσπότου,
13 ὁ ἐπὶ τῆς τραπέζης τοῦ δεσπότου, 8 ὁ πικέρυς τῆς αὐγούστης,
4 ὁ ἐπὶ τῆς τραπέζης τῆς αὐγούστης, 9 ὁ πατίας τῆς μανναύρας,
5 ὁ πατίας τοῦ μεγάλου παλατίου, 10 ὁ πατίας τῆς Δάφνης.

Ἀλλὰ μὴν καὶ αἱ ἄλλαι πᾶσαι, ὅσαι καὶ τοῖς βαρβάτοις προσγυμόνεται,
πλὴν τῆς τοῦ ἐπάρχου καὶ κυέστωρος καὶ δομεστικῶν ἀξίας.

Σεκτίον Β'.

Τάῦτας οὖν ἀπάσας τὰς ἄργως καὶ λόγου διδομένας ἀξίας σαφείς καὶ ἀκριβεὶς λόγῳ παραστήσατε σπουδάσαντες, οὐ δίκαιον ἐκρίμαμεν, ὦ φίλοι, μέχρι τούτων καταπάσας τὸν λόγον, ἄλλα καὶ, ὃ μάλιστα ὑμῖν ἐφησέν, τῆς περὶ τῶν καθέδρων ἀκριβείας καθάσπας καὶ τὴν ὑπόθεσιν εἰς πέρας
25 ἀγάνα, καθα ἐξηγήσασθαι. καὶ γὰρ πάλιν ὑπέθεται ταῖς λεγέσισι ἀπάσας ἀκριβῶς εἰδέναι, ὡς ἐφαμεν, καὶ τὴν τῶν ἦρων βασιλικῶν κηπωρίων κατάστασιν ὑποταίμονες εἰς κόσμησιν, καὶ τῷ μὲν
30 λόγῳ τῆς κλήσιν τῆς ἐκάστου ἀξίας οἰκείας ἐκφέρειν, τῇ δὲ δεξίῃ χειρὶ
diā τοῦ σχήματος προσδεικνύειν τὸν ἐκάστη ἀρμόζοντα τόπον, καὶ τοῦ μὲν
πρωτόκλητον φίλου πρὸς τὸ εὐωνύμων προτρέπεται μέρος, ὅπως ἡ τῆς
βασιλικῆς ἀξίας ἐπίδουσιν εὐχηρὰς τῷ πρωτοκλήτῳ γένηται φίλος, τὸν δὲ
ἀπ' αὐτοῦ δεύτερον ἐν τοῖς δεξιοῖς προσκαλεῖσθαι, καὶ λέγειν.

35 ὁ πατριάρχης Κωνσταντινουπόλεως,
ὁ καύσαρ,
ὁ νοβελήσιμος,

726 4 τῆς scripsi: τῆς L τῆς ἐβδομαδ. B 726 20 Hic incipit fragmentum cod. H
23 ξητετέον L 24 περὶ τῆς τῶν H 25 ἐκστήσασθε H ἐπ' ἀναλήψει B 30 om.
31 H 32 τοῦτο σχήματος H 33 ἐπίδουσις L

10
727 εἰδέναι δὲ δεῖ, ὅτι αἱ ἐξ αὐτῶν μόναί ἀξία εἴν τῇ ἀποκοπῇ τραπέζῃ συνεστίωνται τοῖς βασιλεύσι, αἱ δὲ λοιπὲς πᾶσαι τῆς δευτέρας ὑπάρχουσι 5 τάξεως, οὗν

ὁ μάγιστρος, ὁ μάγιστρος

(εἰ δὲ τις τούτων ὀφθαλκίων τετύμηται, προκρίνεται τοῦ ἐταίρου, κἂν τάχα ἔσχατος ἤ)). εἴτα

ὁ βαλτικός, ὁ σύγκεκλος Ἀράμης,

ὁ σύγκεκλος Κωνσταντινούπολεως

(εἰ δὲ καὶ τῶν τῆς Ἀνατολίας πατριαρχῶν τῶν τόχων σύγκεκλοι, προκρίνονται τούτων κατὰ τὰ ἱδία αὐτῶν πατριαρχία). εἰδ' οὖν

ὁ ἀρχιεπίσκοπος Βουλγαρίας,

πατρικίου εὐνοῦχοι

(ὅ δὲ ὡς ἐξ αὐτῶν ἐν ὀφθαλκὶ προκρίνεται τῷ ἐτέρῳ).

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῶν Ἀνατολικῶν,

ὁ ἀνθύπατος πατρικίου καὶ δομεστικὸς τῶν σχολῶν,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῶν Ἀρμενιάκων,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῶν Ῥώμησιῶν,

ὁ ἀνθύπατος πατρικίου καὶ κόμης τοῦ Ὀψικίου,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῶν Βουκηλαρίων,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Καππαδοκίας,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Χαρισιανῶν,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Κολονελας,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Παφλαγωνίας,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῆς Ῥώμης,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Μακεδονίας,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Χαλδαίας,

728 ὁ ἀνθύπατος πατρικίου [καὶ στρατηγὸς] καὶ δομεστικὸς τῶν ἔσκουβιτῶν,

ὁ ἀνθύπατος πατρικίου καὶ ἐπαρχὸς τῆς πόλεως,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Πελοποννήσου,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Νικοπόλεως,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς τῶν Κυσσαραιτῶν,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Ἑλλάδος,

ὁ ἀνθύπατος πατρικίου καὶ στρατηγὸς Σικελίας.
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς Στρυμὼνος·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς Κεφαληνίας·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς Θεσσαλονίκης·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Δυραχίου·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῆς Σάμου·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Αλγέων πελάγους·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς Δαλματίας·
ο ἀνθύπατος πατρίκιος καὶ στρατηγὸς Χερσάων·
ο ἀνθύπατος πατρίκιος καὶ σακελλάριος·
ο ἀνθύπατος πατρίκιος καὶ γειουκὸς λογοθέτης·
ο ἀνθύπατος πατρίκιος καὶ κυνήστωρ·
ο ἀνθύπατος πατρίκιος καὶ λογοθέτης τοῦ στρατωτικοῦ·
ο ἀνθύπατος πατρίκιος καὶ δρουγγάριος τῆς βίγλης·
ο ἀνθύπατος πατρίκιος καὶ δρουγγάριος τῶν πλωτῶν·
ο ἀνθύπατος πατρίκιος καὶ κάμης τῶν τειχέων·
ο ἀνθύπατος πατρίκιος καὶ χαρτουλάριος τοῦ σακελλάου·
ο ἀνθύπατος πατρίκιος καὶ χαρτουλάριος τοῦ βεστιάριου·
ο ἀνθύπατος πατρίκιος καὶ χαρτουλάριος τοῦ κανικλέου·
ο ἀνθύπατος πατρίκιος καὶ πρωτοστάτωρ·
ο ἀνθύπατος πατρίκιος καὶ πρωτοστρατηκήτης·
ο ἀνθύπατος πατρίκιος καὶ κόμης τοῦ στάβλου·
ο ἀνθύπατος πατρίκιος καὶ ἐκ προσώπου τῶν θεμάτων·
ο ἀνθύπατος πατρίκιος καὶ ἐπὶ τοῦ εἰδικοῦ·
ο ἀνθύπατος πατρίκιος καὶ μέγας κουράτωρ·
ο ἀνθύπατος πατρίκιος καὶ κουράτωρ τῶν Μαγγάνων·
ο ἀνθύπατος πατρίκιος καὶ ἐπὶ τῶν δεόσεων·
ο ἀνθύπατος πατρίκιος καὶ ὁρφανοτρόφος·
ο ἀνθύπατος πατρίκιος καὶ ὀδημαρχὸς Βενέτων·
ο ἀνθύπατος πατρίκιος καὶ ὀδημαρχὸς Πρασίων·
Δ Αλγαλὼν Β 9 σακελλάριον Η 10 γενικὸν Η 13 ὁ ἄνθυπατος καὶ μέγας
ἐπεράχης· ὁ ἄνθυπατος καὶ ὀλοκλόνος τῆς μεγάλης ἐκκλησίας ποστ. βίγλης Η 14 πλοι-
τοῦ στρατηγοῦ τῶν Ἀνατολικῶν καὶ τοῦ δομεστικοῦ τῶν σχολῶν· οὕτως γὰρ μόνον, καὶ μὴ δυτεῖς ἀνθύπατοι, ἐν τῇ καθέδρᾳ τῶν ἀνθύπατων ὑπερεχουσὶν ἀπαστας. εἰ δὲ τινες εἰς αὐτῶς, εἰτε εἴ τῶν ἄνθυπατων, εἰτε εἴ τῶν λιτῶν πατρίκιων, ἢ εἰς στρατηγάτα ἀνήχησαν, εἰτε ἐν ἄλλῳ τῷ διὰ 730 λόγου προσγυμνομένῳ ἄξιωμάτι, ἐκατοσ τῶν κατὰ τὴν τοῦ ὀφθείκου ὡς οἰκείων δόξαν καὶ τῆς καθέδρας ἀπολαμβ. οὐ μή νῦ δὲ κατὰ τὴν τάξιν τοῦ βαθμοῦ τῆς ἑπιδόσεως τοῦ κωδικέλλου καὶ τὰ γαῖα τόχυς ὁ ἐσχατὸς τῷ βαθμῷ προκριθῆναι τοῦ πρῶτον ἐν οὐδόποτε ὀφθείκῳ τῷ διὰ λόγον προσγυμνομένῳ. εἰ δὲ καὶ παγανοὶ τόχους χωρίς ὀφθείκων πατρίκιων, ὑποπίπτουσι τοῖς τῷ ὀφθείκια ἔχονοι πατρίκιοι. εἰ δὲ τις ἐκ τῶν λεχθέντων ὀφθείκων δια-10 δεχθῇ, κατὰ τὸν πρῶτον βαθμὸν τῆς τάξεως τοῦ κωδικέλλου αὐτὸν ἀνα-στραφῆσαι ἐν τῇ κλήσει. κλητωρεύονται δὲ ἀπαντεῖς οὕτως.

Sectio III.

Τομος γ'.

Τῆς τῶν διαφόρων ἀξιψάλτων καθολικῆς καθέδρας.

'Ὁ μάγιστρος'·

ὁ βαϊκτωρ'·

ὁ σύγκελλος'·

ὁ πατρίκιος καὶ πραιτόσιτος'·

οἱ πατρίκιοι οἱ εὐνοῦχοι'·

ὁ ἀνθύπατοι πατρίκιοι καὶ στρατηγοὶ κατὰ τὰ στρατηγάτα ἢ τὰ ὀφθείκα 20 αὐτῶν'·

ἀνθύπατοι πατρίκιοι λιτοὶ κατὰ τοὺς κωδικέλλους αὐτῶν'·

πατρίκιοι στρατηγοὶ κατὰ τὰ στρατηγάτα αὐτῶν ἢ τὰ ὀφθείκα αὐτῶν'·

ὁ πραιτόσιτος μὴ δὲν πατρίκιος'·

(εἰ δὲ καὶ ἐν ὀφθείκῳ τετύμηται, προκρίνεται τοῦ ἔτερου) 25

ὁ πρωτοσπαθάριος καὶ στρατηγὸς τῶν Ἀνατολικῶν'·

ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν σχολῶν'·

ὁ πρωτοσπαθάριος στρατηγὸς τῶν ἀνατολικῶν θεμάτων κατὰ τὸς 731 στρατηγήσας αὐτῶν'·

ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν ἐξονιβάτων'·

ὁ πρωτοσπαθάριος καὶ ἑπαρχὸς τῆς πόλεως'·

ὁ πρωτοσπαθάριος καὶ στρατηγὸς τῶν θεμάτων τῆς δύσεως κατὰ τὰ στρατηγάτα αὐτῶν'·

ὁ μητροπολιτά'·

ὁ ἀρχιεπίσκοπος κατὰ τὸν θρόνον αὐτῶν'·

ὁ πρωτοσπαθάριος καὶ σακελλάριος'·

ὁ ἑπίσκοπος ἐπεχέμονος'·

πριμάριῳ εὐνοῦχῳ τοῦ κοινοῦ ιελοῦ'·

4 εἰς στρατηγάτα ἀνήχησαν Λ: ἐκ στρατηγάτας ἀνηνέχησαν Η 730 6 τῆς δόξας Η 9 τοιαύτα Η: τοῖς τὰ ΛΒ 17 σύγκελος Η 18 πατρίκιοι καὶ ομ. Η 731 στρατηγής πιὸ τοῦ τὰ Λ 31 30 δ ὀφθείκας in Η υτ videtur evanuit ἐξονιβάτον Η: ἐξονιβάτων Η 32 τὰς στρατηγιὰς Η
ΦΙΛΟΘΕΟΥ ΚΑΝΘΙΟΛΟΓΙΟΝ 149

(εἰ δὲ καὶ πρωτοσπαθάριοι εἶτε, προκρίνονται τῶν λιτῶν πριμικρίων
εἰ δὲ καὶ ὀφθ χία προσελάβοντο, καὶ εἴδ' οὖτως προκρίνονται τῶν
λοιπῶν)

ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ γενικοῦ

5 ὁ διστιάριος τοῦ κουβουκλείου

(εἰ δὲ καὶ ὀφθ χία ἔχοιες, προκρίνονται τῶν ὀμοτίμων)

ὁ κυέσταρ καὶ μή ὡς πρωτοσπαθάριος

ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ στρατωτικοῦ

ὁ πρωτοσπαθάριος καὶ δρογγάριος τῆς βίγλης

10 ὁ οἰκονόμος τῆς μεγάλης ἐκκλησίας, καθὰ τὰ νῦν ἐτυμήθη

ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ δρόμου

ὁ πρωτοσπαθάριος καὶ δρογγάριος τῶν πλοίων

ὁ πρωτοσπαθάριος καὶ λογοθέτης τῶν ἀγελῶν

ὁ πρωτοσπαθάριος καὶ ἐπὶ τῶν βασιλικῶν

15 ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν Ἰκανάτων

ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν νουμέρων

ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν ὀπτιμάτων

ὁ πρωτοσπαθάριος καὶ κόμης τῶν τειχῶν

ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ σακελλίου

20 ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ βεστιαρίου

ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ καυκλείου

ὁ πρωτοσπαθάριος καὶ πρωτοστράτωρ

ὁ πρωτοσπαθάριος καὶ πρωτοσπαθαρίτης

25 οἱ πρωτοσπαθάριοι καὶ ἐκ προσώπων τῶν θεμάτων κατὰ τὸ ἱδιὸν ἐκάστου

25 θέμα.

ὁ πρωτοσπαθάριος καὶ κόμης τοῦ στάβλου

ὁ πρωτοσπαθάριος καὶ ἐπὶ τοῦ εἰδικοῦ λόγου

ὁ πρωτοσπαθάριος καὶ μέγας κουράτωρ

ὁ πρωτοσπαθάριος καὶ κουράτωρ τῶν Μαγγάνων

30 ὁ πρωτοσπαθάριος καὶ ἐπὶ τῶν δεήσεων

ὁ πρωτοσπαθάριος καὶ ὀρφανοτρόφος

οἱ πρωτοσπαθάριοι καὶ κλεισουράχαι

ὁ πρωτοσπαθάριος καὶ δήμαρχος Βενέτων

ὁ πρωτοσπαθάριος καὶ δήμαρχος Πρασίνων

35 ὁ πρωτοσπαθάριος καὶ ἐπὶ τῆς καταστάσεως

οἱ πρωτοσπαθάριοι καὶ ἀπὸ στρατηγῶν τῶν Ἀνατολίκων

οἱ πρωτοσπαθάριοι καὶ ἀπὸ δομεστικῶν τῶν σχολῶν

οἱ πρωτοσπαθάριοι καὶ ἀπὸ στρατηγῶν τῶν Ἀνατολικῶν θεμάτων

7 κωμήτωρ Η 9 ὁ πρωτοσπαθάριος καὶ μέγας ἔπειραξ Η post βηγης
10 καθ' om. Η 12 πλοίων B 20 ὁ πρωτ... βεστιαρίου om. Η
732 23 καὶ Η; om. Η 26 οἱ πρωτοσπαθάριοι καὶ κάμητες τοῦ σταύλου Η 27 ἱδιοῦ Η
33 τῶν Βενέτων Β; Βενέτων Η 34 τῶν Πρασίνων Η 36 ὁ πρωτοσπαθάριος LB
37 ἀποστρατηγοῦ Η; ἀπὸ στρατηγοῦ Λ 37 ὁ πρωτοσπαθάριος LB ἀποδομεστικοί Η; 38 οἱ πρωτ... θεμάτων om. Η

ἀπὸ δομεστικοῦ Λ
PROCEEDINGS OF THE BRITISH ACADEMY

150

1 proptospatadoroi Kai apd domestikon ton eixkoubiton
 proptospatadoroi Kai apd eparchon
 proptospatadoroi Kai apd stratrygon tis dvuseos
 proptospatadoroi Kai apd kuestwron
 proptospatadoroi toiv Xrusostriklinou (proekrithsan palai ton apd 5 stratrygon Kai apd eparchon)
 proptospatadoroi Kai kritai
 proptospatadoroi toiv magabion Kai arthklwv
 proptospatadoroi Kai arxoutes toiv staibwv
 proptospatadoroi Kai apd ophfikion kata ta pote ophfika auton
 proptospatadoroi Kai basilikoi kata tas probolad auton
 proptospatadoroi Kai asikeythai
 proptospatadoroi oi dia polewv
 proptospatadoroi oi exwtkoi.

el de mi eini pentes proptospatadoroi, Kai tas dia loygo prosigymenias 15 aozias katachouin, oi wun stratrygi tis te anatolh kai tis dvuseo oix ypostipountou tis h dih lachoyseis auton ton themata kadebrasa dia tis elattwosin tov brabeiou autwv, yparxoutos avxamatos, alla en tis taqei, / tetaichsean, kата to ulkeion thema kadebrontai. wsauntu ou kai o eparkos polews kai o kwaistwrov. ou de loyui pentes ophfikialoi en tois omoi 20 mois tis dia brabeiou didomewn avxomata protetlimantai. en de tis tazei tois ophfikon exastos auton tis ulkeias kadebrano laymbaini.

meta de tis ton proptospatarion timis deuterai ou ton spatharokan-
didaton elagantei tazeis, ouin

spatharokandidatoi Kai ophfikialoi kata ta ophfika auton

oi spatharokouzikonlarion tov basilikov koitwnois
spatharokouzikoularion tov kouzoukleion

presbiteroi oi basilikoi

oi presbiteroi Kai hgyoymein kai presbiteroi tis ekklhsiastis

oi spatharokandidatoi Kai apd stratrygon

oi spatharokandidatoi tov Xrusostriklinou

oi spatharokandidatoi oi ulkeikoi kai kritai

oi spatharokandidatoi Kai maglabita Kai arthklwv

oi spatharokandidatoi apd ophfikion

(Spatharocandidati.)

1 de proptospatadoros LB tepodemystiko H: apd domestikon L eixkoubitiron B:

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(Spatharocandidati.)
οἱ σπαθαροκαννιδάτοι οἱ οἰκειοί τοῦ λαυσιακοῦ 734
οἱ σπαθαροκαννιδάτοι καὶ ἄσηκρήται
οἱ σπαθαροκαννιδάτοι καὶ κλεισουράχαι
ὁ σπαθαροκαννιδάτος καὶ τουρμάρχης τῶν φύτεράτων
5 ὁ σπαθαροκαννιδάτος καὶ τουρμάρχης Λυκανόιας καὶ Παμφυλίας
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν σχολῶν
οἱ σπαθαροκαννιδάτοι καὶ τουρμάρχαι τῶν τῆς ἀνατολῆς θεμάτων κατὰ
tὰ θέματα αὐτῶν
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν ἐξοδουβίτων
10 ὁ σπαθαροκαννιδάτος καὶ τουρμάρχαι τῶν θεμάτων τῆς ὄδυσεως
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τοῦ ἀριθμοῦ
ὁ σπαθαροκαννιδάτος καὶ τουρμάρχαι τῶν πλοίων
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν ικανῶν
15 ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν νομέρων
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν ὀπτημάτων
ὁ σπαθαροκαννιδάτος καὶ τοποτηρήτης τῶν τρειχέων
οἱ σπαθαροκαννιδάτοι οἱ διὰ τόλμως καὶ οἱ τῶν σκέπτων
οἱ δισύπατοι κατὰ τὰς τάξεις αὐτῶν.

(Dispati.)

20 εἰ δὲ μὴ εἶχεν οὕτως σπαθαροκαννιδάτοι, ταῖς μὲν διὰ βραβείων ἀξίαις ὑποπττετῶσαν, ἐν δὲ τοῖς τοῦ βαθμοῦ αὐτῶν ὀφφικίοις ἀκολούθως τιμά-
σθοσον.

εἰδ' ὀφθώς τῶν σπαθαρίων εἰςαγάταις τάξεις, οἶνον
οἱ κουβικολάριοι τοῦ βασιλικοῦ κοινῶν
25 οἱ κουβικολάριοι τοῦ κοβικολάριου
οἱ κουβικολάριοι τοῦ πατριάρχου
ὁ οἰκειόμοις τῆς μεγάλης ἐκκλησίας
οἱ διάκονοι οἱ βασιλικοί
οἱ διάκονοι τῆς ἐκκλησίας
735
30 οἱ σπαθάριοι τοῦ χρυσοτρυκίλων
οὶ σπαθάριοι καὶ κριταὶ
οἱ σπαθάριοι καὶ μαγγαλᾶται καὶ ἀρτικλῆαι
οἱ σπαθάριοι οἰκειοί τοῦ λαυσιακοῦ
οἱ σπαθάριοι καὶ τουρμάρχαι κατὰ τὰ θέματα αὐτῶν
35 οἱ σπαθάριοι καὶ τοποτηρήται κατὰ τὰ τάγματα αὐτῶν

(Dispati.)

1 οἱ οἰκειοὶ Λ : ομ. οἱ ἡ Λαυσικός Η 734.4 οἱ σπαθαροκαννιδάτοι καὶ τουρμάρχαι τ. φ. Β : ομ. Η 5 οἱ σπαθάριοι καὶ τουρμάρχαι Η (ut videtur), ιτα B (cum σπ... ἄτοι) 6 οἱ σπαθάριοι καὶ τοποτηρήται Η (ut vid.), Β (cum σπ... ἄτοι) 7 ἀνατολικῆς Η 9 οἱ σπαθάριοι καὶ τοποτηρήται τῶν ἐκκουβίτων Η ἐξεκουβίτωρων B 11 οἱ σπαθάριοι καὶ τοποτηρήται Η 12 πλοίατων Η 13 ὁ σπαθ. καὶ τοπ. τ. πλοίου ομ. Η 18 καὶ τῶν σκέπτων Η 23 οἶνον ... κοιτάων ομ. Η 26 κουβικολάριοι Η et forma contracta Λ : κουβικολάριοι Β 28 οἱ διάκονοι οἱ ... ἐκκλησίας ομ. Η 735 31 κριταί Λ 32 καὶ ἀνεί μαγ. ομ. Λ ἀρτικλῆαι Η 33 οἱ σπαθάριοι οἰκειοί τοῦ λαυσιακοῦ Η : ομ. Λ
οἱ σπαθάριοι καὶ ἀσηκρήται
(ὁ σπαθάριος) καὶ πρωτονοτάριος τοῦ ὀρέμου
οἱ σπαθάριοι τοῦ σπαθαρικῶν
ὁ σπαθάριος καὶ κόμης τῆς κόρης τῶν Ἀνατολικῶν
οἱ σπαθάριοι καὶ κόμητες τῶν σχολῶν
οἱ σπαθάριοι καὶ κόμητες τῆς κόρης τῶν ἀνατολικῶν θεμάτων κατὰ τὰ θέματα αὐτῶν
ὁ σπαθάριος καὶ σύμπονος τοῦ ἐπάρχου
ὁ σπαθάριος καὶ λογοθέτης τῶν πρατηριῶν
οἱ σπαθάριοι καὶ κόμητες τῆς κόρης τῶν θεμάτων τῆς δύσεως κατὰ τὰ 10 θέματα αὐτῶν
οἱ σπαθάριοι καὶ χαρτουλάριοι τοῦ γενικοῦ λογοθέτου
οἱ σπαθάριοι καὶ ἀντιγραφῆς τοῦ κυαίστωρος
οἱ σπαθάριοι καὶ χαρτουλάριοι τοῦ στρατωτικοῦ λογοθέτου
ὁ σπαθάριος καὶ χαρτουλάριος τοῦ θέματος τῶν Ἀνατολικῶν
ὁ σπαθάριος καὶ χαρτουλάριος τῶν τάγματος τῶν σχολῶν
ὁ σπαθάριος καὶ ἀκτούριος
οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν ἀνατολικῶν θεμάτων
ὁ σπαθάριος καὶ χαρτουλάριοι τῶν ἔξοκουβίτων
οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν δυτικῶν θεμάτων
οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τῆς σακέλλης
οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τοῦ βεστιαρίου
οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τοῦ εἰδικοῦ
οἱ σπαθάριοι καὶ νοτάριοι τῶν ἀρκλῶν τοῦ γενικοῦ
ὁ σπαθάριος καὶ πρωτονοτάριος τοῦ μεγάλου κουρατωρίου
ὁ σπαθάριος καὶ δευτερεύουστοι τῶν δημάρχων
ὁ σπαθάριος καὶ ἐπὶ τῆς κουράτωριας τῶν βασιλικῶν οίκων
ὁ σπαθάριος καὶ δομέστικοι τῆς ὑπουργίας
ὁ σπαθάριος καὶ ζυγοστάτης
ὁ σπαθάριος καὶ χρυσοπηγήτης
ὁ σπαθάριος καὶ ἄρχων τοῦ ἀρμαμέντου
ὁ σπαθάριος καὶ ἐξονόδχοι
ὁ σπαθάριος καὶ γνηροκόμοι
ὁ σπαθάριος καὶ πρωτονοτάριοι τῶν θεμάτων κατὰ τὰ θέματα αὐτῶν

1 ὁ σπαθάριος ἀσηκρήτης H 2 (ὁ σπαθάριος) καὶ scripsi: καὶ ὁ LB 4 οἱ σπαθάριοι καὶ κόμητες LHB : correci 6 οἱ σπ. κόμητες τ. σχ. H : οἱ σπ. καὶ κόμ. ...
ò σπαθάριος καὶ οἰκιστικὸς·
οἱ σπαθάριοι οἱ διὰ πόλεως καὶ οἱ ἐξωτικοὶ.
εἰ δὲ μὴ εἶναι καὶ οὗτοι σπαθάριοι, τὰς μὲν διὰ βραβεῖαν ἄξιας ὑπο-
pιπτέτωσαν, εἴ δὲ τούτων ἄφθικοι κατὰ τάξιν τιμᾶσθωσαν.

5 μετὰ τούτων εἰσαγόσθη τετάρτη τάξις, ἢ τῶν ὑπάτων, στρατάρων,
καντιδάτων, μανδατῶν, βεστητήρων, ἀπράτων, ταγματικῶν καὶ
θεματικῶν οὕτως.

ὑπατοι βασιλικοί καὶ χαρτουλάριοι καὶ νοτάριοι τῶν λεχθέντων σεκρέτων
κατὰ τοὺς βαθμοὺς τῶν ἑαυτῶν ἀφθικῶν·

10 ὑπατοι παγανοὶ τῆς συγκλήτου·
κληρικοὶ τοῦ παλαιτίου καὶ τῆς μεγάλης ἐκκλησίας·
στράτωρες, έι τύχοιν, τοῦ χρυσοστυλίου·
στράτωρες ὁμοίως τοῦ μαγαλβίου·
στράτωρες οἰκειακοί τοῦ λαυνιακοῦ καὶ ἀσηκρήται·

15 στράτωρες τοῦ βασιλικοῦ στρατωρίκου·
στράτωρες, σκριβωνεῖς τῶν ἐξουσιοδότων καὶ χαρτουλάριοι τῶν θεμάτων·
δομέστικοι τοῦ τάγματος τῶν σχολῶν·
δομεστικοὶ τῶν θεμάτων τῆς ἀναπολής καὶ δύσεως κατὰ τὰ τάγματα 737
αὐτῶν καὶ τὰς ἄξιας αὐτῶν·

20 ἀσηκρήται ἀπρατοί·
νοτάριοι τῶν ἀσηκρητείων ἀπρατοί·
καντιδάτοι βασιλικοὶ τοῦ ἱπποδρόμου·
καὶ μανδάτορες, βεστήτορες, σιλεντιάροι, δρουγγάριοι τῶν θεμάτων
ἀπρατοι κατὰ τὰ θέματα καὶ τοὺς δρόγγους αὐτῶν·

25 κόμπτες τῶν θεμάτων ὁμοίως·
κόμπτες τῶν ἀριθμῶν ἀπρατοί·
ὁ χαρτουλάριος τοῦ ἀριθμοῦ ὁμοίως·
κόμπτες τοῦ πλούσιατος ὁμοίως·
ὁ χαρτουλάριος τοῦ πλούσιου·

30 κόμπτες τῶν ἵκανῶν ὁμοίως·
ὁ χαρτουλάριος τῶν ἵκανῶν ὁμοίως·
ὁ χαρτουλάριος τοῦ στάβλου ὁμοίως·
ὁ ἐπίκτης τοῦ στάβλου ὁμοίως·
(οἱ) τριθοῦντοι τῶν νομίμων·

35 ὁ χαρτουλάριος τῶν νομίμων·
ὁ τριθοῦντοι τῶν τειχέων·
ὁ χαρτουλάριος τῶν τειχέων·
ὁ δευτερεύουσαι τῶν δημάρχων·
ὁ κόμπτα τῶν ὅπτηματα·

"ο χαρτουλάριος τῶν δπημάτων"
"ο προέξημος τῶν σχολῶν"
"οι κένταρχοι τοῦ ἀριθμοῦ"
"οι κένταρχοι τῶν ἰκανάτων"
"οι προτίκτορες τῶν σχολῶν"
"οι βικάριοι τῶν νομέρων"
"οι βικάριοι τῶν τειχών"
"οι δρακονάριοι τῶν ἔξσκουβίτων"
"οἱ ἀποτελοῦντες"
"οἱ στρατηλάται"
"ὁ ἀκόλουθος τοῦ ἀριθμοῦ"
"ὁ πρωτομανδάτωρ τοῦ ἔξσκουβίτου"
"ὁ πρωτομανδάτωρ τῶν ἰκανάτων"
"ὁ πρωτοκάραβος"
"ὁ πρωτοστάταιρος τῶν θεμάτων καὶ τῶν ἀγελῶν οἱ ἀπρατοὶ"
"ὁ βασιλικὸς τοῦ ἀριθμοῦ"
"ὁ βασιλικὸς τῶν ἰκανάτων"
"ὁ εὐτυχιζόμενος τῶν σχολῶν"
"ὁ σκευοφόρος τῶν ἔξσκουβίτων"
"ὁ λαβοῦσιν τοῦ ἀριθμοῦ"
"ὁ σκηπτροφόρος τῶν σχολῶν"
"ὁ σιγνοφόρος τῶν ἔξσκουβίτων"
"ὁ σημειοφόρος τοῦ ἀριθμοῦ"
"ὁ σημειοφόρος τῶν ἰκανάτων"
"ὁ αἴξωματικὸς τῶν σχολῶν"
"ὁ σωτάρωρ τῶν ἔξσκουβίτων"
"ὁ δοσκόπωρος τοῦ ἀριθμοῦ"
"ὁ δοσκόπωρος τῶν ἰκανάτων"
"ὁ μανδάτωρ τῶν σχολῶν"
"ὁ πρωτοκαγκελλάριος τῶν θεμάτων"
"ὁ ὀπτίωνες τῶν ταγμάτων"
"ὁ πρωτοκαγκελλάριος τοῦ γενικοῦ λογοθέτου"
"ὁ πρωτοκαγκελλάριος τοῦ κυαστώρων"
"ὁ πρωτομανδάτωρ τῶν νομέρων"
"ὁ πρωτομανδάτωρ τῶν τειχῶν"
"ὁ πρωτοκαγκελλάριος τοῦ σακελλίου"
"ὁ κένταρχος τοῦ βεστιαρίου"
"ὁ μανδάτωρ καὶ λεγατάριος τῶν ἔξσκουβίτων"
"ὁ μανδάτωρ καὶ λεγατάριος τοῦ ἀριθμοῦ"
"ὁ ἔξσκουβίτωρ"
"ὁ θυρωροὶ τοῦ παλατίου καὶ τῶν σεκρέτων"

16 βασιλικὸς τοῦ ἀριθμοῦ L 738 38 μανδάτωρες scripsi: πρωτομανδάτωρες LB
οἱ διατρέχοντες τοῦ δρόμουν
οἱ φακτινούριοι
οἱ γειτονιάρχαι
οἱ νοτάριοι τῶν μερῶν
οἱ χαρτουλάριοι τῶν μερῶν
οἱ ποιμνί καὶ μελισταὶ τῶν δήμων
οἱ ἧμιοχοί τῶν μερῶν
οἱ μανδάτορες τῶν τουμέρων
οἱ μανδάτορες τῶν τείχεων
οἱ λεγατάριοι τοῦ βεστιαρίῳ
οἱ χοσβαλταὶ τοῦ μεγάλου βεστιαρίων
οἱ κένταρχοι τῶν στρατηγῶν τῶν θεματικῶν
οὶ μικροταπιται
οἱ παραφύλακες τῶν κάστρων ἀπρατοί
κένταρχοι τῶν βανδῶν
οὶ δημῶται
οἱ δρουγγάριοι τῶν πεζῶν
οὶ καγκελλάριοι τῶν σεκρέτων
οὶ τοποτηρηταὶ τῶν χωρῶν
οἱ στρατιώται τῶν ταγμάτων
οἱ στρατιώται τῶν θεμάτων.

εἰ δὲ ἐκ πάντων τούτων τῶν λεγατάριων των ἔρξεν ἄξιας τὰς διὰ βραβείου διδομένας, ἕκαστος αὐτῶν τῇ ἄξιᾳ τοῦ ὀμοτήμου τῶν βαθμῶν προτίμασθω. εἰ δὲ παγανοὶ πέλοιεν, ἐν μάνοις τοῦς ὁφικίας τιμάσθωσαν κατὰ 739

25 τὴν ἡδή ἐκπέμψαν τάξεων κλητορευόμενοι.

οἱ δὲ ἐξ ἐθνῶν εἰσερχόμενοι πρέσβεις καὶ τῆς τιμᾶς συνεστάσεως τῶν βασιλέων ἡμῶν ἀξιούμενοι κλητορεύονται καὶ αὐτοὶ ὄστος

Οἱ ἀπὸ Ἐρίμης ἐπὶσκόποι προεκβίβησαν τῶν καθ᾽ ἡμᾶς ἐπισκόπων.

οἱ μὲν ἀπὸ Ἐρίμης ἐρχόμενοι, εάν εἰσὶ ἐπὶσκόποι, προτιμῶμεν τῶν ἐπισκόπων τῆς καθ᾽ ἡμᾶς ἐκκλησίας· εἰ δὲ πρεσβύτεροι εἰσν, ὁσαίτως προκρίνομεν. ὁμοίως καὶ εὖ ἐκαστοῦ τάγμα τῆς ἱεροσύνης τῆς προτίμους ἀναδέχεται κατὰ τὴν καθόδου τὴν ἀνωτέρως ῥήθεισαν. τὸ αὐτὸ δὲ κρατεῖσθαι καὶ ἐπὶ τῶν ἐν τῇ ἀνατολῇ ὅπως τριῶν πατριάρχων· ἐτίμησαν δὲ οἱ ἀπὸ Ἐρίμης ἐλθόντες διὰ τὴν ἐννοίαν τῆς ἐκκλησίας ἐπὶ

35 Λέοντος τοῦ φιλοχριστοῦ δεσπότου, οἷον ὁ ἐπίσκοπος Νικόλαος καὶ καρδινάλιος Ἰωάννης, ἐπάνω πάσης τῆς τάξεως τῶν μαγίστρων.

Kal oì ἀπὸ Ἀντιοχείας καὶ Ἱεροσολύμων σύγκειλος προερχόθησαν παντὸς μαγιστροῦ.

ὁσαύτως καὶ οἱ ἀπὸ Ἀντιοχείας καὶ Ἱεροσολύμων σύγκειλοι ἐν τῇ δευτέρᾳ θέσει τῆς τραπέζης πρῶτοι ἐπάνω παντὸς μαγιστροῦ.

(Saraceni amici.)

οἱ δὲ ἐξ Ἁγάρων φίλοι τῇ τῶν πατρικίων καὶ στρατηγῶν ὑποπίπτουσι 5 τάξει εἰς ταῖς καθόροις, οἱ μὲν ἀναστολικοὶ προκρινόμενοι τῶν ἐστηρίων. 740 καθέζονται δὲ ἐν τῇ εὐωνύμῳ θέσει, ἡ τέταρτος φίλοι, ἡ πέμπτη, πρὸς τὸ αὐτοῦ ἐν τῷ δευτέρῳ μίσψῃ τῆς τραπέζης τυγχάνειν.

(Bulgari amici.)

οἱ δὲ ἀπὸ τῶν Νοῦνων, ἦτοι Βουλγάρων, εἰσερχόμενοι φίλοι εἰς μὲν τῇ 10 κλήσει τῶν κοινῶν κλητορίων τέταρτοι ἡ πέμπτη εἰς τῇ εὐωνύμῳ θέσει κληθόνται, δηλούσι ὑποπίπτουσι καὶ αὐτοὶ τῇ τῶν πατρικίων καὶ στρατηγῶν καὶ πάντων τῶν ἐν τῇ βήμα πατρικίων τεταγμένων ἀρχόντων, ἀπολαύοντες καὶ αὐτοὶ τῶν δεύτερου μίσψῃ τῆς βασιλικῆς τραπέζης. ἐν δὲ τοῖς ὑπὸ τῶν εὐγενῶν ἀκουβίτων κλητωρεύονται ὑγίου καὶ ἐννατοῖς, ὅτι 15 λοιπῷ ὑποπίπτουσι τῇ τάξει τοῦ προλεχθέντος βήματος.

(Francorum legati.)

οἱ δὲ ἐκ Φράγγων πρέσβεις, εἰ μὲν ἔχοιεν χειροτονίας, κατὰ ταύτας κληθόνται: εἰ δὲ παγανικοὶ, τῇ τῶν ὀρθοκοιλίων ὑποπίπτουσι τάξει.

οἱ δὲ ἐκ τῶν λοιπῶν ζωῆς ἐρχόμενοι φίλοι τῇ τῶν σπαθαροκαυδάτων 30 ὑποπίπτουσι πάντες ἄξια.

Sectio IV.

Τόμος τέταρτος.

Ἐπειδὴ τῆς τῶν ἀρτικλών ἐπιστήμης ἑδυκήν τινα πραγματείαν συγγράφασθαι ἐσπουδάσαμεν, καὶ τὰς τοῦ ὁλοκλῶν πολιτείματος ἄξιοι ἐκφαντορικῶς εἰς ταῖς καθόρους ἀκρίβως ἐξεζήμεθα, καὶ τὴν τῶν ἑρωώ χαλκίκων 25 κλητορίων εὐστάθμου καὶ κατάστασιν υἱῶν ὑπεθέβαμεν, φέρε ὅτι καὶ τὰς 741 ἱδέας τῶν ἐφ' ἐκάστῃ ἐφορτυνίσκομεν ἀξιωμάτων καὶ τὰς τούτων πολυευδές ἀμφιβάσεις ὅπως δεῖ συνεσάχειν εἰς τοὺς κλητορίους, σφάδος υἱῶν διηγήσομαι. ἀρξάμεθη ν' ἐντεθεῖν (ὅτε) καὶ η τῆς θείας χάριτος τῶν κόσμων ἐπέφανον ἀπαρχή, ἦς καὶ οἱ θεοπρόβλητοι καὶ θεωτάτοι ἡμῶν βασιλεῖς, 30 τὴν ἐγκόσμου καὶ ὑπερκόσμου ταύτην πανηγυρίζοντες χαρμοῦν κατὰ µῆµψῃ τῆς Χριστοῦ πρὸς ἀνθρώπους ἑπιδημίας, κοινὴ τῆς παιδείας τοῖς πιστοῖς ἐφαπλώσαντες κοινωνοῦσι τῆς σωματικῆς ἑστάσεως.

Ἡ γεννήθησα τοῦ Χριστοῦ ἡμέρα, ἐν ἣς προτίθηκαν αὐτὸς τοῦ ἀκουβίτων ἐκθέσεις.

Δεῖ γὰρ ὑμᾶς, ὦ φίλοι, ἐν ταύτῃ τῇ λαμπρᾷ καὶ περιδόξῳ τῶν Χριστοῦ 35 γενεθλίων ἡμέρᾳ, ἣνίκα αἱ πολυσχεδεῖς καὶ ἐξαιστοὶ τῶν ιδ' προτίθηκαν

1 καὶ οἱ ... προεκ. π. μαγιστροῦ uncs inclus. R B 1, 2 σύγκειλοι L 2 'Ἀντιοχείας L 740 10 Νοῦνων, id est Odunum quod fortasse legendum est 22 6' B 741 29 συνησάγων L 29 ὅτε addidi 30 θεώτατοι L 34 ἑκάθης L
άκουστών ἐκθέσεις, ἐν μὲν τῇ βασιλικῇ τραπέζῃ τοῦ κράτατος τῆς μεγάλης ἐκκλησίας καλεῖν εἰς συνεστίας τῶν φιλοχριστῶν ἡμῶν βασιλέων μεγιστάνας ἐκ τῆς βασιλικῆς συγκλήτου τῶν ἀριθμόν ιβ', οἷον μαγίστρους, πραποστούς, ἀνθυπάτους, πατρικίους, στρατηγούς, ἀφφικαλίους, οὕς ἂν ἀν δόξῃ τοὺς αὐτοκράτορας λαμβάνεσθαι εἰσάγαγεν δὲ αὐτοῦς, ἀνεὶ μέστον τῶν οἰκείων χλαμάδων, ἡμιφυσεμένους δὲ τὰ καρμήσια καὶ μόνα. εἰ δὲ τούχου μάρτυρυ κεκλημένου, μετὰ τῶν οἰκείων σκαραμαγχύνων εἰσαγάγοντος σὺν τῷ δρουγγάρῳ τῆς βίγλης. ὑς δὲ τῆς τῶν ιβ' ἀκουστών τυμων.-

742 τάτῃ τραπέζῃ δεί ύμας καλεῖν μαγίστρους δύο, ἀνθυπάτους πατρικίους

10 στρατηγοὺς ξMillis, Βουλγάρους φίλους δύο, ἀφφικαλίους ᾠτή τῆς τοῦ στρατω-

τικοῦ λογοθέτου τάξεως καὶ κατωτέρω δύο, πρὸς τὸ συνανακληθῆναι τῷ

βασιλεῖ εἰς τοὺς τῆς ἀποστολικῆς διωδεκάδος, φίλους τῶν ἀριθμούν ιβ' προκυσεῖν δὲ αὐτοῦς διε στιχηδόν κατὰ τάξεως τῆς ἐκάστου ἀξίας, ἐπεδενή-

μένους τῶν οἰκείων αὐτῶν χλαμάδις ἐμπροσθέως τῷ σχήματι, ὑποδεδεμένους

15 δὲ καὶ τὰ οἰκεία καμάτγη, καὶ εἰσαγαγεῖ αὐτοὺς μετὰ τὴν ἀφίξεων τῶν

μελλόντων παραστάτη βασιλικῶν ύποψργυν τε καὶ βουκαλίων, θηλυκόται

λαβώντος τὸ σχήμα τοῦ καστηρίου τῆς βασιλικῆς τραπέζῃ παρὰ τὸν ἄνωθεν παρεστητός περίμασον πραποστοῦ, καὶ συνανεχρεμένου αὐτοῦς μέχρι τοῦ τριβάθμου τῆς βασιλικῆς εὔωχιας, καὶ ἑστώτως αὐτούς κύκλω τῆς τῆς τιμῶν τραπέζῃς εἰς τὸ εἰδικῶς προκυσεῖται πλησίαιτερον φίλους, οὕς ἂν δόξῃ τῷ βασιλεῖ. ἐν δὲ τοῖς ἐκαθέρων τῶν μερῶν ἀκουστός δεῖ ύμᾶς καλεῖν ἐν ταύτῃ τῇ λαμπρᾷ καὶ περιβολῇ ἤμερᾳ τὴν ὑπὸ καμάτης συγκλήτων τάσιν, οἶνον ἀσηκρήτας, χαρτοπλασίων τῶν μεγάλων σεκρέτω, βασιλικοὺς νοταρίους τῶν λευχέθειον σεκρέτων, οἶνον ἀπὸ τὰ σπαθαροκανα-

20 βιδάτωρ καὶ κατωτέρως, ὑπάτωτος, διανύτατος, κομητῶν τῶν σχολιῶν, σιλε-

ταρίων, προσικτορίων, εὐσυχοφόρων, σκηπτροφόρων, ἀξιωματικῶν τῶν δια-

25 φόρων ταμγάτων τῶν ἀριθμῶν τζη', Ἀγαρηνῶν τοῦ πρατηρίου κδ', τῶν

Βουλγάρων φίλων ἀνθρώπων ιβ', καὶ πέντες ἀδελφοὶς τῶν ἀριθμῶν ιβ' προκυσεῖσθαι δὲ αὐτοῦ στιχηδόν οὕτως· τοὺς μὲν συγκλητικοῖς κατὰ τὰς

20 οἰκείασ αὐτῶν ἀξίας καὶ τὰς τῶν ὁφθαλμών αὐτῶν διαφορὰς διαστελλόμενοι ἐνεθὲν κάθεδρον τοὺς δὲ Ἀγαρηνῶν κατέναντι τής ὄψεως τῶν βασιλέων ἐπὶ τῆς ἐκτῆς καὶ ἐβδόμης τραπέζης· τοὺς δὲ Βουλγάρους ἀνθρώπους ἐπὶ τῆς ἐνάτης τραπέζης τῆς αὐτής περιόδου· τοὺς δὲ πέντες καὶ αὐτοὺς προσκέλεσθαι ἐπὶ τῆς θ' τραπέζης τῆς εὐώνυμον θέεσιν, ἐν δὴ παράστασιν 35 τοῦ δρουγγαρίου τυγχάνει. εἰσάγαγεν δὲ δὲ ἀπαντᾷ μετὰ τὴν ἄφιξις τῶν πρωτοκλήτων φίλων τῆς βασιλικῆς τραπέζης οὕτως· τοὺς μὲν ἀξιωματικοῖς ἀπαντᾷ μετὰ τῶν οἰκείων ἄλλαξιμώντων, χλαμάδων τε καὶ καμάτγων, στιχηδόν κατὰ τάξεως του αὐτοῦ ἀξίωματος καὶ ὁμοφικέως· τοὺς δὲ Ἀγαρηνῶν λευκοφόρους ἀξίων ὑποδεδεμένους, δηλοῦτε προπορευμένον αὐτῶν τοῦ

3 o' L: corr. R 5 αὐτοκράτορας L 6 καρπία B et passim 742 13 στιχη-

δόν L 15 ἀφηχθὲν L 16 fort. παρεσταίναι. 22 καρπίαν B et passim

743 34 παράστασις 35 ἀφηχθὲν L 39 ἀξίων L προπορευμένον αὐτῶν L:

-ομένου αὐτοῖς B
καλεσαντος ἀρτικλίου καὶ συναυξηρομένου ἐφ’ ἐκάτερον τῶν μερῶν διὰ τῆς ὁπισθοῦθεν θέσεως τῶν αὐτῶν ἀκουβζίων καὶ διὰ τοῦ ἐμπροσθίου τοῦτον ἐξαρθμοῦτος ἐφ’ ἐκάστῳ ἀκουβζίῳ δωδεκάδα προσώπων μιᾶς καὶ μῆς συγχωρούντος τίνα ἀνακληθῆναι μέχρι τῆς ἐκφωνήσεως τῶν παρεστώτων βασιλικῶν βουκαλίων. μετὰ δὲ τὴν πάντων ἀνάκλησιν δει προσέχει τὸ 5 μουσικὸν μέλος, καὶ ἡνίκα τὸ ἱδιον ἀπηχήσει φθέγμα, ἐξανίστασθαι ἀπαντάς εἰς εὐφμίλων τῶν δεσποτῶν καὶ τὰς ἑαυτῶν ἀπεκδισκέσθαι χαλαμβάς. ἀλλὰ μὲν καὶ ὅσκις ἂν τὸ μουσικὸν ἀπηχήσῃ, καὶ ὅσκις ἂν θυμελικῶς τί πρὸς τέρψιν ἐκτελεσθῇ πράγμα, καὶ ἡνίκα τὶ βρώσιμον ἐκ τῆς βασιλικῆς τραπέζης διὰ τοῦ τερπνοῦ καστρισμοῦ πρὸς τοὺς διατιμῶν ἐξαποστάλη-10 σητα. ἐν δὲ τῆς τούτων ἐξόδου δει προσέχει τοὺς ῥωμαίους βουκαλίους καὶ σὺν τῇ αὐτῶν ἐκφωνήσει προσέχει τὸ σχῆμα τοῦ κλεινοῦ καστρισμοῦ, καὶ αὐδὴς ἐξανίστας πάντας τοὺς κεκλημένους χλανδοφόρους διὰ τῆς ὁπισθοῦθεν θέσεως τῶν ἀκουβζίων, καὶ ἐπαινάγως αὐτοὺς ἐκ τῶν κάτω πρὸς τὴν ἅνω προσωπικῆς ἐξόδου τῆς αὐτῆς περιόδου. καὶ ἐθ’ οὕτως μετὰ τὴν 15 τούτων τελείαν ὑπεθέασεν καὶ αὐτὸς τῆς βασιλικῆς τραπέζης διατιμῶνας ἑξάγειν, δηλουντὶ προπερευμένου αὐτούς τοῦ κλεινοῦ καστρισμοῦ τῆς βα- 

σιλικῆς τιμίας τραπέζης. ἦπὶ δὲ τῆς δευτέρας ἡμέρας τῆς πολυσχέδους ταύτης καὶ λαμπρᾶς πανθεσίας δει ἡμᾶς εὐτρεπίζεις εἰς πρόσκλησιν τῆς βασιλικῆς περιβλέπτου τραπέζης ὁμοίως μαγιστρῶν, ἀνθυπάτων, πατρι- 

κίων, ὀψικαλλῶν, καὶ οἰκειακῶς πρωτοποθαρίους, τῶν ἀριθμῶν 1β’, συναρθρομένου αὐτοὺς ἑξαμιστῶν τοῦ δομεστικῶν τῶν σχόλων κατὰ τύπον16 εἰσάγειν δὲ αὐτοὺς πάντας ἐν τῇ αὐτῶν ἀνακλησὶ χλανδοφόροις ἐστολι- 

σμένους κατὰ τὸ ἱδιον σχῆμα τοὺς δὲ οἰκειακοὺς πρωτοποθαρίους μετὰ τῶν οἰκείων σπεκίων καὶ ῥωϊῶν σαγείων, ἐμπροσθῖ τῷ σχῆματι, καθὼς 25 ἀνωτέρω διδήλωται. ἐν δὲ τοῖς πέριξ ἀκουβζίως άπεις καὶ λαμπρῆς ἐφ’ ἐκάτερα μέρη ἐπὶ δύο ἀκουβζίων βασιλικῶς ἀνθρώπους ἀπὸ τῆς τῶν σπαθαρακαν- 

διδάτων ἁζίας καὶ κατωτέρων. ἐν δὲ τοῖς λουκέω ἀκουβζίως ἀπαιτάς τους ἄρχοντας τοῦ τάγματος τῶν σχολῶν, οὕν τοποτηρήθην, εἰ τούχων αὐτῶν εἶναι σπαθαρακανδιδάτων, τοὺς κόμπας τῶν σχολῶν, δομεστικῶν τῶν 30 σχολῶν, τῶν προεξήμων, προτήκτωρας, εὐνυχοφόρους, σκηπτροφόρους, ἀξιω- 

ματικοὺς, μανδάτορας, τῶν ἀριθμῶν σμ’, καὶ πέντες τῶν ἀριθμῶν 1β’, εἰσ- 

ἀγεὶ δὲ αὐτοὺς ἐν τῇ ἀνακλησί μετὰ τῶν οἰκείων σκαλαμαγγῶν, τὸν δὲ τοποτηρήθην καὶ χαρτουλάριον τοῦ αὐτοῦ τάγματος μετὰ καὶ σαγείων ῥωϊῶν, δηλουντὶ προπερευμένου αὐτοὺς τοῦ ἀρτικλίου κατὰ τὸ προγρα- 

ἱμέρα 7-8 φεύνα τύπου. ἐπὶ δὲ τῇς τρίτης ἡμέρας τῶν αὐτῶν ἀκουβζίων δει ἡμᾶς εὐτρεπίζεις εἰς πρόσκλησιν, ἐν μὲν τῇ βασιλικῇ τραπέζῃ ἄρχοντας μεγι- 

στάνας τοὺς ἀνωτέρω ἐπὶ τῆς δευτέρας ἡμέρας μνημονευθέντος τῶν ἀριθμῶν 1β’, ἀφαιρουμένου μὲν τῶν τῶν σχολῶν δομεστικῶν, ἀποτειεύσως δὲ κατὰ τύπου τοῦ δομεστικῶν τῶν ἐξοκουβζίων, εἰσάγειν δὲ αὐτοὺς ἐν τῇ ἀνα- 

744 12, 17 κλαυὸν Λ. 16 ὑπέκδωσιν (εἰςαμ ἀπόλουκον, ἀπήλου) coni. R. 17 δὲ δηλονόμοι Λ. 19 δι (πρὸ δει) Λ. 745 27 ἀπὸ Λ. εἰς R B. 28 ἀκουβζίων Λ. 39 ἀντικιούσιος Λ.
749 ΚΟΙΝΩΝΙΑΙ ἘΣΤΙΝ ΛΑΜΒΑΝΟΝΤΕΣ ΤῊΝ ΚΑΤΑ ΣΩΝΘΕΣΕΙΝ ΕΥΛΟΓΙΑΝ. ΕΙ ΔΕ
ΕΥ ΚΑΤΑ ΗΛΕΜΡΑ ΤῊΝ ΕΒΘΟΔΑΟΣ ΧΡΙΣΟΥ ΧΕΝΟΥΣΙΟΥ ΚΑΤΑΝΤΗΣΕΙ, ΚΑΙ 20
ἌΠΟ ΤΑΥΤΗΣ ΔΡΧΙΗΑ Η ΚΛΗΣΗ ΤԵΛΕΙΘΑΙ ΤῊΝ ΑΚΟΥΒΤΩΝ, ΔΕΙ ΨΜΑ ΕῊ ΤῊ
ΚΥΡΙΑΚΗ ΤῊΝ ΠΕΡΙΟΔΟΥ ΤῊΝ ΑΥΤΗΣ ΕΒΘΟΔΑΟΣ ΠΡΟ ΤῊΝ ΚΛΗΣΕΩΣ ΤῊΝ ΠΑΤΡΙΑΡΧῊΝ
ΚΑΙ ΤῊΝ ΑΒΑΔΩΝ ΕΚΤΕΛΕΙ ΤῸ ΛΕΓΟΜΕΝΟΝ ΚΛΗΤΟΡΙΟΝ ΤῸΝ ΠΟΛΥΤΡОНΙΟΝ, ΚΑΙ
ΕΥΤΕΡΠΙΖΕΙΝ ΕΙΣ ΣΩΝΣΤΑΙΝ ΦΙΛΟΥΣ ΕἲΠΙ ΜΕΝ ΤῊΝ ΒΑΣΙΛΙΚΗΣ ΤΡΑΠΕΖΗΣ ΜΑΓΗ-
ΣΤΡΟΥΝ, ΑΝΘΡΩΠΟΝΙΑ ΠΑΤΡΙΚΙΩΝ ΣΩΤΗΡΙΟΝ ΟΙΚΟΤ ΚΑΙ ΒΟΥΛΓΆΡΟΥΣ ΦΙΛΟΥΣ 25
ΔΟΥ ΚΑΙ ΤΟΥΣ ΔΟΥ ΔΗΜΑΡΧΟΥΣ ΒΕΝΕΤΟΝ ΤΕ ΚΑΙ ΠΡΑΣΙΝΟΥΣ ΕΙΣΑΓΕΙΝ ΔΕ ΚΑΙ
ἘΞΑΓΕΙΝ ΑΥΤΟΥΣ ΧΙΛΙΝΟΡΡΟΥΝ, ΚΑΘΑ ΚΑΙ ΑΝΩΤΕΡΑ ΔΕΘΗΣΑΙΝ. ΕΙ ΔΕ ΤΟΙΣ
ΕΚΤΑΡΕΩΝ ΜΕΡΩΝ ΑΚΟΥΒΤΩΝ ΔΕΙ ΨΜΑ ΚΑΛΕΙ ΒΑΣΙΛΙΚΟΥΣ ΑΝΘΡΩΠΟΥΣ ΘΥΣΙΚΟΥ
ΠΑΝΤΩΝ, ΟΙΝΟΝ ΦΑΡΑΓΝΟΥΣ, ΧΑΖΑΡΟΥΣ, ἈΓΑΡΝΟΐΣ, ΦΡΑΓΓΟΝΟΥΣ, ΚΑΙ ὉΙ ΤῊΣ
ΒΑΣΙΛΙΚΗΣ ΕΞ ΑΥΤΩΝ ΑΠΟΛΑΒΟΙΣ ΤῸΝ ΡΟΓΟΥΝ ΠΡΟΜΗΘΕΙΑΝ ΕΙΣΑΓΕΙΝ ΔΕ ΑΥΤΩΝ 30
ἈΠΑΝΤΑΣ ΚΑΙ ΕΞΑΓΕΙΝ ΜΕΤΑ ΤῸ ΘΕΝΙΚΟΝ ΔΟΝΟΝ ΣΧΗΜΑ, ΟΙΝΟΝΕΙ ΤῸ ΠΑΡ’ ΑΥΤΩΝ
ΕΠΙΛΕΓΜΕΝΟΝ ΚΑΒΑΔΩΝ. ΚΑΙ ΕΙΘ’ ΟΠΟΥΣ ΤῊ ΑΠΟ ΤΑΥΤΗΣ ΕΙΣΙΑΝΤΗΣ ΤῊΣ ΕΒΘΟ-
ΜΑΔΟΣ ΤΕΤΡΑΔΗ ΠΡΟΣΤΑΚΕΙΑΔΟΙ ΤῸΝ ΠΑΤΡΙΑΡΧΗΝ ΜΕΤΑ ΤῸΝ ΑΥΤΟΥ ΓΗΓΟΥΜΕΝΩΝ
ΗΜΕΡΑΣ ΚΑΙ ΜΟΝΑΧΩΝ, ΟΣ ΠΡΟΔΕΚΕΙ. ΕΠΙ ΔΕ ΤῊΣ ΕΒΘΟΔΙΣΗΣ ΗΜΕΡΑΣ ΤΟΥΣ
ΑΚΟΥΒΤΩΝ ΔΕΙ ΨΜΑ ΕΥΤΕΡΠΙΖΕΙΝ ΕΙΣ ΣΩΝΣΤΑΙΝ ΕἲΠΙ ΤῊΣ ΒΑΣΙΛΙΚΗΣ ΤΡΑΠΕΖΗΣ 35
ΑΝΘΡΩΠΟΝΙΑ ΠΑΤΡΙΚΙΩΝ ΣΟΤΗΡΙΟΝ, ΔΟΜΗΚΛΑΙΟΝ ΣΟΝ ΤῊΝ ΥΠΑΡΧΙῊ ΤῊΣ
ΠΟΛΕΩΝ ΚΑΙ ΤῊΝ ΔΡΟΝΥΓΑΡΡῊ ΤῸΝ ΠΛΟΙΟΝ, ΦΙΛΟΥΣ ΔΟΥ ΚΑΙ ΔΕΚΑ ΕΙΣΑΓΕΙΝ ΔΕ
ΑΥΤΩΝ ΚΑΙ ΕΞΑΓΕΙΝ ΜΕΤΑ ΤῸΝ ΟΙΚΕΙΟΝ ΑΛΛΑΖΜΑΤΩΝ, ΚΑΘΑ ΚΑΙ ΔΕΘΗΣΑΙΝ, ΕΙ
ΔΕ ΤΟΙΣ ΛΟΙΠΟΙΣ ΑΚΟΥΒΤΗ ΚΑΛΕΙΝ ΕΙΣ ΕΣΤΙΑΣ ΤΟΥΣ ΣΥΜΠΟΝΟΥΝ ΚΑΙ ΤῸΝ
ΛΟΓΟΘΕΤΙΝ ΤῸΝ ΠΡΑΙΤΟΡΙΑΝ, ΤΟΝ ΤΟΠΟΠΤΗΡΙῊ ΤῸΝ ΠΛΟΙΟΝ, ΤῸΝ ΧΑΡΤΟΥΛΑΡΙῃΝ 40

ΠΡΟΕΔΡΟΣ ΒΙΕΛΙΑΕ Ι ΗΛΕΙΑ Ι 19 ΧΡΟΝΟΙΣΤΕΡΟΝ Ι: ΚΟΡΡ. ΒΙΕΛΙΑΕ Ι ΗΛΕΙΑ Ι 19 (ΕΙΣ. ΣΥΡΑ Π. 135 Ι. 15) 749 ΤΕΤΑΡΤΗ Β 21 ΑΡΧΙΤΕΑΙ Β 29 ΑΓΑΡΙΝΟΥΣ Ι
32 ΚΑΒΑΔΙΩΝ Β
τοῦ πλοίου, τοῦ κόμητα τοῦ πλοίου, κεντάρχους ὄμοιως, κριτὰς τῶν ῥεγέων, ἐποτας τῆς πόλεως, γευσυνείραχας, τῶν λεγατάριων τοῦ πραι-
ταρίου, τῶν κενταρίων, τῶν πρωτοκαγκελλάριων, καγκελλάριων, καὶ μαν-
δάτος τοῦ πλοίου, τῶν ἀριθμὸν σοὶ' εἰσάγει δὲ καὶ εξάγει αὐτοὺς μετὰ
5 τῶν οἰκείων σκαμαγυγῶν, πλὴν τοῦ τοποτηρητοῦ μετὰ καὶ σαγίων ῥοέων, 
καθὼς ἀνωτέρω δεδηλώται. ἐπί δὲ τῆς οὔγνης ἡμέρας τῶν αὐτῶν ἀκού-
ημέρα η' βίτων ἐκτελεῖται τὸ βατὸν παινοῦμοι, καὶ δεὶ ὑμᾶς εὑρητείζει εἰς
συνεστάσις τῶν βασιλέων τοὺς προούχοντας τῆς τάξεως τοῦ μυστικοῦ κοι-
νουκελίου, οἶνον πραποστίους, προτοσταθαρίους εὐνοῦχους, προμακριῶν,
754 μετά τήν θελαν τής ἑσπέρας μυσταγγώγια δει τόν καλέσαντα ἀρτικλίνην προτρέπονται πάντας ἀποθέσαι τά εἰσόντων ἀλλαξήματα καὶ ἐπενδυόσατο τά οἰκεία αὐτῶν σκαραμαγγία εἰς τό μετ' αὐτῶν συνεστιαθήμα τά βασιλεῖς κατά τύπον. ἡ δὲ ἁγία τῶν φῶτων ἡμέρα ἔζησε τών καὶ περιβλέπτου ἀλμπροφομῶν εἰσάγοντι θαυμαστὴν καὶ πανάγαστον τήν δεξιόσαν ἐκτελεῖ 35 τῆς βασιλικῆς ἐστίασεως. τήν γὰρ ἐνσώμ τῶν οὐρανῶν καὶ ἐπειγέως ταγμάτων διὰ τής θωρας τοῦ ἁγίου βαπτίσματος μυστικῶς εἰκονίζουσα τούς ἐν τάξει ἁγγελῶν ἠλει φώς τής μεγάλης τοῦ Θεοῦ ἐκκλησίας λευχημονοῦσα εἰς συνεστίασιν τοῦ βασιλεὺς συνηγάγοτο. καὶ δει τούς ἐν ταύτῃ τῇ ἡμέρᾳ λαχώντας διακονία ἀκριβῶς ἐπισταθεὶ τήν ἑπάρπητα κατά 40 στασιν τής περιφανῶν αὐτῶν καὶ λεπάς δεξιόσεως. ἐν γὰρ τῷ τελομένῳ κράματι τῆς μεγάλης τοῦ Θεοῦ ἐκκλησίας δει ἡμᾶς καλῶν ἐπὶ τῆς τιμᾶς
βασιλικής τραπέζης, μαγιστρούς, αυθηπότους, πατρικίων στρατηγούς, δρ.-
φυκαλίου, τῶν ἀριθμὸν ἢ· εἰσάγαγε δὲ αὐτοὺς καὶ εξάγαγε μετὰ τῶν
οἰκεῖων ἀλλαζόμενων, ἀνευ μέντοι τῶν ἐαυτῶν χλαμύδων. ἐν τῇ βασιλικῇ
tιμή τραπέζη πρὸ γε πάντων συνεστάται ὁ πατριάρχης τῷ βασιλεῖ, καὶ
5 δεῖ ἡμᾶς καλεῖ τῶν λογάδας τῆς ἐκκλησίας, οὗν μητροπολίτας σὺν τῷ
συγκέλλῳ τῶν ἀριθμῶν ἢ', προστιχίζει δὲ αὐτοὺς ἐν τῇ αὐτῶν εἰσαγωγῇ
ἀριθμός κατὰ τὸν ἐκάστο τῷ δρόμῳ, δηλοῦντι ἡμιμεσομένους αὐτοὺς πάσας
755 τὰς λειτουργικὰς αὐτῶν στολὰς πλην τῶν ὁμοφορῶν καὶ μόνων συνεισάγαγε
δὲ αὐτοὺς καὶ εξάγαγε διὰ τοῦ βασιλικοῦ καστρητῶν, καθὼς ὁ τόπος τῆς
10 εἰσαγωγῆς περιέχει. ἐπὶ δὲ τῶν λοιπῶν ἀκουστῶν δεῖ χρῆς καλεῖν
προσβετέρους τοῦ μεγάλου παλατίνου ἢ', τῆς μεγάλης ἐκκλησίας κα', διά-
κόνων ἡμῶν τοῦ παλατίνου, τῆς μεγάλης ἐκκλησίας, τῆς νέας, λα', ὑπο-
διακόνων ἡμῶν λα', ἀναγνώστας ἡμῶν κα', ψάλτας ἡμῶν κα' και
παπάδος τοῦ σικερετοῦ τοῦ πατριάρχου λα'; ἡμῶν σι' ἐσάγαγε δὲ αὐτοὺς
15 καὶ εξάγαγεν ὅμως τοὺς μὲν ἱερομένους ἀπαντάς μετὰ τῶν οἰκείων λευκών
fellωνίων, τοὺς δὲ σεκτητικούς, ψάλτας τε καὶ ἀναγνώστας μετὰ οἰκεία
καμήνα καὶ, δηλοῦντι κατὰ τὴν τάξιν καὶ ἐκθέσει τὴν ἀνωτέρα μη-
μοιευθένταν, δεῖ δὲ προσέχει ἐν τῇ αὐτῇ ἀνακλησίν καὶ τοῦ καιροῦ τοῦ
μέσου τῶν λεγομένων δουλικῶν, καὶ σὺν τῇ τούτων εἰσόδῳ συνεισάγαγε
20 τοὺς δύο τῆς μεγάλης ἐκκλησίας λαμπρῶς δομετικῶς σὺν τῶν ψαλτῶν
τε καὶ ῥαφανῶν ἀπαντῶν τοῦ συφαγών, λευχημονούντας καὶ περιβεβλη-
μένους τὰ οἰκεία φελάωνία. διαιρεῖ δὲ αὐτοὺς εἴθεν κάκειθεν πρὸ τῆς
εἰσόδου αὐτῶν ὅμως, τῷ μὲν ἐν αὐτῶν δομετικῷ ἀμα τῶν ψαλτῶν
756 ἀπαντῶν στιχίζει ἐπὶ τῆς δεξιάς θέσεως τῶν τερπνῶν ἀκουστῶν. τῷ δὲ
25 ἐτέρῳ δομετικῷ αὐτῶν τῶν ῥαφανῶν ἀπαντῶν, καὶ αὐτὸν ἑπὶ τοῦ εὐωνύμου
κατὰ πρόσωπον θέσεως ὅμως τῶν ἀκουστῶν στιχίζει εἰσάγει δὲ αὐτοὺς
ἑφ' ἐκτέρω τῶν μερῶν ἀμφότερος τῇ εὐηλιαγῇ τοῦ πατριάρχου,
χοροστατεῖς ἀπαντάς πρὸς ἀντίφωνον μελοδιάν. καὶ ἤνικα τῶν ἡ ἀντι-
φωνῶν ἡ ἐκφώνησις λίτει, εξάγαγε αὐτοὺς ἐκείθεν ἀμαθῇ δὲν καὶ ἐκληθῆσαν.
30 ὡρίζετη δὲ καὶ παρὰ Λέοντος τοῦ σοφοτάτου δεσπότου εἰς πλείωνα δόξα
καὶ μεγίστην εὐχαριστίαν τῆς περιοδικῆς ταύτης καὶ σεβασμοῦ τῶν
ἐορτῶν εὐωχίας, ἐν τῇ αὐτῇ τελευταίᾳ τῶν ἀκουστῶν ἡμέρα μετὰ τὴν
περαιών τῆς λεγεισίας τῶν ἀντιφωνῶν ἀρχαισμαραχόντος κουμής μελο-
διάς, συνεισάγει ἡμᾶς εἰς τῷ καιρῷ τῶν δουλικῶν τῶν ἡ τῆς μεγάλης
35 ἐκκλησίας περιφανεῖς δομετικούς, δηλοῦντι ἡμιμεσομένους τὰ οἰκεία αὐτῶν
καμήνα καὶ φελανία μόνα, καὶ ιστόν αὐτοῦ ἐν τῷ μέσῳ τοῦ περιβλέπτου
τρικλίνου κατὰ διάστασιν ὅμως τῶν μεν α' δομετικῶν τῆς ἐβδομάδος
κατὰ μέσον τῶν ἐκτέρωθεν τεσσάρων λαμπρῶν ἀκουστῶν, τῶν δὲ ἀπ' αὐτῶν δεύτερων δομετικῶν κατὰ μέσον ὁμοίως τῶν ἀπ' αὐτῶν δ' ἐκτέρω-
40 θεν λαμπρῶν ἀκουστῶν, τῶν δὲ γ' δομετικῶν πάλιν ὁμοίως κατὰ μέσον
τῶν ἀπ' αὐτῶν ἐκτέρωθεν λαμπρῶν ἀκουστῶν, τῶν δὲ δ' κατὰ μέσον καὶ
757
βλεπτον τρίκλινων τον 'Ωκεανόν πάλαι ἐπικληθέντα ἐπὶ ἀποκοπῆς τραπέζης, καὶ δεὶ ἡμᾶς εὐτρεπίζει εἰς συνεστάσεως τῶν βασιλέων φίλους ἐκ τῶν συγκλητικῶν, τοὺς ὑπὸ καμπάγνων πάντας, οἴκου μαγίστρως, ἀνθυ-
πάτους, πραποσίτους, πατρικίους, ὀφφικιαλίους, βασιλικοῖς πρωτοσπα-
θαρίους, συγκλητικοὺς, τὸν πρωτοσήκηρυσθ, χαρτούλαριον τῶν ἐξοκο-
βίτων, ὑπάτους, βεσσάντορας, συλευταρίους, ἀλλαξάματα ἐκ τῶν ταγμα-
τικῶν ἄρχωντος, τῶν ἀριθμῶν κατὰ τὸ ποσὸν ἡς τραπέζης' εἰσάγεω δὲ
αὐτοὺς καὶ ἐξάγεω μετὰ τῶν οἰκείων ἀλλαξάματόν, χωρὶς τῶν χλαμύδων,
κατὰ τὴν ἐκάστα προσοῦσαν τῆς δύσης ἀξιάν.

10 Τῇ δὲ κυριακῇ τῆς τῶν κρεῶν ἀποστίας ἐπὶ μὲν τῆς βασιλικῆς τραπέζης
φίλους οὐ δεὶ συγκαλείσθαι. τὸ γάρ αὐτὸ κλητόριον τοῖς πένθῳ ὑφ-
απλοῦται ἐν τῇ ἀψίδῃ, καὶ μόνος ὁ βασιλεὺς τοὺς ἐκατον οἰκείους καὶ 760
συγγεινοι πρὸς ἐστίασιν συγκαλεῖταί. τῇ δὲ τρίτῃ τῆς τυφόφαγος ἡμέρας
προσκαλεῖται τὸν βασιλέα ἀμα τῇ περὶ αὐτὸν συγκλήτῳ ὁ ἀρχιεπίσκοπος

15 Κυωνταντωπόλεως ἐν τῷ εὐαγείῳ μεγάλῳ πατριαρχῆ, καὶ τελούμενης
τῆς ἱερᾶς λειτουργίας, προτίθεται κλητόριον ἐν τῷ μεγάλῳ σεκρέτῳ τοῦ
πατριάρχου. καὶ δεὶ ἡμᾶς εὐτρεπίζειν πρὸς κλήσιν τῆς τοιαυτῆς τραπέζης,
μαγίστρως, πραποσίτως, ἀνθυπάτους, πατρικίους, ὀφφικιαλίους, πρωτο-
σπαθαρίους, σπαθαροκανδιάτους, σπαθαρίους, στράτωρας, κανδιάτους καὶ

20 ἀρχοῦσας τῶν ταγμάτων κατὰ τὸ ποσὸν τῆς τραπέζης' εἰσάγεω δὲ αὐτοὺς
καὶ ἐξάγεω μετὰ τῶν οἰκείων σκαραμαγχύων καὶ μόνον. ἀπὸ δὲ τοῦ
κουφίσματος τοῦ πρῶτον μίν αὐτοὶ δεὶ ἡμᾶς εἰσάγεω τῶν πρωτοσπαθαρίων
του πατριάρχου μετὰ τοῦ οἰκείου αὐτοῦ ἀναλογίαν τε καὶ βιβλίου καὶ

25 ἰστήν αὐτῶν ἐπὶ τῆς ἐνυπόμηνθος θέσεως τῆς βασιλικῆς τραπέζης πρὸς τὸ
ὑπαναγινώσκει τὸν περὶ νηστείας ἀρμόζοντα λόγον. μετὰ δὲ τῆς συμ-
πληροφορίας παντοῦ τοῦ λόγου καὶ τὴν εἰσόδου τῶν τυρεγιτῶν ζωμῶν δεὶ
προσδέχεσθαι τοὺς ψάλτας ἀμφὸ τὸν αὐτῶν δομετικῶ τον ἀριθμῶν

30 εἰ δὲ αὐτῶν ἀναγνώστας ἀμφὸ τὸν αὐτῶν δομετικὸ τὸν ἀριθμὸν ἀμωλὸς, καὶ ἰστήν αὐτῶν ἐφ' ἐκάστης μέρη, εἰς τὸ πρόσκειν

35 νέρων αὐτῶν κατὰ τύπον. τοῖς δὲ λουποῖς ἀπασω ἀνὰ ἔναν καὶ μόνον. τῇ 761
δὲ πέμπση τῆς αὕτης ἐβδομάδος συγκαλεῖται εἰς ἐστίασιν ὑπὸ τῶν πιστῶν
βασιλέων ἐν τῷ μεγάλῳ παλατίῳ ὁ ἀγαύατας καὶ οἰκουμενικὸς πατριάρχης,
καὶ συνεισέρχεται αὐτῷ μητροπολίται, ὅσον ἄν βουληθῇ ὁ αὐτὸς πατριάρχης,
καὶ δεὶ ἡμᾶς εὐτρεπίζει εἰς κλήσιν τῆς τιμᾶς αὐτῶν συνεστάσεως εἰς

40 αὐτῶν τῶν μητροπολίτων, ὅσον ἄν τύχῃ, καὶ πρεσβυτέρους τοῦ μεγάλου
παλατίου ἐκαὶ ἤγουμενος τῶν βασιλικῶν μεγάλων μοναστηρίων, ὅσον
ἀν εἶναι τύχῃ, καὶ σκεκτικῶς πατάδαι τοῦ πατριάρχου κατὰ τὸ ὑπο-
κείμενον ποσὸν τῆς τιμᾶς τραπέζης' εἰσάγεω δὲ αὐτοὺς καὶ ἐξάγει μετα
τῶν οἰκείων στολῶν τε καὶ φολανών κατὰ τὸν προσλεύσατα ἐν τῷ περὶ
40 τοῦ ἱωνιστικοῦ μεγάλῳ κλητωροθεσίαν.

Τῇ δὲ ἐποναύη κυριακῇ τῆς τῶν άγίων εἰκόνων ὀρθοδοξίας μετὰ τὴν

760 30 κατὰ τύπον. hie lacunam susp. R 39 ἐν τῷ τρικλινῷ ἱουστόν. τοῦ μεγάλου
κλητωροθεσίαν τοὺς exspectes
762 Μάρτιος.

Τῆς δὲ κτὸς Μαρτίου μηρὸς τελείται ἡ ἐσωτήριοι καὶ περιφανὴς ἑορτή τοῦ εὐαγγελισμοῦ τῆς ὑπεραγίας δεσποτῆς ἡμῶν Θεοτόκου καὶ Αισθερήσεων Μαριάς, καὶ τελευμένης τῆς τυπικῆς προελεύσεως εἰς τὸν ναὸ τῶν Χαλκοπρατείων εἰσέρχονται οἱ βασιλεῖς εἰς τῷ παλατίνῳ μετὰ τῆς παραδόξου πάσης συγκλήτου λαμπροφοροῦντες, καὶ μετὰ τὴν ἔσοδον ταύτην ἀποτίθονται πάντες τὰς ἔκτινους στολὰς καὶ τοὺς, καὶ φοροῦντων τῶν 15 εὐσεβῶν ἡμῶν βασίλεων τὰ κεχρυσομένα αὐτῶν σκαραμάγγα, συμμαφίζονται πάντες ὁμοίως τὰ οἰκεῖα αὐτῶν σκαραμάγγα, καὶ τελείται κλητόριον τὰς βασιλείς εἰς τὸν περιφανεστάτῳ τρικλών τοῦ Ἰουστινιανοῦ ἐπὶ ἀποκτήσεων ἀνέπτησαν, καὶ δεί ἡμᾶς εὑρητίζομεν εἰς συνεστιάσιν τῶν βασιλέων εἰς τῇ τοιαύτῃ ἡμέρᾳ μαγιστρῶν, πραισθείσως, ἀνθυπάτους, πατρικίως, 20 στρατηγοὺς, ὁφρυκιασίους, βασιλικοὺς πρωτοσπαθαρίους καὶ λοιποὺς ἀρχοῦνται ἐκ τῶν βασιλικῶν ταγμάτων κατὰ τὸ ποσὸν τῆς τραπέζης εἰσάγαγε δὲ αὐτοῖς καὶ ἐξάγειν εἰς τῇ κλήσει μετὰ τῶν οἰκείων σκαραμαγγῶν καὶ μένουν. Τῇ δὲ πρὸ τῆς Χριστοῦ ἀναστάσεως λαμπρῇ κυριακῇ 763 τῶν βαίων τελείται ἡ προέλευσις εἰς τὸν θεοφυλάκτων ἱερὸ παλατίνῳ. πρὸ 25 καθευθέντων γὰρ ἐπὶ τοῦ χρυσοτρικλοῦ τῶν εὐσεβῶν ἡμῶν βασιλέων ἐξαλλαγμένων ἑμάτῳ τὸ οἰκομενικῷ πατριαρχίᾳ καὶ τοῦ κοιβουκλείου παντός πρὸ προσώπου αὐτῶν κατὰ τάξιν στιχηθῶν παραστῶσα, εἰσάγονται οἱ 30 δομέστικοι τῶν ταγμάτων σὺν τοὺς δυσι δημάρχους καὶ τῷ χαρτουλαρίῳ τῆς βασιλικῆς σακέλλης, καὶ σὺν τούτοις δὲ πάντες οἱ γηροκόμοι τι καὶ τοῖς ἐξουδόχοι τῶν εὐαγγέλων ὅκους, καὶ τῆς εἰσκομιδᾶς τῶν τιμῶν σταρίων παρ' αὐτοῖς τελευμένης, εἰσάγονται πάντες, μάγιστροι, ἀνθυπάτοι, πατρικίοι καὶ ὁφρυκιασίους κατὰ πρῶτους τῶν εὐσεβῶν βασιλέων, ἐστολομένους τὰς ἐκτινὰς λευκὰς χλαύνδας, καὶ τῆς διανομῆς τῶν τιμῶν σταρίων εἰς αὐτῶν γεναμένης, τελείται ἡ λητάνιος ὕμνιμη ἀπὸ τοῦ ναοῦ τῆς ἀγίας 35 Θεοτόκου τοῦ Φάρου πρὸς τὸν ναὸ τῆς ἀγίας τριάδος τῆς Δάφνης, καὶ ἀπὸ τῆς ὑποστροφῆς ταύτης τελείται κλητήριον τοῖς βασιλείσουσι ἐπὶ τοῦ λαμπροτάτου Ἰουστινιανοῦ τρικλών, καὶ δεί ἡμᾶς εὑρητίζομεν εἰς συνεστιάσιν τῶν βασιλέων φίλους, μαγιστρῶν, πραισθείσως, ἀνθυπάτους, πατρικίως, ὁφρυκιασίους, ἐξουδόχους, γηροκόμους, τοποτορρητὰς τῶν ταγμάτων κατὰ τῶν ἀριθμῶν τοῦ ναοῦ τῆς τραπέζης, καὶ εἰσάγονται πάντες αὐτοῖς.
κεκλημένοι μετά τῶν οἰκείων ἀλλαξάμενοι, πλὴν τῶν χλανιδίων, οἱ δὲ γηρο-
κόμοι καὶ ξενοδόχοι καὶ τοποτηρηταὶ τῶν ταγμάτων μετὰ τὰ οἰκεῖα αὐτῶν
σκαραμάγγια. τῇ δὲ ἀγίᾳ καὶ ἱερᾷ πέριπτῃ τῆς λαμπρᾶς ὄντως καὶ περ-
φανῶς ἐξδομάδος, ἐν ᾧ ὁ τῆς θείας μυσταγωγίας παρὰ τῆς ἀνὸς σοφίας
5 ἐφῆπτοται δεῖπνος, τελεῖται προδέλευσις παγαι ἐν τῷ λαμπρῷ παλατίῳ,
καὶ προευτριπεῖται παρ’ ἡμῶν ἢ τοῦ βασιλικοῦ δείπνου κλήσις προϊόν,
καὶ δεῖ ἡμᾶς εὕτρεπτευέν εἰς συνεστάσιν τῶν δεσποτῶν μαγαστρῶν, πρα-
ποστῆτος, ἀνυπάτος, πατρικίως, ὀφφικιαλίως, προσπαθαρίως εὐνοῦ-
χος, πρωμικρίως, ὀστιάριως, μαγαλβίτας, κόμητας τοῦ ἀριθμοῦ καὶ
10 κεντάρχους κατὰ τὸ ποιῶν τῆς τραπέζης, καὶ τούτους προσκαλεῖταί ἐπὶ
τοῦ τῆς ἐσπέρας δείπνον. ἀπολυμένης οὖν τῆς συγκλήτου πάσης καὶ
πάλιν πρὸς ὁρᾶν θ’ ἐπανωνύση, συνερχοῦται πάντες οἱ κεκλημένοι εἰς
τὸ τελέσαι τὴν ἱερὰν εὐωχίαν, καὶ μετὰ τὴν ἀπόλυσιν τῆς πνευματικῆς
λειτουργίας προτέθεται τὸ βασιλικὸν κλητῆριον ἐπὶ τοῦ περιβλέπτου
15 τρικλάνω τοῦ Ἰουστινιανοῦ, καὶ προκαθεσθέντος τοῦ βασιλέως ἐπὶ τῆς
tιμίας τραπέζης, εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων σκαρα-
μαγγίων καὶ μόνων, ἐπὶ δὲ τῇ αὐτῶν ἐξοδί λαβότας παρ’ ἡμῶν αἰτία
σὺν ἡμᾶς ἐξέρχονται πάντες. τῷ δὲ ἀγίῳ καὶ τιμῶν σαββάτῳ ἀνευχέντος
τοῦ λαμπροῦ παλατίου, τελεῖται προδέλευσις δημοσία πρὸς τὴν ἀγίαν
20 Σοφίαν, καὶ ὑπαλλαττομένης τῆς ἐνυθυτῆς τῆς τιμίας καὶ ἀγίας τραπέζης,
eισέρχεται ὁ βασιλεὺς ἐν τῷ σκευοφυλακίῳ, καὶ τῆς διανομῆς γενομένης
τῶν νάρδων, ὑποστρέφει πάλιν ὁ βασιλεὺς μετὰ δόξης ἐν τῷ αὐτοῦ
παλατίῳ, καὶ δεὶ ἡμᾶς εὕτρεπτευέν εἰς συνεστάσιον τοῦ βασιλέως ἐν τῷ
765 ἐσπερίῳ δείπνῳ ψιλοῦσ, μαγαστρῶν, πραιποστῶς, ἀνυπάτως, πατρικίως,
25 προσπαθαρίως ὀφφικιαλίως, προσπαθαρίως εὐνοῦχος, πρωμικρίως,
ὕστιαριος, μαγαλβίτας, τοποτηρηταὶ καὶ ἐκ τῶν ἄρχοντων τοῦ ἀριθμοῦ
cατὰ τὸ ποιῶν τῆς τραπέζης, καὶ στοιχομένου παρὰ τοῦ βασιλέως τοῦ
ἀυτοῦ κλητῆριον, καὶ δι’ ἡμῶν κλητηρευμένων τῶν ψιλῶν, ἀποδούμεναι
οἴκαδε πάντες. μετὰ δὲ τὴν ἐνατήν ὁρα ἑναξεῖς γυνομένης, ἐξαλλάσ-
30 σουν ἐν τῇ συγκλήτῳ πάντες, καὶ τῆς θείας λειτουργίας ἐν τῷ ναῷ
τοῦ Φάρου τελομένης, μετὰ τὴν ἐκφώνησιν τοῦ μυστικοῦ ὄργανον ἐκδι-
δύσκοιται πάντας τὰς ἐνατίνς στολάς, καὶ ἐπενεδώσκοιται τὰ οἰκεῖα σκαρα-
mάγγια, καὶ ἅρταται τὸ κλητῆριον ἐν τῷ περιμαστάτῳ τρικλάνω τοῦ
Ἰουστινιανοῦ, καὶ εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων
35 σκαραμαγγίων καὶ μόνων μετὰ δὲ τὴν ἐπίδοσιν τῶν φατλίων συνερχό-

'Ἡ δὲ ἀγία καὶ δεδοξασμένη τῆς Χριστοῦ ἀναστάσεως περιφανῆς ἡμέρα,
ἐν ᾧ τῇ συντριπτῇ ἡμῶν οἰκονομήθη κεφάλαιον, καὶ ὁ χοῖκος Ἱδαμ
ἐκ τῆς φθορᾶς πρὸς τὴν ζωήν ἐπανειλθεῖν, λαμπράν τινα καὶ περιβλέπτον
40 εὐωχίαν τοὺς βασιλεύουσιν ἡμῶν προεξένθησεν. τὸ γὰρ ὅψος τῆς ἱερᾶς
ἀναστάσεως μυστικῶς ὑποφαίνεσθε ἐκ τῶν κατῶ καθεδρῶν ἑαυτῶν συνα-

764 4 σοφίας L 765 27 στοιχομένου L 28 ὑπολόγονται B 35 ἐπίδοσιν L
40 προσευχὴν B
766 πάραντες πρὸς ὑψηλὴν τινα καὶ πολύκυδον τοῦ βῆματος θεωριῶν ἑαυτοῖς ἐπανάγουσι, καὶ τῆς Χριστοῦ ἀληθοῦς ἀγαπητῶς τῶν ἀστασιῶν ἐκμιμούνειν τοῦ ὑπίκουν ἀπαν σχετικῶς κατασπάζονται, καὶ αὐθες σὺς τῇ λαμπρᾷ συγκλήτῃ πρὸς τὴν ἄνω Σιών, τὴν Χριστοῦ ἐκκλησίαν, ὡς μαθητα, μετὰ δόξης συντρέχοντι. τὴν γὰρ περιόδου τῆς ἡμέρας χαρμο-5 νὴν ἐνδεικνύμενοι λαμπροφοροῦν τοὺς λόγους, εἰς τῶν ἐνταφίων Χριστοῦ σπαργάνων ἑαυτοὺς ἐνειλίττοντες. διό καὶ ἐν ταῖς δεξιαῖς χερσῶν αὐτῶν τὸ νυκτικὸν τοῦ σταυροῦ κατέχουσι τραπέζων, τὴν ἐνασάστασι 

767 χοικίας ἡμῶν σύνιας ἐν ταῖς εὐωνύμοις κατέχουσι, καὶ τὴν ἑθαν μισταγωγίαν τῷ Θεῷ ἀναφέρονται μετὰ τὴν τῶν ἁγίων μυστηρίων μετά-10 λήψιν, πρὸς σεμωνό κράμα τοῦ τῆς συγκλήτου προκρίτους, ως κοινωνοῦν τῆς χάριτος, ἐμφανῶς προσλαμβάνουν...

768 φοροῦντας, κἀν τάχα τόχους ἐλάττωσε εἰναι ἐν τῇ προβλήσει: τοὺς δὲ 20 στρατηγοὺς ἀπαίτατα μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγίου καὶ μόνων τούς δὲ ὀφθαλμικῶς καὶ αὐτοὺς μετὰ τῶν οἰκείων καμησίων, ἄνευ μέντοι τῶν ἑαυτῶν χλαμαίων. ἐπὶ δὲ τῆς προκειμένης ἐν τῷ περιβλέπτῳ χρυσὸ τρικλίνῳ χρυσῆς τραπέζης, ἐν καὶ τό περιφαίνει κτήμα τοῦ χρυσοῦ πενταπυργοῦ εἰς τὴν προετοιμήθη, δεῖ ἡμᾶς εὑρητίζει εἰς συνετασιαν τῷ 25 βασιλεῖ φίλου ἐκ τῶν προλεχθέντων μαγιστρῶν, ἀνθυπάτων, πατρικίων, στρατηγῶν, ὀφθαλμικῶν σεκρετικῶν, ἀπὸ τῆς τάξεως τοῦ στρατιωτικοῦ καὶ κατωτέρω, ἀσήχρητων τε ὁμοί καὶ κοιμητῶν τῶν σχολῶν καὶ σκρυβώνων, σὺν τῶν δύο ἐκ Βουλγάρων φίλων, τῶν ἀριθμῶν ἐν 25 δὲ ταῖς περιεχέσθαι τῶν καμαρᾶ τραπέζας ἀπὸ τῆς τάξεως τῶν 30 βασιλικῶν κανδιδάτων, βεστητόρων τε καὶ σιλεντιαρων, ὀρακονών, σκηπτροφόρων, σημειοφόρων καὶ σενατόρων τῶν ἀριθμῶν ἐσ. Ὅγαρηνος ἐσεμέον ἐκ τοῦ μεγάλου πραγματοφύλου τῶν ἀριθμῶν ὑπ’, καὶ ἐκ τῶν Βουλγάρων φίλων ἀνθρώπων ὑπ’. εἰσάγενε δὲ αὐτοὺς καὶ προστιθέει πρὸ τῆς εἰσόδου αὐτῶν, τοὺς μὲν ἐπὶ τῆς χρυσῆς βασιλικῆς τραπέζης περιφαίνει 35 ἀπευθυμόνας μετὰ τῶν οἰκείων ἄλλαξημάτων καὶ χλαμαίων, προσκαλείσθαι δὲ τοὺς ἀπὸ τῶν Βουλγάρων φίλων ἀπὸ τῆς τάξεως τῶν στρατηγῶν ἐν τῷ δευτέρῳ μίσυ ἐπὶ τῆς εὐωνύμου θέσεως τῆς τραπέζης πρὸς τῷ ἀριθμεῖσθαι 40 αὐτῶν πέρπτους, ἡ καὶ ἐκτός φίλων, στιχεῖς δὲ ἀπαίτας ἐνεῖθε κάκεδεν κατὰ τὴν ἀρμόζοντας τῆς τάξεως ἐκάστη δόξαν. ἀπὸ δὲ τῆς στάσεως 40

766 νησικτῶν L 767 11 προκρίτους L 767 20 ἐλάττωσε L 24 κλήμα L: cor. R 25 εἶ τιμήν B 27 ὀφθαλμικῶν, σεκρετικῶν B, non recte, cf. infra 784. 5 fort. τοῦ (Ἀγοθέτου τοῦ) στρατιωτικοῦ sed vix necessarium 28 ἀσηκριτῶν L.
καὶ τῶν αὐτῶν τοποθητήτων σὺν τῷ λογοθέτῃ τοῦ πραιτορίου καὶ τῷ συμπόνῳ τῶν ἀριθμῶν Χ. εἰσάγονται δὲ καὶ ἐξάγονται μετὰ τῶν οἰκείων αὐτῶν ἀλλαξμάτων καὶ χλαμύδων. ἐν δὲ ταῖς κατὰ τραπέζας συγκάλονται τριμόνοι, βικάριοι, οἱ ἔθνικοι τῆς ἐταιρείας, οἱ Τοῦρκοι, Χαζάρεις 5 καὶ λοιποί, τῶν ἀριθμῶν νό. ἐπὶ δὲ τῆς τιμίας τραπέζης συγκαλοῦνται οἱ διδάκται γειτονάρχαι, οἱ δ’ ἑπόται καὶ οἱ δόοι πρωτοκαγκελλάριοι τοῦ ἐπάρχου. εἰσάγονται δὲ μετὰ τῶν οἰκείων καμισαίων καὶ μόνων, οἱ δὲ ἔθνικοι μ τὰ τῶν αὐτῶν καβάδιων. διδοῦται δὲ τοῖς γειτονάρχαις καὶ λοιποῖς ἀνὰ νομίσματος ἐνός. ἐπὶ δὲ τῶν προλαβάντων χρόνων συνεκα-

10 λούστρο ἀντὶ τούτων οἱ τοῦ σκευοφυλακίου τῆς ἁγίας Σοφίας χαρτουλάριοι, λαμβάνοντες τὴν αὐτὴν εὐλογίαν. τῇ δὲ νέᾳ κυριακῇ, τῇ μεθέρμητῃ τοῦ 773 πάσχα, ἐκτελεῖται προέλευσις λαμπροφόρος ἐν τῷ σεβασμῷ ναὸ τῶν ἄγιων ἀποστόλων καὶ τελομένης τῆς ἱερᾶς λειτουργίας, προτίθεται κηρύ-


20 κῶν τὸν λεχθέντα τρικλίνῳ ἐπὶ τῆς δευτέρας ἡμέρας, καὶ συνεσταῖται τῷ βασιλεῖ ὁ ἀγωνιστός ἡμῶν πατριάρχης ἐπὶ ἀποκοπῆς τραπέζης, καὶ συγκαλοῦνται εἰς ἐστίασιν σὺν τῷ βασιλείῳ φίλοι κατὰ τύπον τῆς δευτέρας ἡμέρας τῆς ἐπαύρων τοῦ ἱεροῦ πάσχα. τῇ δὲ ἐπάυρων τῆς νέας κυριακῆς ἡμέρα ἐκτελεῖται δεξίωσις δεξιόμου ἀνευ σαξίμου, καὶ καθεστέται δ ὁ βασιλεύς ἐπὶ ἀποκοπῆς τραπέζης μετὰ τοῦ οἰκείου δημητριοῦ ἐπὶ τοῦ Ἰουνιτίου

25 τοῦ τρικλίνου. καὶ δει ἡμᾶς συγκαλεῖν εἰς ἐστίασιν ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, πραιτορίων, ἀνθυπάτων, πατρικίων, ὀφρυκιαλών καὶ Λούστρον τῶν ὑπὸ καμπάγων πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγεται δὲ καὶ εὐάγεις πάντας μετὰ τῶν οἰκείων αὐτῶν ἀλλαξμάτων τέ καὶ χλαμύδων· προσέχει δὲ καὶ τὸ μουσικὸν μέλος καὶ ἐξαιροῦν τοὺς κεκλημένους ἐν τῷ 774 προυθελέτῃ τρικλίνῳ τῶν καθομάσων, καὶ συνεστάλουν τῷ βασιλείῳ οἱ πραιτορίες, πατρικίαι, ὀφρυκίαι, πρωτοπαθάριοι, χαρτουλάριοι, οὐπατοὶ, 30 βεστήτορες, σιλευτάριοι, ὁ ἀκτουρίος καὶ οἱ τοῦ ἡλικοῦ σὺν τῷ δεκαω-

35 γράφῳ, τῶν ἀριθμῶν κατὰ τὸ ποσὸν τῆς τραπέζης. εἰσάγονται δὲ καὶ εξάγονται κατὰ τὸν ἀνωτέρω λεχθέντα τρόπον. μεσοῦσις δὲ τῆς ἐστίασις τοῦ πάσχα τελεῖται προέλευσις δημοσίᾳ, καὶ προέρχονται οἱ βασιλεῖς ἐμπράττειν εἰς τὸν ἱερὸ τοῦ ἁγίου Μωσίου, καὶ τελομένης τῆς ἱερᾶς 35 λειτουργίας προτίθεται κηρύξει τοῦ βασιλείῳ ἐπὶ ἀποκοπῆς τραπέζης ἐν τοῖς έκείσι τρικλίνωσι, καὶ συνεστάλου τὸν πατριάρχη τοῦ βασιλείου, δει ἡμᾶς εὐπρεπεῖς εἰς συνεστίασιν αὐτῶν φίλους ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, ἀνθυπάτων, πατρικίων, μητροπολίτας, ὀφρυκιαλών καὶ ταγμα-

40 τικῶν, καὶ τῶν ἐκ τῆς συγκλήτου (ὑπὸ) καμπάγων (ὑπὸ) κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγει δὲ αὐτοῦ καὶ εξάγει μετὰ τῶν οἰκείων ἀλλα-
Η πειθη-
κοστή.

Τῇ δὲ ἀγίᾳ τῆς πειθηκοστῆς ἡμέρα τελείαται προέλευσις κατὰ τὸν τύπον τῆς τοῦ σεβασμοῦ πάσχα ἐν τῇ ἀγίᾳ τοῦ Ἑσύου καθολικῇ καὶ ἀπο-
στολικῇ ἐκκλησίᾳ, καὶ προτίθεται κράμα εἴκεσε τοὺς βασιλεύοντας, καὶ προσκαλοῦνται οἱ ἀνωτέρω λεχθέντες φίλοι. καὶ ὑποστροφή τῶν βασιλι-
κικῶν κλητῶν ἐπὶ ἀποκοπῆς τραπέζης, καὶ συνεστιάται οἱ πατριάρχης τῷ βασιλείῳ, καὶ συν-
καλοῦνται εἰς συνεστίαν αὐτῷ φίλοι ἀπὸ τῆς τάξεως τῶν μαγιστρῶν καὶ κατωτέρω κατὰ τὴν ἐκθέσιν καὶ τὸ σχῆμα τῶν προελευσιῶν περιφανῶν τοῖς προελεύσισι.
χρυσοτρικλίνου, καὶ παρεστῶτος τοῦ μυστικοῦ κουβουκλείου, εἰσάγονται 777 ὅτε τοῦ σακελλάου καὶ οἱ ξενοδόχοι καὶ γηροκόμοι, προσάγοντες σταυρόν κρυσοστοιβάστους κατὰ μήμην τῆς ἐορτῆς τῶν βασιλέων, καὶ λαμπροφορούντων πάντων, εἰσάγεται ἡ τάξις τῶν μαγιστρῶν, ἀνθυπάτων, πατρι-κῶν καὶ ὀφρυκιαλῶν ἐμπροσθεν τοῦ δεσπότου, καὶ διανομή τῶν λεχθέων σταυρῶν ὑπὸ τοῦ βασιλέως γενομένης, τελείται, ὡς ἐφαμέν, δημοσία λιτάνιος προδέλεναι ἀπὸ τοῦ ναοῦ τῆς ἄγιας Θεοτόκου τοῦ Φάρου ἐπὶ τῶν περιβλεπτῶν ναὸν τῆς μεγάλης νέας ἐκκλησίας, καὶ τελομένης τῆς ἱεράς λειτουργίας, προτίθεται κλητόρων τῷ βασιλεῖ ἐπὶ τοῦ χρυσοτρικλίνου, 10 καὶ συνεστάται τοὺς βασιλέους δ' ἐπὶ πατριάρχης καὶ οἱ μητροπολίται, μάγιστροι, πραπασίται, ἀνθυπάτοι, πατρικίοι, ὀφρυκιαλοί καὶ λουποὶ βασιλικὸς κατὰ τὸ ποσὸν τῆς τραπέζης. προκαθέζεται δὲ ὁ βασιλεύς μετὰ τοῦ οἰκείου διηθητήριου, καὶ δεῖ ἡμᾶς εἰσάγεσθαι καὶ ἐξάγεις πάντας τὸν κεκλημένον μετὰ τῶν οἰκείων αὐτῶν ἀλλαξιμάτων χωρίς τῶν χλαν-15 δῶν. τῇ δὲ ἐπαύριον τελείται δεξίωσις δεξίου καὶ μεγάλου σαζίμου, καὶ προτεθέεται βασιλικὸς κλητόρων ἐπὶ ἀποκοπής τραπέζης ἐν τῷ ἱεροτυπανό τρικλίνῳ, προκαθέζεται δὲ βασιλεύς μετὰ τοῦ οἰκείου διηθη- τήριου, καὶ δεῖ ἡμᾶς εὑρετεῖς εἰς συνεστάσεως αὐτοῦ ἀπὸ τῆς τάξεως πραιστότων, πατρικίων, ὀφρυκιαλῶν καὶ ἀπὸ τῶν σεκρετικῶν τῶν ὑπὸ 20 καμάτων πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγεσθαι δὲ αὐτοῖς καὶ ἐξάγεις μετὰ τῶν οἰκείων ἀλλαξιμάτων τε καὶ χλανδίων. τοὺς δὲ λουποὺς 778 μαγιστροὺς, ἀνθυπάτους, πατρικίους καὶ ἀπαντᾶς τοὺς βασιλικοὺς ἀνθρώ- πους ταμείες αὐτοὺς μετὰ θωρακίων καὶ κονδυλακίων εἰς τὸ σάξιμον τῆς τραπέζης, χορεύουσι τέσσερις τῶν πάντων πέρις τῆς βασιλικῆς τραπέζης καὶ 25 τὴν ἀνάρρυσιν εὐφημούντων τοῦ σοφοτάτου δεσπότου, διδοῦτα παρ' αὐτοῦ τούτους εἰς φιλοτιμίας ἐπίδοσις ἀποκόμβαν έχουν χρυσοῦ λίτρας γ'. προσ-έχεις δὲ δεῖ τὴν ἀκτολογίαν τοῦ ὄντος, καὶ ἐξανώσων ἀπαντᾶς τοὺς κεκλημένους πρὸς εὐφημίαν τοῦ δεσπότου κατὰ τὸν προγραφέντα τύπον. ἐφεξῆς δὲ τούτης τῆς ημέρας τελείται πεζοδρόμων βωτῶν τῶν πολιτῶν 30 τυποθεῖν ἐπὶ Λέοντος τοῦ φιλοχράτου δεσπότου, καὶ διδοῦται σφραγίδια ὡς κατὰ τοὺς τοῦ βωτοῦ πεζοδρομίου, καὶ προτίθεται κλητόρων τῷ βασιλεῖ ἐπὶ ἀποκοπής τραπέζης κατὰ τὴν μέσην θέσιν τοῦ περιφανοῦς τρικλίνου τῶν ὀδ' τερπνῶν ἀκουβίτων, καὶ συνεστάωσιν τῷ βασιλεῖ οἱ πραπασίται τοὺς τὸν εὐυδόκους πρωτοσπαθαρίος καὶ πριμμηρίος, τῶν 35 ἀριθμῶν εὗ, ὅσατός καὶ πάντες οἱ πέντε οἱ τὰ σφραγίδια τοῦ βασιλέως διὰ χειρὸς τῶν μεγιστῶν λαβόντες, καὶ διδοῦτα αὐτοῖς ἀποκόμβαν ἀνὰ νομίσματος α γ'. καὶ μεθ' ἡμέρας δύο τελείται Ἰππικοῦ ἱπποδρόμων, καὶ προτίθεται κλητόρων ἐπὶ τοῦ τρικλίνου τοῦ καθήματος, καὶ δεὶ ἡμᾶς εὑρετεῖς εἰς συνεστάσιν τῷ βασιλεῖ φίλους κατὰ τὸν ἐν τοῖς ἱππο-40 ὀδρομικοῖς κλητόριοις λειχθέατα τύπον. ἐπὶ δὲ τῆς φ' τοῦ Αὐγούστου 777 μηνὸς ἡμέρας ἐκτελεῖται ἡ προελεύσεις μετὰ ἀλλαξιμάτων ἐν τῇ μεγάλῃ.
τοῦ Θεοῦ καθολικὴ ἐκκλησία, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, συνε-
στιάσται τῷ βασιλεῖ οἱ πολλάκις ἐπὶ τοῦ κράματος μημονευθέντες φίλοι, καὶ ὑποστρέφει ὁ βασιλεύς ἐπὶ τοῦ παλάτιον ἐμπράτως, καὶ προτίθεσθαι κλητώριον τῷ βασιλεῖ ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ἰουστινιανῷ τρι-
κλών, καὶ δεῖ ἡμᾶς εὑρετεῖσθαι εἰς συνεστίασιν τῷ βασιλεί τῶν φίλων ἀπὸ 5 τῆς τάξεως τῶν μαγίστρων, ἀνθυπάτων, πατρικίων, ὁφφικιάλων, πρω-
τοσταθαρίων καὶ λοιπῶν συγκλητικῶν τῶν ὑπὸ καμπάγων ὄντων κατὰ τὸ 780 ποσὸν τῆς τραπεζῆς· εἰσάγενε δὲ αὐτούς καὶ ἐξάγει μετὰ τῶν οἰκείων ἀλλαξματῶν χωρίς τῶν χλαμύδων διὰ τοῦ καὶ τοῦ βασιλεία μετὰ τοῦ οἰκείων διβιβητισμοῦ προκαθεσθήναι. τῇ δὲ ἐν τοῦ αὐτοῦ μηνὸς ἠμέρα τελεῖται 10 δημοσία προελεύσεις τῆς κοιμῆσεως τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεο-
τόκου ἐν τῷ πανόπτῳ ναῷ αὐτῆς τῷ ἐν Βλαχέρναις, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεσθαι κλητώριον ἐπὶ ἀποκοπῆς τραπεζῆς ἐν τῷ κάτῳ τρικλών τῷ ὑπί ἐπὶ τὰ παλάτια τῆς θαλάσσης, καὶ προκαθέσται ὁ βασιλεὺς σὺν τῷ πατράρχῃ μετὰ τῶν οἰκείων αὐτοῦ διβιβητισμοῦ. καὶ 15 δεῖ ἡμᾶς εὑρετεῖσθαι εἰς συνεστίασιν αὐτοῦ φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποστίων, ἀνθυπάτων, πατρικίων, ὁφφικιάλων, μητρο-
πολιτῶν καὶ λοιπῶν ἄρχοντων βασιλικῶν τε καὶ ταγματικῶν κατὰ τὸ ποσὸν τῆς τραπεζῆς. εἰσάγονται δὲ καὶ ἐξάγονται οὕτως· οἱ μὲν μά-
γνστοι, πραιπόστατοι, πατρικίοι, ὁφφικιάλοι καὶ οἱ ὑπὸ καμπάγων πάντες 20 μετὰ τῶν οἰκείων ἀλλαξματῶν· οἱ δὲ λοιποὶ βασιλικοὶ μετὰ τῶν οἰκείων σκαραμαγχύων καὶ μοῦνον. ἐν δὲ τῇ ἠμέρᾳ δήλης ἀπέρχεται ὁ βασι-
λεὺς εἰς τῶν ναῶν τῶν ἄγγλων Διομήδους, καὶ τῇ ἑπαρίου τελουμένης τῆς λειτουργίας, προτίθεσθαι κλητώριον κατὰ τόπου, καὶ συνεσθῶναι τῷ βασιλεί 

731 στοιχεῖται τὸ κλητώριον τοῦ δεσπότου, καὶ δεῖ ἡμᾶς εὑρετεῖσθαι εἰς συνε-
στίασιν τῶν βασιλεῶν ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποστίων, ἀνθυπάτων, πατρικίων, ὁφφικιάλων, πλὴν τῶν ἐννοούσων, τῶν ἡμῖνος 40 ἀπάντων, καὶ ἀπὸ τῆς τάξεως τῆς ὑπὸ καμπάγων συγκλήτου, καὶ τῶν

780 10 διβιβητισμοῦ B 22 δήλης L 32 εἰς (καὶ) βασιλεύς 35 αὐτοκρα-

τωρία L B
ταγματικῶν ἀλλαξμάτων κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ εἰσάγει μετὰ τῶν οἰκείων ἀλλαξμάτων καὶ χλαμάδων, τῶν δὲ λοιπῶν ἀπαντᾶς ταμιείων εἰς χρόνεις τῆς χαρᾶς τοῦ δισπότου. κύκλῳ γὰρ χορεύουσε μετὰ χρυσῶν χωρακῶν τῶν ἐπαύσων πλέκουσι τῶν εὐσεβῶν δισπότων, 5 καὶ δίδοται πᾶσι φιλοτιμίας δόροιν, χρυσόν λήτραν ἴση, καὶ διανείμεται πᾶσι παρὰ τοῦ πρωτομαγίστρου καὶ τοῦ βασιλικοῦ ἀρτοκλήνος κατὰ τύπον τῶν καθ’ ἡμέρας κοινακιών. τῇ δὲ ἐπιφοίνη ἡμέρα τελείται ἐπομένους ἰππικὸν ἱπποδρόμιον, καὶ προτίθεται τὸ κλητώριον ἐπὶ τοῦ τρικλήνου τῶν καθισμάτων, καὶ συγκαλοῦνται εἰς συνεστίασιν τῷ βασιλεῖ φίλοι κατὰ 10 τὸν ἐν τοῖς ἱπποδρόμιοι κλητορίως γραφέντα τύπου. τῇ δὲ ὀγδόῃ τοῦ Σεπτεμβρίου μηνὸς ἡμέρα τελείται προέλευσις τῶν γενεθλίων τῆς ύπερεγγίας δεσποτικῆς ἡμῶν Θεοτόκου καὶ ἀειμπαρθένου Μαρίας, καὶ προέρχονται οἱ βασιλεῖς ἐμπράττοντα μετὰ πάσης τῆς συγκλήτου ἐν τῷ ναῷ τῆς ἁγίας Θεοτόκου τῶν Χαλκοπρατών, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, ὑπο- 15 στρέφει ὁ βασιλεὺς ἐφιππος μετὰ χρυσοῦ σκαραμαγγύλου ἐμπράττως, καὶ προτίθεται κλητώριον ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ἰουστινιανὸ τρικλήνῳ, καὶ συνεστίωται τῷ βασιλείς οἱ ἀπὸ τῆς συγκλήτου πάντες. εἰσάγονται δὲ μετὰ τῶν οἰκείων σκαραμαγγύλων καὶ μοῦνος. τῇ δὲ τεσσαρακαδεκαέτη τοῦ αὐτοῦ μηνὸς τελείται ἡ ὑψώσεις καὶ ἐμφάνια τοῦ τιμὸν 20 καὶ ξοποιοῦ σταυροῦ, καὶ ἀνέρχονται οἱ βασιλεῖς ὅρθρον βαθέως ἐν τῷ ναῷ τῆς ἁγίας Σοφίας, ποτὲ δὲ καὶ ἀπὸ ἐσπέρας· καὶ τελουμένης τῆς τρίτης ὑψώσεως τοῦ παναγίου ξίλου, κατέρχονται πάλιν οἴκαδε διὰ τῶν διαβατικῶν ἐν πρώτος, καὶ τελουμένης παγανής προελεύσεως ἐνδοῦ τοῦ παλατίου, προτίθεται κλητώριον ἐν τῷ Ἰουστινιανῷ τρικλήνῳ, καὶ δεί 25 ἡμᾶς συνεστίωσαν εἰς συνεστίασιν τῶν βασιλέων φίλους κατὰ τῶν ἡγί τῶν κλητωρίων λεχθέντα τύπου εἰσάγειν δὲ πάντας μετὰ τῶν οἰκείων σκαραμαγγύλων καὶ μοῦνος· ἐπὶ δὲ τοῦ μηνὸς Νοεμβρίου τελοῦνται τὰ βρομαμάλα τῶν δεσποτῶν, καὶ τελουμένους ἐφ’ ἐκάστοτε κλήσει τοῦ ἐσπερίου φωτοφανοῦς σαξίμου δίδονται ἀποκόμβια τάδε· ἐπὶ μὲν τοῦ βρομαμάλου 30 Δέοντος τοῦ φιλοχρίστου δεσπότου χρυσοῦ λήτρα κ’ ἐπὶ δὲ τοῦ εὐτυχοῦς Ἀλέξανδρου αὐγοῦστου χρυσοῦ λήτρα λ’. ἐπὶ δὲ τῆς εὐσέβειας Ζώης αὐγοῦστης χρυσοῦ λήτρα η’. καὶ διανείμεται ὑπὸ τοῦ μεγάλου πρωτομαγίστρου καὶ τοῦ κλεισοῦ ἀρτικλήνου τοῦ βασιλικοῦ κατὰ τὸν περιεχόμενον 783 τύπου τοῦ καθ’ ἡμέρας κοινακίου. αὐτὰ όμοι πᾶσαι ἀν τυπικα περιοδικῶς 35 ἔρχομενα τοῦ χρόνου κλήσεις εἰδικῆς των εἰσάγουσιν, ως ἐφαμέν, τῶν κληματικῶν τάξεων. διὸ καὶ ταύτας εἰς ὑπόμνησιν τῶν καθ’ ἡμέρας τελουμένων ἐμφανῶς προθέμενοι ἀπαίτοστα λόγῳ αἴτησιν προσέγομεν προσέχεων ταῦτας εἰς ἡμῶν συντήρησιν καὶ κλέος δόξαν.

781 3 χρύσων L : χρυσόντως L 5 χρυσύόν τε (sc. χρυσοῦ) L 7 κωδ. L B ἐπισάδη L 782 19 -κεδεκάτῳ L 20 βαθέως LB 33 κλείσω L 783 38 συν- τήρησιν κλέος καὶ δόξαν coni. R : fortasse καὶ τοῦ βασιλέως δόξαν
μᾶντα δὲ οἱ τοῖς χρωστομικλύνω καὶ οἱ τοῦ μαγαλβίου πρωτοσπαιδάριοι καὶ οἱ ἀρτικλίνων ὑπέρ τοὺς λιτοὺς πρωτοσπαιδάριον νοµίζει. γ’, οἱ δὲ σπα- 
θαροκυβικολάριοι καὶ σπαθαροκανδιδάτοι τὸ δύμωρον τοῦ πρωτοσπαιδαρίου ὡ. οἱ δὲ κουβικολάριοι καὶ σπαθάριοι καὶ στράτωρες λαμβάνουσι τὸ 5 ἡμῶν τοῦ πρωτοσπαιδαρίου β6’. οἱ δὲ κανεῖς οὐ μαγαλβίζει ἄνα κ. τ. ζ’. 15 οἱ δὲ σεκρετοκοι χαρτολάριοι καὶ νοτάριοι ὑποπίπτουσι τοῖς τοῦ λαυσιακοῦ ἄρχουσιν, ἔκαστος κατὰ τὸ ιδίου ἄξιωμα, τρίτον. οἱ δὲ ἄρχοντες τοῦ βασιλικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς οἰκείας ἀξίας ἀπὸ τῶν βασιλικῶν τοῦ λαυσιακοῦ κατὰ τὸ δύμωρον μέρος τοῦ πρωτοτύπου, οὗν οἱ 10 πρωτοσπαιδάριοι ἀπὸ τῶν οἰκειακῶν λιτῶν πρωτοσπαιδαρίων, τὸ δύμωρον γ’, καὶ οἱ σπαθαροκανδιδάτοι τῶν τριῶν τὸ δύμωρον β’, καὶ οἱ σπαθάριοι καὶ στράτωρες τῶν δύο τὸ δύμωρον αγ', οἱ δὲ κανεῖς οὐ, φολ. κ’, οἱ δὲ λιτοὶ καὶ ἐξοδομαῖοι ἀπὸ γ’, οἱ δὲ ὑπονομεῖ τῆς τραπέζης τοῦ βασιλέως καὶ τῆς ἀγούστης ἀπὸ γ’ πάντες. οἱ δὲ διὰ πόλεως πρωτοσπαιδάριοι ἀπὸ νομίζουν. 25 α’, οἱ δὲ σπαθαροκανδιδάτοι ἀπὸ γ’ [οἱ δὲ σπαθάριοι στράτωρες λαμβάνουν τὸ ἡμῶν τοῦ πρωτοσπαιδαρίου β6’, οἱ δὲ κανεῖς οὐ μαγαλβίζου ἄνα. κ. τ. ζ’, οἱ δὲ σεκρετοκοι χαρτολάριοι καὶ νοτάριοι ὑποπίπτουσι τοῖς τοῦ λαυσιακοῦ ἄρχουσιν, ἔκαστος κατὰ τὸ ιδίου ἄξιωμα γ’. οἱ δὲ ἄρχοντες τοῦ βασιλικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς οἰκείας ἀξίας ἀπὸ 20 τῶν βασιλικῶν τοῦ λαυσιακοῦ κατὰ τὸ δύμωρον μέρος τοῦ πρωτοτύπου, οἱ δὲ σπαθάριοι, στράτωρες, ὑπατοὶ ἀπὸ γ’, οἱ δὲ κανεῖς βεστιάτορες ἀπὸ γ’. δίδοται δὲ καὶ ἐξώ τοῦτο ἐκ τῆς αὐτῆς ποσότητος τὸ μὲν πρωτοβεστιάριο (τοῦ δε)πότου κατὰ τὴν ποσότητα τῶν λιτρῶν τῆς λίτρης α’, τῷ δὲ τῆς κατα- 
στάσεως, κ’ καὶ τῷ ὑσταρίῳ, κ’, τῷ μέρει Βεστών, κ’ καὶ τῷ μέρει Πρα- 
787 αροῦνται πάντες οἱ τῶν σεκρέτων χαρτολάριοι καὶ νοτάριοι καὶ τὰ βεστία 
30 καὶ ὑποργίαν καὶ οἱ διὰ πόλεως πάντες. καὶ γίνεται ἡ διανομή εἰς μόνους τοὺς ἄρχοντας τοῦ λαυσιακοῦ, οἷον εἷς μαγιστρός, πραυποστός, ἀνθυπά- 
τους, πατρικίους, πρωτοσπαιδάριους (σῶν τοῖς εὐνοικοῖς πρωτοσπαιδαρίοι καὶ μόνον) σπαθαροκανδιδάτους, σπαθαρίους, καὶ στράτωρες καὶ κανεῖς καὶ τούς λεγέντας ἐξοβρεμα τῶν ἀποκομβών. οἱ γὰρ τοῦ κο- 
35 θουκλέων πάντες ἴδιαζόντως τὰ ἀποκόμβια λαμβάνουσιν.
Percipere legatum videtur. 5 tum L 8 συγκέλαν L 788 11 δι- 
3ονομένον L 14 νάσκει L 20 γεγογνώθην L 17 βασιλεύσαν L 23 δίδοσιν L 25 δίδοσιν L 789 30 νεοσύνης L : correcxi 38 numerum scriba non legere 
potuit. (δ') supplevi; cf. infra
τῇ τῶν πρωτοπαθηριών ἀνά,, ἦ, οἱ δὲ τῇ τῶν παθαροκανδιδάτων ἡ παθαριών ἀνά,, ἦ, οἱ δὲ τῇ τῶν στρτατώρος ἢ υπάτου ἢ κανδιδάτων ἢ μανι- δατώρων ἢ βεσσετήρων ἢ σιλεντιαρίων ἢ νομισμ. ἢ, ἀπράτω δὲ σεκρε- τικῶν γενομένων, ἀνά,, ἦ, οἱ δὲ τῶν ταγμάτων καὶ τῶν πλοίων καὶ τῶν 10 ναυμέρων καὶ τειχών τοποθητηθαί ἁμα τοῖς χαρτουλαρίους αὐτῶν ἀνά,, ἦ, οἱ δὲ λουπεὶς πάντες ἀρχιντες ἁμα τοῖς τρυσμοῖς καὶ βικαριοὶ ἢ νομι- σματος ἄποι. 11 τούτων τοῖς ἀλέκαθεν πλαστικάτερον εἰςενησυγέμενοι, νυνὶ δὲ ὃς οἴον τε ἢν σαφῆς καὶ εὐσυνόπτως ἐν ἐπιτόμῳ συνελεγμένων, χρῆ 790 τοὺς, δοσὲν τὴν περὶ τούτων φροντίδα καὶ ὑπηρεσίαν πεποίηται κατὰ τὴν 10 προκειμένην διδασκαλίαν, καὶ περὶ τῶν βασιλικῶν κλητωριῶν, καὶ περὶ τῶν διαμοιωμ., ἢ τοῦ τοῦ τακτικοῦ παραγγέλματος ὡς ἀπὸ κανόν. ἦ, τοῦ γε ἀλλήθεστερον, ὡς ἢ τοῦ βασιλικοῦ θεσπίσματος, ἀναμφισβήτητος ἐνεργει. 15 ἔδει μὲν ἡμᾶς τοῖς συνταχθόνωσι περὶ καθεδρῶν λόγοις καὶ τῷ πν. τῶν ἰερατικῶν ἐπισυνάψαι τάξις, ὥς ὑπὲρ μᾶλλον τὸ πρᾶσβεια τῆς πρωτοκλησίας 15 πέρουσιν. ἀλλ. ὅμως τις κόρος λόγου τοὺς ἀναγινώσκοντι περιστη, καὶ ἢ συγκλητικῆ τάξις σὺν τῇ ἰερατικῆ συναφθείσα ἁγάθειαν τοῖς εἰσαγό- μενοι διὰ τῶν ὑμωμῶν ποιήση, ταύτην τυπικῶς μὲν ἡδ. ἃν ἀπὸ τῆς τάξεως τῶν μαγιστρῶν, πατρικων, πραπαστίων καὶ στρατηγῶν προηγήμαμεν. νυνὶ δὲ τῆς περὶ τούτων κυριοκλησίας καὶ πρωτοκαθεδρίας τῶν τε ἐπαρχιῶν καὶ μητροπολιτῶν, ἀρχιεπισκόπων αὐτοκεφάλων καὶ ἐπισκόπων ὑποτετα- γμένων τῆν ἀρμόζοντας τάξιν εἰδικῶς ἐμφαινίσαι βουλόμενοι, εἰδικῆν τω λω τὰ ᾳ τῆς πραγματείας συγγράμματα προειρήμ. τὰ γάρ εἰδικῶς ὦντος λεγόμενα σαφῆ τὴν διδασκαλίαν παρέχειν τὰ δὲ ποὺ ἐν συνύγαις πεπλε- γμένα ἁγαθεῖα πολλάκις τοῖς ἑπταγχάλιοι προειρήμ. διὸ καθ᾽ εἴρημ 20 ἐκάστης ἐπαρχίας τὰς μητροπόλεις ἐκθέμενοι, τῷ ἐκάστω μητροπολίτῃ 791 ἀρμόζοντας τότῳ τής καθεδρᾶς διεστήχησαι, καὶ εἰδθ᾽ οὕτως τὰς τῶν αὐτο- κεφαλῶν ἀρχιεπισκόπων κατὰ τάξεων δευτέραν οὕσαν ἀπὸ τῶν μητροπολιτῶν ἐξεθέμεθα, μετὰ δὲ τούτως τῇ ἐκάστῃ ἐπαρχίᾳ καὶ μητρόπολει ὑποτετα- γμέναις πόλεις καὶ ἐπαρχίας ἐσχημάζουμεν, οὐκ ἐκ τῶν καθ᾽ ἡμᾶς κληρο- 30 λογίων μόνον τὰς ἀφορμᾶς ἐκλαβόμενοι, ἀλλὰ γε καὶ ἐκ τῶν τοῦ θεσπεσίου 'Επιφανίου τοῦ ἐρμισπεσίκου Κύρου συγγραφῆ τὰ πλείστα ἀναλεξά- μενοι, ἐν ὑμείς ἐν τῇ τοιαύτῃ διακονίᾳ τῶν ἀρτοκλῆνων πυγμάχους τετα- γμένοι, μὴ δὲ ἡ τοῦτο τὸ μέρει τι διαμάρτητε ἀλλὰ καὶ ἐν φωσάτοις μὴ παρόντως τοῦ οἰκουμενικοῦ πατριαρχῶν, τόχη καὶ ἐν ἑτέρῳ τόπῳ τῆς πειρα- 35 τῶν καθεδρῶν διὰ τοῦ συγγράμματος ἑξουτα ἀπανταστα καὶ ἀμοιβήτα τὰ τίμια κλητώρια τῶν βασιλείων ἤμων τῶν ἀγίων εἰσάγητε.
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